



**(DISCLAIMER)<sup>1</sup>**

**Jesus is the “way”** (*al sirat mustaqueem*)<sup>2</sup> 43:61

**Jesus is the “truth”** (*al haqi*): 19:34

**Jesus is the “life”** (*Min Rouhina*) 21:91, 66:12

**Attributes of Jesus:**<sup>3</sup>

**Word of God** (*kalimatu Allah*): 3:45, 4:171

John the Baptist confirms Jesus as “**Word**”: 3:39

**Spirit of God** (*Rouhana Allah*)<sup>4</sup>: 21:91, 66:12<sup>5</sup>

**Spirit from God** (*Rouh minhu*): 4:171

**The Holy Spirit/empowered by** (*rūhi al’qudusi*) 2:87, 2:253, 5:110

**The Messiah:** (*al’mesih*) 3:45, 4:157, 4:171, 4:172, 5:17 (twice), 5:72 (twice), 5:75, 9:30, 9:31

**Lord/Master** (*rab*): 9:31<sup>6</sup> also (*sayyid*) 3:39

**Mediator/noble/exalted** (*wajihan*) with rank & standing now and hereafter 3:45<sup>7</sup>

**Intercessor** (*shafa’a*); (God gives permission) 2:254-255, 21:28<sup>8</sup>

**The Gospel** (*al-injil*) 5:46 (given the gospel book)

**A Life-giver** (*hayya*) 3:49, 5:110 (with God's permission)

<sup>1</sup> Transliteration, spelling & interpretations of Semitic scriptures is an imperfect science. This is our “expert” interpretation based on extensive research and consultation with scholars (Muslim, Christian & Jewish). We searched traditional exegesis and understandings of specific scriptures, reviewed meanings in Arabic dictionaries while applying the numerous possible renderings of word meaning dependent on the context, endings & root origins of words themselves in the Semitic scriptures and considered the Semitic poetic style and possible metaphorical syntax. We also examined and compared the scriptures in light of contemporary understandings of doctrinal concepts. Some translations may and do conflict with traditional and/or modern institutional Islamic and Christian tenets.

<sup>2</sup> Words in the parentheses are the Anglicized transliteration of the Qur’an’s Arabic.

<sup>3</sup> As in any translation, there are no universal views as to the meanings and context of words. This list is based on Bridges to Common Ground’s research and collaboration with relevant scholars.

<sup>4</sup> *Rouhana* means literally “our (God) Spirit.”

<sup>5</sup> Possibly 19:17 is also a reference to Jesus and the Spirit.

<sup>6</sup> Another translation of 9:31 is rendered as:

“They take their rabbis **and** their monks to be their lords in derogation of [both] Allah, **and** Christ the son of Mary;”  
*Itakhathoo ahbarahum wa-ruhbanahum a-rbaban min dooni Allahi wa-al-maseeha ibna maryama;*

<sup>7</sup> This exclusive attribute given only to Jesus and Moses, interestingly, the two covenant enactors. Sufis believe this word relates to an “intercessor”. “O distinguished near Allah, **intercede** for us near Allah.” *Al Allamah al-Majlisi, Bihr al-Anwar v99, p. 247.*

<sup>8</sup> In both verses Jesus is mentioned in the same, or preceding paragraphs which is reinforced by Sufi interpretations. *Shafa’a* is an exclusive right granted by God to some prophets.

**Good News** (*bashir*) 3:45<sup>9</sup> (given to us)  
 Associated with the **Light** 5:46 (*nuran*)  
 A **Mercy** from God (*wa'rahmantan*) 9:21 & 19:21  
 Was **decreed or Ordained** (*maqdaḥi*); 9:21 & 19:21<sup>10</sup>  
**The Peace**<sup>11</sup> (*al salaam*) rests on him: 19:33  
**Messenger/apostle** (*rasul*): 2:252-253 (above other messengers) 4:157, 5:75  
**Prophet** (*naby*) 19:30  
**Servant** (*abd Allah*) of God: 4:172, 19:30, 43:59  
**Faithful Witness** (*shahid*) for God: 4:159, 5:117  
**Not Wicked, Vain or Overbearing** (*jabbaran shaqiyyan*) 19:32  
**Sent Down (revealed) from Heaven**<sup>12</sup> (*anzil'ata*) 3:53, 5:112-115<sup>13</sup>  
 Given the **Secrets** of the **Unseen** (*ghyab*) (supernatural): 3:44<sup>14</sup>, 5:109  
 “**Sign**” (*aa'ilmun*) for the **Hour of Judgment**: 43:61  
**Warner** (*ndhirīn*) (often prophetic warning) 2:213, 4:163-165, 6:48, 18:56

### Miracles:

**Healer** of the blind and lepers: 3:49, 5:110  
**Raised the Dead**: 3:49, 5:110  
**Miraculously** brought food to earth from heaven: 5:112-118  
**Spoke from the Cradle**: 5:110, 19:24, 19:29-33  
**Breathed (created) Life into Birds** made from clay: 3:49, 5:110<sup>15</sup>  
**Prophetic (words of knowledge)**: 3:49  
**The Clear Sign & Showed Miracles**: *la'be-yinat*, unto all mankind: 2:87, 2:253, 3:49-50, 5:114, 19:21, 21:91, 43:61 & 43:63

### Birth:

**Immaculately Conceived by the Spirit** of God (*Rouh Al-Qudus*): 21:91, 66:12  
**Born of a Virgin Mary**: 3:47, 3:59, 19:20-21<sup>16</sup>  
**Sinless (pure)** (*zakiyyah*): 19:19

### Death & Resurrection:

**Died** (*mutawafeka*) 3:55, 4:159, 5:117, 19:15, 19:33<sup>17</sup>

<sup>9</sup> The Semitic word *bashir* is a cognate for “good news” or “glad tidings”, used in the Hebrew Old and Aramaic New Testaments and also means “flesh” as a possible association to a context of sacrifice and the Messiah (Word) coming in the “flesh”. (See 1John 4:2 & 2John 1:7).

<sup>10</sup> The Arabic word *maqdaḥi* “ordained” or “decreed” is used only for **Jesus** and interestingly **hellfire** in 19:71.

<sup>11</sup> The article “*al*” (the) in front of the word is rare and only used directly with God and Jesus and is one of the 99 names of Allah (God).

<sup>12</sup> Jesus & holy books were “sent down” from heaven and both considered *kalimatu Allah* (Word of God).

<sup>13</sup> 5:112-115 refers to a “*meal being sent down from heaven*”. This is a metaphor for Jesus in Sufi tradition consistent with John 6:32-35 “...it is my Father who gives you the true bread from heaven. For the bread of God is the bread that comes down from heaven and gives life to the world...I am the bread of life.”

<sup>14</sup> The specific application is unclear, but the verse is in context of Mary and Jesus and refers to “casting lots”.

<sup>15</sup> Note: Jesus is the 2<sup>nd</sup> Adam and the 1<sup>st</sup> Adam was brought to life by God “breathing” life into clay.

<sup>16</sup> Jesus “spoken into being” Arabic “*kun fya kun*”.

<sup>17</sup> All Arabic words used in these verses refer to “death”, or “caused to die”: and are as follows: 3:55 *mutawafeka*, 4:159 *mawtihi*, 5:117 *tawaffaytane*, 19:15 *yamootu*; & 19:33 *amootu*.

**Slain** (*taqutulun*): 2:87, 5:70<sup>18</sup>

**Resurrected** from the dead (*yum uba'athu*): 19:33, (6:122 possible reference to Jesus)

**Ascended** up to God in heaven: 3:55, 4:158

**Near to God** (*muqarrabeen*): 3:45<sup>19</sup>

**Coming Back** on judgment day (*yum al-qiyama*): 3:55, 4:159, 43:61

**Coming Back** to attest the law: 3:50 & the **Gospel**: 3:45

**The Caller** (*al-dā'iya*) on Judgment Day 20:108-109, 46:31 (Assumed to be Jesus)

### *We are ordered to:*

**Obey** (*atee'uon*): 3:50, 43:63

**Believe** (*aamanou*): 2:136, 4:159, 5:111-112

**Follow** (*ettabio'un*): 3:55, 43:61

**Not to reject Jesus** or suffer a "curse": 5:78

### *Jesus' Disciples Are:*

**Superior** (*fawqua*) to those who disbelieve: 3:55

**True Believers** (*aamanou minhum*) to God: 57:27

**Mercy/love** (*rhm*)<sup>20</sup> and **compassion** (*rhf*) 57:27

**God's Helpers** (*ansar Allah*) of the revelation of Jesus: 3:52, 61:14

**Have Power Over Enemies**: 61:14

**Witnesses** (*al'shahid'ina*) to the truth of Jesus: 5:113

**Inspired** disciples (*al-hawariyun*) to have faith in God: 5:111

**Given abundant Grace** on earth and heaven 5:66

### *Misc. Attributes:*

**The Righteous** (*al-ṣāliḥīna*): 3:46, 6:85

**God's Favor** (*n'imati*) was on **Him**: 2:253, 5:110, 43:59

**God Blessed** (*mubarak*) Him wherever He was: 19:31

Given **The Wisdom** (*wa'al'hikmata*) 3:38, 43:63

**Revelation** (*waātaynāhu*) of the Old Testament and Gospel (*kitab*): 19:30, 43:63, 57:27

**God Inspired** 4:163

God made a **Covenant** with Him: 33:7

**2<sup>nd</sup> Adam**: 3:59

Given **Authority** to institute things previously forbidden: 3:50

**Was Plotted Against**: 3:54

An **Example** to the children of Israel: 43:59

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<sup>18</sup> This verse suggests that many messengers slain when their message was rejected by the "children of Israel". Jesus message was rejected by some of the Jewish leadership who conspired to have him executed by Rome.

<sup>19</sup> A special place of honor as "at the right hand of God" & the only one clearly given this position in the Qur'an

<sup>20</sup> *Rhm* is one of the most revered words in Islam. It is in every prayer in the first sentence of every chapter of the Qur'an.