

# Death of Jesus<sup>as</sup> – Part 2

## Proof from Holy Quran

Monthly Taleem Focus Slides  
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# Ahmadi vs. Non-Ahmadi View

- Non-Ahmadis generally believe that Hazrat Isa<sup>as</sup> was not put on cross and he was raised to the heaven by Allah. He is still alive there and will return in the later days to restore the glory of Islam
- Ahmadis believe that Hazrat Isa<sup>as</sup> was put on the cross but was taken off before he died. He migrated in search of lost tribes of Israel and eventually died in Kashmir
- Last year (Oct 2015 slides) we reviewed a few verses of Holy Quran that conclusively prove that he died a natural death. Today we shall review a few more verses on the same topic
- This is also important because the other main difference between Ahmadis and non-Ahmadis about Holy Prophet ﷺ being the last prophet is linked to it
- Both Ahmadis and non-Ahmadis believe that the messiah that will come in later days will be a prophet. If Jesus<sup>as</sup> died and somebody else must come with the same qualities as him then he will be a new prophet (albeit as a shadow prophet to Holy Prophet ﷺ)

# No One Granted Unnaturally Long Life

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مِّتَّ فَهُمُ الْخَالِدُونَ

We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live *here* for ever? (21:35)

- Addressing Holy Prophet ﷺ his verse clearly states that no one before him has been granted Khulud خلود i.e. unnaturally long life so how could it be that he dies while they remain alive?
- According to the dictionary خلد may mean a very long time or eternity. However, the context of this verse and the next verse makes it clear that we are discussing the former.
- First of all it is a well established principal in Quran that only Allah is eternal. Therefore, when discussing human life spans it is only possible to discuss their relative length. Secondly, Holy Prophet ﷺ is being compared to other humans so Allah is questioning how is it possible that someone was granted an extra-ordinarily long life while Holy Prophet ﷺ dies after a normal lifespan. If anyone deserved to be granted such a life it was him.
- Moreover, the next verse (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ) makes it clear that everyone will die so the previous question only makes sense if a person had superiority over Holy Prophet ﷺ by virtue of their extraordinarily long life.

# Jesus' Death & the Events Following It

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنِ مَرْيَمَ بَرَأْنِي وَاتَّبِعْ وَكَفِّرُوا بِهِ وَسِعْرَةَ الْمُؤْمِنِينَ

When Allah said, 'O Jesus, I will cause thee to die *a natural death* and will exalt thee to Myself, and will clear thee from *the charges* of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; (3:56)

- In this verse Allah has described the sequence of events 1) death 2) raising of Jesus 3) cleansing of the charges 4) domination
- We see that the events happened in the same sequence. First he died, then he spiritually ascended towards Allah, then he was cleared of the allegations against him (fatherless birth, claiming to be son of God, etc.) with the coming of Holy Prophet ﷺ and finally the people who believe in him (Christians and Muslims) were made dominant over the rest of the world.
- It is absurd to claim that while the other three events have happened, yet his death is yet to occur
- To get around this, non-Ahmadis claim that متوفيك means "to take thee" instead of death. While the word توفى is used 23 times in Holy Quran and they translate it to mean death in every other occasion except this one

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- Moreover in Bukhari Kitabul Tafsir it is narrated from Hazrat Ibn-e-Abbas that the word متوفيك means مميتك i.e. I will cause you to die.
- Also, if we consider متوفيك to mean “to take completely” then the word رافعك becomes redundant according to their translation because they claim that Jesus rose to heaven i.e. رفع according to verse 4:157
- Lastly, Promised Messiah (as) challenged anyone to prove that when Allah is the actor فاعل and a human is the one on whom the action is being performed مفعول then the word توفى can mean nothing but death. This challenge has been yet to be answered by anyone.

# Humans Cannot Physically Ascend to Heavens

أَوْ يَكُونُ لَكَ بَيْتٌ مِّن زُخْرَفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَّقْرُوهُ ۗ قُلْ  
سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

‘Or thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read.’ Say, ‘Holy is my Lord! I am not but a man *sent as a Messenger*.’ (17:94)

- In this (and previous verses), a number of frivolous demands of non-believers that they presented to Holy Prophet ﷺ are being described.
- One of these demands was that “he ascend up into heaven”. Yet, Holy Prophet ﷺ is being instructed to reply to such demands that “I am not but a man”.
- Thus it is implied that it is not possible for humans to physically ascend to heaven while being alive. Therefore we can conclusively say that if it was not possible for Holy Prophet ﷺ to ascend to the heavens by virtue of him being a human then it surely was not possible for Jesus<sup>as</sup> either.

# Jesus' Instructed to Pray and Pay Charity

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

'And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live (19:32)

- In this verse Jesus<sup>as</sup> is instructed to pray and to pay charity as long as he lives
- The question arises what kind of prayer is he observing if he is alive in heaven? The Islamic prayer or the Jewish prayer? If Islamic prayer then how was he informed of it? Which direction is he facing and how does he determine the Qibla? Is he performing the Jewish prayer when that has been made obsolete with the advent of Islam? Remember, he is not aware of the events happening in this world according to verse 5:118 that we discussed last time.
- If he is giving charity then we must assume there are other poor people with him to accept this charity. Who are these people?
- So, we can see that we have to jump through a lot of hoops to justify Jesus<sup>as</sup> being alive in the heaven.