Life after Death
Death of Jesus—Islamic Sources
Total Destruction of Nuclear Weapons,
Not Non-Proliferation, Is the Solution

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Divine Attributes of Beneficence and Mercifulness

By HADHRAT MIRZA GHULAM AHMAD, Founder of Ahmadiyyah Movement in Islam

HE PHILOSOPHERS who trusted in their imperfect reason could not discover the real God. A true knowledge of His existence was given by the Qur’ān, which suggests two methods of attaining to this knowledge: firstly, it teaches the course by adopting which human reason is strengthened and sharpened in deducing God’s existence from the laws of Nature and is protected from falling into error; secondly, it points out the spiritual method which enables one to help discover the real God.

Under the first heading, the Holy Book has adduced clear and cogent arguments appealing to human reason in support of the existence of God:

“Our Lord is He Who gives to everything its creation, then guides (it).” —20:50.

Now, if we look to the nature of all creatures from man downward, and consider their constitutions and moulds, we shall find the creation of all things surprisingly adapted to their natures. To enter into any detail upon this point would be trying the patience of the reader. But everyone can think volumes for himself on this subject.

Another argument in support of the existence of God is deduced by the Qur’ān from His being the cause of causes or the first cause:

“And that to thy Lord is the goal.” —53:42.

This argument is based upon the natural order of cause and effect which pervades the universe. The growth of knowledge and science is the result of the universal dominion of this order over every part of the worlds and important laws and principles have been developed out of it. Every cause, which is not itself primary, may be traced to some other cause and this to another and so on. But as the series of cause and effect taking its rise in this finite world of ours cannot be indefinitely, it must terminate at some point. The final cause is, therefore, the Author of the universe. It is to this first or final cause that the verse quoted above calls attention.

Another argument supporting the existence of the Lord is thus described by the Holy Book:

“Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit.” —36:40.

Had all these heavenly systems no designer, they would soon have been disorganized and destroyed. The vast masses of matter rolling in space, without disturbing each other, demonstrate, by the regularity of their motions, contrivance and design, hence the Designer. It is not at all surprising that these innumerable spheres, thus rolling on from time immemorial, do neither collide, nor alter their courses in the slightest degree, nor are subject to waste or decay from their constant motion. How could such a grand machinery work on without any disorder for numberless years unless it were in accordance with the contrivance and design of a Supreme Contriver? Alluding to this consummate Divine wisdom, the Qur’ān says:

“Is there doubt about Allah, the Maker of the heavens and earth?” —14:10.

Another argument relating to the existence of the Creator is thus put forth by the Holy Book:

“Everyone on it passes away—And there endures for ever the person of the Lord, the Lord of glory and honor.” —55:26–27.

If we suppose the earth reduced to nothing and heavenly bodies all brought to destruction and the whole material universe made non-existent, still reason and conscience require that something should remain, which should never die nor be ever subject to change or decay. Such a Being is God Who brought everything into existence from nothing.

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In the Name of Allah, the Beneficent, the Merciful.

Dear Readers,

In this issue of the Islamic Review we bring to you the Promised Messiah’s article “The Proof of Divine-Design.” You will enjoy the philosophical exposure of the Quran’s teachings.

Maulana Muhammad Ali’s article “Life after Death” and his summary of the economic aspects of Islamic teachings will definitely interest you.

Abul-Bilal presents to you the case of the Muslim nations in regard to the much-talked-about problem of “nuclear proliferation.”

Maulana Hafiz Sher Mohammad has collected evidence from the Holy Qur’an, the Hadith, and the prominent Muslim imams and scholars in his article on “The Death of Jesus.”

We hope this issue will reach your hands before Eid-ul-Fitr. The publishers and the staff of the Islamic Review wish a very happy Eid to its readers.

The Publishers

Cover photo: A mosque in Iran.

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Editorial

Practice the Teachings of the Qur'an

Say: Come! I will recite what your Lord has forbidden to you: Associate naught with Him and do good to parents and slay not your children for (fear of) poverty—We provide for you and for them—and draw not nigh to indecencies, open or secret, and kill not the soul which Allah has made sacred except in the course of justice. This He enjoins upon you that you may understand.

And approach not the property of the orphan except in the best manner, until he attaineth his maturity. And give full measure and weight with equity—We impose not on any soul a duty except to the extent of its ability. And when you speak, be just, though it be (against) a relative. And fulfill Allah's covenant. This He enjoins upon you that you may be mindful;

And (know) that this is My path, the right one, so follow it, and follow not (other) ways, for they will lead you away from His ways. This He enjoins upon you that you may keep your duty.

—Qur'an 6: 152–154

Allah sends His prophets and revelation to guide mankind into the right path. His pleasure is therefore that all men should walk in the right path and serve only one Master. The guidance of Allah is brought through prophets, and men are never compelled to accept the right way. Man was created with a will free within certain limits to act as he pleases, and through the exercise of this freedom of will and action men are capable of following the straight path or going astray as they choose. The verses of the Holy Qur'an quoted above provide the guiding rules of life that help one tread on the straight path. By following these rules an individual molds his life in the manner required by his Creator.

The words “and follow not (other) ways, for they will lead you away from His way” require special attention of all Muslims. It is a problem that immigrant Muslims to Europe and the USA or those who take temporary residence in these regions of the world often face in their daily lives. These are termed “cultural” problems of the immigrants, or difficulties in “cultural adjustment” as some would like to call them. The guiding rules of life laid down in these verses of the Qur’an and to be found at other places in the Holy Book are the basis of a “culture” to which a Muslim belongs. The distinction of the teachings of the Holy Qur’an as against the teachings of the other faiths is that the Qur’an does not bring spiritual teachings in isolation. Rather, its teachings encompass the whole personality of an individual and tell us to mold a man’s whole self or life in a particular shape, not keeping his spiritual and worldly life in separate compartments.

We see deviation in the conduct of a few Muslims from the straight path taught by Allah under the cultural influences of Europe or the USA. It is such people who have been reminded in the above-quoted verse of the Qur’an that they are being led away from His way. The “culture” of Europe, the USA, or for that matter any other region in the world, has its basis in the social habits of a nation or a region. As we know, these social habits vary from nation to nation and from region to region, and thus hardly befit making the basis of a culture which may serve the needs of humanity as a whole. Further, these national or regional cultures are subject to constant change with the changing economic, political, and social conditions of the respective society. Thirdly, these “cultures” stand to divide the human race rather than help unify it. For these reasons a superior “culture” that could serve as a “culture” befitting the whole human race was necessary, and it could only be designed and determined by the Creator of mankind, Who possesses all knowledge. Those who opt for regional or national cultures as against the God-given “culture” apparently enter a loser’s bargain. Let all of us endeavor to shape our lives in accordance with the teachings of Allah rather than falling prey to ever-changing national or regional “cultures.”
Life after Death

By MAULANA MUHAMMAD ALI, M.A., L.I.B.

According to the Holy Qur'an, death does not bring the life of man to an end; it only opens the door to a higher form of life. Just as from dust is evolved the man, from the deeds which man does is evolved the higher man. Hence we find the Holy Qur'an again and again referring to his creation from a very low origin, when speaking of life after death:

"We have created you, why do you not then accept the truth? Have you considered the life-germ? Is it you that create it, or are We the Creator? We have ordained death among you and We are not to be overcome, that We may change your attributes and make you grow into what you know not" (56:57–61).

Such is the next life. As from the small life-germ grows up the man and he does not lose his individuality for all the changes which he undergoes, so from this man is made the higher man, his attributes being changed and he being made to grow into what he cannot conceive at present. Man's life in this world is not without an aim, and the aim is to attain to a higher life:

"Does man think that he is to be left to wander without an aim? Was he not a small life-germ in the seminal elements? Then he was a clot of blood, so He created (him) and made (him) perfect; then He made of him two kinds, the male and the female. Is He not able to give life to the dead?" (75:36–40).

The life after death is, therefore, one of the fundamentals of Islam, but not as a dogma. On the other hand, it opens out a wide vista of progress before man, a new world of advancement before which the progress of this life sinks into insignificance:

"And whoever desires the hereafter, and strives for it as he ought to strive and he is a believer, their striving shall be recompensed... See how We have made some of them to excel the others, and certainly the hereafter is much superior in respect of degrees and much superior in respect of excellence" (17:19–21).

"And when thou seest thither, thou shalt see blessings and a great kingdom" (76:20).

The connection between the two lives, the life on this earth and the life after death, is established in the clearest words. Heaven and hell are not places of enjoyment and torture to be met with only after death; they are realities even here. The hereafter is not a mystery beyond the grave; it begins in this very life. For the good, the heavenly life, and for the wicked, a life in hell, begins even here, and as there are two paradies for the Former, there are tw chastisements for the latter, i.e., a paradise and a chastisement for this life, and a paradise and a chastisement for the next:

"And for him who fears to stand before his Lord are two gardens" (55:46).

"O soul that art at rest! return to thy Lord, well-pleased with Him, well-pleasing Him: so enter among My servants and enter into My paradise" (89:27–30).

"Nay, if you had known with a certain knowledge, you should certainly have seen the hell" (102:5, 6).

"It is the fire kindled by God, which rises above the heavens" (104:6, 7).

"And whoever is blind in this, shall also be blind in the hereafter" (17:72).

"And certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn" (32:21).

"Such is the chastisement and certainly the chastisement of the hereafter is greater, did they but know" (68:33).

While the life after death is spoken of as a continuation of this life, a particular day is repeatedly mentioned in the Holy Qur'an, under various names, as the day on which that life finds a complete manifestation. It is called yaum al-qiyama, or the day of the great rising or resurrection (75:1); yaum al-fasl, or the day of decision (77:13); yaum al-hisab, or the day of reckoning (38:26); yaum al-fat-h, or the day of judgment (32:29); yaum al-talaq, or the day of meeting (40:15); yaum al-jam', or the day of gathering together (42:7); yaum al-khilid, or the day of abiding (50:34); yaum al-kharuj, or the day of coming forth (50:42); yaum al-taghabun, or the day of the manifestation of defects (64:9); yaum al-din, or the day of requital (1:3); etc.; but the most frequently occurring word for the resurrection is al-sa'a, which originally means any portion of time, and is, therefore, generally rendered as the hour. Raghib, the well-known lexicographer of the Qur'an, says that there are three sa'as (hours) in the sense of the resurrection, viz., 1. Kubra (or the greater), which is the rising up of the people for reckoning; 2. wusta (or the middle), which is the passing away of one generation; and 3. sughra (or the minor), which is the death of the individual. The word is used in all these senses in the Holy Qur'an. An example of the last, as given by Raghib, occurs in 6:31: "They are indeed in loss who give the lie to the meeting of God until when the hour comes upon them all of a sudden," where the hour clearly stands for the death of the person who gives the lie. As regards the use of the word in the other two senses, it is very frequent, and the two significances are often interchangeable, either sense being applicable. For instance, take 7:182–187, where the doom of the opponents is first clearly spoken of: "And as to those who reject Our communications, We draw them near to destruction by degrees whence they know not" (182), "and that maybe their doom shall have drawn nigh" (185), and then immediately the hour is spoken of: "They ask thee about the hour when will be its coming" (187). This sequence makes it clear that the hour here is primarily the doom of the opponents with which they were being threatened. Again, take the 54th chapter, which opens thus: "The hour drew nigh and the
moon did rend asunder." The hour in this case stands for the doom of the Prophet's opponents, for rending asunder of the moon was a miracle of the Holy Prophet which signified the doom of the Quraish, the moon being an emblem of their power. The same word, al-sa'a, occurs twice again in the concluding section of the chapter, and in both places stands for the doom of the opponents: "Do they say, we are a host allied together to help each other? Soon shall the hosts be routed and they shall turn their backs. Nay, the hour is their promised time, and the hour shall be most grievous and bitter" (54:44–46). Bukhari tells us, in his comment on these verses, that when the Holy Prophet was faced with a most serious situation on the day of Badr, the Muslims being in danger of being annihilated by their powerful opponents, and he was praying for their safety, he was reminded of the prophecy contained here and comforted his companions by reciting these verses aloud, showing that by the hour here was meant the hour of the enemy’s discomfiture, which is called "the touch of hell" in v. 48.

I have laid stress on this point to show that the Qur'an speaks clearly of reward and punishment being awarded in this life as well. In other words, it does not ignore this life and relegate everything to the hereafter. The different words which stand for the resurrection are in some sense also applicable to this life: the rising of the dead is sometimes their spiritual resurrection which was to be brought about by the preaching of the Prophet: the day of decision also signifies the triumph of truth and the vanquishment of falsehood: the day of reckoning is equally the reckoning in this life, and so is the day of requital; the day of gathering together is also the day of the gathering together of the opposing forces, and so on. The law of the requital of good and evil affects this life as much as the next, a complete manifestation taking place when the limitations of the body of clay are removed by death, which thus becomes a starting-point for a new and higher life. It is a law that works every moment and will not come into operation on a particular day; even paradise and hell are spoken of as originating with this life. Hence God is repeatedly described as quick in reckoning (2:202; 3:18; 198; etc.), meaning that His reckoning is working every moment. Every evil deed leaves its impress on the human mind: "Nay, rather what they do has become like rust upon their hearts" (83:14), so that the consequence follows as soon as a deed is done. Still more plainly: "And We have made every man's actions to cling to his neck, and We will bring forth to him on the day of resurrection a book which he will find wide open" (17:13). Thus an action leaves its effect upon man as soon as it is done; only it is not seen by the human eye, but will be palpably manifest in the form of a wide-open book on the day of resurrection, for the veil which covers the eye now, so that it cannot see the finer things, shall then be removed, as the Qur'an says: "Certainly thou wert heedless of it, but now We have removed from thee thy veil so thy sight today is sharp" (50:22). The law of the requital of good and evil is thus working all the time: only the consequences cannot be seen by the physical eye, but the finer senses granted in the resurrection will see them clearly: "On the day when hidden things shall be made manifest" (86:9).

The law of the requital of good and evil is a comprehensive one: "He who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it" (99:7, 8). So every good deed bears a fruit, and every evil deed bears an evil consequence, whether the doer is a Muslim or a non-Muslim; but, owing to the preponderance of mercy in Divine nature, good brings tenfold fruit, even seven hundredfold of immeasurably great, while evil is either forgiven or recompensed with the like of it. There is a saying of the Holy Prophet to that effect recorded in Bukhari, and the Holy Qur'an is full of statements like the following:

"Whoever brings good, he shall have ten (times) like it, and whoever brings evil, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly" (6:161).

"The parable of those who spend their property in the way of God is as the parable of a grain growing seven ears with a hundred grains in every ear; and God makes it manifold for whom He pleases; and God is Ample-Giving, Knowing" (2:216).

"Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded for aught except what they did" (28:84).

"And whatever affliction befalls you, it is on account of what your hands have wrought, and He pardons most (of your faults)" (42:30).

A man is judged by the preponderance of good or evil in him and it is in this connection that the setting up of a mizan, or balance, is spoken of. The words wazn and mizan, as used in the Holy Qur'an in this connection, do not indicate weighing with a pair of scales; it is in the wider sense of fulfilling the requirements of justice that they are used. For instance, 57:25 speaks of apostles being sent with the book and the mizan, where the mizan clearly stands for rules of justice or principles of equity. In fact, that meaning is made clear by the addition of the words "that men may conduct themselves with equity." Again, 55:7 speaks of a mizan being set up in nature: "And the heaven, He raised it high, and He made the mizan." Here the mizan stands for justice, according to well-known commentators. A similar measure or balance is spoken of as being set up to judge man. Is it good that preponderates in him or evil? Here are a few quotations:

"And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least: and though there be the weight of a grain of mustard seed, We will bring it, and sufficient are We to take account" (21:47).

"And the measuring out on that day will be just: then as for those whose measure of good deeds is heavy, they shall be successful. And as for those whose measure of good deeds is light, these it is that have made their souls suffer loss" (7:8, 9).

A few words may be added as to the book of deeds. We are told that every action, however great or small, is written down:

"And the book shall be placed, then thou wilt see the guilty fearing from what is in it: and they will say: Ah! woe to us! what a book is this! it does not omit a small one or a great one, but numbers them all" (18:49).

"So whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and We write it down for him" (21:94).

"He utters not a word but there is by him a watcher at hand" (50:18).

"Or do they think that We do not hear what they conceal and their secret discourses? Aye! And Our messengers with them write down" (113:80).

"And surely there are keepers over you, honorable recorders—they know what you do" (82:10–12).

"This is Our book that speaks against you with justice; surely We... continued on page 17
Islamic Teachings:  
A Summary of the Economic Aspect  
By MAULANA MUHAMMAD ALI, M.A., LL.B.

In the Islamic social order, the highest place of honor is given to labor. “No one eats better food than that which he eats out of the work of his hand,” the Holy Prophet is reported to have said (B. 34:15). And he added: “The Prophet of God, David, ate out of the work of his hand.” Even the tending of goats for remuneration is considered honorable, the Holy Prophet himself doing this work “for some carrats” in his earlier days (B. 7:2). His companions did not disdain the work of a porter (B. 24:10), and they were advised to earn their livelihood, if necessary, by bringing “a bundle of firewood” on their backs and selling it in the market (B. 24:50). The humblest work carried with it a dignity; those who followed the profession of a butcher or a seller of meat, a goldsmith, a blacksmith, a tailor, a weaver or a carpenter were looked upon as honorable members of the society (B. 34:21, 28–32). The Holy Prophet himself did the work of mending his clothes and his shoes, milking his goats, cleansing his utensils with his own hands; and though he occupied the high dignity of a spiritual teacher and a king at one and the same time, yet within his house, he helped his wife in her household work (B. 10:44). Women, too, did work of labor like men.

Withholding the remuneration of a laborer is denounced in the strongest terms: “On the Day of Resurrection I shall be the adversary in the dispute of a person... who employs a servant and receives fully the labor due from him, then does not pay his remuneration” (B. 34:106). On the other hand, it is an act of great virtue to invest the unpaid remuneration of a laborer in a profitable business, so that it should become abundant wealth (B. 37:12). The basic rule is laid down in the Holy Qur'an that the servant shall do his work faithfully and to the best of his ability, and that the master shall pay him fully for the service rendered (B. 28:25, 26). The servant must be treated on a perfect basis of equality in all other matters, so much so that he may dine on the same table with his master (B. 42:18). The master and the servant are, in fact, considered to be two contracting parties, and the one is not considered to be higher in status than the other, simply on account of this relation (B. 37:14).

The outlook of Islam on wealth is quite different from that of the modern civilization which considers it as the be-all and the end-all of life. Economic gains have a secondary place in Islam, duty to God taking precedence of all other duties. “People used to buy and sell and carry on trade,” we are told in a hadith, “but when it was the turn of a duty out of the duties imposed by Allah, neither merchandise nor selling diverted them from the remembrance of Allah” (B. 34:8). The Holy Qur'an speaks of the activities of Muslims in similar words (24:37). Islam gives wealth its rightful place as the means to an end: “Your wealth, God has made it for you a means of support” and it is therefore not to be wasted by handing it over to the weak of understanding (4:5); it should not be squandered wastefully (17:26) or spent extravagantly (25:67). But possession of wealth does not necessarily carry honor with it, nor does any disgrace attach to being in straitened circumstances (84:15, 16).

The amassing of wealth, on the other hand, takes away contentment of mind and ends in disaster (104:2–4).

Again, wealth is considered to be the fruit of labor, and everyone, man or woman, has a right to earn wealth by his or her labor: “Men shall have the benefit of what they earn and women shall have the benefit of what they earn” (4:32). In fact, to deny possession of wealth to anyone earning it is to deny the fruit of labor. Wealth may also be inherited by both men and women (4:7). It may also be given or taken as a gift (4:4; B. 51:1). There is no limit to the wealth which a man may possess (4:20); but everyone who possesses about Rs. 50 or more is required to pay Zakat, i.e., two and a half per cent of his savings annually, which goes to a common fund for the help of the poor (9:60; B. 24:1, 4; Msh. 6:1). This fund is to be managed by the Muslim State or the Muslim community. Zakat is not charity in the true sense of the word; it is a tax payable to the State or an organized body; only one-third may be left, if necessary, with the individual, for distribution according to his choice (Msh. 6:1).

The conception of charity is very broad in Islam, including the doing of any good to a fellow-man, or helping him in any matter, or refraining from doing him evil, or showing him the right way or meeting him with a cheerful countenance, and so on (B. 24:31; 56:72). Doing good to dumb animals is also charity (Msh. 6:6). Charity must be given and should not be asked; the humblest work is recommended as being more honorable than begging (B. 24:50). It may be given openly as in the case of a contribution to public charitable funds, or in secret (2:271).

Among the means of livelihood, trade occupies the most prominent place; the honest merchant is ranked with the righteous servants of God who devote their lives to the service of humanity (Tr. 12:4). The seller is required to be just in weighing or measuring (17:35), generous in dealing (B. 34:16), giving respite even to those in easy circumstances and forgiving those in straitened circumstances (B. 34:16). If there is a defect in the thing sold, it must be made manifest to the purchaser (B. 34:19). The buyer should be given the opportunity to examine the thing purchased (B. 34:62). Special directions are given as to the sale of cereals, as they are the prime need of every man. They should be sold in the market so that they may be had at the price which the producer obtained (B. 34:49). Speculation in cereals is prohibited (B. 34:54).
Proof of Divine-Design . . . (Continued from page 2)

In another place, the Qur’an has the following argument in support of the existence of God:


In this verse, God relates in the form of a dialogue a characteristic of the soul which He has implanted in its nature: that it is not in the nature of the soul to deny the existence of the Divine Being. The atheist rejects the existence of God, not because his nature revolt against it, but because he thinks that he has no proof of His existence.

Notwithstanding this denial, He would admit that every effect has a corresponding cause. No sane person holds that a certain disease, for instance, is not attributable to any cause. A denial of the system of cause and effect overthrows all principles and all sciences. All sorts of calculations which determine the times of eclipses, storms, earthquakes, etc., and all other inferences would become impossible if every effect were not due to a particular cause.

A philosopher, though denying the existence of God, cannot dispute the existence of the first cause as he cannot reject the whole system of the universe.

Besides, if a person who denies the existence of God were reduced to a state in which he could be purged of all desires and motives, he would, in this state, admit the existence of God as experience has so often proved. The verse quoted above thus tells us that a denial of His existence is persisted in only so long as the lower desires of man have the upper hand, and that pure nature is strongly impressed with the fact of His existence.

Attributes of God

We shall now consider the attributes of the Almighty Being as taught by the Holy Qur’an. The following are only a few examples on the subject:

“He is Allah besides Whom there is no God: The Knowers of the unseen and the seen: He is the Beneficent, the Merciful.” — 59:22.

The idea of a partner with God is negated because, if He had a rival, His Divinity would be liable at some time to pass wholly to that rival. Further, the words “there is no one besides Him (to be worshipped)” signify that He is a perfect God Whose attributes, beauties and excellences are so high and exalted that if we were to select a god from among other beings, whose selection depended upon the perfection of his attributes, or if we were to suppose certain qualities as the highest and most excellent Divine attributes, nothing would approach Him in His perfection. Justice could go no further than to set up a partner or a rival with such a Being.

The next attribute, mentioned in the verse above, is that God is “Knowers of the unseen and the seen.” No one can comprehend His person with limited human faculties. We can understand everything that has been created, for instance, the sun, the moon, the stars, etc., in its entirety, but we cannot comprehend the Almighty Being in His entirety.*

Another attribute is that God provides, out of His bountiful mercy, and not in return for anything done by the creatures, all the means of happiness for all living beings before their creation. We see the manifestation of this attribute in His creation of the sun, the moon, the stars and numerous other things for the benefit of man before they or their deeds ever existed. This gift is due to His attribute to mercy, and it is when this attribute is at work that He is called “the Beneficent” (al-Rahman).

With respect to another attribute, He is called “the Merciful” (al-Rahim)—He gives a good reward for the good deeds of His creatures and does not waste any one’s effort.

It may be noted that God is also described as “Master of the day of Requital” (Malki al-Yaumuddin) (Qur’an 1:3). He Himself judges the world. He has not made over the dominion of earth and heavens to anybody, nor has He entrusted the right of judgment to any particular person.

*The verse then goes on to say that “God knows everything, and nothing lies hidden from Him.” It would be inconsistent with His Divinity that He should be ignorant of His own creation. He alone can look to every small particle of the universe. He alone knows when He will put an end to this system and bring a general destruction over all things. He alone knows the time of all happenings.
The Death of Jesus

By MAULANA HAFIZ SHER MOHAMMAD

EVIDENCE OF THE HOLY QUR’AN

The first disputed issue between the Ahmadiyya Community and the general body of the rest of the Muslims relates to the death of Jesus. The average Muslim believes that Jesus is alive in heaven with his physical body. But members of the Ahmadiyya Community, and also Muslim research scholars, believe that, like other prophets, Jesus too has died.

The Holy Qur’an emphatically proves that Jesus has passed away like other mortal human beings, and is no longer alive anywhere. It clearly states that Jesus possessed only human characteristics, and was in no way divine but a servant of God and His messenger. From birth to death, he was subject to all the physical and biological limitations that God has devised for human beings.

First evidence: All human beings live and die in this world.

Prophets belong to the human race, and they are, therefore, subject to the eternal Divine law that human beings live and die in this world. The Qur’an states:

“Therein (i.e., on the earth or physical world) shall you live, and therein shall you die, and therefrom shall you be raised” (7:25).

“And there is for you in the earth an abode and a provision” (7:24).

“Have We not made the earth draw to itself the living and the dead” (77:25, 26).

“From it (i.e., the earth) We created you, and into it We shall return you, and from it raise you a second time” (20:55).

In these verses, God has set forth His law that all men shall live their lives, with their physical bodies, in earth. Furthermore, it is opposed to the Divine law, according to which prophets have to bear persecution here on earth, that Jesus should be raised up to heaven when he was opposed by the Jews. His supposed physical life in heaven for two thousand years without food or drink is also opposed to the Divine law expressed in the above verses.

Second evidence: Physical life depends on food and drink.

God has described His law, applicable not only to ordinary people but to all prophets as well, that life depends on food and drink:

“We did not send before you (O Muhammad) any messengers but they surely ate food” (25:20).

“We did not give them (i.e., the prophets) bodies not eating food” (21:8).

Of Jesus and his righteous mother, it is stated: “They both used to eat food” (5:7). So if Jesus no longer eats food—all Muslims hold that he does not eat food in heaven—he cannot, by the Divine law stated above, be alive with his physical body. The body requires food, so Jesus no longer eating food must be dead.

Third evidence: The human body suffers the ravages of time.

There is not a single human body in the world which is impervious to change. The living body is necessarily changing all the time. The Qur’an states:

“And we granted abiding forever (Khulud) to no mortal before you (O Muhammad). If you die, will they abide (Khalidun)” (21:34).

“They (i.e., the prophets) did not abide forever (Khalidin)” (21:8).

As regards the meaning of the word Khulud (translated above as abiding forever), the famous Qur’anic dictionary of Imam Raghib explains:

“Khulud is that a thing be immune from decay, and that it endures in an unchanging condition. The Arabs call such a thing Khulud . . . i.e., to persist in one condition, not being subject to change” (pp. 153, 154).

According to Arabic lexicology, therefore, Khulud signifies persistence in one and the same state, with no change or decay taking place. In the verses above, a Divine law has been explained under which every person is affected by the passage of time. He is first a child, then an adult, then old, and finally he dies. This is corroborated by many other verses, for example:

“Allah is He Who created you from a state of weakness, then gave you strength after weakness, then ordained weakness and hoary hair after strength” (30:54).

“Of you is he who is brought back to the worst part of life (i.e., old age), so that after knowledge he knows nothing” (22:5).

“And whomsoever We cause to live long, We reduce to an abject state in creation. Do they not understand” (36:68).

A general law of God has been described here, to which no human being is an exception. From being a child, a person develops physically to attain his fullest development. After that he begins to decline and ultimately reaches his “second childhood” when he loses all his former attainments.

If, for the sake of argument, Jesus were to return to this world, he would be about 2000 years of age, and hence, according to the above Divine law, too old to be capable of doing anything at all. In fact, it is certain that, under this law, Jesus died a very long time ago.

Fourth evidence: Death of all prophets.

“The Messiah, son of Mary, was only a messenger; messengers before him had indeed passed away” (5:75).

“And Muhammad is but a messenger—messengers have already passed away before him. If he, then, dies or is killed, will you turn back upon your heels?” (3:143).

The second verse here explains the first one. Both verses are similarly worded, the first referring to Jesus, and the second to the Holy Prophet Muhammad. The Qur’an’s verdict here is very clear for a truth-seeker. The first verse explicitly states that all prophets before Jesus had died—and
all Muslims accept this. In the second verse, the same words are used to state that all prophets before the Holy Prophet Muhammad (peace and blessings of Allah be upon him) had died. In fact, since no prophet arose between Jesus and the Holy Prophet, the second verse could only have been revealed specifically to show that Jesus had died. Classical works of Arabic grammar tell us that, owing to the prefix al (the), the word messengers (al-rusul, lit. “the messengers”) in the above two verses really means all messengers (see Bahr al-Muhit, vol. 3, p. 68).

Meaning of Khala

It should be remembered that the word Khala (translated above as “passed away”) in the past tense without an article, when used about human beings, refers to their death. (See Lisan al-Arab and Aqrab al-Mawrad). In the Qur’an too, whenever the words qad khalaft without the particle ila are used about any persons, the meaning is that they passed away and died, and will not return to this world. For instance:

“Those are a people that have passed away (qad Khalat)” (2:134).
“...before which other nations have passed away (qad Khalat)” (13:30).
“...among nations that have passed away (qad Khalat) before them” (46:18).

“Such has been the way of Allah with those who have passed away (Khalat) before” (33:38).

In interpreting the two verses about all prophets before Jesus and the Holy Prophet (peace and blessings of Allah be upon him) having passed away, the commentators have generally adopted the same meaning:

“The Holy Prophet would leave the world as had done previous prophets, by natural death or murder” (Qanwa ‘ata Baidawi, vol. 3, p. 124).

In fact, the above verse about the Holy Prophet (3:1439 itself clarifies the meaning of Khala (passing away of all previous prophets) by using the words “if he dies or is killed” with regard to him. Obviously, the “passing away” of all previous prophets must also be one of the other of “dying” or “being killed.”

Fifth evidence: All “Gods” are dead

All those who were taken to be gods besides the One God are described by the Qur’an as “dead”:

“And those whom they call on besides Allah created nothing, while they are themselves created. Dead (are they), not living. And they know not when they will be raised” (16:20–21).

And as to Jesus being taken for a god, the Qur’an itself bears witness: “Certainly they disbelieve who say: ‘Allah, He is the Messiah, son of Mary’” (5:72).

These verse prove conclusively that Jesus, who is taken to be “god” by a large section of mankind and is called by them “Lord Jesus,” must have been dead when these verses were revealed. Otherwise, this exception would have been mentioned here.

After amwaat (“Dead [are they]”), the words ghairu ayyaa’u (“not living”) clarify the matter absolutely, and reaffirm the death of these “gods.”

Sixth evidence: Jesus’ second coming contradicts Finality of Prophethood

Jesus’ coming again into this world would infringe the principle of the Finality of Prophethood because the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the last and final prophet according to that principle. The Qur’an says: “Muhammad is not the father of any of your men, but he is the Messenger of God and the last of the prophets” (33:40).

The Holy Prophet’s being the last prophet (Khataam an-nabiyin) necessitates that after him there should not appear any prophet, neither a new one nor a former one. Just as the coming of a fresh prophet would infringe the Finality of Prophethood, so would the appearance of a former prophet, because the Last Prophet is the one who appears after all other prophets. If Jesus comes after the Holy Prophet, he (Jesus) would be the Last Prophet, the Khataam an-nabiyin.

It is wrong to argue that, in his supposed second coming, Jesus would not be a prophet (nabi). For the Qur’an says: “Jesus said: I am a servant of God; He has given me the Book and made me a prophet, and made me blessed wherever I may be” (19:30, 31). So, were he to return to this world he would still be a prophet. His coming without prophethood would be meaningless, for the task of leadership of the Muslims (Immah) and successorship to the Holy Prophet (Khilafah) could be performed by a member of the Muslim community. Hence it stands proved that Jesus died, as did all other prophets, and that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the Last Prophet.

Seventh evidence: The Holy Qur’an specifically mentions Jesus’ death.

Having explained so many general principles on the subject of life and death, it was not necessary that the Holy Qur’an should speak specifically of the death of Jesus. Nevertheless, almighty God has particularly mentioned Jesus’ death in the Qur’an. When the Jews succeeded in their plans to have Jesus sentenced to crucifixion, he prayed to God to be delivered from this fate, and was answered by Him thus:

“O Jesus, I will cause you to die, and exalt you to My presence, and clear you of those who disbelieve, and make those who follow you above those who disbelieve till the day of Judgment” (3:54).

Here God made with Jesus four promises:

1. “Cause you to die” (tawaffa), i.e., Jesus would not be killed by the Jews, but would die a natural death.

2. “Exalt you in My presence” (raf’a), i.e., he would not be crucified, which the Jews sought to do to prove him accursed, but rather he would receive Divine nearness.

3. “Clear you of those who disbelieve” (tathir), i.e., he would be cleared of the Jews’ allegations against him, as he was by the Holy Prophet Muhammad.

4. “Make those who follow you above those who disbelieve till the day of Judgment,” i.e., his followers would ever have the upper hand over his rejectors.

The above verse proves that Jesus has died, for raf’a (exaltation to God’s presence) is attained only after death when all the material veils have been removed. Every righteous person is granted raf’a to God after his death. The Holy Prophet has said: “When a believer nears death, angels come to him. So, if he is righteous, they say: ‘O pure soul! leave, you were in a pure body’ . . . So that pure soul comes out, then they take it to the heavens and its gates are opened for it” (Mishkat).

Hence, whenever a righteous individual dies, the angels take his soul up to heaven. The very same happened in Jesus’ case, so that after his death his soul was raised to heaven, and he joined the ranks of the righteous among the dead.

Thus God fulfilled all the above promises in order: He rescued Jesus from the hands of the Jews, and even-
tually granted him a natural death; after his death, God honored his soul with Divine nearness; He cleared him of the Jews' allegation against him through the Holy Prophet Muhammad (peace and blessings of Allah be upon him); and He gave Jesus' followers the upper hand over his rejectors.

Eighth evidence: Christians went astray after Jesus' death.

Jesus' statement, on the Day of Judgment, that his people made him a "god" after his death, is thus recorded in the Holy Qur'an:

"And when God will say: 'O Jesus, did you say to men, 'Take me and my mother for two gods besides God'?" He will reply: 'Glory be to Thee! It was not for me to say what I had no right to say. If I had said it, Thou wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen. I said to them naught save as Thou didst command me: "Serve God, my Lord and your Lord": and I was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wast the Watcher over them. And Thou art Witness of all things" (5:116, 117).

This extract proves the following:

—Jesus shall deny preaching the erroneous present-day Christian doctrine of his divinity.  
—He shall confirm the teaching he actually gave to his people.  
—So long as Jesus was among his people, his followers held the current beliefs.  
—It was after Jesus' tawaffa (translated above as "Thou didst cause me to die") that their beliefs became corrupted.

Meaning of Tawaffa

Lexicons of Arabic tell us that tawaffa Allahu falanun i.e., "God did the act of tawaffa to such a one, means that God took his soul and caused him to die." This is the meaning given in Taj al-Urus, Al-Qamus, Surah, Asas al-Balaghah, Al-Sihah, and Kalyat abi l-Baqar.

In the above verse, Jesus speaks of two distinct periods of time. The first one is mentioned in the words "so long as I was among them," and the second one when only "Thou wert the Watcher over them"; "them" being Jesus' people, the Christians. And the first period (of Jesus' presence among his people) changed into the second (of only God, not Jesus, being their watch over) because of tawaffatani, or "when Thou didst cause me (Jesus) to die."

Now according to the above verse, the Christians held correct beliefs in the first period, and distorted views in the second. As the Qur'an tells us repeatedly, and as all Muslims believe, Christian beliefs had become corrupted (or, in other words, the second period had begun) by the time of the advent of the Holy Prophet. So Jesus was dead by that time since the second period was to come after tawaffatani or the death of Jesus.

Summary

According to the Holy Qur'an, Jesus holds no more than the following three positions:

1. He is a mortal from amongst mortals;  
2. He is a prophet of God from amongst the prophets; and,  
3. He is of those whom some people worship.

The Jews believe him to be an ordinary mortal, while the Christians worship him. The Muslims accept him as one of God's prophets. The Qur'an has proved Jesus to be dead with regard to each of the above three positions.

1. Jesus as an ordinary mortal:

The Qur'an states: "We have not made before thee (O Muhammad) any mortal to abide forever. If thou diest, will they (the opponents) abide?" (21:34). This verse shows that the human body is never immune from change, and that it must live and die here in this world. As Jesus too was human, he must be subject to the laws God has devised for men. Therefore, under the Qur'an law "every soul must taste of death," he has died.

2. Jesus as a prophet:

"And Muhammad is only a messenger. All messengers before him have indeed passed away" (3:143). This verse proves the death of all previous messengers by the time of its revelation. Jesus was thus dead by that time.

3. Jesus as a supposed deity:

As regards all those who are taken for gods besides Allah, the Qur'an tells us:

"They are dead, not living. And they do not know when they will be raised" (16:21).

It is universally known, and confirmed by the Qur'an, that Christians believe Jesus to be divine, and call to him in their prayers. So, according to the above verse, Jesus is dead and "will not answer them till the day of Judgment."

Hence it is fully and conclusively proved that Jesus died long ago, and belief in his continued life is against the clearest teachings of the Holy Qur'an.

EVIDENCE OF THE HADITH

We have shown from numerous verses of the Holy Qur'an 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 (ahadith) 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 Ummah will be taken and dragged toward 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): 'I was a witness of them so long as I was among them, but when Thou didst cause me to die (tawaffatani) Thou wast Watcher over them.'” (Bukhari, Kiab al-Tafsir, under Surah Ma’idah).  

The last words of the Holy Prophet (peace and blessings of Allah be upon him) (“I was a witness of them . . .”) are taken from a verse of the Holy Qur’an 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, the meaning of tawaffatani 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 (peace and

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By ABUL-BILAL

U.S.-supplied F-16 warplanes of the Israeli air force attacked the Orisis nuclear reactor in Iraq on June 7, 1981. The Israeli government claimed that the French-built reactor posed a "mortal danger to the people of Israel." This claim did not find support from any quarter in the world; no nuclear research reactor is, in and of itself, a military threat. Even the U.S. State Department spokesman, Dean Fischer, in criticizing Israel, said the United States disagreed with the claim that the reactor posed a potential security threat. Iraq is a signatory to the nuclear non-proliferation treaty and not a single violation by Iraq of the safeguards agreement has ever been registered by the international Atomic Energy Agency. Further, a representative of France in its Security Council speech gave lie to all speculations and claims of the Israeli government about insufficiency of safeguards provided in the French-Iraqi agreement.

Later, the United Nations Security Council by a unanimous vote passed a resolution condemning Israel for violation of the United Nations charter—the fifteenth condemnation of Israeli violations of the UN charter. It is reported that Iraq settled for a strongly worded condemnation resolution as against its original demands for sanctions against Israel as a result of the threat of veto by the United States of any resolutions calling for sanctions. A country that has pocketed fourteen previous condemnation resolutions decidedly has the capacity to pocket hundreds of such resolutions. The question arises, what next? Under the present U.S. policies the answer is plain and simple: yet another violation of the UN charter by Israel and yet another strongly worded resolution by the Security Council. This is what is called lip service.

The utility of the veto power vested in five states in these changed world conditions has been questioned many times by several states. Probably no other provision of the United Nations charter has been so grossly misused by its member states as has the veto. It is analogous to misuse of a legal process. When a state chooses to use or threatens to use the veto against the demand for sanctions against a state that has a history of constant violations of the UN charter, it amounts to giving quiet assent to these violations. Strange though this may appear to many, the fact remains that by voting for condemnation of Israel for its unprovoked attack on the Iraqi nuclear research center, the U.S. did confirm that Israel had in fact violated the UN charter—and then threatening to veto any resolution suggesting sanctions against Israel amounts to "giving a guilty verdict but opposing punishment for the crime." This not only runs contrary to the Biblical sense of justice but also amounts to dealing a hard blow to the United Nations itself. Thus the United Nations becomes a body that finds itself helpless in playing the role of maintaining world peace. It amounts to rendering the United Nations ineffective. If the United Nations is to be saved from meeting the fate of the League of Nations, then all well-wishers of this world body should think seriously about placing limitations on the use of the veto power of the five states if it is not possible to completely take away the veto from these states. The solution is building world opinion about this, which incidentally will be abundantly available because of the repeated misuse of the veto by those who wield it, and because of resolutions passed by jurists' bodies in various countries addressed to the UN secretary-general.

The second issue being debated after this incident relates to the proliferation of nuclear weapons. Although much is being said these days about proliferation, most opinions ignore the fact that the proliferation issue is riddled with many "Ifs and Buts" and all these "Ifs and Buts" start with capital "I" and "B."

The inherent defect in the nuclear non-proliferation treaty is that many states have refused to sign it. This exception alone stands to write off any benefits that could be derived from this treaty. And there appear no possible means whereby all states could be compelled to sign it. The possession of nuclear weapons and proliferation are interrelated. There is no provision in international law whereby possession of any special weaponry may be regarded as an exclusive right of a few states. Rather, in the international politics of today, where nationalism generates jealousies amongst various nations and where the convenience of the stronger nations rather than the principles of moral justice rules, the fashion is that "if one possesses it, the other must have stronger than that." The present-day world order is based upon force and deterrents rather than on justice and morality. And so long as this situation continues there will always be conflicts and wars; hence the need for superior weaponry among rival nations.

Probably no sane person will deny the potential of nuclear weapons for annihilation of the globe. The number of nuclear warheads deployed in Europe alone now runs in many thousands, and once exploded these are capable of turning this globe of ours into ashes. The only reasonable and safe solution is the total destruction of all nuclear warheads and along with that a complete ban on future production of such warheads. This and this alone can guarantee the safe existence of the human race. But the fact remains that those who possess these warheads will not agree to the total destruction of and a complete ban on
The Issue of Proliferation

The production of nuclear weapons. Sermons by such nations to other nations not to possess nuclear weapons thus are devoid of any logical or moral backing. After all, how can a nation that considers it good for itself convince others that it is bad for them?

The main argument against proliferation—that nuclear weapons in the hands of politically unstable nations will pose a potential danger—is not so sound as its proponents may think it to be. First, there is no guarantee that they are safe in the hands of those who possess them. The United States is considered to be the most stable nation, yet the fact remains that the first nuclear bomb used on human beings was dropped by the U.S. air force. It may be said that the magnitude of destruction of which a nuclear bomb is capable was not then known, but how about the second bomb dropped on a city of Japan by the U.S. pilots even after witnessing the devastation wrought by the first? The point is that the stability or instability of a nation or an area is no standard for its being allowed to possess nuclear weapons.

It will not be out of place to pose yet another question: if it is guaranteed that the superpowers or nuclear powers will not use nuclear weapons, then why are they wasting billions of dollars on the production of nuclear arsenals? These billions could be channeled to other, useful purposes.

This brings us to the answer to the question of why nations feel it necessary to possess nuclear weapons. And it is here that the answer to the proliferation issue may be found. All nations that possess nuclear weapons argue that they are compelled by security reasons to possess these weapons as a deterrent against possible use by their adversaries. Quite logically, based on this argument, all nations that feel some threat to their security from nuclear nations, or from a nation in their region which is considered to have become a nuclear power stealthily through proliferation, have a legitimate ground for possessing nuclear weapons, and there is no reason why Muslim nations should be made an exception.

It is again a sad commentary that so far the reported cases of proliferation all owe their know-how and necessary materials to the free-world resources. So far there is no reported case of proliferation in the Communist bloc. Further, these proliferations have been in the most sensitive regions of the world. India detonated its first nuclear device in 1974. The sale of rich uranium and other materials to India was made by the U.S. and Canada, and these sales still continue in spite of detonation by India. Likewise, Western intelligence officials widely believe that Israel has developed its own weapons using a research reactor supplied by France and nuclear fuels obtained through acts of theft and piracy in the U.S. and Europe. Yet other reports indicate that South Africa has stealthily developed its nuclear bomb and that was was recently recorded as an explosion on the high seas in its area was a test detonation of its nuclear device. Ironically, all the three nations, namely, India, Israel, and South Africa, have not signed the non-proliferation treaty and all three have political problems and differences with their neighboring countries. The stockpiling of nuclear materials and weapons by these nations is, most naturally, regarded as a threat to their security by nations bordering these proliferators. Seen in this context the desire on the part of Pakistan or Iraq or any other Muslim nation in that region is not only logical but legitimate too. In fact, the race for proliferation has been started by the three proliferators, and any talk about stopping proliferation without making any arrangements for destroying the nuclear devices in the hands of existing proliferators as well as for ensuring future non-production by them is just a futile exercise. It amounts to fighting the effect without curing the cause. Now about forty nations of the world have the know-how; many of them have the economic resources too, and if the demands of their security make it necessary for them to possess nuclear weapons, they have a right to do it and they will do it.

There has been some talk about providing superior conventional weapons and an "umbrella" for their defense and security needs to friendly nations. These songs seem to be out of tune, because the supply of weapons from the United States is not guaranteed for reasons of the working of the political system in the U.S. Congress may refuse to allow the supply of weapons to any of its allies at any time; it is within the legitimate constitutional powers of the Congress. The case of supply of AWACS to Saudi Arabia awaiting decision in Congress is an example. The umbrella was long ago rejected by France in Europe. Not only is it not a reliable means of a country's defense, it smacks of tutelage. The choice of unfolding the umbrella remains in the hands of the umbrella-providing nation, and the political objectives of that nation may not allow it to unfold that so-called umbrella at times of need of the dependent nation.

The scene in the Middle East is changing fast with inroads made by Russia in that region and the desire of the nations in the region to possess their own deterrent is quite legitimate. As to proliferation, the answer is total destruction of existing nuclear warheads and foolproof safeguards against future manufacturing of any such warheads. Nothing short of this will stop proliferation.
blessings of Allah be upon him) entered the mosque with the support of two men to make 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-Nawar al-Muhamadiyya min al-Mawahib lil-Diniiyya, 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" (3:143);

"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.**

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

"The Holy Prophet (peace and blessings of Allah be upon him) 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.**

"Aishah (God be pleased with her) said that, in his illness in which he died, the Holy Prophet (peace and blessings of Allah be upon him) said: 'Every year Gabriel used to repeat the 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 see that I am about to leave this world at sixty'" (Hajaj at-Kiraman, p. 428; Kanz al-Ummal, vol. 6, p. 160, from Hadrat Fatima; and Mawahib al-Ladinya, vol. 1, p. 42).

The Tabrani 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 routes: from Aishah, Ibn Umar, and Fatima. This hadith is, therefore, sound and a very clear proof of Jesus' death.

**Fifth hadith: Jesus dead like Moses.**

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) said: "Had Moses or Jesus been alive, they would have had to follow me" (Al-Yawaqit wal-Jawahir, p. 240; Farh al-Bayan, vol. 2, p. 246; Ta'isir Ibn Kathir, under verse 81 of Al Imran).

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

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

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 (peace and blessings of Allah be upon him) 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 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—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: Jesus in company of the dead.**

The various hadith about the Holy Prophet's Mi'raj record:

"Adam is in the first heaven... Joseph is in the second heaven, and his cousin Yahya (John the Baptist) and Jesus are in the third heaven, and Idris is in the fourth heaven" (Kanz al-Ummal, vol. 6, 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 Mi'raj vision the Holy Prophet met the spirits of all the previous prophets (Ta'isir Ibn Kathir, Urdu ed. published in Karachi, vol. 3, p. 28).

**Eighth hadith: Jesus' "descent" on the night of Mi'raj.**

A hadith about the Mi'raj records:

"Then the Holy Prophet (peace and blessings of Allah be upon him) descended in Jerusalem, along with all the other prophets. At the time of prayers, he led them all in prayer." (Ta'isir Ibn Kathir, Urdu ed., vol. 3, 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 condition (i.e., dead) as were all the other prophets seen in the vision.

**Ninth hadith: The 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'lumuna anna rabbana la yamutu wa anna 'Tsa ata 'alaihi-l-fana,' i.e., Do you not know that our Lord lives forever while Jesus perished?" (Ashab an-nuzul by Imam Abul-Hasan Ali bin Ahmad al-Wahi- de 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 saw Jesus. He was a man of a reddish complexion" (Bukhari, *Kitab al-ambiya*, ch. 24).

"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 hadiths 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.

Bukhari has recorded a hadith in which the Holy Prophet (peace and blessings of Allah be upon him) 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-Fitan*, ch. 27).

Thus, while Jesus is mentioned along with Abraham and Moses, he is described as of a reddish complexion with 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 hadiths:

‘Ulama’u ummati ka anbiya’i bani Israil, i.e., “The knowledgeable ones of my community are like the prophets of the Israelites.”

**Ala inna-hu Kahli li fi ummati min**

**ba’di, i.e., “Certainly he (the Messiah to come) is my khilafah after me in my community.”**

Fa amma-kum min-kum, i.e., “he shall be your Imam from among yourselves.”

**Conclusions**

From all the hadith quoted above, the following conclusions are drawn:

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

**Second hadith:** The Holy Prophet asked his companions if *any one at all* of the previous prophets had survived so that he too could go on living. Had Jesus been alive the Holy Prophet (peace and blessings of Allah be upon him) 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 (peace and blessings of Allah be upon him) prophesied that all 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, Suleman, etc., are recorded in Hadith, Jesus’ age is noted in a hadith as being 120 years.

**Fifth hadith:** Had Jesus been alive, the Holy Proet could not have said that “Moses and Jesus would have been my followers had they still been 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 was also 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 (peace and blessings of Allah be upon him) 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 *Khataam al-ambiya*, 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 *Mi'raj*; 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 and 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.

From the prophecies about the “coming” of the Messiah, therefore, one cannot deduce that Jesus is still alive, while on the other hand numerous verses of the Qur’an and many hadith declare forcefully that Jesus is not alive but died at the age of 120 years.

**IJMA’ OF THE MUSLIM NATION**

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 (peace and blessings of Allah be upon him) death, the first *Ijma* of the Muslims, in which participated all the Companions of the Holy Prophet, re-
lated to this very issue of Jesus’ death. All authorities—collectors of Hadith, commentators of the Qur’an, and historians—record that when the Holy Prophet died, Umar (God be pleased with him) stated:

“The Holy Prophet has not died, and shall not die until God kills the hypocrites” (Dur Mansur, vol. 4, p. 318).

“The hypocrites say that the Holy Prophet (peace and 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. 3, 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 Saumah 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 Khalimah, and the people turned their attention to him, leaving Umar” (Bukhari, Kitab al-Jana’iz).

Hadhrat Abu Bakr then announced: “Whoever among you worship 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 Qur’an, 3:143) (Bukhari, Kitab al-Mughazi).

The Companions’ realization

Bukhari records:

“By God, it was 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’) (Kitab al-Jana’iz).

Hadhrat 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 Qur’an, the Hadith, and the Ijma’ of the companions, and must therefore be rejected.

The Imam of the Age, Hadhrat Mirza Ghulam Ahmad of Qadian (d. 1908), has written this very thing:

“No companion is recorded as denying this argument put forward by Hadhrat Abu Bakr that proves the death of all previous prophets. And this despite the fact that all the com-
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” (Tiryaq al-Qulub, p. 285. Sign no. 72).

SOME QUESTIONS ADDRESSED TO ALL JUDICIOUS, GOD-FEARING RELIGIOUS LEADERS, SCHOLARS AND THEOLOGICAL EXPERTS

1. Which verse of the Holy Qur’an says that Jesus ascended to heaven with his earthly body?
2. If, according to you, Jesus has ascended to heaven with his physical body, then does he eat and drink there, or not? What does the Holy Qur’an say in this matter?
3. Jesus’ prophecy that the Holy Prophet Muhammad would come after him is quoted in the Holy Qur’an (chapter 61, verse 6). Is there any verse of the Holy Qur’an stating that Jesus would descend from heaven with his physical body after the Holy Prophet Muhammad? If so, please quote that verse.
4. If the verse of the Holy Qur’an bal rafa’ahu Allahu ilaihi (“Nay, God exalted him (Jesus) in His presence,” (chapter 4, verse 158) is taken by you to refer to Jesus’ physical ascension to heaven, then what will these words mean after (as you believe) Jesus has descended from heaven? Will they mean Jesus is in heaven or on earth?
5. If, as you believe, Jesus will descend to earth from heaven in the latter days, how old would he be then? What do the Holy Qur’an and the Hadith say about this?
6. Since his ascension to heaven, as you believe, has Jesus ever returned to earth with his physical body? What do the Holy Qur’an and Hadith say about this?
7. Jesus’ own language was not Arabic. So when he descends how will he read the Holy Qur’an and the Hadith as these are in Arabic? Will he learn through Divine Revelation or from Muslim scholars? Please explain from the Holy Qur’an.

Life after Death . . .

wrote what you did” (45:29).
Not only has every individual his book of deeds, but even nations are spoken of as having their books of deeds: “And thou shalt see every nation kneeling down; every nation shall be called to its book—today you shall be rewarded for what you did” (45:28). It must, however, be borne in mind that the word kitab (translated as book) or kataba (he wrote) is used in a very wide sense in the Holy Qur’an. As Raghib says, kitab (book) does not always mean a collection of written leaves; it sometimes signifies the knowledge of God, or His command, or what He has made obligatory. Nor does kataba always signify that he wrote certain words on paper with ink and pen; it also means he made a thing obligatory, or decreed, or ordained, or prescribed a thing. Let us see now what is meant by the writing of the deeds and the book of deeds. The above quotations show that by the writing of the deeds is meant their preserving and guarding, the angels being called both keepers and recorders. The following verses throw additional light on the subject:

“And We have made every man’s actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open. Read thy book: thy own self is sufficient as a reckoner against thee this day” (17:13, 14).

“There are (angels) following him closely, before him and behind him, who guard him by God’s command” (13:11).

“Nay! the book of the wicked is in the prison. And what will make thee know what the prison is? It is a written book” (83:7–9).

“Nay! the book of the righteous is in the highest places. And what will make thee know what the highest places are? It is a written book” (83:18–20).

would he not be the Seal of the prophets (Khatam al-nabiyyin) and the last prophet because of coming after all other prophets? By his coming, would not the Seal of finality of prophethood with the Holy Prophet break?

10. If, in spite of the verse of Khatam al-nabiyyin of the Holy Qur’an, a prophet like Jesus can come amongst the Muslims, then what words of the Arabic language would God have used . . . continued on page 22

Life after Death . . .

(Continued from page 6)

The first of these quotations shows that the book of deeds which a man will find on the resurrection day is nothing but the effect of the deeds he has done. In the second, it is not what a man does that is spoken of as being guarded, but it is clearly the doer who is guarded, and, reading it with the first quotation, the conclusion is evident that man’s deeds are guarded by the impress which they make upon him. The third and the fourth quotations show that the book of deeds is identical with the place where it is kept; in the former, the books of deeds is in a prison and the prison is a written book; in the latter, the book of deeds is in the highest places and the highest places are a written book. The book of deeds is, therefore, within the man because the deeds are preserved by the effect which they leave on the man. It is said to be in a prison, in one case, because the evil deeds hamper a man’s progress, and keep his faculties for the doing of great and good deeds shut up, as it were, within a prison; and in the other case it is said to be in the highest places, because by good deeds the faculties given to man find their highest development. It is quite in consonance with this that we are told that a man himself will take his own account: “Read thy book; thy own self is sufficient as a reckoner against thee this day” (17:14). It is sometimes the doer that reads his own book while on another occasion he invites others to read the same: “Lo! read my book” (69:19). Such is the doer of good, while the evil-doer is made to say: “O would that my book had never been given me, and I had not known what my account was” (69:25, 26). That each nation also has a book, as already pointed out, bears out the truth of what has been said here, for the impress of what a people do is equally left on their national life, and nations like individuals are judged by what they do.

Eid Mubarak to our readers

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Charity and Zakat

By MAULANA MUHAMMAD ALI, M.A., LL.B.

1. “The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grains in every ear, and Allah multiplies for whom He pleases, and Allah is Ample-giving, Knowing” (2:261).

2. “O you who believe! Give in charity of the good things you earn and of what We have brought forth for you out of the earth, and do not aim at giving in charity what is bad” (2:267).

3. “If you give in charity openly it is well, and if you hide it and give it to the poor it is better for you” (2:271).

4. “Righteousness is this that one believes in Allah and the last day and the angels and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarers and the beggars and for the emancipation of the captives, and keeps up prayer and pays the zakat” (2:177).

5. “(Zakat) charity is only for the poor and the needy, and the collectors appointed for its collection, and those whose hearts are made to incline to truth, and the ransomings of captives, and those in debt, and for the way of Allah, and (for) the wayfarer” (9:60).

The Arabic word for charity is sadaqah (from sidaq, meaning truth). Zakat is originally zakawah, of the same measure as sadaqah, and its primary significance is increase or purification. Technically zakat is a fixed portion of one’s wealth which it is obligatory to give away annually for the benefit of the poor; the giving away of wealth to the needy is thus regarded as bringing about its purification and increase. Charity is likened to the sowing of seed which brings immense reward (v. 1). Only that charity is acceptable to God which is given out of one’s lawful earnings (v. 2). It may be given either openly or in secret (v. 3). Zakat is obligatory charity in addition to voluntary charity, and it forms with the keeping up of prayer the basis of Islam (v. 4, h. 10). Those appointed to collect the zakat are included among the persons who are entitled to receive the zakat (v. 5); and thus it is definitely laid down that the zakat must be collected as public money, and distributed as such, under the direction of the head of the state or the head of a community.

Hadith gives equal conspicuousness to this subject. Charity is here given the broadest possible significance, including the doing of any good to a fellow-man or to an animal, refraining from doing evil, meeting one’s brother with a cheerful countenance and so on (hh. 1–6). The giving of charity in secret is praised (h. 7). Asking for other people’s charity is disapproved, earning one’s livelihood by hard labor being far more preferable (h. 8).

Zakat is a tax distinct from voluntary charity and the most important obligation next to prayer (hh. 9, 10). The minimum limit on which zakat is payable is in silver about Rs. 50 (h. 11). Zakat is payable at the rate of 2½ percent on all savings (h. 12) over which a year has passed (h. 13). A woman must pay zakat out of her ornaments (h. 14). A trader is also liable to pay zakat on his goods (h. 15), and being a tax on property it is payable out of the property of an orphan (h. 16). The zakat is payable to the Muslim state or some other authority; it must be collected at some central place and then distributed (hh. 17, 18). One-third or one-fourth of zakat may be left in the hands of the person who pays the zakat, for distribution according to his choice (h. 19). The tax on land-produce is one-tenth or one-twentieth (h. 20), while in the case of treasure-trove or minerals it is one-fifth (hh. 21, 22).

1 Abu Musa reported,
  The Prophet, peace and blessings of Allah be on him, said:
  “Sadaqah is incumbent on every Muslim.”

  They (his companions) said, O Prophet of Allah! And (what about him) who has not got (anything to give)? He said:
  “He should work with his hand and profit himself and give in charity.”

  They said, If he has nothing (in spite of this). He said:
  “He should help the distressed one who is in need.”

  They said, If he is unable to do this. He said:
  “He should do good deeds and refrain from doing evil—this is charity on his part.” (B. 24:31)
bucket into the vessel of thy brother.””
(Ah.-Msh. 6:6)

It was said: Is there a reward for us in (doing good to) the beasts? He said:
“In every animal having a liver fresh with life there is a reward.”” (B. & M-Msh. 6:6)

“Doing good to beasts is like the doing of good to human beings, a deed of charity; while cruelty to animals is forbidden just like cruelty to human beings (B. & M-Msh. 6:7)

2 Abu Hurairah reported.
The Prophet, peace and blessings of Allah be on him, said:
“On every bone of the fingers charity is incumbent every day: One assists a man in riding his beast or in lifting his provisions to the back of the animal, this is charity; and a good word and every step which one takes in walking over to prayer is charity; and showing the way (to another) is charity.” (B. 56:72)

3 Abu Hurairah reported.
The Prophet, peace and blessings of Allah be on him, said:
“Removal from the way of that which is harmful is charity.” (46:24)

4 Jabir said.
The Messenger of Allah, peace and blessings of Allah be on him, said:
“Every good deed is charity, and it is a good deed that thou meet thy brother with a cheerful countenance and that thou pour water from thy

5 Abu Hurairah said.
The Prophet, peace and blessings of Allah be on him, said:
“The man who exerts himself on behalf of the widow and the poor one is like the one who struggles in the way of Allah, or the one who keeps awake in the night (for prayers) and fasts during the day.” (B. 69:1)

6 Abu Hurairah said.
The Messenger of Allah, peace and blessings of Allah be on him, said:
“A prostitute was forgiven—she passed by a dog, panting with its tongue out, on the top of a well containing water, almost dying with thirst; so she took off her boot and tied it to her head-covering and drew forth

7 Abu Hurairah said on the authority of the Prophet, peace and blessings of Allah be on him. (who said):
“There is a man who gives a charity and he conceals it so much so that his left hand does not know what his right hand spends.” (B. 24:13)

8 Zubair reported.
The Prophet, peace and blessings of Allah be on him, said:
“If one of you should take his rope and bring a bundle of fire-wood on his back and then sell it, with which Allah should save his honor, it is better for him than that he should beg of people whether they give him or do not give him.” (B. 24:50)

9 From Qatubah bint Qays bint Qal’t
10 Ibn `Abbas reported,

The Prophet, peace and blessings of Allah be on him, sent Mu`adh to Yaman and said:

“Invite them to bear witness that there is no god but Allah and that I am the Messenger of Allah; if they accept this, tell them that Allah has made obligatory on them five prayers in every day and night; if they accept this, tell them that Allah has made obligatory in their wealth a charity which is taken from the wealthy among them and given to the poor among them.” (B. 24:1)

9 Fatimah bint Qais said,

The Messenger of Allah, peace and blessings of Allah be on him, said:

“In (one’s) wealth there is a due besides the zakat”; then he recited:

“It is not righteousness that you turn your faces towards the East and the West (2:177).” (Tr-Msh. 6:6)

*See v. 4 quoted above. There charity is first enjoined—wealth must be given away out of love for God—and after it is mentioned the giving of zakat. It is thus shown that these are two separate duties, the voluntary duty of giving away as much as one likes, and the obligatory duty of giving away 2½ percent out of one’s savings after every twelve months.

11 Abu Sa`id said,

The Prophet, peace and blessings of Allah be on him, said:

“There is no zakat in what is less than five auqiyah (of silver), nor is there any zakat in the case of less than five camels, nor is there any zakat in what is less than five wasaq.” (B. 24:4)

*The minimum on which zakat is payable is called nisab. In the case of cereals and fruits, the nisab was five wasaq, which comes to between 20 and 30 mounds, according to different calculations. In the case of camels, the nisab was five, in that of goats and sheep, 40. In the case of silver it was five auqiyah or 200 dirhams which comes to a little over Rs. 50. According to one hadith (AD. 9:5), the nisab in case of gold was twenty dinars, about 3 oz. Under present conditions it is uniform nisab would lead to greater facility, and as money is the standard in all payments, it would be quite in conformity with the spirit of the shar`i’ah if a money value of Rs. 50 is fixed as the minimum on which zakat is payable in the case of all possessions. No zakat is payable in things which are required for daily use (Tr-Msh. 6:2). Jewels and precious stones are also excepted.

12 ‘Ali said,

The Messenger of Allah, peace and blessings of Allah be on him, said:

“I remit (zakat on) horses for riding and slaves for service; but pay the zakat on silver, one dirham out of every forty dirhams; and there is no zakat if there are 190 dirhams, but when it reaches two hundred, there are (to be paid) out of it five dirhams (of zakat).” (Tr-Msh. 6:1)

13 Ibn `Umar said,

The Messenger of Allah, peace and blessings of Allah be on him, said:

“Whoever acquires wealth, there is no zakat on it until a year has passed over it.” (Tr-Msh. 6)
14 Umm Salamah said, I used to wear ornaments of gold. So I said, O Messenger of Allah! Is this hoard? He said: “Whatever reaches the limit that thou shouldst pay zakat out of it, and the zakat is paid thereon it is not hoarding.” (AD-Msh. 6:1)

*Umm Salamah was the Holy Prophet’s wife. The hadith shows that zakat must be paid on gold and silver ornaments, whether they are actually worn or not. The reference in the word kariz used in this hadith is to the following verse: “Those who hoard up gold and silver and do not spend it in Allah’s way, annouce to them a painful chastisement” (9:39). Thus gold and silver may be hoarded only if zakat is regularly paid thereon.

16 ‘Amr ibn Shu‘aib reported on the authority of his grandfather, The Prophet, peace and blessings of Allah be on him, addressed the people and said: “Beware! Whoever is the guardian of an orphan who has property, should trade with it, and should not leave it (undeveloped), so that the zakat should consume it.” (Tr-Msh. 6)

*Zakat being a tax on hoardings or possessions must be paid by every owner of property even though he happens to be an orphan. The guardian of the orphan is, therefore, enjoined to carry on trade with the capital, so that the capital itself may not be consumed.

17 Abu Hurairah said. When the Messenger of Allah, peace and blessings of Allah be on him, died and Abu Bakr became (his successor), and those of the Arabs who would disbelieve disbelieved. ‘Umar said, How dost thou fight people (who profess Islam), and the Messenger of Allah, peace and blessings of Allah be on him, said: “I have been commanded to continue fighting against people until they say, There is no god but Allah: whoever says this will have his property and his life safe unless there is a due against him and his reckoning is with Allah.” (Abu Bakr) said, By Allah! I shall fight those who make a difference between prayer and zakat, for zakat is a tax on property; By Allah! if they withhold from me even a she-kid which they used to make over to the Messenger of Allah, peace and blessings of Allah be on him, I shall fight against them for their withholding it. ‘Umar said, By Allah! Allah opened the heart of Abu Bakr (to receive the truth), so I knew that it was true.” (B. 24:1)

*Zakat was the most important source of revenue of the Muslim state, and during the Holy Prophet’s lifetime zakat was collected in the government treasury. When the Holy Prophet died, many of the Arabian tribes which had just entered Islam rebelled against the Caliph and apostatized. There were others whose rebellion consisted only in refusing the payment of zakat into the public treasury. It is these tribes that are spoken of in this hadith, as the words of Abu Bakr show: “If they withhold from me even a she-kid.” Making a difference between prayer and zakat also met the same. They did not apostatize but they refused to pay the zakat, and this was a refusal to admit the authority of the central government. Abu Bakr’s action on this occasion shows that zakat cannot be distributed according to the will of the individual who pays the zakat, but it must...
Death of Jesus . . .

(Continued from page 17)

if He had intended to convey the meaning that no prophet would appear after the Holy Prophet Muhammad?"

11. If, in spite of the hadith "la nabiyya ba’di" ("There is no prophet after me"), Jesus can still appear after the Holy Prophet, then what words of the Arabic language would the Holy Prophet have used to say that "There is no prophet after me"?

12. In the hadith narrated by Nawas bin Sam’an and recorded in the collection of Muslim, about the second advent of the Messiah, the words nabi Allah (prophet of God) are applied to the Messiah four times. What is the interpretation of this term in view of the Khatam al-nabiyyin verse of the Holy Qur’an, and the hadith la nabiyya ba’di?

13. The Holy Qur’an says that on the day of Judgment every prophet will be a witness for his nation, and the Holy Prophet Muhammad (peace be upon him) will be a witness for the Muslim ummah. Will not the advent of Jesus amongst the Muslims in the latter days be in contradiction with this verse?

14. If Jesus, at his second advent, will not be a prophet (nabi) but a follower (ummatt) of the Holy Prophet Muhammad, then would this not be against the Qur’anic verse: "And we sent no messenger but that he should be obeyed by God’s command" (4:64), i.e., a prophet is himself a leader, not a follower of another prophet.

15. The istikhla’ verse in the Holy Qur’an (24:55) contains God’s promise that, after the Holy Prophet Muhammad (peace be upon him), Khulafa (successors) will be raised amongst the Muslims to establish and strengthen Islam; these successors will be the likes of the Israeliite prophets. Now even if Jesus were to appear amongst the Muslims as a successor to the Holy Prophet, rather than as a prophet, this would, would it not, contradict the above verse which refers to the likes of Israeliite prophets, not actual Israeliite prophets?

16. If someone believes that Jesus, like other prophets, is dead, and that all hadith speaking of the descent, or second advent, of the Messiah were fabricated as a result of Magian and Persian religious thought, and that these hadith are contradictory to the true Qur’anic spirit, is such a person a Muslim or not?

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20. Abd Allah reported.
The Prophet, peace and blessings of Allah be on him, said:
"In (the produce of) lands watered by rain or springs or in what is watered by water running on the surface of the ground is one-tenth, and (in) what is watered by wells one-twentieth."* (B. 24:55)
*Agricultural produce was taxed on a different basis. This was the land revenue of the Muslim state, and it is only a fraction of the land revenue under the British rule in India. Under non-Muslim rule, when land revenue goes to the state, zakat should be calculated only on the savings of the year.

21. Abu Hurairah reported.
The Prophet, peace and blessings of Allah be on him, said:
"... In treasure-trove (or minerals) one-fifth (shall be taken by the state).* (B. 24:66)
*The one-fifth taken from treasure-trove is not zakat in the proper sense, as it is taken only once.

22. Ibn ‘Abbas said
Amber is not treasure-trove; it is a thing which the sea casts forth.
And Hasan said, In amber and pearls one-fifth (shall be taken by the state).* (B. 24:65)
*‘Umar took one-fifth from amber, and Hasan’s view is generally upheld.

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18. Abu Humaid said.
The Messenger of Allah, peace and blessings of Allah be on him, appointed a man from among the Asad to collect the zakat of Banu Sulaim—he was called Ibn al-Lutbiyyah—so when he came to him, he called him to account for it. (B. 24:67)
*This collector withheld a part of what he had brought, saying that that part of his collections was presented to him. The Holy Prophet decided that no one who was appointed a collector could receive personal presents. This is mentioned in detail in B. 51:17.

19. Sahl reported.
The Messenger of Allah, peace and blessings of Allah be on him, said:
"When you have formed an opinion, then take (the zakat) and leave one-third, and if you do not leave one-third, leave one-fourth."* (Tr-Msh. 6:1).
*One-third or one-fourth of the zakat may be left with the owner for distribution according to his choice.
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“If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? . . . Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?”

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“It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle it is.”

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“Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad’s contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.”

—Dr. Steigass, Hughes’ *Dictionary of Islam*

**THE BEAUTIFUL CHARACTERISTICS OF ISLAM**

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him—the wonderful man—and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the Dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

—George Bernard Shaw