

Texts for Christian-Muslim Reading

Biblical Verses in the Quran

Centre for Muslim-Christian Studies

Biblical Verses Cited in the Quran and in their Biblical Context

An eye for an eye

Qur'ān

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ
قِصَاصًا فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

And therein (the Torah) We prescribed for them: A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds retaliation; but whosoever forgoes it as a freewill offering, that shall be for him an expiation. Whoso judges not according to what God has sent down -- they are the evildoers (Qur'ān 5:45).

Hebrew Bible

וְלֹא תַחֲסֹם עֵינֶיךָ בְּעֵינֵי בְּרֵיךְ עַיִן בְּעַיִן שֵׁן בְּשֵׁן יָד בְּיָד

רַגְלָא בְּרַגְלָא : ס

Deut. 19:21: "And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

For 'freewill offering' see:

Lev. 22:21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Lev. 22:23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. Num. 15:3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock; Deut. 16:10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee: Deut. 23:23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

New Testament:

Ἦκούσατε ὅτι ἐρρέθη ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστήναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίξει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο. τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye

resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. (Matt. 5:38-42)

The Righteous and the Earth

Qur'ān

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

For We have written in the Psalms, after the Remembrance, The earth shall be the inheritance of My righteous servants (Qur'ān 21:105)

Hebrew Bible

צְדִיקִים יִרְשׁוּ אֶרֶץ וַיִּשְׁכְּנוּ לָעַד עָלֶיהָ

The righteous shall inherit the land, and dwell therein for ever (Psa. 37:29)

Context:

He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him (Psa. 37:26-32).

Cf. Hebrew Bible / quoted in the New Testament:

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace (Psa. 37:11).

Blessed are the meek: for they shall inherit the earth (Matt. 5:5).

The Camel going through a needle

Qur'ān

إِنَّ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

Those that cry lies to Our signs and wax proud against them; the gates of heaven shall not be opened to them nor shall they enter Paradise until the camel passes through the eye of the needle. Even so We recompense the sinners (Q. 7:40)

Tafsīr al-Qurṭubī

وَأَمَّا الْقُرَاءُ مِنْ جَمِيعِ الْأُمْصَارِ , فَإِنَّهَا قَرَأَتْ قَوْلَهُ : { فِي سَمِّ الْخِيَاطِ } بِفَتْحِ السِّينِ , وَأَجْمَعَتْ عَلَى قِرَاءَةِ " الْجَمَلِ " بِفَتْحِ الْجِيمِ وَالْمِيمِ وَتَخْفِيفِ ذَلِكَ . وَأَمَّا ابْنُ عَبَّاسٍ وَعَكْرِمَةُ وَسَعِيدُ بْنُ جَبْرِ , فَإِنَّهُ حَكِيَ عَنْهُمْ أَنَّهُمْ كَانُوا يَقْرَأُونَ ذَلِكَ : " الْجَمَلِ " بِضَمِّ الْجِيمِ وَتَشْدِيدِ الْمِيمِ , عَلَى اخْتِلَافٍ فِي ذَلِكَ عَنْ سَعِيدِ وَابْنِ عَبَّاسٍ .

And as for the reciters from all the lands, they recited His words: {fī samm al-khiyāt} with a fathḥah on the letter sīn, and they agree upon the recitation of {al-jamal} with a fathḥah on the letters jīm and mīm and the lightening of those. As for Ibn ‘Abbās, and ‘Ikrimah, and Sa‘īd b. Jubayr, it is related of them that they used to recite that as “al-jummal” with a ḍammah on the letter jīm and a doubling of the mīm, although there is a difference of opinion regarding this of Sa‘īd and Ibn ‘Abbās.

New Testament

πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God (Matt. 19:24, parallel with Mark 10:25/Luke 18:25).

Cf. also Matt. 23:24 Ye blind guides, which strain at a gnat, and swallow a camel.

Cf. entry on κάμηλος in G. Bromiley, *Theological Dictionary of the New Testament. Abridged in One Volume.*

2. In Mt. 19:24, after the interview with the rich young ruler, Jesus uses a typical Near Eastern image to stress the fact that entry into the kingdom is normally impossible for the rich, though this does not rule out God’s gracious action (Mk. 10:27). A large animal and a small aperture are chosen to stress the impossibility, as in several rabbinic parallels (often an elephant).

3. The denunciation of the scribes and Pharisees contains a similar image in Mt. 23:24. In anxious legalism they will strain out dead insects from their drinks but will be virtually swallowing camels with their unconcern for righteousness and mercy and their sins of extortion and rapacity (23:23, 25). They have lost all sense of proportion relative to the law, and this loss is their judgment.

A messenger

Qur'ān

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا
بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ

And when Jesus son of Mary said, Children of Israel, I am indeed the Messenger of God to you, confirming the Torah that is before me, and giving good tidings of a Messenger who shall come after me, whose name shall be Ahmad. Then, when he brought them the clear signs, they said, This is a manifest sorcery.

New Testament

14:16 καὶ γὰρ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ἦ.

14:26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].

15:26 Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

16:7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever (John 14:16)

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26)

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me (John 15:26)

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (John 16:7).

Other Qur'ānic passages citing the Bible

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ
وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

God has bought from the believers their selves and their possessions against the gift of Paradise; they fight in the way of God; they kill, and are killed; that is a promise binding upon God in the Torah, and the Gospel, and the Koran; and who fulfils his covenant truer than God? So rejoice in the bargain you have made with Him; that is the mighty triumph. (Q. 9:111)

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ يُعْجِبُ الزَّارِعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of God, and those who are with him are hard against the unbelievers, merciful one to another. Thou seest them bowing, prostrating, seeking bounty from God and good pleasure. Their mark is on their faces, the trace of prostration. That is their likeness in the Torah, and their likeness in the Gospel: as a seed that puts forth its shoot, and strengthens it, and it grows stout and rises straight upon its stalk, pleasing the sowers, that through them He may enrage the unbelievers. God has promised those of them who believe and do deeds of righteousness forgiveness and a mighty wage (Q. 48:29).

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

those who follow the Messenger, the Prophet of the common folk, whom they find written down with them in the Torah and the Gospel, bidding them to honour, and forbidding them dishonour, making lawful for them the good things and making unlawful for them the corrupt things, and relieving them of their loads, and the fetters that were upon them. Those who believe in him and succour him and help him, and follow the light that has been sent down with him -- they are the prosperers.