

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### What is intended by 'Wafaah', Pertaining to Jesus' Mortality?

Compiled and Translated by Abu Yesmean Moslem Bin Usama

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**Question:** What is intended by the verse in The Qur'an:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ خُذْ بِكَؤُفِيكَ وَارْتَمِعْ بِالَّذِينَ يَكْفُرُونَ أُولَئِكَ هُمُ الَّذِينَ كَفَرُوا وَأَجْعَلُ  
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا  
كُنْتُمْ فِيهِ تَخْتَلِفُونَ

*"And (remember) when Allâh said: "O 'Īsā (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Īsā (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (in Monotheism, who worship none but Allâh) superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute." (Al-Imraan: 55)*

**Answer:** "Al-Wafaah" can define two states: death, and sleep. Jesus ('*Alaihe As-salaam*) has been raised to his Lord. The most prominent jurisprudential premise is that he did not die; rather, Allah has raised him. As for his death, then Allah will take his soul at a set time, after Jesus' return (from the heaven, to the earth). With the former noted, being raised from the earth (to the heaven), receives the same jurisprudential ruling as becoming deceased; because, he ('Isaa) has been raised from the earth. He

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(Isaa) will return – as established in the authentic narrations – and he will remain for forty years, as The Messenger of Allah (*sallah Allahu 'alaihi wa sallam*) has described, and then he will die. Allah will not cause him to die twice; therefore, his present state is not a state of clinical death, according to the most prominent jurisprudent opinion amongst the scholars. Sleep is sometimes described as "Wafaah." Jesus (*sallah Allahu 'alaihi wa sallam*) has not yet died.

**Shaikh 'Abdu-Allah Bin 'Uthmaan** (*hafithahu Allah*)

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**Shaikh Salih Al-Fawzaan** (*hafithahu Allah*) explained in Sharh Al-Wasaatiah:

"Ya 'Isaa..." {O 'Isaa...}: an address from Allah – Tabaraka wa Ta'ala – to 'Isa Son of Maryam (*sallah Allahu 'alaihi wa sallam*).

"...Innee mutawafeeka..." {...I will take you...}: The most prominent estimation is that the intended form of "Waffah" is slumber, as per The Most High's saying:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا  
الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

***"It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply." (Az-Zumur: 42)***





وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

*"It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do." (Al-An'aam: 60)*

The third conjecture: "Wafaah" with the meaning of death; "Mutwaffeek" (cause you to die), for His saying:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

*"It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply." (Az-Zumur: 42)*

The saying that "Mutawaffeeka" means death (in this case) is far-fetched, because, Jesus (*'Alaihe As-salaam*) has not died, and will return at the end of time. Allah The Most High has said:

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

*"And there is none of the people of the Scripture (Jews and Christians), but must believe in him [ʿĪsā (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human being], before his [ʿĪsā (Jesus) or a Jew's or a Christian's] death. And on the Day of Resurrection, he [ʿĪsā (Jesus)] will be a witness against them" (An-Nisaa: 159).*

Meaning: Before the death of Jesus after his return at the end of time.

That which remains is the amalgamation of the "Wafaah of taking", and "Wafaah of sleep"; hence, we say that it's possible that both have occurred, such that Allah The Most High could have bestowed sleep upon him (Jesus), and then raised (i.e. taken him); conclusively, there would be no contradiction between the two states (Wafaah and being clinically living).

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