

اجْتَمَعَ الْمَسِيحِيُّونَ الْكَاثُولِيكُ فِي نَهَايَةِ
الْأُسْبُوعِ الْبَاصِي بَعْدَ الْفِصْحِ، وَمِنْ
الْمُتَوَقَّعِ أَنْ يَحْتَفِلَ بِهِ الْمَسِيحِيُّونَ
الْأُتُورُوكِيُّونَ فِي نَهَايَةِ الْأُسْبُوعِ الْقَادِمِ.
وَهُمْ يَحْتَفِلُونَ بِقِيَامَةِ عَيْسَى عَلَيْهِ
السَّلَامُ.

Iḥtafala l-masīhiyyūna l-kāthūlik fī
nihāyati l-'usbū 'i l-māḍi bi-'īdi l-
fiṣḥ, wa mina l-mutawaqqa 'an
yaḥtafila bihi l-masīhiyyūna l-
'urthūdhuk fī nihāyati l-'usbū 'i l-
qādim. Wa-hum yaḥtafilūna bi-
qiyāmati 'Isā 'alayhi s-salām.

Catholic Christians celebrated Easter last
weekend, while Orthodox Christians are
scheduled to do so next weekend. They
celebrate the resurrection of Jesus (peace
be upon him).

وَيَقُولُ الْقُرْآنُ الْكَرِيمُ إِنَّ سَيِّدَنَا عَيْسَى،
رَبَّنَا يَسُوعُ، عَلَيْهِ السَّلَامُ، لَمْ يُصَلَّبْ وَلَمْ
يُقْتَلْ، وَلَكِنْ شَبَّ لَهُمْ ذَلِكَ، كَمَا قَالَ

Wa-yaqūlu l-qur'ānu l-karīm 'inna
sayyidanā 'Isā, rabbanā Yasū,
'alayhi s-salām, lam yuṣlab wa lam
yuqtal, wa-lākin shubbiha lahum,
dhalika kamā qāla ta'ālā:

... Does the Holy Quran state that
Sayyiduna Isa, our Lord Jesus, peace be
upon him, was not crucified or killed, but
that it only „appeared“ so to them at the
time („wa lakin shubbiha lahum“ (4:157).
Rather, Allah raised him
to Himself („bal, rafa'ahu llāhu
ilayhi“ (4:158)),

تَعَالَى:
وَلَكِنْ شَبَّ لَهُمْ [النِّسَاء: ١٥٧]

«wa-lākin shubbiha lahum» (4:157)
bal rafa'ahu llāhu 'ilayh, kamā
qāla:

then the problem is: Only one who has
been killed can be resurrected.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ [النِّسَاء: ١٥٨]

«bal rafa'ahu llāhu 'ilayh» (4:158)
Wa-bi-dhālika yazharu 'ishkāl, wa-
huwa 'annahu lā yaqūmu mina l-
mawt 'illā man sabaqa lahu 'an
māta.

However, there is a solution if one
considers the Gospel of the Apostle
Barnabas, who lived in Cyprus and is
buried in Salamis (near Famagusta).

وَلَكِنْ يُمْكِنُ أَنْ يُذَكَّرَ هُنَا مَا جَاءَ فِي
إِنْجِيلِ بَرْنَابَا، أَحَدِ الْخَوَارِجِيِّينَ، الَّذِي
عَاشَ فِي قُبْرُصَ وَدُفِنَ فِي سَلَامِيسَ
قُرْبَ فَمَاغُوسْتَا.

Wa-lākin yumkinu 'an yudhkara
hunā mā jā'a fī 'injīli Barnabā,
'ahadi l-hawāriyyīn, alladhī 'āsha
fī Qubruṣ wa dufina fī Salāmīs
qurb Fāmāghūstā.

His Gospel describes in detail how, when
the soldiers approached him, Jesus was
taken up to the third heaven by the
command of the Lord of the Worlds,
while Judas Iscariot, the traitor, assumed
the appearance and voice of Jesus by
God's command, so that the soldiers and
even his own companions believed he
was Jesus.

فَقَدْ وَرَدَ فِي إِنْجِيلِهِ وَصْفٌ مُفَصَّلٌ
لِكَيْفِيَّةِ رَفْعِ عَيْسَى عَلَيْهِ السَّلَامُ، حِينَ
اقْتَرَبَ مِنْهُ الْجُنُودُ، إِذْ أَمَرَ رَبُّ الْعَالَمِينَ

Faqad warada fī 'injīlihī waṣfun
mufaṣṣal li-kayfiyyati raf' 'Isā
'alayhi s-salām, hīna qtaraba
minhu l-junūd, 'idh 'amara rabbu
l-'ālamīn bi-raf' ihī 'ilā s-samā 'i th-
thālitha, baynamā ulqiya shabahu
'alā Yahūdḥā l-Iskharyūṭi, al-
khā'in, fa-'akhadha shakla 'Isā wa
ṣawtah, ḥattā zanṇa l-junūd, bal
wa-'aṣhābuhū 'ayḍan, 'annahu
huwa 'Isā.

There it says in the Chapter 215: „When
the soldiers and Judas with them
approached the place where Jesus was,
Jesus heard that many people were
approaching, so he withdrew into the
house in fear. And the eleven were
asleep. Then, seeing the danger to his
servant, God commanded his messengers
Gabriel, Michael, Raphael, and Uriel to
take Jesus away from the world. The
holy angels came and carried Jesus out
through the south-facing window. They
carried him and brought him to the third
heaven, accompanied by angels who
praise God eternally.“ (ibid., p. 298)

بَرَفَعَهُ إِلَى السَّمَاءِ الثَّلَاثَةِ، بَيْنَمَا الْقَيُّ
شَبَّهُهُ عَلَى يَهُوذَا الْإِسْخَرْيُوطِيِّ، الْخَائِنِ،
فَأَخَذَ شَكْلَ عَيْسَى وَصَوْنَهُ، حَتَّى ظَنَّ
الْجُنُودُ، بَلْ وَأَصْحَابُهُ أَيْضًا، أَنَّهُ هُوَ

Wa-jā'a fī l-faṣli l-khāmisi 'ashara
wa-l-mi'atayn:

Christians and Muslims share the belief
that Jesus (peace be upon him) lives and
will return to Earth to bring it the
Kingdom of Heaven for the end times.

عَيْسَى.

Wa-lammā qtaraba l-junūdu wa-
ma'ahum Yahūdḥā mina l-mawḍi 'i
lladhī kāna fīhi 'Isā, sami'a 'Isā
qtirāba jam'in kathīrin mina n-nās,
fa-dakhala l-bayta khā'ifan. Wa-kāna
l-'ahada 'ashara nā'imīn. Fa-'amara
llāhu, 'inda khaṭari 'abdihi,
malā'ikatahu: Jibrīla wa-Mikā'īla
wa-Rāfa'īla wa-Uri'īla, 'an yarfa'ū
'Isā mina l-'ālam. Fa-jā'ati l-
malā'ikatu ṭ-ṭāhirah, wa-ḥamalū 'Isā
mina n-nāfiḍati llatī tat-tajihu nahwa
l-janūb, wa-rafa'ūhu 'ilā s-samā 'i th-
thālitha, muḥāṭan bi-malā'ikatin
yusabbihūna llāha 'ilā l-'abad.

وَجَاءَ فِي الْفَصْلِ الْخَامِسِ عَشَرَ
وَالْمِائَتَيْنِ:

Wa-'alā kulli ḥāl, fa-'inna l-
mushtaraka bayna l-muslimīn wa-
l-masīhiyyīn huwa l-i'tiqād bi-
'anna 'Isā 'alayhi s-salām ḥayy,
wa-'annahu saya'ūdu 'ilā l-arḍ fī
'akhiri z-zamān, li-ya'tiya bi-
malakūti s-samā'.

وَلَمَّا اقْتَرَبَ الْجُنُودُ وَمَعَهُمْ يَهُوذَا مِنْ
الْمَوْضِعِ الَّذِي كَانَ فِيهِ عَيْسَى، سَمِعَ
عَيْسَى اقْتِرَابَ جَمْعٍ كَثِيرٍ مِنَ النَّاسِ،

فَدَخَلَ الْبَيْتَ خَائِفًا. وَكَانَ الْأَحَدُ عَشَرَ
نَائِمِينَ. فَأَمَرَ اللَّهُ، عِنْدَ خَطَرِ عَبْدِهِ،

مَلَائِكَتَهُ: جِبْرِيلَ وَمِيكَائِيلَ وَرَافَائِيلَ
وَأُورِيئِيلَ، أَنْ يَرْفَعُوا عَيْسَى مِنَ الْعَالَمِ.

فَجَاءَتِ الْمَلَائِكَةُ الطَّاهِرَةُ، وَحَمَلُوا
عَيْسَى مِنَ النَّافِذَةِ الَّتِي تَتَجَّهُ نَحْوَ

الْجَنُوبِ، وَرَفَعُوهُ إِلَى السَّمَاءِ الثَّلَاثَةِ،
«مُحَاطًا بِمَلَائِكَتِهِ يَسْبِّحُونَ اللَّهَ إِلَى الْأَبَدِ».

وَعَلَى كُلِّ حَالٍ، فَإِنَّ الْمُشْتَرَكَ بَيْنَ
الْمُسْلِمِينَ وَالْمَسِيحِيِّينَ هُوَ الْإِعْتِقَادُ بِأَنَّ
عَيْسَى عَلَيْهِ السَّلَامُ حَيٌّ، وَأَنَّهُ سَيَعُودُ إِلَى
الْأَرْضِ فِي آخِرِ الزَّمَانِ، لِيَأْتِيَ بِمَلَكُوتِ
السَّمَاءِ.