

In the name of Allah, the Beneficent, the Merciful

- *O ye who believe, enter into complete peace and follow not the footsteps of the devil. H. Qur'an: 2:297*
- *Call to the path of the Lord with goodly exhortation, and argue with the people in the best possible manner. (H. Qur'an: 16:125)*
- *And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful. (H. Qur'an: 3: 103)*

# THE ISLAMIC SUNRISE

Exponent of the 'non-secular' Islam postulated by the Lahore Ahmadiyya Muslim Movement for the benefit of Muslims and non-Muslims alike.

**An Official Organ of the Ahmadiyya Anjuman Isha'at Islam Lahore [AAIIL]**

**Florida's First Islamic Newsletter dedicated completely to:**

- [a] *the proliferation of the original and pristine doctrines of Islam;*
- [b] *dispelling the false, anti-Islamic propaganda advocated by the 'Ulema; and*
- [c] *propagating the doctrines of an Islamic organization that is rational, peaceful, tolerant, inspiring, non-sectarian, authentic, universal.*

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## **A LETTER TO THE KING OF ARABIA** **Regarding the Religious Persecution of Ahmadi** **MUSLIMS In ARABIA, p. 4.**

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**Always Striving Promote A True, Original, Peaceful, Pristine and Tolerant Islam**

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**The Ahmadiyya Anjuman Isha'at Islam Lahore [AAIL]** stands for the Ahmadiyya community for the propagation of Islam --- the propagation of Islam as demonstrated by the Holy Prophet [p.b.u.h.]. It was given the name **AHMADI-yya** because of one of the Holy Prophet's names "**AHMAD**" in the Holy Qu'ran – 61:7.

The main object of the **Ahmadiyya Anjuman Isha'at Islam Lahore [AAIL]** is to present the true, original message of Islam to the whole world --- Islam as it is found in the Holy Qur'an and the life of the Holy Prophet Muhammad [p.b.u.h.] - -- obscured today by grave misconceptions and wrong popular notions, like the *Isra* and *Mir'aj* of the Holy Prophet [p.b.u.h.] being a corporeal experience, or, *Jesus* still being physically alive.

We postulate that Islam seeks to attract the hearts and minds of people towards the truth by means of reasoning, good moral example, and the natural beauty of its principles. It neither aspires to gain political power, nor allows the use of force in support of its faith.

We also postulate that **Hazrat Mirza Ghulam Ahmad** (1835-1908) --- the *Mujaddid* of the fourteen century (in light of the Prophet's prophecy in *Abu Dawud*, Volume 3, page 1194 "**Allah will raise for this community at the end of every hundred years the one who will renovate religion for it.**" --- arose to remind the world that Islam inculcates, among other precepts, the following:

**1) Non-sectarianism:** Every individual who sincerely professes his or her acceptance of Islam by accepting the words: "**La ilaha ill ilaha, Muhammad-ur rasul-ul Allah**" --- is a Muslim. No one, nor any body of Muslim, has the right to make personal inquisitions into anyone's beliefs and dispense with him out of the religion of Islam -- A Muslim cannot be expelled from Islam.

**2.) Rationalism:** In all matters of religion, it urges use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

**3.) Universality:** It recognises prophets being raised among all nations and requires Muslims to believe in them. Truth and goodness can be found in all religions. God treats all human beings equally justly --- irrespective of race, nationality or religion.

**4.) Peacefulness:** It allows the use of force only in unavoidable self-defence. The concept of *Jihad* has been erroneously misrepresented by the 'Ulema. It teaches Muslims to live peacefully under any rule which accords them freedom of religion.

**5.) Tolerance:** It gives full freedom to everyone to hold and practise any creed or religion. It also requires us to tolerate (but not compromise with) the differences of beliefs and opinions. It also underscores the Qur'anic injunction that "**THERE IS NO CUMPULSION IN RELIGION.**" From its very inception Ahmadi Muslims have been propagating a Liberal and Tolerant Islam.

**6.) Finality of Prophethood:** Hazrat Mirza Ghulam Ahmad firmly believed and FORTHRIGHTLY advocated that the Holy Prophet Muhammad [p.b.u.h] is the **Absolute, Last prophet**, and that no new nor old prophet will come after him [p.b.u.h.]. {The Ulema has been grossly misrepresenting the truth of the Ahmadiyya Movement.}

**CIRCULATION:**

Canada, United States, Guyana, Trinidad, Surinam, Fiji, Holland, Thailand, Australia, India, Bangkok, Indonesia, England, Germany, South Africa, Bangladesh.

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**Hazrat Aishah, Allah be pleased with her, relates from the Holy Prophet Muhammad: "Jesus, son of Mary, lived to the age of 120 years." (Hujjaj al-Kirāmah, p. 428)**

## THE ISLAMIC SUNRISE shall:

- ✓ Continue to propagate emphatically and uncompromisingly that **"THERE IS NO COMPULSION IN RELIGION"**. Anyone is free to leave or embrace Islam as he or she wishes.
- ✓ Present an unbiased attempt to eradicate the false doctrines that have crept into Islam over the past centuries.

### MORE SPECIFICALLY, it shall:

- ✓ Attempt to eradicate the misconceptions regarding JIHAD – that, particularly, it does NOT mean "HOLY WAR". The AHMIDIYYA ANJUMAN has been propagating for over a hundred years now that "the ink of the scholar is greater than the blood of the martyr."
- ✓ Continue to express total dissatisfaction with the "Ulema, and others such as the Quadianies condemning MUSLIMS as "Kafirs", "Infidels", "Heretics", "Apostates". Only GOD can excommunicate someone from Islam. No one has been bestowed authority to excommunicate a Muslim from Islam.
- ✓ Continue to advocate our full commitment to the Finality of Prophet of Hazrat Muhammad [p.b.u.h]. We also advocate that anyone who believes that Jesus will return in the flesh is tampering with the Finality of Prophethood.
- ✓ Explain that the name AHMADI-yya was adopted after one of the Holy Prophet's names AHMAD in the Holy Qur'an.
- ✓ Forthrightly express that we are NOT a SECT. We believe in a universal and a liberal Islam, and a Living God as well -- who speaks now as HE did in the past.
- ✓ Clarify the misconceptions that the Ulema and others have been propagating against the Ahmadiyya Anjuman.
- ✓ Continue to educate Muslims that the Lahore Section of Muslims are quite a different body of Muslims from the Quadianis.

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"In the *Mustadrak* (a Hadith collection) it is reported from Ibn Umar that Jesus lived to the age of 120 years. It is likewise also in the *As ābah*." (*Tafsir Kamalain*).

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## **"Letter to Saudi King Abdullah bin Abd al-'Aziz Al Sa'ud Regarding the Religious Persecution of Ahmadis" -- Quoted in its entirety.**

"January 24, 2007

Your Majesty,

We write to urge you to put an immediate end to Saudi Arabia's nationwide campaign to round up followers of the Ahmadi faith **who have committed no crime**. The campaign appears organized and designed to detain and deport all Ahmadis in Saudi Arabia because of their religious belief.

Saudi Arabia has so far arrested 56 non-Saudi followers of the Ahmadi faith, including infants and young children, and deported at least 8 to India and Pakistan. All of those arrested face deportation as soon as a flight becomes available. All but two are legally in the country, mostly long-term residents of Saudi Arabia, and have not been charged with a crime. Many other Ahmadis in Saudi Arabia, a small community of foreign workers in the country primarily from India and Pakistan, are reportedly in hiding or have left the country voluntarily for their own safety.

On Friday, December 29, 2006, more than 50 members of the Saudi religious police together with regular policemen arrested 49 non-Saudi Ahmadis meeting at a privately rented guest house in Jeddah, where they were relaxing after prayers on the Muslim day of rest. On January 5, 6 and 8, 2007, Saudi security forces arrested 5 more foreign Ahmadis in Jeddah and Jubail and attempted to detain the leader of the Saudi Ahmadi chapter in Dammam, but he was out of the country at the time. "We met at the rented guest house once or twice a month and had done so for many months," one former detainee in Jeddah said. Many arrested Ahmadis had been working in Saudi Arabia for years, some for more than 20 years.

According to one released detainee, after the religious police arrested the group of Ahmadis in Jeddah, they transferred them to the Tamir local police station, where the men and the boys spent one night sleeping under guard in an open veranda. The police did not interrogate them, but made the adults sign forms in Arabic they did not understand, he said. Saudi authorities then moved the adults and children to Buraiman Prison, where they held them along with about 400 convicted criminals for 12 days and provided meager and poor quality food. Their Saudi visa sponsors managed to get all but four released pending their deportation.

Among the children were an 8-month-old infant and

13 other children ranging from 2 to 14 years of age. One of the detainees interviewed by Human Rights Watch said that he pleaded with his sponsor to help arrange the release of his children from the detention center; subsequently, plainclothes policemen moved his children from the adult jail to a Social Observation Home, a juvenile detention center for children between the ages of 12 and 18 accused or convicted of a crime. Officials at the Observation Home, however, sent the children back to the prison, since they had no grounds to hold them.

Saudi authorities never charged the Ahmadis with a crime, but apparently arrested them under orders of Minister of Interior Prince Nayef, because of their faith. According to the former detainee in Jeddah, the only time officials mentioned possible wrongdoing came at the time of the arrest, when a member of the religious police reportedly said, "You need a permit to pray here." He also reported that an officer at the Jeddah police station told the detainees that their arrest was due to their Ahmadi faith. One Ahmadi, Mr. Abd al-Sami, whom the secret police (intelligence) arrested in Jubail on January 8 and deported to Pakistan on January 18, told Human Rights Watch that his intelligence interrogator demanded to know, "How many people of your group are in other cities and who are they?" The interrogator then questioned him about specific names. Another former detainee in Jeddah told Human Rights Watch that his arresting officers said they had specific orders from Prince Nayef. According to the former detainee in Jeddah, when the sponsors of some of the detainees tried to obtain their release from prison, officials reportedly told them, "There is an order from Nayef, so don't come to try to release them." Abd al-Sami, the Ahmadi man arrested in Jubail, also said that his interrogator told him straight away that "You must be gone" and that when his employer attempted to get him released, the intelligence official told him "I have a letter from high up in the Ministry [of Interior] saying these people must be deported."

International human rights law protects the freedom of religion, including the "freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance" (Article 18, Universal

Declaration of Human Rights, UDHR). The Saudi government's arrest and detention of members of the Ahmadi community solely on the basis of their religion is a grave violation of this right. Saudi government officials assured the United States government in July 2006 that the kingdom would respect the right to private worship. In response, the United States chose not to impose sanctions for Saudi violations of religious freedom.

In addition, some of the arrests also violate Saudi Arabia's obligations under the Convention on the Rights of the Child (CRC), which obligates Saudi Arabia to "take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents..." The Convention also requires the detention of juveniles be the last resort (Article 37(b)).

International human rights standards also require the separation of convicted prisoners from unconvicted detainees. "Persons in detention shall be subject to treatment appropriate to their unconvicted status. Accordingly, they shall, whenever possible, be kept separate from imprisoned persons" (Principle 8 of the Body of Principles for the Protection of All Persons under Any Form of Detention or Imprisonment,

**Capitulating A Principle Of the Holy Qur'an – Indeed An Unparallel Feature of the Ahmadiya Anjuman:**

*"We will not inflict any injury on the people generally, and in particular, on the Muslims, under any undue provocation by tongue or hand or in any other manner."* {4<sup>th</sup> Condition of our Bi'at} ----- A Divinely Implemented PRINCIPLE BY THE HOLY FOUNDER Hazrat MIRZA GHULAM AHMAD.

1988).

breached their obligations under international law.

An Indian diplomat Human Rights Watch spoke to said consular officials had visited Ahmadi detainees of Indian nationality, but Pakistani and Syrian diplomats never looked after their nationals, according to a former detainee. (One Ahmadi detainee is Syrian.)

Ahmadis consider themselves a Muslim sect founded by Mirza Ghulam Ahmad in the 19th century. However, many Muslims view the Ahmadi faith as heretic due to the elevated status it affords to its founder. Ahmadis view themselves as Muslims, but have been legally declared non-Muslims in certain countries, such as Pakistan. There are approximately 20 million followers of the Ahmadi faith in the world, most in India, Pakistan, Ghana

Burkina Faso, and Gambia. Your Majesty, Human Rights Watch calls on your government to end the campaign of religious persecution of Ahmadis. The government should release all persons detained in this campaign, stop their deportation and readmit those already deported. Saudi Arabia should publicly commit and respect freedom of religion and freedom to peacefully assemble and pray with others, and it should bring those responsible for instigating and participating in religious persecution to justice.

The detentions of the Ahmadis without charge or means of appeal ignore basic norms of due process, guaranteed under international human rights law: "No one shall be subjected to arbitrary arrest, detention or exile" (Article 9, UDHR). "Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him" (Article 10, UDHR). By detaining the Ahmadis and their children along in a prison with common criminals Saudi authorities

We thank you in advance for your attention to this urgent matter.

Sincerely,

Sarah Leah Whitson  
Executive Director  
Middle East & North Africa Division  
Human Rights Watch" **END OF QUOTATION!**

***P/S. All Highlighting/Underlining are mine. ed.***

**SPECIAL NOTE:** While it may be contended that the above article concerns the Qadianis only, as AHMADI MUSLIMS of the Lahore Section, we do not for a single moment agree with KAFIR-calling of any kind. True (like the Sunnies), the Qadianis have a Kafir-calling policy of their own --- And this is what separates the rest of the Muslim Ummah from us – our UNPARALLEL open door, liberal policy on Islam. Please see Last page, 28.

# **SINLESSESNESS of the PROPHETS by Maulana Abdul Haque Vidyarthi --**

continued from the Previous Issue of the ISLAMIC SUNRISE.

{It is regrettable indeed that Christians have tried, most audaciously, to bring against the holy prophets of God heinous charges of having committed sinful deeds. But in the Old Testament, as will be shown, the prophets have been held to be sinless and pure, and this finds support also in the New Testament}.

## **ABRAHAM**

"..... Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." Genesis, 26:5

In the terminology of sacred scriptures, "Abraham's bosom" is the holy place in heaven whereto will be taken the souls of the good and righteous people after death on account of their nice and noble deeds. We read in the Gospels:

"The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades (hell), being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom." Luke, 16:22—23

" " Matthew, 8:11—12; Luke, 13:28—30

Abraham has been called *siddiq*, i.e. the truthful, in the sacred scriptures. The Holy Quran, too, speaks of him as *a truthful man, a prophet*. In the holy book of the Jews, *Maqabayan*, the term *siddiq* has been defined to denote that person who lays down his life for the sake of his faith, or sets a seal of his blood on the truthfulness of his religion (*Maqabayan*, IV, 13, 17). In the Sayings of the Holy Prophet Muhammad also, the significance of small children sitting in Abraham's bosom is that in the matter of sinlessness and purity of heart Abraham had been given the exalted rank of a high degree.

## **Moses**

The Old Testament speaks in highly dignified terms of the greatness, excellence and purity of Moses:

"You shall do My ordinances and keep My statutes and walk in them. I am the Lord your God. You shall therefore keep My statutes and My ordinances, by doing which a man shall live: I am the Lord." Leviticus, 18:4—5

When Jesus was baptized with the water of Jordan, the Holy Ghost descended upon him (Matthew, 3:16; Mark, 1:9—10; Luke, 3:21—22). But Moses' spirit was given to the seventy elders, and "when the spirit rested upon them, they prophesied" (See Numbers, 11:17, 24—25, 29).

"Now the man Moses was very meek, more than all men that were on the face of the earth." — Numbers, 12:3

"Not so with My servant Moses; he is entrusted with all My house. With him I speak mouth to mouth, clearly, and not in dark speech; and he beholds the form of the Lord." Numbers, 12:7, 8

"Thus the Lord used to speak to Moses face to face, as a man speaks to his friend." — Exodus, 33:11.

"Moses said to the Lord, See, Thou sayest to me, "Bring up this people"; but Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, "I know you by name, and you have also found favor in My sight" ..... For how shall it be known that I have found favor in Thy sight, I and Thy people? Is it not in Thy going with us, so that we are distinct, I and Thy people, from all other people that are upon the face of the earth. And the Lord said to Moses, This very thing that you have spoken I will do; for you have found favor in My sight, and I know you by name." — Exodus, 33:12, 16, 17

"And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face." — Deuteronomy, 34:10

## **Sinlessness and purity of other Prophets**

### **Solomon thus addressed God:**

“And Solomon said, Thou hast shown great and steadfast love to Thy servant David my father, because he walked before Thee in faithfulness, in righteousness, and in uprightness of heart towards Thee.” 1 Kings, 3:6

### **God said to Solomon:**

“And if you will walk in My ways, keeping My statutes and My commandments, as your father David walked, then I will lengthen your days.” 1 Kings, 3:14

“David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life.” 1 Kings, 15:5

### **It is written in respect of David:**

“..... and tore the kingdom away from the house of David and gave it to you; and yet you

“And he (Josiah) did what was right in the eyes of the Lord, and walked in all the way of David his father, and he did not turn aside to the right hand or to the left.” — 2 Kings, 22:2

“Nevertheless the heart of Asa was blameless all his days.” — 2 Chronicles, 15:17

“And they (Zechariah and his wife Elizabeth) were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” — Luke, 1:6

have not been like My servant David, who kept My commandments, and followed Me with all his heart, doing only that which was right in My eyes.” — 1 Kings, 14:8; 11:33, 38; 15:5

### **Of Prophet Samuel it is written in the Old Testament:**

“And Samuel grew, and the Lord was with him and let none of his words fall to the ground.” — 1 Samuel, 3:19

“There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, one who feared God, and turned away from evil.” — Job, 1:1, 8; 2:3

“But My servant Caleb, because he has a different spirit and has followed Me fully.....” — Numbers, 14:24; and 32:12

“Remember now, O Lord, I beseech Thee, how I have walked before Thee in faithfulness and with a whole heart; and have done what is good in Thy sight. And Hezekiah wept bitterly.” — 2 Kings, 20:3

“Behold, the Lord God helps me (Isaiah); who will declare me guilty?” — Isaiah, 50:9

**Jesus' age given as 120:** "Aisha (God be pleased with her) said that, in his illness in which he died, the Holy Prophet [p.b.u.h.] said: "Every year Gabriel used to repeat the Holy Qur'an with me once, but this year he has done it twice. He has informed me that there is no prophet but he lives half as long as the one who preceded him. And he has told me that Jesus lived a hundred and twenty years and I am to leave this world at sixty." (Hujjaj al-Kiramah, p. 428; Kanz al-Ummal, vol. 6, p. 160, from Hazrat Fatima; and Mawahib al-Ladunya, vol. 1, p. 42)

In the face of all these clear and categorical scriptural statements on the sinlessness and purity of the prophets, the filthy stories imputed to *the prophets, the filthy stories imputed to them in the Old Testament are, beyond the least shadow of doubt, foul forgeries of a later date; and the findings of modern research, too, in the case of two or three such stories, have corroborated and proved to some extent the Qur'anic principle of the Sinlessness of Prophets.*

## **Islam and Democracy,** Fazeel S. Khan, LLB.

*[This article was presented at the Symposium on 'Islam and World Peace', held in conjunction with the AAIIIL(USA) Annual International Convention in Columbus, Ohio, July 2004. In an attempt to answer the question of whether the religion of Islam can be compatible with the democratic values accepted by western nations, this article defines the two principal basis' of democracy, that is 'majority rule and 'minority rights', and examines its equivalence to established Islamic doctrines.]*

Due to the present state of global affairs, a great debate is being engaged in: is Islam, the religion with over 1.1 billion adherents in the world today, capable of being followed in a manner that is consistent with the democratic ideals accepted by the modern, civilized world? Governmental policy-makers, scholars of religion and the general public all appear to be divided, not being able to come to a consensus on this issue. *The dismal track record of Islamic states adopting a democratic form of government is proof enough for those who contend that Islam and democracy are incompatible.* Others explain this phenomenon as having more to do with historical, political, cultural and economic factors. A study of Islam as presented in the Quran and Sunnah, however, reveals that not only is the principles of Islam compatible with "democratic" values, **Islam is the very religion of democracy.** Therefore, notwithstanding the validity of the above-mentioned factors, it is the departure from a correct understanding and implementation of Islamic principles that is, in essence, the primary cause of the creation of autocratic regimes in the Muslim world.

### **Defining Democracy**

Diane Ravitch, former U.S. Secretary of Education, describes the general concept of democracy as commonly understood in the western world, by relating: When a representative democracy operates in accordance with a constitution that limits the powers of the government and guarantees fundamental rights to all citizens, this form of government is a constitutional democracy. In such a society, the majority rules, and the rights of minorities are protected by law and through the institutionalization of law. Hence, the definition of democracy, in its basic sense, is rooted in two fundamental principles: *majority rule* and *minority rights*. Looking to the religion of Islam, one finds a system of governance provided therein in which both

majority rule and minority rights are clearly established.

### **Majority Rule**

The establishment of majority rule in a society requires the institutionalization of certain practices, such as: 1) having a system in which the public participates, 2) requiring representatives of the people to be elected, 3) applying the principle of rule of law, and 4) enforcing limits on governmental action.

### **Participatory System**

The issue of public participation in the political process is clearly defined in Islam. The Holy Quran advocates for the people to actively engage in forming a governmental structure that will enable them to live in a state of peace. This may be witnessed by the following Qur'anic verse: "*O you who believe, enter into complete peace*" (2:208). This command includes the spiritual state of "peace" (or *Islam*) each individual is to strive to attain as well as a system of peaceful cohabitation with others that a society must create. Furthermore, the Quran specifically states: "**Allah changes not the condition of a people, until they change their own condition**" (13:11). In other words, a peaceful state of existence cannot be achieved without whole-hearted participation of the public at large. It can even be argued that it is a duty, as per the Quran, for the people to have an awareness of the political system, political parties and political ideologies, as it commands: "*And follow not that of which thou hast no knowledge*" (17:36). The implication being, one is not to abide by the rules and conventions of a society without an understanding of their purpose and effects. The form of government that Muslims are to strive to achieve is that based on "consultation" (or *shura*); this also reveals the participatory nature of an ideal Islamic form of government. The following Qur'anic verse lays the basis for this as it states: "And those who respond to

their Lord and keep up prayer, *and whose affairs are (decided) by counsel among themselves*, and who spend out of what We have given them” (42:38). Between the oft-repeated duties of prayer and charity, in this verse we find a doctrine that lays the basis for *government by counsel*. The people are not to be ruled by the whim of one person, but rather are to be consulted, or have their representatives consulted, as to the conducting of affairs of public life. The strict adherence to the system of consultation in Islam is illustrated by an incident in which the Holy Prophet had gone out to meet a warring tribe for battle as a result of a consultative decision, and against his own inclination for he sided with the minority opinion of not meeting the enemy in open field. It was at this juncture that the revelation was received: “*and consult them in important matters*” (3:158).

If the Holy Prophet himself accepted the majority view despite his own opinion, how can Muslims today question whether a government based on a democratic decision making process is acceptable for them?

### ***Elected Representative***

The most important function of a participatory system of government is the election of the people’s representative(s). This right is clearly established in Islam in the following Qur’anic verse: “Surely Allah commands you to make over (positions of) trust (in government or affairs of the state) to those worthy of them” (4:58). Thus, it is the people that possess the authority to make an individual their representative. The granting of power to the first four successors to the Holy Prophet further reveals that the system by which such a determination is to be made is by *election*. *Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman and Hazrat Ali* were all democratically elected heads of State. *Hazrat Abu Bakr*, the first successor to the Holy Prophet, was chosen by the agreement of all parties, after a resolution confirming that one person only shall be head of state. *Hazrat Umar*, the second successor to the Holy Prophet, was nominated by *Hazrat Abu Bakr* as the second successor after consultation with the leading representatives of the Muslim community and was thereafter confirmed by agreement of all parties. *Hazrat Uthman*, the third successor, was appointed by an elective council comprised of six eminent persons who were all qualified to hold this position.

*Hazrat Umar* had decided that these six representatives should choose one person as the head of State from among themselves, the mantle falling upon *Hazrat Uthman*. In the case of *Hazrat Ali*, again, he achieved leadership status by being selected by the majority of the people. Islam’s endorsement of a representative form of government is also revealed by its condemnation of compliance to evil autocracies. Pharaoh’s dictatorship is a prime example. We read in the Quran that Pharaoh exceeded all limits as a ruler (89:11) by subjecting people to severe torment (2:49), oppression and tyranny (10:83), while living a posh lifestyle of finery and riches (10:88). He was accountable to no one and had vested supreme, god-like authority in himself (7:123). As people are to be responsible for their own socio-political condition, as mentioned earlier, not only is Pharaoh condemned, but those who “followed the bidding of Pharaoh” (11:97) are also deemed in the Quran as “transgressors” (43:54). It is, therefore, quite clear that it is the duty of the people to establish a peaceful society by denouncing unjust rulers through active opposition and by facilitating the granting of authority to those who represent their interests. Fitness to rule, moreover, is not to be determined on the basis of temporal power, but rather on qualities that ensure proper decision making capabilities and stable health to sustain the stresses accompanying the performing of such duties. The Quran clarifies this point by stating: And their prophet said to them: Surely Allah has raised Saul to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted abundance of wealth. He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in *knowledge and physique* (2:247). The mental and physical capability of administering the political duties in the best interests of the people is what is to be required of a leader. Additionally, Islam also requires the vesting of state authority in the hands of persons who are God-fearing. The head of State in Islam is called both an *Amir* (literally, one who commands) and an *Imam* (literally, a person on a high moral plane whose example is to be followed). The practice of the head of State leading the Muslims in prayer was performed by *Hazrat Abu Bakr* and continued with a long line of successors. Thus, the quality of righteousness,

which entails fear of God and regard for other people's rights, is a requisite qualification for fitness to rule in Islam. It had been recognized that only through spiritual force can man be enabled to control the powers which temporal authority gives him, and which in the absence of such a force are often in danger of being abused. This is not to suggest that the Islamic state is to be a theocracy. The head of the Muslim state does not consider himself a representative of God on earth, but rather a representative of the people who was chosen to serve them; an acute responsibility to God for every act that he did in the exercise of his authority, though, is not denied.

### **Limits on Governmental Action and Rule of Law**

Once a person is democratically elected to be the leader of a people it is the people's responsibility, according to Islam, to respect decisions of the leader and the laws of the state. Mere dissatisfaction of the majority choice of leader is no justification for rebellion. The Holy Prophet is reported to have said: "Hear and obey though a Negro slave is appointed to rule over you" (Bukhari 10:54). However, it must be understood that the authority granted to the elected leader is limited; all actions must be consistent with the principles set forth in the supreme law of the land, the Holy Quran. The Quran sets forth this hierarchy of authority in clear terms: *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* (4:58).

The supreme source of law is the Quran, which is signified by the phrase "obey Allah". "Obeying the Messenger" refers to following the "sunnah" (the practices of the Holy Prophet which enable one to interpret the principles in the Quran) and is second in priority as to sources of authority. "Obedience to those in authority" is also a requirement, deemed necessary, but is conditioned upon a leader's actions not violating the laws of Allah and the Messenger. This system of authority creates what is today

accepted as a "constitutional democracy", where governmental power is kept in check by reference to a supreme law outlining the rights of the people. This constitutional position of the head of State was explained by Hazrat Abu Bakr in his very first address after being elected *khalifa* (i.e. successor to the Holy Prophet); he said: You have elected me as Khalifa (successor to the Holy Prophet as temporal head of the state), but I claim no superiority over you. The strongest among you shall be the weakest with me until I get the rights of others from him, and the weakest among you shall be the strongest with me until I get all his rights ... Help me if I act rightly and correct me if I take a wrong course ... *Obey me so long as I obey God and His Messenger. In case I disobey God and His Messenger, I have no right to obedience from you.* Significantly, the head of State in Islam is also accountable for his actions in his private capacity; no leader is to be above the law. The enforcement of the "rule of law" is guaranteed to the people and the maxim "*the king can do no wrong*" is

**From Hazrat Fatima, the Prophet's Daughter:**  
*Hazrat Fatima, Allah be pleased with her, relates from the Holy Prophet: "Jesus, son of Mary, lived to the age of 120 years." (Kanz al-'Ummāl, vol. vi, p. 120)*

foreign to the Islamic system of government. A leader is to be a servant of the state who is paid a fixed salary for

maintenance out of the public treasury, like all other public servants. He has no special privileges and can even be deposed for questionable conduct. Even the great *Hazrat Umar*, ruler of four kingdoms, appeared as a defendant in the court of a magistrate upon the complaint of a private citizen. The early Muslims understood the necessity of holding leaders to account, for it was the Holy Prophet himself who taught that to speak out the truth in the presence of an unjust ruler is "the most excellent *jihad*" (Msh. 17). Such a practical form of responsible government is, truly, yet to be seen in the modern world.

### **Minority Rights**

As indicated earlier while defining the term *democracy*, along with majority rule must come the safeguards of minority rights for a system to be democratic. A state is not democratic, for example, if a simple majority of 51% of the people wishes to infringe upon the rights of the minority. To establish such safeguards, four essential principals must be implemented: 1) it must be established that all people

are equal before the law, 2) basic human rights must be guaranteed, 3) the administration of justice must be based on due process, and 4) an independent judiciary must be instituted. Again, all four components are entrenched principles of Islam.

### **Equality before the Law and Human Rights**

The Holy Quran is clear as to the equal status of humans in relation to one another as well as to the civil rights each individual is to enjoy. These two aspects of minority rights will be dealt with in the lecture on *Human Rights in Islam* later in the program. I will, therefore, limit my discussion to the remaining two aspects, the due process of law and the independence of the judiciary.

### **Due Process of Law**

The concept of due process of law is based upon general notions of fairness and justice. Specifically, it requires that a person who may be affected by the decision of a judicial tribunal be afforded a fair process of adjudication and an opportunity to present a proper defense. The Islamic system of justice ensures that a defendant will receive a fair trial by establishing certain principles that must be present in the adjudicative process. The Quran stresses that a plaintiff (or the State in a criminal action) must "prove" his or her case, as is revealed by the repeated phrase: "*Bring your proof if you are truthful*" (27:64). Thus, a judgment may not be given by a decision maker arbitrarily but must be proved, based upon the evidence presented. Similarly, the Quran provides: "*Inform me of knowledge if you are truthful*" (6:143). Here, aside from the procedural aspect of requiring evidence to be offered, the necessity of establishing the substantive elements of a claim is implied by the call for producing "knowledge" as to why one should succeed in their claim. Furthermore, witness testimony in Islam is limited to those facts which one has first-hand knowledge of; opinion evidence is deemed unreliable. The Quran emphasizes this in the following words: "*and we bear witness to only what we know, and we could not keep watch over the unseen*" (12:81). More specifically, those who do not have firsthand knowledge but who merely "make conjectures" are not appropriate witnesses, for the Quran states: "*contend not in their matter but with an outward contention, and question not any of them concerning them*" (18:22). The rules of admissibility

of evidence in Islam clearly provide a defendant with a system in which only reliable evidence may be used against him or her. Moreover, the judicial process in Islam is to be one based on transparency. The legitimacy of the system is ensured by demanding full disclosure of all evidence. The Quran states: "*and conceal not testimony; and whoever conceals it, his heart is surely sinful*" (2:283). Accordingly, a defendant has the right to an open forum in which he has the opportunity to examine the evidence against him and, consequently, become aware of the case he has to meet. Along with the procedural regulations ensuring a fair trial, a defendant must also be afforded the right to put forth a proper defense in order for due process of law to be satisfied. An Islamic system of justice provides for this in two ways. First, the Quran prescribes the calling of defense witnesses to rebut the evidence introduced against a defendant. The reliability of the plaintiff's (or prosecution's) evidence is tested by having it compared to testimony that is opposed to the plaintiff (or prosecution) and that favors the defendant. The Quran provides for this in the following verse: If it be discovered that they (i.e. plaintiff's or prosecution's witnesses) are guilty of a sin (i.e. Providing untrustworthy testimony), *two others shall stand up in their place from among those against whom the first two have been guilty of a sin; so they shall swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then surely we should be unjust* (5:107). The second way in which Islam allows a defendant to put forth a proper defense is by authorizing a defendant to cross-examine the plaintiff's (or prosecution's) witnesses. This process allows the decision-maker to assess the credibility of the witness who is offering testimony against the defendant. The Quran provides for this by stating: "*Their evidence (i.e. witnesses' testimony) will be recorded and they will be questioned*" (43:19). Therefore, not only is a defendant entitled to substantiate their position by providing their own witnesses in their defense, but a defendant is also granted the right to have the testimony of the opposing party's witnesses preserved so that they can be questioned regarding its validity.

### **Independence of the Judiciary**

Minority rights are also protected in an Islamic democracy through the establishment of an

independent judiciary. The formation of an objective forum in which grievances may be brought is an integral part to realizing the rights of those who are most vulnerable in society. Islam ensures the correct implementation of this safeguard in several ways. The judiciary, or any other body that is granted decision-making authority, is to be an autonomous institution, separated from the influences of the parties involved. The Quran states: "...nor seek to gain access thereby to the judges" (2:188). Restricting associations between involved parties and the judiciary preserves fairness of decisions by securing the process from conflicts of interests. The judiciary is also to be a neutral institution, as the Quran states: "judge between men justly and follow not desire, lest it lead thee astray from the path of Allah" (38:26). All men are to some degree biased, whether consciously or unconsciously, having preconceived opinions on certain matters. Accepting that this is a natural phenomenon, the Quran warns judges to be aware of it when carrying out their duties, and to examine their determinations making sure it is not based on a personal inclination that may create an unfair or unwarranted decision. The natural desire to make someone accountable for the harm or loss caused to an innocent victim should not interfere with the legal and equitable protections guaranteed to each defendant nor the principles of fairness and justice that the process itself is to be based upon. Likewise, prejudices of others is to be set aside when administering justice, the parties involved being regarded as equals, regardless of how distasteful they may appear to the decision-maker. The Quran states: "let not hatred of a people incite you not to act equitably" (5:8). The judiciary is to be impartial in the course of their business notwithstanding their personal dislike for what a party in a case may represent. One's race, religion, color, social status, sexual orientation, prior conduct, for example, is not to detract from the merits of a case. A judge is to be blind to any unfavorable personal characteristics of a party, seeking only to bring about a just resolution to the dispute at hand.

### **Major Obstacle: Misunderstanding the Role of "Ijtihad"**

Seeing the consistency between the ideals of democracy and the principles of governance

prescribed in Islam, an obvious question arises: why does such reluctance exist on the part of the Muslim world to implement democratic systems in their countries? The major obstacle in the way of support for democracy appears to have a theological basis; it is argued by some Muslims that democracies are systems in which laws are based on human whim whereas Islam is transcendental and its principles cannot be undermined by the will of the people. This contention, however, is unwarranted, for the exercise of judgment (or *ijtihad*) by the people (or their elected representatives) is a fundamental source of law in Islam along with the Quran and the Sunnah. Islam does recognize the Quran and Sunnah as a source of authority higher than reason but at the same time expects exercise of judgment to be used to meet the always-arising new circumstances of life. This is comparable to the authority granted to the legislature in a constitutional democracy: reason is employed in creating law, but the law's validity is conditional upon its consistency with the supreme law of the land, the constitution.

The Quran acknowledges the importance of the principle of exercise of judgment in the following verse: But if any news of security or fear comes to them, they spread it abroad. And if they had referred it to the Messenger and to those in authority among them, those of them who can search out the knowledge of it would have known it" (4:83).

The point being that it is necessary to *reason* in order to reach an informed decision about a matter. The Holy Prophet's approval of one's exercise of judgment in novel situations is illustrated in a tradition in which the **Governor of Yaman**, upon his appointment, was asked by the Holy Prophet as to the rule by which he would abide. He replied: "by the law of the Quran". The Holy Prophet then questioned what he would do if he did not find any direction therein. He then replied: "then I will act according to the Sunnah". The Holy Prophet further enquired as to what he would do if he did not find any direction therein either. He responded: "then I will exercise my judgment and act on that". The Holy Prophet, pleased by the Governor's answers raised his hands and said: "Praise be to Allah, Who guides the messenger of His Apostle as He pleases" (AD. 23:11). The four great Jurists of Islam, Imam Abu

Hanifah, Imam Malik, Imam Shafi, and Imam Ahmad, have further demonstrated the use of various methods of exercising judgment. The most important of these is “*qiyas*” (or analogical reasoning). When no explicit direction is found in the Quran or Sunnah, one is to find a case resembling it in the Quran or Sunnah and by reasoning on the basis of analogy arrive at a decision. When a deduction based on analogy is not acceptable, either because it will result in inequity to one or both parties or because it is not in the interest of the public good, one may use “*istihsan*” or formulating an equitable result) by adopting a rule that is in consonance with the broader rules of justice and “*istislah*” (or deduction based on public good) by creating a rule conducive to the general societal goals. There is also the method of “*istidlal*” (or applying inferences from customs and usages) that may be employed. It was accepted that the customs and usages that prevailed before the advent of Islam, and which were not abrogated by Islam, had the force of law. Thus, customs and usages prevailing anywhere, and particularly to specific types of transactions, when not opposed to the spirit of the Quran and Sunnah, are permissible regulations. These four methods of exercising judgment clearly lay the basis for the creation of laws by a legislative entity, the only condition being that such laws conform to the principles of the Quran and the Sunnah. The prime illustration of the legislative authority granted to Muslims is the formation of the *Constitution of Medina*. This compact, created in 622 C.E., was the first written constitution of a State ever promulgated by a sovereign in human history! It stipulated a city-state in Medina, it acknowledged the various parties bound by the treaty, it granted equal rights to the participating parties and outlined societal rules of conduct that would ensure social welfare and designated one political leader to govern the community. Accepting that all governance and administrative decisions shall be judged according to a supreme law, the Quran, the treaty recognized the prevailing customs of the participating groups that did not conflict with the broad, equitable principles of Islamic law. The most significant aspect of the

**“Allah changes not the condition of a people, until they change their own condition” (H.Q:13:11).**

Constitution of Medina is the fact that it was an agreement catered to cover the needs of all participating parties in the community (namely, the immigrant Muslims from Mecca, the indigenous Muslims from Medina and the Arab Jews of Medina). The rights, conditions and leadership stipulated therein were all consented to by the party signatories. Consensual, participatory governance, despite the admission of ultimate authority resting in the word of God, was central to this historic, democratic, governing document.

### **Conclusion**

The principles from the Quran, the lessons from the Sunnah and the facts evidenced from the early history of Islam show that democracy is not only compatible with Islam, it is essential to the formation of an Islamic state. The acceptance of democracy by Muslim countries, therefore, should not be viewed as the westernization or modernization of such states,

but rather as the implementation of an Islamic form of governance. Muslims need to acknowledge this fact and apply pressure on the political leaders of so-called “Islamic states” to conform to the democratic ideals

expected from adherence to the religion of Islam. Democratic entities in the west striving for democracy to flourish in the Muslim world need to support those organizations that exhibit democratic principles in their practices. What must be remembered, though, is that this does not amount to the allying only with “secular” groups, but rather bodies that reject autocratic forms of government based on an Islamic standpoint. For, any other initiative will fail, being viewed by the people as an attack on their religious identity, and therefore, its implementation, against the will of the people, will be a prime example of what the foundations of democracy are *not* to be. Islam, therefore, is not the problem; Islam is rather the solution to the creation of democratic governance in the Muslim world. Ironically, the success or failure of democracy spreading in the Muslim World is dependent upon the willingness of Islamic states accepting the authentic, entrenched principles of Islam. ■

## **DEATH OF JESUS: Evidence of the Ijma' of the Muslim Ummah, Continued**

From the Previous Issue of THE ISLAMIC SURVEILLANCE.

According to Muslim belief, after the Holy Qur'an and then the Hadith, the Consensus of the Muslim Community (*Ijma'*) is a binding argument which every Muslim must accept. So, having proved from the Qur'an and the Hadith that Jesus died a natural death in his own time, it is necessary to see what decision, explicitly or implicitly, the *Ijma'* has given in this respect.

### **Umar's saying**

After the Holy Prophet Muhammad's death, the first *Ijma'* of the Muslims, in which all the Companions of the Holy Prophet participated, decided this very issue of Jesus' death. All authorities, i.e., collectors of Hadith, commentators of the Qur'an, and historians, record that when the Holy Prophet died, Umar (God be pleased with him) started saying:

1. "The Holy Prophet has not died, and shall not die until God kills the hypocrites." (*Dur Mansur*, vol. IV, p. 318)

2. "The hypocrites say that the Holy Prophet (may peace and the blessings of Allah be upon him) has died. But he has not died. He has gone to see the Lord, as did Moses when he stayed away from his people for forty days and returned after it was thought that he had died. By God! the Holy Prophet too will certainly return as Moses returned, and cut off the hands and feet of those who say that he is dead." (*Sirat Ibn Hisham*, Egypt, vol. III, p. 464)

### **Abu Bakr's Arrival and Speech**

We find in Hadith that Abu Bakr (God be pleased with him) arrived, saw the Holy Prophet, and: "He uncovered his face, bent down, kissed him, wept, and said: 'I would give my father for you. O Prophet of God; God would never give you two deaths, and you have died of the death that God had ordained for you.' Abu Salmah says Ibn Abbas told me that Abu Bakr came out, and Umar was talking to the people. He told him to sit down, but he refused. He told him

again, and he still refused. Abu Bakr then recited the *Kalima*, and the people turned their attention to him, leaving Umar." (*Bukhari, Kitab al-Jana'iz*)

**Hazrat Abu Bakr then announced:**

"Whoever among you worships Muhammad, Muhammad has indeed died; but whoever worships Allah, Allah lives on forever, never dies. Allah says: 'Muhammad is only a messenger; messengers before him have indeed passed away..'" (the Quran, 3:144)." (*Bukhari, Kitab al-Mughazi*)

**The Companions' reaction, Bukhari records:**

"By God, it was as if the people did not know that God had revealed this verse until Abu Bakr recited it. Then (it was as if) the people had learnt it from him; and whomever one heard, he was reciting this verse (i.e. 'Muhammad is only a messenger; messengers before him have indeed passed away...')" (*Bukhari, Kitab al-Jana'iz*)

### **Hazrat Umar related:**

"I was so shocked that my feet could not support me and I fell to the ground when I heard him recite it (i.e. the verse) that the Holy Prophet had indeed died." (*ibid.*, *Kitab al-Mughazi*)

### **Companions agreed on death of all prophets**

Umar's contention that the Holy Prophet had only gone to visit the Lord, and would be returning, was refuted by Abu Bakr, proving that *all* previous prophets had died -- and consequently also the Holy Prophet. Had Umar or any other companion believed that Jesus was alive in heaven, he would certainly have spoken out against Abu Bakr's deduction from the verse that *all* previous prophets were dead. This shows that none of the companions even imagined that Jesus, or any other prophet, was still alive and had not died.

This incident establishes the companions' consensus -- the first *Ijma'* after the Holy Prophet that *all prophets are dead*. It also disproves any isolated reports ascribed to certain companions that Jesus is alive in heaven, for such odd reports contradict the Quran, the Hadith, and the *Ijma'* of the companions, and must therefore be rejected.

**The Imam of the Age, Hazrat Mirza Ghulam Ahmad, has written exactly the same:**

"No companion is recorded as denying this argument put forward by Hazrat Abu Bakr which proves the death of all previous prophets. And this despite the fact that all the companions were present there. They were all silent upon hearing the argument. This proves that all the companions agreed on this point; such agreement constitutes conclusive evidence, and cannot be in error." (*Tiryāq al-Qulub*, p. 285, Sign no. 72)

### IEWS of the Companions

Having proved from the Holy Quran and from Sayings of the Holy Prophet Muhammad (peace be upon him) that Jesus has died like other prophets, and having shown that this conclusion was also unanimously agreed upon by the Companions as the very first *ijma'* after the Holy Prophet's death, we now quote the views of the eminent figures of Muslim history, from the age of the great Companions through the middle classical times right up to the present day, showing that they too held the same belief.

### Views of the KHALIFAS

1. **Hazrat Abu Bakr Siddiq, God be pleased with him, said:**

*Aina Musa, aina Isa, aina Yahya, aina Nuh, Anta ya siddiq 'as-in tub ila-l-maula al-jalil.* "Where is Moses, where is Jesus, where is Yahya, where is Noah, [i.e., they have all died], So you, O sinner Siddiq, repent to your Glorious Lord."

2. **Hazrat Ali, God be pleased with him, said:**

*Al-mautu la walid-an wa la walad-an, hadha-s-sabilu ila an la tara ahad. Kana-an-nabi wa lam yakhlud li-ummati-hi lau khallad-Allahu khalq-an tablahu khalada.* "Death spares not the father, nor the son, it is the path that leaves not anyone. He (the Holy Prophet) was a prophet, yet he did not remain with his *umma* forever, Had anyone before him lived forever, he (Holy Prophet) too would have lived forever."

### Members of the Holy Prophet's household

1. **Hazrat Aishah, Allah be pleased with her, relates from the Holy Prophet Muhammad:**  
"Jesus, son of Mary, lived to the age of 120 years." (*Hujjaj al-Kirāmah*, p. 428)  
All the narrators of this hadith are reliable (*ibid.*)
2. **Hazrat Fatima, Allah be pleased with her, relates from the Holy Prophet:**  
"Jesus, son of Mary, lived to the age of 120 years." (*Kanz al-'Ummāl*, vol. vi, p. 120)
3. **Hazrat Imam Hasan ascended the pulpit after the martyrdom of Hazrat Ali and said:**  
"O people! This night there has died a man whose status cannot be reached by the earlier or later generations.

The Messenger of Allah used to send him to battle, so on his right would be Gabriel and on his left Michael (Mikal), and he would not return without victory. And he has left but seven hundred Dirhems with which he intended to buy a slave. He died on the night on which the soul of Jesus, son of Mary, was taken up, that is the twenty-seventh of Ramadaan." (*Tabaqat Kabir*, vol. iii, p. 26)

Thus the members of the Holy Prophet's household have not only revealed Jesus' age at death but make it clear that it was **his soul, not his body, which was taken up to heaven**, and that he died on the 27<sup>th</sup> of Ramadaan.

### Other Companions of the Holy Prophet

1. Explaining the Qur'anic verse, "O Jesus. I will cause you to die (*mutawaffi-ka*)", Ibn Abbas is recorded as saying:

"Ibn Abbas said: *mutawaffi-ka* means 'I will cause you to die (*mumītu-ka*)'." (Bukhari, *Kitab al-Tafsir*, on verse 5:110).

2. "In the *Mustadrak* (a Hadith collection) it is reported from Ibn Umar that Jesus lived to the age of 120 years. It is likewise also in the *As\_ābah*." (*Tafsir Kamalain*).

3. The companion-poet Hasan Ibn Thabit sang:  
*Wa lau kānat-ad-dunyā qadīm-an bi-ahli-ha la-  
kāna rasūlu-llāhi fīha mukhalad-an.*

"If any people of the world could exist forever, certainly the Messenger of Allah would have lived forever in it." *Kunta-as-sawāda li-nāz\_in fa  
'amī 'alaika-an-nāz\_ir Man shā'a ba'da-ka fal  
yamut fa'alai-ka kintu uh\_ādhir.*

"You (O Prophet) were the pupil of my eye, with your death my eye lost its sight, Whoever remains after you, let him die for I was afraid only of your passing."

## Evidence From The HADITH

We will show from numerous verses of the Holy Quran that Jesus is not alive in heaven but that he died in his own time as did other prophets. No doubt should, therefore, remain in the mind of any just and truth-loving person about this matter. But, for further satisfaction of the seekers after truth, we now present some sayings (Hadith reports) of the Holy Prophet Muhammad, who of course was the recipient of Qur'anic revelation and its premier commentator, to decide this issue so thoroughly that each and every Muslim would have to bow to the verdict.

### **First Hadith: Meaning of Tawaffa**

"It is reported from Ibn Abbas that the Holy Prophet said in a sermon: O people! You will be gathered to your Lord (on the day of Judgment) ... and some people from my *Umma* will be taken and dragged towards hell. I shall say: "O Lord, but these are my people". It will be replied: "You do not know what they did after you". Then I shall say as did that righteous servant of God (i.e., Jesus) say: "*I was a witness of them so long as I was among them, but when Thou didst cause me to die (tawaffaitani) Thou wast*

*Watcher over them" ...*" (Bukhari, *Kitab al-Tafsir*, under *Surah Ma'idah*)

The last words of the Holy Prophet ("*I was witness of them ...*") are taken from the verse 5:117 of the Holy Quran where Jesus is quoted as replying in these very words on the Day of Judgment. It is agreed by all Muslims that, when these words are used by the Holy Prophet in the above Hadith report, the meaning of *tawaffaitani* occurring there is "Thou didst cause me to die". So obviously they have the same meaning when used by Jesus, i.e., Jesus was taken from his people by *death*, not by rising alive to heaven.

### **Second Hadith: All Prophets had to die**

In his last illness, during which he died, the Holy Prophet Muhammad entered the mosque with the support of two men to give the following address:

"O people! I have heard that you fear the death of your Prophet. Did any prophet before me live on so that I should be expected to live on amongst you? Listen! I am about to meet my Lord, and so will you. So I bid you to treat well the early *muhajirs*." (*Al-anwar ul-Muhammadiyah min al-Muwahib al-Ladinya*, Egypt, p. 317)

This hadith settles the meaning of the three Qur'anic verses:

"*Muhammad is only a messenger, messengers before him have indeed passed away*" (3:144); "*And We made no mortal before thee to live on forever*" (21:34); and: "*Nor did they (the prophets) live on forever*" (21:8).

Had *any prophet at all* still been alive, the Holy Prophet could not have uttered the words above. So Jesus was dead by that time.

### **Third Hadith: Death within a century**

1. "There is no one alive today but will be dead before a hundred years have passed over it." (*Muslim, Kanz al-Ummal*, vol. 7, p. 170)

2. "*The Holy Prophet said: "Allah sends a wind every hundred years which takes the soul of every believer". This hadith is sound in transmission.*" (*Mustadrak*, vol. 4, p. 475)

These hadith show that all those who were alive in the Holy Prophet's time died within a hundred

years. Had Jesus been alive (in heaven as is supposed) he too would have died within that period.

**Fourth Hadith: Jesus' age given as 120**

"Aisha (God be pleased with her) said that, in his illness in which he died, the Holy Prophet said: 'Every year Gabriel used to repeat the Holy Quran with me once, but this year he has done it twice. He has informed me that there is no prophet but he lives half as long as the one who preceded him. And he has told me that Jesus lived a hundred and twenty years, and I see that I am about to leave this world at sixty.'" (*Hujjaj al-Kiramah*, p. 428; *Kanz al-Ummal*, vol. 6, p. 160, from Hazrat Fatima; and *Mawahib al-Ladinyah*, vol. 1, p. 42)

The *Tabarani* says concerning this hadith: "Its narrations are reliable, and it is reported in a number of different versions".

The hadith here leaves

no room to doubt at all. It not only announces Jesus' death but gives his age as 120 years. And it is reported through at least three channels: from Aisha, Ibn Umar and Fatima. This hadith is, therefore, sound and a very clear proof of Jesus' death.

**Fifth Hadith: Jesus dead like Moses**

1. The Holy Prophet Muhammad said: "*Had Moses or Jesus been alive, they would have had to follow me.*" (*Al-Yawaqit wal-Jawahir*, p. 24; *Fath al-Bayan*, vol. 2, p. 246; *Tafsir Ibn Kathir*, under verse 81 of *Al Imran*)

2. "*Had Jesus been alive he would have had to follow me.*" (*Sharh Fiqh Akbar*, Egyptian ed., p. 99)

3. "*No. 19: If Moses and Jesus were alive, they have had to follow me.*" (*Sharh Fiqh Akbar*, Egyptian ed. p.90.)

The above hadith clearly show that *both* Moses and Jesus were considered to be dead by the Holy Prophet.

**Sixth Hadith: Tomb of Jesus**

The Holy Prophet said:

"*May the curse of God be upon the Jews and the Christians who made the graves of their prophets into places of worship.*" (*Bukhari*, *Kitab as-Salat*, p. 296)

The Holy Prophet said this because he was anxious that the Muslims should avoid the evil of making the tomb of their prophet into a place of worship, as Jews and Christians had done with their prophets' graves. The *Jews* had had numerous prophets but the prophet properly recognized by the *Christians* is only one C Jesus. This hadith shows that the Holy Prophet believed that Jesus had a tomb. And, in fact, this is the place where Jesus was kept after being removed from the cross (till he recovered from his wounds), which Christians revere greatly.

Obviously, according to this hadith, Jesus did not rise up to heaven.

**Seventh Hadith:**

**Seeing Jesus in company of the dead**

The various hadith about the Holy Prophet's *Mir'aj* record:

1. "Adam is in the first heaven ... Joseph is in the second heaven, and his cousins Yahya (John the Baptist) and Jesus are in the third heaven, and Idris is in the fourth heaven." (*Kanz al-Ummal*, vol. vi, p. 120)

The Holy Prophet (peace and blessings of Allah be upon him) saw Yahya and Jesus *in the same place*; and as the former, indeed every other prophet seen, is dead, so must Jesus be.

The above hadith is corroborated by another that tells us that in the *Mir'aj* vision the Holy Prophet met the spirits of all the previous prophets (see *Tafsir Ibn Kathir*, Urdu ed. published in Karachi, vol. iii, p. 18).

**Eighth Hadith: Jesus "descent" on night of Mi'raj**

A hadith about the *Mir'aj* records:

**Jesus dead like Moses : The Holy Prophet Muhammad [p.b.u.h.] said: "Had Moses or Jesus been alive, they would have had to follow me." (Al-Yawaqit wal-Jawahir, p. 24; Fath al-Bayan, vol. 2, p. 246; Tafsir Ibn Kathir, under verse 81 of Al Imran.**

"Then the Holy Prophet descended in Jerusalem, along with all the other prophets. At the time of prayers, he lead them all in prayer." (Tafsir Ibn Kathir, Urdu ed., vol. iii, p. 23)

Among "all" the prophets is included Jesus. Had he, unlike other prophets, been alive physically in heaven, his "descent" to Jerusalem would have been with his material body. In that case he would have had to rise up to heaven physically a second time. But the Qur'an mentions only one *raf'* ("exaltation" which is misunderstood as "rising up to heaven") of Jesus!

This difficulty does not arise if we believe, as is clear from the various hadith about *Mi'raj*, that Jesus was in the same state (i.e. dead) as all the other prophets seen in the vision.

#### **Ninth Hadith: Holy Prophet's discussion with a Christian delegation**

"When a delegation of sixty men from the (Christian) people of Najran came to the Holy Prophet, their chief priest discussed with him the status of Jesus and asked him as to who Jesus' father was. The Holy Prophet said: 'Do you not know that a son resembles his father?' They replied: 'Yes'. He said: *A lastum ta 'lamuna anna rabbana la yamutu wa anna Isa ata 'alaihi-l-fana*, i.e., *Do you not know that our Lord lives forever while Jesus perished.*" (Asbab an-nuzul, by Imam Abu-I-Hasan Ali ibn Ahmad al-Wahidi of Neshapur, published in Egypt, p. 53)

What clearer testimony could there be that Jesus has died than this saying from the blessed tongue of the Holy Prophet!

#### **Tenth Hadith: Two different descriptions of Jesus**

In *Sahih al-Bukhari*, there are recorded two different physical descriptions of Jesus. One applying to the past Messiah and the other to the Messiah whose advent in the latter days is prophesied.

In the *Mi'raj* the Messiah seen with Moses, Abraham and other prophets by the Holy Prophet, was described by him thus:

- i. "I saw Jesus. He was a man of a reddish complexion." (Bukhari, *Kitab al-anbiya*, ch. 24)
- ii. "I saw Jesus, Moses and Abraham. Jesus had a reddish complexion, curly hair and a wide chest." (*ibid.*, ch. 48)

It is clear from both these Hadith reports that by Jesus, who was seen here along with Abraham and Moses, is meant the Israelite prophet. He had a red complexion and curly hair.

However, Bukhari has recorded a hadith in which the Holy Prophet relates a dream of his about the future: "In a state of sleep I saw myself circumambulating the Ka'ba, and I saw a man of a wheatish complexion with straight hair. I asked who it was. They said: This is the Messiah, son of Mary." (Bukhari, *Kitab al-Fitn*, ch. 22, Mention of *Dajjal*.)

Thus, where Jesus is mentioned along with Abraham and Moses, he is described as of a reddish complexion and curly hair; but where he is seen along with the *Dajjal* in a dream about the future, he is said to have a wheatish complexion with straight hair. Evidently these two different descriptions do not apply to one and the same person. So Jesus, the Israelite prophet, whom the Holy Prophet saw in the *Mi'raj* vision, and the Messiah who was to appear in the latter days to kill the evil *Dajjal*, are two different persons.

The Israelite Messiah, Jesus, died, as is made clear by the Holy Prophet Muhammad's sayings. And the Messiah, whose advent in the latter days has been prophesied by the Holy Prophet, was to be from the Muslim community, and not an Israelite prophet. This is borne out by the following three Hadith reports:

1. '*Ulama'u ummati ka anbiya'i bani Israil*, i.e., "The learned ones of my community are like the prophets of the Israelites."
2. *Ala inna-hu Khalifati fi ummati min ba'di*, i.e., "Certainly he (the Messiah to come) is my khalifa after me in my community."

3. *Fa amma-kum min-kum, i.e., "He shall be your Imam from among yourselves."*

### Conclusions

*From all the Hadith reports quoted above, the following conclusions are drawn:*

**First hadith:** The Holy Prophet Muhammad has referred to his own death using the words *falamma tawaffaita-ni*. Since these very words are used in the Holy Quran in respect of Jesus, it proves that he, too, has died.

**Second hadith:** The Holy Prophet asked his companions if *anyone at all* of the previous prophets had survived so that he too would be expected to go on living. Had Jesus been alive the Holy Prophet could not have used this argument. Or, his companions would have argued back that as Jesus was alive the Holy Prophet need not die either. This shows that the Holy Prophet and his companions believed Jesus to be dead.

**Third hadith:** The Holy Prophet prophesied that all the believers living then would be dead within a hundred years. So even if Jesus had been alive then, he would have died in the specified period.

**Fourth hadith:** Just as the ages of various prophets, for example, Moses, David, Solomon, etc., are recorded in Hadith, Jesus' age is noted in a hadith as being 120 years.

**Fifth hadith:** Had Jesus been alive, the Holy Prophet could not have said that "Moses and Jesus would have been my followers *had they been still alive*".

**Sixth hadith:** The Holy Prophet has made a reference to the tomb of Jesus.

**Seventh hadith:** On the night of the great *Mi'raj* the Holy Prophet saw Jesus and Yahya (John the Baptist) together in the same place. Yahya being dead, shows that Jesus also was dead. The Holy Prophet met not the physical bodies but the souls of the prophets in the *Mi'raj* experience.

**Eighth hadith:** On the *Mi'raj* night all the other prophets, including Jesus, were led in prayer by the Holy Prophet Muhammad in the mosque at Jerusalem. This shows that Jesus was dead, for otherwise he would have descended to Jerusalem physically, and then ascended to heaven *a second time* -- something which no one believes. This vision of leading all the previous prophets in prayer signified that the holy Prophet was the *Khatam al-anbiya*, and the one to whom the followers of these prophets would now have to render obedience.

**Ninth hadith:** The Holy Prophet's discussions with the Christian delegation from Najran show that he believed Jesus to be dead.

**Tenth hadith:** In *Bukhari* two different physical descriptions of Jesus are recorded: one where he was seen along with other prophets in the *Mir'aj*; and the other where he is seen circumambulating the Ka'ba with the *Dajjal* in a dream of the Holy Prophet relating to the latter days, i.e., in the distant future.

This proves that Jesus, the Israelite prophet was dead, for the Messiah of the latter days was to be another person. It should be noted that prophecies invariably require interpretation and are not necessarily fulfilled exactly literally. The reason is that when a prophet or other righteous person is shown future events by God Almighty, it is in the form of visions or dreams seen by their spiritual, not physical, eyes. All Holy Scriptures are agreed that most dreams and visions require interpretation. This also applies to the Holy Prophet's prophecies relating to "the descent of the Messiah", *Dajjal*, Gog and Magog, the *Dabbat al-ard*, etc.

Just because there are prophecies speaking of the "coming" of the Messiah, one cannot deduce there from that Jesus is still alive, while on the other hand numerous verses of the Quran and many Hadith reports declare forcefully that *Jesus is not alive but died*, and even his age is given as 120 years. \*\*\*\*\*

# **Islam and a Civilized Society,** *The truly religious don't hurt other*

*people's feelings by their words* --- **Dr. Basharat Ahmad {Translated by Dr. Zahid Aziz}**

## **A Muslim's civilized behavior:**

The Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, has given a definition of a 'Muslim' and that is that **a Muslim is he from whose tongue and hands other Muslims are safe.** In this age, which is considered an era of education and civilized society, there could be no better definition of civilization. Does not a civilized society mean that when one person has to deal with another, he should not hurt or harm the other by his tongue or by an action? This is the requirement of a *civilized* society. Islamic culture has not made any rule which is impossible to act upon. It has made it obligatory that not only should you refrain from hurting the feelings of another but you should not cause them any kind of harm, so that civilized behavior is complete in both aspects, in the physical sense as well as the moral sense. Thus, *according to the definition given by the Holy Prophet a Muslim is a perfect embodiment of civilized behavior, not harming anyone either by his word or by his action.*

**So-called Islamic straight-forwardness:** Unfortunately, just as the Muslims have suffered a decline in all other spheres of life, their civilization has also deteriorated. I am not speaking of the coarse and crude sections of society, but the decent and respectable people. I exclude even those whose humor and frankness borders on obscenity and shamelessness. I take only those people who are of a serious mind and cultured. They too, in their conversations, speak in such a manner or behave in such a way as to hurt the feelings of others. This is termed by them as 'Islamic simplicity and frankness'. I am greatly pained by this, because they are using the name of Islam to shield their own weakness and thereby degrade the Islamic concept of civilization. The definition of a Muslim is one from whose words and actions other Muslims are safe. So when the heart of another Muslim is made to feel hurt, it means that the standards of Islamic civilization have been breached. *I am deeply saddened when I see that cold and unfriendly treatment is given the name of Islamic simplicity, religious behavior and purity.* It is considered that a sign that a person is religious and God fearing is that when he meets someone he is hurt, irritable, bad-tempered and blunt-speaking, caring not in the least for the self-respect of others.

**The Holy Prophet's example:** Was this the example set by our Holy Prophet Muhammad? Did he not behave as a most civilized and a most informal friend? Was it not his practice that he would mix freely with his friends, working with them, eating with them, laughing and talking with them? In any gathering he would be mixed in with the people, talking and smiling, so much so that you could not distinguish him from other people and could not pick him out as the one who was the messenger of God.

**Present day religious scholars and spiritual leaders:** When I was a child and lacked knowledge, as one does in childhood, and I kept on seeing the *grave and serious faces of our religious and spiritual leaders, and observed their fiery temperaments and displays of superiority, it became fixed in my mind that this was what being 'religious' meant.* A religious person does not care for anyone's feelings, he tells you exactly what he thinks, no matter how insulting this may be to you. He can scold you in a humiliating way because he is a man of God and does not fear anyone else. Because he is not bothered by anything of this world, he can treat the people of this world as rudely as he likes. He can sneer at respectable people, call them bad names and scold them. To sum up, the concept which formed in my mind was that ill-tempered and rude behavior was part and parcel of being religious. So whenever I heard that a certain man was a saint or a very religious person, I used to be terrified of him in case the saint attacked me or cursed me and I got punished for no good reason. This was the mental image of godly and holy men in my mind. If I came across any well-known religious personality, and I was fortunate enough to return unscathed and unharmed from my encounter with him, I would thank God that I had not displeased that *maulvi* or saint and had escaped being cursed by him.

**Dr. Iqbal and his Christian teacher:** I was a student in the Scotch Mission High School in Sialkot. The Reverend Mr. Youngson, who was Scottish, used to teach us the Gospels. Dr. Sir Muhammad Iqbal was a fellow student in my class. One day Iqbal was arguing with the reverend teacher about the superb and incomparable eloquence of the language of the Holy Qur'an, and claimed that the Arabic of the Qur'an was so unique that he could tell, given any sentence of Arabic,

whether it was from the Qur'an or not. But this claim was beyond his capability as he was a youngster like me and had only a superficial knowledge of Arabic. The reverend read out the words: *Idh* and quoted the translation given by the Maulvis which was: "*When Allah said, O Jesus, I will take you and will lift you to heaven toward Myself*", and he asked: *Is this in the Qur'an or not?* Now these words, as translated, proved so clearly that Jesus was sitting bodily in heaven besides God, and thus they showed his divinity, that *Dr Iqbal became rattled and denied that these words could be in the Qur'an*. The reverend laughed aloud and showed him the words in the Qur'an. All of us were acutely embarrassed. I was deeply pained as to why God caused us Muslims to be humiliated by raising Jesus alive to heaven. *If anyone should have been kept alive and raised to heaven, it should have been our Holy Prophet, the Last Prophet who came with the perfect religion for all nations*. However, God made him die and be buried in the earth, but He raised Jesus, a prophet of a particular nation for a particular time, to heaven in his living body. What could be the purpose behind this, except that Jesus has a special relationship with God?

### Meeting the Promised Messiah:

A year passed. In 1891 a family elder showed me the book *Fath-i Islam* by Hazrat Mirza Ghulam Ahmad. Thank God, when the same verse came before me in this book and I saw that meant "I will cause you to die" and meant *raising in honor, not bodily*, I jumped with joy and cried out: this man is true, he has saved the honor of Islam, and made Islam triumph over Christianity! *My elders were greatly displeased at my unbounded happiness and I was warned*. However, only a few days later Hazrat Mirza sahib came to Sialkot, and I ran to see him. But I had that same fear in my heart, that if he is a saint and a *Mujaddid* he might find something wrong with me and curse me and attack me. However, an *irresistible attraction* took me there. When I caught a glimpse of him for the first time in the Hakim Hissam-ud-Din street, it was like seeing a bright flash of light which came and passed away. After the *asr* prayer he sat in the mosque of the Hakim sahib. People asked him questions and he answered them. Watching him, my fear departed. Seeing his excellent etiquette and his simplicity I was overjoyed. I was thankful that he was not the kind of *narrow-minded saint, as was the image of religious men*

**"If Moses and Jesus were alive, they would have but followed me." (English text from *Al-Islam*, published by the Fiji Muslim Youth Organization, vol. 4, Oct. 1974)**

in my mind. He was a human like us, but *an embodiment of spiritual radiance and exalted morals*.

**The high qualities of the Promised Messiah: Ten years passed.** What transpired in that period I do not mention all that here. I come to the time when I started going to meet Hazrat Mirza sahib in Qadian. There was a force of attraction that pulled me towards Qadian again and again. Any leave that I had, or any joining time between transfers in my job, I would always go to Qadian for the privilege of meeting him. In the early days I was absolutely astonished that Hazrat Mirza sahib met me just as one man meets another, as a very courteous, loving friend meets you. My conception was that he would be sitting in a haughty manner, with his eyes closed. Then he would cast a critical look on my behavior, my appearance, my clothes, and find every kind of fault with me and thoroughly castigate me. But what I saw was that he arrived *smiling cheerfully* and made me sit beside him. *He would ask how I was doing, how was my family, how my medical job was going, what was the news about the plague epidemic. While talking he would be laughing, he would call for tea and offer it to me with great affection.* The first time this happened, I did not partake of the tea due to respect, and it became cold. *Maulana Nur-ud-Din* said to me, Why aren't you drinking your tea, do take it, you won't be doing anything wrong. Hazrat Mirza sahib noticed that the tea was cold and he called his servant to bring hot tea for me. The servant started to take my cup away

but Hazrat Mirza sahib stopped him and said: Bring the hot tea first and then take this cup away. To sum up, he was talking to me freely like a friend, being happy with me, encouraging me in every way. *He would not initiate any preaching or religious talk unless someone asked a question and broached a religious topic.*

**A painful observation:** The gist of it is that the Promised Messiah would meet all people with such courtesy and hospitality that it was absolutely astonishing. A beautiful picture of Islamic civilization was seen in his morals and manners which was so pleasing to the mind; far be it that he would hurt someone. But when I see certain people among the followers of this righteous man, whether they are at a meeting or a social occasion, not caring that what they are saying or doing is hurting another brother's feelings, I am deeply pained by this. This cannot be called a requirement of religious behavior.

They say: "We speak bluntly, we are like bare swords", so anyone in whatever way they want to. Even in preaching it is not necessary to use hurtful language. If saying the truth is going to injure someone's heart, what is the need to say it? If it is necessary to say it, it can be put in such a way that you make your point without causing offence. Of course, it is a different matter if you have to speak to correct false religious beliefs or refute un-Islamic ideas or expose hypocrisy. A society cannot be called civilized and cannot remain united until its members follow the principle that every one of them should be safe from being injured by the hands or tongue of another member. Humor, levity and the making of jokes is good only as long as it makes people jovial and cheerful. But *when humor hurts someone or is directed at exposing a fault or weakness in them, then it does not remain humor and entertainment but falls in the category of bad behavior.* Joking of this kind leads to resentment and discord. To make sarcastic comments to hurt someone is not the way of a civilized society. Similarly, to disregard and to reject with contempt the opinion of a lowly and ordinary person cannot be called Islamic manners. *To look down upon a person scornfully because of some flaw in him, is what constitutes the spiritual illness known as arrogance, which cannot be tolerated by Islamic civilized values.*

**Jewels from history of Islam:** In the history of Islam there are such lofty examples of superb Islamic manners that it completely astonishes and overwhelms the mind, and the present day civilization collapses into dust in comparison with those examples. Nasir-ud-Din Shah was a king in India who took no pay from the treasury but made his living by writing copies of the Qur'an. Once a man came to see him and, looking through his

## **"Who will be my helpers in the way of Allah?"**

**Dr. Mohammad Ahmad.**

The words above are quoted from the Holy Quran, chapter 61, verse 14. Recently I came across a publication from Guyana, South America. In an article in this magazine the author has lamented the rise of sectarianism amongst the Muslims. He then goes on to classify the Ahmadiyya Movement amongst the sects responsible for disunity amongst the Muslims. We do not fully understand the motives of the author; however, he should have known better if he had honestly studied the history and objectives of the Lahore Ahmadiyya Movement. Hazrat Mirza Ghulam Ahmad formed the Ahmadiyya Movement with the sole objective of propagating Islam. In this article, compiled from the Ahmadiyya literature, I will show that the formation of this Movement was in accordance with the teachings of the

that they are entitled to speak to manuscripts, told him that there was a word which was copied inaccurately and needed correction. The king made the correction just as the man indicated. When the man left, the king changed the word back to what it had been before. Someone asked why he had done that. The king said: what I had written was right and the correction which the man pointed out was wrong, but I did not want to embarrass him by telling him that he was wrong, so I made the correction that he wanted and changed it back as soon as he left! In the time of the caliphate of Hazrat Umar, once when he was leading the prayers a person broke wind. But Hazrat Umar considered it impolite and bad manners that he should say: The man whose *wuzu* has been voided should go and perform his *wuzu* again. Instead, Hazrat Umar said: Let us all perform *wuzu* again. These good manners and shielding someone from being exposed and singled out are so wonderful. He bore some trouble for himself but saved a man from embarrassment. We saw the Promised Messiah, that when he would be going for a walk accompanied by people they would follow him very closely, and *sometimes a man from behind would trip and push him so that his stick would fall out of his hand and roll forwards. But the Promised Messiah would never turn around and look to see who pushed him, so that the man who did it would not be embarrassed.* There are hundreds of such examples. How many can we keep on giving? *Until we show the deepest concern for the feelings and the temperament of our brother, and for hiding his faults, we cannot be called civilized, or in other words, we cannot be called Muslims because according to the definition given by the Holy Prophet Muhammad Islam and civilization are exactly the same thing, and not opposite things. \*\*\*\**

Holy Quran. I will also discuss the significance of the name **Ahmadiyya**, and the rationale and historical perspective behind choosing this name.

**Organization formed according to Divine Injunction:** In order to identify the distinguishing characteristic of various groups of believers the Qur'an itself identifies them by various names. For example the Muslims who migrated from Mecca to Medina were called the *Muhajireen*, while those who gave them refuge in Medina were called the *Ansars* or *Helpers*. "**And the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness" (9:100).**

Thus to identify a group with a name which signifies the purpose of its formation is quite in accordance with the Qur'anic teachings.

The Holy Qur'an further states: "O you who believe, keep your duty to Allah (*itaq-ullah*), as it ought to be kept, and die not unless you are Muslims. And hold fast by the covenant of Allah (*habl-Allah*) all together and be not disunited. And remember Allah's favor to you when you were enemies, then He united your hearts so by His favor you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided. And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful." (Ch. 3:101-103)

**Muslims warned against disunity:** In this section the Muslims are informed that if they are unable to maintain unity amongst themselves, they would be committing a grave iniquity not worthy of forgiveness by Allah. That is why the first verse of this section states: "O you who believe, keep your duty (*taqwa*) to Allah, as it ought to be kept."

In the Holy Qur'an, wherever the word *taqwa* is mentioned by itself, it means guarding one's soul from evil, for it is only through evil action that man suffers spiritual distress and affliction. Where, however, the words *taqwallah* are mentioned, it means guarding oneself against the accountability and chastisement of Allah, for nothing can be more grievous than these. The words *itaq-ullah* (meaning: do the *taqwa* of Allah) precede all those injunctions and commandments for which there is a greater degree of accountability and therefore a proportionally higher degree of chastisement. In this verse the words "as it ought to be kept (*haqqa tuqaati hi*)" have been added on to specially emphasize this point that in what follows, there is a particular need for *taqwallah* (i.e., guarding oneself against the accountability and chastisement of Allah). This is further underscored by stating:

**"And die not unless you are Muslims (i.e., of those who submit)"**

The time of death is uncertain and it can overtake a person of any age at any time without prior knowledge. It is, therefore, enjoined that your lives should be such that you are in a state of submission to Allah at all times, so that in case of sudden death you are not caught unprepared.

### **Holding fast to the Covenant of Allah:**

Now follows the commandment for which all of this was a prelude: "***And hold fast by the covenant (*habl-Allah*) of Allah all together and be not disunited.***"

The Arabic words *habl-Allah* also mean the rope of Allah. The Holy Prophet himself has explained the *rope of Allah* as being the Book of Allah, the Holy Qur'an. The Holy Qur'an allegorically being likened to the rope that Allah has made to descend from the heavens, so that by holding on firmly to it Muslims can save themselves from losing their footing while facing the spiritual dangers that lurk in their earthly passage. By holding on to this rope they can also evolve beyond their earthly pursuits and ascend to spiritual heights, i.e., discard their earthly trappings for a higher and heavenly state. Like the group staying together by holding on to a rope, Muslims should take firm hold of the Holy Quran and save themselves from discord. Therefore the Divine words that follow state: "***And be not disunited.***"

Another great wisdom underlies the use of the Arabic word *habl*, for besides the meaning of a rope, it also means a covenant. It thus also means that Allah, the Most High, has taken a covenant from the Muslims that they will remain united on the Holy Quran, and not become disunited by strife and sectarianism.

Somebody may point out at this juncture that the Holy Prophet (p.b.u.h.) has stated: "**Difference of opinion amongst my followers is a blessing.**"

This only means that if in a certain matter a difference of opinion arises in good faith and is duly expressed, the benefit of expressing such opinion is that different aspects of the matter are highlighted. Its strengths and weaknesses become more apparent and such a discourse thus ultimately proves to be beneficial. If a controversial matter cannot be decided upon, Muslims should use the Holy Qur'an as the basis of settling such a controversy. The Holy Qur'an should serve as their Judge and Law in such matters, and they are strictly forbidden to form sects on the basis of such a difference of opinion. Muslims, however, did exactly the opposite of this Divine command and formed separate groups and sects, which labeled each other as having gone astray and heretical. Instead of deciding controversy on the basis of the Holy Quran, they chose to make their decisions on the basis of their own opinions or the convictions of their forefathers. Continued emphasis on such controversy has led to a state of permanent internecine war and dissent.

**The lesson of history:** Allah, the Most High, then draws their attention towards the corrupt state of the Arabs before the advent of Islam. It is stated: *"And remember Allah's favor to you when you were enemies, then He united your hearts so by His favor you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided."*

The habitual infighting and strife amongst the pre-Islamic Arabs on trivial matters is a well known historical fact, and I need not go into the details of this. I would like to quote only one statement from the book *Ins and outs of Mesopotamia* by an English author. He states in regard to the Arabs: *"A more disunited people it would be hard to find, till suddenly a miracle took place."*

That miracle was the advent of the Holy Prophet (May peace and the blessings of Allah be upon him) and the revelation of the Holy Quran. This sacred scripture within a short period of twenty years led to brotherly love and unity amongst the most blood thirsty of enemies, an exemplary feat not met anywhere else in the history of mankind. A shining example of this was that when the followers of the Holy Prophet left Mecca and sought refuge in Medina they were offered equal rights in their properties and wealth by their Muslim brethren residing in Medina which was, however, gracefully declined by the former. This miraculous change in the character of the inhabitants of Medina came about within a short period of a year or two of their acceptance of Islam. People who have experienced bloody civil strife can really appreciate this change as being miraculous. If the Holy Quran was instrumental in bringing about a revolutionary change of such magnitude once, it can do so again. What is needed is for the Muslims to accept the Holy Qur'an as their guide, to act upon it, and to solve their mutual controversies in the light of its injunctions. Thus they can avoid settling such matters on the basis of their own opinion or inflexible attitude, or the opinion of those before them. It was such controversy regarding the concepts of the jurists, which led to dissension in the past.

**Organization for the purpose of propagation:** Whereas the Holy Quran strictly forbids the formation of groups or organizations separate from the parent Muslim body, it permits the formation of one organization with the following mandate: *"And from among you there should be a party who*

*invite to good (khair) and enjoin the right and forbid the wrong. And these are they who are successful."*

The Arabic word for "good" used in this verse is *khair* meaning Islam, which is the greatest good and the fountainhead of all goodness. In this verse not only is permission given to form such a body, in fact it is made incumbent upon Muslims to do so. The Holy Qur'an has also used the word *khair* for itself, as in the verse: *"Neither those who disbelieve from among the people of the Book, nor the polytheists, like that any good (khair) should be sent down to you from your Lord"* (2:105).

In the verses under discussion, whereas the word *khair* has been used for Islam and thus the permission for the formation of a party to carry out this injunction for the propagation of Islam, the usage of the same word for the Holy Qur'an also indicates that the best milieu for such propagation is the Holy Qur'an. The world today is in dire need that the Holy Qur'an should be translated and presented to it, for it is dying spiritually without the life giving waters of this spiritual fountainhead.

This was the reason why the Reformer of this age, **Hazrat Mirza Ghulam Ahmad**, formed an organization, the Ahmadiyya Movement, for the propagation of Islam, and made the propagation of the Holy Qur'an as its objective. Besides the propagation of Islam, the Holy Qur'an states two other responsibilities for such an organization: "who invite to good and enjoin the right and forbid the wrong". This task of reformation has to be carried out amongst the Muslims at all times. It also includes the non-Muslims who convert to Islam, for it is essential to teach them Islam — which enjoins the right and forbids the wrong. The Reformer of this age realized this deficiency amongst the Muslims and reminded them of this Divine injunction they had forgotten. There can be no greater task than the propagation of Islam, which in former times was carried out by the prophets. With the advent of the Seal of the Prophets — Holy Prophet Muhammad, may peace and the blessings of Allah be upon him — this noble task has been delegated to his followers. What the Seal of the Prophets has bestowed upon his followers, is certainly a great act of benevolence, for he has entrusted them to carry out the task which was previously carried out by the Prophets. Addressing the Holy Prophet (p.b.u.h.), Hazrat Mirza Ghulam Ahmad has thus expressed his thoughts in one of his poetic verses: *"We became the best of the nations because of you, O most excellent of the Prophets!"*

By benefiting from your spiritual advancement only, did we make progress."

### **Other verses of the Holy Quran supporting the formation of such an organization:**

Let us now consider Chapter *Al-Saff*, verses 6–9: "**And when Jesus, son of Mary, said: O Children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving good news of a Messenger who will come after me, his name being Ahmad. But when he came to them with clear arguments, they said: This is clear enchantment. And who is more unjust than he who forges a lie against Allah and he is invited to Islam. And Allah guides not the unjust people.**"

They desire to put out the light of Allah with their mouths, but Allah will perfect His light, though the disbelievers may be averse. **He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.**"

These verses tell us that Jesus made a categorical prophecy about the advent of the Holy Prophet of Islam. It is added that when the latter came to be known to the Christians: (a) They called the clear arguments of the Holy Prophet a fraud. (b) They forged a lie against Allah, when they called Islam a forgery and a lie. (c) They will not stop at that, but will want to "blow out the light of Allah" with their mouths, i.e., with their hostile criticism and slander. (d) But, far from allowing them to do it, Allah will bring to perfection His light, however much these ungrateful disbelievers may dislike it. (e) In fact, He will make Islam prevail over other religions because it is the perfect religion (while others are incomplete, e.g. Jesus himself said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of Truth is come, he will guide you into all truth" —John 16:12–13) and because the Truth which was lost (when the other religions lost or interpolated their revealed books) is re-established in Islam, which is opposed by the other religions because they have become corrupted with *shirk* (polytheism).

The commentators of the Holy Qur'an had agreed long before the Promised Messiah appeared (in the person of Hazrat Mirza Ghulam Ahmad) that the above-mentioned wonderful service to Islam would be performed by the Promised Messiah. The Holy Qur'an not only confirms it but says that he will form an organization to be "his helpers in the way of Allah", by stating a few verses later: "**O you who believe, be the helpers of Allah, as Jesus, son of Mary, said to his disciples, who will be my helpers in the way of Allah?**" (61:14)

In trying to understand this verse, the following facts may be borne in mind: 1. That all prophets had called upon their people to be their "helpers in the way of Allah". 2. Those who responded to Jesus were not exceptional. In fact they set some bad examples when one of them betrayed his Master for thirty pieces of silver, and his right-hand man Peter disowned and cursed him in his presence to escape being crucified with him. 3. Then why is Jesus specially mentioned here out of all prophets? 4. Because there was to be a second advent of Jesus in the person of the Promised Messiah ("your leader from among yourselves Muslims" — Hadith), and the latter was to make the same call to the Muslims.

Those who responded to him, and did not falter, are the Lahore Ahmadiyya Movement.

**Holy Prophet's name "Ahmad":** Referring to the name "Ahmad" of the Holy Prophet mentioned in verse 61:6 above, Maulana Muhammad Ali writes in his commentary: "Another point worth mentioning is that the different prophecies about the Holy Prophet really refer to the different phases of his life. The two aspects of the life of the Holy Prophet are *jalál* and *jamál*, i.e., *an aspect of glory and an aspect of beauty*, the first finding its manifestation in the name Muhammad and the second in Ahmad. Each of the two great prophets Moses and Jesus, prophesied about the Holy Prophet in words expressing the aspect of his life which was in consonance with his own nature — glory finding greater expression in Moses, who was prophet, lawgiver and king at the same time, and beauty in Jesus, on account of the beauty of his moral teachings, while both these elements were combined in the person of the Holy Prophet."

**Historical perspective and statement of the Founder regarding the name Ahmadiyya:** For a long period of time Hazrat Mirza

Ghulam Ahmad did not specify a name for his organization. People started calling his followers **Mirzaees, Qadianis** etc., for without a name the specific characteristics of this organization could not come to the mind of the person being addressed.

**The British government scheduled a population census in India for February 1901.** Friends and followers of Hazrat Mirza drew his attention to the fact that the census register listed a column for the specific denomination, under the heading of religion. This helped in determining, how many individuals belonged to a particular organization. Hazrat Mirza Ghulam Ahmad in reply to their query said that he did not believe it was appropriate to name a denomination after the name of anyone else besides the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him), therefore he said the name of his organization should only be after the name of the Holy Prophet. Keeping this in consideration, he published a poster on 4th November 1900, in which after referring to the distinctive features of his organization he requested the government to name him and his organization as Muslims of the Ahmadiyya sect in the upcoming census. We quote his exact words from this poster: **"And the name which is appropriate for this group, and which I prefer for myself and my followers, is 'Muslims of the Ahmadiyya sect'. It is also correct to call us by the name 'Muslims who follow the Ahmadi way'."**

It should be noted that Hazrat Mirza Ghulam Ahmad calls himself and his followers as **Muslims of the Ahmadiyya sect**. This further proves that he was not naming the body after himself; otherwise he would not have included himself under the same category. Moreover, the term 'sect' is used in the generic sense of the word, which as defined by Webster's Dictionary as follows:

***"A body of persons adhering to a particular religious faith: denomination. Denomination is further defined as a class or kind of persons or things distinguished by a specific name."***

In other words Hazrat Mirza Ghulam Ahmad wanted himself and his followers, whose religion was Islam, to be defined by the name **Ahmad** of the Holy Prophet. He explains the reason for this, and we quote his exact words from the same poster:

***"This denomination has been given the name 'Muslims of the Ahmadiyya group' for the following reason: Our***

Holy Prophet, may peace and the blessings of Allah be upon him, had two names, one **Muhammad** and the other **Ahmad**.

The name **Muhammad** was the name indicative of glory. In this name was implicit the prophecy that the Holy Prophet would chastise with the sword those enemies who attacked Islam with the sword and slaughtered hundreds of Muslims.

**Ahmad**, however, was the name indicative of beauty, meaning that the Holy Prophet will bring about peace and reconciliation in the world. God therefore divided the manifestation of these two names in such a manner that in the early **Meccan period the life of the Holy Prophet was a reflection of the name Ahmad**. Tolerance and patience was taught in every way.

The **Medina period of his life was manifestation of the name Muhammad**. Divine wisdom and prudence called for punishment of the opponents. It was, however, prophesied that in the later days the significance of the name Ahmad will manifest once more. A person will appear through whom the Ahmadi attribute, or the aspect of beauty of the name Ahmad, will become evident, and all conflicts will cease. For this reason it seemed appropriate to name this denomination as the Ahmadiyya section."

**Conclusion:** This discussion clearly proves that the Lahore Ahmadiyya movement cannot be classified with other sectarian divisions amongst the Muslims. It has been created under Divine ordinance to defend and propagate the religion of Islam and to resolve divisive issues amongst the Muslims in light of the Holy Qur'an. Far from shattering the unity of the Muslims as alleged, it has tried to restore the already shattered unity of the Muslims by condemning the epidemic of **takfeer (calling each other heretics)** and saying that anybody who recites the **Kalima (formula of faith) 'La ilaha ill-Allah, Muhammad-ur-Rasul Allah'** ('There is no God but Allah and Muhammad is his Messenger') is a Muslim.

In fact it holds the unique distinction of being the only movement amongst the Muslims that firmly upholds this position.

Those individuals who out of ignorance try equating our movement with the prevalent, destructive, sectarian divisiveness amongst the Muslims, we ask Allah's forgiveness for them. Those who knowingly and for worldly gain commit this iniquity, May Allah guide them to the right path, Amen.

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# **Ahmadi-MUSLIMS' and what they stand for:**

## **Our POSITION:**

**WE**, the members of the Lahore Ahmadiyya Anjuman, call Allah to witness that we believe as Hazrat Mirza Ghulam Ahmad, the Holy Founder of Our Movement believed; and also (he) wanted us to do, in his own words as follows:

"I enjoin my Jamaat that they should, with a true heart, have faith in the Kalima Tayyaba: 'la ilaha ill-Allah Muhammad ur Rasul Allah', and should die in that faith. And they should believe in all the prophets and all the revealed books whose truth is evidence from the Holy Qur'an. And they should carefully and correctly follow the tenets of Islam, and they should consider all the duties as laid down by Allah and His Messenger [p.b.u.h] to be incumbent upon themselves, such as prayer, Zakat, fasting, etc. And they should give up all that is forbidden by Allah and His Prophet [p.b.u.h.]. In short, it is obligatory to believe in all matters, whether of faith or of practice, on which there has been consensus between past leaders of Islam, and are considered by consensus among *The Ahle Sunnat wal Jamaat* to constitute Islam. And we call upon the heavens and earth to bear witness that this is our religion. And he who accuses us of faith contrary to this religion is guilty of slander against us without regard for fear of Allah and to honesty. And on the Day of Judgement it will be our case against him whether he had opened up our hearts to be able to allege that at heart we believe contrary to what we have professed above. May the curse of Allah fall on those who lie or make false charges". (Ayyam-us-Sulh, 1899, p.87)

## **Our VIEWS:**

1. The Holy Prophet [p.b.u.h.] is the Absolute Last Prophet, after whom there will be no New or Old Prophet.
2. Whoever recites the Kalima: La ilaha ill Allah Muhammadur Rasul-ul-Allah is a Muslim. {Allah & the Holy Prophet [p.b.u.h.] have NOT given anyone authority to call Muslims Kafir}.
3. Marriages between Ahmadi Muslims and non-Ahmadi Muslims permitted.
4. Prayers can be said behind non-Ahmadi Imams, provided they are NOT guilty of calling other MUSLIMS Kafir.
5. Funeral Prayers are said for Non-Ahmadi Muslims.
6. There is no Autocratic system, Khilafat.
7. It was Founded by Maulana Muhammad Ali, the closest pupil/companion of the Hazrat Mirza Sahib.
8. Members here are called Ahmadi Muslims [NOT QUADIANIS], named "AHMADI" after the Holy Prophet's name "AHMAD" in the Holy Qur'an.
9. The Holy Qur'an is the Final Testament.
10. Hazrat Mirza Ghulam Ahmad was a Mujaddid (Reformer)
11. Hazrat Mirza Never changed his claims, views, or definition of Prophethood in 1901.
12. Belief in the advent of Hazrat Mirza Ghulam Ahmad is not essential to be a Muslims, but his acceptance is necessary in the interest of progressive Islam.

**I continue to give the viewpoints of the Ahmadi Muslims --- mainly because most Muslims still confuse us with the Quadianies -- some deliberately.**

**I trust the above descriptions will be an enlightenment and a clarification regarding the truth about us --- the Lahore Section of Ahmadi Muslims.**