

In this paper I will try to prove that the story of the second coming of Jesus has no foundation in the Qur'an, that it is not part of the Islamic concept, and that it is a big delusion that easily converts the majority of the ignorant Muslim masses into Christian Adventism. I will also show in this paper that the final Word of God very clearly excludes the coming of another Savior after the Prophet Muhammad, peace be upon him.

JESUS (ISA a.s.) IS DEAD AND WILL NEVER COME BACK

- There is no second coming of Jesus Christ -

Allah is the Light of Heaven and Earth! He is the First (Alpha) and the Last (Omega). You have no other god but Him! And you have no protector besides Allah, nor helper.

Isa a.s. - Jesus Christ will not return today, tonight, nor will he return tomorrow night or next year, nor will he return in the next century. If you wait for his return, you will wait in vain. You will grow old and die waiting for the "end" that does not come. Christians and Muslim Adventists have a vain hope and worthless belief in the non-existent coming of a non-existent "savior."

Over many centuries, countless millions of souls have wasted their lives waiting for his "soon" return. Christians are always disappointed, the end never comes, and Christ never returns. But they still wait... they still wait in vain, wasting their precious lives.

Muslim commentators on the Qur'an blindly followed Christian tradition to invent hadiths about the second coming of Jesus Christ. These so-called experts attributed a completely wrong meaning to the expression "*refea*" (raise/exalt) related to the ascension of the prophets Enoch - Idris (19:56) and Jesus - Isa (3:55). The Qur'an absolutely does not describe the ascension of these prophets bodily to the heavens. Qur'an describes the elevation of their soul, rank, memory or honor. Prophecies about the coming of the Mehdi and the Messiah were brought into our history by non-Muslims. The Qur'an is completely free from these nonsensical claims. The coming of Messiah Isa (and Mehdi) and the appearance of the Antichrist (Dajjal) have captured the imagination of billions of people for centuries. Almost every nation and every religion rejoiced to welcome its savior. People have their own versions of the catastrophic events of "Armageddon." It is easy to notice that every nation in its period of decline is more and more inclined to believe in the "promised." Most Muslims today are the best example of this phenomenon.

Orientalist Dorcey Williams writes:

"The Muslim Messiah will descend from the heavens holding on to the wings of two angels. He will start belching fire like a dragon. He will be dressed in two pieces of yellow cloth like a sick weakling. The moment he touches the ground, (in the age of rockets, missiles and lasers) he will hold his spear and run after the Antichrist for thirty miles. The rest of the world would be watching that drama probably on CNN. At the gate of Ludda

Dajjal (Antichrist) will say "Brother Jesus! I'm tired. I'm done, please, for God's sake, kill me."

The real problem with the dogma of the promised coming of the Savior is that it serves as an opium for the nations. It robs them of the will to strive and fight. **They expect someone to come and solve their problems.** The situation is quite understandable as far as other religions are concerned, because they do not have the Qur'an as a Criterion (Furqan) for distinguishing between right and wrong. But it is strange that Muslims who have the Qur'an, keep tapping in the dark. We will show in this paper that the final Word of God very clearly excludes the coming of another Savior after the Prophet Muhammad, peace be upon him. There is no place for this utopian dogma in the Qur'an.

Before the ball gets rolling, this should be pointed out. If you are in love with your current dogmas, if you prefer the darkness of speculation to the light of Truth, if you feel safe in a cocoon of preconceived notions, this reexamination is likely to disturb your cocoon, then STOP here. Read something else. Watch TV or go for a walk. On the other hand, if you want to let the harsh reality stare at you, please READ on and draw your own conclusions.

There are claims that the coming of the Messiah and Mehdi is predicted in Islamic tradition. But most people have never read those stories. They've only heard them from preachers who keep screaming about it. Anyone who has sense and reads these accounts in "Islamic books", will be amazed (or amused) by these contradictory and ridiculous insults to reason and the Prophet (peace be upon him).

Muslims, as guardians of the Qur'an, they are faced with a strange dilemma. In North and South, East and West, Christian missionaries ask a few simple questions to Muslims, especially the youth. It looks roughly like this:

“Well, dear Muslim friend! You believe that Jesus sits in the company of God in heaven. You also believe that in the end times he will come again. Now just think who is more famous? Jesus who lives in heaven or Muhammad who is buried in the dust. Is the Messiah who will come and bring order on earth greater, or Muhammad who will wake up when the trumpets sound...”

An unsuspecting Muslim can easily fall into this trap because he was taught exactly this nonsense. Few advise Muslims to turn to the Qur'an. A Muslim himself generally does not study the Qur'an and hadiths. He just listens to what they tell him. He is entangled in a web of stories, legends and mythology. A large part of our hadith literature consists of Israeli history, traditions and sayings.

It is up to the reader to accept the Qur'an or keep these fictional stories close to their hearts and let future generations embrace Christianity. *And when it is said to them: 'Follow what Allah has revealed', they say: 'On the contrary, we follow what we found our fathers doing!' (Qur'an, 2:170).* On the other hand, millions of Christians around the world believe in the Armageddon myth. But they are not in a morbid state of waiting for someone to come.

The Qur'an clearly proves that Jesus, like all human beings, has passed away, and that he is not alive. It is also clearly indicated that Jesus possessed only human characteristics and not divine ones, and that he was God's servant and His messenger. From birth to death, he was subject to all the physical and biological limitations that God had ordained for human beings.

1. ISA a.s. IS DEAD - ALL THE SO-CALLED "GODS" ARE DEAD!!

Those who believe that there are other gods that they worship besides the One God, the Qur'an informs that they worship "the dead":

"And those to whom they pray (invoke) besides Allah, do not create anything, and they are created; they are dead, they are not alive, and they do not perceive when will to be raised." (Qur'an, 16:20-21)

Comm: It is generally known, and the Qur'an confirms this, that Christians consider Jesus a deity and invoke him in their prayers. The verses (16:21 and 16:22) show that those to whom they pray are dead, not alive, so Jesus is also dead and will not answer anyone until the Day of Judgment, and he also had to be dead at the time of the revelation of these verses.

This is conclusive evidence that Jesus died long ago; belief in his extended life is contrary to the Qur'an. But there are certainly those who do not believe in these verses. That's why we continue with the presentation of evidence that Isa, peace be upon him, really died.

2. JESUS IS DEAD - AND ALL THE PROPHETS ARE DEAD

"Messiah, son of Mary, was only a messenger. Messengers have already passed (died) before him." (Quran, 5:75)

"And Muhammad is only a messenger; messengers have already passed (died) before him. So if he dies or is killed, will you turn on your heels?" (Qur'an, 3:143)

Comm:

Among other things, the verse (5:75) talks about two things:

- (1) Jesus was only a messenger (resul),
- (2) Results passed away before him.

The second verse here explains the first. Both verses are similarly worded, the first refers to Jesus and the second to Prophet Muhammad, peace be upon him. The Qur'an's ruling here is very clear for those who seek the Truth. The first verse explicitly says that all the messengers died before Jesus. In the second verse, the same words are used to say that all the prophets before the Prophet Muhammad, may God bless him and grant him peace, died.

In fact, since no messenger appeared between Jesus and Muhammad, the second verse could only have been revealed to show that Jesus had died. So at the time these verses were revealed, Jesus was dead! If this is not enough proof, let's move on.

3. ISA A.S. DIED BECAUSE - ACCORDING TO GOD'S LAW, ALL HUMAN BEINGS LIVE AND DIE IN THE THIS WORLD

Messengers and prophets were human beings and are therefore subject to God's eternal law (sunnah) that they live and die in this world. The Qur'an says:

He said: "On it (ie the earth or physical world) you will live and on it you will die, and from it you will be derived." (7:25)

"And you will have a residence and enjoyment on Earth for a while." (7:4)

"Have we not made the earth the abode of the living and the dead?" (77:25, 26)

"From it (i.e. Earth) We created you and to it We will return you, and from it We will bring you forth another time." (20:55)

Comm: In these verses, God laid out His law that all human beings will live in their physical bodies, in this world, in a certain continuity, for a certain number of years. This is followed by the taking of the soul and the death of the physical body.

4. JESUS - ISA AS DIED BECAUSE – PHYSICAL LIFE DEPENDS ON FOOD AND DRINKS

God described His law (sunnah), applicable not only to ordinary people but also to all prophets, that life depends on food and drink:

"And we are not before you (O Muhammad) sent none of the envoys without them actually eating food and walking in the squares." (25:20)

"And we are not them (messengers) done bodies that do not eat food." (21:8)

Comm: Among other things, the important conclusions from these verses are:

- (1) All messengers (rasuls) were human beings,
- (2) Their mortal bodies were sustained by food,
- (3) They are all dead.

About Jesus and his mother it says: "They both ate food." Therefore, if Jesus no longer eats food, he cannot, according to the afore mentioned law of God, be alive with his physical body. The body requires food, so since Jesus no longer eats food, he must be dead.

Once again, we must repeat that if you do not believe in the death of Jesus, then you are putting all these verses into contradiction. And not only that, you believe in the part of the Qur'an that suits you, and you reject the other part that does not fit into your concepts and the Christian dogma about a living Jesus in heaven.

5. JESUS - ISA A.S. DIED BECAUSE – THE HUMAN BODY WAS SUBJECTED TO AGING AND DECAY

There is no human body that has an assured permanent duration. It necessarily changes and eventually decays. He must die. The Qur'an says:

"And We have not given any human being before you (Muhammad) immortality (hulud). So then, if you die, will they be immortal (halidun)? (21:34).

"And We did not make them (the messengers) bodies that do not eat food, and they were not immortal. (halidun) (21:8).

Comm:

These verses show that the human body has a beginning, development, stagnation and end. He must live and die here in this world. As Jesus was also a man, he had to be subject to the laws that God established for men.

If, for the sake of argument, Jesus were to return to this world, he would be around 2023 years old, and therefore, according to the afore mentioned law of God, too old to be

able to do anything. So, according to the Quranic law that "every soul must taste death", Jesus died a long time ago.

6. JESUS - ISA A.S. DIED. HIS ALLEGED SECOND COMING WOULD BE CONTRARY TO THE FINALITY OF THE MISSION

The return of Jesus to this world would violate the principle of the finality of Prophethood and Messengerhood, because the Prophet Muhammad, peace be upon him, is the last and final prophet according to that principle. The Qur'an says:

"Muhammad is not the father of any of your people, but he is the Messenger of Allah and the Seal of the Prophets!" (33:40)

Comm: The fact that the Holy Prophet, may God bless him and grant him peace, is the last prophet requires that no prophet, new or former, appear after him. Just as the arrival of a new prophet would violate the finality of prophethood, so would the appearance of a former prophet, because the last prophet is the one who appears after all the other prophets. If Jesus came after Muhammad, he would be the last Prophet.

It is wrong to claim that, in his supposed second coming, Jesus would not be a prophet (nebijj). Because the Qur'an says:

(Jesus) said: "Truly! I am a slave of Allah. He gave me the Book and made me as a prophet."(19:30-31)

So, if he came back to this world, he would still be a prophet. His arrival without prophethood would be meaningless, because the task of leading Muslims and following the Prophet Muhammad, peace be upon him, could only be performed by a member of the Muslim community. This is another proof that Jesus died, like all the other messengers, and that the honorable Prophet Muhammad, peace be upon him, is the last Prophet.

7. JESUS - ISA A.S. DIED - CHRISTIANS GONE ASTRAY AFTER HIS DEATH

Jesus' statement on the Day of Judgment, that he did not promote himself to divinity, is recorded in the Holy Qur'an as follows:

"And when Allah says: "O Jesus, son of Mary! Did you say to the people: 'Take me and my mother (as) two gods besides Allah?' He will say: "Glorified are You! It is not for me to say what I have no right to say. If I had said that, you would have known it... I did not say to them except what you commanded me: "Worship Allah, my Lord and your Lord." And I was a witness over them while I was among them, and since you took me, You were over them a Guardian, and You are over everything a Witness." (5:116, 117).

Comm: These verses prove the following:

- Jesus will deny the preaching of today's erroneous Christian doctrine about his divinity;
 - He will confirm the teaching of monotheism which he taught his people;
 - As long as Jesus was among his people, his followers had correct beliefs;
 - After Jesus' *wefat* (death) their beliefs became corrupted.
- ✓ So, according to the above verses, the Christians had the right beliefs during the period when Jesus was among them, and the wrong ones afterwards. As the Qur'an tells us, and as all Muslims believe, Christian beliefs were corrupted (or, in other words, another period began) by the time of the arrival of the prophet Muhammad.

Jesus was dead at that time, because the second period had to come after the *wefat* or death of Jesus.

8. **ISA A.S. (JESUS) AND JAHJA A.S. (JOHN THE BAPTIST) WAS JESUS RESURRECTED "DEAD" OR "ALIVE"? WHAT ABOUT YAHJA (J. THE BAPTIST)?**

Two identical blessings for two prophets appear in surah Merjem, and they speak of John the Baptist (Yahja) and Jesus (Isa):

And peace be with him on the day he was born and the day he died, and the day he will be raised alive! (Jahja) (19:15) What does Jesus say as a child? "And peace be upon me on the day I was born, and the day I die, and the day I will be raised alive!" (Isa) (19:33)

Important notes:

(1) Verse number (19:15) was revealed in connection with the prophet Yahya, who is known as John the Baptist.

(2) Verse number (19:33) was revealed in connection with the Prophet Isa (peace be upon him) who is also known as Jesus.

Please note the order of events mentioned in both these verses. They are identical:

(a) Dates of birth of these two prophets.

(b) Days of death of these two prophets.

(c) The days of revival/resurrection to the life of these two prophets.

If someone were to believe that Prophet Isa a.s. i.e. Jesus Christ RAISED ALIVE with his physical body and if he had yet to die a physical DEATH in some future time, then that someone would change the order of the revealed sequence of events in the verse (19:33), as well as if he changed the intended meaning of this revelation.

The following verse (10:15) clearly tells us that even the Prophet (pbuh) could not change the text once revealed by Allah (swt):

And when Our clear verses are taught to them, those who do not hope to meet Us say: "Bring us a Qur'an different from this one or change it." Say: "It is not for me to change it arbitrarily. I only follow what is posted to me. Truly! I fear, if I disobey my Lord, the punishment of the Day of Fear."

According to Qur'an therefore, Yahya (John the Baptist) lived and died and will be resurrected at the end of time. Despite this, a number of Muslims have a vision of Jesus ascending to God before death, thus destroying the chronological order of the verses.

One Muslim author notes:

"No Muslim will move the death of Yahya (John the Baptist) into the future. Everyone knows that Jahja died... since no one can now transfer the death of Jahja into the future, therefore no one can transfer the death of Isa into the future either. In fact, there is not even a single verse in the entire Qur'an which shows that Isa (peace be upon him) will return to DIE. The parallel statement with Yahya who died, clearly shows that Jesus also died."

9. JESUS - ISA A.S. DIED - THE QUR'AN SPECIFICALLY MENTIONS HIS DEATH

Almighty God has specifically mentioned the death of Isa in the Qur'an. When the Jews succeeded in their plans for Jesus to be condemned to crucifixion, he prayed to God to save him from this fate, and God answered him like this:

When Allah said: "O Jesus! I'm the One who will cause you to die and exalt you to Myself and Who will purify you from those who do not believe, and Who will make those who follow you be above those who do not believe until the Day of Resurrection." (3:55)

Here God gave Jesus four promises:

"*To make you die*" (*teweffa*), i.e. the Jews will not take Jesus' life, but he will be taken - he will die a natural death years after surviving the crucifixion,

"*Exalt you*" (*refe'a*). This word, which comes after the death of Jesus, in this verse cannot possibly mean the physical ascension. Rather, it is an ascension of the soul, an elevation in rank, honor or memory. Since Allah is immaterial and is not limited to space, He is near (2:186) and Omnipresent (2:115), closer than the jugular vein (50:16), the bodily ascension of Jesus to "Him" loses its meaning, because then Allah had to be a physical body and have a specific location.

3:55b See the meaning of this word in verses (2:253, 6:83, 165, 12:76, 43:32, 58:11). See the ascension of Idris in the verse (19:57).

"*To cleanse you from those who disbelieve*", i.e. he will be cleared of the Jewish accusations against him.

"*Make those who follow you above those who disbelieve until the Day of Resurrection*", i.e. his followers will forever have the upper hand over those who rejected him. Thus God fulfilled all the above promises in order: he delivered Isa from the hands of the Jews and finally gave him a natural death; and after his death, God honored his soul with His nearness; he cleared him of the accusations of the Jews against him through the Prophet Muhammad, peace be upon him, and he gave his followers an advantage over those who rejected him.

The accepted belief of most Muslims is that Jesus is alive in heaven. Could I be wrong? Just because an opinion is widely accepted by the masses does not confirm its authenticity. Millions of Christians believe that Jesus is the Son of God, so the concept must be correct, right? Wrong. Millions of Hindus and Buddhists believe that their religion is correct, which does not make their religion correct or perfect. We know that Hindus and Buddhists are wrong. Thus, if a notion is supported by popular opinion, such a notion does not necessarily become an absolute truth.

The entire foundation of the Christian faith rests on this concept and most Muslims openly support their point of view. Somehow this Christian concept infiltrated Islam a long time ago and now it seems as if it is an integral part of the Islamic concept.

10. FLAGRANT MISUSE OF THE Ayat (43:61): KNOWLEDGE OF THE HOUR

This is the verse that is most under attack by Muslim Adventists, who fearlessly

twist God's words and even brazenly and recklessly write their preferred opinion into the verse, wanting to promote the idea that the Qur'an announces the coming of a dead man, for the second time.

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرَنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ

*"And verily, that **43:61a** is the knowledge of the Hour; therefore do not doubt it at all **43:61b** and follow Me. **43:61c** This is the right way."*

(43:61b) Do not doubt the Qur'anic Truth or the Day of Resurrection!

(43:61c) Follow Allah, fear Him and do what He commands you!

Comm: Some translators of the Qur'an translate the pronoun **hu** (that, he) as part of "we inne hu" as Jesus, and some as Qur'an, which is unacceptable, because neither Jesus nor the Qur'an is mentioned in this verse! Interpretation is another matter. If *hu* would refer to Isa, then we have the claim that Isa is science, knowledge. We are therefore forced to reject the idea that *hu* means he, in favor of the pronoun *it*. Thus, the matter is transferred from a person to an event, which then enables a reasonable interpretation of this verse.

It must be kept in mind that Muhammad is the Seal of the Prophets (33:40) - and Jesus is also a prophet (19:30) - and that until the end of time there will be no new prophets, especially not those who have completed their mission on **Earth and died, as in the case of Yahya (19:15) and Isa (19:33)**. See verses **(5:116, 117)**.

You can see the unprecedented massacre of this verse in more than half of the English translations. I reviewed 18 English translations at the address <http://mlivo.com/mlivinprijevod.html> and from that I found that only those translations made by serious and objective translators, without mixing their translations with myths and legends, and presenting it as the word of God, are correct. The correct translations of this verse were given by:

Ahmed Ali, Arberi, Asad, Daryabadi, Pickthall, Qaribullah & Darvish and Shakir.

The biggest example of forgery was offered by Hilali & Khan. Their translation of the verse (43:61) reads:

And he [Isa (Jesus), son of Mary] will be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isa's (Jesus') descent to earth]. So do not doubt it (i.e. the Day of Resurrection).

To repeat once more, Isa is absolutely not mentioned in the verse, nor is it an omen or a known sign.

As you can see, non-existent words were inserted into the translation in order to give it a pre-planned meaning, HU (it) is translated as Isa, ILM (knowledge) is translated as KNOWN SIGN, and brackets were also added so that the translator could somehow pulled out of the problem and led the reader down the wrong path. How dare they?

So there is no announcement in the Qur'an about the second coming of Jesus to earth! Don't be fooled. Therefore, look at the translation of the Qur'an that you are using. If there is Jesus or the Qur'an in this verse, you can conveniently push that translation aside. Because, if the translator manipulated this verse, the assumption is that he manipulated others as well!

And their words: "Truly! We killed the Messiah, Isa, the son of Mary, the Messenger of Allah." And they did not kill him and did not put him to death by crucifixion, but it appeared so unto them. And truly, those who disagree about it are in doubt about him. They don't have any knowledge about it, they just follow a guess. And they certainly didn't kill him! (Qur'an, 4:157)

THE CRUCIFIXION HE SURVIVED!

Here the words *we ma salebuhu* mean "they did not put him to death by crucifixion." Only *salebe* in the infinitive does not simply mean "to crucify" but to cause death by crucifixion. "They did not put him to death by crucifixion", i.e. they did not kill him in the well-known way of carrying out the death penalty at that time among the Romans.

In Roman times, thousands of people were sentenced to a shameful and difficult death by crucifixion. The whole process of crucifixion in Rome took a long time, and included scourging before the person was nailed to the cross and hung to await death in that state. Torture would cause severe wounds, pain and bleeding, and the person would be so exhausted that fainting and sudden death during the crucifixion process were common. If she survived this, the crucifixion victim would be mocked and forced to carry the cross for her crucifixion on her back to the place where she would be executed. By crucifixion, death would come slowly, between 3 hours and 4 days. However, Jesus was taken down from the cross very quickly, which made him survive the crucifixion. In the past, the soldiers would speed up the process by physically abusing the victim. As far as the Qur'an is concerned, the verse (4:157) says that they did not kill him and did not put him to death by crucifixion, but it *seemed* to them.

Muhammad Asad gives the following explanation of this event: "Among Muslims there are many fantastic legends that tell us that God replaced Jesus at the last moment with a person who closely resembles him (according to some stories, this person was Judas), and who was crucified in his place. However, none of these legends find the slightest support in the Qur'an or authentic hadiths, and the stories produced in this connection by the classical commentators must be rejected altogether. They represent nothing more than confused attempts to "harmonize" the Qur'anic statement that Jesus did not (die) by crucifixion, with the graphic description of his crucifixion (that he did) in the Gospels.

The story of the crucifixion as such is succinctly explained in the Qur'anic phrase *we lakin šubbiha lehum*, as "but it *seemed* to them" - implying that over time, long after the time of Jesus, a legend somehow grew (perhaps under the then powerful influence of Mithraic beliefs) to the way that he died on the cross to atone for the "original sin" with which humanity is supposedly burdened. This legend became so entrenched among Jesus' followers that even his enemies, the Jews, began to believe it - albeit in a derogatory sense (since crucifixion at that time was a gruesome form of capital punishment reserved for the greatest criminals). This is the only satisfactory explanation of the phrase *we lakin shubbiha lehum*, especially since the phrase *we lakin shubbiha lehum* is an idiomatic synonym for *hujjile li*, "(the thing) became an imagined image", i.e. "in my mind" - in other words, "it seemed to me."

And their words: "Truly! We killed the Messiah, Isa, the son of Mary, the Messenger of Allah." And they did not kill him and did not put him to death by crucifixion, but it appeared so unto them. And truly, those who disagree about it are in doubt about him. They don't have

any knowledge about it, they just follow a guess. And they certainly didn't kill him! (Qur'an, 4:157)

WHAT IS CRUCIFIXION?

The key phrase in this verse is "we ma salebuhu" which means "and they did not put him to death by crucifixion." The first step in understanding this verse is understanding the meaning of the above-mentioned phrase, that is, the meaning of the phrase "salebuhu." According to Lane's Lexicon of the Arabic Language, it states that "they crucified him" means "they put him to death in a well-known manner."

causing his sweat to flow]. (TA.) — — And صَلَبَةٌ, (S, M, A, Msb, K,) aor. صَلَبَ, (M, Msb, K,) inf. n. صَلَّبَ; (S, M, Msb;) and ↓ صَلَبَةٌ, (M, K,) inf. n. تَصَلَّبَ, (K,) or the verb with teshdeed is said of a pl. number; (S, A;,) [He crucified him;] he put him to death in a certain well-known manner; (M, L;) he made him to be مَصْلُوبٌ; (K) namely, one who had slain another; (Msb;) or a thief: (A:) from صَلَبَ الْعِظَامِ; because the oily matter, and the ichor mixed with blood, of the person so put to death flows. (M.) — —

The Orthodox Christian churches consider the cardinal point of their doctrine to be that his life was taken on the cross, that he died and was buried, that on the third day he arose in a body with intact wounds, walked and talked, and ate with his disciples, and after that he bodily taken up to heaven. This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which Islam rejects. But some of the

early Christian sects did not believe that Christ was killed on the cross. The Basilidans believed that someone else had been substituted for him. The Gospel of Barnabas supports the substitution theory on the cross.

The very intention of putting a person on the cross was to kill the accused as an evil person. In rare cases, if the person did not die on the cross, the Jews would break his legs and arms and leave him to die. They would make sure that if a person was condemned to the cross, that person must die. They would not put a person on the cross and later let him go. So the meaning of crucifixion has an inherent sense of causing death. Webster's dictionary defines the word "crucify" as "to put to death by nailing or tying hands and feet to a cross." But if we interpret that he never got to the cross, then we are missing the whole message. If we say that Judas or someone else was nailed instead of him, then we really confuse everything and do not see the real message of the Qur'an.

Please look carefully at the verse. The issue of "killing" is a problem. In response to the Jews' claim that they killed Jesus, Allah's answer is:

- (1) not killed or killed in a normal way,
- (2) that he was not killed by crucifixion.

This negates the possibility that the Jews killed Jesus in any way, which is supported by the last sentence of the same verse: "they certainly did not kill him."

The traditional Muslim belief is that since Jesus was not killed or crucified, the only possibility is that he survived!!! Muslims completely ignore the fact that Jesus may have

died later of natural causes! If Jesus died a natural death, it is still true that the Jews could not (a) kill him or (b) crucify him.

WHAT APPEARED UNTO THEM?

All Muslims agree that on the fateful day someone was raised on the cross. The verse (4:157) does not refer to simulating the appearance of another person.

Despite the Qur'anic assertion that Jesus was not crucified or killed, there is no evidence in the Qur'an itself that someone else, namely Judas, was crucified instead of Christ. All the text says is that it appeared to the audience present that Christ was crucified.

If one were to open an English dictionary, one would find that the verb "to crucify" means; "to execute by nailing (or nailing) to a cross." Jesus was nailed to the cross, but because of the short time he was on the cross for reasons explained below, he simply fainted, fell into a coma, but did not die on the cross. Jesus was judged by the Roman governor Pilate on the day of preparation for the Passover around noon (John, 19:14). After that, Jesus was taken to the Skull (Golgotha), carrying his cross. He was nailed here in the late afternoon. The Jews did not want Jesus' body to be left on the cross after sunset because of the Jewish Sabbath - a day of great solemnity (John, 19:31). Thus, the unconscious Jesus was put down only after a few hours of the dunk.

Furthermore, the Roman soldiers did not break Jesus' legs (John, 19:32). Jesus was laid on a large stone in a new stone tomb located in a nearby garden. A large stone was placed to cover the large entrance of that stone tomb. A disciple of Jesus named Nicodemus wrapped the unconscious body of Jesus, according to Jewish burial customs, in linen cloths containing a mixture of myrrh, aloes and spices, weighing almost one hundred pounds (John, 19:39). Jesus woke up, came out of the tomb and sat in the garden waiting for his disciples to show themselves. When Mary Magdalene came to the garden in the early morning, she saw that the stone had been removed from the tomb (John, 20:1). The awakened Jesus spoke to Mary.

So Jesus fainted on the cross, but did not die. Jesus was not "put to death by crucifixion" but to the people who watched the crucifixion ceremony it only appeared that he was. The last line of the above verse, "Certainly, they did not kill him" supports this theory. When Jesus met his disciples privately, he showed them the nail marks to prove that he was still in his original physical body in which he was nailed to the cross. It was the same person with the same body. Since his enemies - the Jews, were not convinced that Jesus could die on the cross in such a short time, he withdrew from his disciples and lived the rest of his life in secret and died a natural death.

What happened to Jesus after the crucifixion?

Evidence from the Bible and other authentic history tells us that Jesus was sentenced to death by crucifixion when he was 32 years old. For the sake of argument, if Allah did not raise him alive and if he did not die on the cross, what happened to him after that? Is there evidence from the Qur'an? Believe me, there is evidence. Allah says:

(3:46) And he will speak to people in the cradle and maturity (*kehlen*), and he will be of the righteous.

(5:110) ... you spoke to people in the cradle and in maturity (*kehlen*).....

The meaning of the word *kehlen* according to the dictionaries of the Qur'an is "to reach a mature age, to be fully grown, to be at the age when gray hairs appear, to be between the ages of thirty and sixty or middle age."

Different commentators of the Qur'an agree on the use of the words 'grey age' and 'old age'. However, they claim that the age refers to the time when he would descend from heaven. This age of gray hair must have happened while he was still alive in his time, some 2000 years ago. These verses support other verses and we can still establish that Jesus survived the crucifixion and lived to old age.

The question remains, why would there be confusion if they really, surely killed Jesus by crucifixion? The remains of his body should be somewhere in Jerusalem to prove this claim. However, based on the clarification given by Allah, based on the fact that he lived until he had gray hairs (3:45), based on various events after the crucifixion and in the absence of any evidence of his tomb in Jerusalem, they were in doubt whether they really killed Jesus or not. This confusion arose because after the crucifixion they may have heard that Jesus talked, walked and mingled with his disciples (openly or secretly).

If they really killed Judas, considering him to be Jesus, then his remains or his tomb should have been somewhere in Jerusalem. This tomb should have been identified as the tomb of Isa a.s. In reality there is no tomb in Jerusalem that has ever been identified or can be identified (accurately or otherwise) as the tomb of Jesus.

WEFAT – DEATH OF ISAA A.S. (3:55)

When Allah said: "O Jesus! I am the One who will make you die and to Myself 3:55a exalt you 3:55b and Who will purify you from those who do not believe, and Who will make those who follow you be above those who do not believe until the Day of Resurrection. Then unto Me is your return, and I will judge between you concerning that in which you differed."

Comm:

3:55a Since Allah is immaterial and not limited to space, He is near (2:186) and omnipresent (2:115), closer than the jugular vein (50:16), the bodily ascension of Jesus to "Him" loses its meaning, because then Allah would also have to be a physical body and have a specific location. On going to Allah, see the footnote of the verse (4:157).

3:55b The word *refea* (exalted), which comes after the death of Jesus, in this verse cannot possibly mean physical ascension. Rather, it is an elevation of the soul, an elevation in rank, honor or memory. See the meaning of this word in verses (2:253, 6:83, 165, 12:76, 43:32, 58:11). See the ascension of Idris in the verse (19:57).

The crucifixion, death and resurrection of Jesus Christ is the heart of Christianity. Everything a Christian believes and hopes for revolves around Jesus' death on the cross for unworthy sinners. The resurrection is divine confirmation of the fact that Jesus did not die for any crime he committed, but instead died in the place of sinners who needed redemption and justification before an infinitely holy and just God. If it can be proven that Jesus did not die and rise from the dead, then Christianity is nothing more than a big lie that has deceived literally billions throughout the ages. The Christian remains without hope, without the

certainty of justification, and remains in his sins. (Cf. 1 Corinthians 15:12-19; Romans 4:25, 5:8-11)

Interpretation of 'wefat'

The key word in the verse (3:55) is "*wefat*." The most accurate meaning of "*wefat*" is death, that is, taking the soul. If a person's soul is taken away, it is nothing but death. The problem arises in connection with this verse, when Muslims refuse to interpret "*wefat*" as death. The irony is that all the translators who have translated the Holy Qur'an agree that "*wefat*" means death. Every translator of the Qur'an has translated the word "*wefat*" as death in at least 20 different cases. However, in this particular verse, they interpreted it as 'carrying away' and insinuating physical ascension. These translators did not hesitate to twist the actual meaning of the word of Allah to support the Christian faith and the somewhat weak hadith reported by Wahab bin Munnabba, Kab Akbar and one isolated hadith from Abu Huraira.

More details:

There are a number of other verses in the Qur'an that confirm Jesus' death. The translation of the phrase "*muteweffika*" in the verse (3:55) is disputed among Muslim scholars. The word and its variations are found over 25 times in the Qur'an. (see 2:234, 240; 3:55, 193; 4:15, 97, 5:117; 6:61; 8:50; 10:46, 104; 12:101; 13:40; 16:28, 32, 70; 32:11; 47:27) In all but two places they imply death. In two exceptions (6:60, 39:42) the context reveals that "*jeteweffe*" figuratively takes the soul in a dream. But this is not the case in the two verses that speak of Jesus' death (3:55, 5:117)!

The verse (19:31) says: "*And he made me blessed wherever I was, and ordered me to pray and give alms as long as I live.*" If Jesus had not died, the verse from Surah Merjem (19:31) would not have made sense. According to the traditional Muslim view, Jesus was raised alive to heaven. But no one serious can believe that he still gives zakat!

In much of today's decadent Western world, Easter is mostly associated with a few days off and delicious chocolate eggs. However, for practicing Christians, Easter is the biggest celebration of the year! At that time they are reminded that Jesus died on the cross to pay the penalty for their sins!

Those who believe that Jesus never died should think carefully about the following verses.

"And peace be upon me on the day I was born, and the day I die, and the day I will be raised alive!" (19:33)

When Allah said: "O Jesus! I am the One who will put you to death and exalt you to Himself." (3:55)

And I was a witness over them while I was among them. So since you took me, You were over them the Guardian, and You are the Witness over everything. (5:117)

Arabic lexicons tell us that "*wefat*" means that God took someone's soul and caused him to die physically. This meaning is given in Taj al-'urus, Al-Qamus, Sura, Asas al-Balaghah, Al-Sihah and Kullyat abi-l-Baqa.

The position of the Qur'an is superior to the hadith. Whenever a hadith contradicts a Qur'anic verse, the Qur'an must prevail, not the hadith. But for most Muslims, the argument is that the hadith must be correct no matter what, because so many scholars have unanimously confirmed that it is sahih or true!!! So, to ratify a hadith, let the Qur'an become wrong or let one verse of the Qur'an contradict another verse, who cares? Let the word of Allah be confusing and contradictory, the Muslim is happy because for him the hadith is absolute!!! What a pity!

In the verse (3:55), two conditions are stated about Jesus:

- (1) first, Allah will cause his death,
- (2) second, he will be exalted.

The second condition cannot be fulfilled until the first condition is fulfilled. In other words, before Jesus can be resurrected, he must first die. The body remains on the ground, and the soul ascends!

Footnote 3:55, 4:158

In fact, the word *refea* nowhere in the entire Qur'an denotes physical ascension, which is also clear from the verses (7:176 and 19:57) in which the commentators are absolutely unanimous. Whenever the word *refea* is used in the Qur'an in relation to a human being, it always has the connotation of exaltation in rank or position, and spiritual approach, because no fixed abode can be attributed to Allah. (Qur'an, 6:3, 2:115, 50:16). See the meaning of this word in verses (2:253, 6:83, 165, 12:76, 43:32, 58:11). See the ascension of Idris as in the verse (19:57).

What is meant by exaltation to Allah is the easiest to understand from the verse (25:46) where Allah says that the shadow is attracted to Himself. Think! Where does Allah draw the shadow (all shadows)? Also, Lut (a.s.) says in the verse (29:26) that he flees to his Lord. This certainly does not mean that Lut is going to his Lord somewhere in the universe or outside of it, but he is going to where he will be able to obey and carry out the orders of his Lord! Ibrahim as says in the verse (37:99) that he is going to his Lord. Where is Ibrahim going? He does not go anywhere from Earth to the cosmos, or beyond the cosmos, but leaves the environment of shirk and establishes the religion of Allah on earth.

THE WORD "REFEA" IN THE QUR'AN

A careful reading of the pages of the Holy Qur'an establishes, beyond any doubt, that Jesus died a natural death like all the other prophets. Belief in the death of Jesus sounds like the death bell for Christianity.

The word '*refea*' is used in various places in the Qur'an to denote spiritual honor and exaltation. Let's look at some examples. Great messengers like Muhammad, peace be upon him, are exalted in memory.

(94:4) And we raised your remembrance (zikr)!

(43:32) ...And We raised some of them above others in rank.

Prophet Ibrahim, peace be upon him, was elevated by Allah.

(6:84) We raise in degrees whom We will.

Prophet Idris, peace be upon him, was exalted by Allah.

(19:57) And We raised him to a high place.

The righteous servants of Allah rise in degrees.

(6:166) ...and raised you one above the other in degrees....

(7:176) And if we had wanted to, we would certainly have exalted him with them...

All good deeds are raised towards Allah.

(35:10) ...He is exalted by a beautiful word, and a righteous deed - exalts him.

Home of pious Muslims.

(24:36) in (certain) houses that Allah has allowed to be built...

"And Allah raises those of you who believe and those who are given knowledge, by degrees..."

(58:11)

"When Allah said: "O Jesus! I am the One who will put you to death and exalt you to Myself."

(3:55)

In verses (2:63, 2:93 and 4:154) the word *refa'naa* is used in connection with Mount Sinai (Turu Sinin or Jebel Musa). Is Allah the Exalted? literally "lifted" Mount Sinai high above the heads of the Jews as a witness to their covenant or?

Please LOOK carefully at what Allah says in the verse (3:55): Jesus will be raised to Him, not to Heaven. Therefore, the question cannot be raised whether Jesus is alive in heaven, because he was not resurrected in heaven. In a literal context, even if we think that it is physically near Allah, the question is where is Allah? Answer how Jesus can be raised to heaven when Allah said that he will be raised to Him.

If it was really necessary for him to physically ascend to Allah, then he could stay in Jerusalem and still be close to Allah - because Allah is present everywhere, even in Jerusalem.

This leads to the true meaning of the word 'refea' - to exalt in honor and/or exalt in spiritual dignity. Once again, note the sentence: "Ja Isa, inni mutaweffike we refi'uke ilejje"... that is 'refea' will only happen after 'wefat' (death).

'Refea' after death cannot mean physical ascension, but only ascension in memory, dignity or honor. This is even more implied when the words 'I will cleanse you from those who do not believe' are present with it.

ENOCH - IDRIS A.S. – WHAT ABOUT HIM IN HEAVEN?

Since the use of the word '*refea*' would raise Jesus alive, the use of the same word in the case of other prophets would have to do the same thing! Ask yourself, do you know of any other prophet who was raised alive to heaven? No? What about Prophet Idris as? About Idris, Allah says in surah Maryam (19:57): "And We raised him to a high place." (We *refa'naa* hu...). The use of '*refea*' here should prompt you to declare that Allah raised Idris as alive to heaven or at least to a place hanging high above. If we apply the same logic, in the case of Jesus the use of the word '*refea*' kept him alive in the year 2023; therefore the same use of the word '*refea*' in the case of Idris as must have kept him alive for more than 2023 years. The problem now is about these two living people in heaven - Jesus and Idris. Muslims have already told stories and speculations that Jesus will descend from heaven in the later days, but what about Idris? Is Idris a.s. already come down or when will he come down or will he stay there forever? The word '*refea*' is therefore used in the Qur'an to denote spiritual honor and exaltation.

The tendency of Muslims is to destroy the teachings of the Qur'an, thus confirming the Christian dogma. Believe it or not, many Muslims approach the Qur'an as hypocrites (hypocrites) - they believe part of it and reject part of it. They do not want to believe in the complete Qur'an. When this is pointed out to them, their defensive responses are:

- all Muslims believe that Jesus was taken (resurrected) alive, so I believe that too (I don't care what the Qur'an says);
- my ancestors believed that Jesus was raised / resurrected alive, were they wrong? I would rather follow my ancestors (instead of reciting the Qur'an).

TAFSIR OF THE VERSE (4:159):

WHAT WILL THE FOLLOWERS OF THE BOOK BELIEVE?

Many Muslims think that the verse (4:159) indicates that Jesus will return. If the second coming of Jesus was so important, the Qur'an would have mentioned it - but the Qur'an is absolutely silent about it.

"And there is not a single follower of the Book who will certainly not believe in it / him, before his death, and on the Day of Judgment, there will be a witness against them."

As can be seen in the verse, it presents a problem of translation and interpretation of the personal pronoun of the third person singular in the phrases "*bihi*" and "*mewtahi*." In the first case, whether the followers of the Book will believe in the event of the crucifixion or in Jesus, and in the second case, whether before the death of the Jew / Christian or the death of Jesus. The translation allows for all possible options, and because of this, all commentators from ancient times to the present have been confused.

In the first case, I think it would be wrong in the given context to translate "*bihi*" as "into him", but it should be translated "in it" because of the second part of the verse, which we will talk about further.

When the term "*bihi*" in the phrase "*le ju'minenne bihi*" is translated as "in it," we find that the verse is referring to the incident of the crucifixion, not the person. The incident is already mentioned in the verse (4:157) that the Jews could not kill him nor could they put him to death by crucifixion. It turned out that they were, but they were in doubt about it. I request the readers to take any translation and read the verses from (4:157 to 4:159) in this light. This verse is not out of context here, it is a continuation of the crucifixion incident mentioned in the verse (4:157).

It is unbelievable how many differences there are regarding the interpretation of this verse. I don't like rambling, but for the sake of illustration I'll list some thoughts here. As for the part that refers to the phrase "(before his death / Jew or Christian)", 'Abd al-Razzaq (died 211) in his Tafsir (1:177-178) cites reports from al-Kalbi, Qatadah and al-Hasan which state that it means "to believe in 'Isa before the death of 'Isa" and from Shahr ibn Hawshab that it means "to believe in Isa before the death of a Jew or a Christian."

Imam Ibn Jarir al-Tabari (died 310) mentions it in his Tafsir (6:18-21): "Commentators differ on the meaning of this verse, and some say that it means 'to believe in Isa before the death of Isa.' He then quotes reports to that effect from Ibn Abbas, al-Hasan, Qatada, Abu Malik and others. Then he states: "Others said it meant believing in Jesus before the death of a Jew or a Christian." Then he quotes reports to this effect from Ibn Abbas, Ubay, Mujahid (Tafsir 1:180-181), 'Ikrima, al-Dahhak, al-Hasan, Muhammad ibn

Sirin and others. Then he stated: "Others said that it means believing in Muhammad, peace be upon him, before the death of a Jew or a Christian."

Ibn al-Jawzi (died 597) states in his Tafsir (2:247-248) that Ibn 'Abbas explained here that "people of the Book" meant Jews, while al-Hasan and 'Ikrima explained that it meant Christians and Jews. He then stated that Ibn 'Abbas and the vast majority held that the pronoun "to believe in it / him" refers to Isa, while 'Ikrima said it refers to the Prophet Muhammad, may God bless him and grant him peace. He then stated that there are two positions regarding the pronoun in "before his death": Al-Qurtubi (died 771) in his Tafsir (6:11) says: "It means believing in Jesus before the death of a Jew or a Christian, and that is of no use to him. It is also said to mean before the death of Isa, but the earlier interpretation is more likely."

Ibn Kesir (died 774) in his Tafsir (1:367): "The pronoun in the clause 'before his death' refers to Isa, peace be upon him, which means that there is no one from the people of the Holy Scriptures that they will certainly not believe in Isa..."

The second part of this verse is also crucial: "And on the Day of Judgment He will be a witness against them." Everyone translates this part of the verse without significant difference. Three factors are mentioned here:

- 1) Isa will be a witness,
- 2) Isa will be a witness AGAINST them,
- 3) Isa will be a witness on Judgment Day.

If we think that the people of the Book will believe in HIM (Jesus), then why would Jesus be a witness AGAINST them? This would be completely unfair and unbecoming of a prophet to testify against those people who believed in him (and his message).

Therefore, we must conclude that Jesus will be a witness against those people who believed that he died on the cross. In addition, he will be a witness on the Day of Judgment. Why is this important? Because there will be no renewed interaction between the people of the Book and Jesus until the Day of Judgment.

Based on all these arguments, the problem here is not to believe in him, but to believe in the phenomenon, the incident of the crucifixion. When this interpretation is interpolated into the translation, we can see that the true translation of the verse (4:159) is as follows:

"And there is not a single follower of the Book who will certainly not believe in it before his death, and on the Day of Judgment there will be a witness against them."

The verse clearly shows that Jews and Christians will continue to believe in Jesus' death on the cross throughout their lives and will die in that belief.

PROOF FROM THE HADITH THAT JESUS IS DEAD

We have shown from numerous verses of the Qur'an that Jesus is not in heaven, but that he died in his time like other prophets. Therefore, any reasonable person who loves the truth about this matter should have no doubts. But, in order to confirm this knowledge, now we will present some sayings (hadith narratives) of Prophet Muhammad, who was the recipient of the Qur'anic revelation and its main commentator.

The first hadith: He knows changing the expression "teweffjeteni"

We have shown from numerous verses of the Qur'an that Jesus is not alive in heaven, but that he died in his time like other prophets. Therefore, any reasonable person who loves the

truth about this matter should have no doubts. But, in order to strengthen this knowledge, we will now present some sayings (hadith narrations) of Prophet Muhammad, peace be upon him, who was the recipient of the Qur'anic revelation and its main commentator.

The first hadith: the meaning of the expression "tewfeyteni"

It is narrated from Ibn Abbas that the Prophet, peace be upon him, said in the sermon: "O people! You will be gathered to your Lord (on the Day of Judgment)... and some people from my Ummah will be taken and dragged to Hell. I will say, 'Lord, but these are my people.' It will be answered: 'You do not know what they did after you.' Then I will say as that righteous servant of God (i.e. Jesus) said: 'I was a witness over them while I was among them, so since you put me to death (teweffeyteni) You were over them a Guardian'...

(Bukhari, Kitab al-Tafsir, under Surah Ma'idah)

The last words of the Prophet "I was a witness over them..." are taken from the verse (5:117) of the Holy Qur'an, where it is stated that Isa a.s. answered with these very words on Judgment Day. All Muslims agree that when the Prophet (PBUH) uses these words in the hadith report above, the meaning of "teweffeyteni" is "You caused me to die." So they obviously have the same meaning when used by Isa, ie. Jesus was taken from his people by death, not by a living resurrection to heaven.

Second hadith: All the prophets had to die

In his last illness, during which he died, Muhammad a.s. entered the mosque with the help of two men to address the crowd:

"O people! I heard that you fear the death of your Prophet. Did any messenger before me continue to live so that I too am expected to continue to live among you?

Listen! I will meet my Master and you will too. That's why I tell you to treat the early Muhajirs nicely." (Al-anwar ul-Muhammadiyah min al-Muwahib al-Ladinya, Egypt, p. 317)

This hadith explains the meaning of three Qur'anic verses:

"Muhammad is only a messenger, the messengers before him really passed away." (3:144);

"And we did not grant immortality to a human being before you." (21:34); and:

"Nor were (the messengers) immortal." (21:8).

If any prophet were still alive, the Prophet, peace be upon him. would not be able to pronounce the above words. So Jesus was dead at that time.

Third hadith: Death within a century and

"There is no one alive today who will not be dead before a hundred years have passed." (Muslim, Kanz al-Ummal, vol. 7, p. 170)

Prophet a.s. said: "Allah sends a wind every hundred years that takes the soul of every believer." This hadith is good in the chain of narrators. (Mustadrak, vol. 4, p. 475)

These hadiths show that all those who were alive at the time of the Prophet, peace be upon him, died within a hundred years. If Isa was alive (in heaven as it is assumed) he would also have died in that period.

Fourth hadith: Isa's life span 120 years

Aisha narrates that the Prophet, may God bless him and grant him peace, in his illness in which he died, said: "Every year Jibreel recited the Holy Qur'an with me once, but this year he did it twice. He informed me that there was no messenger but he would not live half as

long as the one who preceded him. And he told me that Isa lived a hundred and twenty years, and I see that I will leave this world at the age of sixty."

(Hujjaj al-Kiramah, p. 428; Kanz al-Ummal, vol. 6, p. 160, by Hazrat Fatima; and Mawahib al-Ladinya, vol. 1, p. 42)

Taberani says about this hadith: "Its narrations are reliable and have been transmitted in many different versions." The hadith here leaves no room for doubt at all. It not only announces the death of Jesus, but also states his age as 120 years. And it is transmitted in at least three lines: from Aisha, Ibn Umar and Fatima. This hadith is therefore a good and very clear proof of Jesus' death.

Fifth hadith: Isa is dead like Musa

Prophet Muhammad a.s. said: "If Moses or Jesus were alive, they would have to follow me." (Al-Yawaqit wal-Jawahir, p. 24; Fath al-Bayan, vol. 2, p. 246; Tafsir Ibn Kethir, under verse 81 of Al Imran)

"If Jesus was alive he would have to follow me." (Sharh Fiqh Akbar, Egyptian edition, p. 99)

"No. 19: If Moses and Jesus were alive, they would only follow me." (English text from Al-Islam, published by the Muslim Youth Organization of Fiji, Volume 4, October 1974)

The above hadith clearly shows that both Moses and Jesus were considered dead by the Holy Prophet.

Sighth hadith: Jesus' grave (tomb)

Prophet a.s. said:

"May the curse of God be upon the Jews and Christians who have made the graves of their prophets a place of worship."

(Bukhari, Kitab as-Salat, p. 296)

Prophet a.s. said this because he was concerned that the Muslims should avoid the evil of turning the grave of their prophet into a place of worship, as the Jews and Christians did with the graves of their prophets. The Jews had numerous messengers, but the messenger whom Christians rightly recognize is only one—Jesus. This hadith shows that the Prophet, peace be upon him, that Jesus had a tomb. And, in fact, this is the place where Jesus was kept after he was taken down from the cross (until he recovered from his wounds), which is highly revered by Christians. Apparently, according to this hadith, Jesus did not ascend to heaven.

Seventh hadith: Jesus in the company of the dead

Various hadiths about the Miraj of the Holy Prophet, may God bless him and grant him peace, record:

"Adam is in the first heaven... Yusuf is in the second heaven, and Yahya (John the Baptist) and Jesus are in the third heaven, and Idris is in the fourth heaven." (Kanz al-Ummal, vol. vi, p. 120) The Prophet, may God bless him and grant him peace, saw Yahya and Isa in the same place; and as the first, in fact every other seen prophet, is dead, so must be Jesus.

The above hadith is supported by another hadith which tells us that in the Mi'raj vision the Prophet, peace be upon him, met the spirits of all the previous Prophets (see Tafsir Ibn Kathir, Urdu edition published at Karachi, vol. iii, p. 18).

Eighth hadith: Isa's "descent" on the night of Mi'raj

The hadith of Mi'raj records:

"Then the Prophet went down to Jerusalem, together with all the other messengers. At the time of prayer, he led them all in prayer."

(Tafsir Ibn Kathir, Urdu edition, vol. iii, p. 23)

Among "all" the apostles is Jesus. If he, unlike other prophets, was physically alive in heaven, his "descent" to Jerusalem would be in his physical body. In that case, he would have to physically ascend to heaven a second time. But the Qur'an mentions only one *ref* ("exaltation" which is mistaken for "ascension to heaven") of Jesus!

This difficulty does not arise if we believe, as is clear from various hadiths about Mi'raj, that Jesus was in the same state (ie dead) as all the other prophets seen in the vision.

The ninth hadith: The conversation of Muhammad, peace be upon him, with the Christian delegation

"When a delegation of sixty people from the (Christian) people of Najran came to the Prophet (pbuh), their chief priest discussed with him the status of Jesus and asked him who was the father of Jesus. Prophet a.s. said: 'Don't you know that a son looks like his father?' They answered, "Yes." He said: *A lestum ta'lemune enne rabbena la jemutu we enne Isa eta alaihi-l-fana*, i.e., don't you know that our Lord does not die, while Jesus died."

(Asbab an-nuzul, Imam Abu-l-Hasan Ali ibn Ahmad al-Wahidi of Neshapur, published in Egypt, p. 53)

Is there any clearer testimony that Jesus died than these words?

Conclusions

The following conclusions can be drawn from all the hadith reports cited above:

The first hadith:

Muhammad a.s. spoke of his own death using the words "felemma teweffejtani." Since these very words are used in the Holy Qur'an for Jesus, it proves that he also died.

Second hadith:

The Prophet, peace be upon him, asked his comrades if any of the previous messengers had survived, so he too was expected to live on. If Jesus had been alive, the Prophet could not have used this argument. Or his companions would argue that since Jesus was alive, Muhammad did not have to die either. This shows that the Prophet a.s. and his companions believed that Jesus was dead.

The third hadith:

The Prophet, peace be upon him, prophesied that all the believers who lived then would be dead in a hundred years. So even if Jesus had been alive then he would have died within a certain period.

Fourth Hadith:

Just as the ages of various prophets, for example, Moses, David, Solomon, etc., are recorded in the hadith, the age of Jesus is recorded as 120 years in the hadith.

Fifth hadith:

If Jesus was alive, the Prophet, peace be upon him, he could not say that "Moses and Jesus would be my followers if they were still alive."

Sixth hadith:

The Prophet, peace be upon him, he mentioned the tomb of Jesus.

Seventh hadith:

On the night of the great Mi'raj, the Prophet, peace be upon him, saw Jesus and John (John the Baptist) together in the same place. The fact that Jahja is dead shows that Isa was also dead. Prophet a.s. he did not meet the physical bodies but the souls of the Prophets in the experience of Mi'raj.

Eighth hadith:

On the night of Mi'raj, all the other prophets, including Jesus, were led in prayer by the Prophet Muhammad, peace be upon him, in a mosque in Jerusalem. This shows that Jesus was dead, because otherwise he would have physically descended to Jerusalem and then ascended to heaven a second time - something no one believes. This vision of seeing all the previous Prophets in prayer meant that the Prophet, peace be upon him, was Hatem el-Enbiya, and the one to whom the followers of these prophets will now have to show obedience.

The ninth hadith:

Conversations of the Prophet, peace be upon him, with the Christian delegation from Najran show that Jesus is dead.

Final conclusions about Mahdi, Dajjal, Jesus...

Allah is the Light of the Heavens and the Earth! He is the First (Alpha) and the Last (Omega). You have no god but Him! And you have no protector or helper besides Allah.

"There are claims that Isa a.s. did not die, that he was taken to heaven alive and that before the Day of Judgment he will descend from heaven, kill the Dajjal and introduce Sharia. In some aqida works this claim is accepted as dogma. Claims that Jesus the prophet is still alive and will descend to Earth are baseless and rest on very uncertain evidence and far-fetched allusions.

That is why many contemporary Islamic authors reject these claims. It is also claimed, for one of the Shia imams, that he disappeared, that he was taken up somewhere, that he lives and that he will appear in the form of the Mahdi, approximately in the same mission as Isa a.s. Such beliefs are not only baseless, but also very harmful. They hide within themselves the meaning of passive surrender to fate, passive expectation and illusory trust in dead people, who should come to life again and come to save Muslims and revive Islam. It is the most common delusion and self-deception. It had serious consequences.

Traces of a wrong attitude towards events are still present in the Muslim world. The feeling of own responsibility for one's destiny, and the belief that this destiny is in the hands

of each individual, is still not present enough among Muslims. We blame others for our fate and expect mercy and salvation from him. We lack faith and confidence in ourselves and our strengths. From such a psychological situation, a whole series of misconceptions arose, which complicated an already difficult situation even more. This is where the deformed sense of sabr in the sense of passive suffering, the perverted concept of tawakkul in the sense of fatalistic surrender to God, turning only to the Hereafter, the dead, dua, etc., arose.

These are not simple misconceptions at all. They are all the more difficult because they have turned into a belief and gained the status of a religion. In any case, the problem is quite complex. It must first be proven that these misconceptions have absolutely nothing to do with Islam, that they represent the exact opposite of Islamic teachings and that every Muslim, if he wants to be a Muslim, must get rid of them." (*Husein ef. Dozo*)

- The end -

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