



IS JESUS SON OF MARY IN OTHER WORDS 'ISA IBN MARYAM ALIVE NOW AND WHAT EVIDENCE IS THERE FOR THAT?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Jesus son of Mary, or as we refer to him 'Isa ibn Maryam (may Allah's salutations be upon him) is one of the most debated individuals in history. His position is disputed amongst the Jews, Christians, Muslims and atheists.

One area of dispute is as to whether 'Isa ibn Maryam is currently alive in Heaven with God. According to the Muslim belief there is little dispute that he is. However, this is one area in which the Ahmediyya disagree. In short, the Ahmediyya believe that a prophet was sent after Prophet Muhammad which clearly violates the concept of the Finality of Prophethood (Khatam al-Nabiyyin). As that is fundamental to being considered as a Muslim - in conclusion those who profess and believe that a prophet can come after Prophet Muhammad cannot be considered as Muslims. This topic has been dealt with in volumes of books and I cannot mention that in a fatwa.

However the argument is that if Prophet 'Isa ibn Maryam can descend from Heaven as the Messiah near the End of Days then that means that a prophet has come after Prophet Muhammad and if one can come then why not more? This is flawed as Khatam al-Nabiyyin means the last Prophet to reach the Office of Prophethood which clearly is Prophet Muhammad as Prophet 'Isa became a prophet around 600 years earlier. Also, he never died as he ascended into Heaven and will return near the End of Days. The only way around this now is to say that Prophet 'Isa died and will come back by being reborn and growing up as a every one of us does. The argument is that Allah does not change His approach and all Prophets have died and therefore Prophet 'Isa is no exception. But aren't we making Prophet 'Isa exceptional by saying he will be born twice! But we are willing to go to extreme measures - why? We do this in order to justify a belief that a prophet can be sent after Prophet Muhammad.

I will now return to the question.

Allah the Almighty mentions in the Holy Qur'an

(Recall) *when Allah said, 'O 'Isa indeed I will **take** you and raise you towards Me and remove from you (falsehoods) by those who disbelieve and I will make those who follow you above those who disbelieve - on the Day of Judgement. (3:55)*

The Arabic word *mutawaffi* has been translated as 'take' whereas it is argued by some that this is a convenient translation in order to justify the view that Prophet 'Isa ibn Maryam is actually alive when if translated 'correctly' according to them then it would prove he is dead.



They argue that in no less than twenty places in the Qur'an it has been translated to mean 'death'; however due to ill intentions of supporting the theory of Khatam al-Nabiyyin (Finality of the Prophethood) it has been translated to take. This is absolute folly as we will select those particular verses and translate them and challenge any individual of some scholarly learning to adopt a different meaning. I will only translate the meaning of the relevant part including any contextual part of the verse.

2:234 and 2:240

As for those who yutawaffawna from amongst you and leave behind wives...

3:193

Our Rabb forgive us our sins and expiate for us our transgressions and tawaffa us with the pious.

4:15

So if they bear witness then restrain them in their homes until death yatawaffa them...

4:97

Indeed as for those whom the Angels tawaffa them whilst they are oppressing themselves...

6:61

...until when death comes to one of you our Messengers tawaffat him and they do not fail in their tasks.

7:37

...until our Messengers come to them in order to yatawaffawna them...

7:126

...Our Rabb pour upon us patience and tawaffa us as Muslims.

8:50

If you could only see when the Angels yatawaffa those who did not believe (in Islam)...

10:46

Either we will show you some of our Signs those we have promised them or natawaffayanna you then towards us is their return...

10:104

...however I worship Allah whom yatawaffa you...



12:101

Tawwafa me as a Muslim and join me with the Good doers.

13:40

Either we will show you some of our Signs those we have promised them or natawaffayanna...

16:28

Those whom the Angels tawaffa them whilst they are oppressing themselves.

16:32

Those whom the Angels tatawaffa them whilst they are in a good state...

16:70

Allah has created you then He yatawaffa you...

39:42

Allah yatawaffa the soul at the time of its death and those which do not die in its sleep. Then He holds onto that one upon death has been decreed and He returns the other for an appointed time.

40:67

From amongst you those yutawaffa from before...

40:77

Either we will show you some of our Signs those we have promised them or natawaffayanna you then towards Us is their return.

47:27

So how will it be when the Angels tawaffat them striking their faces and their backs.

The word *tawaffa* lexically or in other words the literal meaning of the word is to **take**. It has an implied or metaphorical meaning which is to **bring about death**. Logically we apply the literal meaning of a word first if not feasible or due to the context, tone, or other signs then it can take this other non-literal meaning. This approach we take in everyday language and statements and is also the scholarly approach to take. We will now look at each verse we have quoted above and translate them according to this approach.



2:234 and 2:240

As for those who yutawaffawna from amongst you and leave behind wives...

'As for those who are taken from amongst you and leave behind wives' doesn't shed the full meaning behind the verse so it is more appropriate to translate it as 'As for those who are caused to die from amongst you and leave wives.'

3:193

Our Rabb forgive us our sins and expiate for us our transgressions and tawaffa us with the pious.

Our Rabb forgive us our sins and expiate for us our transgressions and take our souls in such a state that we will be resurrected with pious

4:15

So if they bear witness then restrain them in their homes until death yatawaffa them...

Here clearly yatawaffa cannot mean death as death is already in the verse it must mean 'death **takes** them'.

4:97

Indeed as for those whom the Angels tawaffa them whilst they are oppressing themselves...

'Angels take their souls' is accurate and it means death but the literal meaning is sound.

6:61

...until when death comes to one of you our Messengers tawaffat him and they do not fail in their tasks.

Death is mentioned in the verse and therefore as above here it means 'Our Messengers take him' as that is how 'death comes to one of you.'

7:37

...until our Messengers come to them in order to yatawaffawna them...

As above.

7:126

...Our Rabb pour upon us patience and tawaffa us as Muslims.

As explained in 3:193.



The remainder verses should now seem self-explanatory as long as the method highlighted above is accurately and fairly applied.

8:50

If you could only see when the Angels yatawaffa those who did not believe (in Islam)...

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Either we will show you some of our Signs those we have promised them or natawaffayanna you then towards us is their return...

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Allah has created you then He yatawaffa you...

39:42

Allah yatawaffa the soul at the time of its death and those which do not die in its sleep. Then He holds onto that one upon death has been decreed and He returns the other for an appointed time.

Here again without any shadow of doubt the word means to take otherwise the verses would not even make sense.

‘Allah takes the soul at the time of its death’



40:67

From amongst you those yutawaffa from before...

40:77

Either we will show you some of our Signs those we have promised them or natawaffayanna you then towards Us is their return.

47:27

So how will it be when the Angels tawaffat them striking their faces and their backs.

Let us now remind ourselves of the verse which it was argued shows the Prophet 'Isa ibn Maryam is dead.

Allah the Almighty mentions in the Holy Qur'an

*(Recall) when Allah said, 'O 'Isa indeed I will **take** (mutawaffi) you and raise you towards Me and remove from you (falsehoods) by those who disbelieve and I will make those who follow you above those who disbelieve - on the Day of Judgement. (3:55)*

Here clearly the lexical and literal meaning can be applied so there is no need to go towards the metaphorical or implied meaning of causing death or death. If one is still in doubt then allow me to quote another verse;

Their statement 'Indeed we have killed the Messiah 'Isa ibn Maryam Messenger of Allah. They did not kill him and they did not crucify him however it was made to look like that to them. As for those who differ regarding him (they) are in confusion regarding him. They have no knowledge regarding him except they follow speculation. They did not kill him most definitely, rather Allah raised him towards Him and Allah is 'Aziz and Hakim. (4:157-8)

This is a definitive verse - I am in no position to add to the Almighty's statement here - if an individual does not understand then he is in confusion and following mere speculation whereas categorical, unequivocal revelation exists.

A question may arise; how is it that Prophet 'Isa ibn Maryam is so old and how can he live for several centuries? That again is highlighting the lack of true understanding. We know that the 'Other World' is beyond and outside of Time. This is exemplified in Heaven when we will not age we will be the same age and never grow old, similarly there will be no concept of Time. Furthermore in the Night Journey and Ascension of the Prophet Muhammad to the Heavens - Time stood still for him, as he travelled a long distance on this Earth, up through the seven Heavens having discussions with many Prophets and Allah and then returned back to his home and virtually no Time had elapsed clearly expounding the concept of no Time in the Heavens.



One last question – does it say in the Qur’an, 3:144, that all the Prophets died before Prophet Muhammad which surely includes Prophet ‘Isa ibn Maryam? Also what about verse 21:8?

The verse 3:144 is as follows;

Muhammad is not but a Messenger, without any doubt messengers from before him have passed away. So if he dies or is killed would you turn on your heels?

Messengers before him have passed away does not mean every single one, it is explaining the rule. However Prophet ‘Isa ibn Maryam is an exception in being raised alive. Isn’t he an exception in his birth? Isn’t Prophet Adam exceptional in his way and Prophet Yusuf?

The verse 21:8 is as follows:

We have not created a body that does not consume food and nor are they immortal?

This is somewhat strange as Muslims do not believe Prophet ‘Isa ibn Maryam is immortal, as when he returns he will live and eventually die like everybody else.

In conclusion the argument for the death and the subsequent return of Prophet ‘Isa ibn Maryam is to challenge the concept of the Finality of the Prophethood, a title gifted to the last and final Prophet Muhammad.

I pray that individuals with an open and fair mind will understand what they find in front of them. I must stress that I have not utilised many other sources to argue this case – the Ahadith – there are multitudes of ahadith supporting the argument detailed above – consensus of opinion amongst Muslims – which is wholeheartedly on the Finality of the Prophethood and has been since the Prophet himself – reasoning – I have not even touched upon the rational and logical basis for Prophet Muhammad being the final Prophet.

I would like to conclude on a verse from the Qur’an:

Muhammad is not the father of any of your men rather he is the Messenger of Allah and the Khatam al-Nabiyyin and Allah has knowledge over everything. (33:40)

This discusses the end of the Prophets, the Finality of Prophethood with Prophet Muhammad being the Seal and the one who completes this great task and role.

والله اعلم و علمه احكم واتم