Our humble plea to the reader is not to let your prejudice cloud your views towards our Movement but to consider these articles in a cool and dispassionate manner.

“Call to the path of thy Lord with wisdom and goodly exhortation, and argue with people in the best manner.” (Holy Quran 16:125)

In the spirit of the above-cited verse, this periodical attempts to dispel misunderstandings about the religion of Islam and endeavors to facilitate inter-faith and inter-denomination dialogue based on reason and rationality.

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About Ourselves

Ahmadiyya Anjuman Isha’at Islam Lahore has branches in many countries including:
USA Guyana
UK Australia
Holland Canada
Indonesia Germany
Suriname India
Trinidad South Africa
Philippines

Achievements:
The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, including French, German, Spanish, Dutch, Russian, Chinese, and Arabic. The Anjuman has run several Muslim missions around the world including the first ever in Western Europe.

History:
1889: Hazrat Mirza Ghulam Ahmad founder of the Ahmadiyya Movement.
1901: Movement given name Ahmadiyya after Holy Prophet Muhammad’s other famous name Ahmad
1905: Hazrat Mirza appoints central body (Anjuman) to manage the Movement.
1908: Death of Hazrat Mirza. Succeeded by Maulana Nur-ud-Din as Head.
1914: Death of Maulana Nur-ud-Din. Ahmadiyya Anjuman Isha’at Islam founded Lahore as Continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.
1951: Death of Maulana Muhammad Ali after fifty years of glorious service to the cause of Islam. Maulana Sadr-ud-Din (9,1981 becomes Head.
1981-1996: Dr Saeed Ahmad Khan, an eminent Medical Doctor and religious scholar, led the Movement, at a time of intense persecution
1996 -2002: Prof. Dr Asghar Hameed, a distinguished Retired University Professor of Mathematics, and learned Islamic scholar, served as Head.
2002: Prof. Dr Abdul Karim Saeed Pasha elected Head.

The main objective of the A.A.I.L is to present the true, original message of Islam to the whole world - Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by great misconceptions and wrong popular notions. Islam seeks to attract the hearts and minds of people towards the truth, by means of reasoning and the natural beauty of its principles. Hazrat Mirza Ghulam Ahmad (d.1908), our Founder, arose to remind the world that Islam is:

International: it recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally, regardless of race, nationality or religion.

Peaceful: Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

Tolerant: Gives full freedom to everyone to hold and practice any creed or religion. Requires us to tolerate differences of belief and opinion.

Rational: In all matters, it argues use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

Inspiring: Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servant even today as in the past.

Non-sectarian: Every person professing Islam by the words La ilaha ill-Allah, Muhammad-ur rasul-ullah (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

Hazrat Mirza Ghulam Ahmad taught that no prophet, old or new, is to arise after the Holy Prophet Muhammad. However, Mujaddids will be raised by God to revive and rekindle the light of Islam.
THE QUR'AN SHOULD HOLD PRECEDENCE OVER THE HADITH

From: THE SECOND COMING OF JESUS
By Maulana Muhammad Ali – Part III

Thus the covenant of Allah, or the Qur’an, is a unifying force among Muslims. The Hadith should be given a position next to the Qur’an - a point which some of our ‘ulama have sadly neglected - the Qur’an should be considered as arbiter over the Hadith.

Promise for the protection of the Qur’an

The third reason for giving the Qur’an precedence over the Hadith is that a promise for the preservation of every word of the Qur’an has been given to God but a such a promise has not been given for the preservation of the Hadith, either in the Hadith or in the Qur’an itself. It is said about the Qur’an:

Surely We have revealed the Reminder (i.e. the Qur’an) and surely We are its Guardian. [15:9]

Surely it is a bounteous Qur’an, in a book that is protected. [56:77-78]

Falsehood cannot come at it from before or behind it. [41:42]

For the preservation and protection of the Hadith, God has not made any such promises, nor has he said that falsehood cannot come to it from any side. On the other hand, the Holy Prophet is reported to have said:

“He who intentionally attributes a lie to me shall find a place for himself in the Fire.”[Al-Bukhari, kitab al-ilim, ch.ism man kazaba ‘alan Nabi]

This shows that the Holy Prophet was informed (By God) that false reports would be attributed to him.

Special arrangement for the protection of the Qur’an

The fourth reason for giving the Qur’an preference over the Hadith is the extra care which the Holy Prophet himself took in preserving the revelation of the Qur’an. Whenever a verse was revealed, he would ask for a scribe to write it down, but no such care was taken about preserving the Hadith. The Holy Prophet has even said:

“Do not write anything from me except the Qur’an”
( Ahmad bin Hanbal, vol. 2, p.21)

Although in exceptional circumstances he did allow the writing of hadith, as long as he was alive his companions generally did not preserve his sayings in writing. The Qur’an was not only written, but also committed to memory at the same time. If a person made the slightest mistake while reciting it, others would immediately correct him. Although great efforts were made by the companions of the Prophet to preserve the Hadith, in most cases it was the meaning and the spirit of the saying that was preserved. In many of the authentic sayings, minor differences in the wording show that, unlike the Qur’an, extreme care was not taken to preserve every word of a tradition. There were hundreds of people among the companions of the Prophet who knew the Qur’an by heart but there were very few of them who devoted their lives to memorizing the Hadith, and if they did, the standard of accuracy was not the same as that of the Qur’an. The Qur’an was recited day and night and the slightest
mistake had not the remotest chance of escaping the notice of its listeners. There was no arrangement for the recitation of the sayings of the Holy Prophet; they were neither recited in prayers nor otherwise. Some people on their own, had memorised the words uttered by the Holy Prophet. It is not surprising that in the transmission of the Hadith, a word or two may have been misplaced here and there.

The Holy Prophet gave preference to the revelation of God over everything else

The fifth reason for the preference of the Qur’an over the Hadith is the practice of the Holy Prophet himself. When something was enquired of him, he would first wait for the revelation of God to descend, otherwise he would exercise his own judgement (ijtihad) to give a decision. This ijtihad was the result of inner revelation (wahy khafti) or the companionship of Gabriel with the Holy Prophet. In such cases, the companions of the Holy Prophet would go to the Qur’an first and if nothing was clearly indicated in it, they would turn to the Hadith. Imam Abu Hanifah always gave preference to the Qur’an. Other Imams also adopted the same principle. In short, the whole of the Muslim ummah turned to the Qur’an first and then to the Hadith.

Five reasons for the Qur’an holding precedence over the Hadith

For the removal of the differences among us, these are the five reasons why we should give the Qur’an preference over the Hadith:

1. All the bases (usul) of religion have clearly been enunciated in the Qur’an, and the Hadith, which mostly deals with furu’ (details) should be subjected to the authority of the Qur’an. Usul should, as a rule, be given preference over furu’.

2. All Muslims schools of thought are perfectly agreed on the authenticity and purity of the text of the Qur’an but this cannot be said about the Hadith. In case of differences, or for the sake of bringing unity among them, we should fall back on the common factor, which is the Qur’an.

3. The promise of the preservation and protection of the Qur’an has been given by God, but there is no such promise for the literal protection of the Hadith.

4. The arrangements which were made for the preservation of the Qur’an, the Holy Prophet himself took special care for the accurate transmission of the Qur’an to the ummah - were not made for the protection of the Hadith. It does not, however, mean that I regard the Hadith as being unreliable and untrustworthy. For the protection and accurate transmission of the Hadith, the companions of the Holy Prophets have made great efforts and contributions —unparalleled in the religious literature of the world. My only objective here is that in case of a dispute between the Qur’an and the Hadith, we should interpret the Hadith according to the Qur’an and if there is no way of reconciliation between the two, the Hadith, and not the Qur’an, should be rejected. In the case of a tradition, there is a possibility of certain words not having been exactly uttered by the Holy Prophet, but we cannot for a moment think the same about the Qur’an, that its words were not revealed to the Holy Prophet through the agency of Gabriel.

5. The practice of the Holy Prophet was that he either gave judgement by the Qur’an or waited for the revelation of God to descend on him. In the absence of these, he exercised his own judgement.

The Hadith is not untrustworthy

In addition to all this, I must say that because special arrangements for the protection of the Hadith were not made, as for the Qur’an, it does not mean that the Hadith is untrustworthy. In the Hadith, a great part of our religion is preserved, and in it are found great prophecies and religious knowledge of a high order. The Hadith is, in fact, the secondary source from which the teachings of Islam are derived. The arrangement which God made for the protection of the text of the Qur’an never came to the share of any other religious book in the world. The Hadith was also preserved, though not like the Qur’an, but the collection and preservation of it were done in a scientific and historical manner. What is knowledge of history, after all? The collection of world events in a biased manner. The history has been preserved more carefully than the history of world events. In fact, it is more authentic than the so-called historical records [For a detailed discussion on this point, Maulana Muhammad ‘Ali’s The Religion of Islam, Ch. II (SMT)].

Some ahadith are such that have been continuously handed down to us (by way of tawatur), that is to say, by many unbroken and distinct chains of narrators, and no doubts were raised against them. The greater part of the Muslim ummah has accepted their authority. This part of the Hadith is called the Sunnah (literally, a way or rule or manner of acting or mode of life). For instance, the Sunnah of the Holy Prophet concerning worship is so well known that no intelligent person can raise any doubt can raise any doubt whatsoever about it. The five daily prayers which we perform are the same which were performed by the Holy Prophet. The particular form of prayer with various postures are also followed according to the Holy Prophets Sunnah. Shi’ahs and Sunnis may be diametrically opposed on some points, but in relation to prayers they generally follow the same pattern. If there are variations, it is in minor matters, like whether the hand should be placed over the navel or below it, whether amin should be said aloud or softly, or if rafa’ sababah[Raising the first finger of the right hand, in the sitting posture, while reciting the Tashahhud. (SMT)] should be done or not. Similarly, fasting, charity, hajj (pilgrimage) and many other matters have been shown by practice and serve as an explanation of the Qur’anic teachings in action. This is all a unanimously accepted part of Islam in the ummah and the greater part of the Hadith where these matters are mentioned is free from doubt and suspicion. None of these matters is against the clear injunctions of the Qur’an.

For instance, the Qur’an enjoined Muslims to keep up prayer [2:43; 4:103; 6:72; etc] but the details of these prayers were given by the Holy Prophet. The different postures and sections and the way to perform them were shown in practice by the Holy Prophet himself, under the guidance of Gabriel. It is the explanation in practice of the Qur’anic words of keeping up prayers. No Muslim should hesitate to accept it because it is unanimously accepted by the whole ummah. We should not, by our own fanciful thinking, give a different meaning to the
words of the Qur'an when we know for certain that the Holy Prophet's practice has been kept completely intact. Similarly, explanations of hundreds of Qur'anic words and terms have been preserved by the Holy Prophet's practical example. Thus, this unfolding of the meanings of the Qur'an by the Holy Prophet's example is, indeed, also a great part of the Hadith which helps to convey to us the details of Islam, and this part is absolutely free from conjecture (zann) and has reached the status of certainty. If in such matters the practice of the whole or greater part of the ummah is not established, that part, to a certain extent, may be conjectural. What is actually and continually needed by every Muslim on these matters, is agreed on by all.

Furthermore, the chain of narration (riwayah) reaches the Holy Prophet in an unbroken manner. As far as the hadith which are concerned with story-telling, there is no harm if these are judged by critical historical standards.

Stories and prophecies in Traditions

A part of the Traditions also consist of stories and prophecies. These are not too connected with the practical life of the nation, nor is it important for every Muslim to remember them. Some companions did memorise them and conveyed them to others. That is why the greater part of them did not attain the status of tawatur [One which is handed down by many distinct chains of narrators and is continuously authentic and genuine] or mashhur [A well-known tradition which has been handed down by at least three distinct lines of narrators] As there was no practical arrangement made for the protection of their words, therefore, too much reliance cannot be placed on the accuracy in comparison with the Traditions of the first category concerning the practical side of the religion, as has been discussed above. Therefore, there was a possibility of alteration or interchanging of words, and at this stage the necessity of giving the Qur'an precedence over the Hadith becomes more important than before. In particular, those narratives which are not mentioned in the Qur'an cannot be accepted with the same certainty as the hadith where details of prayer, fasting etc. are given because the evidence found in the practice of the ummah in the latter case - which makes them free from all doubts and suspicions - is lacking in the Traditions about narratives. Such stories should be accepted only when they are reported in authentic hadith, and if they are against the Qur'an in their contents or details, they should be rejected. I want to point out here, although it does not directly concern my subject; that many stories which are not mentioned in the Qur'an have been accepted on extremely weak authorities. The greater part of these reports is such that the words of the Qur'an are interpreted in a tendentious manner and a corresponding story is introduced to conform to its meaning. Sometimes unnecessary reliance has been placed on some of these stories narrated by the Jews. One should take great care in accepting any story which is not mentioned in the Qur'an. If it is against the general meaning of the Qur'an, it should be rejected. For example, we accept Al-Bukhari as the most authentic book after the Qur'an, but it does not mean that, like the Qur'an, Al-Bukhari is free from error. No Muslim believes that every word of Al-Bukhari - every word that is attributed to the Holy Prophet - has reached us unaltered and untampered with, in the same way that the words of God's revelation have reached us. However, there is no doubt, unless the contrary is proved that we generally regard the sayings attributed to the Holy Prophet in Al-Bukhari as the Prophet's words. But when we find in Al-Bukhari a hadith that says:

"[The Prophet) Abraham did not speak a lie except three times" [Al-Bukhari, kitab al-Anbiya, ch. Ittakhaza Ibrahima khaila (4:125)]

we cannot accept it, for the Qur'an says about him that:

Surely he was a truthful man, a prophet.[19:41]

Generally, what is said of one prophet in the Qur'an, of his high morals or sublime character or of his being sinless, is true of all. Under these circumstances, we cannot accept such a report about Abraham. If we accept it as true, we have to attribute the telling of lies to a prophet and if we reject the report, we only reject the truthfulness of the reporter of the hadith, in comparison with the statement made by the Qur'an. Imam Bukhari took great pains in his research about the authenticity of the traditions and the character of their reporters, but he was a human being after all, and if he committed an error, it does not detract in any way from the great research he did towards collecting the traditions.

Metaphors found in prophecies

The same is true for prophecies mentioned in the Traditions. They are not really connected with the practical life of the community. Prophecies which were fulfilled during the lifetime of the Holy Prophet or while his companions were still alive, have also been mentioned in the Traditions. Their fulfilment is evidence of the truthfulness of the Holy Prophet's mission. But the words of a greater part of the prophecies, concerned with events of the future, can only be accepted as true when their spirit and content are in consonance with the Qur'an. Whatever has been said above about stories mentioned in the Hadith is also applicable to prophecies. In the case of prophecies, we are confronted with a rather greater difficulty because they are full of metaphors and symbols. They are like dreams which need interpretation. In the Qur'an, Joseph saw in a dream that eleven stars and the sun were making obeisance to him [12:4; Genesis 37:9] and the interpretation of the dream was that one day Joseph would be raised to a dignified position [12:100]. Similarly, the dreams of two young prisoners are mentioned in the Qur'an. One of them saw himself pressing wine and the other saw himself carrying in his head, bread of which birds were eating [12:36]. Joseph interpreted these dreams by saying:

As for one of you, he will serve wine for his lord to drink; and as for the other, he will be crucified, so that the birds will eat from his head.[12:41]

Another dream of a king in mentioned in the Qur'an, that he saw seven fat cows which seven lean ones devoured; and seven green ears and (seven) dry ones [12:43], which Joseph interpreted to be that there would be seven years of hardship and famine [12:47-49; Genesis 41:1-31]. Ru'ya (vision) is also a kind of news of the future. The same is true of prophecies which con-
tain metaphors and symbols. In the Sahih of Muslim it is mentioned that the Holy Prophet said to his wives:

"The one whose hand is the longest will be the first to meet me" [Muslim, kitab Fadail al-Sahabah, ch. Excellence of Zainab (ch. Mix:6007), vol. iv. Al-Bukhari, kitab al-Zakat, ch. Ayyuna asra 'u-bika]

The Prophet's wives started measuring their hands—because they took the words literally—and Hazrat Sauda's hands were the longest. But the one who died first was Hazrat Zainab, and her hands were not the longest, but she was a generous lady and was known as umm al-masakin (the mother of the needy). Long hand metaphorically applies to a person who possesses a great, charitable nature. Thus prophecies, like ru'ya, contain metaphors and similes and need interpretation. The basic principles of religion need detailed and clear-cut explanations. Prophecies stand in a different category and need not be very explicit. However, since the Qur'anic prophecies are very clear, therefore the prophecies in the Traditions should be interpreted in the light of the Qur'anic prophecies. If there are prophecies in the Hadith about future events and the Qur'an deals with those subjects, then the Qur'an should be given preference over the Hadith.

Sayings of the companions (of the Holy Prophet) and other Imams

As the Qur'an holds precedence over the Hadith, similarly the Qur'an and the Hadith hold precedence over the sayings of the companions of the Prophet, or other Imams. If any saying of the companions or Imams is against the Qur'an or any authentic tradition, then we should first try to interpret it so that it may conform to the teachings of the Qur'an and the Hadith otherwise we should reject it. This point does not need much elaboration because the Qur'an declares in a clear and explicit manner:

Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger:[4:59]

In this verse, although obedience to those in authority is coupled with obedience to Allah and the Messenger, yet at the time of dispute (with the authority) it would be necessary to refer the matter only to Allah and His Messenger: in other words, the final authority will be the Qur'an and the Hadith, however great the ulul 'amr (those in authority who) may be found in the ummah at that time. The point has been further clarified a little later in the Holy Qur'an: But no, by thy Lord, they believe not until they make thee a judge of what is in dispute between them. [4:65]

What greater clarification is needed than that those who do not consider the Holy Prophet as a final authority in a dispute between them, are not believers? During his life, the Holy Prophet would judge what is in dispute either in the light of the revelation of God—in case a clear guidance was given there—or according to the intrinsic light or inner revelation granted to him by God. After his death, the words revealed to the Holy Prophet should serve as a guiding light for us. The Qur'an comes first and then the Hadith. This is what is meant by his being hakam (judge) and this is what his companions followed. The companions, according to the divine promise, were purified [62:2] by the Holy Prophet and were called hizbulah (the party of God) [58:22]. Allah was well-pleased with them and they were well pleased with Him [9:100; 58:22] God said about them:

Into whose heart He has impressed faith, and strengthened them with a Spirit from Himself.[58:22]

These companions also followed the same principle, that is, the Qur'an and the Hadith were given preference over their own opinion. If by mistake they expressed some views against the Qur'an and the sayings of the Holy Prophet, the moment their mistake was pointed out to them, they would immediately withdraw their remark. If they had submitted to their authority of the Qur'an and the Hadith, who else is there in the ummah ho could be free from this submission? Thus, the Qur'an and the Hadith should remain the main guides for all of us. The sayings and efforts of other elders and dignitaries may also guide us, but as they were human beings after all, and liable to commit mistakes, therefore, the Qur'an—which is free from all errors or the authentic Hadith (those not incompatible with the Qur'an) will be final authority and judge. And if in the sayings of these Imams we discover anything against the Qur'an and the Hadith, we are not bound to accept it because the Qur'an and the Hadith hold precedence over everything else. When a person of the caliber of Hazrat 'Umar openly submits to the authority of the Qur'an—when told about his mistake—we should also follow in his footsteps.

**ISLAM’S TEACHINGS ON RESPONSE TO ABUSE AND MOCKERY**

*From: ISLAM, PEACE AND TOLERANCE - PART III*

According to the religion of Islam, Muslims can only respond to verbal abuse, mockery and lampooning of their faith and its sacred figures in the following forms:

1. Any criticism of Islam, or allegations against it, which underlie the abuse must be refuted and answered by words of means and speech.
2. Apart from answering specific criticism, all possible efforts must be made to present the true and accurate picture of Islam in general. With more enlightenment and less ignorance prevailing about Islam and its Holy Prophet Muhammad, the instances of abuse, vilification and mockery will decrease.

3. As regards the offence or hurt that Muslims naturally feel as a result of such abuse, they are taught to respond by:
   a. bearing the provocation with resolute patience,
   b. ignoring the abuse,
   c. separating themselves temporarily from the company of the abusers while the abuse continues,
   d. exercising forgiveness in view of the ignorance of the abusers.
All this is stated plainly and categorically in the Holy Quran and is evident from the actions of the Holy Prophet Muhammad. It is not allowed by Islam to respond intemperately with fury and rage, call for physical retribution and punishment, or threaten and attack anyone with physical violence. It is entirely false and totally unfounded to allege that the Islam teaches Muslims to murder anyone who verbally abuses their religion, mocks it, or offends their feelings towards the faith.

As a general point, it may first be noted that the Holy Quran itself records the many accusations made against, and the insults heaped upon, the Holy Prophet Muhammad by his opponents during his life (for example, that he was insane, or that he fabricated his revelation), and it answers these charges, but nowhere does it require Muslims to inflict any kind of punishment on the accusers. Moreover, if such abuse or criticism requires to be silenced by force, then why should the Quran itself have quoted so much of it from its opponents mouths and thereby preserved it forever?

Quran teaches patience in response to verbal abuse

The Holy Quran tells Muslims:
1. “You will certainly hear much abuse from the abuse of previous books and from the idol-worshiping people. And if you are patient and keep your duty –this is surely a matter of great resolution -3:186
2. “Many of the followers of previous books wish that they could turn you back into disbelievers after you have believed, but you should pardon and forgive.” -2:109

In connection with these verses, it is recorded in the Hadith collection Bukhari:

“The Messenger of Allah and his Companions used to forgive the idolators and the followers of previous books, as Allah had commanded them, and they used to show patience on hearing hurtful words.” [Bukhari, book: ‘Commentary on the Quran’, ch.16 under Sura 3. In the Mushin Khan translation see the report 6:80:89.]

We may consider three more sayings of the Holy Prophet Muhammad commending patience in the face of verbal abuse.

1. “The Muslim who mixes with the people and bears patiently their hurtful words, is better then one who does not mix with people and does not show patience under their abuse.” [Mishkat-ul-Masabih, book: ‘Good Manners’ (Adab), ch. ‘Gentleness, modesty and good behaviour’, reported from Tirmidhi and Ibn Maja]

What a noble and wonderful piece of guidance, which is so applicable in the modern world in which people of widely differing faiths and opposing views have to mix and come into contact so much!

2. “No one and no thing has greater patience than Allah upon hearing hurtful words. People call for a son for Him, and He grants them safety and sustenance.” [Bukhari, book: ‘Good Manners’ (Adab), ch.

71. In the Mushin Khan translation see the report 8:73:121.]

This tells us that God Himself sets the highest example of showing patience upon hearing something which is displeasing, in this case that God has a son or progeny. Not only does He display patience and restraint, but He continues to be merciful and generous towards those who utter things He does not like.

3. “Once the Messenger of Allah distributed some battle gains among people. A man of the Ansar said, ‘By Allah! Muhammad, by this division, did not intend to please Allah’. So I (the narrator of this report) came to the Messenger of Allah and informed him about it, whereupon his face changed colour with anger and he said: May Allah bestow His mercy on Moses, for he was hurt with more than this, yet he remained patient.” [Bukhar, book: ‘Good Manners’. ch.53. In the Mushin Khan translation see the report 8:73:85.]

More verses from the Quran

Addressing the Holy Prophet, God says in the Quran:
2. “And bear patiently what they say and forse with them with a becoming withdrawal.” -73:10
3. “Obey not the disbelievers and the hypocrites, and disregard their hurtful talk.” -33:48

In these verses, Muslims are taught to bear their feelings of hurt and anger with patience, and to ignore the abuse.

Another verse relevant to this subject is as follows:

“And if you invite them to guidance, they do not hear and see you and they see you looking towards you, yet they do not see. Hold fast to forgiveness and enjoin goodness and turn away from the ignorant.” 7:198-199.

This directs us that we have to deal with people who are blindly prejudiced and ignorant, and therefore fail to understand the guidance, we must not give vent to anger, fury and violence against them. We should treat them with forgiveness, do our duty of enjoining simple acts of goodness that everyone recognises as good, and then turn away from them, leaving the matter in the hands of Allah.

Politely withdrawing from company of abusers

Muslims are told:

“When you hear Allah’s messages disbelieved and mocked at, do not sit with them until they enter into some other discourse.” -4:140; see also 6:68.

These passages deal with the case when the religion is being mocked and derided, as distinct from being only criticized. A Muslim is required to do no more than to withdraw from such a company, and even that only while the mocking continues, and actually to rejoin the same company when they have changed the subject! How far from ordering Muslims to kill such people! Muslims are instructed to part company with them for the duration of their gratuitous abuse but still maintain other aspects
of their relationship with those very offenders. Can any teaching be nobler and more uplifting?

Any criticism underlying the abuse must, of course, be answered. But the response to any sheer abuse, ridicule or mockery is withdrawal of oneself from the company of the abusers. The following verse, addressed to the Prophet Muhammad, has already been quoted above:

"And bear patiently what they say and forsake them with a becoming withdrawal." - 73:10

The word for "becoming" here means literally 'beautiful'. The 'withdrawal' therefore is to be done in a dignified, well-mannered way, not by descending to their level of misbehavior and abuse.

Some incidents from the Holy Prophet Muhammad's life

1. Suhayl ibn Amr was a prominent man among the opponents of the Holy Prophet Muhammad at Makkah. He was a spokesman and skilled orator of the Quraish tribe, and used to employ his oratory in making speeches against the Holy Prophet. He was captured by the Muslims at the battle of Badr and brought before the Holy Prophet. Umar ibn al-Khattab suggested that the following punishment should be applied to him before releasing him:

"O Prophet of God, let me pull out Suhayl's front teeth so that he would never be able to exercise his oratory against you."

The Holy Prophet replied without hesitation:

"Certainly not. I will not mutilate anyone, for God would mutilate me even though I am His Prophet."

The Holy Prophet also made this prediction about Suhayl "Perhaps one day he will say something which will make you happy." Some six years later when Makkah was conquered by the Holy Prophet, he declared a pardon for all his former enemies including Suhayl. Deeply moved by this compassionate treatment, Suhayl embraced Islam. Two years later when the Holy Prophet died and the Muslims were plunged into confusion and uncertainty, then just as in Madina Abu Bakr made a speech that restored their faith and composure, likewise in Makkah it fell to Suhayl to make a similar speech that reinforced the confidence of the Muslims of that city too that Islam would continue to exist despite the Holy Prophet's death. Thus was fulfilled the Holy Prophet's prophecy that the man who was making speeches attacking Islam would one day make a speech that would bring Muslims great joy. [Compiled from: (1) Muhammad Hussein Haykal, The Life of Muhammad, ch. The Great Battle of Badr, p. 239 of the 8th edition's translation, 1983, (2) The biography of Suhayl ibn Amr at the University of Southern California Muslim Texts website. Go to this page: www.usc.edu/dept/MSA/history/biographies/sahaabah/biographies.html and select Suhayl ibn Amr from the list of contents].

2. Once when the Holy Prophet divided some wealth among his followers, a man accused him to his face of being unfair and insulted him by telling him:

"Fear God, O Muhammad."

After the man had left, a Muslim asked the Holy Prophet's permission to go and kill him. The Holy Prophet refused to allow it and actually tried to find some good in the man by saying:

"Perhaps he says his prayers."

That Muslim replied:

"There are many people who pray, but what they say with their tongues is not what is in their hearts."

He meant that the man might not be a Muslim at heart. The Holy Prophet replied:

"I have not been commanded by God to look inside people's hearts or cut open their inside." [Bukhari, book: 'Expeditions', ch. 63; see also book: 'Prophets', ch.6. In the Mushin Khan translation see the reports 5:59:638 and 4:55:558.]

3. Once some Jews accosted the Holy Prophet Muhammad by distorting the greeting as-salamu alai-kum ("peace be upon you") and saying it as as-samu alai-kum, which means "death be upon you". His wife Aisha retorted: "And upon you be death and curse". The Holy Prophet told her:

"Be calm, Aisha, Allah loves that one should be kind and lenient in all matters", or according to another version he said:

"Be calm, Aisha. You should be kind and lenient, and beware of using harsh and bad language." [Bukhari, book: 'God Manners', ch. 35.; in Mushin Khan translation see the reports 8:73:53 and 57.]

The Holy Prophet added that he had heard their greeting and had given them a sufficient reply by simply saying: "and upon you too". Thus the utmost extent of the retaliation, from being to attack them physically, was not even to repeat the same curse against them but to reply that whatever they wished him, he wished them the same.

4. Once there were four men who spread an accusation of immoral conduct against the Holy Prophet's wife Aisha. Their allegation was ultimately proved to be false. One of them, called Mistah, who was poor, used to receive financial assistance from Aisha's father, Abu Bakr (the foremost follower of the Holy Prophet Muhammad and later the first Caliph of Islam). After this incident, Abu Bakr swore never again to help Mistah. The following verse was revealed to the Holy Prophet on this occasion:

"Let not the possessors of grace and means among you swear against giving to the near relatives and the poor and those who had to flee in Allah's way. Pardon and overlook. Do you not love that Allah should forgive you?" - 24:22.
Hearing this, Abu Bakr exclaimed:

"Indeed, I certainly love that Allah should forgive me."

He then resumed providing assistance to Mistah, as before. [Bukhari, book: 'Witnesses', ch. 15. In Mushin Khan translation see the report 3:48:829.]

This allegation was not made against just an ordinary Muslim woman, but the wife of the Holy Prophet, striking at the holy household at the centre of the religion of Islam, which was required to be a model of purity for all Muslims. In view of this, the forgiveness taught in the above verse, and put into practice by Abu Bakr, the greatest of Muslims after the Holy Prophet, becomes all the more generous and magnanimous.

In incidents number (1) and (2) above, the Holy Prophet Muhammad protected from any harm those who have insulted and abused him. In number (2), he did not even want to think ill of his slanderer. In incident number (4), the Holy Prophet Muhammad received revelation from God asking Muslims not only to pardon a man who had slandered his wife with an accusation of immoral conduct but also to continue providing financial help to him. Obeying this, Abu Bakr continued to financially assist a man who had defamed his daughter. One cannot imagine that anyone, whether Muslim or non-Muslim, faced with the same situation whether in those days or now, would ever forgive such a man, let alone continue to help him financially.

JESUS(pbuh): DEAD OR ALIVE?

By: Nadeem Quraishi

The accepted faith of most of the Muslims is that Jesus(pbuh) is alive in the Heaven. According to them Jews wanted to kill him on the cross and Allah raised him alive in the Heaven.

If you are one of the Muslims who believe in the faith mentioned above, you need to read along the rest of the discussion.

May I ask you: 'do you have evidence from the Quran to support your conviction that Jesus(pbuh) is alive and that he was raised alive?' Most probably you don't have evidence. You simply relied on an accepted opinion of the majority Muslims. Quite a few of you will come up with evidence(s) and that makes the entire discussion so much interesting.

I am trying to show you plenty of evidences from the Quran to prove that Jesus(pbuh) is not alive - he is dead and that he was not raised alive in the Heaven. Unfortunately this may sound so much like a Qadiani propaganda. However, it is not a Qadiani propaganda and the author of this text is not a Qadiani. It is true that it was the Qadianis who for the first time proclaimed that Jesus(pbuh) is not alive in the Heaven, rather he died a natural death. Because originally it was a Qadiani thought, believing in this judgment seems like you are believing everything that the Qadianis proclaim. Then you fall prey to the curse that you are no more a true Muslim! So you play safe and reject any and all opinions propounded by the Qadianis.

Since the content of this discussion is vast, I recommend you save the file in a disk, or have a copy printed at this time. A hard copy will be more convenient in analyzing the issues and establishing your points for and against the debate.

I will show you how it is possible for traditional Muslims like you and I to believe in his death yet not be a Qadiani or Ahmadiya. I urge the readers to have an open mind and read through the critique.

For ease of argument, before I unfold my points, I want to declare the following:

✓ That I believe there is no God but Allah, and Muhammad(pbuh) is His Rasul.
✓ That I believe Muhammad(pbuh) is the Last and the Final Nabi. No Nabi can come after him. Period.

In reaching my conclusion I laid down few cardinal rules to follow. Let me see if you can follow the same rules with me:

✓ I believe in Total Quran - its entire message and teaching.
✓ I believe no verse in the Quran contradicts each other and there is no abrogation of verse(s). My understanding of the Quran will not attempt to contradict its message and teaching.
✓ I will not twist the meaning of verse(s) to reach a conclusion. Wherever possible, I will analyze and critique both schools of thoughts and show various possibilities of the subject.

We Muslims believe various matter mentioned in the Bible. We came to know of Adam, Jesus, Noah, Joseph, Moses and so many other prophets from the Bible. We believe in them because we find their reference in the Holy Quran. Believing in any of these prophets do not necessarily make us Christians. We came to know about creation of Adam from the Bible. We believe in it because we find similar reference in the Holy Quran also. Believing in creation of Adam did not make us Christian. Similarly, it may appear that only Qadianis believe that Jesus(pbuh) is dead. If we find proof of his death from the Holy Quran, we must believe it. Believing in Jesus('pbuh) death would not make us Qadiani just as believing in creation of Adam did not make us Christian. Another argument for not believing in death of Jesus(pbuh) is that most Muslims all over the world believe that he is alive in Heaven. Can they be wrong? Just because an opinion is widely accepted by the mass does not validate its authenticity. Billions of Christians believe Jesus is Son of God, so the concept must be correct, right? Wrong. Billions of Hindus and Buddhist believe in their respective religion to be correct, that does not make their religion correct or perfect. Again we know Hindus and Buddhist are wrong. Thus if a notion is upheld by popular opinion, such notion need not become absolute truth.
Natural Death of Jesus(pbuh)

Muslims all over the world uphold the Christian faith that Jesus(pbuh) is alive. The whole foundation of the Christian faith is rested on this concept and most Muslims overtly support their viewpoint. Somehow the Christian concept has infiltrated in Muslim faith long ago and now it seems it is part and parcel of Islamic concept.

Muslims take the help of two sites from the Holy Quran to obtain support for their viewpoint. The verses are 3:54 from Surah Al-e Imran and 4:157-158 from Surah An-Nisa'. We will give you correct translation of the verses, word for word, so that you can get the point. It is a sad that many Muslims blame the correct translation to be false and cite incorrect translations as authentic. We will show you several examples of correct and incorrect translations so that any sensible person can find out the true picture.

Analysis of the verse 3:54 from Surah Ale Imran
In the verse 3:54 Allah says:

3:54 Behold! Allah Said: "O Isa! I shall cause you to die and I shall exalt you towards me and I shall clear of those who reject Faith, and I am going to make those who follow you above those who reject Faith - until the day of Awakenung. Then towards Me is your return, so that I shall decide among you as to in which you used to differ.

They key words here are: Ya Isa, inni mutawaffika wa rafi’uka ilaiya
Meaning: "O Isa! I shall cause you to die and I shall exalt you towards me....."

Interpretation of the word ‘wafat’:
The key word here is "wafat". The most correct meaning of "wafat" is death, or take away soul. If soul is taken away from a person, it is nothing but death. The problem arises with regards to this verse, when Muslims refuse to interpret the meaning of "wafat" as death. Irony is that all scholars who translated the Holy Quran do agree "wafat" means death. Each and every scholar translated the word "wafat" as death in at least 20 different instances in their translations. However, in this particular verse, they interpreted the meaning as 'take away' and insinuate physical ascension. These translators did not hesitate to twist the actual meaning of the word of Allah to support Christian faith and to some extent weak Hadith narrated by Wahab bin Munnabba, Kab Akbar and one isolated Hadith by Abu Huraira.

While the Quran is the word of Allah, Hadith is word of a person. Hadith is not the words of Allah. A person can err, Allah can not err. That is why we often refer to some Hadith as Sahih Hadith - i.e. True Hadith. Because some Hadith may not be true. We don’t say the same thing about the Quran that some of its verses are Sahih verse and some are doubtful. This fact itself indicates that a few Hadith are not absolutely correct. Hadith is the sayings of prophet Muhammad(pbuh), but the prophet himself did not write down the Hadith. Several generations after the death of the prophet, Hadith was complied by scholars. In this process hundreds of Hadith were rejected as they appeared to be false. In the end when the scholars agreed that a particular Hadith is correct, it was compiled into a book.

In spite of this we consider some Hadith to be true and some as weak. Some Muslims even say that for one correct Hadith there are thousands of false Hadith. This boils down to the fact that there are few Hadith that are not true. Fact remains that Hadith is a collection of words of a person, by persons. Please don’t misunderstand, I am not saying reject all Hadith.

My contention is that the position of the Quran is superior to Hadith. Whenever a Hadith comes to contradict a Quranic verse, the Quran must prevail, not the Hadith. But to most Muslims, the argument is Hadith has to be correct no matter what, because so many scholars unanimously certified that those are Sahih or True!!! So to ratify a Hadith, let the Quran become wrong or let one verse of the Quran contradict another verse, who cares? Let Allah’s word be confusing and contradictory, a Muslim is happy because to him Hadith is absolute!!! What a shame!

In the verse 3:54, two conditions are stipulated about Jesus(pbuh):
first, Allah will cause his death,
second, he will be raised.

The second condition can not take place till the first condition is met. In other words, before Jesus(pbuh) can be raised, first, he must die. Let us see various translations of the same verse.

Correct translation : "O Isa! I shall cause you to die and I shall exalt you towards me..."

Yusuf Ali: "O Jesus! I will take thee and raise thee to Myself..."
Pickthall: "O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me..."
Rashad Khalifa: "O Jesus! I am terminating your life, raising you to Me....."
Mohammad Sanwar: He told Jesus, "I will save you from your enemies, raise you to Myself..."
M. H. Shakir: "O Isa! I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me"
Ali-Hilali & M. Khan: "O Jesus! We will take you away to Myself..."
Farooq-i-Azam Malik: "O Isa (Jesus)! I am going to recall you (from your mission) and raise you up to Myself..."
Ahmed Ali: "O Jesus! I will take you to Myself and exalt you....."

Critique: (****Most Correct, *** Fairly Correct. **Incorrect, * Grossly incorrect)

Yusuf Ali: "take thee" is not the appropriate meaning of "wafat". 'take thee' may mean death in a literal sense, but looks like Yusuf Ali avoided the debate whether it was death or physical rising. Thus he left the issue with plenty of conjecture. Elsewhere, wherever the word "wafat" was used in the Holy Quran, Yusuf Ali translated the word as "take soul" "die" or "death". But in this case he is in utter confusion. Rating ***
Pickthall: “Lo!” is an extra word interpolated in the Quran. "I am gathering" is way off the closest meaning of "wafat". Allah uses a future verb here, use of "I am" is grossly incorrect. Similarly, "causing" is a present verb and is wrong. By using "ascend" Pickthall is insinuating a physical rising rather than exalt in honor. Rating **

Rashad Khalifa: Use of present verb "I am" is wrong. Similarly, "terminating" and "rising" are present verbs and are wrong, however, use of terminating as meaning of death is more accurate than 'collect' or 'recall'. Rating ***

Mohammad Sarwar: He left out the word "O Jesus" in the translation. Here Allah addressed Jesus(pbuh) by name. To translate the word as Allah told Jesus is inappropriate. "Save you from the enemies" is extra word interpolated in the Quran! Sarwar totally omitted the word "warafuuka" in his translation, instead interpolated his own thoughts in the translation. Rating * or worse.

M.H. Shakir: "terminate the period of your stay (on earth)" is verbose. This could very well mean death, but when he added 'on earth' in parenthesis, his intention is obvious. He is not referring to death. Rather, Shakir is clearly referring to Jesus(pbuh) tenure on the earth is over and now he is spending the rest of his life in the outside of the earth. Rating **

Al-Hilali & M. Khan: Translation is identical to that of Yusuf Ali. "take you" is not the appropriate meaning of "wafat". "Take you" may mean death in a literary sense, but looks like Hilali & Khan avoided the debate whether it was death or physical rising. Thus he left the issue with plenty of conjecture. Elsewhere, wherever the word "wafat" was used in the Holy Quran, they translated the word as "die" or "death". Rating ***

Farooq Malik: Strong denial to use 'death' as the meaning - instead there is obvious suggestion that Jesus's mission is temporarily stopped, to be resumed in future! Far too many unwarranted words to justify his conditioned faith learned during childhood or in heresy. Use of 'recall from your mission' is nothing but clear suggestion that death did not occur. Rating *

Ahmed Ali: Utter confusion and awkward denial to use the word 'death'. Ali admits that Jesus will be exalted in status, but confused about what happened prior to exaltation. First Jesus will be taken to Allah and then exalted. Ali failed miserably in translating the sentence as presented by Allah. Rating *

Wherever in the Holy Quran the word “wafat” is used, all these translators derived the meaning as death, except in this verse 3:54, where they don’t see “wafat” as death!!! What is the problem here? Why are they contradicting the meaning of ‘wafat”? What stops them from translating the words of Allah in its true context? They are seeing imaginary words only to support heresy they learned during their childhood.

Here are some of the verses in the Holy Quran where Allah used the word “wafat”. The verses are 2:234, 2:240, 3:193, 4:15, 4:97, 6:61, 7:37, 7:126, 8:50, 10:46, 10:104, 12:101, 13:40, 14:28, 16:32, 16:70, 39:42, 40:67, 40:77, 47:27 etc. In each of the instances, all these scholars translated the word “wafat” as death, or a word very close to death but none of them used a word to mean take away in alive condition. Let us examine some of the verses and see how these translators derived the meaning of “wafat” in these instances.

Verse 3:193
Yusuf Ali: "...and take to Thyself our souls in the company of the righteous"
Pickthall: "...and make us die the death of the righteous."
Khalifa: "...and let us die as righteous believers"
Sarwar: "...and let us die with the righteous ones."
Shakir: "...and make us die with the righteous."
Hilali & Khan: "...and make us die in the state of righteousness."
Farooq Malik: "...And make us die with the righteous."
Ahmed Ali: "...And grant us (the glory of) death with the just."

Verse 4:15
Yusuf Ali: "...until death to claim them...."
Pickthall: "...until death take them...."
Khalifa: "...until they die...."
Sarwar: "...until they die...."
Shakir: "...until death takes them away...."
Hilali & Khan: "...until death comes to them...."
Farooq Malik: "...until they die...."
Ahmed Ali: "...until death...."

Verse 7:126
Yusuf Ali: "...and take our soul unto thee as Muslims!"
Pickthall: "...and make us die as men who have surrendered."
Khalifa: "...And let us die as submitters."
Sarwar: "...let us die Muslims (submitted to God)."
Shakir: "...and cause us to die in submission."
Hilali & Khan: "...And cause us to die as Muslims."
Farooq Malik: "...And cause us to die as Muslims."
Ahmed Ali: "...that we may die submitting (to You)."

Verse 10:46
Yusuf Ali: "...or We take thy soul..."
Pickthall: "...cause thee to die...."
Khalifa: "...or terminate your life...."
Sarwar: "...or you die...."
Shakir: "...or cause you to die...."
Hilali & Khan: "... or We cause you to die,- ...."
Farooq Malik: "...Or cause you to die...."
Ahmed Ali: "...or take you to Ourselves...."
Verse 12:101

Yusuf Ali: "...take Thou my soul (at death) as one submitting..."
Pickthall: "... Make me to die Muslim (unto Thee), ..."
Khalifa: "...Let me die as submitter,..."
Sarwar: "...cause me to die as a Muslim..."
Shakir: "...make me die as a Muslim..."
Hilali & Khan: "...cause me to die as a Muslim..."
Farooq Malik: "... make me die as a Muslim..."
Ahmed Ali: "...let me die submitting to You."

You many go ahead and verify the translations of all other verses. If you do so, you will start discovering an emerging corruption (pardon me) by all the scholars. They misguided you by not translating a word correctly. Given all these facts, may we conclude that Jesus(psb) must die first before he can be raised?

Some Muslims say that 'wafat' here means death of Jesus(psb) after his descent from the Heavens in the later years. Good thing is that these Muslims do agree that 'wafat' means death! Please note, the verse here clearly denotes his relationship with his own people and not with any other people of the later days. The people of the later days would admittedly be followers of Muhammad(peace be upon him) and not of Jesus(psb). [Also see: Did Allah Say Jesus(psb) will Come Down?]

Interpretation of the word "rafa'" – to raise/to exalt:
In the same verse 3:54 use of two words "wafat" and "rafa'" may have led you to a double jeopardy. On top of that you are under constant influence of Christian doctrine. As a result you simply believe that Jesus(psb) did not die and instead was raised alive in heaven. In doing so, you are actually believing the Christian faith and failing to see the true teaching of the Quran. Not only that, now you are making one verse of the Quran contradict another.

The meaning of the word is 'to raise', 'to exalt'. In order to validate the Christian faith, first, you refuse to see 'wafat' as death, and then interpret 'rafa' as physical ascension. When these two incorrect interpretations are combined, you find that Jesus(psb) was raised to the heaven.

Let us examine the use of the word 'rafa' in the Quran. The word 'rafa' occurred many times in the Quran conveying a meaning of spiritual honor and exaltation. Please note carefully what Allah says in the verse. He is saying that Jesus(psb) will be raised towards Him and not towards Heaven. So the question of Jesus(psb) being alive in the Heaven can not arise, because he was not raised in the Heaven. In the literal context even if we think that he was raised bodily near Allah, question comes, where is Allah? Is He ensconced somewhere in the sky, in Heaven or in a throne like a king? Didn't Allah say that He is omnipresent – in other words, He is present everywhere? Would you say that Allah is confined in a physical body towards which He raised Jesus(psb)? Please answer, how can Jesus(psb) be raised to sky or Heaven when Allah said he will be raised towards Him. And that Allah is present everywhere (2:115); Allah is nearer to man than his heart (8:24); Allah is nearer to man than his jugular vein (50:16).

If that be true, then Jesus(psb) could not have been raised physically and bodily in to the sky. If really he was needed to be raised bodily towards Allah, then he could very well stay in Jerusalem, yet be near Allah - because Allah is present everywhere and in Jerusalem too.

This drives home the true meaning of the word 'rafa' - exalt in honor and or exalt in spiritual dignity. This verse tells us that while the Jews were planning to kill him, (he will not be killed, rather) Allah will cause him to die a natural death and sanctify him against the charges of the enemies. Once again, please notice the sentence: Ya Isra, inni mutawaffika WA rafi'uka lai'aya... that is 'rafa' will take place only after the 'wafat'. 'Rafa' after death cannot mean physical ascension, but only exaltation in rank. This is more implied when the words 'i shall clear you of those who reject Faith' are present with it. This shows that while Jews plotted heinous crime against him, and brought him utter disgrace and condemned him as a cheat and planned to put him to a shameful death on the cross etc. Allah will instead save him and exalt him in honor and dignity.

Since the use of the word 'rafa' raised Jesus(psb) alive, the use of the same word in case of other prophets must do the same thing! Ask yourself, if you know of any other prophet who was raised alive in the Heaven? None? What about Prophet Idris(psb)? Regarding Idris(psb) Allah says in Surah Maryam 19:57 as: And We raised him to an elevated state. (WA rafa'naa hu...). The use of 'rafa' here should prompt you to declare that Allah raised Idris(psb) in alive condition in the Heaven or at least to a place hanging high above. If we apply the same logic, in case of Jesus(psb), use of the word 'rafa' kept him alive for 2000 years; therefore the same use of the word 'rafa' in case of Idris(psb) must keep him alive for 2000 years or so. The problem now is about these two alive people in the Heaven – Jesus(psb) and Idris(psb). The Muslims already made stories and speculations that Jesus(psb) will descend from the Heaven in the later days, but what about Idris(psb)? Has Idris(psb) come down already or when is he going to descend or is he going to stay there perpetually?

The word 'rafa' was used in different places in the Quran to mean spiritual honor and exaltation. Let us see some of the examples:

**Great Prophets like Muhammad(psb) are exalted.**
43:32 ...And We have raised some of them above others in rank. (...WA rafa' na...) 94:4 And We have exalted for you your mention (...WA rafa’ NA...)  
**Prophet Ibrahim(psb) has been exalted by Allah.**
6:84 ...We exalt in degrees whom We please (...narfu‘u darazaa...)  
**Prophet Idris(psb) has been exalted by Allah.**
19:57 And We raised him to an elevated state. (WA rafa'naa hu...)  
**Righteous servants of Allah are raised in degrees.**
6:166 ...and He raises some of you above the others in degrees...(...WA rafa‘a ba’dakum...) 7:176 And had We wished We would invariably exalted...
him; ... (rafa'naa hu...)  
56:3 It will abase it will exalt (rafi'aah...)

All good deeds are raised towards Allah.
35:10 ...all pure speech and all good deed, - He exalts it... (yarfa'uahu...)

House of pious Muslims are raised high by Allah.
24:36 in (certain) houses which Allah has permitted to be raised up... (an turfa' WA yuzkara...)

From this discussion we see that no where the use of 'rafa' meant physical ascension. However, in 3:54 verse, you would interpret physical ascension just to validate the Christian faith. Whereas, if we honestly translate the word 'wafat' as death, then 'rafa' after death cannot mean physical ascension, rather exaltation in honor. The tendency of Muslims is to destroy the teaching of the Quran only to validate the Christian dogma. Believe it or not, many Muslims approach the Quran like hypocrites – believe part of it and reject part of it. Muslims don't want to believe in the total Quran. When this is pointed out to you, your defensive answers are:

- all Muslims believe Jesus(pbuh) was raised alive, so I also believe it (I don't care what the Quran says);
- if I believe Jesus(pbuh) was not raised alive, then I become Qadiani, and I don't want to be a Qadiani;
- my forefathers believed Jesus(pbuh) was raised alive, were they wrong? I would rather follow my forefathers (instead of following the teaching of Quran).

I faced similar dilemma when I was approaching the truth. Eventually I was able to reconcile the verses of the Quran and not make one verse contradict another. I was able to come out of the influence of Christian faith in Islam and find out the true meanings. At this time I don't care what Qadianis say. My identity is Muslim, my religion is Islam and I believe what Allah and Rasul say.

My aim is not to blame you for believing in certain way. My aim is to show you that you have been kept in darkness, away from the truth. Unlike others, I am not jumping into conclusions by force, rather I am trying to show you the true picture, and leaving the decision to yourself. With this let us revisit two verses from Surah Al-I'mran, 3:53-54.

3:53 And they made plots and Allah made His plans. And Allah is the most Excellent of the plan-makers.
3:54 Behold! Allah said: 'O Isla! I shall cause you to die and I shall exalt you towards me and I shall clear you of those who reject Faith, and I am going to make those who follow you above those who reject Faith - until the day of Awakening. Then towards me is your return so that I shall decide among you as to that in which you used to differ.

In case of each prophets, Allah made plans against plots made by oppressors. This is the practice of Allah to protect His messengers at the time of aggression of enemies. Allah protected Musa, Ibrahaim, Yusuf, Lut, Muhammad (pbuh them) to name a few. In case of Jesus(pbuh) snatching him away from the enemies and lifting him alive in the Heaven can not be called a subtle and better plan of Allah when neither was it in the power of Jews nor in the power of anybody to counter it. In fact a better and subtle plan can be designed against another plan when it is contrived in a parallel manner.

Analysis of the verses 4:157-158 from Surah An-Nisa'

Verse 4:157-158 from Surah An-Nisa' are the other two verses often analyzed to prove that Jesus(pbuh) did not die. Let us examine to see if the contention is valid one or a corrupt analysis.

In the verse 4:157-158, Allah says:

4:157 And (because of) their saying: "Surely we have killed the Masih, - 'Isa, son of Mar-yam' the Rasul of Allah, and they could not murder him, nor could they kill him by crucifixion, but he was not to resemble to them. And verily those who differ regarding him are certainly in a doubt about him. They have no knowledge about it but are merely following a guess; and they could not kill him for certain;

4:158 On the contrary, Allah exalted him towards Himself. And Allah is Exalted in Power, most Wise.

...WA ma qataluha yaqin (157). Bal rafa'ahu-lilahu ilaihi .....(158)

The Jews always claimed that they killed the Masih, the son of Maryam. Allah is telling Muhammad(pbuh) that although they claimed that they killed the Masih, in reality they could not murder him nor could they kill him by crucifixion. Then again, in the very same verse, Allah is telling that they could not kill him for certain.

Two types of death are being discussed here (a) a general murder (b) killing by crucifixion. The Jews wanted to cause either of the two types of death to Jesus(pbuh). Allah assures us that they failed to cause either type of death to him. The traditional Muslim faith is that since Jesus(pbuh) was not murdered or killed by crucifixion, only possibility is that he is alive somewhere!!! Muslims totally ignore the fact that Jesus(pbuh) could have died a natural death later on! If Jesus(pbuh) died a natural death, it is still valid that the Jews could not (a) murder him or (b) kill him by crucifixion.

Crucify vs. Kill by Crucifixion:

Your strongest argument is that this verse clearly tells "... They could not murder him nor could they crucify him...". I have checked the translation of the word "swalabu" by Yusuf Ali, Pickthall, Hilali & Khan, Rodwell, Sarwar, Khalifa and Shakir. They all translated the word as "crucify" and not "kill by crucifixion." I would not say they are wrong. To understand the word 'crucify' you will have to apply your analytical mind.

The very intent of putting a person on the cross was to kill him as an evil or a wretched person. On few occasions if a person did not die on the cross, the Jews used to break his legs and hands and leave him to die. Jews would make sure that if a person was doomed for cross that person must die. Jews would not put a person on
the cross and later let him walk away. So the meaning of crucifixion has an inherent sense of causing death thereby. Webster dictionary defines the word "crucify" as "to put to death by nailing or binding the hands and feet in a cross." In case of Jesus(pbuh) if the scholars translate the word as "crucify" they are not wrong. But if we interpret the meaning that he was never ever hanged on the cross, then we are missing the entire message. If we further say that Jehova or someone else was hanged in his place, then we are really messing up everything and failing to see the true message of the Quran.

Please look carefully at the verse. The question of "killing" is the issue. In response to the claim by the Jews that they killed Jesus(pbuh), Allah's reply is that (1) he was not killed or murdered in the normal fashion (2) he was not killed by crucifixion. This negates the possibility of Jews killing Jesus(pbuh) in any manner whatsoever, supported by the very last sentence of the same verse: "they could not kill him for certain."

Invention of a story:

Although every attempt was done to prove that Jesus(pbuh) evaded death and was raised alive, because of verse 3:54, the Muslims could not prove conclusively that Jesus(pbuh) was raised alive. So they took the refuge of verses 4:157-158 to justify the belief. In order to substantiate the belief, now they invented a rambling story that has no support from the Quran. However, let us analyze the story.

According to the story, on the eve of actual crucifixion, a different person's features became exactly like Jesus(pbuh). The Jews mistook the other person (Jehovah?) as actual Jesus(pbuh) and hanged the wrong person on the cross. We don't want to go into the debate of how absurd it is for person's features to get changed. Let us give the benefit of doubt by saying that the other person's features did not change but to the Jews it appeared so. They mistook the other person to be actual Jesus(pbuh).

Regardless of whether this story is true or false, regardless of whether Jesus(pbuh) was hanged on cross or not, fact remains that he could not have been raised before his DEATH, as testified by verse 3:54. If he was raised alive, then the verses 4:157-158 and 3:54 are in contradiction. The Muslim scholars will never want you to find out that their preaching are contradictory and that they cannot conclusively reconcile these and several other verses.

Let me show you an extreme case of corruption. This translation is of verse 4:157, done by Hilali & Khan and published by the Saudi Government. They have placed Arabic text by the side of the English translation. Any naïve reader would think that the translation is representing the actual Arabic wordings. A naïve reader may further think that the combination of Hilali & Khan and Saudi Government must have produced correct teaching. On the contrary, it is incorrect and corrupt. You will be surprised to see the extent of manipulation. Let us examine:

4:157 Hilali & Khan: "And because of their saying (in boast) "We killed Messiah Isa (Jesus) son of Maryam (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of Isa (Jesus) was put over another man (and they killed that man)....

Please note carefully, Hilali & Khan translated the Arabic WA lakin subhia lahahm as "but the resemblance of Isa (Jesus) was put over another man". In the actual Arabic where are the words "of Isa" and "another man"? How dare Hilali & Khan put interpolated words inside the translation and surreptitiously suggest that these were "revealed text"? Did Allah reveal these words secretly to them, because apparently He forgot to reveal to Muhammad(pbuh) (nauzubbillah!!!!!)? Or do they mean that they know better than Allah? Please note, Yusuf Ali, Pickthall, Shakir, Rodwell, and many others did not go this extreme.

Only adamant and utterly corrupt people, including Hilali & Khan may keep arguing that the translation is OK. Do I have to dig out the others and say that "of Isa" and "another man" is not there in the actual Arabic. They say this theory is based on some Hadith or Islamic consensus or something! Well, then put those interpolated and false words inside parenthesis, will you? Put all the babble and fraudulent stories as commentary in the footnote and not as translation. Don't fool the Muslims with this notion that all the junk and fabricated words are "revealed text". Sufficient it says at this time that Hilali & Khan's this translation is corrupt, false and adulterated. This is just one example of how they are cheating Muslims, and naïve Muslims are digesting the falsehood.

If we leave aside the stories and concentrate on understanding the verse we will see a different perspective. In the verse 4:157 please notice carefully, WA lakin subhia lahahm means "He was made to resemble to them" or "it was made to resemble to them" or "a likeness of that was made for them" or "a similitude was made for them" -- not "someone was made to resemble him". In the sentences, "it" or "that" refers to the incident and not a person. So Jehovah resembling Jesus(pbuh) can not arise. It was Jesus(pbuh) who was made to "resemble" to them. Rendle to the very issue in question here: likeness or similitude of death. The issue is not Jesus(pbuh) resembling a different person or a different person resembling Jesus(pbuh). Jesus(pbuh) was set up on the cross and he was made (by Allah) to resemble to them (as if he really died) by sending him to a comatose or fainted state.

The Jews took a fainted or comatose Jesus(pbuh) as dead. "Verily those who differ regarding him are certainly in a doubt about him." The word "differ" here refers to the those people who, at that time and later on refuse the clarification given by Allah that ".... They could not murder him nor could they crucify him.......". It is also possible that they would differ with their original contention that "Surely we have killed the Mashi - 'Isa son of Maryam". Question remains, why should there be confusion if they really, positively and absolutely killed Jesus(pbuh) by crucifixion? Remains of his body should have been somewhere in Jerusalem to prove their contention. However, based on the clarification given by Allah, based on the fact that he lived till he had gray hairs (3:45, 5:40 - discussed next), based on various happenings after the incidence of crucifixion and in absence of any proof of his tomb in Jerusalem, they were in doubt.
whether these people really killed Jesus(pbuh) or not. This confusion among “those” people came up because after the incidence of crucifixion, they may have heard about Jesus(pbuh) talking, walking and mixing with his disciples (openly or secretly).

If they really killed Jehovah taking him to be Jesus(pbuh), then his mortal remains or tomb should have been somewhere in Jerusalem. This tomb should have come to be recognized as the tomb of Jesus(pbuh). In reality there is no tomb in Jerusalem that was ever identified or can be identified (correctly or otherwise) as the tomb of Jesus(pbuh).

In Summary: The confusion arises because Allah said “...they did not crucify him...” What is important to understand is the word means ‘to kill by crucifixion’. The reason Jews put a person on the cross is to kill him according to their custom. They would not put a person on the cross and leave him. So, the word “crucify” has an inherent meaning of killing by crucifixion. Killing by crucifixion was their intent, and with this intent they did put him on the cross, however, they failed to kill him.

Please read an interesting site about substitution theory: Was Jesus Substituted on the Cross?

Many Muslims say verse 4:159 indicates Jesus(pbuh) will come back. If you think so, please read an interpretation of the verse 4:159: Interpretation of Verse 4:159.

What Happened to Jesus(pbuh) After The Incidence of Crucifixion?

Evidences from the Bible and other authentic history tells us that Jesus(pbuh) was tried on the cross when he was 32 years old. For the sake of debate, if Allah did not raise him alive and if he did not die on the cross, what happened to him thereafter? Are there any evidence from the Quran? Trust me, there are evidences.

In Surah Ale Imran, Allah says:
3:45 And he will speak to the people in the cradle and then of gray-haired age and (he will be) one of the righteous
5:110 ... you speak to the people in the cradle and in old age.....
23:50 ... We sheltered them in a plateau having meadows and springs.

Various commentators of the Quran do agree about the use of words ‘gray-haired age’ and ‘old age’. However, they contend that old age refers to the time when he will descend from the sky. As we can see from this discussion, Jesus(pbuh) was not raised alive in the Heaven and he is dead. This gray hair age must have happened while he was still living during his time, some 2000 years ago. Then Allah also tells us that Jesus(pbuh) was later on sheltered in a place full of meadows and springs. Those verses supports other verses and we can further ascertain that Jesus(pbuh) survived the incidence of crucifixion and lived up to old age.

Is Jesus(pbuh) Alive?

All traditional Muslims join the Christians and declare that Jesus(pbuh) is alive in Heaven. Muslims say that Allah raised Jesus alive and placed him beside Himself. If that is true, then today, his age is nearly 2,000 years!!! How is it possible for a man to live that long? A Muslim will say, why not, if Allah wishes, He can do anything. No doubt about it, yes, Allah is the Almighty, and He has the capability to do anything. But the question is will Allah do this? Will Allah break the rule of nature? Will Allah break the same rule that He has set forth? Let us investigate this issue here:

67:3 Who has created the seven heavens in harmony. You can not see in the creation of the Rahman any inconsistency. Then turn again the gaze. Do you see any crack?
67:4 And then turn again the search once more, the eyesight will return to you defeated, while it is fatigued.

There are several other verses where Allah says there is no change in the course of Allah, that there is uniformity in the law of nature.

17:77 ... And you will not find any change in Our course.
30:30 ... there is no altering in the creation of Allah
33:62 ... and you will not find any alteration in the course of Allah.
35:43 ... But you will never find any change in the course of Allah and you will never find any shifting in the course of Allah.
48:23 the law of Allah which has been in operation from before, and you will never find any change in the course of Allah.

Which law of Allah has been in operation since before? Is it just the law of earth moving around the sun and movement of the planets and nothing more? What would you say about the law of birth, senescence and death? Don’t you agree that even birth and death are laws of Allah? That flower bloom, wind blows, day and night happen, sunrise and sunset—everything is in accordance to the law of Allah. Then Allah testifies you will never find any change in the course of Allah. Had there been a change, don’t you think Allah would have specifically told us so?

If Jesus(pbuh) is alive in the Heaven, his age today is more than 2000 years!! How can he live that long defying rules and laws set forth by Allah? Are we not making words of Allah contradict when we say in case of Jesus(pbuh) Allah changed his law and made him live that long? This brings us to the next question: can a person live that long? Let us see what Allah has to say about it.

16:70 And Allah creates you, then He causes you to die; and among you someone is caused to return to the worst of the age, resulting in his not knowing anything after knowledge. Allah is truly all Knowing, most Capable.
22:5 ... And of you is one who is caused to die, and among you is one who is turned back to the worst part of life until he does not know...
anything after having known...

36:68 And whomsoever We lengthen life, We reverse him in constitution

These verses tell us that whoever lives too long, Allah returns them as crippled and not knowing anything after knowledge. This is more like a cycle of life. Birth -> Infancy -> Childhood -> Adulthood -> Old age. At very old age, a person reverts to a state much like infancy, depending on assistance for almost every daily routine: eating, bath, walking, toilet etc. As if Allah reverts the person in constitution (36:68) and makes him another infant. Like an infant, at this time he does not remember things and has no knowledge of events around him.

In this context, if Jesus(pbuh) is allowed to live that long, by now he is so crippled and in the worst part of life that there is no use of him to come back and do anything for Islam. In fact he cannot do anything worthwhile at that age.

Thus you can see, when a Muslim denies the death of Jesus(pbuh) he is putting so many verses of the Quran to contradict each other. Most Muslims don’t realize that they are putting one verse to contradict another. When it is pointed out to them, they get so alarmed that now they try desperately to justify themselves. They successfully justify themselves, however, in the process first they invent several ridiculous stories, then they mutilate the translation to gain support for these stories and then they approach the Quran like hypocrites — believe part of it and reject part of it. They interpolate new words in translation as if these were Allah’s words and refrain from correctly translating a particular word. The Quran cannot support the stories they invent. Rather these rambling stories contradict the Quran again and again. It is sad that Muslims don’t want to believe in the total Quran.

**Proof of Death of Jesus(pbuh)**

There are several convincing proofs in the Quran regarding death of all living being and particularly all Rasuls. Most Muslim don’t like to pay attention to this for various reasons, mainly due to fear of being caught in double jeopardy regarding Jesus(pbuh) death. If one does not believe in these verses and teachings, then he is in a way rejecting part of the scripture and believing in those parts that suits him. Like a hypocrite.

Let us begin with the verse from Surah Ma’idah where Allah says as under:

5:75 The Messiah, son of Maryam, was none but a Rasul, surely the Rasuls have passed away before him. And his mother was a truthful woman and they both used to take food...

Among other things, this verse tells two things:

1. **Jesus(pbuh) was only a Rasul,**
2. **Rasuls before him have passed away.**

Based on this, we can interpret that since all Rasuls before Jesus(pbuh) passed away, he too will pass away. Both you and I agree to this, but the question is when he will pass away? I say he passed away after spending his normal life, you say that he is alive and eventually he will pass away when he will come back on the earth, revive Islam and so on. It is important to understand the meaning of the words ‘passed away’. If you think ‘passed away’ do not mean ‘death’, then there must be other prophets who are alive. You must specifically tell us which other prophet(s) before Jesus(pbuh) did not die and living at that time. Since we know that all prophets before Jesus(pbuh) are dead, the use of words ‘passed away’ clearly means death.

If the above verse is not all convincing to you, let us explore another verse from Surah Ale Imran. In the battle of Uhud, prophet Muhammad(pbuh), leading the Muslim army, fell down injured. A rumor spread that Prophet has been killed. The Muslims were in despair and broken-hearted. At that moment, in order to instill confidence and boost morale of the Muslim army, a revelation came saying:

3:143 Muhammad is no more than a Rasul, surely the Rasuls before him have already passed away. If then he dies or be killed, will you turn upon your heels?...

Among other things, this verse tells two things:

1. **Muhammad(pbuh) was only a Rasul,**
2. **Rasuls before him have passed away.**

In the verse 5:75, we know that all Rasuls before Jesus(pbuh) died, but right now based on this verse alone we are not sure about him. Then in verse 3:143, we further come to know that all Rasuls before Muhammad(pbuh) passed away. We already concluded ‘passed away’ in the verse 5:75 meant ‘death’. In this verse, the meaning of ‘passed away’ is very clearly given by Allah as (a) he dies, (b) he is killed. So by ‘passing away’ Allah meant death and killing and nothing else. Thus we can conclude that the use of the same word in verse 3:143 can not mean anything different other than death. If Jesus(pbuh) was an exception and did not pass away, Allah surely would have mentioned it. It is not a small exception by any means.

These two verses are so convincing and unambiguous that there should not be any doubt about his death! But alas! Muslim people have tremendous hesitation in accepting the words of Allah! The verse conclusively proves that Jesus(pbuh) who arrived more than 600 years earlier to Muhammad(pbuh) has definitely passed away.

Remember, if you don’t believe the teaching of the verses, you are not believing the total Quran. When the verse 3:143 was revealed, if the Muslims had any knowledge that Jesus(pbuh) was still alive, they would have raised a question.

Much later, when Prophet Muhammad(pbuh) actually died, it was hard for Muslims to accept the sad news. Thinking that it was conspiracy of the rumormongers, Hazrat Umar (r) drew his sword and declared that whoever would say that Muhammad(pbuh) was dead, he will behead him. At this critical situation, Hazrat Abu Bakar arrived, seeing the critical situation, he went into the hut of the Prophet and ascertained the truth. Then he came out and recited the same verse from Surah Ale Imran 3:143 and further declared that whoever wants to worship Muhammad, let him know that he is dead,
and whosoever wants to worship Allah, let him know that Allah is all abiding.

This incidence conclusively proves that all the companions of the Prophet and Caliphs knew that all Rasuls before Muhammad(pbuh) had died. If the companions believed that Jesus(pbuh) was still alive, then at least someone would have raised a point here.

If this is not enough, let us explore more verses. From verse 5:75 above, we already know that “the Messiah, son of Maryam was none but a Rasul...”. Let us see what Allah tells about Rasuls in general.

In Surah Al-Anbiya’ verse 21:7-8, Allah declares:

21:7 We did not send before you (O Muhammad (pbuh)) any but man to whom We sent revelations; therefore you ask the followers of the Reminder if you do not know
21:8 And We did not give them bodies not taking food and neither are they abiding

Among other things, the important findings from these verses are:
1. All Rasuls were human beings
2. Their mortal bodies sustained on food
3. They are all dead

The Quran categorically tells that all prophets were human being, they were not superhuman or god. Because they were human beings, whatever is natural to a human being has to apply to them as well. All human being eat food for sustenance, so also all Rasuls were dependent on food for sustenance of their physical bodies.

25:20 And We did not send before you any of the Rasuls, but they surely ate food and walked through the street.

Whatever applies to human being has to apply to Rasuls also. Emphasis on such mundane thing like eating food and walking on street suggest that there is nothing extraordinary in their lives. They are just like any other human being. This is true about their life and death. Once again, I must reiterate that if you don’t believe in the death of Jesus(pbuh) you are putting all these verses to contradict each other. Not only that, you are believing only part of the Quran that suits you and rejecting other part that does not fit your notions and Christian dogma.

Yet Another Proof

There is one verse in the Quran where Jesus(pbuh) summarizes his relationship with his people.

The verse is from Surah Ma’laidh 5:116-117.

5:116 And behold! Allah will say: ‘O Isa, son of Maryam was it you who said to the people (← the Christians, especially the Roman Catholic) “Take me and my mother for two deities besides Allah?” He will say: “Glory to be to You! It is not fit for me to say what is not right for me (to utter). If I had said that, You would then have known it indeed. You know what is in my mind, while I do not know what is in Your mind. Surely you are the great Knower of hidden matter

5:117 “I did not say to them anything except about what You had ordered me, namely, “serve Allah, my Rabb and your Rabb” and I was witness over them so long as I was with them, but when you caused me to die (wafat), You were Watcher over them. And You are a Witness over all things

This is another definite evidence of death of Jesus(pbuh). On the Day of Judgment Allah will question Jesus(pbuh) whether he taught his people to take him as a god.

Jesus(pbuh) will reply that he did not teach so, and he bears witness that during his lifetime his people did not take him and his mother as gods besides Allah, but he does not know what they did after his death.

We all know that Christians do regard Jesus as Son of God and Mary as a goddess. If Jesus(pbuh) is alive, this should not have happened. How to reconcile this verse? According to the verse, the Christians were supposed to take Jesus and his mother as deities only after his death (wafat)! And his death is yet to happen!!! The answer is if this has to happen, then according to the verse Jesus(pbuh) must have died. It is only after his death people accepted him and his mother as god and goddess.

The key word here is ‘wafat‘ - death. Fakamma tawaffa tani - that is, ‘but when you caused me to die.’ Those who don’t want to believe in the message, translate it saying that ‘when you took me away’ thereby suggesting that when he was raised alive. Thus when Jesus(pbuh) was not with them physically, they started accepting him and his mother as god and goddess.

This is yet another instance where the meaning of ‘wafat’ is not taken in its true context. We already discussed above that the scholars and translators of the Quran interpreted the meaning of the word ‘wafat‘ as death but in one or two instances they twist the meaning and suggest physical ascension. [See: Interpretation of the word ‘wafat‘.]

Did Allah Say Jesus(pbuh) Will Come Down?

Based on two different verses you believe Jesus(pbuh) was raised bodily in Heaven. If that is so, he has to come down one day. At least you believe he will come down one day. Please show me just one verse where Allah said He will send him back. The verse should be at least as clear and precise as the those where Allah said Jesus(pbuh) will be raised. If you find one, please e-mail me back. If you think verse 4:159 is THE verse about his Second Coming, please read the following site by the same author: Interpretation of Verse 4:159.

There is absolutely no verse in the entire Quran where directly or indirectly Allah said anything about Jesus(pbuh) coming back later days. Since Allah did not say anything about Jesus(pbuh) coming back, where and how did you come up with the story?
Paigham-E-Haqq

Your contention is that Allah specifically said Jesus(pbuh) was raised alive in the Heaven! My argument is that case Allah must specifically tell us when and where Jesus(pbuh) will come down. Allah can not just leave the matter unanswered. It is a serious matter. Allah can not leave such an important and serious matter to be answered outside of the Quran by a Hadith or Christian commentary or an Islamic Fatwa.

Brothers of Islam, please note here that in the Quran Allah has spent plenty of time and space to narrate about Jesus(pbuh), his birth, his mother Maryam, his childhood, his raising up, his death and so on. In case of few other prophets Allah has given so much details. And then do you think Allah just forgot to mention about his coming back, especially keeping him alive for more than 2000 years?

Are you Contradicting?

Briefly speaking, let us find out who is contradicting. If you say Jesus(pbuh) did not die, then you must admit the Quran is full of contradiction. Whereas Allah clearly told us there is no discrepancy between different verses:

4:82 Do they not then ponder over Quran? And had it been from anyone except Allah, they would surely have found therein a great deal of discrepancy.

86: Verily this (- the Qur-an) is a conclusive discourse, and it is not a thing of joke.

Facts from the Quran

<table>
<thead>
<tr>
<th>Text</th>
<th>Summary</th>
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</thead>
<tbody>
<tr>
<td>All Rasul before Muhammad(pbuh) passed away (5:143)</td>
<td>This is a serious contradiction</td>
</tr>
<tr>
<td>Meaning of the word 'wafat' is death in more than 20 different verses in the Quran</td>
<td>Use of the word 'wafat' in 5:34 and 5:117 are serious exceptions and contradictory.</td>
</tr>
<tr>
<td>Christians would regard Jesus(pbuh) and his mother as God ONLY after his death 'wafat' (5:116)</td>
<td>The verse is contradictory since the Christians have been considering Jesus(pbuh) and his mother as god for a long time.</td>
</tr>
<tr>
<td>Laws of Allah has been in operation from before (48:23)</td>
<td>He has defied the law and put the verse in contradiction</td>
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<tr>
<td>You will not find any alteration in the course of Allah (33:62)</td>
<td>This is a serious alteration in the course of Allah. A man is alive for over 2000 years. The verse is contradictory.</td>
</tr>
<tr>
<td>Several verses say there is no inconsistency in the law of nature and law of Allah (67:3-4; 17:77; 30:30; 33:62; 35:43; 48:23)</td>
<td>All these verses are in serious contradiction - for no man can live that long!!</td>
</tr>
<tr>
<td>Allah will first cause Jesus(pbuh) death and then raise him (3:54)</td>
<td>How did he get raised before his death? This is a serious contradiction.</td>
</tr>
<tr>
<td>Whosoever Allah grants long life - He revets them to worst age and the person forgets all the knowledge (16:70)</td>
<td>By now Jesus(pbuh) has no knowledge of anything at all. How can he come back and do any good for Islam?</td>
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<tr>
<td>All Rasus before Muhammad(pbuh) are no more abiding - or alive (21:8)</td>
<td>This verse is in serious contradiction.</td>
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<td>Mortal bodies of all Rasus sustained on food (21:8)</td>
<td>Somebody must tell who is providing food for Jesus(pbuh)</td>
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<td>Whosoever Allah grants long life, He revets them in constitution (36:68)</td>
<td>Jesus(pbuh) must have been reverted in constitution - he is fragile, crippled dependent on others like an infant.</td>
</tr>
<tr>
<td>There is no inconsistency in the creation of Allah. The more we search for inconsistency, the more the eye will come back fatigued, but we won't find any inconsistency (87:3-4)</td>
<td>This itself is the biggest inconsistency in the creation of Allah. A man is living for 2000 years!! The eyes are not fatigued yet, but we seem to have found utter incoherence in Allah's words!!</td>
</tr>
</tbody>
</table>

It is up to you to summarily reject the arguments because it appears like a Qadiani or Ahmadiya debate. Once again I am reminding you, you don’t have to become a Qadiani or Ahmadiya to believe in the total Quran. In order to reject the Qadianis or Ahmadiyas, you are trying to burn your own house. For one brief moment, can you leave the Qadianis alone and think over the whole message. How come the way you understand the Quran cannot justify two verses, how come they way you understand the Quran is full of contradiction, how come the Quran is full of so many mismatch?

Once again, I will request you, go back to the content of the table above, and first justify each of the verse.

The Great Dilemma

I know in spite of all the discussion, it is extremely difficult for you to come out and accept the truth. Deep inside something is prohibiting you from accepting the logical discussion. Many of you will say all these are wrong interpretation. Your mind will prompt you to say these are falsification of the teaching of the Quran. Please read again and tell me which part is false, where did I misguide you, where is the forgery. There is no forgery.

That is why I requested you to have a hard copy of the page handy so that you can go back again and again to check each analysis. There are other sites mentioned at the bottom of the screen, please read those topics too.

Please think about it: If you do not believe that Jesus(pbuh) is dead, then you must come up with concrete evidences from the Quran and only from the Quran. You must conclusively reconcile all the verses that I mentioned in my discussion. Please don’t say such and such scholar told that he is alive!!! Please don’t say such and such book clearly tells that he is alive!!! Please don’t say such and such Fatawa testifies that Jesus(pbuh) is alive!!! To validate the words of these scholars, are you going to shatter the words of Allah? Please don’t give greater value to a man-made book over that of divine scripture.

Please have courage to accept the truth. It has nothing to do with Qadianism. You are not converting in to Qadiani faith. This is not a Qadiani propaganda.

Last of all, what about the prophecy that Jesus(pbuh) will come back to the earth in the later days and revive Islam? After the above discussion, we can conclude that a dead person can not come back no matter what. This is against the principle of Islam. The Original Jesus(pbuh) - the prophet can not and will not come back in the later days. Period. However, in fulfillment of various prophecies, it is possible for another person to come Jesus’s spirit and do something for Islam. This is outside the scope of current debate.

Conflicting Hadith:

Many readers responded back with several Hadith narrating Jesus(pbuh) will come back and do something. The readers are unable to discard those Hadith or justify their validity.

If we take the literal meaning then these Hadith fails
to satisfy the common sense. However, most of these Hadith may be interpreted in allegorical sense and not in their literal sense.

A few absurdities are: Jesus will fight with a sword (in 21st century or later! Come on, give me a break.); Jesus will land on the Minaret (why not on the ground); Jesus will kill a swine and break a cross (what purpose will it serve, or does it mean one swine and one cross is standing in the way of Islam? Or will he kill all the swine in the world and break all the crosses, a formidable job indeed?); Jesus will end the jiyja (where is jiyja practiced today, is it in Syria? Then why not stop it before his advent, so that his mission will be easier. Does it mean he will confine his mission only to Syria? What about the fiscal policies of the rest of the countries, will he interfere with them?).

The Dajjal is viewed by many as an individual. Jesus is supposed to kill the Dajjal. The attributes of Dajjal—the individual fail to satisfy any reasoning. Quran is not very clear about Dajjal (Gog and Magog). Dajjal will be faster than cloud, he will command barren land to grow vegetables, on his command milk animals will produce abundant milk, he will occupy most peoples house, he will command the sky and rain would fall, his followers will live in abundance etc. statements are probably NOT referring to an individual, rather a government, a superpower or may be a system. It could very well be America. Please recollect all the attributes of Dajjal and see if you can find likeness with what is happening in America and what the government practices there. Many scholars indicated similar notion. They think Dajjal would not be a singular individual, rather a superpower government or country. I leave this debate up to you.

RELIGION

(Text of Friday sermon delivered by Nasir Ahmad at the Lahore Ahmadiyya Centre, Wembley, London on 29th May, 2009.)

"Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve." (2:62).

"But those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.

So We made the earth to swallow him up and his abode. He had no host to help him against Allah, nor was he of those who can defend themselves.

And those who had yearned for his place the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would have abased us. Ah! (know) that the ungrateful are never successful." (28:80-82).

The verse from Chapter Al-Baqarah strikes at the root of the idea of a favoured nation whose members alone may be entitled to salvation. The subject is introduced here to show that even the Jews, notwithstanding their transgressions which had made them deserving Divine wrath, were entitled to a goodly reward if they believed and did good deeds.

This universal criterion of earning Allah's pleasure and creating peace and amity among the fellow beings is and has been the message and objective of all the religions. Islam has perfected the message in all its details, and the Qur'an in this regard says: "This day have those who disbelieve depauperate of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion" (5:3).

The word "perfected" in this verse was, according to authentic traditions, the last revelation received on the eve of the triumphant entry of the Holy Prophet and his ten thousand companions into Makkah from where about ten years before they were forced to leave because of extreme persecution and denial of practice of their religious rites and obligations. It clearly brings to light the fact that the true Message of God started with the advent of the first Prophet, Adam, and was brought to perfection with the advent of the last Prophet, the Holy Prophet Muhammad, peace and blessings of Allah be on Him. The belief in one God and service to fellow human beings through good deeds and nobility has been the universal message of God to His messengers to reform and create love and amity among human beings on earth. Of all the books of the Old Testament, the Psalms of David is full of praise for the Lord Who is the Creator of this universe and Who exhorts human beings to be righteous and to serve their fellow human beings, and that is the way which leads to Truth and to one earning continued blessings and reward in the life hereafter. Let me quote some of the verses from Psalm No. 5:

1. Give ear to my words, O Lord, consider my meditations.
2. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.
3. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.
4. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.
5. The foolish shall not stand in thy sight: thou hastest all workers of iniquity.
6. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.
7. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.
8. Lead me, O Lord, in Thy righteousness because of mine enemies; make thy way straight before my face.
9. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

10. Destroy Thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against Thee.

11. But let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee.

12. For Thou, Lord, wilt bless the righteous; with favour wilt Thou compass him as with a shield.

I am currently reading a very interesting book about Baba Nanak, the founder of Sikhism. It is written by a senior Advocate of the Supreme Court of Pakistan, Mr. Syed Afzal Haider. Baba Nanak Ji undertook four long journeys, extending over a period of twenty-four years, to visit various holy places of different religions such as Hinduism, Jainism, Buddhism and Islam. His fourth journey was towards the Muslim sacred places, including Makkah and Madina. The author has written that before Baba Nanak started this fourth journey he dressed like a Muslim saint with a staff in his hand and a book under his arm. These were his constant companions. The book under his arm is now proved to be a copy of the Holy Qur’an. It is related about him that he always carried this book with him, which Sikh historians named Pothi Sahib. Pothi means a book. The Sikhs believe that this book is written in a heavenly language which nobody can read it and was given to Guru Ji by God.

A book written by the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, viz. Sat Bachan (The True Discourse), contains not only Baba Nanak’s teachings from his various discourses and compilations, but also mentions details of on-the-spot research of the Founder and his companions about the Pothi Sahib and the Chola Sahib – both regarded as sacred by Sikhs. Sikhs also believe the Chola Sahib to be the sacred will of Baba Guru Nanak. The details of Hazrat Mirza Ghulam Ahmad’s research show that the Pothi Sahib is nothing but an old copy of the Holy Qur’an and that the Chola or Holy Cloak is embroidered with verses of the Qur’an and the Holy Kalimah, La ilaha illallah Muhammadur Rasolullah (There is no god but Allah and Muhammad is His Messenger).

One of Baba Nanak’s devoted followers, Bhai Gurudas, in his compilation, Pehli Var, Pori No. 33, has narrated that when Baba Ji reached Makkah, the pilgrims and the learned rightly guessed that Baba Nanak was a born Hindu. Therefore, the main question they asked him was: Which of the two religions, Hinduism and Islam, is the better religion? Guru Ji replied to their question in the form of a couplet in the Punjabi language:

Baba aakhey haa-ji-yaa shubh ‘am-lassen baa-jhon do-no-ee ro-ee
Hindoo wa Musalmaan do-weyn dargh-ha under layn nah dho-ee

It means:

O Pilgrims! Without good deeds both would weep.
It is only good deeds of either of them which are acceptable in the sight of the Great Master.

The Founder of the Ahmadiyya Movement has devoted a whole chapter in Sat Bachan (pages 183 to 218), where he mentions that Baba Nanak undertook forty days of secluded religious meditation, called Chilla, while in Makkah, then Baghdad and on his return to India at several places such as Ajmer and various shrines in Multan. One peculiar aspect of his religious meditation was that he always engaged in such meditations facing the Ka’bah.

In one of Guru Ji’s poems in triplet, which is recorded in a book entitled Saakhi Bhaa-i waiali waddi (pp. 220 and 222), there is a Punjabi verse, Ker-nee ka’bah sach kalm sa karam nawaaj, which means that noble deeds are in the commandments of the Ka’bah towards which we should all face, and to tell the truth is the advice of my Spiritual Master which guides us to the right path, and the Holy Kalimah is a recitation which brings good luck and makes our deeds noble.

The Founder of the Ahmadiyya Movement had so much respect for Baba Guru Nanak that he even replied to criticisms by Pundit Dayanand of Baba Guru Nanak’s concept of One God and other beliefs which were apparently against Hindu beliefs. Pundit Dayanand, a zealous Hindu Reformer and an extreme opponent of Islam, who, in his well-known book Satyarth Parkash not only divulged his filthy remarks about Islam and its Holy Founder, but also criticised Baba Nanak’s teachings. It is an undeniable fact that the Holy Founder of the Ahmadiyya Movement was the only person among the Muslims who, in all possible ways, tried to prove that all religions and their founders preached the true message of God to guide mankind to do good deeds and entertain love for their fellow human beings. Thus in this book he cleared the Founder of the Sikh religion of the baseless charges of the Hindu reformist levelled against him which, in fact, Baba Nanak had made to criticise the wrong beliefs of the Hindu religion.

The Holy Qur’an in one of its short chapters has referred to the limited life of man on this earth and has exhorted him to spend the time at his disposal by doing good deeds and exhorting the same to others by setting a good example. This is the task assigned by Allah to His messengers which they passed on to their followers - to make life worthwhile and to earn the pleasure of their Creator.

In the sacred book Granth Sahib, Baba Nanak says: “God is the Truth. He is the Dominant Manifestation. There is no limit to His Mercy. One should be seeking His blessings and thus He makes His servants free from all worries... All virtues and goodness belongs to Him.
Not a single good action is mine except how much sincerity it contains. What can be the basis of a sincere act? Goodness is granted to him alone who sincerely makes an effort for it!"

The name of the chapter is Al-'Asr, meaning The Time. Its English translation runs as follows:

"By the Time! Surely Man is in loss, except those who believe and do good, and believe and do good, and exhort one another to Truth, and exhort one another to patience" (102:1-3).

The Companions of the Holy Prophet (pbuh) were so fond of this chapter that whenever two Companions met they never separated without reciting it and reminding each other of it. The reason for this is that this chapter encapsulates the real object of man's life in just a few words, so much so that Imam Shafi'i, one of the four leading Jurists of Islam, opines that if only this chapter of the Qur'an was revealed, it would have been sufficient for mankind.

In this chapter, we are told that abundance of wealth, which makes us heedless of the consequences of our actions, is indeed a loss from which we should try to save ourselves, and we should never make it the purpose of our life. Instead, the goals of our existence should be faith, good actions and the exhortation to truth and to patience, for these constitute true honour and wealth, which will prove for us a lasting profit.

Al 'Asr means an era, time or the passing of time. Look how subtly the evidence of time has been put forward. The Holy Qur'an states that time is such a passing phenomenon that even a fleeting moment results in a reduction of man's lifespan. That is because man has been granted a limited period of time on this earth, and he should try to earn whatever he can, either by doing good deeds so as to reap the fruits of Paradise, or even by doing evil deeds or wasting his time in negligence, thus ruining this Divine gift of time and causing destruction to his future life. In fact, time is the most precious of all commodities. Each moment of it constitutes the foundation of our future happiness and peace, and its nature is such that it has to pass on. A passing moment can never be recalled. If we spend our time in a beneficial occupation, it becomes a treasure for us, and if we do not derive benefit from it, it goes to waste and results in manifest loss.

Look at the affairs of the world and you will observe that whoever does not value time inevitably suffers loss. The happiness and peace of man's future life, and his difficulties, too, depend on whether he employs his time in useful work or not.

When preparing for an examination, there is a date set for it. The student who works hard in this specified time and does not waste it comes out successful, but the one who dawdles and wastes his time remains in futility and loss.

Today Europe has recognised how precious time is and values it so that it derives benefit from it. As a result, as regards worldly pursuits, they are a very successful people. Therefore, the secret of success and of avoiding loss is to engage oneself in profitable occupations and not squander time. Allah, Most High, has set a limit to man's existence on earth, so whoever even for a moment does not spend his time on something useful, ends up a loser. The person who, while celebrating his birthday every year thinks that he has added another year to his life forgets the fact that in fact his life has been reduced by a year.

A poet has beautifully explained the fleeting nature of time in an Urdu couplet: "O heedless one, the clock proclaims this announcement that every moment that the Creator has reduced your life by another tick."

Thus, whoever spends his time in useful work is successful, and whoever wastes it, ends up in loss. Thus, since man's present life is a preparation for a future existence, then if he does not spend every moment of this life in trying to make the next life higher and better, he will definitely suffer loss.

Therefore, the Holy Qur'an says that time is passing on and as it goes on and leaves man in loss, except of course those who have deep faith and do good deeds and exhort others to truth and to patience and steadfastness. This does not mean that one should renounce the world, for in that case there will be no good deeds. Remaining in the world, making strenuous effort, working for wealth, and fulfilling one's obligations to others are all evidence of work, whether good or bad. So if he were to leave the world or take to monkery, then man will be deprived of all those endeavours which contribute to the perfection of his attributes.

So here it is not a matter of renouncing the world, but instead, religion is meant, or in other words, faith and the doing of good deeds refer to belief in those principles, acting upon them by means of which we can fulfil our obligations according to the pleasure of Allah to the world. That is, we can observe our duties to Allah and perform our obligations to our fellow human beings. And these are indeed what Allah, Most High, has taught us through His prophets, especially Prophet Muhammad (pbuh).

Faith is inextricably bound up with good deeds. Mere profession of belief in a particular truth cannot bring us any benefit, unless we act in accordance with it. For example, it is a truism that water quenches thirst, and that food satisfies hunger is also true. But, unless we actually drink water, the belief that water will do away with our thirst will be of no use to us. Similarly, unless we eat food, our hunger will not leave us. Mere belief in their properties will bring no comfort to us.

Accordingly, the purpose of belief in Allah, angels, books, messengers and the day of Resurrection cannot be at-
tained by mere lip profession. To derive full benefit from them, we must pattern our actions strictly in accordance with the principles in which we believe.

So, although principles of faith are given to man by Allah for his guidance, and are such that are considered essential for the enhancement of his future life, and solely through His free Mercy (Rahmaniyyat) He has taught them to man through the agency of His prophets, nevertheless, if these principles are as important as beliefs, they are equally important as an impetus to action.

Thus it is a fact that through faith and good actions a man can cultivate and perfect himself. But Allah has firmly stated here that the purpose of man’s life is not limited to his own self – that is, that he should only look after the reformation of himself alone, but he also has a social obligation to fulfill. In other words, he must also concern himself with the reformation of others, too, otherwise he will still suffer some loss.

That obligation is to exhort others to truth and to patience and perseverance. The meaning of wasiyyat (exhortation) is giving advice on which great emphasis is placed. Therefore, whatever advice or guidance a dying person gives is also a wasiyyat (will). Hence, it is incumbent on a Muslim who believes in the principles of truth and sincerity, and acts according to them, to impart them to those who are related to him, and also to encourage them to develop patience.

By sabr (patience) is meant sticking steadfastly to the legal commands of Allah and also accepting His decrees, that is, steadfastness in obeying whatever we are told to do in the Shi’ah (Law) and avoiding everything that we are commanded to shun, and accepting whatever Allah has decreed for us, whether happiness or sadness. Whatever fate may befall us, we should remain firm in obedience to the Law, and accept cheerfully what Allah has ordained for us. Thus, just as it is the duty of a believer to impart the principle of truth to others, so it is for him to encourage them to develop patience, that is, to advise them that in accepting the truth, they should endure all difficulties and opposition with patience and never swerve even an inch from the path of truth. Furthermore, whatever truths they accept, they should keep on acting upon them, and they should display such determination that in difficulty or in tranquillity, in happiness or sadness, in short, whatever the condition in which they find themselves, they should never deviate from the path of obedience to Allah, Most High.

We all know that elsewhere in the Holy Qur’an Allah, Most High, says: “Lima taquluna maa la t’aflum” (Why do you say that which you do not? – 61:2). So, whatever a believer enjoins on another person he must first do himself. Here we must keep in mind that the command to exhort one another to truth corresponds with the command amanu (those who believe). Similarly, to exhort one another to patience refers to ‘amilius-salhati (those who do good deeds). In the first instance, if a believer encourages another person to accept the truth, then how can he accept or do anything that is contrary to truth? Thus, amanu means those who accept the truth. There-
come the source of producing higher and perfect results. In other words, good deeds and constancy are inseparable. That is why a believer exhorts another person to both good deeds and patience.

To conclude, in this chapter, a believer is given two responsibilities by performing which he can save himself from loss and make himself a worthy inheritor of true honour and genuine riches. They are:

- Personal or self reformation
- Social or the reformation of others

Unless the believer acquaints himself of these two tasks, he cannot consider himself free from responsibility.

Further, for each task, there are two compulsory stipulations. Firstly, as regards his personal development, he must display great tenacity in living according to these principles.

Secondly, there are two important matters pertaining to his duty of reforming others: he must encourage others to have faith and also advise them to display steadfastness in living according to their professed principles of truth. In other words, the believer must inculcate in himself the truth and must establish it through his actions. It is only when he has persuaded others to accept faith and to establish it by means of their conduct that he can be said to have fulfilled his obligations. Then will he have attained the purpose of his existence, thereby saving himself from loss and becoming the recipient of blessings and benefits. It is incumbent, therefore, on each believer to seek strenuously this honour and wealth in which there is lasting benefit and an absence of loss.

In the words Al’Asr there is a reference to the time of our Holy Prophet Muhammad (pbuh), for that was a special age—a compendium of all ages in an abbreviated form and universal example and model. Look at the example of those who valued time and benefited from it, that is, the Companions (ra) of the Holy Prophet (pbuh), and see how they attained the goal of their lives and saved themselves from loss. Conversely, consider those who spurned the value of time and wasted it, and see how they made themselves the recipients of loss in this life and the next.

Look again at that glorious age of the people who accepted the truth that the Holy Prophet (pbuh) brought to the world and patterned and established their lives on it, and see how neither calamity nor persecution could shake them. But more than that, they considered it their sacred duty to encourage others to faith in Allah, and to convince them to act according to it to such an extent that they were willing to undergo all kinds of sacrifice. Let us ask ourselves this question: In the history of the world, is there any other nation that achieved the goal of their lives, and made themselves the inheritors of the blessings of this world and the next as these people did?

On the other hand, in opposition to them, there was another group who rejected the truth and abused time. In fact, they actively stood in the way of the preaching and propagation of this truth. See, too, how as losers in this life and the Hereafter there is no parallel to them in history.

But should we only confine ourselves to that age? Even today there are Muslims who claim to have true faith, but they neither act according to their professed belief nor do they encourage others to have faith. So, if they suffer humiliation after humiliation in this life, is it not just what the Holy Qur’an warned us about? And is this not a just punishment for those who are merely nominal Muslims, and who squander their lives in frivolities? Or for those who believe and act righteously themselves, but neglect their duty to invite others to the faith? Can they be saved from the degrading loss that this chapter warns us about?

So exhortation of doing good deeds has been the universal message of all the prophets and holy personages. The Holy Qur’an being the Guardian and Preserver of all the truths contained in the previous scriptures has rightly emphasised this message in different ways so that man in his limited life can derive maximum benefit out of the Divine gift of Allah.

May Allah guide us and grant us strength, conviction and zeal to ennoble this worldly life by good deeds and serving our fellow human beings according to the wishes of the Divine Creator.

May Allah grant us conviction and strength of faith to follow His commandments and the precepts of the Holy Prophet, may peace and blessings of Allah be on him, to do good deeds with constancy, and to set noble examples for others.

Sources:
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A CONCLUSIVE PROOF OF THE TRUTH OF THE PROMISED MESSIAH

1. Introduction
At this very instant, billions of people belonging to the religions of Islam and Christianity shall have their eyes studded at the sky, anxiously and eagerly awaiting Jesus to descend from the heavens, but little do they know that they are doing so in vain.
The Tradition (Hadith) of the Holy Prophet Muhammad, may peace and the blessings of Allah be on him, had prophesied the Advent of the Promised Messiah in the 14th century (A.H.), but, now that the 15th century (A.H.) has commenced, the masses still refuse to accept Hazrat Mirza Ghulam Ahmad Sahib of Qadian as the Promised Messiah and Mahdi, who, according to the prophetic words of the Holy Prophet, laid down the claim to be so.

2. Aim Of This Article:
In this article, I shall throw light upon certain Traditions and in the light of which a dream of a Pir Sahib (i.e., a religious leader) shall be narrated to eliminate any doubts and suspicions from the minds of the people regarding the status of Hazrat Mirza Ghulam Ahmad Sahib of Qadian, as the Promised Messiah and Mahdi.

3. The Holy Prophet’s Authority:
In the Sahih Bukhari (i.e., the most authentic book on tradition), the following sayings of the Holy Prophet appear in the ‘Book of Interpretation of Dreams’ (Book 92):

a. Chapter 3: ‘Good Dreams are from Allah’:
i) Abu Sa’id al-Khudri narrated that the Holy Prophet, may peace and blessings of Allah be on him, said: “If any amongst you sees a dream that he likes, then it is from Allah and he should thank Allah for it and should narrate it to others; but if he envisions something other than this (i.e., a dream that he dislikes), then it is from Satan, and he should not mention it to anyone, for it will not cause him any harm”.

b. Chapter 10: ‘Whoever envisions the Holy Prophet, in a Dream’:
i) Abu Sa’id al-Khudri reported on the authority of the Holy Prophet, may peace and blessings of Allah be on him:

“Whoever envisions me (in a dream), then surely he has seen the truth, as Satan cannot appear in my form”.

ii) Abu Hurairah reported, I heard the Messenger of Allah, may peace and the blessings of Allah be on him, saying: “Whoever sees me in a dream shall see me in his state of wakefulness and Satan cannot bear resemblance to me in form”.

iii) It is narrated by Abu Qataadah that the Holy Prophet, may peace and the blessings of Allah be on him, said: “Whoever saw me (in a dream), surely saw the truth”.

Thus, the above traditions clearly express that whenever a person envisions the Holy Prophet in a dream he should believe in his words, as that dream is a favour bestowed upon him by his creator, Allah.

4. A Saint’s Dream:
Now bearing the above cited narrations in mind, I shall translate a dream of a Saint, who had a following of over a hundred thousand disciples, Sayed Rashid-ud-Dean Sahib (Pir Sahib-ul-Ilm of the Sindh Province in Pakistan). He being Scholar of the Arabic language wrote a letter to Hazrat Mirza Ghulam Ahmad Sahib of Qadian in Arabic narrating this dream, which appears in latter’s book entitled Zamima Anjam Atham, p.60: “I saw the Holy Prophet, may peace and the blessings of Allah be on him, in the state of a Divine inspiration (Kashaf). Thus I humbly Queried: ‘O! Prophet of Allah! This person who claims to be the Promised Messiah, is he a liar or a slanderer or is he truthful?’

“The Holy Prophet replied: ‘He is truthful and is sent by Allah!’

“And I realised that you were on the path of truth. Henceforward I shall not suspect your affairs (actions) and I shall not doubt your grandeur. I shall obey
whatever you command. So if you order me to go to America I shall do so. I devoted my being to you and you shall find me faithful Insha-Allah.”

How obedient this servant of Allah proved to be, that he instantaneously accepted the truth Allah had dawned upon him.

5. Conclusion:

Now, to sum up this article, anyone respecting the highly esteemed words of the Holy Prophet, may peace and the blessings of Allah be on him, would have to believe in the saint’s dream cited above. And, whoever does so, shall realise that the Holy Prophet over 1400 years ago had informed us that Allah would guide us aright, by bestowing upon the pious such truth-revealing dreams. After such decisive words spoken by the Holy Prophet himself, who with a clear mind and pure regard for the messenger of Allah would dare disregard, disbelieve, shun and disobey the command of Allah and his beloved prophet?

I leave this pondering question to your minds and the humble effort put into writing this article, so as to help you stand up and boldly accept what is the Divine truth!

REVIVAL OF ISLAM
By Hazrat Mirza Ghulam Ahmad Sahib of Qadian

Translation from Fath-i-Islam

Every Unrighteous worshipper of the world, the one-eyed daijal having no eye for the spiritual values, will be cut and slain with the sharp edge of arguments, and Islam will obtain victory and triumph, and the same day of grandeur and glory will dawn again for Islam as it had been in the days of yore, and the sun of Islam will rise in full splendour and magnificence as it had risen before.

But it is not so at the present. And it is necessary that the heaven should keep it from rising until our hearts break down and melt with excessive labour and devotedness, and we sacrifice all our comfort and ease for the sake of its reappearance, and suffer all manner of dishonour and disgrace for the honour and exaltation of Islam.

The revival and reinvigoration of Islam demand of us a sacrifice that we should lay down our life and die for its sake. Upon this death of ours depends the life of Islam and Muslims, as well as the manifestation of the Supreme Living God; and this is the very same thing which, in other words, has been given the name Islam; and it is the revival and regeneration of this Islam which the Most High demands of you.

I have a lighted lamp in my hand; one who draws night to me, will have a share of this light; and he who runs away from me, stricken with suspicion and surmise, shall be cast into darkness and gloom. I am the impregnable fort of this age. He who gets into me will save his life from thieves and robbers and ferocious beasts; but the man who wants to live beyond my ramparts will be confronted with death on every side, and even his dead body will not be safe from harm and hack. And who gets into me? The same one who shuns evil and adopts good; who keeps clear of crookedness and walks in the way of truth and righteousness; who sets himself free from the devil’s bondage and becomes an obedient slave of the Most High God. Every one who acts in this wise is within me and I am within him.
**Lahore Section ..........................**

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin, the interpretation of which is that he is the greatest and last of all the prophets.

2. The Holy Quran is the final Shariah (code) for the world.

3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmad of Qadian was not a prophet, but a Mujaddid (Reformer) and Promised Messiah and Mahdi in Islam.

5. Mirza Ghulam Ahmad never changed claim, views or definition of prophet hood in in 1901 with the Publication of Ek Ghalati ka Izala.

6. Belief in the advent of Mirza Sahib as a Mujaddid is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam.

7. Any one who profess faith in the Kalima-Lailaha illa Ilahu Muhammad ur Rasul Allah (there is only one God and Muhammad is His Apostle) - is a Muslim and not a Kafir.

8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims.

9. Marriage relations with non-Ahmadies are permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased, only Wahi-e-Walayat (Saintly revelation) is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Walayat and not Wahi-e-Nabuwat.

11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A.L.L.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.

12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

**Qadian Section ..........................**

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin, the interpretation of which is that he is the greatest though not last of all the prophets.

2. The same.

3. Prophets may come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmd was a prophet as well as Promised Messiah and Mahdi in Islam.

5. The first written evidence of the change of the belief with regard to prophet hood was the poster EK GHALTI KA IZALA.

6. Belief in the mission of Mirza Sahib as a prophet is essential for becoming Muslim.

7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a kafir.

8. It is not permitted to say prayers behind any Imam who does not recognize Mirza Ghulam Ahmad's claim.

9. Marriage relations with non-Ahmadies are not permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Nabuwat.

11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a youngman in his teens at the time of his noble father's death.

12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.
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