

by Imam Zafrullah Domun

We will insha Allah continue with reading the booklet of the Promised Messiah (as) about the differences that exist between Ahmadi Muslims and others. Last week, we read that the Promised Messiah said that Jamaat Ahmadiyya has not been created by Allah just because we believe that according to the Holy Quran Hazrat Isa (as) died. He said there some other reasons why the Jamaat has been created. He further said:

“Therefore, the evil effect of this error (that Hazrat Isa is still alive) has reached great extremes. It is true that in reality the death of the Messiah was not such a grand issue for which such a grand reformer was required! But I see that the condition of the Muslims has weakened considerably. They no longer ponder over the Holy Quran and their character has fallen to ruins. If their character was appropriate and they had paid due attention to the Holy Quran and its lexicons, they would never have subscribed to such an interpretation. It is for this reason that they, of their own accord, invented the aforementioned meaning. For the word *tawaffa* was not something unique or novel. Every Arabic lexicon, by every author, defines it as ‘death’. Why then have they invented, of their own fancy, the meaning of bodily ascension to heaven? I would have no regret if they had applied this word in a similar sense to the Holy Prophet, peace and blessings of Allah be upon him, as well. This is because the very same word has also been used for him in the Holy Quran, as it is stated:

وَأَمَّا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

Translation:

And if We show thee *in thy lifetime the fulfilment of* some of the things with which We have threatened them, *thou wilt know it*; or if We cause thee to die *before that*, then to Us is their return, *and thou wilt see the fulfilment in the next world*; and Allah is Witness to all that they do. (10:47)

Now if this word truly means bodily ascension to heaven, are we not justified in applying the same sense to the Holy Prophet as well? Why is it that when this term is used for a Prophet, who is thousands of times lower in rank than the Holy Prophet, peace and blessings of Allah be upon him, the self-concocted definition of, ‘ascension to heaven alive,’ is applied, but when the word refers to the Chief of All Ages, we take it to mean nothing but death? In fact, it is the Holy Prophet (saw) who is a Living Prophet and his life is established to such a degree as is not the case with any other Prophet.

Therefore, we strongly and emphatically claim that if there is a Prophet who lives, it is our Noble Prophet, peace and blessings of Allah be upon him, and none other. Many prominent scholars have written books on the Prophet being alive and I possess such outstanding proofs of his life that no one can contest in this regard.

With all this, another point is that a living prophet can only be one whose blessings and bounties are forever flowing. We find that since the time of the Holy Prophet (saw) to the present age, Allah Almighty has never forsaken the Muslims, and at the turn of each century, He sent a person who reformed the people in keeping with the demands of the time. And now, in this century He has sent me so that I may establish that the Prophet lives.

It is also confirmed by the Holy Quran that Allah the Exalted has always and shall continue to safeguard the religion of the Holy Prophet, peace and blessings of Allah be upon him, as He states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning, ‘Verily, We, Ourselves, have sent down this Exhortation and most surely We shall safeguard it.’ (15:10)

The words وَإِنَّا لَهُ لَحَافِظُونَ clearly show that such persons shall continue to come at the turn of the century who would bring back the lost glory of Islam and guide the people. It is a matter of principle that with the passage of each century, the existing generation also leaves this world. The scholars, the *Huffaz* (plural of *hafiz* meaning people who have committed the Holy Quran to memory) of the Quran, and the holy and pious people of that generation all pass away. Hence, the need arises for a person to be raised in order to revive the religion of Islam; otherwise this religion would perish if a new arrangement was not made to keep it pure in subsequent centuries. For this reason, at the turn of every century, God appoints a person who saves Islam from dying, and grants it new life, and safeguards the world from the errors, religious innovations, negligence and indolence that have crept into the people.

The Holy Prophet, peace and blessings of Allah be upon him, alone enjoys this distinction, and this is such a convincing proof of his life that no one can contest in this regard. In light of this, the stream of his blessings and bounties are limitless and unending. Moreover, in every age, it is through him that the *Ummah* is blessed, and it is through him that they are taught, thus becoming the beloved of Allah Almighty, as He states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

If you love Allah, follow me: then will Allah love you and forgive you your faults (3:32)

So, it is evident that the love of God Almighty has never abandoned this Ummah in any century, and this very fact alone serves as a brilliant argument in favour of the life of the Holy Prophet, peace and blessings of Allah be upon him. On the contrary, the life of Jesus is not established. Even during his lifetime such disorder erupted as was unprecedented in the life of any other Prophet. This is why Allah Almighty felt the need to inquire from Jesus (as):

ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ

That is to say, *Was it you who told the people, 'Take me and my mother for God'?* The community that Jesus (as) established was so weak and unreliable that even the Christians themselves admit this fact. The Gospel corroborates that of the twelve disciples, who were the embodiment of the distinct spiritual power and influence of Jesus, one was Judas Iscariot, who sold his master and guide for thirty pieces of silver. Another who was greatest in rank and was known as his foremost disciple, and in whose hands were the keys of Paradise, namely Peter, cursed Jesus three times while standing before him. If this was the influence and grace of the Messiah in his own lifetime, one can only imagine what remains after 1900 years?

In comparison, the community built by the Holy Prophet, peace and blessings of Allah be upon him, was so faithful and loyal that they sacrificed their lives, abandoned their homelands and left their kith and kin for his sake. In short, they gave no importance to anything over him. How remarkable was this influence! Even adversaries admit this fact. And indeed, his ongoing influence has not halted, rather flows forth even today.

The teaching of the Holy Quran still possesses the same influence and the same blessings as before. Another example of this, which is worthy of mention, is that nothing is known about the whereabouts of the Gospel. Even the Christians themselves are faced with difficulties in determining the origins of the Gospel, its original language, and where it is now. However, the Holy Quran has always been protected. Not even a single word or dot can be altered. It has been guarded to the extent that Huffaz of the Holy Quran, numbering in the hundreds of thousands, are present in every country and nation, and there is complete consensus between them. They continue to memorize the Holy Quran and recite it to others. Now reflect, are these blessings of the Holy Prophet (saw) not ever-living? Do they not prove that the Holy Prophet (saw) lives?

Hence, whether in view of the protection of the Holy Quran; or whether in light of the Hadith on the coming of reformers at the turn of each century for the revival of religion; or whether on account of his blessings and influence, which continue even to this day; it is established that the Holy Prophet(saw) lives.

Now, the point to ponder is what benefit the doctrine relating to the life of Jesus has brought to the world? Has it resulted in moral and practical reform or has it given rise to evil? The more one ponders over this fact, the defects of this doctrine become all the

more evident. I truly say that Islam has sustained immense harm owing to this doctrine, so much so that nearly four hundred million people have converted to Christianity. They have forsaken the true God to deify a humble mortal.

The ‘benefit’ which Christianity has brought to the world is apparent. The Christians themselves have admitted that many immoralities have spread in the world due to Christianity. For when one is taught that their sins are now the burden of another, such a person becomes audacious in committing sin. Indeed, sin is a lethal poison for mankind, which has been spread by Christianity. Such being the case, the harm of this doctrine continues to increase manifold.

I do not say that the people of this age are at fault alone for believing in the life of the Messiah. Nay, some among the people of past too were mistaken, but even in their error they remained worthy of divine reward. For it is written **قَدْ يَخْطِئُ وَيُصِيبُ**, that is, on certain occasions a Mujtahid (*a scholar of Islam who strives to come to a conclusion on religious matters on the basis of his own analytical reasoning, in light of the fundamental sources of Islam, namely, the Holy Quran, Sunnah and Hadith*) errs and on other occasions he is in the right. But in both cases, he receives divine reward. The fact is that this matter remained hidden from them because this is what divine will had so desired. Thus, they remained in ignorance and, like the People of the Cave, (*reference to the early Christians who took refuge in catacombs to save themselves from persecution at the hands of various idolatrous emperors*) this truth was not disclosed to them. In this context, I also received the revelation:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

*Do you think that the People of the Cave and the Inscription were
a wonder among Our Signs (18:10)*

Similarly, the issue relating to the life of the Messiah is a remarkable secret. The Holy Quran clearly and lucidly establishes the death of the Messiah and the Hadith also substantiate this fact. Further, the verse that was recited to deduce the same, on the day that the Holy Prophet, peace and blessings of Allah be upon him, passed away also confirms this. However, despite this matter being so manifest, God Almighty concealed it, and kept it hidden for the Promised One. And so when he appeared, he disclosed this secret.

In His wisdom, whenever Allah Almighty so wills, He conceals a secret or unveils it. Thus, He kept this matter hidden until its appointed time, but now when the Promised One has appeared, in his hand was the key to this secret, and so he revealed it. Now, anyone who does not accept this and remains obstinate, wars with Allah The Almighty”. (The Advent of the Promised Messiah, p. 9-17)

In this part that we have just read, the Promised Messiah (as) explained the harm of believing that Hazrat Isa (as) is alive whereas he is not. Next week incha Allah we will read how he establishes that regarding the death of the Holy Prophet Muhammad (saw), the first consensus of the sahabas was that all prophets before him had died. So, there is no possibility of Hazrat Isa (as) being alive.

May we all remain faithful to Allah and may we all be ever resolved to face any problem that might come in our way because of our beliefs with the Help of Almighty Allah *incha Allah*. Ameen.