

S: The idea that Isaa didn't die, the idea that God lifted him up, is to honor the prophet Isaa, not to let other people kill him. This is honoring for him.

A: This is the opinion of Saudi Arabia and others, but this is not the opinion of all Muslim scholars. So when we come to two different opinions and they are conflicting, we need to know the truth – the tasfir, or explanation– in the middle of this confusion. So what do you think we should do?

S: Repent to Allah from the evil of our souls and our deeds. A correct, legitimate repentance.

A: I want to add something, after repentance. That we search fairly. What I mean by fairly is: Just as a judge listens to the prosecutor and attorneys – he listens to the positive and the negative – we need to read the opinion and the opposite opinion, the positive and negative. Then after that, ask God to lead us to the truth.

S: Can we say now, that God will guide us to the straight path and tell us the truth? If Isaa did die really as a ransom or no? Lord, we don't want to be exposed to your wrath in the last day.

A and S lift up their hands to Allah, seeking his guidance and to know the truth.

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We are so glad you read this dialogue because understanding these perspectives, just like a judge listens to both sides of a story, is the most important thing – for your life now and your life into eternity.

We encourage you to continue your research and invite you to listen to our messages.

Visit www.youtube.com and search for "Shaik Agamy"

Visit his Facebook page at <http://Fb.me/shaik.agamy>.

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More Honest Conversation:

A Dialogue Between a Muslim and a Christian

I entered a room at Islamic-Christian Dialogue and found a dialogue like this.

S: Happy New Year and Happy Eid Mubarak, and Adha Mubarak to all people, Insha Allah.

A: Thank you my beloved brother. I remember today commemorates the story of Sayadna Ibrahim, Allai Salaam. Also something that came to mind is the strong verse, or the strong aya, in Surah Al-Safat, Surah 37:107, "and we ransomed him with a great sacrifice. Peace be upon Ibrahim."

S: Yes, that's why he is called the friend of God. That's the meaning of Ibrahim. When we follow his rules, we call it sunna, the sunna of Sayadna Ibrahim, Allai Salaam. Because he was a friend of God, we call him hanif, which means belief in one God.

A: Let's contemplate this verse a little bit, because I love the story. And the meaning of the word fidia, which is the Arabic word meaning ransom or sacrifice. I think linguistically this is the meaning: to restore something by sacrificing something. Or, you give up something to restore something. Is this the meaning?

S: Exactly. This is the meaning. In the story, Allah, sobhana howaa talla, replaced Ibrahim's son with the animal. His son carried the order or the sentence to die from Allah, because if you remember from the story, Allah had ordered Ibrahim to sacrifice his son. However, to save him from this order, God designed the idea of the replacement. We call it fidia.

A: Yes, that's true. But let me ask you something. Who designed the idea, or who established the idea, of replacement or fidia?

S: Of course, God, Sobhana wattalla. He is the one who did.

A: When God sends us an idea, can we reject it? Can we deny it? Can we say no? No, we cannot. Of course. Because if anyone refuses the plan of God, sobhana watallah, they would be going to jahana (hellfire), wal ayazoo billah (please God, don't send us there).

So God sent the first fidia to ransom, or to replace, Ibrahim's son to save him from death, and also to prepare our minds as human beings for the importance, and the need, of the ransom, the fidia. There are many older people who practice the fidia.

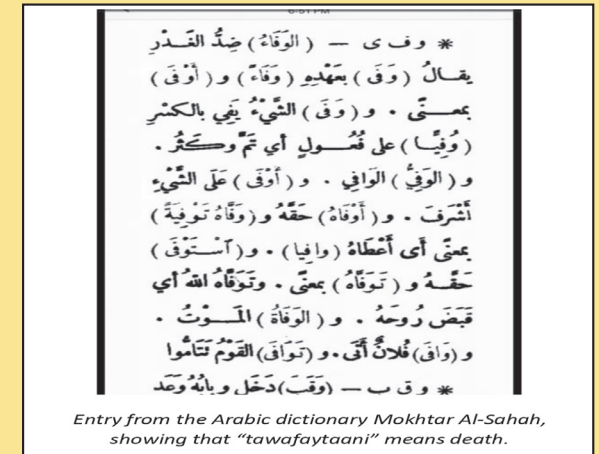
They practice the ransom to come closer and closer to God and to save themselves from his wrath and please him. God, sobhana wattallah, sent another fidia, a second sacrifice, to us and his name is Issa. Christians call him Jesus Christ.

S: You are saying a lot, but remember we need evidence. Do you have proof Isaa al Masih died?

A: To prove this, there are 16 Roman historians and 3 Jewish historians who mentioned the death of Isaa, of Jesus Christ, on the cross. For example, the Roman historian Tacitus wrote in *Annals*, "Christus (the name for Christ in Greek), the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the procurator Pontius Pilatus" (Book 15, Chapter 44). Also the Qu'ran mentioned it in many places. In Surah Al-Ma'eda, Surah 5:117, it says "when you caused me to die, you were watching over them." This is in the Wahidodeen translation, in the Pickthall translation and others.

Notice how the phrase "caused me to die" happened in the past tense. So it is not speaking of something in the future, it is something that has happened.

S: Oh, Issa didn't die. God lifted him up. We heard this many, many times from our good imams. Because the word "tawafaytaani," doesn't mean "caused me to die" but means "go to sleep." Then after that, God lifted him up.



A: I will bring you proof that tawafaytaani means "to die." First, in Mokhtar Al-Sahah, which is the official Arabic dictionary, you will not find one meaning for the verb "tawa" for "sleep." It always refers to death. The other meaning of the verb "wafa" means "God holds his spirit", which means he finishes his life. Do you know from which dictionary your imams brought the meaning about sleep?

S: I am sure that Isaa didn't die, but God lifted him up, and he will come again as a judge among people.

A: Please, if you can, visit the website www.welovemuslims.org. It is a fair website for research, not a Christian or Muslim website. You will see all the Muslim scholars who mention that Isaa did die. They are Ibn Wahad, Ibnus Hak, Bai Dawi, eventually Fukra Deena Raasi. Raasi said this: "We have four different opinions in Islam. These opinions are controversial, conflicting. God only knows the truth." There is no agreement among Muslim scholars that Isaa didn't die and after that God lifted him up.