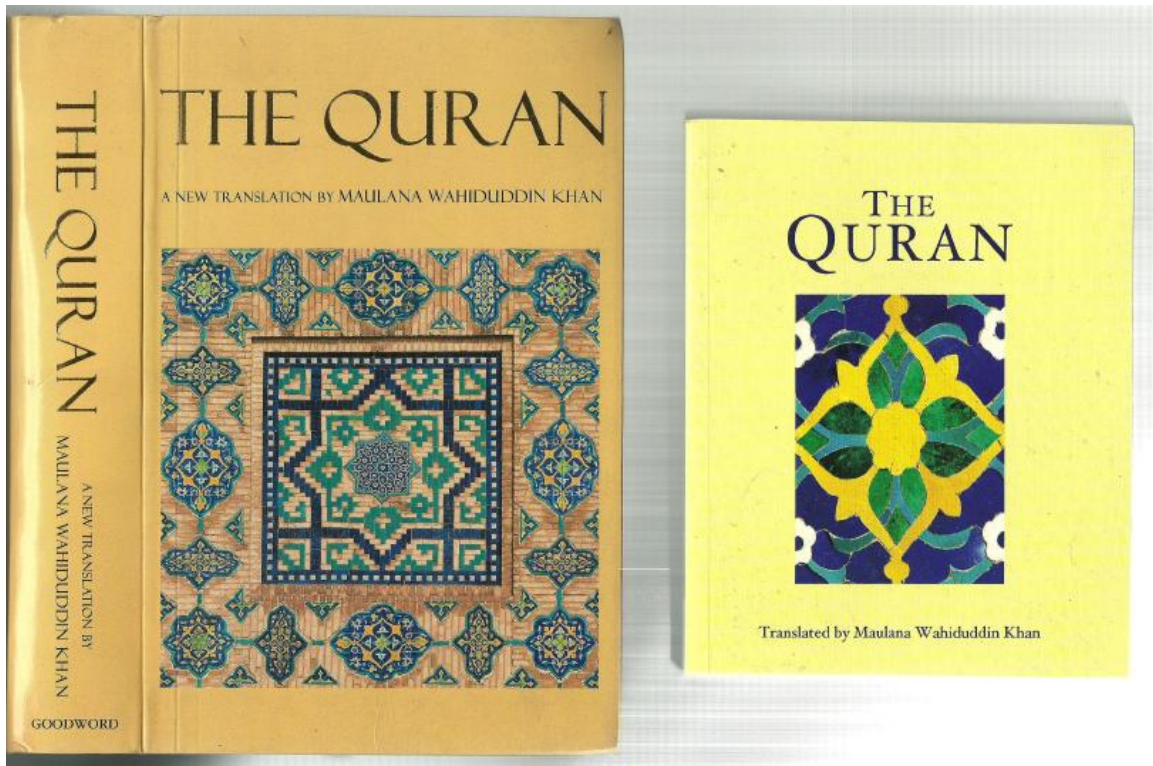
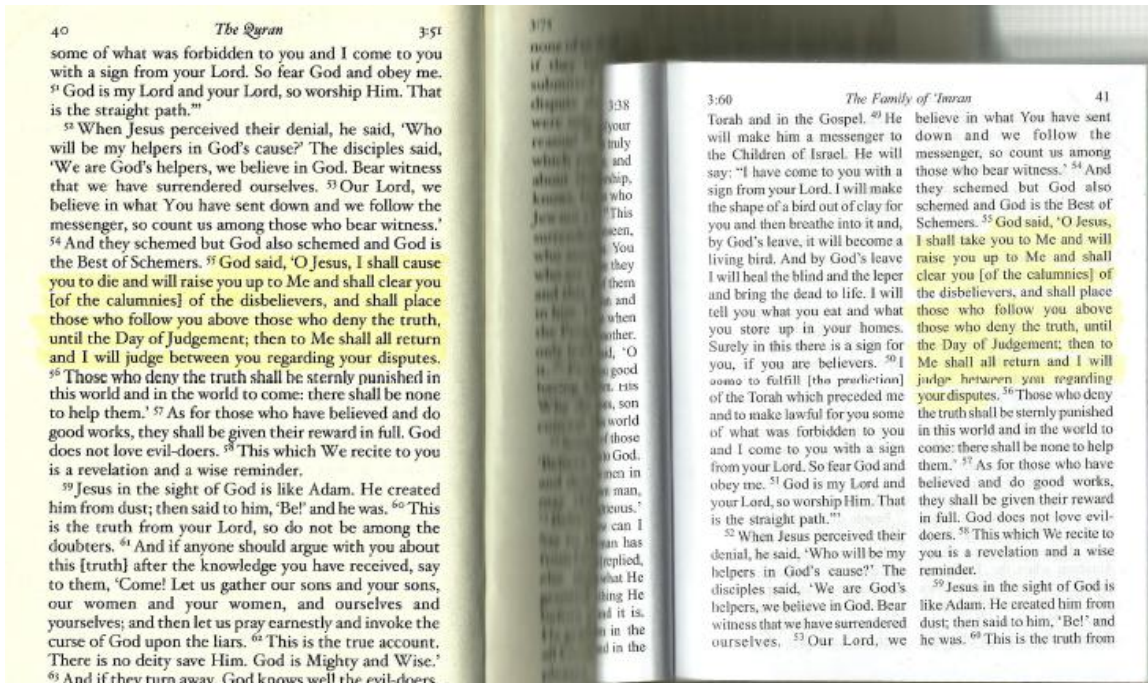


Study of the Word, “Mu-ta-waf-fi-ka”

For any practitioner of using the Al-Imran 3:54-55 as a bridge to sharing the Gospel with Muslims, it is vital to understand the true meaning of the word, “Mutawaffika”. Many Muslims will do their best to cover up and misdirect from the true meaning of this word.

A prime example of this cover up is found in the first and second editions of Maulana Wahiduddin Khan’s English translation of the Qur’an. In the first edition (left), he translated the word, “Mutawaffika” correctly. In his second edition (right), he translated it incorrectly. When asked why he made this change, the Maulana replied, “I was pressured to make the change.”





The Arabic correct translation of the word “Mutawaffika” found in the Qur’an in Surah Al-Imran 3:55 has been debated by scholars. The significance of the outcome of the debate is important to both sides. Those who do not want Isa to die contend that “Mutawaffika” refers to Isa’s second trip to the earth. On this trip, Isa will die. Others argue that “Mutawaffika” in 3:55 cannot be translated as “to cause to die” simply because they do not believe that he died.

This paper pulls together information from multiple Islamic scholars and sources who argue that Isa died. They contend that if Isa died and was raised alive to Allah, then it should not be seen as a threat to any prophets and their writings. The fact that Isa died was foretold by previous prophets and reveals to us Allah’s divine plan (3:54) of substituting Isa in our place. Our punishment of eternity in hell was placed upon a substitute, Isa. Allah performed Korbani Himself and used Holy Isa as the sacrifice.

Let’s examine arguments in favor of “Mutawaffika” being translated as “to cause to die” or “to kill.”

Surah Al-Imran 3:55 (Arabic pronunciation)

3:55 “Iz qa_lalla_hu ya_ ‘isa_inni mutawaffi ka wa ra_ti’uka ilayya wa mutahhiruka minal lazina kafaru_ wa ja_’ilul lazinnattaba`u_ka fauqal lazina kafaru_ ila_ yaumil qia mah(ti), summa ilayya marji’ukum fa ahkumu bainakum fima kuntum fihi takhtalifu_n(a).”

Arabic translations in English (from www.quranbrowser.com). The Arabic Mutawaffika’s translation into English is underlined.

Pickthall (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me,

Yusuf Ali Behold! God said: "O Jesus! I will take thee and raise thee to Myself

Shakir And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me

Sher Ali Remember the time when ALLAH said' `O Jesus, I will cause thee to die a natural death and will raise thee to Myself,

Khalifa Thus, GOD said, "O Jesus, I am terminating your life, raising you to Me,

Arberry When God said, 'Jesus, I will take thee to Me and will raise thee to Me

Palmer When God said, 'O Jesus! I will make Thee die and take Thee up again to me

Rodwell Remember when God said, "O Jesus! verily I will cause thee to die, and will take thee up to myself

SaleWhen God said, o Jesus, verily I will cause thee to die, and I will take thee up unto me,

Progressive God said: "O Jesus, I will let you die, and raise you to Me

Maulana Muhammad AliWhen Allah said: O Jesus, I will cause thee to die and exalt thee

Wahiduddin KhanGod said, 'O Jesus, I shall cause you to die and will raise you up to me

Shabbir Ahmed"O Jesus! I will cause you to die of natural causes and I will exalt you in honor

Rashad KalifaThus, GOD said, "O Jesus, I am terminating your life, raising you to Me

Muhammad Asad"Lo! God said: "O Jesus! Verily, I shall cause thee to die, and shall exalt thee unto Me

Muhammad Ahmed & SamiraWhen God said: "You Jesus I am, I am making you die and raising you to Me

Abdul Majid DaryabadiRecall what time Allah said: O 'Isa! verily I shall make thee die, and am lifting thee to myself

[Amatul Rahman Omar](#)(Recall the time) when Allâh said, `O Jesus! I will cause you to die a natural death,

[Free Mind](#)God said: "O Jesus, I will let you die, and raise you to Me

Article by Nadeem Quraishi

Interpretation of the word 'wafat':

The key word here is "wafat" . The most correct meaning of "wafat" is death, or take away soul. If soul is taken away from a person, it is nothing but death. The problem arises with regards to this verse, when Muslims refuse to interpret the meaning of "wafat" as death. Irony is that all scholars who translated the Holy Quran do agree "wafat" means death. **Each and every scholar translated the word "wafat" as death in at least 20 different instances** in their translations. However, in this particular verse, they interpreted the meaning as 'take away' and insinuate physical ascension. These translators did not hesitate to twist the actual meaning of the word of Allah to support Christian faith and to some extent weak Hadith narrated by Wahab bin Munnabba, Kab Akbar and one isolated Hadith by Abu Hurairaa.

While the Quran is the word of Allah, Hadith is word of a person. Hadith is not the words of Allah. A person can err, Allah can not err. That is why we often refer to some Hadith as Sahih Hadith - i.e. True Hadith. Because some Hadith may not be true. We don't say the same thing about the Quran that some of its verses are Sahih verse and some are doubtful! This fact itself indicates that a few Hadith are not absolutely correct. Hadith is the sayings of prophet Muhammad(pbuh), but the prophet himself did not write down the Hadith. Several generations after the death of the prophet, Hadith was compiled by scholars. In this process hundreds of Hadith were rejected as they appeared to be false. In the end when the scholars agreed that a particular Hadith is correct, it was compiled into a book.

In spite of this we consider some Hadith to be true and some as weak. Some Muslims even say that for one correct Hadith there are thousands of false Hadith. This boils down to the fact that there are few Hadith that are not true. Fact remains that Hadith is a collection of words of a person, by persons. Please don't misunderstand, I am not saying reject all Hadith.

My contention is that the position of the Quran is superior to Hadith. Whenever a Hadith comes to contradict a Quranic verse, the Quran must prevail, not the Hadith. But to most Muslims, the argument is Hadith has to be correct no matter what, because so many scholars unanimously certified that those are Sahih or True!!! So to ratify a Hadith, let the Quran become wrong or let one verse of the Quran contradict another verse, who cares? Let Allah's word be confusing and contradictory, a Muslim is happy because to him Hadith is absolute!!! What a shame!

In the verse 3:55, two conditions are stipulated about Jesus(pbuh):
first, Allah will cause his Death,
second, he will be raised.

The second condition can not take place till the first condition is met. In other words, before Jesus(pbuh) can be raised, first, he must die. Let us see various translations of the same verse.

Correct translation : "O Isa! I shall cause you to die and I shall exalt you towards me..."

Yusuf Ali :	"O Jesus! I will take thee and raise thee to Myself..."
Pickthall :	"O Jesus! Lo! I am gathering thee and causing thee to ascend

	unto Me..."
Rashad Khalifa :	"O Jesus! I am terminating your life, raising you to Me...."
Mohammad Sarwar :	He told Jesus, "I will save you from your enemies, raise you to Myself..."
M. H. Shakir :	"O Isa! I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me"
Al-Hilali & M. Khan	"O 'Iesa (Jesus)! I will take you and raise you to Myself...."
Farooq-i-Azam Malik:	"O Isa (<i>Jesus</i>)! I am going to recall you (<i>from your mission</i>) and raise you up to Myself...."
Ahmed Ali:	"O Jesus! I will take you to Myself and exalt you....."

Critique: (****Most Correct, *** Fairly Correct. **Incorrect, *Grossly incorrect)

Yusuf Ali: "take thee" is not the appropriate meaning of "wafat". 'Take thee' may mean death in a literal sense, but looks like Yusuf Ali avoided the debate whether it was death or physical rising. Thus he left the issue with plenty of conjecture. Elsewhere, wherever the word "wafat" was used in the Holy Quran, Yusuf Ali translated the word as "take soul" "die" or "death". But in this case he is in utter confusion. **Rating *****

Pickthall: "Lo!" is an extra word interpolated in the Quran. "I am gathering" is way off the closest meaning of "wafat". Allah uses a future verb here, use of "I am" is grossly incorrect. Similarly, "causing" is a present verb and is wrong. By using "ascend" Pickthall is insinuating a physical rising rather than exalt in honor. **Rating ****

Rashad Khalifa: Use of present verb "I am" is wrong. Similarly, "terminating" and "rising" are present verbs and are wrong, however, use of terminating as meaning of death is more accurate than 'collect' or 'recall'. **Rating *****

Mohammad Sarwar: He left out the word "O Jesus" in the translation. Here Allah addressed Jesus(pbuh) by name. To translate the word as Allah told Jesus is inappropriate. "Save you from the enemies" is extra word interpolated in the Quran! Sarwar totally omitted the word "warafiuka" in his translation, instead interpolated his own thoughts in the translation. **Rating * or worse.**

M.H. Shakir: "terminate the period of your stay (on earth)" is verbose. This could very well mean death, but when he added 'on earth' in parenthesis, his intention is obvious. He is not referring to death. Rather, Shakir is clearly referring to Jesus'(pbuh) tenure on the earth is over and now he is spending the rest of his life in the outside of the earth. **Rating ****

Al-Hilali & M. Khan: Translation is identical to that of Yusuf Ali. "take you" is not the appropriate meaning of "wafat". 'Take you' may mean death in a literary sense, but looks like Hilali & Khan avoided the debate whether it was death or physical rising. Thus he left the issue with plenty of conjecture. Elsewhere, wherever the word "wafat" was used in the Holy Quran, they translated the word as "die" or "death". **Rating *****

Farooq Malik: Strong denial to use 'death' as the meaning - instead there is obvious suggestion that Jesus's mission is temporarily stopped, to be resumed in future! Far too many unwarranted words to justify his conditioned faith learned during childhood or in heresy. Use of 'recall from your mission' is nothing but clear suggestion that death did not occur. **Rating ***

Ahmed Ali: Utter confusion and awkward denial to use the word 'death'. Ali admits that Jesus will be exalted in status, but confused about what happened prior to exaltation. First Jesus will be taken to Allah and then exalted. Ali failed miserably in translating the sentence as presented by Allah. **Rating ***

From this analysis we can see how **these scholars have changed the words of Allah according to their own will and to support what they learned during their childhood**

and now they are conditioned to think that way. Some have mistaken the correct use of verbs (Pickthall, Khalifa). Some have omitted key words and interpolated fabricated words (Pickthall, Sarwar, Malik) and passed it over as Allah's word! To derive a remote synonym for a word is one thing (Yusuf Ali, Shakir, Al-Hilali & M. Khan, Malik) but to fabricate additional words and omit key words are gross act of negligence and corruption.

The most correct meaning of the word "wafat" is death. **Wherever in the Holy Quran the word "wafat" is used, all these translators derived the meaning as death**, except in this verse 3:55, where they don't see "wafat" as death!!!! What is the problem here? Why are they contradicting the meaning of 'wafat'? What stops them from translating the words of Allah in its true context? They are seeing imaginary words only to support heresy they learned during their childhood.

Here are some of the verses in the Holy Quran where Allah used the word "wafat". The verses are 2:234, 2:240, 3:193, 4:15, 4:97, 6:61, 7:37, 7:126, 8:50, 10:46, 10:104, 12:101, 13:40, 16:28, 16:32, 16:70, 39:42, 40:67, 40:77, 47:27 etc. **In each of the instances, all these scholars translated the word "wafat" as death, or a word very close to death** but none of them used a word to mean take away in alive condition. Let us examine some of the verses and see how these translators derived the meaning of "wafat" in these instances.

Verse 3:193

Yusuf Ali:	"...and take to Thyself our souls in the company of the righteous"
Pickthall:	"...and make us die the death of the righteous."
Khalifa:	"....let us die as righteous believers"
Sarwar:	"...let us die with the righteous ones."
Shakir:	"....and make us die with the righteous."
Hilali & Khan:	".....and make us die in the state of righteousness...."
Farooq Malik:	"...And make us die with the righteous."
Ahmed Ali:	"...And grant us (the glory of) death with the just."

Verse 4:15

Yusuf Ali:	"...until death to claim them...."
Pickthall:	"...until death take them...."
Khalifa:	"...until they die,..."
Sarwar:	"...until they die..."
Shakir:	"....until death takes them away..."
Hilali & Khan:	"...until death comes to them..."
Farooq Malik:	"...until they die..."
Ahmed Ali:	"...until death ..."

Verse 7:126

Yusuf Ali:	"...and take our soul unto thee as Muslims!"
Pickthall:	"...and make us die as men who have surrendered."
Khalifa:	"...And let us die as submitters."
Sarwar:	"...let us die Muslims (submitted to God)."
Shakir:	"...and cause us to die in submission."
Hilali &	"...And cause us to die as Muslims."

Khan:	
Farooq Malik:	"...And cause us to die as Muslims."
Ahmed Ali:	"...that we may die submitting (to You)."

Verse 10:46

Yusuf Ali:	"...or We take thy soul..."
Pickthall:	"...cause thee to die,..."
Khalifa:	"...or terminate your life...."
Sarwar:	"...or you die..."
Shakir:	"...or cause you to die...."
Hilali & Khan:	"... - or We cause you to die,-"
Farooq Malik:	"...Or cause you to die...."
Ahmed Ali:	"...or take you to Ourselves,..."

Verse 12:101

Yusuf Ali:	"...take Thou my soul (at death) as one submitting..."
Pickthall:	"... Make me to die muslim (unto Thee), ..."
Khalifa:	"...Let me die as submitter..."
Sarwar:	"...cause me to die as a Muslim..."
Shakir:	"...make me die a Muslim...."
Hilali & Khan:	"...cause me to die as a Muslim..."
Farooq Malik:	"... make me die as a Muslim ..."
Ahmed Ali:	"...let me die submitting to You."

You may go ahead and verify the translations of all other verses. If you do so, you will start discovering an emerging corruption (pardon me) by all the scholars. They misguided you by not translating a word correctly. Given all these facts, may we conclude that Jesus(pbuh) must die first before he can be raised?

end of article by Nadeem Quraishi

Some of the most thorough research into Islamic scholars and Hadith writers that support the idea that "Mutawaffika" means, "to cause to die" or "to kill" can be found by the Lahore Ahmadiyya Islamic Movement (www.ahmadiyya.org). Here are some samples of their research:

Abd Allah Ibn Abbas — Cousin to the Prophet is recorded as saying, "murawaffi-ka means I will cause thee to die (mumitu-ka)." (Bulchari, Kitab al-Tafsir, on verse 5:110).
Classical Scholars

1. Imam Ibn Hazm, Amawi Zahiri Qurtabi, writes: "Thus there are two kinds of wafar: sleep and death. Jesus in his words 'When Thou didst cause me to die (Jalamma rawaffaiw-ni)' was not referring to sleep, but it is correct that by wafar he meant death." (Mahallifil-Fiqh. p. 23)

2. "Imam Ibn Hazm adopted the apparent significance of the verse, and believed in his (Jesus') death." (Jalalain. under verse 3:55)
3. Taqi-ud-Din Abul-Abbas Ahmad ibn Abdul Hakim ibn Abdus-Salam, known as Irnarn Jbn Tairniyya, has written: "God has informed, in regard to the Messiah, that he told people only to worship God, my Lord and your Lord.
4. Shaikh al-Islam Shams-ud-Din Abu Abdullah Muhammad ibn Abi Bakr, known as Hatiz Ibn Qayyim, wrote: "With the exception of the Holy Prophet Muhammad. a person attains to heaven with his spirit only after death and separation from the body, so the spirits of all prophets went to heaven only after death and separation from the body." (ibid.. p. 304)
5. Allama Juba'i is reported as saying: "This verse shows that God caused Jesus to die (amata) and brought about his death (tawajJa-hu), and then raised him to himself." (Commentary Majma al-Bayan. vol. i, under verse falamma tawaffairani)
6. Imam Asir-ud-Din Muhammad ibn Yusuf ibn Au al-Andalasi, known as Abu Hayyan Nahwi, writes: "This verse shows that God made Jesus die (tawaffa-hu wafar almiit) before raising him." (Bahral-Muhii, vol. iv, p. 4)
7. Imam Muhammad ibn Au ibn Muhammad ibn AbdulLah, known as Allama Shokani, has written: "It is said that this verse shows that God caused Jesus to die before raising him." (Fath al-Qadir Qalmi. p. 4)

Hadith

First Hadith: Meaning of Tawaffa

"It is reported from Ibn Abbas that the Holy Prophet said in a sermon: O people! You will be gathered to your Lord (on the day of Judgment) ... and some people from my Umma will be taken and dragged towards hell. I shall say: 'O Lord, but these are my people'. It will be replied: 'You do not know what they did after you'. Then I shall say as did that righteous servant of God (i.e.. Jesus) say *'I was a witness of them so long as I was among them, but when Thou didst cause me to die (tawaffailani) Thou was: Watcher over them ...'*" (Bukhari. Kitab al-Tafsir. under Surah Ma 'idah)

Islamic Scholar — Yusuf Ali

Abdullah Yusuf Ali, in the first edition of his English translation and commentary of the Holy Quran. rendered verse 3:55 as: "I will take thy soul and raise thee to Myself." In the footnote at this point in the first edition, he wrote: "Read this along with 4:157 where it is said that the Jews neither crucified nor killed Jesus, but that another was killed in his likeness. The guilt of the Jews remained. But Jesus completed his life and was when he died taken up to God."

Scholars-Arabia

1. In his Quranic commentary, Allama Abdul Rahman Sa'di writes: "God honoured Jesus by causing his disciples to spread in the world, in his life-time and after his death (mamat)." (Tafsir al-Manan, published in Makka)

2. [n The Message of the Quran. published by the Muslim World League of Makka in 1964, the author. Muhammad Asad, translates the verse 3:55 of the Quran in the following English words: “Lo! God said: O Jesus! Verily, I shall cause thee to die, and exalt thee unto Me.” Verse 5:117 is rendered as: “And I bore witness to what they did as long as I dwelt amongst them: but since Thou hast caused me to die. Thou alone hast been their keeper. For Thou art witness unto everything”. In the footnote to verse 4:157 the translator elucidates: “Thus the Quran categorically denies the story of the crucifixion of Jesus. There exist, among Muslims, many fanciful legends telling us that at the last moment God substituted for Jesus a person closely resembling him (according to some accounts, that person was Judas), who was subsequently crucified in his place. However, none of these legends finds the slightest support in the Quran or in authentic Traditions, and the stories produced in this connection by the classical commentators of the Quran must be summarily rejected.” The next footnote contains the statement: “Nowhere in the Quran is there any warrant for the popular belief of many Muslims that God has ‘taken up’ Jesus bodily into heaven.”

Scholars-Egyptian

1. The famous Egyptian reformist personality Mufti Muhammad Abduh believed that Jesus had died: “In the Tafsir al-Manur, the teacher and Imarn (Muhammad Abduh), after taking the apparent meaning of the verse, has stated that tawaffa bears its obvious significance, i.e.. causing to die. The raising (raf^ʿ) comes after that, and it is spiritual elevation.” (Qasas al-A nbiya by Abdul Wahab al-Najar, p. 428) “Tawaffa here means causing to die, as in the obvious and comprehensible significance.” (Al-Manar)
2. Mahmud Shaltut, former Mufti of Egypt and ex-Rector of al-Azhar University, Cairo. writes: “The Quranic verses in this connection indicate that God had promised Jesus that He would cause him to die at the appointed time, and elevate him to Himself, and protect him from the disbelievers. This promise has been fulfilled. His enemies could not kill him or crucify him: instead, God caused him to die at the end of his appointed term and elevated him to Himself.”(Al-Fatawa. published by Al-Idara al-’Ama lil-Saqafat al-Islamiyya bil-A.zhar, pp. 52-58)
3. Al-Ustaz Mustafa al-Maraghi:i. Commentating on the verse, Ya ‘isa inni mutawaffi-ka, he notes: “The meaning is ‘I will cause you to die (mumitu-ka), and after death (maul) I will establish you in an exalted position in My presence’, as God has said of the prophet Idris: ‘He elevated him to a high state’.”(Tafsir al-Maraghi, part iii, p. 165)
4. Allama Muhammad Farid Wajadi notes the views of some research scholars as: “Others have said that God caused Jesus to die as he causes people in general to die. Then his spirit was raised to God, as is shown by the words: inn! mutawaffika wa raf^ʿu-ka ilayya.” (Dci ‘irat-ul-Mu arj/ Islamic Encyclopedia, vol. vi, p. 784)
5. Al-Ustaz Abdul Karim al-Sharif writes: “As the Quran has mentioned, God caused the Messiah to die physically, and raised him to Himself and purified him, just as He causes us to die, raises us to Himself, and purifies us.” (Al-Najkhar al-Ula mm at-Ta ‘wit)

6. Al-Ustaz Abdul Wahab al-Najjar comments on the Quranic verse Kuntu ‘atai-him shahid-an ma dumtu fl-him (5:117), as follows: “Jesus watched over his followers and gave them good exhortations till his death (wafat). After that, God was the Watcher over them.”(Qasas al-A nbiya, 4th edition, 1956)

Scholars

Indo-Pakistan Sub-continent

1. “Jesus spent his early life migrating from one place to another. His later life was not very long, for he was 33 years of age when he died, and at that time there were only 70 people who believed in him.” (The Mi Garb Magazine, Intikhab No. 1971, p. 48)
2. Nawab Azam Yar Jung (Maulvi Charagh Au) writes: “Afterwards, Jesus did indeed die, as the Quran informs elsewhere: O Jesus, I will cause you to die (mutawaffi-ka) and raise you to Myself (rail u-ka ilayya)” (3:55). In explaining this verse, the commentators have displayed much indecision and hesitation, and have in fact reversed the order to read: rafi ‘u-ka ilayya wu murawaffi-ka. However, this is not the Quranic wording. In another place it is even clearer: ‘When Thou didst cause me to die, Thou wast the Watcher over them’ (5:117). Jesus will say to God that after He caused him to die, He was the Watcher over his followers. Both these verses mention wafat, and this clearly proves death (maul): ‘God takes souls (yatawaffa al-anfusa) at the time of their death (maul)’ (39:42). So his death is spoken of very clearly. As to when and where he died, it is not known, just as it is not known what happened to Mary.” (Inrikhab Mazamin Tahzib al-Ikhtaq. vol. iii, pp. 211 to 222, 1896 C.E.)
3. In his Punjabi work Tafsir Muhanamadi, Maulvi Hafiz Muhammad of Lakhu Kay writes in verse: “Without doubt a son resembles his father, But the Lord lives forever. He does not die, while death overtook Jesus.” (vol. , p. 247) “Of all the messengers of God, none survived.”
4. The late Maulana Ubaidullah Sindhi wrote: “Murawaffi-ka means mumitu-ka [I will cause you to die] and what generally prevails amongst the public about Jesus’ life is a Jewish and Sabeian fable ... It is not a concealed matter that the source of Islam is the Quran, and in it there is not even one verse proving explicitly that Jesus did not die, and that he is alive and shall come down. These are only the deductions and explanations of some people, and are not free from doubt and uncertainty. How, then, can it be taken to be a fundamental Islamic belief?” (Rharn al-Rahrnanfl-tafsir al-Quran. vol. ii, p. 49)
5. The late Maulana Abul Kalam Azad expresses his view as follows: Upon receiving a letter which read: “Dear Maulana: ... these Mirza’i [i.e., Ahmadi] people ascribe various views to you, and even give references from Wakil. Tazkira. etc.. that you believe in Jesus’ death, and that you praised Mirza (Ghulam Ahmad) Sahib. Please write a conclusive book so that they dare not speak again. You should also state therein that it abrogates all your previous writings and views, thus leaving no scope for anyone to bring up old matters. Inam-LJ/Iah Khan. Baluchistan” The Maulana replied: “The death of Jesus is mentioned in the Quran itself.”

(Malfuzat-i Azad. compiled by Muhammad Ajmal Khan, Maktaba Mahaul, Karachi, pp. 129, 130)

6. Muhammad Hasan ibn Muhammad Abbas, mufrahid and ustad at the Madrasa Nizamiyya. Lucknow, India, wrote: "The findings of authentic, established books and the Quranic commentaries of the great scholars prove the wafar of Jesus, i.e., that he died. Thus, two verses in particular provide evidence for his death: firstly. inni murawaffi-ka wa raJI'u-ka ilayya. and secondly, falamma tawa/jaita-ni kunra anta-r-raqiba 'a/al-him. These verses are quite sufficient to prove Jesus' death. If these do not suffice. I can write still more and give ahadith in support." (as quoted in 7'ashhiz a!-Azhan, April 1921. p. 39)
8. Ohulam Ahmad Pervaiz writes in his Quranic commentary: "Verse 5: 117: 1 (Jesus) said to them only what You (God) commanded me, i.e., worship God, your Lord and my Lord. Whilst I was among them I watched over them (so that they may not go wrong). but when You caused me to die I ceased to be the watcher, and after that You were their guardian, not only theirs but You are the guardian of everything in creation." (ibid .. Sura 5, verse 117). "From the above explanations the fact has come to the fore as to how the Holy Quran has refuted this false belief of the Jews and the Christians that Jesus was crucified. As to the Christian belief that was raised up to heaven alive, this does not find support in the Quran either. On the other hand, it contains evidence which makes it clear that, like other prophets, he completed his span of life and died."
9. Maulvi Muhammad All of Jalandhar writes: "One day I was sitting in a mosque in Multan. where a Mirza'i lAbmadil was having an argument with a Maulvi Sahib. The Mirza'i kept on repeating that Jesus had died, and the Maulvi Sahib would shake his head in denial. Fifteen or twenty minutes elapsed in this argument. I came and sat with them, and said to the Mirza'i: Please excuse the Maulvi Sahib. and talk to me instead. He at once said: Jesus has died. I raised my hands and said: Let us pray that God grants him paradise." (Newspaper Azad. Lahore, 25 January 1952, p. 1)
10. Professor Ilyas Barnee. the author of the famous anti-Ahmadiyya book Qadiani Mazhab, states in his book Islam: "As to the second point, how Christ was raised up to God, it is further explained as below: 'Behold! God said, O Jesus! I will take thy soul (make thee die) and raise thee to Myself and clear thee (of falsehoods of those who blaspheme that they crucified thee is cleared by the Quran)' — section 6 of sura III Ai-e Imran. 'And I (Christ) was a witness over them (Christians) whilst I dwelt amongst them, (but) when Thou took my soul (made me die) Thou wast the watcher over them and Thou art a witness to all things' — Section 16 of Sura V Ma 'Ida. So peace is on me (said Christ) the day I was born, the day that I die, and the day that I shall be raised up to life again (at resurrection)' — Section 2 of Sura XIX Mar am." (Vide Our Movemens', by Mr. Naseem Saifi, p. 71)

The following Hadith about the day of judgment, collected by Al-Bukhari is further proof that Jesus died: "On the authority of Ibn Abbas: The Prophet of Allah said, '...Then I will say as the pious slave Jesus, son of Mary, said: 'And I was a witness over them while I dwelt amongst them. When you caused me to die ("tawaffaytani") you were the watcher over them, and you are a witness to all things...'" (see, Bukhari, Nuhammad Ibn

Ismail. Sahih of al-Buhari, trans. Muhammad Muhsin Khan, New Delhi: Kitab Bhavan, 1984, vol. 3, number 3263. See also vol. 4, number 4349, 4463.) Since Muhammad (p.b.u.h.) referred to himself with the same phrase ("tawaffaytani") Jesus is said to have used in Surah 5, Al Ma'idah, verse 117 it becomes clear that the prophet of Islam, who died, confirms that Jesus also died! A further confirmation is found in Surahs 10, Yunus, verse 46, 13, Al Ra'd, verse 40, and 40, Ghafir, verse 77 where basically the same term that is used for Jesus' last moments, "natawaffayannaka" meaning, "we indeed cause you to die" is applied to Muhammad (p.b.u.h.)

<http://www.arabicbible.com/islam/easter.htm>

Al-Tabari On the Birth, Life, Death and Ascension of the Lord Jesus Christ

[Sam Shamoun](#)

It is common to hear modern Muslims claim that Jesus did not die nor was he crucified. It is also common to hear them claim that Jesus' likeness was transferred onto Judas Iscariot, citing S. 4:157 as proof. Accordingly, it is believed that once Judas was made to look like Jesus the people mistakenly crucified him in the place of Christ. This all took place with the masses thinking that they were actually crucifying Christ.

Sadly, most people are unaware that such views find little support from the earliest Muslim sources. In fact, early Muslim scholarship was greatly confused and divided over the exact nature of Jesus' final days. Early Muslim scholarly opinion did not hold to a uniform view regarding Jesus' final moments, with some scholars believing that Christ actually did die and some others claiming that God took him straight into heaven without dying.

An example of an early Muslim scholar holding to a different view from that commonly promoted by Muslims today is Abu Ja'far Muhammad b. Jarir al-Tabari (839-923). Al-Tabari, as he is commonly called, wrote an exhaustive history beginning with the creation of the universe titled, *The History of Prophets and Kings (Ta'rikh al-Rusul wa'l-Muluk)*. We will be citing al-Tabari here regarding Jesus' birth, life, death and ascension. We will be using the translation done by Moshe Perlmann titled, *The History of Al-Tabari, Volume IV, The Ancient Kingdoms*, State University of New York Press, Albany 1987.

http://www.answering-islam.org/Shamoun/tabari_on_jesus.htm

Appendix

The Meaning of Tawaffa In the Quran

http://www.answering-islam.org/Shamoun/tabari_on_jesus.htm

According to the Quran Jesus actually died before ascending into heaven:

"Lo ! God said: 'O Jesus! Verily **I shall cause thee to die** (*mutawaffeeka*), and shall exalt thee unto me, and cleanse thee of those who are bent on denying the truth; and I shall place those who follow thee above those who are bent on denying the truth, unto the day of resurrection. In the end unto Me you all must return, and I shall judge between you with regard to all on which you were wont to differ." S. 3:55 Muhammed Asad

"I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when **Thou didst cause me to die** (*tawafaytani*), Thou wert the watcher over them, and Thou art witness of all things." S. 5:117 M.H.Shakir

The words *mutawaffeeka* and *tawafaytani* stem from the verb *tawaffa*. This verb always means death when God or angels are the subjects. This therefore implies that the Quran clearly teaches that Christ did die before being raised to God. Lest one think that this is simply a Christian assertion, we present here the following comments from two Muslims sources regarding the precise meaning of the verb. The first is taken from *Learner's* Moiz Amjad's response to the claim made by Muslim Apologist Jamal Badawi that the verb *tawaffa* means to complete ones term or debt:

The implication of the word under consideration, as explained by Dr. Jamal Badawi and the other referred Muslim scholars **is supported neither by the Qur'an, nor by any authentic source of the Arabic language.**

The word "*mutawaffik*" is the active participle (*ism al-faa'il*) for the noun "*tawaffa*". *Aqrab al-Mawaarid*, one of the most authentic Arabic dictionaries has explained "*tawaffa*" to imply:

"To complete", "to fulfill" "to discharge completely", "to realize completely", "to finish" etc., **when the object of the verb are words like "promise", "right", "obligation", "liability", "loan", "debt" "number" or "time period" etc.**
Thus:

"*tawaffait al-muddah*" (the object of the verb being "the time period"), it means, "I completed the term"; or

"*tawaffa haqqahu*" (the object of the verb being "right"), it means, "he realized his right completely"; or

"*tawaffa 'adad al-qaum*" (the object of the verb being "number") it means that "he counted the number of people completely".

"To cause death", "to take away the soul" etc., **when the agent of the verb is God [or any other agent or cause of death, or death itself] and the object is a living thing (like man)**. Thus:

"tawaffa Allaho Zayedan" (the active agent of the verb being "Allah" and the object being a person) means, "God caused Zayed to die"[1].

"tawaffahu al-Ta'oon" (the active agent being "plague" — i.e. an agent or cause of death — and the object being a person) means, "The plague killed him".

"tawaffathu al-maut" (the active agent being "death" and the object being a person) means, "death overtook him"[2].

"tawaffathu al-Malaaiakah" (the active agent being "angels" — i.e. an agent of death — and the object being a person) means "The angels gave him death"[3].

"To die", **when the verb occurs in its passive form, with the passive participle being a living being (like man)**. Thus, *"tuwuffia Zayedun"* means "Zayed died"[4].

It should be quite clear from the above explanation that the meaning of the word *"mutawaffik"* as described by Dr. *Jamal Badawi* and other Muslim scholars, who ascribe to the same opinion, is not very accurate. ([Source](#))

The following comments are taken from Muslim Kashif Ahmed Shehzada's article:

"The expression in arabic <MUTE VA FEEKA> comes from the root word <VAFFA> which carries the meaning of '*Completing something or some task to such an extent that nothing else is left out*'. **In the same manner <Vafaat> means 'Death', as in Death the life term of a person is fully completed.** Following are some references from Standard Arabic dictionaries which tell us about the meaning of the word <VAFFAT>.

'VAFFAT' = "Death", "Decease" (*An advanced Learners Arabic-English Dictionary by H.Anthony Salmone pp1222*)

'VAFFAT' = "Death", "Demise", "Decease" (*Al Mawrid Arabic-English Dictionary pp 1240*)

'TUVAFAT' = "To take the life of anyone" (*A Dictionary & Glossary of the Koran by J.Penrice pp 161*)

'TUUFFAT' = "To die", "Expire", "Pass away", "Give up the ghost", "Breath ones last", "Part ones life" (*Al Mawrid Arabic-English Dictionary pp 391*)

In English to Arabic dictionaries ie reverse the meaning of 'vaffat' is again confirmed;

"DEATH" = 'vaffat' (Al Manar English-Arabic Dictionary pp 157)

"DEATH" = 'vaffat'(Al Asri English-Arabic Dictionary pp 193)

"DEMISE" = 'vaffat' (Al Asri English-Arabic Dictionary pp 199)

"DEMISE" = 'vaffat' (Al Mawrid English-Arabic Dictionary pp 259)

"DEATH" = 'vaffat' (Al Mawrid Eng Arabic Dictionary pp 251)

And much more.

However apart from General Arabic works of Reference, **this word has also been used in the sense which conveys the meaning of death or demise or completion of one's life term in the Qur'an itself.** The following verses are very clear in ascertaining the meaning of "Vaffa", "Mutavafa" etc in the Qur'an itself. Please check all of these and above in Arabic to confirm them yourself. They are from M.H.Shakir's translation where otherwise stated.

IN THE QURAN 'TAVAFFA' HAS BEEN USED FOR 'DEATH' IN MANY VERSES:

"Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and MAKE US DIE <TUWAFFANA> with the righteous." (3:193)

"And you do not take revenge on us except because we have believed in the communications of our Lord when they came to us! Our Lord: Pour out upon us patience and CAUSE US TO DIE <TUWAFFANA> in submission." (7:126)

"My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; MAKE ME DIE A MUSLIM <TUWAFFANI MUSLIM AN> and join me with the good." (12:101)

"But how will it be when the angels CAUSE THEM TO DIE <TAWAFAT'HUM> smiting their backs." (47:27)

"And (as for) those of you WHO DIE <YUTAWAFFAUNA> and leave wives behind,"(2:234)

"And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until DEATH TAKES THEM AWAY <YATAWAFFAHUNNE> or Allah opens some way for them." (4:15)

"And Allah has created you, then He CAUSES YOU TO DIE <YATAWAFFA'KUM> , and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful." (16:70)

"O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is CAUSED TO DIE <YUTAWAFFA> , and of you is he who is brought back to the worst part of life.." (22:5)

"Say: The angel of death who is given charge of you shall CAUSE YOU TO DIE <YATAWAFAAKUM>, then to your Lord you shall be brought back." (32:11)

The above verses are very distinct and clear in informing us the meaning of 'Yutavafa'" ([source](#); bold emphasis ours).

In light of the preceding factors, the claim that Jesus did not die but ascended into heaven only to return again and then die is purely a Muslim myth. For a Christian analysis regarding the Islamic view of Jesus' crucifixion and death please read [the following article](#).

Another source found at <http://en.allexperts.com/q/Islam-947/Isa-Jesus.htm> states:

QURAN ON THE DEATH AND RESURRECTION OF JESUS

In Surah 19, Maryam, verse 33, Jesus allegedly said shortly after birth:

'So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)'

A. Yusuf Ali wrote in the footnote number 2485 of his translation of the Holy Quran (1975): '...those who believe that he (Jesus) never died should ponder over this verse.' However, such revealing remarks made by this highly respected Muslim scholar were quickly expunged and replaced with the explanatory words 'Jesus was not crucified (4:157)' by the editorial board of the new edition of 'The Meaning of the Holy Qur'an!' (Amana Publications, Beltsville, U.S.A., 1989) Here is what A. Yusuf Ali was still allowed to say about such doubtful practices in the introduction to the above mentioned version of the Quran: 'Even since the early Commentators wrote, the Arabic language has further developed, and later Commentators often abandon the interpretations of earlier Commentators without sufficient reason. In exercising our selective judgement in such cases it would be a good rule to prefer the earlier to the later interpretation, though, where a later writer has reviewed the earlier interpretations and given good reasons for his own view, he has an advantage which we must freely concede to him.' (Ibid., page XVI) Here now are the reasons which support A. Yusuf Ali, the earlier commentator's view:

Identical words as in Surah 19, Maryam, verse 33 are used in verse 15 of the same Surah to describe the life of the prophet Yahya who died another violent death through beheading (see Ibid. footnote 2468). Furthermore, Surah 4, Al Nisa', verse 159, also mentions the death of Jesus where interpreters again are not agreed as to the exact meaning. There are a number of other verses in the Quran that confirm the death of Jesus:

Behold! Allah said: 'O Jesus! I will take thee (Arabic: 'mutawaffika') and raise thee to Myself...' (Surah 3, Ali 'Imran, 55, also Surah 5, Al Ma'idah, verse 117)

The translation of 'mutawaffika' in this verse is disputed among Muslim scholars. The word and its derivation are found over 25 times in the Quran. (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; 22:5; 32:11; 40:67,77; 47:27) In all but two places they imply death or are associated with it. In the two exceptions (6:60, 39:42) the context reveals that 'mutawaffika' figuratively means slumber. This is not the case in the two verses that speak about the death of Jesus (3:55, 5:117)!

If Jesus did not die Surah 19, Maryam, verse 31 would not make sense. There Jesus allegedly said, '...and hath enjoined on me Prayer and Charity so long as I live.'
According to the traditional Muslim view, Jesus was taken up to heaven alive. But nobody can seriously believe that he still gives alms up to this day!

The following Hadith about the day of judgement, collected by Al-Bukhari is further proof that Jesus died:

On the authority of Ibn Abbas: The Prophet of Allah said, '...Then I will say as the pious slave Jesus, son of Mary, said: 'And I was a witness over them while I dwelt amongst them. When you caused me to die ('tawaffaytani') you were the watcher over them, and you are a witness to all things...'(see, Bukhari, Nuhammad Ibn Ismail. Sahih of al-Buhari, trans. Muhammad Muhsin Khan, New Delhi: Kitab Bhavan, 1984, vol. 3, number 3263. See also vol. 4, number 4349, 4463.)

Since Muhammad (p.b.u.h.) referred to himself with the same phrase ('tawaffaytani') Jesus is said to have used in Surah 5, Al Ma'idah, verse 117 it becomes clear that the prophet of Islam, who died, confirms that Jesus also died! A further confirmation is found in Surahs 10, Yunus, verse 46, 13, Al Ra'd, verse 40, and 40, Ghafir, verse 77 where basically the same term that is used for Jesus' last moments, 'natawaffayannaka' meaning, 'we indeed cause you to die' is applied to Muhammad (p.b.u.h.) From our study so far we can say with certainty that the death and resurrection of Jesus is a fact, even in the Quran.

Suleiman Mourad: "Does the Quran Deny or Assert Jesus's Crucifixion and Death?"

It is the overwhelming belief, both in public and scholarly circles, that the Quran denies the crucifixion and death of Jesus. In my opinion, it was not the language of the Quranic verses that shaped this realization, but rather the polemical implications of these verses. They have been cited countless times by Muslim and Christian apologists, probably as early as the time of the emergence of Islam, to question the veracity of each group's religious beliefs. In other words, Muslims and Christians have turned the supposed Quranic denial of Jesus's crucifixion and death into dogma. **In this paper, I will reexamine the Quranic verses that address the issue of Jesus's crucifixion and death in an attempt to demonstrate that the Quran does not deny their reality, but rather their theological implications.**

10:15-11:45 AM – Section V. The Quran: earlier religious literature and tradition (2)

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