

## ADVENT OF THE MESSIAH—DESCEND OR RETURN?

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In all world languages, the term used to express a person's movement from one place to another is different from the term used to express the movement back from the second place to the first.

If a person moves from point A to point B, he is said to go from the first to the second place. However, after reaching point B and going back to A, the person is not considered to be going to the first place but returning back to it. In the same way, in Arabic language, going from one place to another is called *Nuzool* نزول, while returning from second point to the first one is called *Ruj`u* رجوع.

It is believed that Hadhrat Isa<sup>as</sup> ascended to the heavens and will descend to earth in latter days. According to the above mentioned linguistic rule, the coming back of Hadhrat Isa<sup>as</sup> from the heavens to the earth should have been expressed in English as “Return” and in the Arabic as “رجوع”. On the contrary, in the Ahadith, wherever his coming in the latter-days is mentioned, the word “*Nuzul* نزول” has been used instead of the word “*Ruj`u* رجوع”.

However, one should keep in mind that according to non-Ahmadi belief, he is not merely coming from the heavens to the earth but “coming back” as he, supposedly, ascended from earth to the heavens.

Innumerable examples from many languages can be cited in support of this rule that coming back to the point of origin of moving is called ‘return رجوع’. An example of the same nature from Islamic literature proves this rule, not only linguistically but also provides scriptural authenticity.

It is evident from the following statement of Hadhrat Umar<sup>ra</sup>, more specifically the word he is using at the time of the demise of the Holy Prophet<sup>sa</sup>, that the word used for returning is *Ruj`u* and not *Nuzool*. In this statement Hadhrat Umar<sup>ra</sup> is not saying that the Holy Prophet<sup>sa</sup> shall come (or descend) after meeting his Lord, like Hadhrat Musa<sup>as</sup>. He is saying is that the Holy Prophet<sup>sa</sup> shall ‘return’ as Hadhrat Musa<sup>as</sup> returned.

”ان رجلاً من المنافقين يزعمون ان رسول الله ﷺ قد توفي، وان رسول الله ما مات، ولكنه ذهب الى ربه كما ذهب موسى بن عمران، فقد غاب عن قومه أربعين ليلة، ثم رجع اليهم بعد ان قيل مات، والله ليرجعن رسول الله ﷺ كما رجع موسى، فليقطعن أيدي رجال وأرجلهم زعموا ان رسول الله ﷺ مات-“ (السيرة النبوية لأبن أسحق جلد 21، ص-713، السيرة النبوية لأبن هشام جلد-4، ص-306)

Some men from amongst the hypocrites are saying that the Holy Prophet<sup>sa</sup> has died. Indeed, he has not died but has gone to his Lord as Musa<sup>as</sup> son of Imran went, and he

remained absent from his people for forty days. Then he returned and then died. By God, the Holy Prophet<sup>sa</sup> shall surely return as Musa<sup>as</sup> returned and cut the hands and feet of those who say that he has died.

Allah says in the Holy Qur'an: **"See how We expound the Signs in various ways that they may understand!"** (6:66). In the similar manner the Promised Messiah<sup>as</sup> has explained in detail the issue of death of Jesus<sup>as</sup> in various ways so that people may understand. One of those ways used by the Promised Messiah<sup>as</sup> is the above mentioned language rule that the word used for a returning person is different from that which is used for a person who is coming or going.

"The word used for the coming of the Messiah is 'Nuzool' and not 'Ruj`u'. First of all, the word used for a returning person is 'Ruj`u' and this word has never been used for Hadhrat Isaas. Secondly, 'Nuzool' does not mean coming from the heavens. A traveler is called 'Nazeel'. (Malfuzat – Vol-1, P-5 Printed on August 20, 1960).

At another place the Promised Messiah<sup>as</sup> writes:

”أَتظنون أَنَّ الْمَسِيحَ ابْنَ مَرْيَمَ سَيَرْجِعُ إِلَى الْأَرْضِ مِنَ السَّمَاءِ؟ وَلَا تَجِدُونَ لَفْظَ الرَّجُوعِ فِي كَلِمِ سَيِّدِ الرِّسَالِ وَأَفْضَلِ الْأَنْبِيَاءِ - أَلَلَّهْتُمْ بِهَذَا أَوْ تَنْجِتُونَ لَفْظَ الرَّجُوعِ مِنْ عِنْدِ أَنْفُسِكُمْ كَالْحَائِثِينَ؟ وَمِنْ الْمَعْلُومِ أَنَّ هَذَا هُوَ اللَّفْظُ الْخَاصُّ الَّذِي يُسْتَعْمَلُ لِرَجُلٍ يَأْتِي بَعْدَ الدَّهَابِ - وَيَتَوَجَّهَ السَّفَرِ إِلَى الْإِيَابِ. فَهَذَا أَبْعَدُ مِنْ أِبْلَغِ الْخَلْقِ وَامَامِ الْأَنْبِيَاءِ أَنْ يَتْرَكَ هَهُنَا لَفْظَ الرَّجُوعِ وَيَسْتَعْمِلَ لَفْظَ النُّزُولِ وَلَا يَتَكَلَّمُ كَالْفَصْحَاءِ وَالْبُلْغَاءِ“ (مكتوب احمد، روحاني خزائن جلد-11، ص-150، 151)

“Do you imagine that the Messiah<sup>as</sup> son of Mary shall return from the heavens to the earth? Whereas the word 'return' is not found in the statement of the Master<sup>sa</sup> of all the Messengers and the Best<sup>sa</sup> of all the Prophets. Have you received the revelation about it or fabricated it yourself like dishonest people? It should be known that this word is particularly used for that person who comes back from a journey. It is, therefore, inconceivable from the most eloquent of all and the Leader<sup>sa</sup> of all the Prophets that he forsake the word 'Ruj`u' and use the word 'Nuzool' and does not talk like eloquent and learned people. (R.K. Vol-11 P: 150, 151)

Along with many references from Quran, Hadith, and the writings of previous and modern eminent scholars, this linguistic perspective shows that Hadhrat Isa<sup>as</sup> is not coming back to this earth again. Had it been so, the word '**Ruj`u**' must have been used for him instead of '**Nuzool**'.