

Services to Islam by Hazrat Mirza Ghulam Ahmad – 2

Friday Khutba by Dr Zahid Aziz, for Lahore Ahmadiyya UK, 4 June 2021

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

“And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.” —ch. 15, v. 21

Continuing on the theme of the services to Islam of Hazrat Mirza Ghulam Ahmad, I would draw your attention to the fact that during his time the critics of Islam were spreading a great mass of charges and accusations against Islam and the Holy Prophet Muhammad. The ‘Islamophobia’ that you hear about these days is nowhere near as hostile as what was faced by Islam in the time of Hazrat Mirza Ghulam Ahmad. He found that much of this criticism was based on certain misconceptions and wrong ideas of the Muslims themselves about certain aspects of Islam.

Much of his writings are in defence of Islam against the attacks upon it. In doing all this work, he brought out many truths and much knowledge from the Holy Quran which Muslims previously did not realise were there. He showed that the Quran discloses its treasures in accordance with the needs and challenges of the time. In the Quran itself, God says in the verse which I quoted at the beginning: “There is not a thing but with Us are the treasures of it, and We send them down *only in a known measure*” (15:21). Commenting on this verse, Hazrat Mirza Ghulam Ahmad wrote:

“This is the age in which those deep points of knowledge and those subtle truths concealed within the Quran should be manifested which defeat and overcome all kinds of other creeds, whether such ideologies are rational or spiritual. Without any motivating need, they cannot be manifested. So now that attacks are being made on Islam by new ideologies, the time came for those matters of knowledge to become open.” (*Izala Auham*, p. 676)

So the treasures of knowledge contained in the Quran are made known *gradually*, in accordance with the needs of the age. Before the right time, they are not known.

When they are disclosed exactly at the time required, as happened at the hand of Hazrat Mirza Ghulam Ahmad, then a Muslim's faith in the Word of God and in the Quran is strengthened and deepened.

I will now refer to an important example of this. In the time of Hazrat Mirza Christian missionaries from Europe and America had spread all over the Muslim world, and they were using certain wrong beliefs of the Muslims about Jesus to argue to them that, look, even according to your own beliefs Jesus was much more than just a mortal human being, he was much more than a human prophet of God, he did things which only God can do and no human can do, he was the only one who was pure of all sin, and he was vastly superior to any prophet, particularly the Prophet of Islam. The Muslim religious leaders had no answers to this because of their own beliefs. Among other things which they believed about Jesus, one was that Jesus was raised up to heaven in bodily form while alive, and he has never died like a human being, and that he will be sent again into this world by Allah. So they were in no position to answer the objection of the Christian preachers: Don't your own beliefs about Jesus prove that he is not just a human being, like your own Prophet Muhammad, but a much greater and much more special creation of God?

It was in such a situation that Hazrat Mirza was guided by God to show from the Quran, clearly and conclusively, that Jesus had lived and died like other mortals and prophets of God. In his body, and for his bodily needs, he was like any other human being, and in being a prophet and teacher of righteousness from God he was like other prophets of God. The verses of the Quran which he put forward to establish these points had, of course, been there all the time, but their importance was only properly seen now and had not occurred to people before. When that real knowledge was required for the defence of Islam, it was disclosed to the *Mujaddid* of the time.

Why had Muslims come to hold these notions about Jesus (Isa, '*alai-hi-s-salām*)? There were hadith reports in which the Holy Prophet Muhammad had told Muslims that, at some future time, "the son of Mary will descend among you" (Bukhari, hadith 3448, 3449). In the Quran, it is stated twice that Allah "raised" Jesus to Himself. The

word *raf'* is used there to mean “raising” (3:55 and 4:158). Putting together the “raising” of Jesus mentioned in the Quran and his “descent” mentioned in Hadith, and combining it with the Christian belief that Jesus went up alive into heaven and will return, the Muslim religious scholars had come to believe and teach that Jesus had never died but that he was taken up bodily to be in God’s presence, and from there he will be sent back to earth to complete his mission. Of course, Muslims believed that Jesus will return to make Islam victorious in the world, while Christians held the belief that he will return to make Christianity victorious in the world and prove that he is the Son of God.

It is quite astounding that while Muslim religious scholars and leaders held these ideas on the basis of the Quran and Hadith, Hazrat Mirza Ghulam Ahmad proved from the same Quran and Hadith that these ideas were absolutely wrong, and he proved it so comprehensively that since that time till today no one has been able to answer the clear evidence and arguments which he presented. Regarding the word *raf'* or raising, the fact by itself, that the Quran says that God raised Jesus to Himself, means that it is not a physical rising to any place. It means that God honoured him and he is honourable in God’s estimation. Jesus was rejected and abused by his people and they declared him false and accursed (God forbid). In response, the Quran says that God “raised” him above. Using the same word, God says in another place in the Quran about a person who turns away from the messages of God: “And if We had pleased, We would have exalted him thereby; but he clings to the earth and follows his low desire” (7:176). The word translated as “exalted” here is “raised” or *raf'*. It says that God could have lifted him up (if you like to put it that way) but that man sticks to the earth. But that man is not literally and physically clinging to the earth. What he is doing, as it says, is following his low desires. In fact, physically he may be walking quite tall! And similarly, God’s raising him above this by means of the teachings which God sent, by means of the messages of God, cannot possibly mean lifting that man’s body above the ground. It means raising him above his low desires. In fact, a person who has been lifted up by God will be seen prostrating before God, going into *sajdah* during prayer. In that condition, physically he is touching the ground with his

head and is at his lowest position. But God has spiritually raised him very high. So this *rafʿ* or raising of a person by God has nothing to do with lifting any physical body to a higher position. Prophets and other righteous persons are all buried beneath the ground, but in terms of the rank and honour which God bestows upon them they are raised very high.

In case of the mention of the *rafʿ* of Jesus in the Quran, the truth is even clearer because the Quran explicitly mentions the death of Jesus. In one of the verses mentioning *what people think* is the lifting up of Jesus bodily to heaven, it is stated: “When Allah said: O Jesus, I will cause you to die and exalt you in My presence...” (3:55). The words translated here as “and exalt you in My presence” (وَرَأْفَعُكَ إِلَيَّ) — *wa rāfi‘u-ka ilayya*) are taken by the general *Ulama* of the Muslims to mean: “and raise you up to Myself”. But, as you can see, immediately before this God says: “I will cause you to die” (إِنِّي مُتَوَفِّيكَ) — *innī mutawaffī-ka*). You may think that this is our translation of these words, “I will cause you to die”. But this is, in fact, the only translation, and that is why those translators who believe that Jesus did not die **are forced** to translate these words in various ways such as the following: “I will take you”, “I am gathering you”, “I am going to recall you”, “I am terminating your life”, “I will make you reach your full life”, and “I will surely bring your term of life to completion”. Then they go on to translate the next words as: “and raise you up to Myself”.

If you look at these six different versions in which the words “I will cause you to die” have been translated by them, “take”, “gather”, “terminate life”, etc., they all can be considered as indicating “causing to die”. So no translator has any choice because the original words *mutawaffī-ka* only indicate death. Hazrat Mirza Ghulam Ahmad has given a list of all places in the Quran where this word occurs in one form or another and shown that it only ever means the taking of a human being’s soul. Since it is so clear that God said to Jesus “I will cause you to die”, the next words about “raising” him cannot possibly mean that he would be lifted up **in his living body** to meet God. Those words can only mean that his soul, after his death, would be granted a high place in heaven.

May Allah enable us to continue showing the world the great services to Islam done by Hazrat Mirza Ghulam Ahmad, ameen.

بَارَكَ اللهُ لَنَا وَتَكُنْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعْنَا وَإِيَّاكُمْ بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، إِنَّهُ تَعَالَى جَوَادٌ كَرِيمٌ
مَلِكٌ بَرٌّ رُؤُوفٌ رَحِيمٌ-
