

The Names and Attributes of Christ in the Qur'an

Those who read the Torah and the Gospel carefully will find 250 names and attributes of Christ. The Qur'an mentions more than 20 names and titles for the Son of Mary. We suggest to the "searchers after truth" to focus on these names, find their unique meanings, and move on to their spiritual reality.

'Isa

This name appears 25 times in the Qur'an. Some scholars claim that it comes from the Syriac pronunciation of the Aramaic word for **Jesus**, which originally means: "**The Lord saves**" (Matthew 1:21); he delivers from disasters, diseases, distresses, forthcoming wrath, sins and even death.

In his life, 'Isa fulfilled the full meaning of his original name. He opened the eyes of the blind without surgery, healed the lepers by his active word, gave life to the dead by his call, and drove out demons from the possessed. He who recognizes his original name, Jesus, can take eternal power from it.

Qur'anic references to 'Isa: Suras al-Baqara 2:87,136,253; Al 'Imran 3:45,52,55,59,84; al-Nisa' 4:157,163,171; al-Ma'ida 5:46,78 and 110-116; al-An'am 6:85; Maryam 19:34; al-Ahzab 33:7; al-Shura 42:13; al-Zukhruf 43:63; al-Hadid 57:27; al-Saff 61:6, 14

The Son of Mary (Ibn Maryam)

This title of Christ appears 23 times in the Qur'an. It shows us that his father's name was unknown when he was born. However the Qur'an frequently confirms that the Virgin Mary remained without blame and was not touched by a man. Her Son was born of the spirit of Allah, as the Almighty said,

"We breathed into her of our spirit!" (Suras al-Anbiya' 21:91; al-Tahrim 66:12).

The Son of Mary can be considered to be born by the spirit of Allah, therefore being the "spiritual Son" of the Most High.

Qur'anic references to the Son of Mary: Suras al-Baqara 2:87,253; Al 'Imran 3:45; al-Nisa' 4:157,171; al-Ma'ida 5:17,46 and 72-78 and 110-116; al-Tawba 9:31; Maryam 19:34; al-Mu'minun 23:50; al-Ahzab 33:7; al-Saff 61:6, 14

The Christ (al-Masih)

This title appears eleven times in the Qur'an, and literally means: "the one that is anointed with the spirit of God". The anointing will grant us divine power and wisdom to carry out the appointed services. Christ was promised as the "**spiritual King**" who would

build a "spiritual" kingdom where his throne would be established forever (2 Samuel 7:11-14). Since most of his people rejected Christ, their meek and compassionate king, he turned to the unclean nations. Christ is alive today with Allah, ruling and reigning in his kingdom. He offers his spiritual anointing to anyone who opens his soul to his Gospel.

Qur'anic references to Christ: Suras Al 'Imran 3:45; al-Nisa' 4:157,171,172; al-Ma'ida 5:17,72,75; al-Tawba 9:30,31

An Ambassador of Allah (Rasul Allah)

This glorious title for Christ occurs five times in the Qur'an. We also read his name frequently in the lists of other messengers.

A prophet proclaims the revelation of his Lord, but the Ambassador of Allah receives the revelation *and* carries it out with power and authority. Moses was the guiding example of a messenger for Semites, for he was both the spiritual and political leader of his nation.

Christ carried God's message with power and authority to **all** nations. He prayed, "**This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent**" (John 17:3). The Son of Mary did not establish an earthly kingdom imposing taxes, carrying weapons and wars, but opened for us the door into the heavenly kingdom of God. He overcame sin and death, and gives his followers eternal life. His dominion is spiritual and not material.

Qur'anic references to the Ambassador (rasul) from Allah: Suras Al 'Imran 3:49; al-Nisa' 4:157,171; al-Ma'ida 5:75; al-Saff 61:6. Implications: al-Baqara 2:87,253; al-Hadid 57:27 among others

A Word from Allah (Kalimatun min Allah)

This title clearly appears twice in the Qur'an, and is also used indirectly twice. It confirms to us that Christ was not born of a man, but of the word of Allah. The word of the Almighty became incarnate in him. The Son of Mary is not an ordinary human being. He wields the creative might of the word of Allah. He also possesses divine healing power, forgiving authority, comforting mercy, and renewing power. All the powers of the word of Allah move and work in him. Not only did he speak the word of Allah, but he also lived it, and remained sinless. The love and holiness of the Most High was manifested in his life. The law and truth of Allah were seen in the Son of Mary. He who hears his words and acts accordingly will be changed into his likeness.

Qur'anic references to the Word of Allah: Suras Al 'Imran 3:39,45; al-Nisa' 4:171 (see also Sura Al 'Imran 3:64)

The Word of the Truth (Qawl al-Haqq)

This unique title of the Son of Mary appears once in the Qur'an (Sura Maryam 19:34). The "Truth" (al-Haqq) in this title means "Allah himself", which occurs several times in the Qur'an as an attribute and name of Allah. He is the holder of all rights in life and the afterlife, the source of the truth in the universe.

Since Christ is the Word of Allah given to us in bodily form, he is equivalent to the word that emerges from the mouth of the Almighty. If the source of Christ is "the Truth", then

he, himself, is "the Truth" likewise, for only Truth can come out from the Truth. Whoever looks at Christ can see the walking Word of Allah and his Truth in bodily form.

A Spirit from Allah (Ruhun min Allah)

The Son of Mary is a real man and a real spirit of Allah according to the Qur'an. He was born of the spirit of Allah and remained holy and sinless in his life. He is a "walking spirit" in human form.

Furthermore, the Holy Spirit always cooperated with him to accomplish his wonderful miracles. The Son of Mary proclaimed in the Gospel, **"The Spirit of the LORD is upon Me, Because He has anointed Me to preach the Gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives And recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD"** (Luke 4:18-19). The Spirit of God executed the Almighty's will in full harmony with, in, and through Christ.

Today, Christ lives with the Holy One in heaven, because he has returned to the place from which he was sent. Whoever opens himself to his spirit is revived, receives "guidance and light", and is kept in the Almighty's protection.

Qur'anic references to the spirit of Allah: Suras al-Nisa' 4:171; al-Anbiya' 21:91; al-Tahrim 66:12

The Sign of Allah (Ayat Allah)

The Qur'anic revelation confesses that Christ is **a sign for mankind and a sign of Allah for the worlds**. This privilege points to his unique birth, sinless life and triumphant ascension to heaven. The Son of Mary loved his persecutors, was merciful to the poor and healed every sick one that came to him. He explained the mysteries of Allah, confronted the religious hypocrites with truth and forgave even his killers. Allah made him a sign for angels and men, so that they could see in the Son of Mary, the reflected image of the divine. As Christ lived, every man should live to fulfill the will of Allah.

Qur'anic references to Ayatollah: Suras Maryam 19:21; al-Anbiya' 21:91; al-Mu'mininun 23:50

A Mercy from Us (Rahmatun Minna)

We read in Sura Maryam 19:21 that Allah called Christ **"A Mercy from Us"**. The Son of Mary was the incarnation of the grace of the Merciful, the Compassionate. His compassion for the poor, and his mercy for the sick - his loving-kindness for his mother, and his forgiveness of his adversaries prove the meaning of this high title. Christ possesses the same nature of Allah and of his spirit. In this verse, the Merciful One does not speak in the singular "I", but in the plural "us". "Us" defines the oneness of Allah, his word, and his spirit, mirroring the indivisible union that became apparent in the mercy, love and patience of the Son of Mary. His mercy is freely offered to whoever accepts it.

A Pure and Flawless Lad (Ghulam Zakiyy)

Jibril (the angel Gabriel according to the Qur'an) told the Virgin Mary in Sura Maryam 19:19 that she would give birth to a pure and flawless boy. The word **"pure"**, according to some Qur'anic commentators, means that he will be born unharmed by Satan; he will

remain safe, blameless, chaste and holy. The spirit of Allah sanctified the Son of Mary and filled him with his power from birth.

One of the Good Ones (Mina al-Salihin)

The Qur'an testifies twice that the Son of Mary is one of the good ones (Sura Al 'Imran 3:46; al-An'am 6:85).

He loved God with all his heart, with all his soul and with all his strength, and he loved all human beings. No lying, craftiness, deception or cheating dwelt in him. No arrogance, hatred or spite came out of him, for **"God is love, and he who abides in love abides in God, and God in him"** (1 John 4:16). Christ's compassion for sinners and for those going astray was the main reason for his bearing away the sin of the world. God was in Christ reconciling the world to himself through Christ's substitutionary atonement for us (John 1:29; 3:16; Romans 5:10 etc.). Study Christ's way of life and you will find an example for your future as well as peace with God in your heart.

He is Blessed, Wherever he will Be (Mubarakun Aynama Kana)

Christ introduced himself in Sura Maryam 19:31 as the inexhaustible source of the blessings of Allah, not only in this world, but also in eternity.

Some sick Muslims in Pakistan and India read this unique title and asked Christians nearby to pray for them. They desired Christ's mercy, blessing and healing because they recognized that the Son of Mary lives today with Allah, and has mercy on those who turn to him. Yet the Christians clarified to them that Christ's help and power dwell only in those who repent, confess their sins before Allah and believe in the reality of Christ's atonement. Christ, indeed, healed several Muslims through their prayers, so they discovered that the Son of Mary is the flowing spring of all divine blessings.

Righteous to His Mother (Barrun li-Ummihi)

Mary, mother of 'Isa, became, according to the Qur'an, despised and threatened with stoning because she gave birth to a child while unmarried. Yet her son, Allah and Jibril, together, justified her, proved that she was innocent and affirmed that the birth of her son was of the spirit of Allah (Sura Maryam 19:26-29, 32).

Christ remained humble and kind to his mother. His care for her extended even after his death, because he asked John, the youngest of his disciples, to receive his mother and care for her, as a firstborn cares for his mother (John 19:25-27).

Mary was praying in the upper room in Jerusalem, where the disciples were waiting for the promise of the Father. She and all the apostles were filled with the Holy Spirit, as Mary's Son had promised that he would send the divine Helper (Acts 1:14; 2:1-4; John 14:16). After his substitutionary death, Christ did not leave his mother, nor his followers helpless. He comforted all sinners, by sending them his Holy Spirit.

Not a Wretched Destroyer (Laysa Jabbaran Shaqiyyan)

In using this unique title, the Qur'an proves that Jesus was meek and humble in heart (Sura Maryam 19:32; Matthew 11:29).

The Son of Mary did not aspire for pomp and greatness in the fellowship with kings and princes, but went to the poor and sought for the needy. He did not take part in any bloody attack or war, nor did he carry out his own aims by force, but confessed, **"My food is to do the will of Him who sent Me, and to finish His work"** (John 4:34).

The Son of Mary was not weak or cowardly, but possessed unlimited spiritual power. He drove demons out of the possessed, stilled a hurricane with a simple command and fed five-thousand hungry people with only five loaves and two fishes (John 6:1-13). The Son of Man did not use his power for himself or for the sake of honor, but to help others and heal many. He does not reject anyone, but saves whoever longs for salvation (John 3:17-19).

Like Adam (Mathalu Adam)

Both the Bible and the Qur'an testify that Christ was a real man descended from Adam. He resembled every human being in all respects, but lived without sin (Philippians 2:7-8; Hebrews 2:17).

At the same time, we find a vast difference between Adam and Christ:

- Adam was created from dust; but Christ was born of the spirit of Allah.
- Adam became haughty and wished to become like Allah; but Christ humbled and denied himself and lived in obedience to his spiritual Father in heaven.
- Adam sinned, died and his bones decayed; but Christ did not sin - he died as substitute for us and rose triumphantly over the power of death.
- Adam was expelled from Paradise with no right to return; but Christ ascended to Allah his spiritual Father, returning to his source of origin, where he lives with God forever.

Christ was actually like Adam, but was, at the same time, utterly different.

Qur'anic references to Christ as similar to Adam: Sura Al 'Imran 3:59 (see also Sura al-Zukhruf 43:59)

A Slave of Allah (Abd Allah)

Four verses in the Qur'an state that the Son of Mary is a slave of his Lord. The Old Testament prophecy of Isaiah predicts this fact and describes Allah's predestined plan for Christ, his servant. **"Truly, He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all"** (Isaiah 53:3-6). The Son of Mary confirmed this prophecy, testifying to himself, **"The Son of Man did not come to be served, but to serve, and to give His life a ransom for many"** (Matthew 20:28). (See also: Isaiah 42:1-4; Matthew 12:18-21).

Qur'anic references to the Slave of Allah: Suras al-Nisa' 4:172; Maryam 19:30,93; al-Zukhruf 43:59

A Prophet (Nabiyyun)

The Qur'an testifies five times that the Son of Mary is an ambassador (rasul) of Allah, but only *once* that he is a prophet (Sura Maryam 19:30).

- One of the qualities of every true prophet is that he has seen Allah or heard Allah speaking directly to him; so he has experienced that Allah is: Holy, Almighty, Merciful, Compassionate, Love, Truth, Father of the repentant, and Judge of the proud. Every clear-sighted prophet recognizes that Allah, his Word and Spirit are an indivisible eternal unity.
- Whoever recognizes these characteristics of Allah will be humble and confess to being a sinner before Allah. Man's heart is evil from his youth up. Jesus branded us evil, because of our hypocrisy, pride, selfishness and little faith. Yet, he freely offers us his salvation from judgement, and forever justifies us by his atonement.
- The true prophet reveals of the future with certainty.

Christ frequently testified that he would come back, after his ascension to heaven, in the power of his glory to destroy the Antichrist (al-Dajjal) with a word of his mouth and deliver his followers from all persecution. He is our Judge and Redeemer at once. Blessed is he who prepares himself for Christ's second coming.

Christ was a prophet and more. He is the incarnate word of God, in whom all the power of the word of God dwells.

The Confirmer of the Infallibility of the Torah (Musaddiqan lima bayna yadayhi min al-Tawrat)

The Qur'an tells us that Allah sent Christ to our world to confirm the infallibility of the Torah, for in it there is "guidance and light". Christ and his Gospel testify to the validity of the Shari'a of Moses, as we read, **"Assuredly I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled"** (Matthew 5:18). The Son of Mary stressed his own words saying, **"Heaven and earth will pass away, but My words will by no means pass away"** (Matthew 24:35).

Qur'anic references to Christ as he who confirms the infallibility of the Torah: Suras al-Ma'ida 5:46-47; al-Saff 61:6 among others

Highly Respected in this World and the Next (Wajihun fi al-Dunya wa al-Akhirat)

Why is the Son of Mary an influential person in history, not only among the living during his earthly days, but also in eternity?

- Allah arranged a unique birth for him, which no other man has experienced. Jesus was a real man and the true spirit of Allah.
- The Son of Mary never sinned and none could point to any fault in him. He appeared before the imperial Roman court and was proved innocent.

- He was the only one who could reconcile the world with Allah through his atonement, because he remained without sin.
- After his death, the Son of Mary ascended to Allah. Now he is our Advocate before the Holy One (1 John 2:1,2)

No man has ever lived such a perfect life as he has. He was the Spirit of God in flesh, lived a sinless life and offered his body as a perfect sacrifice for many (2 Corinthians 5:21).

Qur'anic references to Christ as highly respected in this and in the other world: Suras Al 'Imran 3:45,55; al-Nisa' 4:158

One of those Brought Near to Allah (min al-Muqarrabin)

In Sura Al 'Imran 3:45 the Qur'an testifies that the Son of Mary was "brought near" to Allah. He also testifies by this unique title that:

- **Christ remained without offense**, and was merciful in his holiness.
The Son of Mary loved all men, not hating anyone, even Judas who betrayed him. He served Allah night and day, fulfilled his will gladly and lived blamelessly.
- **He now lives with the Holy One.**
His ascension to Allah is twice mentioned in the Qur'an (Suras Al 'Imran 3:55; al-Nisa' 4:158). Allah lifted him up, not to the first or second heaven, but to himself. In addition, Christ's holiness did not cause his death, but he laid down his life of his own will and the plan of the Almighty (John 10:11-18).
- **Christ lives forevermore.**
His bones did not decay in the tomb, but he ascended bodily, with his spirit and soul, back to his spiritual Father. The Son of Mary now converses with Allah and is entitled to intercede for his followers (Sura Al-Ma'ida 5:117).
- **God accepted his atonement.**
God confirmed his substitutionary death by lifting Christ to himself. We can be certain that the Almighty has forgiven us all our sins, completely and forever.
- **The Son of Mary does not need that his followers should pray for him.**
Instead, he intercedes for us. He is our living Savior and our Advocate.

A Faithful Witness (Shahid)

Sura al-Ma'ida 5:117 offers a dialogue that Christ has with Allah, after being lifted up to him. According to this verse, Christ affirmed that he was a faithful witness (*shahid*) of his followers while among them on the earth. After his death and ascension, the Almighty, who also bears this title as a faithful witness (*shahid*), is watching over them. The Qur'an gives both Allah and Christ the same title, which confirms the exaltation of Jesus and his revered role as our faithful Intercessor.

In his dialogue with Allah, the Son of Mary affirms that he did not speak blasphemies to mankind about a false trinity. He confirmed that Allah, the Virgin Mary and Christ her Son

in no sense formed the unity of the Trinity neither in heaven nor on earth. Everyone who spiritually ponders this mystery will see that the Almighty, his Word, and his Spirit are the complete indivisible unity.

The Knowledge of the Hour ('Ilm al-Sa'at)

The humble know that the day of resurrection (the Day of Judgment), is imminent. Yet, superficial people live in apathy. Qur'anic commentators say that the second coming of Christ brings about the decisive hour (Sura al-Zukhruf 43:61). He will destroy the Antichrist with a word of his mouth and separate all individuals into the merciful and the hard-hearted (Matthew 25:31-46). None of the prophets will come back to the living to declare the end of the world, except the meek Son of Mary who taught us the principles of everlasting life:

- **Blessed are the meek, for they shall inherit the earth.**
- **Blessed are the merciful, for they shall obtain mercy.**
- **Blessed are the pure in heart, for they shall see God.**

(Matthew 5:5,7,8)

Peace (Salam)

He, who probes into Christ's manner of life according to the Gospel and in the Qur'an, finds that he is a man of peace not a man of war and violence. He did not take part in any attack, nor did he prepare an ambush against his enemies. He did not call men to fight, but said, "**All who take the sword will perish by the sword**" (Matthew 26:52). He would never accept booty, or own slaves - but he forgave his enemies, took away their sins and reconciled them with God. He loved the poor and comforted the wretched.

The Son of Mary testifies, according to Sura Maryam 19:33,

"Peace rests upon me the day I was born, the day when I die, and the day when I will be sent alive".

Peace rested on him from his birth to his death. He is the Prince of Peace, because he secured peace between God and men. He fills with his eternal peace all who trust him. He declared in his Beatitudes, "**Blessed are the peacemakers, for they shall be called sons of God**" (Matthew 5:9).

Who is Christ, Son of Mary?

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