

9. Breaking of the Cross

Smashing of Christian belief of crucifixion.

Further, the reason for the existence of the Promised Messiah has been stated in the Hadith reports of the Holy Prophet Muhammad to be that he would dispel the deceit of the Christian people and smash completely their beliefs about the crucifixion. Consequently, God the Most High has completed this task by my hand so effectively that He destroyed the foundation of the Christian religion. With the help of perfect insight received from God the Most High, I proved that the accursed death — God forbid — attributed to the Messiah, which is the whole basis of salvation through the cross, cannot at all be attributed to Jesus, and the meaning of the word ‘curse’ (*la‘nat*) can never be applied to any righteous person. Accordingly, the Christian clergymen were rendered so speechless by this new criticism, which in reality crushes their religion, that all those people who know of this finding realise that this excellent research has broken the religion of the Cross. I have come to know from the letters of some Christian clergymen that they have been terrified by this conclusive investigation, and have realised that this must surely cause the foundation of the religion of the Cross to collapse, and its fall will be most terrible. In reality, these people fulfil the saying: “The man wounded by the sword can be expected to be healed, but the one who is cut to pieces by argument cannot be expected to be healed.”

Jesus’ ascension — spiritual, not bodily.

So also, on receiving knowledge from God the Most High, I proved that the bodily ascension of Jesus is an entire falsehood.

A study of the Christian histories shows that for a long time the belief held by the Christians was that Jesus had in fact died and experienced spiritual ascension. Later on, when the Christian people, in confronting the Jews, could not give any proof of spiritual ascension, because the soul is not visible, then the story was fabricated that someone had seen Jesus rising towards the sky. Then the idea settled in the minds that Jesus went to the sky in his physical body. The real intention underlying the ascent to the sky was that Jesus be absolved of this charge of the Jews that he was — God forbid — accursed and had not been elevated towards God the Most High. But the people who, in order to meet this charge, advocated the bodily raising of Jesus to the sky, did not realize that the curse on which the Jews were laying stress did not mean that the *body* of a crucified one does not go to the sky. Rather, it meant that the *soul* of the accursed one is not lifted towards God the Most High.

The Jews did not believe that the body of the accursed fails to go to the sky, nor did they believe that those people who were not accursed went to the sky along with the body. It is confirmed by the Torah that Moses took the bones of Joseph to Canaan four hundred years after his death. If the bones had gone to the sky, how could these have been obtained from the earth? The Torah also confirms that after death man shall go to dust because he has been created from dust. In short, no one denies that after death all the prophets have been buried in the earth itself and it is evident that all prophets were drawn near to God and not accursed. Now if this be the sign of the accursed one that he is not raised to the sky bodily then — God forbid — all prophets would be accursed.¹ Such an idea is obviously false. Hence it must be categorically admitted that by the accursed is meant the man whose soul does not find a place near to God and who is not elevated towards God.

1. *Author's Note:* If the accursed one does not go to the sky bodily then it must be admitted that those who are not accursed do go to the sky bodily, and this is clearly false.

I have written above that, according to the Torah, a person who is hanged on wood, i.e. crucified, is accursed. It was from this that the Jews had drawn this conclusion that — God forbid — Jesus was accursed. This investigation has proved that curse has no connection whatsoever with the body, nor has the absence of curse been taken to mean that the body goes to the sky. Hence the objection of the Jews regarding Jesus was only this, that by branding him accursed they declared him deprived of that station of nearness and mercy to which the souls of Abraham, Israel, Jacob and other prophets have gone. Hence, to put forward the belief, at this point, that Jesus went to the sky bodily, and then to deduce his divinity from it, is something which has no connection whatever with the objection of the Jews. It appears that, after the passing away of that period, the claim that Jesus had gone to the sky was made for the purpose of refuting the Jewish criticism about the curse. Till that time the Christians believed only that the soul of Jesus was lifted towards God, because it is the soul which goes towards God, not the body.

Then in the later period the truth became distorted and the idea arose that the body of the Messiah had gone to the sky and that he was God. Actually the real intention was to save the Messiah from the implication of being crucified, and that depended on spiritual ascension. The very object of the spiritual ascension was to show that he was free from the stigma of curse. However, according to the meaning of the Torah, that man can be free from the stigma of curse whose soul is lifted towards God, not by the body going to the sky. The Christians can easily understand the point that the Messiah, according to them, by dying on the cross had been subjected to the allegation that he should be considered accursed, and this curse meant an eternal curse. In view of this belief, the very first objection was that the eternal curse — meaning rejection from Divine Mercy, becoming an adversary of God, forsaking God and following the devil, as is the significance of ‘curse’ (*la‘nat*) according to the dictionary — why was it limited to three days? Did the Torah

mean only three days or an eternal curse? This self-concocted belief falsifies the Torah, while it is impossible that the scripture of God be false.

Besides this, what the Torah meant was that, after crucifixion, the soul is not lifted towards God but goes towards hell. Accordingly, the last-mentioned point is part of the Christian faith. So these people hold the belief about Jesus that — God forbid — for three days which were the days of curse he remained in hell — God forbid. And when the days of the curse were over, he was lifted towards God the Most High in the very body in which he had been put on the accursed cross and which had not been cleansed through the punishment of hell. Now the Christian people themselves admit that the days of the curse required that the soul of Jesus should go to hell, and then the days of purification from the curse required that his soul be lifted towards God the Most High. Now since they have admitted, as regards the days of the curse, that *only the soul* of Jesus had gone to hell, it follows that as regards the second aspect too they will have to admit that only his soul went towards God, and it was not accompanied by the body which — God forbid — had become impure due to the accursed cross. For, considering that during the period of the curse the body remained in the tomb for three days, and only the soul went to hell to suffer the consequence of the curse, then how was the body lifted towards God Who, according to their belief, is a Spirit? Now it was imperative that the body should have gone to hell, for although the curse was cast upon the heart of Jesus, yet the body was also included with the heart, especially for the reason that the Christian hell is a physical furnace only, without any spiritual punishment in it.

In short, all this investigation proves that by taking the ascension of Jesus as being in bodily form the Christians have filled their beliefs with errors and contradictions. The truth is that only his soul was elevated towards God the Most High, and that too a long time after the crucifixion.

No proof of Jesus' bodily ascension.

It is also established by this enquiry that putting forward the raising of Jesus towards God as an evidence of his divinity is entirely senseless and foolish. The fact is that when the Jews, as they thought, crucified the Messiah, they began to pester the Christians constantly by saying that Jesus was — God forbid — accursed, and far removed from and forsaken by God, and that this was why he underwent crucifixion. Now although Jesus had been saved alive, it was not prudent that he should again appear before the cruel Jews. So to free themselves from this, the Christians said that after the days of the curse Jesus went to the sky in the presence of such and such a man or woman. But this was either an absolutely false claim or the delusion of a mentally unstable woman. For, had God the Most High intended to take Jesus to the sky in bodily form and let people observe the removal from him of the stigma of the curse, then it was essential that Jesus should have been bodily lifted to the sky in the presence of some ten or twenty Jewish leaders, chief priests and religious scholars so that the evidence would have been made conclusive to them. It should not have been the case that this was seen by an ignorant woman from among the Christians, or by some other Christian of that kind, allowing the public to ridicule their testimony and apply to them the well-known adage: “The masters do not fly, the disciples say that they fly.” After all, what was gained by this meaningless ascent, for which there is no proof either?

By this claim the Christians are proved false themselves, for, while taking to hell they do not allow the body to go along. This is a very clear question: since only the soul had gone to hell as a result of the curse, the same soul, in the state of purity, should have gone to God the Most High. What had the body to do with it? On the other hand, the body was also impure as a result of the curse. But remember that we do not accept that Jesus had at any time become accursed — God forbid — and as the word *curse* implies, he had forsaken God, become an enemy of God, and joined the followers of the devil. However, if

he had been crucified, then all this would have to be admitted. What we are discussing at this moment is that my new research, which has been granted to me by God the Most High for the breaking of the cross, has clearly established the following two points. Firstly, that Jesus most certainly did not ascend in bodily form. Neither is there any evidence of such ascension, nor was there any need for it. On the other hand, he attained spiritual ascension at the age of one hundred and twenty years, to which the Holy Quran bears witness. But at the time of crucifixion he did not experience even the spiritual ascension. In fact, he lived for another eighty-seven years after it. It is a mistake of our *Ulama* that they believe Jesus to have ascended bodily immediately after the cross, for, on the other hand, they also admit that his age reached a hundred and twenty years. Now they ought to be asked the question that as it has been decidedly proved by the uninterrupted history of the Jews and the Christians, supported also by Greek and Roman history books, that Jesus was crucified at the age of thirty-three years, and the same is also understood from the clear statements of all the four Gospels, then how is it that he was lifted at the age of a hundred and twenty years? The hadith referring to [the age of Jesus as] a hundred and twenty years is considered as authentic by the experts of the science of Hadith and its narrators as being sound. Placing the limit of a hundred and twenty years is something which also proves that he died after this time.

How could the curse be for only three days?

To summarise, the crucifixion of Jesus would, according to the Torah, have only prohibited that he attain spiritual ascension like all other righteous and holy persons. And it was this which was also the repeated objection of the Jews. Hence for the Christians to adopt the view that Jesus was in fact crucified, and then to concoct the story that after being delivered of the cross he went to the sky, three days later, in bodily form, in the presence of certain Christians, is an utterly meaningless and absurd explanation. For, when they accepted, in accordance with the Torah, that Jesus, on being crucified, had, in fact, become the

object of curse, then the Torah undoubtedly forbids him from ascending to the sky, otherwise the Torah itself is falsified. How can it be accepted that the sentence of the Torah regarding the curse was eternal for others but limited to only three days for Jesus? There is no such exception in the Torah. In fact, that curse means eternal curse which can never be removed. If in the book of Moses, the Torah, there is even any mention anywhere of three days, let the Christian gentlemen show us that place. As an arbiter, I testify that if Jesus was in fact crucified then in that case the Jews are undoubtedly in the right to declare him as worthy of the eternal curse and of going to hell.² There is not a word in the Torah which could support the Christians as regards the curse of three days. After accepting the crucifixion the Christians have no retreat left, and having admitted the crucifixion the plea that a certain woman or man had seen him ascending to the sky is a most worthless, uncalled for and meaningless excuse. Would that this ascension had been shown to the Jewish religious scholars and priests! And even if they had seen it, the result would only have been that they would have thought that the Torah was not from God. But as it is, the Christians have themselves given the Jews the upper hand. For, when they accepted Jesus to have been crucified then it became unavoidable for them to admit the eternal curse. To say that the eternal curse cannot befall Jesus is a new claim which has not so far been justified by the Christians on the authority of the Torah.

In reality the Christian people are in great trouble. Even if it is accepted, as an improbable supposition without any proof, that the curse due to crucifixion is eternal for others but was limited to only three days for Jesus, then this too falsifies the Christians. For, according to the dictionary, *la'nat* (curse) itself is a word that is concerned with the heart and someone is called accursed when all the qualities of the devil appear in him and he becomes rejected and an enemy of God. Can we, even for

2. A long footnote by the author at this point has been moved to the end of this book on page 83 under the title *Footnote to Page 66.* (Publisher.)

a moment, suggest such conditions in respect of Jesus? Then how can that curse which was the consequence of crucifixion befall Jesus? And if it did not befall him, then nor was Jesus crucified. He had truly said that like Jonah he would remain in the heart of the earth for three days and three nights.³ He knew well that Jonah had not died in the belly of the fish, and it is impossible that the parable related by him should turn out to be in error.

In short, all these enquiries prove that the ascension of Jesus to the sky in bodily form is a false proposition created by the Christians. Given that the Christians believe that Jesus did not go to hell in bodily form but only the soul had gone there — God forbid — then how did that body, which had not yet been cleansed of the curse by the punishment of hell, ascend to the sky? What an injustice that only the soul goes to hell but both body and soul go to God! Is it not the Christian belief that hell is a physical furnace containing huge pieces of brimstone? Then why was the body not burnt in that fire, on which had been heaped all the curses of the world? If the father, deviating from justice, granted the concession to his son that instead of the curse being eternal it was limited to three days, and instead of the body being subjected to hell it was only the soul which was sent to hell, then one would wish that such remission had been granted to all the creatures, for if deviation from justice is permissible in case of the son then why not in respect of others?

My Divinely-ordained mission.

All these are errors on which God the Most High enlightened me so that I might warn those who have gone astray and bring into light those who live in darkness. Not only did I make clear to Christians their errors with a logical explanation, but also challenged them with heavenly signs. So also those Muslims who had been entrapped in similar ideas, and were waiting for such a supposed *Dajjāl* and a supposed Messiah, a belief in whom would have once again laid the foundation of that

3. Matthew 12:39.

polytheism which has been uprooted by the Holy Quran, and also would have destroyed the doctrine of the finality of prophethood. Hence God the Most High sent me to rectify that dangerous state of affairs and show people the way of pure Unity of God. Consequently I conveyed everything.