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The Concept of the Messiah in Judaism and Islam: A Comparative Study

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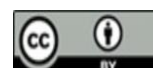
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Abstract

The concept of the Messiah occupies a central place in the eschatological traditions of both Judaism and Islam. Although both religions anticipate the advent of a divinely guided figure who will establish justice and righteousness, they differ significantly in their understanding of the Messiah's identity, mission, and theological significance. This study comparatively examines the concept of the Messiah in Judaism and Islam by exploring its scriptural foundations, theological interpretations, and eschatological implications. Adopting a descriptive and comparative research methodology, the study analyzes primary religious sources, including the Hebrew Bible, the Qur'an, and authentic Hadith literature, alongside selected classical and



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contemporary scholarly works. It investigates the meaning and development of the term Messiah and examines how each tradition conceptualizes the promised figure within its broader religious worldview. The study finds that Judaism generally understands the Messiah as a future descendant of Prophet David who will restore Israel, establish divine justice, and inaugurate an era of peace. In contrast, Islam recognizes Jesus ('Īsā) as al-Masīḥ (the Messiah), whose second coming will defeat al-Dajjāl, restore justice, and reaffirm the worship of one God. Despite these theological differences, both traditions present the Messiah as a divinely appointed leader whose mission is to overcome oppression, promote righteousness, and establish peace. By identifying both convergences and divergences in Jewish and Islamic messianic thought, this study contributes to comparative religious scholarship and Abrahamic studies. It further demonstrates that a deeper understanding of these traditions can promote informed interfaith dialogue and provide valuable insights into the shared ethical ideals of justice, peace, and divine guidance.

Keywords: *Messiah; Judaism; Islam; Comparative Theology; Eschatology; Hebrew Bible; Qur'an*

Introduction

The Hebrew root word Masaha, which meaning "to rub" and "to message," is where much of the name Messiah's associations with Jewish ideas originate. The word Masaha appears 70 times in the Old Testament and is often used in both ancient and modern Hebrew. Finding a list of Jewish history's Messiahs is important because the term "messiah" is used by Judaism to refer to more than one famous person. The forerunner of King David, who will rule over Israel at the end of time, was given a messianic title in Jewish history because this is written in their scripture.¹

Furthermore, messianic concept only emerged in the age of the prophets because, according to Jewish scholarly opinion, the Torah never made any mention of it. But because it is included in Maimonides' 13th Principles of Faith, the belief in the Messiah's Second Coming or messianic salvation is one of the cornerstones of Traditional Judaism.²

The renowned Jewish philosopher and rabbi Maimonides (1135–1204) was also known as Rabbi Moshe Ben Maimon or Ram bam in the twelfth century. In his 12th article of faith, Maimonides emphasized the importance of messianic thought.³ He had this conviction that the

knowledge of the expected messiah's mystery, together with the veracity of these secrets, is known by God Himself, and he trusted in future messianic thought. He has made enormous contributions to Jewish law, namely the Mishnah Torah, and has been greatly inspired by Islamic ideas. Christian also holds a firm belief in messianic ideas.

Islam, which literally translates as "peace," is a religion that seeks to provide harmony and peace to all people without regard to whether or not they practice Islam. The main sources of Islam are the Qur'an and the Hadith or Sunnah, which is the narrations of the prophet Muhammad, is regarded as the second main source of Islam. Islamic doctrine is not any different from that of other religions, especially when it comes to its emphasis on the people of the book. The root word "Masaha," which appears in the Islamic holy book Quran, is the source of the Arabic equivalent of the Hebrew word "Mashiah" which is translated as "Al-Mash" in English. The Arabic dictionary defines ablution as the act of touching the head or socks with a damp hand. This is how the concept of a future messiah is often used in Islamic history and other Semitic religions. A person who has been chosen as a monarch or prophet by the All-Powerful God is referred to by the prophetic expressions "to anoint," "to appoint," or "to be called."

Jewish Messianic Thought in the Bible

The Creator of this universe had given a promise to humanity that He would bestow his gifts through His chosen people, known in religious terminology as prophets. All of the prophets have the same message, which emphasizes God's unity and the importance of justice, love, and equality for all people as fellow humans. The phrase "Messiah" refers to the people God has selected and sent on a significant task. Jews who considered they to be followers of the Abrahamic faith historically supported the notion of the coming Messiah. They can trace their lineage back to Isaac (A.S.), who was the son of Abraham's (A.S.), who is regarded in Semitic tradition as the founder and model of pure religion.

God led and rewarded him for being truthful by giving him the Promised Land and ensuring that his descendants would outlive everyone else, as stated in the Old Testament book of Genesis.⁴ Because he delivered his people (the Israelites) from the brutality of the Egyptian pharaoh, the prophet Moses, a descendant of Abraham, held a special place as the Messiah. The Jewish Bible's book of Deuteronomy makes reference to this as:

“Adonai, will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him”⁵

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The term "messianic" was frequently used in the Old Testament, which is why a list of Messiahs can be found in the Scriptures for all the prophets, priests, and kings who were chosen by God alone to serve as a guide and to forbid sins like adultery and other transgressions. Historical references to godly anointed kings in the Old Testament include those of Saul, David, Solomon, Zedekiah, the last king of Judah, and King Cyrus, a Persian ruler who was not a Jew but who did great work for the benefit of the Jewish people on the basis of humanity, as seen in the books of 1 and 2 Samuel, Psalm, 2 Chronicles, Isaiah, and Lamentations.

Jewish history holds that Saul's reign as king was first successful but ultimately resulted in the Jewish people's religious community being destroyed. Saul's reign as king in Jewish history was not successful. After Saul, the focus shifts to King David, a member of the royal line who was regarded as a warrior and the author of the Psalm. A thorough description of David's life history as a monarch of Israel is provided in the book of Samuel. Jewish academics have a lot of disagreements about whether David was a king or not, but they all agree that David is the unrivalled figure in Jewish history. His military prowess, national political contributions, and inner strength are unmatched. It is simple to claim that during his reign, David performed excellent things for God's people, and that before his death, he named his son Solomon king and gave him the responsibility of erecting the temple in Jerusalem.⁶

Jews are aware that all of their struggles, or perhaps we should say sufferings, are a result of their disobedience and betrayal of the commands of the All-Powerful God, Who has sent His messengers to guide His chosen people. The term "messiah" is also used to refer to the high priest, a man who works to uphold religious traditions for the sake of the Jewish community. Simply said, people who have considerably enhanced humanity's welfare and freed it from suffering and injustice are frequently referred to as Messiahs. Due to David's extraordinary efforts on behalf of the Jews, who advanced and completely reaped the blessings of God's favor in every aspect of their existence, this term was later used to refer to the Davidic Kingdom.

The Jewish people view King David and his son Solomon as the great builders, wise, divinely anointed Kings. Jews enjoyed privilege and prosperity in every area of life throughout their reign as kings. They set the bar for moral leadership in accordance with God's will. They also served as the people of Israel's royal piety and messianic hope. The explicit global message

of national self-determination and uplifting religious principles that people all across the world have come to adopt may be found in the myth of David and Solomon.⁷

In Jewish history, Solomon is revered as a wonderful monarch, and his reign is seen as particularly prosperous for Jews since it led to a peaceful lifestyle and increased economic prosperity for Jews. The Jewish monarchy has a crucial function in bringing Jews together and spreading the real message of one God. Jews experienced a horrible condition and were dispersed after the reigns of David and Solomon. According to 2 Chronicles, the great king of Israel's history, Solomon, prayed to God for mercy:

“Adonai, God, don’t turn away the face of your anointed one; remember the mercies of your servant David.”⁸

In this verse, it is stated that Solomon prayed to God for forgiveness and prosperity after being crowned king in order to rule the Israelites successfully. Zedekiah was the final king of Judah after that, according to the book of Lamentations.⁹

Jewish scriptures, with a particular emphasis on the books of Second Samuel and Psalm, use the Messianic title of royalty and make allusions to the future. These words emphasized and reaffirmed the fact that the Davidic ancestry will establish a future kingdom. Additionally, the prophets' writings hinted at the idea of a Messiah who would come and rule forever for all of humanity. Jeremiah, Ezekiel, Amos, and Psalm foretold that God would be chosen as the Messiah who would vanquish the foes, just as Isaiah did. The elevated nation of Israel will be saved by God from the rest of the world. Numerous texts in Jewish scripture promise prosperity for Jews in the upcoming messianic era under the rule of the long-awaited Messiah. Although their scriptures have changed throughout time, the news of the Messiah's arrival has persisted.

Another verse from the book of Amos that surprised the Jewish community by conveying a message about their prosperous future hope was brilliantly explained in the Bible Commentary at this point. Perhaps some Israelites will be reminded of the wealth that awaits God's righteous people in the future and will turn from their sins in order to benefit from this period of heavenly favors. The message of Amos comes to a startlingly hopeful conclusion. The message of these lines is that whether or not a person is Jewish, they will get blessings from God in the coming messianic era if they truly pray to and adore the one and only God Almighty.¹⁰

This demonstrates that the phrase was used in the Jewish scripture generally in the future for the person who honestly and universally worked for the God's people to bring them

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together on one platform. People from many tribes, languages, and nations will be a part of God's future kingdom thanks to the seed of Abraham. All social, political, and economic evil, according to the Jewish community, will be eliminated under the guidance of the upcoming Messiah.

In keeping view of Jewish history the term "Mashiah Adonai," or anointed one of God, was used to refer to the early monarchs. The idea of a Davidic Messiah emerged heavily among the Israelite community after the Babylonian exile, when no one descended from King David appeared as the ruler. People then started to think about a time when an anointed king with Davidic ancestry would reappear in the future on the throne of Israel. When the Roman Empire sent the Jewish population of Judah into exile in 70 CE and destroyed their temple, their hopes and beliefs in the coming Messiah from the line of David, who would bring future deliverance and liberation for the Jews, grew greater. For this reason we can conclude that the demolition of the temple in 70 CE marked a turning point in Israelite thinking about the coming Messiah. This was also a formative time for Jewish religious legislation or the creation of authoritative texts.¹¹

The expectation of a messiah in the early post-exilic period has been the subject of numerous comments and discussions. The writings of the priest Ezra and the ruler Nehemiah offer important perspectives on the events leading up to the end of the world as they are recorded in the Old Testament. Ezra describes his joy at being able to repair the temple and return to the Babylonian captivity. They then recount further positive news from Ezra, such as the Persian King Cyrus' decision to teach law and Nehemiah's subsequent return as an official appointed to restore Jerusalem's walls. The goal of the books of Ezra and Nehemiah is to depict how Israelite life developed after the exile. The eschatological events are also depicted in this book.¹²

Above all, the conversation allowed us to understand the term Messiah fully, including why Jews emphasized David's ancestry when discussing the upcoming Messiah. The community of Israelites suffered greatly before the prophets, kings, and priests, etc., and they prospered afterward under the guidance of the prophets, kings, and priests. Because they disobeyed their leaders' orders, they suffered greatly and were cut off from God's blessings, which allowed them to rebuild their status for the future. As a result, they looked for the Messiah who would appear in the future in the image of King David.

Because they believed in Messiah ben David, they categorically emphasized King David's lineage and numerous Biblical verses also prominently featured King David.

Different Jewish denomination's views concerning Messiah

It is essential to discuss the views of Jewish religious skeptics on the Messiah and the Messianic Age since, during the post-exilic period, Jews faced numerous challenges to their restoration in terms of economy, politics and religion. The central concept of the impending Messiah developed during this time as they drew from their scripture and the teachings of the prophets. A number of Jewish sects emerged during the Second Temple period, which started in 70 CE, and all of the writings created during that time make mention of the Messiah who was to come.

Jews who identify as traditional or Orthodox, Reform, Conservative, Reconstructionist, members of the Jewish Renewal movement, or Jews who identify as Humanistic or Atheistic have all developed in the contemporary era. In the first place we are familiar with the Orthodox Jewish concept of the Messiah, who is portrayed as a devout Jew with other wonderful traits. The Messiah a great leader descended from King David is said by traditional Judaism to be knowledgeable with the Torah's Holy Scriptures. Jews are much more likely to support the Davidic dynasty.¹³

In many Jewish communities, there is not a great deal of emphasis placed on the idea of the Messiah, much like Reform Jews do not accept the personal figure of the Messiah while Conservative Jews also do not accept the personal messianic figure just like claimed by Orthodox Judaism as the central tenet of Judaism. Conservative Jews believe that if someone foretold that the messianic period would bring about social justice and harmony for all, it is because of the Torah commandments that we will diligently endeavor to create that kind of social order in our lives right now. We do not know when the Messiah will come, whether he will be a charismatic human person or is a symbol of humanity's salvation from the problems of the world, according to the Conservative Jews, and we do not know what will happen in the future.

The messianic figure theology in Judaism holds that every individual human being must live as an individual and has a responsibility to bring about the messianic era by self-efforts.¹⁴

But the messianic vision is viewed as a model of a just society that was established by people in both Conservative and Reform Judaism. They say that throughout time, humanity will reach the messianic goals of a perfect state via their own efforts because they believe that

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God is watching, that God loves, cares, and has a plan for the future that is unpredictable for human intellect.

As stated by Modern Kaplan, the founder of the Reconstructionist movement, Judaism is seen by Reconstructionist Jews as a progressive religious civilization of the Jewish people with the aim of bringing Jews closer to salvation. They emphasized the value of Jewish-Muslim connections as well as interfaith understanding. These liberal Jews assert that nothing in the world is totally correct or God's choice. They rejected the notion that "personal God" or "chosenness" only applied to the Jewish people. To accomplish their objectives, everything might establish their own principles.¹⁵

Then as Humanistic Judaism the other Jewish movements introduce themselves. These Jews are secular, or perhaps more accurately, atheistic. Near Humanistic Jews who aspire to change or renew Jewish history and uphold the values of social justice and cohesion, emotions are more significant.¹⁶

Jewish humanists believe that in order to live this life well and survive it, they need to be happy. They hold that there can be no meaningful human existence without the interaction of divine rule or authority, as well as the concept of the Messiah. The idea of a coming messiah is important to Jewish civilization even if everyone has a vision for a happy future as they see knowledge in accordance with their own interpretations of religious teachings. They all anticipate a glorious future that will be characterized only by peace, love, and harmony, where there will be no evil or hopelessness. The message is the same whether someone was raised in a religious or nonreligious environment: resolve the problems in the outside world. There are many ways to convey thoughts.

The term is used in a general sense without mentioning a specific individual, but the only and most important task of the coming Messiah is to establish the kingdom of God in its true sense, as the prophet or messenger did, and to bring blessings to every nation in the world without making any distinctions between believers. The upcoming Messiah is foretold to be the spokesperson who will rule the world in accordance with the will of one God. There are many debates today about how the Semitic tradition should define the term Messiah, and they hope that the Messiah will return to restore and put into reality the correct religious teachings in accordance with the will of Almighty God. This demonstrates that the phrase was used in the future to describe someone who really and universally worked for the good of God's people

in order to bring them together on a single platform. The Coming Messiah concept is that he will come to represent all of humanity and to reaffirm the idea of one God for all of creation.

All Jews firmly believe in the messianic message, yet because of the numerous denominations, they hold varying opinions about it. However, it is important to understand the message that is clear and unambiguous to unite the entire world against enemies of God and His creation for which prophets such as Abraham, Moses, and David, etc., had come. Later on, Jewish history and scripture are full of various ideas from their scholars, including various denominations. Jews who study the mysteries of the Almighty God now have a wider range of perspectives and are more engaged in discourse.

Messianic Concept in the Quran and Hadith

The Qur'an, Prophet Muhammad's final revelation, contains a full overview of prior prophets, religious texts, and teachings. Because Isa, the son of Maryam, was the true prophet with the true revealed book known as Injil, the word Messiah is known as Al-Masih in Arabic. The only prophet who was a prophet by birth was Isa. Prophet Isa and his mother were saved by the Almighty God from the unbelievers, and their story is presented with great dignity as Almighty says in Quran:

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ¹⁷

The Quranic verse previously referenced explains how Maryam, the mother of Isa, received the good news of a unique son who would be righteous in this world and the next from Allah SWT. Before he was even born, Maryam's son was given the name Al-Mash Isa Ibn Maryam. The prophesy of Jesus is mentioned when the miraculous birth from the Virgin Mary is verified. Although all prophets had mothers, Adam was the only one who did not have a mother. The mother of Isa was the only woman and the mother of a singular prophet.¹⁸

However, following the miraculous birth of Prophet Isa, he and his mother had to endure immense trials and false beliefs that were given to him by his nation. Some people Completely reject the prophesy of Isa, while others recognise him as God or the son of God. Islam rejects both of Isa's defences, including the idea that he is God or the son of God and Islam recognizes Maryam's virtue, piety as well as Isa's miraculous birth. Maryam is the sole mother of a prophet who is referenced as a respectable manner to demonstrate her piety and declared

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blameless in the Quran and is described as a devout woman who is accorded a position of great esteem among all other women by the Almighty Allah.

The verses of the Quran affirm Maryam's unique status as the mother of Isa and exonerate both mother and son from the false claims made by the nation.¹⁹

Al-Masih Isa was distinct from other prophets since he was born with the message or revelation of God and was treated with extreme regard by the Creator of the Universe, as stated:

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ²⁰

Al-Masih Isa was also called "speech and spirit" by God as a sign of respect and adoration because he was the only prophet of God to be a prophet by birth and work several miracles throughout his lifetime.

The Quran gives Isa (A.S) respect and position, Instead of as a divinity, as devotees believe, he is referred to as "spirit from God" as a sign of respect and esteem.

Islam derives its concept of a future Messiah from the Quran, where the word "Masih" is used specifically in reference to Isa Ibn Maryam. In order to protect Jesus from the harshness of his people and to revere him as a true prophet like the previous prophets of God, the Quran, the last book that Allah S.W.T. revealed, describes prior prophetic truth through Prophet Muhammad (PBUH). Islam accords all prophets the same regard because they were God's chosen ones. Using the justification that Al-Masih was crucified and murdered as the Quran claims, another verse of the Quran clarifies the behavior of those who defy him and attempt to kill him. As Quran stated:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ²¹ وَإِنَّ الَّذِينَ اخْتَلَفُوا

فِيهِ لَفِي شَكٍّ مِنْهُ²¹ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا²¹

According to the beliefs of their traitorous followers, Al-Masih Isa was not crucified or slain, but that topic is left vague for them in this ayah. The miracles and birth of Jesus are also mentioned in the Quran, which serves as further evidence of his status as an apostle of Allah Almighty. The Quran's condemnation of his execution or death on the cross serves as further evidence that the Quran is actually refuting Jewish claims that they were responsible for his murder.

The description of Isa Ibn Maryam in the Quran is entirely different from what is covered in the Gospel. Satan misled Isa's followers into believing that he was God or the son of God due to his miraculous birth and miracles. Allah S.W.T. plainly purifies Isa from the incorrect justification or interpretation of their followers. According to the Quran, Isa Ibn Maryam consistently declared the oneness of Almighty Allah and never demanded that his followers worship him. There is no doubt that Almighty God is both my God and your God, as stated by Isa in the Quran, so adore Him.²²

Because all of God's chosen messengers promote the same message of peace and unity of God for humanity and lead them down the correct path, the term "Al-Mash" has a larger meaning than its literal meaning and is used to refer to all of God's anointed prophets. The main purpose of mentioning Jesus as the Al-Masih was to honor him and validate his prophecy for future generations that he was the genuine and upright apostle of God, just like other prophets David, Moses, and Muhammad. He was God's last messenger of prophecy to the Hebrews.

The Quran, the final book of God, contains no mention of Jesus' second coming after rising to heaven, despite the fact that academics had long thought that Jesus would return as the Messiah in the future. But, according to both the Hadith and the Quran, there won't be any prophet after Muhammad. On the basis of Hadith narration, some people accept that Jesus will return a second time, while others reject it. Several academics believe that Isa Ibn Maryam would return because a few Quranic verses that have been interpreted to indicate Isa's second coming as the Messiah. Nonetheless, some academics dispute this assertion that Isa Ibn Maryam will return before the Day of Judgment.

Awaited Messiah in Quran and Hadith

The debate related to awaited Messiah based upon the word used in Quran and Hadith literature. The word Messiah in Quran is used with the name of Isa Ibn Maryam as the reason explained earlier explicitly. Al-Masīh Isa was the last prophet of God that was sent to Israelites before Muhammad. The prophet Isa was not accepted by nation even they try to kill him. Thus Almighty Allah planned nicely to escape His prophet from unbelievers without mention any detail of him. All the prophets give good news to their followers for upcoming events like that Isa Ibn Maryam give glad tiding concerning Prophet Muhammad as this is mentioned in the Bible and Quran as well. Apostle Muhammad is the last messenger with the last scripture till the Day of Judgment and he give complete code of life with set examples as we find many

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references from Quran and Hadīth. In Short Hadīth gives detailed account concerning the idea of coming Messiah more than one personalities.

Al-Masīh generally applied for the God chosen prophets whether they are before or after Al-Masīh Isa Ibn Maryam because Allah S.W.T sent His prophets when humanity suffered and distorted the revealed scriptures and forgotten the message of God.

There are ample discussions about the personality of coming Messiah in future but this is accepted by all the teaching of Muhammad as complete true model of guidance for mankind is enough to understand God message correctly for entire world.

So, the title of coming Messiah is applied for the one who proclaim the message of God according to the teaching of Quran and Sunnah of Muhammad as earlier explained teaching of Muhammad and message of Quran is the same that was revealed in Zabour on Dāwud, Torah on Musa and Injīl on Isa by God. Islam gives equally status and esteem to all the prophets and scriptures that were revealed earlier from Prophet Muhammad and Quran by God because all the messengers come from the will of Him for one aim that is to proclaim the oneness of God. Prophet Muhammad had come for entire world with Quran the last revealed book by God to guide humankind towards the straight path and left unchallenged example of good qualities, piousness and model society for whole world till the Day of Judgment.

Islam did not negate the prophecy of earlier prophets and the scriptures even Quran says come close to the people of book and talk them what is similar between you and them.²³

In Semitic tradition the revealed scripture had one message that is the oneness of God. That's why Muslims are advised by Allah Almighty contact with the people of Book in good manners and come to that point which is common between you and them.²⁴

This is the view for Muslims to deal with others then it is foremost principle for Muslims to easily understand that only focused those points that are common ground whether it is related to social, political, and eschatological point with special reference to coming messianic age or Messiah within the community of Muslims or non-Muslims.

The last prophet Muhammad have done the messianic task for the entire world nation till the day of Judgment just as the Quran itself is not less than miracle for the believers because its teaching is preserved as mentioned earlier without any doubt and from this the only term used with Isa we cannot claim that other prophets are not Masīh or not chosen by God. Every

Messenger of Almighty Allah has done the same work to guide humankind and was honored by Allah in His revealed books whether it is Zabour, Torah, Injīl and Quran.

However concept of coming Messiah is the core of Semitic eschatology and derived from the term Al-Masīh. Now this term is generally used for the one who will unite the entire world on the basis of similar point or can say prophetic teachings that is oneness of God and for this purpose all the prophets and revelation come from God to guide the humanity as well. The need is to understand the message of Almighty God in the guideline of prophets and applied this to unite whole world nation to get blessings of Almighty Allah in this world and hereafter. Because Islam is come to all mankind not for only Muslims or reserved nation as the earlier Shariah was come for specific time period and nation.

The need of Messiah is necessary but not in the category of prophet but as being the true follower and believers of God's revealed scriptures and His prophets to accomplish the unity of whole world nation moreover only to submit their desires to get blessings of Allah S.W.T in this world and hereafter. Although Almighty Allah knows the truth behind this mystery of coming Messiah and no one can know the actual knowledge concerning the end of the world except God Himself. He is the only one Who will Judge His entire creature on the Day of Judgment.

This is confirmed through Quran and Hadīth that shariah of earlier prophets were limited to their nations where they were sent by God but the prophecy of Muhammad is not limited to Muslims and he come for the entire world with last revealed book. After Muhammad no need of any prophetic module. Isa Ibn Maryam as coming Messiah or not by quoting Hadīth literature as mentioned in the research.

Firstly: Quran is silent about return of Al-Masīh Isa and Hadīth where mention Isa will return is in the category of Khāber Ahād. There are various views about Al-Masīh based upon the interpretation of the scholars.

Secondly: Earlier prophetic mission was limited to their nation while the mission of the last prophet is for entire world nations without any discrimination.

Thirdly: After seal of prophecy lineage is needed to understand specifically the message and teaching of the last prophet who was sent by God to whole world and his teaching will be applied generally just as his prophetic mission.

The shariah of earlier prophet is equally respectable for all but the shariah of the last prophet Muhammad is applicable for entire world till the Day of Judgment and also acceptable

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before God because message is completed, no need of any amendments in scripture and prophetic teachings in addition coming Messiah will come to represent humanity universally to revive the message of the prophets for whole world. The need of coming Messiah is necessary to create love, justice, peace, harmony and to eradicate hatred among the nations of the world.

Conclusion

This research concludes that the term *Mashiah* in Hebrew and Al-Masīh in Arabic is used generally for the one who obey the teachings of prophets and revealed scriptures according to the will of Almighty God. The idea of coming Messiah is derived from the term that is mentioned in the Jewish and Islamic scriptures. Almighty God sent prophets and scriptures for the benefit of humankind. All the prophets from Adam till Prophet Muhammad come with the same message. The revealed scriptures whether it is Zabour, Torah, Injīl and Quran testify that God is one and this is the core point of revealed scriptures for what prophets come to teach humanity and create harmony, brotherhood and love among the human beings without any discrimination.

According to the Jewish point of view term *Mashiah* is used in the scripture for Messianic hope in future. The idea of coming Messiah is used for the one who will bring peace, blessings for them and the whole world. They believe that coming Messiah will be pious King and he will establish kingdom of God in true sense as in the past King David had done remarkable work for his nation. They predicted that after coming Messiah evil and suffering of the people will be vanished and world will be changed into paradise for all whether they are Jews are not under the blessings of Almighty God.

The Islam is also pure monotheistic religion like Judaism. Islam did not reject any prophet of God. Its teaching is the same with the teachings of earlier revelation of God in addition applicable for the entire world nation. Muslims believe on the finality of Prophet Muhammad and Quran as the last revealed scripture of Almighty God. The word Messiah is used in Islamic scripture Quran with the name of Isa Ibn Maryam the last prophet of Israelite without any detail of his return while in Hadīth literature we find messianic debate for more than one personality. There are various discussions concerning coming Messiah in future as some said that coming Messiah will be Isa Ibn Maryam while some reject this and said that coming Messiah will be Mehdī from the lineage of Muhammad the last prophet of God. There

are many problems that can be solved if the idea of coming Messiah will be accepted equal as the common point to create peace and prosperity for the entire world. The purpose of coming Messiah only to revive the prophetic teachings, and to established kingdom of one God. It is not necessary prophet will come as coming Messiah but the one who will come as coming Messiah or say leader universally bring era of prosperity for whole world. The concept of Messiah is accepted generally for the one whom established rule in all over the world according to the revealed scriptures and teachings of the prophets before the end of the world will be the coming Messiah.

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²³ . Al-Quran 3:64

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