

Mary: The Bridge Between Christianity and Islam

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Abstract: This study has been undertaken to investigate the place and role of Mary/Maryam among the Christians and the Muslims can act as a meeting point in the current scenario of communal conflicts. Despite of the varied issues of disagreement between the Christians and the Muslims, such as Trinity, Jesus being the ‘Son of God’ and Crucifixion of Jesus neglected by the Quran, there are some commonalities too. Based on the same yet different role and status of Mary/Maryam, she can be seen and used as a tool for common word between the two Abrahamic religions-Christianity and Islam.

Key words: Infancy Gospel of James, Mariology, New Testament, Old Testament, Protevangelium of James, Quran.

INTRODUCTION

Mary of the *New Testament* is known in the *Quran* as Maryam; her place as a Blessed Virgin, a Chosen Woman, an Obedient Servant of God and many more can be understood as a source for reconciliation and same can open doors for a more accurate knowledge about what she meant for Christianity and Islam. The Christians and the Muslims have given the high respect for her in their respective sacred texts, she can also be a good ground for interreligious dialogue and can play a decisive role for developing Islamic Mariology in contemporary academics. ‘Christian tradition reckons her the principal saint, naming her variously: The Blessed Virgin Mary, Our Lady, and Mother of God. Biblical data on the Blessed Virgin Mary, the Mother of Jesus, is naturally found primarily in the *New Testament*, but also certain passages of the *Old Testament* as interpreted by inspired writers in the *New Testament* concern her’.

However, it is a fact that Christians have taken very multiple attitudes towards the role and status of Mary in different Christian denominations. There is varied writing about her and it might have been controversial in the past, and it remains very difficult to talk about Mary in Christianity due to diverse varieties of interpretations and believes. It is also will known fact that Mary in Christianity is important because she was the mother of Jesus, while Islam reverence for her is based on her own identity and character. From Islamic perspective even if Maryam was not the mother of Isa she would have been a prominent figure.

Thematic appreciation

In the *Quran*, there are many verses regarding women-oriented issues such as marriage, divorce, property rights, etc., but the verses related to the story of Maryam highlights a unique presentation of a women’s spiritual journey. However, Maryam is the only woman whose name appears frequently in the *Quran*. A separate *surah* is named after her, that is the *Surah Maryam*, which is the nineteenth *Surah* of the *Quran*. Maryam is highly revered in the *Quran*. Because of her virtue and devotion to God, she is considered as the best woman of her days. Her name appears thirty times within the *Quran*, stating that a divine grace surrounded Maryam from her birth. Later she received a message from God through Archangel Jibril that she has been chosen as a virgin mother of Isa and that she was purified and preferred above all the women in the world because of her complete trust in God.

But there are several matters which are not clear or well discussed in the *Quran*, like God’s choice of Maryam and her purification. “God has chosen Maryam and purified her and chosen her above the women of the world”, provokes a quest to know in what sense she was ‘Chosen’. Another debatable matter is whether Maryam was purified spiritually or physically; Maryam’s chosen status with respect to other women is also not clear. The *Quranic* reference which considers Maryam’s status above all the women of Islam is also questionable with regards to her status in the world and time per se or as to all the tremor send human race began on earth; Maryam’s response to the Will of God and the miraculous birth of Isa is the third issue concerning Maryam’s reaction to the coming of Archangel Jibril and her wish for death just before the birth of Isa.

Islam came after Christianity, with the coming of Muhammad and the revelation of the *Quran*, which bears witness to the Prophets and Messengers who came before Islam. So, it must not be surprising that the *Quran* talks about the figures already mentioned in the *Bible*. It is to note that although the Semitic religions share commonalities but there are slight differences as well. For instance, in the story of Ibrahim/Abraham sacrificing his son, the *Bible* says that it was Isaac/Ishaq who was to be sacrificed, but in the *Quran* the same story is narrated with slight changes. Here instead of Isaac/Ishaq it was Ishmael/Ishmail who was to be sacrificed. Likewise, Maryam’s identification, her lineage, the coming of the Archangel Jibril, birth of Isa and the flight to Egypt are some major events of the *Quran*, which are mentioned differently in the *New Testament* narrations.

The *New Testament* Books like The *Gospels of Matthew, Mark, Luke and John* and *Acts of Apostles* help us to determine the role and status of Mary of Christianity. The *Gospels* can be divided into two parts, *The Synoptic Gospel* and the *Fourth Gospel*. It must be noted that in the *New Testament*, the depiction of the role of Mary is quite precise, as the focus is on spreading the gospel about coming of the Messiah Jesus and the Kingdom of the Heaven.

The *Gospel of Matthew* gives information on Mary in its genealogy and infancy narrative. It informs about the betrothal of Mary with Joseph; who adopted Jesus after an angelic dream. It also narrates the birth of Jesus in the stable, where gift of Magi was given to Jesus in Bethlehem. The flight of Mary, Jesus and Joseph to Egypt to escape death is among the other event narration. Also, Jesus is recognized first as son of a carpenter and then son of Mary. Lastly, the presence of Mary seen at the foot of the cross is of vital importance in Christianity.

The *Gospel of Mark* has the least information on Mary. There is no 'Infancy Narrative', so virgin birth of Jesus is not spoken. Mary along with Joseph appears in the Temple searching for Jesus, who was lost and found. Her name is also mentioned when Jesus returned to Nazareth and the people recognized him as the son of Mary and brother of James and Joses and Judas and Simon. It is only in this Gospel that Jesus is called a carpenter and no mention of Jesus' father is found anywhere else. Is it to avoid giving Jesus a human father? Why does Mark make no mention of Joseph or of Jesus' father as stated in the other three Gospels, is obviously another question that begs its answer. Also, whether Mary remained a virgin after the birth of Jesus? is worth enquiry, since Mark identifies Jesus as the brother of James and Joses and Judas and Simon.

Among the four Gospels, the *Gospel of Luke* gives more space to the life of Mary. The Annunciation, Visitation, and birth of Jesus are some important narrations in it. It begins with the story of the appearance of an angel to Zachariah and then to Mary, both are announced about the birth of a Son; John, the Baptist through Elizabeth and Jesus through the Virgin Mary, along with their assigned missions. Also, the record of the objection of the receiver of announcement is answered by giving of a 'Sign' to reassure them. Mary stays with Elizabeth is narrated in this *Gospel*, where hymn of praise called 'the Magnificat' is received by Mary. Later, Mary is mentioned in the Temple narration when Jesus was found talking to Rabbis after being briefly separated from his parents. And it was in the Temple where Simeon warns Mary of the suffering that she will experience in the future.

In the *Fourth Gospel* or the *Gospel of John* as mentioned Mary's presence at the wedding at Cana and at the foot of the cross which marks at the beginning and the end of the Ministry of Jesus. But Mary is not mentioned by name in this gospel which is a question of debate. It neither contains the genealogy nor the 'Infancy Narratives'. Also, the narrations mentioned are most of the times parallel from the *Synoptic Gospels*.

According to the *Acts of Apostles*, Mary is present in Jerusalem during the time of the coming of the Holy Spirit upon the Apostles and the disciples, which marks the beginning of the development of Christianity and the Church. In the book of *Revelation* also known as *Apocalypse*, description is provided of a pregnant woman clothed with the sun, with moon under her feet and a crown of twelve stars on her head is giving birth to a child. Though the name of the women is not mentioned, it is widely accepted in Christianity that the said woman is Mary.

Similarities among Christianity and Islam.

Analyzing the thematic appreciation, one can draw conclusion that the depiction of Maryam in Islam is different from that of Mary of Christianity in some cases. Also, the *New Testament* and the *Quran* almost have similar yet different narration(s) such as: the concept of Virgin Birth of Jesus/Isa, the encounter of Mary/Maryam with the Angel, response of Mary/Maryam to the Angel, the story of Zakariya. Apart from the similarities there are varied narration(s) in both the scriptures about the place where the birth of Jesus/Isa took place. In addition, the event where Isa defends her mother in the *Quranic* narrations is not found anywhere in the *New Testament*.

To analyses the similarities and differences regarding Mary/Maryam in the Christian and the Islamic traditions this paper will be divided into the following episodes:

- **Mary's/Maryam's Birth**
- **Virgin birth of Jesus/Isa**

3.1. Mary/Maryam's Birth

Unlike the *New Testament*, the *Quran* talks about Maryam's birth. The story of Maryam's birth and her upbringing is found in the *Quran* whereas in the *New Testament* books, particularly the four Gospels, all the focus is on the gospel of Jesus not Mary. The *Quran* narrates the birth of Maryam with the description of a vow that her mother had made to dedicate her child to the God. As mentioned in the Muslim scripture, Imran and his wife were old and childless. God revealed to Imran that they would be given a

son who would be able to heal the sick, revive the dead, and who would be an apostle for the Israelites. Imran informed his wife about this son, and therefore everyone was expecting a son to be born. Being given a daughter instead of a son suggests that the promised son was given to them through Maryam, because in that way they would have been given a greater honour by having a son without father, a great sign of God. It can also be an indication of the close relationship between Maryam and Isa, as if Maryam is the beginning of Isa. The promise of Maryam's mother making her son a devotee of God was accepted by God in Maryam. He made her grow in purity, and Zachariah was assigned as her guardian. Every time that he entered her chamber to see her, he found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From God: for God provides sustenance to whom He pleases without measure".

Somewhat similar narration about the birth of Maryam is seen in the Infancy Gospel of James also called the Protevangelium of James. According to the Gospel of James, Mary's parents namely Joachim and Anna did not have children and they were old. They eagerly asked God to grant them a baby; her mother vows to dedicate the baby to the service of God. When Mary becomes three years old, her parents take her to the Jerusalem Temple to fulfill the pledge they had already made. She was accepted by the priests. In the Temple she received the food from the hands of angles. When she became twelve years old, the priests decided to find a ward for her. Zakariya receiving vision from the angel told the priests to cast lots to decide about the guardian of Mary. And the same will help to decide about the husband of Mary. Joseph was chosen as the ward as well as husband of Mary, as the lots were on his side.

The above-mentioned episode of Maryam's birth which is found in the *Quran* is not found in the *New Testament* but is part of the Apocryphal literature, which shows different versions of the birth narration of Mary/Maryam.

3.2. Virgin birth of Jesus/Isa

While looking at the Christian and the Muslim scriptures the following table will help us to keenly observe the similar as well as varied narrations in the *New Testament* and the *Quran* particularly speaking of the virgin birth of Jesus/Isa:

Episodes	Christian Tradition	Islamic Tradition
Encounter of the angel with Mary/Maryam	<i>"He went in and said to her, Rejoice. 'you who enjoy God's favor! The Lord is with you."</i> Lk 1:28	<i>"Behold! The angel said: "O Mary! Allah has chosen you and purified you- Chosen you above the women of all the nations." Q 3:42</i>
Response of Mary/Maryam to message of God/Allah	<i>"She was deeply disturbed by these words and asked herself what this greeting could mean. But the angel said to her, 'Mary, do not be afraid, you have won God's favor. Look! You are to conceive in your womb and bear a son."</i> Lk 1:29-31	<i>"Behold! The angel said: 'O Maryam! Allah gives you glad tidings of a Word from Him: his name will be Isa ibn Maryam, held in honor in this world and hereafter and of the company of those nearest to Allah"</i> Q 3:45
Mary/Maryam questioning the angel	<i>"Mary said to the angel, 'but how can this come about, since I have no knowledge of man?' the angel answered, 'the Holy Spirit will come upon you and the power of most high will cover you with its shadow."</i> Lk 1:34-35	<i>"She said: 'O My Lord! How shall I have a son when no man has touched me?" He said: "Even so: Allah creates what He wills when He has decreed a plan, He But says to it, 'Be', and it is!"</i> Q 3:47

<p>The story of Zachariyya/ Zakariya</p>	<p><i>“And I tell you this too: your cousin Elizabeth also, in her old age, has conceived a son, and she whom people called barren is in her sixth month, for nothing is impossible to God.”</i></p> <p>Lk 1:36-37</p>	<p><i>“Praying: ‘O My Lord! Infirm indeed are my bones, and the hair of my head glistens with grey: but never am I unblest, o my Lord, in my prayers to you! My wife is barren: so give me an heir as from Yourself, “(one that) will truly represent me, and represent the posterity of Jacob; and make him, O my Lord! One with whom you are well pleased!” His prayers were answered: O Zakariya! We give you good news of a son: his name shall be Yahya. He said: O my Lord! How shall I have a son, when my wife is barren, and I have grown quite decrepit from old age? He said: “so your Lord says, ‘That is easy for me I indeed created you before, when you had been nothing.”</i></p> <p>Q 19:4-9</p>
<p>Post events of the Birth of Jesus/Isa</p>	<p><i>“She wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the living space.”</i></p> <p>Lk2:6-7</p>	<p><i>“So she conceived him, and she wrapped with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree: she cried in her anguish: ‘Ah! Would that had been a thing forgotten and out of sight! But a voice cried to her from beneath the palm tree: ‘Do not grieve! For your Lord has provided a rivulet beneath you; “And shake towards yourself the trunk of the palm tree: it will let fall fresh ripe dates upon you.”</i></p> <p>Q 19:22-25</p>

The verses of the *Quran* 3:42 and the passages from the Gospel of Luke 1:28 are similar with respect to the way Mary/Maryam was addressed by God’s Angel and was informed about her being chosen by God. While analyzing the two different yet same texts, the *Quran* gives further information regarding Maryam. In the *Quranic* narration Maryam is not only chosen but also purified above all women, such a narration of Mary’s purification is not present anywhere in the *New Testament*.

Again, a similar narration regarding the virgin birth of Jesus/Isa is found in the *Quran* and the *New Testament* where Mary/Maryam is in the leading role. The chapter 3, verse 45, 47 of the *Quran* and chapter 1, verses 29-31, 34-35 of the Gospel of Luke, depicts the ‘human’ nature of Mary/Maryam where she is concerned about her being accused by her people. The very statement rather a question on how she could conceive without being touched by a man shows the social element of being subjected to accusation by her people. However, in both the above-mentioned narrations she was comforted by the angel’s message that God is with her and then she need not worry about what was going to happen. Also, the good news about the birth of Jesus/Isa was given in the same manner, that is through the angel, known in Christianity as Gabriel and in Islam as Jibril.

Also, according to the Gospel of James, Joseph finds Mary pregnant and becomes angry at her, but the appearance of the angel in his dream told him that the child is through the Holy Spirit and will be named Jesus, who will save the people from their sins. Joseph is accused of defiling Mary and marrying her secretly after priests receive the news about Mary having become pregnant, and the priests declared Mary sinless. They drink the water for testing, and they are cleared as their sin did not appear in them, Joseph takes her to the cave when the baby was ready to be born. Joseph brings a midwife for help, but the baby is born

miraculously as a great light appears in the cave which their eyes could not bear it. The story in this gospel continues about Jesus, Magi, Herod, Zacharia, and so forth, but Mary is not mentioned anymore.

In the Infancy Gospel of Pseudo-Matthew which starts from the birth of Jesus, where it talks about Mary's pregnancy, when Joseph returns from his nine months' work trip as a carpenter and finds Mary pregnant, he is totally gripped by anguish. However, the other virgins who were with Mary during his absence bear witness that she has never been touched by a man, and they assert that she has been addressed by an angel and received food from the hands of the angel. However, Joseph remains skeptical, but an angel appears to him in his dream and tells Joseph about Mary's purity. The rest of the story is pretty like the Gospel of James.

The narration in Gospel of Luke 2:6-7 of the *New Testament* and *Surah Maryam* 19:22-25 of the *Quran*, shows same yet diverse ways of narrating the events that took place after the birth of Jesus/Isa. Looking at the Gospel of Luke it only narrates that due to less space in the room Mary covered the child with a swaddling cloth and laid him in the manger. Whereas the *Quran* in *Surah Maryam* 19:22-25, gives a different picture of the post birth events of Isa. In addition to the Biblical narration, the *Quran* adds to the knowledge that wherefore Maryam conceived Isa then she retired aside to a distant place during the time of labor pain. And the pains of childbirth came upon her near the trunk of a palm-tree. She at the very moment cursed herself. But beneath came a voice to comfort her and provided her rivulet and dates.

The encounter of the angel with Mary/Maryam in both the sacred traditions where the angel informs about the birth of a son through Mary/Maryam became the turning point in her life as she was a virgin and the fear of the society was within her heart. And the same event came to be known in the Christian and the Islamic texts as the miracle of the virgin birth of Jesus/Isa. While Muslims and Christians may disagree over the details of Mary/Mary's childhood and adolescent life, the virgin birth of Jesus/Isa through Mary/Maryam is undisputed within both traditions. As the *Quran* and the *New Testament* both mention that Mary/Maryam was visited by the angel to reveal that she would conceive. After initially questioning, she accepted the message, thereby not only cementing her position as one of the greatest creation of God but setting the precedent of submitting to God even in such difficult times.

The *Quran* again gives additional information which is not found in the *New Testament* when it speaks of Maryam being instructed by the comforting message to eat and drink with all that was provided to her by God. She was also told to refrain from talking to any human being. She was asked to bring the baby to her people. And so, carrying Isa in her arms she went back. Although Maryam was in a state of difficulty when people asked her about the child she was carrying, it was already dictated to her to put her son in front of the people of Jerusalem. But from the cradle the child Isa defended her mother by saying: "I am indeed a servant of Allah: "He has given me revelation and made me blessed wheresoever I be and has enjoyed on me prayer and Charity as long as I live. He has made me kind to my mother and not overbearing or miserable."

The *Quran* introduces both Maryam and her son, as human beings and that believing in Isa as God is an exaggeration by people of the Book. This is accepted by all the sectarian divisions among the Muslims. Indeed, there is no divine person in Islam as per the Christian definition of divinity. We find arguments in the *Quran* about the human nature of Mary and her son. For example, chapter 5, verse 17 of the *Quran* says: "They are certainly faithless who say, 'God is the Messiah, son of Mary.' Say, 'Who can avail anything against God should He wish to destroy the Messiah, son of Mary, and his mother, and everyone upon the earth?' To Allah belongs the kingdom of the heavens and the earth, and whatever is between them. He creates whatever He wishes, and Allah has power over all things." There are also other references in the *Quran*, like that in chapter 9 verse 30 which states 'The Jews say, "Ezra is the son of Allah; and the Christians say, 'The Messiah is the son of Allah'. That is their statement from their mouths; they imitate the sayings of those who disbelieved. May Allah destroy them how are they deluded?"

And in verse 75 of the *Surah Maida*, the *Quran* says: "The Messiah, son of Mary, is but an apostle. Certainly [other] apostles have passed before him, and his mother was a truthful one. Both would eat food. Look how We clarify the signs for them, and yet, look, how they go astray!". This indicates that God has no needs, while Mary and Jesus were needy like other people who need food in order to stay alive. In other words, Jesus is an apostle of God like all the other apostles, and the fact that he and his mother ate food shows that they were needy and being needy is the first sign of being created and human. Any other assumption that suggests their divinity is exaggeration.

The position of Isa is considered important in Islamic thought. He has a unique position in Islamic theology, as well as in eschatology and morality, but the interesting point is that when his name is mentioned in the *Quran*, it almost always comes before the name of his mother as *Isa ibn Maryam*. He is rarely named alone in the *Quran*. This can have many messages. It can also refer to the Islamic view of Isa as a human being, and not as the son of God. And we can also conclude that Maryam's own individuality defines her character, she is not important just because she is Isa's mother.

Examining all the verses about Maryam in the *Quran* following becomes clear as a list of her virtues, that have made her a noble figure which shows that her importance in the Islamic point of view is mainly because of her own great spiritual qualities like. The list is as follows:

- a. Obedience
- b. Truthfulness
- c. Chastity

- d. Purity
- e. Provisions from God
- f. Being addressed by angels
- g. A sign of God for all the nations
- h. An exemplar for all the believers
- i. Being chosen by God above all women
- j. A dedicated worship and fervent in prayer
- k. A true believer in the words of the Lord
- l. Being the mother of Jesus through a miraculous conception
- m. Being accepted by God as the first female devotee to God in the temple

Conclusion

Considering all these virtues of Maryam, we can conclude that in the *Quran* Maryam has the advantage of being purified by God. Indeed, the image of Mary in the *Quran* is pictured as a lady whose sincere worship and submission to God's will as well as her truthfulness and chastity caused her to reach to a position which is the position of the people who have been purified by God, and finally she became the mother of one of the Prophets/Messengers of God through a virgin conception.

Maryam is held as a role model by the *Quran* for all the believers mentioned in chapter 66 verse 2. Assigning a person as a role model indicates that she must be looked as a model in everyday life. In Islam, Maryam's significance is mainly because of her own traits and virtues and not because of her being the mother of Isa; as she was likely to be an example as a mother for others. Although being the mother of Jesus is a great honour for her, but this is a result of her great purity and chastity. This is the main difference between Maryam's image in Islam and that of Mary in Christianity. Therefore, Maryam is independently important in Islam, and even if she had not been the mother of Isa, she would have still been an important figure.

This becomes clearer when we look at the way she has been introduced in the *Quran* in the verses referred above, as we see that God admires her because of her devotion to worship and her chastity and truthfulness more than any other thing. But when we look at her in Christian sources, we see that she is almost always seen posed in relation to her son Jesus based on the four Gospels as the evangelist traces Mary as a virgin and mother who is obedient to God's Will. Mark identifies Mary not by her name but as the mother of Jesus. The evangelist Luke is much informative about the virgin birth of Jesus through Mary. And for John the appearance of mother of Jesus is seen but her name is not mentioned nowhere in the fourth Gospel. This indicates Mary is important in Christianity because she is the mother of Jesus.

References

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2. Q 3:42.
3. *Hebrew Bible- The Old Testament and the Christian Bible-The Old Testament as well as The New Testament*.
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5. Joachim in Christian tradition is the name of Mary's father.
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9. Q 3:37.
10. Barnstone, Willis. 2005. *The Other Bible*. New York: Harper One, p 385-92.
11. "So eat and drink and cool your eyes. And if you see any man, say 'I have vowed a fast to Allah, and this day I will not enter into any talk with any human being.'" Q 19:26.
12. "At length she brought the babe to her people, carrying him in her arms." Q 19:28.
13. Q 19: 32.
14. "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you.

Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs." Q. 4:171.

15. Q 5:17.
16. Q 9:30.
17. Q 5:75.
18. Tabatabai, Muhammad Husayn. 1995. *Al-Mizan*. Qom: Islamic Publications Office, vol 6, p 73.
19. "And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient." Q 66:12.
20. "The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded." Q 5:75.
21. "And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds" Q 21:91; "And Allah presents an example of those who believed: the wife of Pharaoh, when she said, 'My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people. And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient." Q66:11-12.
22. And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds." Q 3:42.
23. "So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account." Q 3:37.
24. "And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds." Q 3:42.
25. "And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds." Q 21: 91.
26. "And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people. And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient." Q 66: 11-12.
27. "And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds." Q 3:42.
28. "So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account." Q 3:37, O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]." Q 3:43.
29. "And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people." Q 66: 12.
30. And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah. He said, "I am only the messenger of your Lord to give you [news of] a pure boy. She said, "How can I have a boy while no man has touched me and I have not been unchaste?" He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.' So she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, 'Oh, I wish I had died before this and was in oblivion, forgotten. But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' " Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakahas long as I remain alive. And [made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive. That is Jesus, the son of Mary - the word of truth about which they are in dispute." Q 19:16-34.
31. "So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account." Q 3:37.

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Acknowledgement

I express with profound gratitude a very special credit to my supervisor Mr. Ahmad Sohaib and my co-supervisor Mr. Mohammad Mushtaq of their constant and visionary guidance, critical and valuable advices. I am highly thankful to Syed Tasaduq Hussain and Dr. Syed Masaid Zaman.

