

### *Services to Islam by Hazrat Mirza Ghulam Ahmad – 3*

**Friday Khutba by Dr Zahid Aziz, for Lahore Ahmadiyya UK, 11 June 2021**

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ ۗ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ لِيٓ بِحَقِّ ۗ إِن كُنْتَ قُلْتَهُ فَقَدْ عَلِمْتَهُ ۗ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۗ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۗ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۗ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

“And when Allah will say: ‘O Jesus, son of Mary, did you say to people, Take me and my mother for two gods besides Allah?’ He will say: ‘Glory be to You! It was not for me to say what I had no right to (say). If I had said it, You would indeed have known it. You know what is in my mind, and I do not know what is in Your mind. Surely You are the great Knower of the unseen. I said to them nothing but what You commanded me: Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, **but when You caused me to die** You were the Watcher over them. And You are Witness of all things’.” —ch. 5, v. 116–117

I am continuing on the theme of the services to Islam of Hazrat Mirza Ghulam Ahmad, and the example of his services which I started with last week. The example was that Muslims generally had come to believe that Jesus had never died but that he was taken up bodily to be in God’s presence, and from there he will be sent back to earth to complete his mission. However, using the same Quran and Hadith from which they drew these conclusions, Hazrat Mirza Ghulam Ahmad proved that these ideas were absolutely wrong. I dealt with one verse of the Quran, 3:55, in which it is clearly and directly stated that God said to Jesus: “I will cause you to die”. The word for “die” there comes from the word *tawaffā*. There is also another place in the Quran where the death of Jesus is mentioned using a version of the same word. I have quoted that passage above. Here it is Jesus who is talking to God on the Day of Judgment.

It is stated here that on the Day of Judgment God will ask Jesus whether he had taught those beliefs *which his later followers came to hold*, namely, that they should worship him and his mother Mary in addition to worshipping God Himself. Jesus shall give the reply that he only taught them: “Worship Allah, my Lord and your Lord.” He will add in his statement that, as long as he was among his followers, he knew that they followed his true teachings, but after God made him die (فَلَمَّا تَوَفَّيْتَنِي), only God could watch over them. What he is saying is that all this corruption of beliefs by his followers occurred after he had died, when he could no longer witness his followers’ condition. Only God was the watcher over them after he died. Now this corruption had already taken place by the time the Holy Prophet Muhammad appeared. So Jesus was already dead before the Holy Prophet Muhammad came into the world. Moreover, if as people believe, Jesus is going to return to this world to continue his mission, and be successful in it all over the world, and then die, in that case he cannot be questioned by Allah about whether he was responsible for his followers going wrong because he would have put them right! Muslims who believe that Jesus will return to this world also believe that, after his return, he will correct the wrong beliefs of the Christians about him and make Islam victorious all over the world. In that case, when Allah asks him the question mentioned here, he would add in his reply: after I left my followers, you, O Allah, were the watcher over them, not me, but then you sent me back and I saw their condition and I corrected their wrong beliefs that they should worship me and my mother.

So this passage, apart from containing the statement of Jesus in which he clearly says: “but when You caused me to die”, also shows that the widespread belief among Muslims that Jesus will return to this world and he will correct the wrong doctrines of Christianity, is a wrong belief. In addition, there is another clear proof regarding the meaning of this passage. And that is that the Holy Prophet Muhammad in a hadith has said that he will give the same reply to Allah as Jesus is going to give. He related that on the Day of Judgment he would see some people being dragged to hell who had been Muslims in his time. He will be told: “They became renegades since you departed from them.” The Holy Prophet said that, at this point, he will say **the same**

as what Jesus, son of Mary, said. And then the Holy Prophet repeated the words of Jesus from the above passage: “and I was a witness of them so long as I was among them, but when You caused me to die You were the Watcher over them. And You are Witness of all things” (Bukhari, hadith nos. 3347, 4625, 4626). This shows that the Holy Prophet Muhammad took this statement of Jesus to mean that after he died he could not be a witness of his followers’ deviations nor could he have any way of correcting them. This is why the Holy Prophet said that he himself would also make the same statement to God about those of his followers who went wrong after him.

There is a verse in the Quran as follows: “And Muhammad is but a messenger — messengers have already passed away before him. If then he dies or is killed, will you turn back upon your heels?” (3:144). It was revealed shortly after the battle of Uhud. The Holy Prophet received severe wounds in that battle and this verse states that even if the Prophet should be killed, Islam still remains true in its teachings and its principles, and those who had accepted Islam as being true could not give it up. It reminded Muslims that the Holy Prophet must at some stage pass away, **as all prophets before him had passed away** because they were mortals and their span of mortal life was bound to come to an end like that of other mortals. If **even one** messenger before him had not passed away, it could not be said that the Holy Prophet is bound to pass away because of being a messenger. The words in Arabic here are: **وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ** — “And Muhammad is but a messenger — messengers have already passed away before him.”

Someone might object that it doesn’t say here “all” messengers before him, each and everyone of them. It might mean that it was usual for messengers before the Holy Prophet to pass away, but Jesus was an exception. This argument is defeated by the Quran itself in another verse: “The Messiah, son of Mary, was only a messenger — messengers had indeed passed away before him. And his mother was a truthful woman. They both used to eat food”. (5:75). The opening words are: **مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ** — “The Messiah, son of Mary, was only a messenger — messengers had indeed passed away before him.” As you can see, the words here are exactly the same except that here it says “The Messiah, son of Mary” instead of

“Muhammad”. Everyone agrees that the first verse proves that the Holy Prophet Muhammad was destined to die just like the messengers before. The second verse makes the same statement about Jesus, that he “was only a messenger — messengers had indeed passed away before him.” Therefore, this second verse reinforces the conclusion we drew from the first verse, and leaves no room for doubt, that Jesus passed away just as the messengers before him had passed away.

You will recall that at the beginning I quoted the passage in which Jesus says to God: “and I was a witness of them so long as I was among them, but when You caused me to die You were the Watcher over them”, and I showed from Hadith that the Holy Prophet Muhammad said that he would say the same to God about himself. So as regards his death, the Holy Prophet placed himself in the same position as Jesus and applied to himself the same words as the words said by Jesus in the Quran. In the two verses which I have been discussing just here, the Quran itself places Jesus and the Holy Prophet Muhammad in the same position as regards their passing away. This leads to the conclusion that the death of Jesus was just like the death of the Holy Prophet Muhammad. They both died a normal, natural death and their bodies were buried in the ground.

Hazrat Mirza Ghulam Ahmad put forward these verses, and the verses I mentioned in the last *khutba*, and several other verses from the Quran to prove that Jesus died like other messengers of God. Moreover, as I mentioned last week, he explained that people have misunderstood from the Quran that God raised Jesus to Himself. What the Quran means is that Jesus was **honoured** by God and **raised to a high rank**, and not that he was bodily lifted up to heaven. So now the question remains: Why did the Holy Prophet Muhammad tell Muslims that Jesus will come among them, as is reported in books of Hadith? In a hadith in Bukhari the Holy Prophet has taken an oath in the name of Allah and said that “the son of Mary will descend among you” (hadith 3448, 3449). This is puzzle and riddle which all Muslim scholars must resolve and find the answer to.

Most Muslims held the view that what these hadith reports say must be accepted literally, as the actual facts, and then whatever the Quran says about Jesus' death must be made to fit these facts. In other words, they were giving priority to the Hadith over the Quran. A few Muslims did believe that the Quran says that Jesus died, and they rejected these hadith reports about the future coming of Jesus as unreliable and wrongly attributed to the Holy Prophet.

Hazrat Mirza Ghulam Ahmad's standpoint was that, on the one hand, we must accept the verdict of the Quran as absolute, and final and binding, in every matter, including its verdict that Jesus died. On the other hand, there are too many hadith reports about the future coming of Jesus, and they are found in all books of Hadith, starting with the most reliable books like Sahih Bukhari and Sahih Muslim, so you cannot simply reject them. You have to interpret these reports and take them in a way that they fit in with, and conform to, the Quran. This was an extraordinary service to Islam that he performed. *Inshallah* I will discuss this in the next *khutba*. Hazrat Mirza Ghulam Ahmad, founder of the Ahmadiyya Movement, did not degrade and dishonour the Quran by twisting its obvious meanings to fit in with Hadith reports, nor did he degrade and dishonour the Hadith by rejecting reports which occur several times and are found in the most reliable books of Hadith.

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

بَارِكْ اللَّهُ لَنَا وَتَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعْنَا وَإِيَّاكُمْ بِالآيَاتِ وَالذِّكْرِ الْحَكِيمِ، إِنَّهُ تَعَالَى جَوَادٌ كَرِيمٌ  
مَلِكٌ بَرٌّ رُؤُوفٌ رَحِيمٌ-

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