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The Muslim Digest

INTERNATIONAL MONTHLY
OF MUSLIM AFFAIRS

REGISTERED AT THE G.P.O. AS A
NEWSPAPER

Founded by His Eminence Mohammed
Abdul Aleem Siddiqi Al-Qaderi

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THE MUSLIM DIGEST

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MUSLIMS OF SOUTH AFRICA REJECT DR. ASAD'S QURAN TRANSLATION AND CALL FOR REMOVAL OF OBJECTIONABLE BOOKS

THE MUSLIMS OF SOUTH AFRICA, being noted for their vigilance against any elements, foreign or local, trying to undermine their Faith in Islam, either overtly or covertly, have once again demonstrated their strong disapproval in recent months of attempts made to undermine certain of their beliefs in the light of the Qur'an and Ahadith.

Firstly, the Muslims have taken a firm stand and rejected the English translation of the Qur'an by Dr. Asad which has been introduced to this country by the Dr. Asad Qur'an Sales Committee. After the Muslim Digest first pointed out the objections to Dr. Asad's Qur'an translation in its February 1978 issue, the Sales Committee, under the leadership of Prof. Salman Nadvi, Head of the Dept. of Islamic Studies at the University of Durban-Westville, Durban, South Africa, went right ahead and brought out Dr. Asad himself to this country to launch a Sales Campaign of his dubious translation of the Qur'an among the Muslims of South Africa.

Other Muslims in the country, 'Ulama bodies, organisations and the press soon became aware and alarmed at the defiant attitude of the Dr. Asad Sales Committee to sell Dr. Asad's dubious translation among the Muslims of South Africa and thus voiced their strong opposition in no uncertain terms. Reports appearing in the Muslim Digest following the February, 1978 issue and in subsequent issues, including the present one, and in the "MAJLIS", against Dr. Asad's Qur'an translation, all go to show the firm stand taken by the Muslim Community of South Africa as a whole, barring a few pockets of resistance from interested parties.

No less strong has been the South African Muslim Community's expression of disapproval of certain objectionable text books on Islam written by a Qadiani author, whose books and Qur'an translation have been already banned in the Muslim world, and text books by which writer have been prescribed in the Dept. of Islamic Studies under Prof. Salman Nadvi at the University of Durban-Westville.

The rejection of Dr. Asad's Qur'an translation and the objectionable text books, as also the refutation of the views of those who have supported Dr. Asad's dubious translation, and those who have supported the writers of the objectionable text books, is largely the subject matter of this issue of the Muslim Digest, and we trust that those concerned will respect the feelings of the overwhelming majority of the Muslims of South Africa - nay, of the world - and will take appropriate action to remedy the situation.

STATEMENTS BY ISLAMIC COUNCIL OF SOUTH AFRICA (ICSA)

- **REJECT DR. ASAD'S QUR'AN TRANSLATION**
- **URGE WITHDRAWAL OF TEXT-BOOKS ON ISLAM BY QADIANI AUTHORS**

STATEMENT ON TRANSLATION OF THE HOLY QUR'AN BY DR. MUHAMMAD ASAD

1. The Islamic Council of South Africa, upon the unanimous decision of its Judicial Committee advises the Muslim public that it rejects the views expressed by Dr Muhammad Asad in his translation of the Holy Qur'an concerning Hazrat ISA (S.A.W.)

The Council subscribes to the beliefs held by the overwhelming majority of the Muslims of the World that:

1. Hazrat ISA (S.A.W.) was not killed or crucified;
 2. but Allah took him up bodily unto Himself;
 3. and, he will return to earth again as narrated in the authentic traditions.
2. The Council further recommends that this translation of the Holy Qur'an be not distributed to the general public as it will unjustifiably

create doubts and confusion in the minds of ordinary Muslims.

3. The Council further urges that no member of the Board involve himself in the publication, sale or distribution of the said translation.

Adopted this 13 Shawwal, 1398
(16th Sept., 1978)



IBRAHIM MUHAMMAD BAWA
SECRETARY GENERAL

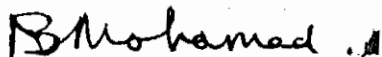
STATEMENT ON TEXT BOOKS BY QADIANI AUTHORS

1. The Board of the Islamic Council of South Africa regards all works by Qadiani and Ahmadi authors as undesirable and their use by students as text-books is considered dangerous.
2. It therefore urges the University of Durban-Westville and other Institutions of learning to withdraw these text-books and replace them with works by recognized Muslim scholars.
3. The association of the name of the Council to the press statement which appeared in Al-Qalam (September 1978) was not authorised by the Board and must be regarded as merely an expression of belief of its Secretary - General that Professor S.S. Nadvi and others were not Qadianis or Qadiani sympathisers.
4. The Board must also emphasise that the Council being a National organisation should not have been associated with subsidiary bodies.

Adopted this 13th Shawwal, 1398
(16th Sept., 1978)



IBRAHIM M. BAWA
SECRETARY GENERAL



HAFEZ ABU BAKR MOHAMED
PRESIDENT

STATEMENT BY MUSLIM JUDICIAL COUNCIL

- *Rejects Dr. Asad's Qur'an translation*
- *Calls for withdrawal of objectionable text books*

54 Queens Road
Woodstock
Cape Province

25th September, 1978

1. (a) It is declared that the religious views on the issue of Nabie Iesa (A.S.) expressed by Dr Muhammad Asad, in his translation of the Holy Qur'an, are not in conformity with those held by the vast majority of Muslims throughout the world.
(b) The said interpretation will cause confusion in the minds of average Muslims and therefore his translation should not be circulated to the public.
2. On the issue of the University of Durban-Westville's Department of Islamic Studies prescribing AHMEDI/QUADIANI written text books for students, we declare our outright condemnation thereof, on the

grounds that it lends credibility to persons whose religious beliefs have already been rejected by the entire Muslim World. These text books should therefore be withdrawn immediately.

Yours faithfully,
p.p. MUSLIM JUDICIAL COUNCIL (CAPE)

SHEIKH A. NAJAAR
President

E. JAKOET
Hon Secretary

SHEIKH NAJAAR'S FATWA ON KUFR BELIEFS



Sheikh A. Najaar

After the visit to South Africa about 10 years ago, of Sir Zafrullah Khan, the avowed Qadiani, some misguided Muslims, particularly in the Cape, defended him and other Qadianis and Ahmadis, saying that they are Muslims. The following FATWA was then given by Sheikh Abubaker Najaar, President of the Muslim Judicial Council (Cape) and Vice President of the Islamic Council of South Africa, on 27th November, 1969, regarding those Muslims who defend Qadianis and Ahmadis:

“Any Muslim who is Mukallaf (i.e. has reached the age of puberty), is of sound mind, and is not acting under compulsion and is aware that certain utterances of beliefs or acts are KUFR, and he refuses to call it KUFR, is thereby committing KUFR himself (that means he becomes a KAAFFIR himself).

“So likewise any Muslim who knows that a certain person is proclaiming KUFR beliefs and should this Muslim maintain that that person is a Muslim, inspite of that person’s KUFR beliefs and pronounciation of utterance of KUFR, this Muslim too is committing an act of KUFR himself, for maintaining that the other person is a MUSLIM.”

(Muslim Digest, February 1970, p.21)

IS NABI 'ISA (JESUS CHRIST) DEAD?



The Writer

By AL-HAJ HASAN M. RAWAT M.A.
Author of Lusaka, Zambia

WAS JESUS (A.S.) CRUCIFIED? Did he die on the Cross? Did he die a natural death? Is he alive in heaven? There has been a controversy between the followers of the modern (Pauline) Christianity and the followers of Islam. Jews and Christians agree on Jesus's death by crucifixion. The pseudo-prophet imposter Mirza Gulam Ahmed Qadiani, the founder of Qadianism, and his followers, who masquerade as Muslims, have added the third dimension to the controversy. Jews spread the calumny against Virgin Mary (Mariyam A.S.) whom they called a harlot and Jesus, her son, the messenger of Allah, illegitimate (Naouzobillah). Al-Qur'an says Mary was a pious, virgin lady and Nabi Issa (Jesus) was a righteous Prophet of Allah.

The Jews persecuted Jesus, got him arrested and claimed that he was crucified on Mt. Calvary in Jerusalem to prove their claim that he was accursed. Whereas the Christians have claimed that Jesus, who was the Son of God, crucified himself on the Cross for "the atonement of the Original Sin" of mankind which is the cardinal principle of present-day Christianity.

The Jews charged him with blasphemy of claiming to be God or the Son of God. Some early Christian sects like the Unitarians, Basilidians,

Vaselines, Corinthians, Nazarites, etc., who believed Jesus as a Messenger of God, were persecuted and annihilated by the followers of St. Paul, who came to be called the Christians. The Christians have made Jesus's Crucifixion as a corner-stone of their Faith.

JESUS CHRIST IN MODERN CHRISTIANITY

JESUS (A.S.) preached in the *Baittal Aqdas* (Jerusalem) by day and in the night he was busy in prayer, invoking the Lord's help in his mission in a thicket of olive trees on a hill outside the town. The Jews arrested him and locked him in a room which was well-guarded during the night. They schemed to put him to the cross - a kind of capital punishment meant for die-hard criminals in those days, and thus to prove that he (Jesus) was an accursed imposter. When Jesus (A.S.) was arrested and locked up, his disciples (*Hawari oon*) took to their heels. The following day he was crucified. On the third day he was resurrected in the body, met, talked and dined with his disciples and then he was bodily lifted up to heaven. This is the Christian version of the crucifixion of Jesus (A.S.)

JESUS IN THE GOSPEL OF BARNABAS

ONE OF HIS disciples was Barnabas. According to the Gospel of Barnabas Jesus (A.S.) was NOT crucified but it was Judas, the traitor, who was put on the cross and Jesus (A.S.) was raised up to heaven alive. The Nicene Council dominated by the followers of the Athanasius's creed of Trinity, ordered to destroy all the original Gospels in the Hebrew script, in 325 A.D. The Pope got a copy of Barnabas's Gospel and now it is in his private library. An English translation of the Gospel is widely available now. In it it is recorded that Jesus said, "I say this not because I have to die now; seeing that I am sure that I shall live right to the end of the world"; and before their eyes the four angels: Gabriel, Michael, Rafael and Uriel carried him to heaven.

JESUS (ISA MASIH) IN THE QUR'AN

THE DIVINE REVELATION about Jesus (A.S.) in the Holy Qur'an is explicitly clear. He did not die a natural death, nor killed, nor crucified. When the unbelievers (the Jews) schemed to kill him, Allah saved his life and lifted him alive in the body and soul up to Himself, in heaven, as Allah is Almighty and Wise.

When Jesus (A.S.) was arrested and the Jews schemed to crucify him, Allah comforted and promised him as narrated in the verses 54-55 of Chapter 3 of the Holy Qur'an, as follows:

"And the unbelievers plotted and planned, and God too planned; and the best of the planners is God."

"Behold O Issa! I will take thee and raise thee to Myself and clear thee of the falsehoods of those who blaspheme; I will make those who follow you superior to those who reject you, to the Day of Resurrect-

ion. Then shall ye all return to Me and I will judge between you of the matters wherein you dispute."

(Abdulla Yusuf Ali - The Glorious Qur'an; Translation and commentary; pp. 136-137.)

The above quoted verses 54 and 55 of Sura Ale-Imran contain the following Divine promises to His Prophet ISA (A.S.)

(i) Allah would get him freed from his enemies and raise him up to heaven. This was fulfilled at that time.

(ii) He would cleanse him from the charge of blasphemy. This was done later in the Holy Qur'an and through Prophet Muhammad (S.A.W.), the last Messenger of God, saying Jesus (A.S.) was a Messenger of God, and not the son of God or God, etc.

(iii) Allah would make those who follow Jesus (as a Messenger of God) superior to those (Jews) who rejected Him till the Day of Resurrection. Since those days the Jews have been subjected to the domination of the Christians and Muslims. This will continue till the Day of Resurrection. According to the prophecy, the Jews have lost authority.

(iv) And lastly, God will adjudge the dispute between Jesus and his enemies, saying who was right and who was wrong.

* * *

REGARDING THE FIRST PROMISE Allah confirmed it in the Verses 157-158-159 of the Sura Nisa of Al-Qur'an:

"That they said (in boast): We killed Jesus Christ, the son of Mary, the Apostle of God but they killed Him not, nor crucified Him, but it was made to appear to them, and those who differ therein, are full of doubts, with no (certain) knowledge, but only conjecture to follow, for a surety, they killed Him not."

"Nay, God raised him up unto Himself; and God is Exalted in Power, Wise."

"And there is none of the people of the Book but must believe in Him before his death, and on the Day of Judgement he will be a witness against them." (Abdullah Yusuf Ali - The Glorious Qur'an; pp. 230-31).

In the above quoted verse, Qur'an 4-158, it is said "Bal Rafa ahul lahu ilai hi - Nay, Allah raised him up to Himself," so Nabi Issa (Jesus) is alive in Heaven, and the Qur'an also says "Wama kataluho wama salabuho - They killed him not, nor crucified him." And further, "Wama Kataluho yaqeenan - Surely they killed him not."

Abdullah Yusuf Ali writes in a footnote on Page 230 as follows:

"Orthodox Christian churches make it a cardinal point of their doctrine that Jesus (A.S.) was taken to the cross, that he died and was buried, that on the third day he rose in body with his wounds intact, walked about, conversed and ate with his disciples, and was afterwards taken up bodily into heaven. This (putting on the cross) is necessary for

the theological doctrine of blood sacrifice and vicarious atonement of sins. This doctrine is rejected by Islam."

"Some of the early Christians did not believe that Jesus (A.S.) was killed on the cross. The Basilidians believed that some one else was substituted for him. The Docetae held that Christ never had a real physical or natural body but only an apparent or phantom body, and this crucifixion was only apparent, not real. The Marcoinite Gospel denied Jesus's birth, and merely said that he appeared in human form. The Gospel of Barnabas supported the theory of substitution on the cross."

"The Qur'anic teaching is that Christ was not crucified nor killed by the Jews, notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies; that disputations, doubts and conjectures on such matters are vain; and that he was taken up to God."

* * *

IN THIS VERSE (4-158) the original meaning of the word "Rafa-a" is to take the "soul with the body." It is not to be taken in a derivative meaning. When the original meaning is explicitly clear, there is no ambiguity in the meaning of the words "Bal rafa ahul lahu ilai hi - Allah raised him up unto Himself."

In the verse 4-159 the words - "Before his death", the question arises whose death? There are two possible meanings. "Before his" (every one of the People of the Book's) death, every one of them will believe Jesus (A.S.) as a Prophet of Allah, but this belief at the time of death will be of no avail. So Jesus will be a witness against the People of the Book on the Day of Judgement.

There can be another meaning of "Before his death." Jesus did not die. He is still living in the body and he will appear just before the Final Day in the preparation for the coming of Imam Mahdi when the world will be purified of sin and disbelief. There will be a final death before the final Resurrection but all will have believed him (as God's Prophet) before his (Jesus's) death, which is to happen in the distant future. It is a Divine promise. (See Abdulla Yusuf Ali - The Glorious Qur'an p. 231).

In the verse 55 of chapter 3, Aale-Imran, the words in dispute are: "In-ni motawaf-fika wa rafe-oka ilay-ya"

The word "Motawaf-fika" originally means "to take complete possession of". It began to be used in the meaning of death much later, after the time of Prophet Muhammad (S.A.W.). The original meaning as used in the Qur'an is "to take the complete control or possession of the body and soul." It is also used in the meaning of the word "sleep" as in the verses 6:60 and 39:42.

"It is He who doth take your soul (yata-waffakum) at night and hath knowledge of all that you have done by day . . . (6:60).

"It is God who takes the soul (yata-waffa) (of men) at death

(maut) and those that die not. (He takes) during their sleep . . . (39:42).

In these two verses sleep is referred to as "taking of the soul by God". The two words "tawaf-fa" and "maut" are used to make the distinction of the two conditions of sleep and death explicitly clear. "Tawaf-fa" and "maut" are not synonyms. If they had the same meanings they would not have been used in the same verse. "Tawaf-fa" is not a special word to mean death.

* * *

BEFORE THE REVELATION of Al-Qur'an, the Quraish of Mecca and other Arabs also did not use it in the meaning of death. So, the authors of Tafsir of Al-Qur'an used the word "tawaf-fi" in the meaning of "to take complete possession of the body with the soul." Only in its derivative meaning, it means death.

Even if "tawaf-fi" means death, it is a Divine promise to be fulfilled in the future, as in the case of the other promises made in the Verse 55 of Sura Ale Imran. This promise will be fulfilled before the Day of Resurrection when Jesus, (A.S.), the son of Mariyam, will descend to this earth, live forty-five years, raise a family, spread Islam, destroy disbelief and swine, abolish the jaziya, kill the anti-Christ (Dajjal) and establish the Kingdom of God on earth. AFTER completing his mission he WILL meet a NATURAL DEATH like any other human being and will be buried beside the Holy Prophet Muhammad (S.A.W.) in his Sepulchre in Medina; for which there has been a vacant space for Hazrat Nabi Issa's burial, reserved by the order of Holy Prophet Muhammad (S.A.W.) fourteen hundred years ago.

Further in the verses of 119-120 of Sura Mayedah (chapter 5) God will ask Jesus if he had said to men to worship him and his mother as gods in derogation to God. He (Jesus) will say:

"Never did I say to them aught except what Thou didst command me to say, to wit, 'Worship God, my Lord and Your Lord', and I was a witness over them whilst I dwelt amongst them but when Thou didst take me up ("Falam-ma tawaf fai tani") Thou was the watcher over them and Thou art a witness to all things."

DR ASAD'S DENIAL OF JESUS'S ASCENSION AND HIS SECOND ADVENT TO EARTH

(Dr Muhammad Asad, as reported in the Vol. 28 Nos. 8-9 issue of the Muslim Digest, page 20, answered that according to his research, understanding and interpretation, Jesus (A.S.) is dead and gone and therefore the question of his second advent does not arise. Dr. Asad stated further that it was from Sura Mayedah of the Qur'an in particular that he based his belief that Jesus (A.S.) is dead.)

The logical corollary of Dr Asad's belief is he disbelieves also in the Divine revelations in the verses 54-55 of Sura Ale Imran, the verses 157-

158 of Sura Nisa and the verse 61 of Sura Zukhruf (chapter 43).

The verse 61 of Sura Zukhruf reads as follows:

"And (Jesus) shall be a sign (for the coming) of the Hour (of Judgement)". In this verse the word "Wa in nahu" (and he) is used for Jesus (A.S.) in continuation of the subject of the preceding verses. If Dr Muhammad Asad believes that Jesus is dead, he believes that Jesus will not have a second advent on this earth, and further he disbelieves the authentic and Mutawatir Ahadith (traditions) of our Holy Prophet Muhammad (S.A.W.) as reported in the Sahihain, i.e. Sahih Bukhari and Sahih Muslim which are narrated by the Holy Prophet's companions such as Abu Huraira, Abdullah ibn Abbas, Abdullah ibn Amr and others. Whom and what are the Muslims to believe? Prophet Muhammad (S.A.W.) and his traditions as narrated by his pious companions or Dr Muhammad Asad and his "understanding" and "interpretation" of the Divine Revelations?

MUSLIM THEOLOGIANS OF REPUTE BELIEVE IN JESUS'S ASCENSION AND HIS DESCENT TO EARTH IN HIS SECOND ADVENT

In the translation of the relevant verses quoted above from Sura Ale Imran, Nisa, Mayedah and Zukhruf I have used Abdullah Yusuf Ali's translation and commentary "The Glorious Qur'an" Other eminent Muslim scholars like Maulana Abdul Majid Daryabadi's (Editor "Siddique") translation "Holy Qur'an" (pp 112, 186-187, 242, 781); Maulana Abdul Kalam Azad's (Late Minister for Education, Government of India) "Tarjumanul Qur'an" (in Urdu) (pp 323, 401, 438) Muhammad Marmaduke Pickthall's "Meaning of the Glorious Koran" (pp. 73 113-114, 135, 142, 476) and Maulana Abdur-Rahim Gulam Muhammad Sadiq's "Qur'an-e-Majid" (pp. 128-129, 239-240, 300, 318, 1095 and 1169) can be referred to.

The abovementioned theologians of high repute and scholarship in Islamic teachings have maintained the same opinions prevalent and unanimously accepted by the Muslims all over the world during these fourteen centuries.

MOULANA ABDUL MAJID DARYABADI

Maulana Abdul Majid Daryabadi writes: "tawaf-fi" means: to perform a promise, to fulfil a covenant, to give full measure, so he says, Allah said to Jesus, "I will fulfil thy span of life" or "I shall achieve whole of thy term" (p. 112). "Allah raised him (Jesus) unto Himself (bodily to His place of Glory; the Higher Region." (p. 187).

MAULANA AZAD

MAULANA ABDUL KALAM AZAD says: Allah says, "O Issa! I shall complete your term of life. I shall raise you up to Myself." (p. 323) "... but Allah raised him (Jesus) up to Himself" (p. 401).

MUHAMMAD PICKTHALL

Muhammad Marmaduke Pickthall writes: (And remember) when Allah said, "O Jesus Lo! I am gathering thee to ascend unto me. (p. 73). "But Allah took him (Jesus) up unto Himself" (p. 135).

All these scholars also agree on the second advent of Jesus. As revealed in the ch. 43:61 and narrated by the **Muhaddasin** like Imam Bukhari and Imam Muslim, Imam Malik had taken his **Hadith** from Ibn Kathir. Hafiz Ibn Hajar narrated that there was a consensus (*ijma*) about the second advent of Nabi Issa (A.S.) None of the **Salfe Salehin** have ever denied it.

PROPHET'S COMPANIONS AND OTHERS BELIEVE IN THE DESCENT OF JESUS

The leading authors of the **Tafsir of Al Qur'an** such as Abdullah ibn Abbas, Abdullah ibn Masood, Obay ibn Kaab (Holy Propet's companions) and Saeed ibn Zubair, Ata ibn Abi Rabah, Ikremah, Hasan Basri, Qatadah, and Dahak who were **Tabe-Tabe-een** are considered as authorities on the commentary (**Tafsir**) of the Holy Book, were of the unanimous opinion that Allah lifted up Jesus alive in body and soul to the heaven where he is alive and Allah will send him back to earth before the Day of Resurrection to complete his mission.

Hazrat Saeed ibn Zubair, a disciple of Hazrat Abdullah ibn Abbas compiled the first **Tafsir of Al-Qur'an** at the end of the first century of **Hejira** on the order of Caliph Abdul Malik. Imam ibn Jarir Tabari wrote the famous **Tafsir** in Arabic, known as "**Ummatul Tafasir**", because later **Tafsirs** were based on his work.

Maulana Abdul Haq's "**Tafsir-e-Haqqani**", Maulana Ashraf Ali Thanvi's "**Bayanul Qur'an**", Shah Abdul Aziz Dehelvi's "**Fatahul Aziz**" also contain the same opinion and interpretations regarding Jesus (A.S.) being lifted up alive to heaven and his second advent before the Day of Judgement.

THE QADIANI VIEW

The Qadiani view is expounded by Molvie Muhammad Ali Qadiani of Lahore in his Qadiani translation of the Holy Qur'an in which he distorted the meanings and interpretation of the verses: 3=54-55, 4=157-158-159, 5=117, 43=61, 33=40 etc., to serve the sinister and heretical motive of the propagation of the prophethood and the Messiahship of the founder of Qadianism, Mirza Ghulam Ahmad Qadiani of India who claimed that he was the Prophet, the Promised Messiah and the Mahdi.

So the Qadianis have unsuccessfully tried to prove that Jesus (A.S.) died a natural death by fabricating and misinterpreting the Qur'anic verses about Jesus (Nabi Issa A.S.) as also by their perverted reasoning. Qadianism can survive only if the death of Jesus (Nabi Issa A.S.) were to be proved.

The Muslims should be on guard against the Qadianis' anti-Islamic propaganda literature and their distorted translations of the Qur'an.

THE MODERNISTS AND THE ALLEGORICAL VERSES OF THE QUR'AN

The Qur'anic verses 3=54-55, 4=157-58, 5=117 and 43=61 are "Ayat e Muhkamat" i.e. having clear, explicit meaning, containing fundamental teachings. But the modernists and deviated ones are after the "Ayat-e-Mutashabihat", having allegorical, ambiguous and inexplicit meanings, so as to make the meaning of certain verses to conform to their own fancy and to serve the ulterior motive they may have.

Allah warned the deviated ones and modernists in the Qur'an over 14 centuries ago, thus:

"He (Allah) it is Who has sent the Book (Qur'an), in it are verses basic or fundamental ('Muhkamat' or of established meaning), which are the foundation of the Book (Qur'an). Others are allegorical (Mutashabihat). Those in whose hearts there is perversity, follow the part thereof (in interpretation) that which is allegorical (Mutashabihat or capable of having more than one meaning), seeking discord and searching for its hidden meaning . . . (Sura Ale-Imran (3), Verse 7).

So the modernists advertantly or inadvertantly propagate conflicting and at times heretical meanings and interpretations of the Divine Revelation and the Ahadith of Rasulullah (S.A.W.), (which causes discord, dissension and suspicion among the Muslims. So the Muslims must be on eternal vigilance against such disruptive, heretical interpretations of the modernists, the deviated ones, and "those in whose hearts is PERVERSITY".

QADIANI STUDENT HARGEY SAYS MECCA RESOLUTIONS 'UN-ISLAMIC!'

In response to the historic Mecca Resolutions of 1974 against the Ahmadies/Qadianies and Bahais taken in Saudi Arabia by over 140 Muslim organisations from all over the world, which were published by us in the March, 1978 issue of the MUSLIM DIGEST, Mr. Abdul Majied Hargey of Cape Town, who wrote to us, takes exception to them and calls them "Un-Islamic".

Mr. Hargey had been a student at an Educational Institution in Durban during 1977 and was active in spreading Qadiani propaganda among the students here.

Mr. Hargey is a member of the Ahmadiyya Muslim (?) Mission (S.A.) of Cape Town.

(The MUSLIM DIGEST will deal with Mr. Hargey's letter in its next issue.)

RECENT DISCOVERY OF MANUSCRIPT

Confirmation of beliefs of early Christians and Muslims on Jesus (A.S.)

By MOULANA ABDUL MAJID DARYABAADY, B.S.

Translator of the Qur'an in English

This article was first printed in the February, 1970 issue of the Muslim Digest

THE CHIEF JUSTICE 'Abdul Jabbar Mu'tazali Shaafi'iy (320-415 A.H./ 952-1044 A.D. approximately) was one of the most famous learned persons of the fourth and fifth century A.H.

Creedally he was a **Mu'tazali**, and juridically a **Shaafi'iy**. He passed his life in the service of knowledge and **Deen** at Hamadaan, Asadabaad, and Baghdad.

He had a keen, observing perception over books of other faiths. The way he was greatly respected among the Ahle-e-Sunna can well be gauged by the copious references made of his writings, for attestation, by Imaam Razi in his voluminous "**Tafseer Kabeer**" (famous rational commentary of the Holy Qur'an).

The "**Times of India**" Delhi, dated 8th January, 1966, has a full column of review, copied from the "**New York Times**", over a newly found book by him (Qazi Abdul Jabbar) reviewed by the pen of an Orientalist.

The "**London Times**" 15th July, 1966, has a yet bigger introduction and review of that book by the Tel Aviv (Israeli) correspondent of the Times.

The subject matter of the book is of very great importance for both Muslims and Christians. Hereunder is the gist extracted of both the above "**Reviews**":

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THE COPY OF THE SCRIPT-MANUSCRIPT is found preserved in the

Museum of Istanbul (Turkey); and consists of six hundred pages.

Dr Samuel Stern of the Oxford University was the first person to have come across this information a few years ago. His subject of study is **Islamic Sects**, in search of which he was acutely rummaging the archives and shelves of Istanbul museum.

Dr Stern had mentioned about his findings to the Jewish Professor Shulomo Pines of the Hebrew University. The latter has obtained a photographic copy of the manuscript and is working on it. His statement is that after compilation and writing the foot-notes, he would first publish the book in his own mother-tongue, French; and thereafter in the English language. The original in Arabic, with French translation is likely to be published very soon.

Even the Arabic is only a translation from the Syriac language of the book written by the semi-Jewish and semi-Christian sect called the Nazarenes or the Nassaraw; and that was the oldest known sect of Christianity that had existed some fifteen hundred years ago.

The Qaazi Sahib (Abdul Jabbar Mu'tazali) had translated that book into the Arabic language, and then added his own criticism and refutation (of the sect) as a supplementary appendix of one hundred and forty pages.

* * *

THE BOOK CONSISTS statements of not only the life and teachings of Masee (Jesus Christ, on whom be peace); but also the story of his crucifixion, which are very very different in explanations and interpretations found in the day to day Bibles (Injeels); so much so, therein are found certain facts of creedal faith basically quite contrary to those held today.

These Christians of the 4th Century A.D.:

1. Circumsised their male children.
2. Turned their faces towards Baith-alMaqdis (Palestine or Holy Land) for worship and prayer.
3. Discriminated between Halal (Permissible) and Haraam (Prohibited) in food (and other edibles).
4. Did not celebrate Christmas. On the other hand, it was declared to be a festival of disbelievers.
5. Most important of all was that THEY DID NOT ACCEPT Hazrath Maseeh (Jesus Christ, on whom be peace) to be "Son of God". They never attached any kind of Divinity (or divine characteristic) towards Him. They had accepted him only to be a respected Messenger of God.
6. They never desired the propagation of their religion to be universally common for the whole world. They had confined the religion of Maseeh for the Israelites and the Hebrews alone.
7. They had believed that the whole distortion and disruption in the teachings of Maseeh was the handiwork and creation of Paul (Paulos) who had invented a totally different religion (or faith) in the name of Maseeh, on whom be peace.
8. They say that Maseeh was never at all crucified. About the time of his arrest, the bailif Yahoodaa Astha'arooty had pointed towards another Jew who was

arrested and duly crucified on the gallows.

9. In the Injeel of Yohannaa (Bible Gospel of John the Baptist) the creed and belief of Christians is mentioned in this manner: that - "The Father Judges none whosoever; but has delegated all work of justice to the Son". (23-5). However, in this book (under review), it is clearly mentioned what the Maseeh has said: that -

"I shall neither judge mankind, nor take account of their deeds. This will be done by Him, Who has sent me".

10. This book contains mention of only these two diverse statements concerning the last moments of Maseeh.

Of them, one agrees more or less with the statement of John the Baptist's Injeel. However, in detail, it is quite different. But the other statement is quite opposed to the Biblical reports.

Another erudite scholar, Professor Fluesser, is of the opinion that the statements contained in the book relating to the finale is more aggressive and hard on the Jews than that found in the Biblical versions. He says this harshness only confirmed his own old idea that the anti-Jewish bitterness in tone and style found in the Bibles (Injeels) is the result of that very extremity of difference that had existed between the rigid Jews and the semi-Christian Jews; and not the result of that difference which had existed between the Israelite-Christians and the celestial-Christians.

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THE TIMES OF LONDON, in its review, has published 10-11 lines of photographic facsimiles of the Arabic manuscript too, which go to prove the idea that the language of the book is quite easy and plain in clarity. The facsimile of the first line reads:

"Sons of the Devil", and similar words and idiomatic expressions are ever so many in the vocabulary and the usage (of the Christians, i.e., Nassaraws). For example, IBN (son) means Lord, Master, in the sense of being sincere (MUKHLIS), and being benevolent (MURABBI); and AB (Father) means Lord, in the sense of being Chief and owner or proprietor.

Further up, in the same material, is found:

"The Christians - Nassaraws say (and use the idiom of) "SON-OF-GOD" for Maseeh, merely out of profound respect, and in a way of a metaphor".

If, after further scrutiny and verification of the manuscript, it is found to meet the standards of research and authentication, it will clearly mean that the real way-of-life (Deen) brought by 'Isa Maseeh (Jesus Christ) is definitely the very same Deen (way-of-life, religion, faith, belief) offered by the Holy Qur'an; and certainly not the version found in all the four Injeels (Bible Gospels - Books) in current use. And that the faith of the ancient Maseehians (Christians) was based on these very original and ancient teachings.

Long ere now, during the nineteenth century A.C., an English book, by a French pen-man De Beuren was published under the title *Islam A True Christianity*. The subject matter of that book too was the same as this.

Two views on Nabi 'Isa?

"MAJLIS" CHALLENGES

- *Molvie A.R. Ansarie*
- *Molvie A.H. Omarjee*
- *Prof. Nadvi and modernists*

TO PRODUCE PROOFS

On the occasion of the Speech Contest held by the Arabic Study Circle at the Islamic Centre, Durban on the 17th September, 1978, a pamphlet was distributed by the Circle among the Muslims of Durban which had the following "Important Announcement" for Muslims on the two views theory on Nabi 'Isa (A.S.):

+ + + Important Announcement + + +

ON Sunday, Ramadan 29, 1398/September 3, 1978 MAULANA ABDULHAQ OMARJEE delivered a talk on "The Miracles of the Qur'an" after the Salat al-Zuhr at the West Street Masjid in Durban.

AFTER the talk, MR. EBRAHIM MOOSA asked a question regarding the commentary of the Holy Qur'an by MUHAMMAD ASAD and his views on the death and ascension of HAZRAT 'ISA 'alayhi assalam.

MAULANA 'ABDUR RAHMAN ANSARI, President of the Jamiatul Ulama of Natal and Imam of the

West Street Masjid in Durban very ably replied:

- i) that majority of the Muslim Scholars and the Ahle Sunnat Wa al-Jama'at believe that HAZRAT 'ISA 'alayhi assalam was lifted up to the Heaven alive and that he will come down to the earth before Qayamat;
- ii) that an insignificant minority of the Muslim Scholars believe that HAZRAT 'ISA 'alayhi assalam is dead and that he will not come back to earth before the Qayamat.

THOSE WHO BELIVED that HAZRAT 'ISA 'alayhi assalam is dead and that he will not come back have really deviated from the path of the majority. Yet those who hold this view can neither be called "KAFIRS" nor these views themselves can be called "BELIEFS OF KUFR".

THE actual act of ascension is in the region of mutashabihat (having possibility of various interpretations) - the true knowledge of which is with Allah. MAULANA ANSARI further said that he was not prepared to call a Muslim who holds this minority-view against the majority-view a "KAFIR" because it is a very serious matter and its responsibility is equally serious.

MOLVIE OMARJEE CONCURS

MAULANA 'ABDULHAQ OMARJEE concurred with MAULANA ANSARI and added further that the majority-view in regard to this question and

its opposition to the minority-view should be made public.

BOTH MAULANA 'ABDUR RAHMAN ANSARI and PROFESSOR SYED SALMAN NADVI said that the commentaries are the personal views and opinions of the commentators with which one may agree or may not agree, and which can be accepted or rejected totally if these are against the expressed texts of the Holy Qur'an and authentic Ahadith.

"Majlis" challenge

NABI ISAA
(alayhis salaam)

NO TWO VIEWS!

IN a pamphlet issued by the Arabic Study Circle it is claimed that certain Ulama of Durban say that on the question of Nabi Isaa's "death" and ascension there are two views - a minority view and a majority view. The manner in which these supposed two views are being presented conveys the impression that in Islam there are two AUTHENTIC views on this question of Isaa (alayhis salaam). Those who say that there exist two authoritative views on the question of Nabi Isaa's "rafah" should not mislead the Muslim public. They should state the basis of their claims. They should bring forth their proofs and their arguments, if indeed they are truthful in their claim. As Ulama and as guardians of the Shariah they should desist from watering down the Aqaa-id of the Ahle Haqq - the Beliefs of the Sahaabah.

The Ulama concerned in by the commentaries of the signing unconscious support for modernists - the Ulama who the belief of kufr propagated have allowed themselves to be

used by the modernists of "Al-Qalam", the Mym and the Arabic Study Circle to advertise their beliefs of 'baatil' should rise from their slumber of negligence and realise the great disservice they are causing the Deen by speaking from the platforms preferred by the anti-Sunnah elements like the Arabic Study Circle, "Al-Qalam", etc.

To make sweeping statements that there are two authentic and authoritative views concerning the question of Nabi Isaa (alayhis salaam) is a travesty of the truth. It now devolves upon those Ulama who have aligned themselves with the modernists to present their proofs based on the Principles of the Shariah that scholars of the Ahle Sunnah Wal Jamaa' believe in the "death" of Nabi Isaa (alayhis salaam). If, these Ulama will come up with their "proofs" then let them refrain from citing the modernist Mufti Abduh, Ridaa, etc., for these "luminaries" do not represent or constitute Islamic authorities. It is indeed ironical that certain of our Ulama who belong to the noble "silsilah" connected with our Institutions of Knowledge arising from Dural Uloom Deoband, cite anti-Sunnah elements like Abduh and Ridaa as proof for their claims. To these respected Ulama we say: It behoves you rather to cite Hadhrat Allaamah Anwar Shah Kashmiri (R.A.),

Hadhrat Maulana Mufti Shafee (R.A.), Hadhrat Maulana Yusuf Binnuri (R.A.), etc., all of whom are our acknowledged common Seniors.

ON THE QUESTION OF NABI ISAA BEING ALIVE AND HIM RETURNING, RASULULLAH (sallallaahu alayhi wasallam) and HIS SAHAABAH PROPAGATED NO TWO VIEWS OR OPINIONS. THE BELIEF OF RASULULLAH (sallallaahu alayhi wasallam), THE BELIEF OF THE SAHAABAH, THE BELIEF OF THE ENTIRE BODY OF THE AHLE SUNNAH WAL JAMAA' IS ONE ON THIS QUESTION, VIZ. NABI ISAA (alayhis salaam) DID NOT DIE; HE WAS RAISED BODILY AND ALIVE TO HEAVEN; HE WILL RETURN AGAIN TO EARTH AND THEN ONLY DIE A NATURAL DEATH.

The contrary view, viz. Nabi Isaa (alayhis salaam) died and will not return, we repeat is BAATIL - IS KURF. Hence, Hadhrat Mufti Muhammad Shafee (R.A.), Allamah Anwar Shah Kashmiri (R.A.), Hadhrat Maulana Yusuf Binnuri (R.A.) and others said:

"THE ONE WHO REJECTS THE BELIEF THAT NABI ISAA (alayhis salaam) IS ALIVE AND THAT HE WILL RETURN IS A KAĀFIR."

("THE MAJLIS," Shawwal 1398, page 10)

**"SPECIAL CORRESPONDENT"
EXPOSED**

IS 'AL-QALAM' TAKING MUSLIMS TOWARDS KUFR?

by **MOLVIE CASSIM SEMA**

Head of the Darul Uloom, Newcastle and
Joint Secretary of the Jamiat ul Ulema, Natal

"SO DO YOU BELIEVE IN A PART OF THE BOOK (QUR'AN) AND DISBELIEVE IN A PART THEREOF? SO WHAT IS THE REWARD OF THOSE WHO BELIEVE THUS FROM AMONGST YOU, BUT DISGRACE IN THE WORLDLY LIFE, AND ON THE DAY OF JUDGEMENT THEY SHALL BE CONSIGNED TO THE MOST GRIEVOUS CHASTISEMENT, AND ALLAH IS NOT UNMINDFUL OF WHAT THEY ARE DOING." (QUR'AN—CHAPTER 2, VERSE 85).

THE SEPTEMBER, 1978 issue of AL-QALAM, the official mouthpiece of the Muslim Youth Movement of South Africa (M.Y.M.), carried an article on page 15 by its **"Special Correspondent"** entitled: "IS THE QUESTION 'HAZRAT 'ISA (A.S.) ALIVE OR DEAD,' PART OF IMAN?" The article revealed shocking ignorance of the true and correct teachings of ISLAM and was bound to mislead the readers of the article or create doubts in their minds regarding their beliefs on Hazrat 'Isa (A.S.). The M.Y.M.'s official mouthpiece, the AL-QALAM, has done a great dis-service to the cause of Islam not only by printing this article in its pages but also because it did not disclose the name of its PHANTOM writer who hides behind the anonymous name of "SPECIAL CORRESPONDENT" and writes such a misleading article on matters of Islamic beliefs and Iman. Therefore, it is imperative that the erroneous statements in the article by AL-QALAM's

"Special Correspondent" be rectified, and the true facts and correct teachings of Islam be publicised for the guidance of the unwary Muslims.

AL-QALAM's "Special Correspondent" writes:

"This question: 'HAZRAT 'ISA ALIVE OR DEAD?' - has nothing to do whatsoever with our Iman. The Articles of Faith are those which have been enumerated in the Qur'an, namely, the belief in the Oneness of Allah, Angels, all the revealed Books — Qur'an being the last, all the Prophets — Mohammed (S.A.W.) being the last, and the life after death' (AL-QALAM, Sept. 1978, Page 15).

Now does this mean that it is **not** a part of a Muslim's Iman to believe in the obligation of the **five daily prayers, JUMA prayer, the two Eids, Zakat, Saum (Fasting) and Haj?** And likewise is it **not** a part of a Muslim's Iman to believe in the **prohibition of fornication, adultery, murder, stealing, intoxicants, interest or usury?** And likewise is it **not** a part of a Muslim's Iman to believe in the **Attributes of ALLAH?** And is it **not** a part of a Muslim's Iman to believe in **Jannat (Heaven), Jahannam (Hell)**, because all these things are **not** mentioned in the **Articles of Faith** quoted by the "Special Correspondent" of the M.Y.M.'s newspaper AL-QALAM?

In other words, this most dangerous statement by the "Special Correspondent" of AL-QALAM implies that if one does **not** hold BELIEF in the obligations of **Namaz, Rozah, Zakat and Haj**, and if one does **not** hold BELIEF in the prohibition of **fornication, adultery, stealing, murder, intoxicants, etc.**, he cannot be called a Kaafir (unbeliever), because none of these items are mentioned in the Articles of Faith? Whereas a **disbeliever** in any **one** of these obligations and prohibitions will, according to Islam, render him a **Kaafir** (unbeliever). Is it not a historical fact that the denial of the obligation of **Zakat** rendered nearly three quarters of the Muslims after the demise of the Holy Prophet Mohammed (S.A.W.) as "**Murtads**" (out of the pale of Islam) and compelled the first Caliph of Islam, Syedina Abu Bakr, to take up arms against them?

THE TRUE FACTS

The true fact is that **Iman** in all the above mentioned and other obligations, and **Iman** in all the above mentioned and other prohibitions and anything else as mentioned in the Holy Qur'an relating to **any** matter, are **all** included in the undermentioned Articles of Faith:

- (a) **Amanto Billahe - Belief in Allah;**
- (b) **Wa kutubihee - and His Books;**
- (c) **Wa Rosolehee - and His Messengers**

ELABORATION

Amanto Billahe means: I believe in Allah and in His attributes and in all His commands and in **every word** of His, that it is **true** and **Haq**. Belief

in this manner is required of every Muslim by his **Iman** itself, so much so that belief in the "**Mutashabihat**" (Qur'anic verses that are Allegorical, of hidden meaning and capable of more than one interpretation) is also essential in this manner. I quote the undermentioned verses of the Qur'an to substantiate the above-mentioned facts:

هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

- (1) Translation: "(The Holy Qur'an) is a guidance for those who are God-fearing, those who Believe in the "unseen", (Chapter 2, Verse 3), that is, in Jannat (Heaven), Jahannam (Hell) in the punishment of the grave, belief in all the bliss and the realities of the Akhira (Life of the here-after), are included in this one word "unseen", and it is essential for the Muslim to believe in all that is unseen, nay, it is part of his very IMAN.

Although belief in the "unseen" is not specifically mentioned in the Articles of Faith, yet Allah says it is a part of the Iman of those who are **Muttaqeen**, that is, those who are true, God-fearing Believers.

- (2) Another quality of these **Muttaqeen** or true God-fearing believers is that:

يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

"They Believe in whatever is revealed to you (O Mohammed)". (Chapter 2, Verse 4).

This verse is sufficient proof that it is part of Iman to believe in everything that has been revealed in the Holy Qur'an, including the RAFA (ascension) of Hazrat 'Isa (A.S.) which has been elucidated in no uncertain terms.

- (3) Belief in every word of the Holy Qur'an has not only been made essential to the believers, but it was also made essential for the Holy Prophet Mohammed (S.A.W.) himself, to whom the words of Allah were revealed. Allah says in the Holy Qur'an:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ

"The Rasool (Messenger, Prophet Mohammed - S.A.W.) believed in whatever that was revealed to him from his Lord, and (likewise) the believers also believed (as the Prophet believed)."

- (4) The second verse of Surah Muhammed translated reads as follows:

"And those who believe and do good deeds and believe in

whatever is revealed to Muhammad (S.A.W.), for it is the truth from their Lord" (Chapter 47, Verse 2).

TRUE BELIEFS

Thus "belief in the Divine Books, the last of them being the Qur'an", does not mean what AL-QALAM's "Special Correspondent" wants Muslims to believe, but it really means: To believe in every word of the Qur'an and thereafter to act according to its instructions, etc. Belief in the Books does not mean merely "believing" that the Qur'an was revealed from Allah and thereafter reject, disbelieve or remain silent from believing the words and their true meaning as contained in the Holy Qur'an. Nor does it mean to believe in some verses and words of the Qur'an and rejecting some. This partial belief is absolute Kufr for the Qur'an declares:

أَفْتُمُونَن بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ
فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا
وَلَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَسَدِّ الْعَذَابِ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ *

"So do you believe in a part of the Book (Qur'an) and disbelieve in a part thereof? So what is the reward of those who believe thus from amongs you, but DISGRACE in the worldly life, and on the Day of Judgment they shall be consigned to the most grievous chastisement, and Allah is not unmindful of what they are doing." (Chapter 2, Verse 75).

Before I conclude on the question of Iman, I would like to quote three more verses of the Holy Qur'an to prove my point, that IMAN in every word of the Holy Qur'an, including belief in the Qur'anic verses of the Mutashabihat" is a part of a Muslim's Iman. Verses 124 and 125 of chapter 9 translated read as follows:

- (1) "When a Sura (chapter) was revealed, from amongst them were some who said : which of you has had his faith (IMAN) increased by it (this Surah)? So those who believed, it increased them in Iman, and they rejoiced (therefor)." (Chapter 9, Verse 124).
- (2) "But (as for) those in whose hearts is a disease, unto them it has increased filth to their filth (in their disbelief), and they die while they are Kaafirs (unbelievers)." (Chapter 9, Verse 125).

Those two verses prove in no uncertain terms that a belief in every Surah and verse of the Qur'an increases the Iman of a believer, and rejection thereof and doubt in it increases in his spiritual pollution and decreases his Iman and leads the believer to KUFU (unbelief).

- (3) Even belief in the "Mutashabihat" Qur'anic verses is Fard (obligatory). Regarding the "Mutashabihat" verses Allah says:

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ .

"And those who are firmly grounded in knowledge say : we believe (in it)". (Qur'an : Chapter 3, Verse 7).

MUTASHABIHAT

Now let us deal with the second point - that of the Qur'anic verses that are "Mutashabihat". AL-QALAM's "Special Correspondent" is greatly confused with the definition of the Qur'anic terminology of "Mutashabihat". To him the words of RAFA and TAWAFFEE are from the category of "Mutashabihat" because they "have the possibility of having various interpretations." This implies that if a word has more than one meaning, or has the possibility of having more than one meaning, it is in the category of "Mutashabihat", whose meaning Allah alone knows. And because it is from the "Mutashabihat", therefore, AL-QALAM's "Special Correspondent" writes thus : "IT WILL NOT DEAL WITH THE FUNDAMENTALS OF ISLAM".

Such being the definition of the AL-QALAM's "Special Correspondent" on "Mutashabihat", then I am afraid to say that we will have to accept that Qur'anic verses with the words SALAH, SAUM, ZAKAH and HAJ, all of which do deal with fundamentals of Islam, are all "Mutashabihat" verses, because the words SALAH, SAUM, ZAKAH and HAJ have not only the possibility of various interpretations and meanings, but in fact do have various interpretations and meanings, for example:

SALAH means : Namaaz (prayer) of Islam, Dua (invocation), Rahmah, (mercy);

ZAKAH MEANS : poor - rate of Islam, growth and purity;

SAUM (fasting) means : abstention from anything - eating, drinking, speaking, sexual relations, etc.

HAJ means : Islamic Pilgrimage, intention, probing, etc.

يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

"YATA RAB-BASNA BE ANFOSEHINNA SALASATA QOROO"

Furthermore the word QOROO in the above verse has con-

tradictory and opposite meanings: **Menstruation** (dealing with uncleanliness) and also **cleanness** - (Taharah) at the same time. This word is connected with the **laws of divorce**. We know which **specific meaning** to take in this verse, of the word QOROO, applied in its **proper context**.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا

"WAL-LAZEENA YOTAWAFFAWNA MINKUM WA YAZARUNA AZWAJA"

The word TAWAFFEE which, according to AL-QALAM's "Special Correspondent", is from "Mutashabihat", is a word in the above verse, connected with the **laws of mourning** when a woman's husband has died. In this verse the word TAWAFFEE has a **specific meaning**, namely, death. According to the definition of AL-QALAM's "Special Correspondent" of "Mutashabihat", the words **Qoroo and Tawaffee** then should **not** be connected with the verses dealing with Islamic AH-KAAM (Laws), since they ordinarily have "**various interpretations**", whose meaning "**Allah alone knows**", as they are from the MUTASHABIHAT verses of the Qur'an?

These examples prove that the definition advanced by AL-QALAM's "Special Correspondent" for "Mutashabihat" verses is totally erroneous, and therefore, even if the words RAFA and TAWAFFEE have the possibilities of **various interpretations**, the verses in which they appear are **not** necessarily "MUTASHABIHAT" if the words are applied in their **proper context** in the **verse as a whole**.

The verse dealing with the "Mutashabihat" in the Qur'an, translated reads as follows: "HE it is WHO hath sent down on to you the Book wherein are some verses MUHKAMAT - they are the basis of the Book - and others are MUTASHABIHAT. So as for those in whose heart is perversity they follow the Mutashabihat of it, seeking to mislead and seeking to give it (their own) interpretations, whereas none knows its interpretations save Allah. And those firmly grounded in knowledge say : We believe therein; the whole of it is from our Lord. And none receive admonition, save men of understanding" (Chapter 3, Verse 7).

The under-mentioned deductions could easily be made from the above verse:

- (a) **None but Allah Knows the correct interpretations of the "Mutashabihat" verses.**
- (b) **Those with a perverted mind and a crooked heart, in order to mislead the unwary and sow the seeds of discord, misinterpret the "Mutashabihat" verses.**
- (c) **Those who have a firm and deep knowledge and IMAN do not seek to interpret (or misinterpret) them but simply say : We believe in the Mutashabihat, (in this manner that we believe in these verses and words of Allah whose meaning He and He alone knows).**

May I ask AL-QALAM's "Special Correspondent" that if he firmly believes that the words RAFA and MUTAWAFFEEKA are from "Mutashabihat", then was it right for Dr Asad (Leopold Weiss), in the light of the above Qur'anic verse, to give it his own interpretation, refuting the mutawaatir (widely reported) Ahadith on the subject and insisting and emphasising on the correctness of his own views?

NOT FROM MUTASHABIHAT

The truth is this that these words (RAFA and MUTAWAFFEEKA) are not from "Mutashabihat" and it was impossible for the ALL - WISE ALLAH to use "Mutashabihat" verses at an occasion when explicit clarification was needed regarding the life or death of 'Isa (A.S.), as conflicting views prevailed among the Christians and the Jews at the time of the Holy Prophet Muhammed (S.A.W.).

The Jews believed that they had put Jesus (A.S.) to death by nailing him on the cross.

The Christians also believed that he was put on the cross, died on the cross, was buried, but resurrected on the third day and ascended to Heaven after forty days. Allah Ta'ala cleared the confusion in simple, eloquent and unambiguous terms by declaring most emphatically:

"That they (Jews) said (in boast) : We killed Christ Jesus, the son of Mary, the Apostle of God".

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ
إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا * بَلْ رَفَعَهُ اللَّهُ
إِلَيْهِ * وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا *

"Whereas they slew him not, nor they crucified him but it was made dubious unto them. And verily those who differ herein are in doubt thereof; they have no knowledge thereof; they but follow an opinion, and surely they slew him not; but Allah took him up unto Himself and Allah is ever Mighty, Wise.

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

"And there is none among the people of the Book (Jews and Christians) but shall surely believe in him (Jesus) before his (Jesus's) death, and on the Day of Judgement he shall be a witness against them. (Chapter IV, Verses 157, 158 and 159).

How simply, clearly without any doubts, the undermentioned points could be deduced from the above verses:

- (a) The knowledge that the Christians and the Jews possessed regarding the death and crucifixion of 'Isa (A.S.) was based on Conjecture.
- (b) Allah refutes the Jewish belief of killing him by way of crucifixion, otherwise it would have meant that he (Jesus) is dead and gone. But because Jesus was not dead yet, Allah refutes their claim.

Remember, it was after six hundred years Allah was revealing these truths to Prophet Muhammed (S.A.W.) to clarify to the Jews and Christians that Jesus was neither killed nor crucified, and by saying: "**They certainly did not kill him**", which implies that he (Jesus) was **still alive** when Allah **gave the truth to Prophet Muhammed (S.A.W.) 600 years after** the time of Jesus (A.S.).

- (c) Allah also refutes the Christian belief that he (Jesus) was crucified (to atone for the sins of the people), by saying: "**They did not crucify him**" as he was not nailed on the cross at all.
- (d) The fact is that Allah took him up unto Himself bodily, without being harmed in the least, by saying: "**But Allah took him (Jesus) up unto Himself**" (Chapter 4, Verse 158).
- (e) Then the Qur'an prophesies that although the Jews rejected him (Jesus) now, but surely in the **future, before his** ('Isa A.S.) **death** every Jew will **definitely believe** in him, when he descends on this earth **in the future**. And every scholar of Arabic grammar knows that "LE YOU'MENUNNA" in the verse 159 of chapter 4 is used for the FUTURE Tense.

The details of his (Jesus's) descension are also given in **seventy mutawaatir (widely reported) Ahadith** of the Holy Prophet Muhammed (S.A.W.). Those who say that 'Isa (A.S.) is dead are giving a **lie** not only to the **words of Allah**, but are also giving a **lie** to the **words of the Holy Prophet Muhammed (S.A.W.)**. (Al-ayazo Billah)!

"SPECIAL CORRESPONDENT" AND HAZRAT IBN ABBAS

AL-QALAM's "**Special Correspondent**" has made a futile attempt to prove the "**death**" of Hazrat 'Isa (A.S.) by enlisting the names of various commentators of the Holy Qur'an who translated the words: "**Inni Mutawaffeeka**" as meaning "**I will cause you to die**". "**Special Correspondent**" names, among others, that great **Sahabi and Mufassir**, Hazrat Abdullah Ibn Abbas (R.A.). "**Special Correspondent**" either because of **sheer ignorance** or **deliberately**, has attempted to **conceal the truth** from the unwary Muslim public regarding what Hazrat Ibn Abbas (R.A.) **really** said. I hereby quote from the **Tafseer** of Hazrat Abdullah Ibn

Abbas itself (R.A.) which is printed on the margin of Sheikh Jalaluddin Suyuti's *Durre Mansoor*, (Pages 179 and 180, Vol. 1).

(The words in brackets are the words of the Qur'an and the rest is the *tafseer* of Ibn Abbas (R.A.)

(وَمَكْرُوا) أرادوا يعنى اليهود قتل عيسى (وَمَكَرَ اللَّهُ)
 أراد الله قتل صاحبهم تطيانوس (وَاللَّهُ خَيْرُ الْمَاكِرِينَ) أقوى
 المرادين ويقال أفضل الصانعين (إِذْ قَالَ اللَّهُ لِعِيسَى إِنِّي مُتَوَكِّفٌ
 وَرَافِعُكَ) مقدّم ومؤخر بقول إني رافعك (إِلَى وَمَطَهْرُكَ)
 مُنْجِيكَ (مِنَ الَّذِينَ كَفَرُوا) بك (وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ) اتَّبَعُوا
 دِينَكَ (فَوْقَ الَّذِينَ كَفَرُوا) بالحجة والنصرة (إِلَى يَوْمِ الْقِيَامَةِ)
 ثم متونيك قابضك بعد النزول .

“(And they plotted”) The Jews intended to kill ‘Isa (A.S.), (‘and Allah plotted’). Allah intended to kill their companion Tatyanoos (‘And Allah is the Best of Plotters’) - the strongest of the intenders, and according to one opinion : the Best of Makers. (‘Recall when Allah said : O ‘Isa I shall cause thee to die, am lifting you up’). The second in sequence had been mentioned first. He (Allah) says : I am lifting you up (‘to Me and purifying you’) delivering you (‘from those who disbelieved’) in you (and shall place those who follow you) follow your religion (‘above those who disbelieve’) through arguments and help (until the Day of Judgement) then I shall cause you to die, shall possess you, after the descension”.

It is crystal clear that Hazrat Abdullah Ibn Abbas believes that Hazrat ‘Isa (A.S.) according to the above verses has been taken up bodily to heaven, and Tatyanoos was crucified in his place, and that he (Jesus) will only die AFTER his descension on earth, in the future. Let the truth of what Hazrat Abbas said, therefore, nail the lie that is spread in his name by AL-QALAM'S "Special Correspondent".

“SPECIAL CORRESPONDENT” AND IBN JAREER

AL-QALAM'S "Special Correspondent" also mentions "Ibn Jareer's" name in the list of commentators in support of "various interpretations" on Hazrat 'Isa's "Raf" (ascension) and "Wafat" (death). Jalaluddeen Suyuti (R.A.) in his *tafseer Ad-darrul Mansoor*, in the commentary of the above mentioned verse, quoted a few commentaries through Ibn Jareer (R.A.). In every view and opinion narrated through Ibn Jareer it is clearly

mentioned that 'Isa (A.S.) is **bodily lifted up** and he will **only die AFTER** his **second advent**: I hereby quote only one:

"Ibn Jareer through an authentic line of narration has narrated on the authority of Ka'b (R.A.). He (Ka'b) said: 'When 'Isa (A.S.) saw the minority of his followers and the majority of his rejectors he complained about that to Allah. So Allah revealed to him : I shall get hold of you (INNĪ MUTAWAFFEEKA) and lift you up to Me (WA RAFFOKA ELAIYYA) and I shall send you to the one-eyed Dajjal whom you shall kill. Thereafter you shall live for 24 years. Thereafter, I shall give you the death of the living. (Thereafter) Ka'b said : This is the confirmation of the hadith of the Messenger of Allah, Muhammed (S.A.W.) when he said : How shall a nation be destroyed in whose beginning is I (Muhammed) myself, and in whose ending is 'Isa (A.S.), son of Mary?'"

"SPECIAL CORRESPONDENT" AND MOULANA SANALLAH PANIPATI

AL-QALAM's "Special Correspondent" also mentions the name of Moulana Sanallah Panipati (R.A.). Let us analyse what he has said in his *Tafseer Mazhari* : I hereby translate extracts of various interpretations quoted in this *Tafseer*.

Allah says in the Qur'an:

إِذْ قَالَ اللَّهُ لِعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ .

"IZ-QAL ALLAH YA'ISA INNEE MOTAWAFFEEKA WA RAFFOKA ELAIYYA"

"(It means) 'to the place of MY honour and to the abode of My Angels.' Hassan, Kalbee and Ibn Joraj say : its meaning is : I (ALLAH) shall get hold of you and raise you up to ME from this world, without death."

- (a) In this interpretation the meaning of *Mutawaffeeka* is : I shall get hold of you.

Baghawi says : For this meaning there are two interpretations : One of them is : "I shall lift you up to ME wholly or fully; they shall get nothing of you." This is derived from their language when they say:

إِسْتَوْفَيْتَهُ أَي تَوَفَيْتَ كَذَا .

"ISTAW FAYTAHOO AYE TAWWAFAITO KAZA"

meaning : "when you have taken in full". And the other meaning is : "I shall receive you". This is derived from their saying:

لَسَلَّمْتَهُ أَي تَوَفَيْتَ مِنْهُ كَذَا

"TASSALLAMTOHOO AYE TAWAFFAITO MINHO KAZA"
 meaning : "I have received it."

- (b) Ibn Jareer narrated on the authority of Rabee Ibn Anas that the meaning of **Tawaffee** is : to sleep. And 'Isa (A.S.) had **slept away** so Allah **took him up in his sleep to heaven**. So then the meaning will be : "I shall put you to sleep and take you up to Me," as He (Allah) has said (in the Qur'an):

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ

"HOWAL LAZEE YATAWAFFAKUM BIL LAILE"

meaning : "He puts you to sleep in the night."

- (c) Some say the meaning of **Tawaffee** is death. Ali Ibn Talha and Ibn Abbas have interpreted it as follows : "I shall cause you to die." Ibn Abbas meant this death after his second advent to earth as already explained earlier.

"Baghawi said this meaning also has two interpretations : One of them is that which Wahb has mentioned that Allah caused 'Isa (A.S.) to die for three hours in the day, thereafter lifted him up to HIM. Mohammed Ibn Ishaq said : The Christian think that Allah caused him to die for seven hours during the day, then brought him to life and lifted him up." (By quoting Mohammed Ibn Ishaq, Bagahwi implies that the views expressed by Wahb is the views of the Christians and not the Muslims).

"The other meaning is that which Dahhak has mentioned. He says it means: I shall cause you to die after your descension from heaven, and differ you up to your appointed time of death, safeguarding and preventing you from being killed at the hands of the Jews, and lifting you up to ME before that (Killing and putting you to death). And the conjunction 'waw' (and) here is for mere combination and not to express sequence (between death and raising up)".

It is crystal clear from the above quotations that even those who say that the meaning of **TAWAFFEE** is death, they all emphasise that this death will take place only **AFTER** his (Jesus's) second advent.

After quoting the various interpretations, Moulana Sanaullah Panipati writes : "It is crystal clear to me that the meaning of **Tawaffee** is the raising up to heaven, without death; for it is the verdict of conscience and intuition also, after observing and studying the words of (Allah) Tala:

("and they neither killed him nor crucified him"), because if death is not negated by Him (Allah) then the whole act of negating Qatal (murder and killing) by Him becomes futile and senseless, for the purpose of "Qatal - killing" is to put one to death".

Thereafter Moulana Sanaullah Panipati quotes the famous **Ahadith** of the second advent and decension of 'Isa (A.S.), making it quite clear that he believes that 'Isa (A.S.) did **not die yet**.

Once again "Special Correspondent" of AL-QALAM has drawn false conclusions and made a false charge against Moulana Sanaullah Panipati also.

"SPECIAL CORRESPONDENT" AND MOULANA ABDUL MAJID DARYABADI

AL-QALAM's "Special Correspondent" also quotes the name of Moulana Abdul Majid Daryabadi as one who has also interpreted and accepted Jesus (A.S.) as being already dead when he translates the word *Mutawaffeeka* as "I shall cause you to die". Undoubtedly, he translates it thus but, please, for the sake of truth, and with the fear of Allah, do **not conceal the truth** and do **not mislead** the unwary Muslims. See how he translates and then read ALSO his commentary! He translates: Verse 55 "Recall that time Allah said: O 'Isa! verily I shall make thee die (469), and am lifting thee (470) to Myself and am purifying thee from those who disbelieve." (Chapter 3, Verse 55).

Now read this footnote (number 469): "(a natural death at thy appointed hour, so these persecutors are powerless to do thee any harm). The original sense of *Tawaffee* is 'to perform a promise' 'to fulfil a covenant', and to give full measure; so the meaning may also be, 'I will fulfil thy span of life, or I will achieve the whole of thy term;

Footnote Number 470 means "in the meantime bodily", that is, and I (Allah) am lifting thee (in the meantime) bodily".

Can any sensible person say, after reading the above-mentioned quotations, that Moulana Abdul Majid Daryabadi's belief is that 'Isa (A.S.) (Na-uzo billah) is **dead**, and **buried** and shall **not** be coming back to earth?

Footnote 470 by Moulana Daryabadi makes it quite clear, too, that **Jesus (A.S.) was taken up bodily alive by Allah.**

Why then does AL-QALAM'S "Special Correspondent" **deceive** and **throw dust** in the eyes of the unwary Muslims?

THE BIBLE AND ASCENSION

Although the Bible extant today is not as originally revealed (which non Muslim scholars also acknowledge), and that much of the truth in it over the centuries has become mingled with untruth, the **truth** which **does** exist in it today **conforming with Qur'anic** corroborations on matters of belief regarding Nabee 'Isa (A.S.) or regarding **any other matter**, is **acceptable** to Muslims. Read what Jesus (A.S.) himself said to his people regarding the form of his own "death". He says: St. John, Chapter 12, Verses 31-34.

31. "Now is the judgement of this world, now shall the prince of this world be cast out."

32. "And I, if I be lifted up from the earth, will draw all the men unto me".
33. "This he said signifying what death he should die."
(Because prior to this in verse 24 he had said : Verily I say unto you, except (unless) a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit).
34. "The people answered him : 'we have heard out of the law that Christ abideth forever : and how sayest thou the son of man must be lifted up? Who is this Son of man?'

Allaho Akbar!!! After all these centuries Allah has still preserved the truth of the ascension of 'Isa (A.S.) in the New Testament, exactly as He says regarding the prophecies relating to our Beloved Holy Prophet Mohammed (S.A.W.) inspite of their concealment of his name:

يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ .

"They (still) find him (Prophet Muhammed - S.A.W.) written by them in the Tourah and Injil. (Old and New Testaments)" (Qur'an Chapter 7, Verse 157).

A CALL TO MUSLIMS

I would like to conclude this article with a sincere call and advise to the Muslims. When we say in the **Articles of our Faith** "**Wa Rosolehee - 'I believe in all the Prophets,**" - the last one of course being Mohammed Sal lal laaho alaihe wasallam, it means : **I accept him as a nabi, as a guide, I believe in all what he has said, I obey his commands, I follow the pattern of his life and I abide by all his decisions.** Allah Ta-ala says the Holy Qur'an:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ .

"We have sent no messenger but that he should be obeyed, by the permission of Allah". (Chapter 4, Verse 64).

وَمَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ .

"And he who obeys the Messenger, he has obeyed Allah . . ." (Chapter 4, Verse 80).

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ

"And whatever the Messenger gives you, so take it."

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ .

"If you dispute in anything so refer it to Allah and His Messenger, if indeed you believe in Allah and the last Day" (Chapter 4, Verse 59).

Note: Referring our disputes to Allah and Rasool in order to get guidance from them is also an ESSENTIAL PART of our IMAN, therefore Allah says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى
يُحْكِمَكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ
حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا *

"And No, by your Lord, they are not believers until they appoint you as a judge in their disputes, thereafter they find no straitness in their minds from which you have judged and submit a thorough submission." Chapter 4, Verse 65).

THE DISPUTE

Allah Ta-aala says in the Qur'an:

إِنَّ هَذَا الْقُرْآنَ يَفْضُلُ عَلَىٰ نَبِيِّ إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ * وَإِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِلْمُؤْمِنِينَ * إِنَّ رَبَّكَ يَفْضِلُ بَيْنَهُمْ بِحُكْمِهِ ۚ وَهُوَ الْعَزِيزُ الْعَلِيمُ *

"Verily this Qur'an narrated unto the children of Israel most of that concerning which they differ. And lo! it is a guidance and a mercy for the believers. Lo! thy Lord will judge between them by His Wisdom, and He is the Mighty, the Wise." (Chapter 27, Verses 76, 77, 78).

Now one of the greatest disputes that raged among the Israelites was that of Crucifixion and ascension of Hazrat 'Isa (A.S.). Hazrat 'Isa's (A.S.) opponents believed and boasted that they put him to death and rejected his claim that he was the Promised Messiah. Another group (the Christians) believed that Hazrat 'Isa (A.S.) was crucified, he resurrected on the third day and ascended to Heaven after forty days.

The Almighty Allah **refuted** the claims of **both** the **contending parties** as mere conjectures and clarified the position through the last Messenger of Allah, Prophet Muhammed (S.A.) in the Holy Qur'an, by giving a clear-cut judgement on the matter for all Believers of the Truth from Allah, so that **all disputes** in the matter may **end** by declaring:

وَمَا قَتَلُوهُ يَقِينًا * بَل رَفَعَهُ اللَّهُ إِلَيْهِ ط

"And certainly they did not kill him (Jesus). But, Allah took him (Jesus) up unto Himself." (Chapter 4, Verse 158, Pickthall's translation).

For thirteen centuries these sacred words of Allah Taala were a means of **guidance** and **mercy** to the Muslims of the world (for it was **guidance** of **undisputed truth** and a **mercy** against the **discord, division and harm**) to the Muslims of the world. Then came in the 14th century the **Mal'oon** (the cursed one) of Qadian—Mirza Ghulam Ahmed Qadiani—who, in order to pave the way for his impostership and play into the hands of the enemies of Islam and Muslims, corrupts the true and clear meanings of the words of the Qur'an and created such doubts and confusion in the minds of the 20th century Muslims that they fell a prey to the artifice of this **mal'oon of Qadian** and, (**Al-ayazo Billah! Astaghfirullah!**) began to **doubt** the **true meaning** of the **simple words** of the Qur'an regarding the **ascension** of Hazrat 'Isa (A.S.), and, (**Al-ayazo Billah, Astaghfirullah**), he (Mirza Qadiani) also **rejected** the **words of the Holy Prophet Muhammad** (S.A.W.) as **false, untrue** and a **fabrication**, his (Mirza's) followers forgetting in their blind following of this **mal'oon** what Allah had said in the Holy Qur'an that one of the duties of the Holy Prophet (S.A.W.) is that:

"He teaches them the Book";

and also forgetting that Allah says in the Qur'an:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ *

"And we have revealed unto thee (Muhammad) the Remembrance that you may explain to mankind that which hath been revealed for them and that haply they may reflect." (Surah 16, Verse 44).

What a tragedy for the 20th century Muslim!! He is prepared to accept what the **mal'oon of Qadian** states and propagates all over the world to mislead Muslims so that they may accept him—the **mal'oon of Qadian** (Mirza Ghulam Ahmed Qadiani)—as being Hazrat 'Isa (A.S.)! but (this 20th century Muslim) is not prepared to believe his **own Prophet**, Muhammad Sallal laho alaihe Wa Sallam, and yet he claims to be a Muslim — a follower of the Prophet (S.A.W.) supposedly saying:

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكِتَابِهِ وَرُسُلِهِ
"AMANTO BILLAHE, WA MALAEKATEHEE, WA KOTOBHEE, WA

ROSOLEHEE — "I believe in Allah, His angels, His Books and His Messengers!"

"Inna Lillahe-Wa Inna Elaihe Rajeoon!"

LET PROPHET MUHAMMAD BE THE JUDGE

Now, in the light of the aforementioned, I call upon Muslims to refer the dispute in this matter to the Holy Prophet Muhammad Sallal laho alaihe Wa Sallam, and ask him to give us his JUDGEMENT in this DISPUTE and ask him to teach us the true meaning of a verse, the clarification of which by him, if accepted, will end all disputes on the question of Hazrat 'Isa (A.S.) being dead or alive; and the condition of accepting such judgement from the Prophet (S.A.W.) is that you are to be a TRUE BELIEVER; for says Allah in the Holy Qur'an:

"And no, by your Lord they are not Believers until they appoint you (O Muhammad) as a judge in their disputes . . ."

And once the JUDGEMENT of the Holy Prophet is given, if they have no disease in their hearts, then they must SUBMIT thoroughly to his DECISION, as the attitude of every true Believer should be as mentioned in the verse of the Holy Qur'an:

"And it becometh not a believing man or a believing woman, when Allah and His Messenger (Muhammad) have decided an affair (for them), they should (after that), claim any say in their affair; and whoso is rebellious to Allah and His Messenger, he verily goeth astray in error manifest" (Chapter 33, Verse 36).

THE DECIDING QUR'ANIC VERSE

وَأَنَّ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

"And there shall be not one of the people of the Book (Jews and Christians) but will certainly believe in him (Jesus) before his (Jesus's) death . . . (Chapter 4, Verse 80).

Now to get complete satisfaction as to the meaning of the above verse, that it is **Jesus (A.S.)** who is referred to as being the one who is **yet to die after his second advent to earth**, let us turn to Imam Bukhari's celebrated SAHIH — the **most authentic** of all the books after the Qur'an — in which a whole chapter on the **descension** of Hazrat 'Isa (A.S.) is to be found.

Only one saying of the Holy Prophet Muhammad (S.A.W.) should suffice, which, translated, reads as follows:

"Ibn Shahaab narrates that Saeed ibnul Mosaiyeb heard Hazrat Abu Hurairah saying that the Holy Prophet Muhammad (S.A.W.) said: 'By Him (Allah) in Whose Hand is my soul, very soon Ibn Maryam will descend in your midst as a just ruler. He will then break the cross and kill the swine. He will end wars, he will distribute wealth abundantly

until no one will accept it, and one Sajdah (prostration in prayer) will be better than the world and its entire contents.' Thereafter Abu Hurairah used to say : 'Read if you desire (the Qur'anic verse already quoted above, that is, Chapter 4, Verse 159) : 'And there is none of the people of the Book (Jews and Christians) but will definitely believe in him (Jesus) before his (Jesus's) death.'

According to one Tareeq of this rewayat, Hadrat Abu Hurairah used to add at the end of this verse, "moute Esabne Maryam" to point out that the pronoun "hee" in "moutehee" is referring to the noun "Esabne Maryam" (Jesus) and not to "Ahle Kitaab" (people of the Book, i.e. Jews and Christians), thus making it further clear that Jesus (A.S.) has not died yet.

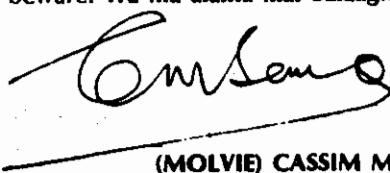
Now do Muslims, that is those who have Iman in their hearts, need anything more clearer than the above JUDGEMENT of the Holy Prophet Muhammad (S.A.W.), made under oath by him, corroborated by his close companion Hazrat Abu Hurairah (R.A.) who even gives support from the Qur'an to the belief that Hazrat 'Isa is not dead?

And let me end by once again quoting the Words of Allah wherein He emphatically tells the Holy Prophet Muhammad (S.A.W.) on the state of the IMAN of Muslims that do not appoint the Holy Prophet (S.A.W.) as the judge in their disputes:

"And no, by your Lord (Allah) they are NOT believers (in other words they are guilty of KUFR) until they appoint you (O Muhammad) as a judge in their disputes . . ."

The Holy Prophet Muhammad (S.A.W.) has already spoken, he has already given his judgement in the dispute—and only one of the over 70 mutawaatir (widely reported) Ahadith on the subject has been quoted—and those Muslims who want to be "NOT BELIEVERS" (in other words, of being without IMAN and guilty of KUFR) they may reject the judgement of Prophet Muhammad (S.A.W.) in this dispute and appoint others, such as AL-QALAM's "Special Correspondent" and others of his ilk as being superior in knowledge to Allah and His Rasool Muhammad, Sal-lal laho alaihe Wa Sallam (May Allah save Muslims from even such a thought!) and accept their judgement in this dispute as being the correct one.

And at what cost? You already know - it is at the cost of that priceless possession of IMAN - of which AL-QALAM's "Special Correspondent" seeks to rob Muslims of. So beware. Wa ma alaina illal Balaagh.



AL-QALAM'S "SPECIAL CORRESPONDENT" QUOTES UNRELIABLE MODERNISTS AND QADIANI TO SUPPORT VIEWS ON NABI 'ISA

By THE EDITOR, MUSLIM DIGEST

WE DO NOT WISH to dwell on the points already covered by Molvie Cassim Sema in his article, but our purpose is to deal with those modernists whom the GHOST WRITER of AL-QALAM - "Special Correspondent" - quoted in his defence of Salman Nadvi promoting Dr Asad's Qur'an translation by saying that these modern scholars differed in their beliefs regarding Nabee 'Issa's ascension to Heaven bodily and his return to earth in his second advent.

AL-QALAM's Ghost Correspondent quoted Muhammad Abduh, the Grand Mufti of Egypt who advocated that Jesus (A.S.) was dead and was not bodily raised and also that as all the AHADITH in regard to Jesus's second coming are "weak," the view of Hazrat 'Isa's second coming could not be accepted.

The readers of the "Muslim Digest" will be interested to know who MUHAMMAD ABDUH was and this answer is supplied by the great Turkish writer HUSEYN HILMI ISIK, M.Sc., in his book "THE RELIGIOUS REFORMERS IN ISLAM", published in Istanbul, Turkey recently. This is what HILMI ISIK says about MUHAMMAD ABDUH:

ABDUH AND HIS ANTI-ISLAMIC ROLE

"Muhammad Abduh was born in Egypt in 1849 and died there in 1905. His articles in the Egyptian newspaper of his time "VAKA YI UL MISRIY-YE", and in the magazine named "EL-MINAR" and in the newspaper named "EL-AHRAM" reveal his corrupt thoughts. He had some activities in Beirut for a while, too. He went to Paris, too, there, he co-operated with

Jamaluddin Afghani, who had been preparing the application of Freemason plans against Islam. There, they published the magazine named "EL URVETI UL VUSKA". Then he went to Beirut and Egypt and began to apply the Freemasonic decisions made in Paris and to inoculate the youngsters" (Page 159).



Muhammd Abduh

A B D U H



Huseyn Hilmi Isik

"Muhammad Abduh tried to demolish Islam and to apply the Freemasonic plans in all his writings. With the help of the Freemasons he became the MUFTI of Cairo. His first activity was that he began changing the lesson programmes of the Madressa of Jamiel-Azhar, thus obstructing the teaching of valuable lessons to the youngsters." (Page 160).

"Hanna Ebi Rashid, chief of the Masonic lodge in Beirut, says on page 197 of his book "DAIRE TUL MA-ARIF UL MASONIYYE," which he published in 1961, 'Jamaluddin el Afghani was the chief of the Masonic lodge in Egypt. It had almost 300 members, most of whom were savants and state officials. After him, Imam Master Muhammad Abduh became the chief of the Masonic Lodge. Abduh was a great Free Mason. No one can deny the fact that he had spread the Free Masonic spirit in Arab countries.'" (Page 160).

"Seeing the reforms and changes made by Muhammad Abduh, many people suppose that he was an Islamic savant. The Ulema of Islam have written answers to his articles and torn up his mask. Hamdi Bey, of Elmali, in interpreting the Sura Fil, reveals some of his (Abduh's) writings!" (Page 160).

That is not all, Huseyn Hilmi Isik, M.Sc., continues to write about Muhammad Abduh in his very recent book called ANSWER TO AN ENEMY OF ISLAM, published in Istanbul, Turkey in 1977 (last year) in which he states:

"While my soul was travelling in this manner in the horizons of Istanbul, suddenly, just below the window, on the street stretching towards the Pierre Lotti coffee-house, sprang the ear-offending voice: "News! News! Jumhariyet! Vatan!" No sooner had I heard this than the everyday anxiety and fear descended upon me. I wondered what bad news again would drive Muslims to great suffering that day. Just at that moment Hadrat 'Abdul

Hakim's blessed tongue, which was a key to the treasure of HIKMA and MA'RIFA, came into motion to say: 'Muhammad 'Ali Pasha, Governor of Egypt, was a good and pious person. Those who succeeded him were not so. Religious duties were left in inefficient hands. A Freemason named 'Abduh was brought to the board of management of the Jami' al-Azhar Madrasa which had been educating Muslim scholars for centuries. The Scottish Freemasons began to destroy Egyptian Muslims economically and spiritually. Through these Freemasons, the British, Islam's greatest enemies, demolished the Ottoman Empire from within.' (Page 5).

"Certainly these words, which, after a long silence, exploded like bombs in my ears, had deep meanings, reasons and wisdom. But I understood nothing. It was the first time that I heard the name 'Abduh. I immediately wrote them down in my note book. In the company of 'Abdulahakim Effendi for many years, I learned very much and in detail the British enmity against Islam and what they had done and 'Abduh's and his novices' part in demolishing Islam from within. Also my own studies about Abduh increased my knowledge a great deal.

HILMI ISIK ON RASHID RIDA AND ABDUH

"I have recently gone through the book *Muhawarat al-muslih wa 'l-muqallid* by Rashid Rida, a novice to 'Abduh, once the Mufti of Cairo. The book, which was written cunningly and completely through a Freemasonic mouth, bears the danger of hunting the credulous, pure youths easily. Hamdi Akseki, one of those Turks who read and were influenced by such books prepared cunningly by 'Abduh and his novices, translated this book into Turkish in 1916." (Page 6).

The foregoing will convince our readers without any doubt that ABDUH WAS MEMBER OF A FREE MASON MOVEMENT that was out to destroy Islam. He was a heretic and a rebel, and all his beliefs regarding Jesus's bodily ascension and his descent to earth were, no wonder, not Islamic to say the least. So "Special Correspondent" quoting Muhammad Abduh to support the beliefs of Nabi 'Isa held by Dr Asad in the Qur'an promoted by Prof. Salman Nadvi must be dismissed by Muslims as being of no value whatsoever.

Sheikh Shaltout retracted his wrong translation on Nabi 'ISA (A.S.)

FOR THE CONFIRMATION of the fact that not only did Sheikh Shaltout retract his wrong translation of Qur'anic verses on Nabi 'Isa (A.S.), but that most of the religious writings of Sheikh Shaltout were not in conformity with the beliefs of the Ahle-Sunnat-Wa al-Jama'at, we once again interviewed Molvie Abdul Kader, former Imam of the Mohammediyya Mosque, Sparks Road, Sydenham, Durban on the 21st October, 1978.



Molvie Abdul Kader (centre) with our Cairo correspondent Prof. Fahmy Awad (left) when Molvie Kader visited Cairo in 1959. On the right is Sheikh Shaltout.

Molvie Abdul Kader, who is well known for his wide learning and wide travelling in the Middle East to further his Islamic studies, is presently Head of the Al-Amin Mosque in Chatsworth, Durban.

We say that we recently interviewed Molvie Abdul Kader 'once again' on Sheikh Shaltout, because we had already interviewed him last during 1960 after his visit to Cairo towards the end of 1959, on the very same subject matter, namely, the distorted translation of Qur'anic verses on Nabi 'Isa (A.S.) by Sheikh Shaltout claiming that Nabi 'Isa (A.S.) is already dead. At that time the Ahmadies/Qadianies were active all over the Muslim world circulating in booklet form the distorted translation of verses on Nabi 'Isa (A.S.) by Sheikh Shaltout so as to convert unsuspecting Muslims to Ahmadism/Qadianism, the very foundation of which movement rests on the false translation of Qur'anic verses on Nabi 'Isa to mean that he (Nabi 'Isa) is already dead and gone and would not be returning to earth again personally as Muslims believe, but rather Mirza Ghulam Ahmed Qadiani had come in the "spirit" and "power" of Jesus (A.S.) instead, in fulfilment of the prophecy contained in the Ahadith regarding the second advent to earth of Jesus (A.S.), the son of Mary, in person.

During Molvie Abdul Kader's visit to Cairo in 1959 he visited Al-Azhar University and there met many prominent 'Ulama. When Molvie Abdul Kader requested the 'Ulama of Al-Azhar for books on Islam to be brought back to South Africa by him, he was strongly advised by the 'Ulama not to take any books written by Sheikh Shaltout, as most of his writings were not in conformity with the beliefs of the Ahle-Sunnat Wa al-Jama'at.

In our recent interview with Molvie Abdul Kader, he confirmed and stands by his two statements on Sheikh Shaltout: that the Sheikh retracted his erroneous translation on Nabi 'Isa (A.S.), which retraction was published in the Arabic Al-Azhar magazine called MAJALLAT-UL-AZHAR, and also the fact that prominent 'Ulama of Al-Azhar told Molvie Kader not to take any of Sheikh Shaltout's books, as most of his writings were not in conformity with the beliefs of the Ahle-Sunnat Wa al-Jama'at.

Once again, Muslims will realise that Al-Qalam's "Special Correspondent" has quoted an unreliable source to justify his argument that Nabi

'Isa (A.S.) is dead, according to Sheikh Shaltout. If "Special Correspondent" was going by the booklet used by the Ahmadies/Qadianies that they were distributing when Sheikh Shaltout made the distorted translation - the translation of which verses on Nabi 'Isa (A.S.) was specifically requested for by the Ahmadies/Qadianies from Sheikh Shaltout at that time - then he is either ignorant of the fact that Sheikh Shaltout subsequently retracted his erroneous translation on Nabi 'Isa (A.S.), or that "Special Correspondent" was deliberately misleading innocent Muslims by sticking to the previously erroneous translation by Sheikh Shaltout in the booklet that the Ahmadies/Qadianies had been distributing all over the world among innocent Muslims in order to convert them to Ahmadism/Qadianism.

Whatever the case may be, in view of Sheikh Shaltout's subsequent retraction, after he came to know what sinister purpose his translation was being put to, "Special Correspondent's quoting Sheikh Shaltout, among others, to support his Two - Views theory on Nabi 'Isa (A.S.), does not hold water, and must therefore be summarily rejected by Muslims out of hand.

MUHAMMAD ALI QADIANI



Muhammad Ali Qadiani

As regards AL-QALAM's Ghost Correspondent's reference that Muhammad Ali Qadiani also believes that Jesus is dead and he is not coming back and that Muhammad Ali Qadiani's belief that Miraj of Nabi Muhammad (S.A.W.) is a "dream" and "vision", we quote various Muslim writers as to what they think about MUHAMMAD ALI QADIANI, whose books Prof. Salman Nadvi has seen fit for prescribing to Muslim students at the University of Durban-Westville.

Among the books written by Muhammad Ali Qadiani that are prescribed for the Islamic Studies Course with Prof. Nadvi as Head of the Dept., according to the 1978 University Prospectus (pages B130/B131) are: (1) The Religion of Islam (1950); (2) Muhammad The Prophet (1972) and (3) Early Caliphate (1972), all being published by the Ahmadiyyah Anjuman Isha'ati Islam, Lahore.

NISAR AHMED ON MUHAMMAD ALI QADIANI

Mr Nisar Ahmed, a graduate of the Allahabad University in India wrote:

“Muhammad Ali Qadiani defended at some length, the Ahmadi doctrine of the “PROMISED MESSIAH” that some other man (and not Jesus) would appear in the House of Islam in the spirit and Power of Jesus. Such a man was Mirza Ghulam Ahmad of Qadian” (Muslim Digest, August 1951, Page 33).

And Mr Nisar Ahmed further writes:

“And I must say frankly that Muhammad Ali Qadiani who once believed in Mirza Ghulam Ahmad Qadiani’s FULL prophethood, is guilty of a great dis-service and disloyalty to Islam because he attempts to interpret away in terms of “image” and “metaphor” the Mirza’s false claims of being Messenger-Rassool and a Prophet-Nabi of Allah.” (Muslim Digest, October 1951, Page 37).

Mr Nisar Ahmed continues:

“Muhammad Ali Qadiani has been harping on Mirza’s claim of being the Mujaddid of the 14th century of Hijrah. The man who has been proved to be the Dajjal and a liar could not be the Divine Renewer of faith.” (Muslim Digest, October 1951, Page 39).

Mr. Nisar Ahmed further continues about Muhammad Ali Qadiani and quotes him as saying:

“I offered allegiance to Hazrat Mirza Ghulam Ahmad with these beliefs (that is the present beliefs) and my belief is still the same: I believe and call Mirza Ghulam Ahmad a full prophet, the Holy Prophet of India, and the Prophet and Apostle of latter days.” (Muslim Digest, January 1952, Page 43).



DR. M. ALI SALMIN ON MUHAMMAD ALI QADIANI

And here is what Dr Muhammad Ali Salmin of Bombay has to say about Muhammad Ali Qadiani whom the AL-QALAM and its Ghost Correspondent (Special Correspondent) takes pride in making reference to:

“Muhammad Ali Qadiani claimed (when cornered) that he never believed in Mirza Ghulam Ahmad as a Prophet. He, on the other hand DID firmly believe Mirza Ghulam Ahmad to be a Prophet, a Mahdi, and Jesus Christ. In this way, he (Muhammad Ali Qadiani) endeavoured to

get the sympathy of the Muslim world. Such contrary claims are no more than sheer hypocrisy." (Muslim Digest, February 1952, Page 33).

Dr. M.A. Salmin further writes:

"A Qadiani gentleman issued a poster at Lahore for the information of the public. The poster, headed THE TRUE BELIEFS OF THE AHMADIS OF LAHORE, announced that the Lahore Ahmadis believed in Hazrat Ghulam Ahmad as a prophet, the Promised Messiah and the Mahdi.

"There are many statements in the Poster made by Muhammad Ali Qadiani, who was the translator of the Ahmadi-Qadiani version of the Qur'an. Some of them read:

1. "Examine Hazrat Mirza Saheb (Ghulam Ahmad of Qadian) on the criterion of prophethood" ("Review of Religions," Vol. VI, page 274.)
2. "Compare Hazrat Mirza Saheb (Ghulam Ahmed of Qadian) with any of the former prophets." ("Review of Religions," Vol. IV, page 469.)
3. "When we say Hazrat Mirza Saheb (Ghulam Ahmad of Qadian) is a claimant to prophethood, we mean that he is a claimant to true prophethood." ("An Nabuwwat Fil Islam," by Moulana Muhammad Ali, Page 288.)
4. "Hazrat Mirza Saheb (Ghulam Ahmad of Qadian) is a claimant of prophethood." ("Review of Religions," Vol. IV, pages 274, 464.)
5. "Hazrat Mirza Ghulam Ahmad of Qadian is the holy prophet of India." ("Review of Religions," Vol. IV, page 69.)
6. "Hazrat Mirza Saheb (Ghulam Ahmad of Qadian) is the last prophet - "Paighamber Akhir Zaman," that is, the prophet of the latter days." ("Review of Religions," Vol. VI, pages 21, 90, 99.)
7. "The Ahmadi Movement stands in the same relation to Islam as Christianity stood to Judaism." ("Review of Religions," Vol. VIII, page 163.)
8. "He who refuses to accept the promised Messiah Mirza Ghulam Ahmad of Qadian, refuses to accept the Holy Prophet Muhammad." ("Paighame Sulah," April, 1933.)
9. "It is our belief that Hazrat Masih Maood Mirza (Ghulam Ahmad of Qadian) is the truthful prophet of God. He came for the guidance of the world, and we believe that salvation can only be brought by following him alone. We openly say this anywhere and will not refrain from this belief on account of anyone." (Paighame Sulah, 7th September, 1916).
10. "Some of our associates of the organ "Paighame Sulah" have been misguided by the people and do not regard with estimation, respect, admiration or veneration Syedna Wa Hadina Hazrat Mirza Ghulam

Ahmad Saheb, the promised Messiah and the Mahdi. We Ahmadis, who are connected with the "Paighame Sulah," openly declare that this is an innovation. We believe in Mirza Ghulam Ahmad of Qadian to be the Prophet of the Age, the Apostle and Intercessor and whatever rank Mirza Saheb had affixed for himself. Those who do not believe in this we consider them to be Kaffirs (unbelievers). We believe that salvation can only be brought by the Holy Prophet and his servant, the promised Messiah." ("Paighame Sulah," 16th October, 1933).

SIGNATORIES TO ABOVE POSTER

"The poster was signed by the following, all members of the Ahmadi Anjuman Islam of Lahore: (1) Moulana Muhammad Ali Qadiani (President, Ahmadi Anjuman Islam, Lahore); (2) Mia Sadruddin; (3) Syed Mohammed Husain; (4) Mohammed Manzoor Elahi; (5) Mirza Yakub Beg; (6) Yakub Khan; (7) Syed Ghulam Mustafa; (8) Mohammed Deen Jan; (9) Syed Tufail Husain; (10) Eziz Baksh; (11) Ghulam Mohammed." (Muslim Digest, February, 1952, Pages 33 and 34).



PROF. BURNEY ON MUHAMMAD ALI QADIANI

And this is what Professor Mohammed Elias Burney, M.A., LL.B., Professor of Economics at the Osmania University, Hyderabad, India says in his book, the "QADIANI MOVEMENT", about Muhammad Ali Qadiani's translation of the Qur'an:

"Molvie Mohammad Ali Qadiani's translation is stolid and extremely misleading at several points, relating to Message and Prophethood, under Qadiani influence. So its use must be avoided by all Muslims not well versed in theology. It infects Qadianism into unformed readers."

SYED ABUL HASAN ALI NADVI ON MUHAMMAD ALI QADIANI

And this is how the teacher of Prof. Salman Nadvi, Syed Abul Hassan Ali Nadvi, in his book "QADIANISM - A CRITICAL STUDY" describes Muhammad Ali Qadiani's Qur'an translation, which Prof. Salman Nadvi

has used at the University of Durban-Westville.

“... Muhammad Ali interprets Qur’anic verses in a highly arbitrary and forced manner. He goes to any ridiculous length of casuistry to support his interpretation on the basis of the feeblest of evidences. In his explanations Muhammad Ali sets aside all that might stand in the way of making Qur’an conform to the whims and inclinations of the modern man... If Muhammad Ali’s approach were to be considered sound, it would mean that for more than thirteen hundred years the Qur’an remained an incomprehensible mystery, an unsolved puzzle. To disregard the obvious meaning of Qur’anic verses, to set aside the well-known rules of Arabic Language and grammar, to neglect the interpretations of the Qur’an made by the Companions of the Prophet, to overlook the context of the relevant Prophetic Traditions - all this means subjecting the Qur’an to distortion and reducing it to a plaything!” (Pages 122 and 131.)



A.R.M. ZERRUQUE ON MUHAMMAD ALI QADIANI

And this is what Al-Alim A.R.M. Zerruque a Muslim scholar of repute in Sri Lanka writes about Muhammad Ali Qadiani’s Qur’an translation and about his beliefs and about his espionage work for the British:

Mirza Ghulam Ahmad Qadiani’s other division being Ahmadism, led by Muhammad Ali Qadiani who says that Mirza Ghulam Ahmad Qadiani is a special kind of prophet, the Promised Messiah, Mahdi and a Mujaddid (a reformer) of this community (Millet), in order to deceive the way to their final entry into the fold of Qadianism!

The Qadiani journal “AL-FAZL” has published a statement about Muhammad Ali Qadiani thus:

“Al-Ustaz Muhammad Ali himself is one who occupies himself with espionage in the pay of the British, nay Muhammad Ali’s wife, too, occupies herself with the British Intelligence Service in the pay of the British.”

The Islamic Study Circle of Sri Lanka is also constrained to draw the attention of students in particular to some of the distorted views of the

late Muhammad Ali Qadiani, the English translator of the Holy Qur'an, which was banned by the Saudi Arabian government in the recent past. His distorted translation of the Qur'an has been used as the basis for propagating the false claims of his master, Mirza Ghulam Ahmad Qadiani.

Beware, Qadianism is once again trying to raise its ugly head in Sri Lanka. There are Qadiani sympathisers and supporters among our distinguished and outstanding men . . ." (Ramadan Annual of the Muslim Digest, August-September 1978).



Dr. F.R. Ansari

DR. F.R. ANSARI ON MUHAMMAD ALI QADIANI

And this is what Dr Muhammad Fazlur Rahman Ansari who visited South Africa on a lecture tour in 1970 has to say about Muhammad Ali Qadiani's Qur'an translation when he visited the Qadiani-Ahmedi Woking Mission in Surrey, England, in 1950".

"As regards the literature which the Woking Mission employs in its propaganda work, it is basically AHMADI. The publications of the Woking Mission are mostly the books written by KHWAJA KAMALUDDIN, who was a staunch AHMADI, while the literature of the Ahmediyya Anjuman of Lahore forms the guiding light. The Woking Mission officially presents the Qur'an to the world in Molvie Muhammad Ali's Translation and Commentary, which contains a FULL DOSE of AHMADISM administered in a subtle way, and which openly advocates Mirza Ghulam Ahmad's claim of being "the special kind of Prophet", the "Promised Messiah" and the "Mahdi". (Muslim Digest, August, 1950, page 20.)

NISAR AHMED ON MUHAMMAD ALI QADIANI AND ISLAMIC SALUTATION

We further wish to bring to the notice of AL-QALAM and its Ghost Correspondent what Mr Nisar Ahmed writes about Muhammad Ali Qadiani and the Islamic Salutation:

"Molvie Muhammad Ali Qadiani does hold the view that because the Qadianis use the Islamic Salutation, they cannot be called Kafirs (unbelievers) on the authority of the Qur'anic verse: "Do not say to him who offers Salam, Thou are not a believer". It is certainly very ridiculous to see a Commentator of the Holy Book of Islam drawing wild

inferences from clear, self-explaining lines of the Word of God. The verse may be quoted in full:

“O you who believe! when you go (to war) in Allah’s way, make investigation, and do not say to any one who offers you Salam, Thou art not a believer.” (4:94).

“Clearly the injunction applies to the case of the strangers in times of war; anybody who offers the Islamic salutation should be received as a Muslim, until investigation has been made as to his identity.

“Here at Allahabad we have some young avowed atheists; born and brought up in Muslim families, they would always address you “Assalamu Alaikum”; but they do declare that they do not believe in the existence of God. Where is the authority to call them Muslims? And as the Qadianis do accept a false prophet, a “Dajjal” in the words of the Prophet of Islam, and have broken away from the Divine Covenant of the Kalima, even a thousand salams from them cannot grant them the honour of being included among the followers of Muhammad (Peace be upon him).” (Muslim Digest, July 1951, pages 36 - 37).



MOULANA KAUSAR NIAZI ON MUHAMMAD ALI QADIANI

And this is what Moulana Kausar Niazi, former Minister of Religious Affairs, Pakistan, writes about Muhammad Ali Qadiani:

“Mirza Ghulam Ahmad Qadiani and the writers of his party hold views that JINNS who met our Prophet (S.A.W.) were a brand of bedouins who embraced Islam at Nakhla. For instance, Molvie Muhammad Ali Qadiani in his book ‘Bayanul Qur’an, says: “Jinns are the human beings. Since they were the dwellers of the desert, they remained hidden from the gaze of the civilised Arabs.” (Ramadan Annual Aug.-Sept. 1978, page 226).

DR. MUHAMMAD IQBAL'S KUFR FATWA AND MUHAMMAD ALI QADIANI



Dr. M. Iqbal

And this is what Mr Nisar Ahmed, a graduate of the Allahabad University says about Muhammad Ali Qadiani and Dr Sir Muhammad Iqbal:

“When Dr Sir Muhammad Iqbal issued his second statement against the Ahmadi’s and Qadianis, Molvie Muhammad Ali Qadiani entered the debate criticising Dr Sir Muhammad Iqbal, as a result of which a number of other important questions concerning Islam were brought into public prominence.” (Muslim Digest, May 1951, page 30).

“While the Qadianis have fallen a prey to the suggestion of the Devil in questioning the meaning of the Kalima, it is almost bewildering to see Molvie Muhammad Ali has also chosen to side with the Qadianis in supporting the heretical ideal that the finality of prophethood does not at all form a part of the Islamic Kalima.

“In his statement published in the “Light” of October 1, 1935, Molvie Muhammad Ali condemns Dr Iqbal for his Fatwa of Kufr against the Qadianis because, says he, the Qadianis believe in the Kalima, and whoever believes in the Kalima has Prophet Muhammad’s authority that he is a Muslim. (Muslim Digest - May 1951, page 30).

“And because the Qadianis have accepted a false prophet both against the Qur’an and the Hadis, they have themselves chosen to run out of the fold of Islam. Dr Sir Mohammed Iqbal has only put the seal of confirmation on the Qadianis’ denial of the Kalima and hence of Islam itself. (Muslim Digest, May 1951, page 32).

“And if Dr Iqbal has declared the Qadianis to be Kafirs (unbelievers) and has lent the weight of his personality against them to save the followers of Muhammad from being led astray and caught in the Spider’s web, where is the justification for the hue and cry that was raised against him by the Lahore Ahmadis in the name of Islam? Dr Iqbal is not a tiny suckling unconscious of the meaning of the solidarity of Islam and it does not befit Molvie Muhammad Ali to come out as a teacher with a cudgel in his hand to “KNOCK” into the head of Dr Iqbal, the philosopher-poet of Islam the lesson of Islamic Unity and the Islamic way of “inviting to the right path with goodly exhortation and wisdom.” (Muslim Digest - July 1951, page 33).

HYPOCRITES AND QADIANIS

"While condemning Dr Sir Muhammad Iqbal for his declaring the Qadianis to be Kafirs, Molvie Muhammad Ali quotes the instance of the hypocrites whom the Holy Prophet looked upon as Muslims though they were the most dangerous and sworn enemies of Islam.

"But in spite of the hypocrites' profession of faith in God and His Apostle, their saying of "Muslim" prayer, facing the Qibla, and their using the Islamic Salutation, Allah, the all-knower of the secrets of the hearts, declared them to be Kafirs in Qur'an (chapter 9, verse 80).

(O Muhammad) "Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Apostle."

"And (O Muhammad) never offer prayers for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Apostle and they die in transgression." (Qur'an, chapter 9, verse 84).

"The case of hypocrites thus gives us the clear rule that in case an individual or a group in fact disbelieves in the Kalima and becomes a danger within the house of Islam, the Ummat has the right to cut off all spiritual connections with them and declare them to be outside the pale of Islam in order to save the Muslim Community from their danger. And Dr Iqbal has only faithfully followed the spirit of these verses of the Holy Qur'an when he announced the Qadianis' exit from the religion of Muhammad (Peace be on him).. (Muslim Digest, July 1951, pages 38 - 39).

KHWAJA KAMALUDDIN IN THE SAME BOAT AS MUHAMMAD ALI QADIANI

THE MUSLIM DIGEST could continue quoting more about Muhammad Ali Qadiani's deceit and fraud, but the foregoing is sufficient for AL-QALAM and its GHOST CORRESPONDENT to ponder over, and if they are honest with themselves, they would admit that they should neither have praised Muhammad Ali Qadiani nor his Qadiani-orientated, corrupt books, nor his Qur'an translation which Salman Nadvi has been using to teach Muslim students at the University. Neither should they have praised Khwaja Kamaluddin Qadiani who sowed the seeds of Qadianism in South Africa when he came to sell Muhammad Ali Qadiani's Qur'an translation in South Africa in 1926, on the grounds that Khwaja Kamaluddin is, like Muhammad Ali, an Ahmadi and not a Qadiani. While we have much "indigestible" material on Khwaja Kamaluddin also. Suffice it to say that he, too, had drunk from the fountain of Mirza Ghulam Ahmed Qadiani, the impostor, so we will not go into any details here.

ASCENSION AND DESCENSION OF NABI 'ISA

MOULANA BADRE AALAM'S OBSERVATIONS

1. It is true that events of the ascension and descension of Jesus Christ appear to be out of tune with the ordinary course of nature but we should not forget that the very event of his birth is supernatural. His miraculous birth has been adverted to by the Holy Qur'an. Secondly, his promised re-appearance on earth does not relate to the intermediate stages of the existence of the universe but clearly falls among a chain of occurrences preceding the dissolution thereof. All such happenings, perhaps necessarily, stand out in bold contrast to what we call as the course of nature. Hence it would be appropriate to consider the prediction as to the bodily re-appearance of Jesus Christ in the context aforesaid.

2. It would not be proper to solve the dispute as to the alleged death of Jesus Christ like that of ordinary human beings because the common events of death are not the subject of religious dogmas and may very well be judged by ordinary reasoning and conjectures. In the case of Jesus there are the accepted Islamic Traditions on the one hand and sacred history of Christianity on the other concurrently testifying to his uninterrupted life.

3. The world has seen a large number of Apostles of Allah, some of whom were opposed and barbarously killed by Bani Israel. But there is not the least dispute any where about these events. On the other hand the life and alleged death of Jesus have been the subject of acute controversy even among his followers. We are thus led to conclude that the question of the alleged death of Jesus has a significance of its own which is not shared by events of the demise of other prophets.

4. In the dictionary of Arabs the word "maut" is a patent term for

expressing death of every description but the Holy Qur'an has no where used it in connection with the past history of Jesus Christ.

5. If Jesus Christ had really died on earth how is it that his grave is untraceable so far inspite of the fact that his devoted followers as well as opponents have been in existence ever since? The past history of these followers has seen numerous saints, who died many centuries back but far from being obscure their graves or tombs still exist in the shape of sacred monuments. It is impossible to believe that Christians who displayed such religious fervour have allowed the grave of Jesus himself to be obliterated.

6. It is not open to us to invent any new history about a great and renowned prophet - a history which has not been spoken of or accepted by any of his followers or opponents before, nor is it supported by any intrinsic evidence. For example, the allegation which has been put forward by the Qadianis recently to the effect that Jesus Christ was crucified but he did not die on the crucifix and ultimately died a natural death in Kashmir, amounts to a new historical disclosure which is not borne out by any past or present testimony.

7. If it be taken for granted that Moslem religious leaders of yore held the view that Jesus has died, it will have to be found from history when the doctrine as to his continued life was born among Moslems, as it is generally cherished by them at the present day.

8. In the matter of Jesus Christ the verse of Holy Qur'an which relate to him should be interpreted with due regard to the assertions of the Jews in this respect which were commonly made by them during the period of the revelation of those verses. The verdict of the Holy Qur'an should then be appreciated in the context of those assertions.

9. A study of the Holy Qur'an reveals that the main dispute centres round the word "Rafaa" (taking up) occurring in certain verses, particularly the emphatic use thereof in the ultimate verdict which has been given by the Holy Qur'an concerning Jesus Christ. Here the word "Tawaffee" has been omitted:

وَمَا تَلَوْا بِمِثْلِ رَفَعَهُ اللَّهُ إِلَيْهِ

"They certainly did not murder Jesus; rather Allah lifted him towards Himself."

10. In the past religious history of humanity the chief controversy related to the body of Jesus Christ. The Jews claimed that it was subjected to an accomplished act of homicide while the Christians believed that it had been lifted to the heavens. There was no dispute about his soul which is beyond the ordinary human ken nor can it be brought within the scope of logical argumentation. Moreover, since even the death of Jesus Christ has not so far been proved it will be premature to suggest that there is a dispute about his soul. If "Rafaa" which has been spoken of in the Holy Qur'an was a mere process confined to the soul it would be nothing extra-

ordinary in the case of persons occupying the rank of a prophet, knowing as we do that such type of "Rafaa" may be vouchsafed to any righteous Moslem.

11. Another important aspect of the same argument is that the Holy Qur'an has repeatedly declared that many other prophets were killed by the Jews who insisted that they had also murdered Jesus Christ. If the incidence of murder carried the slightest derogation to spiritual "Rafaa", why did Holy Qur'an stop short of confirming that the process of spiritual "Rafaa" was complete in cases of other murdered prophets while the same confirmation was found necessary concerning Jesus Christ?

12. It is noteworthy that when the Jews declared - **وَقَاتِلُوا**

i.e. "we had killed Jesus Christ", Holy Qur'an repudiated it twice by affirming - **وَمَا قَاتَلُوا**

i.e. "They did not murder Jesus Christ". On the other hand the claim of Christians to the effect that he had ascended alive to the Heavens was not met with by any such negative even once. Rather the Holy Qur'an lent corroboration to the claim by providing -

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ

(Rather Allah took up Jesus Christ towards Himself). It follows that the main Christian belief in this respect was held correct by the Holy Qur'an.

13. There is no indication in the Holy Qur'an that the Jews had ever put up before the Holy Prophet of Islam (Sallallahu alaihe wasallam) any dispute about the return of Jesus Christ as in the light of their belief that Jesus had been killed no such question could arise at all. The other party who believed that Jesus had been bodily lifted also believed in his future re-appearance as a corollary of faith. The result is that in the time of our Holy Prophet (Sallallahu alaihe wasallam) the issue as to the descension of Jesus was not actually raised from any side and it was not necessary for the Holy Qur'an to have given a positive verdict in specific terms. It is thus patently wrong to suggest that since the word - **نُزُولٍ**

(descension) does not occur in the Holy Qur'an it is not possible to entertain such belief. But people who talk like this are not prepared to put faith in "Rafaa" although it has been mentioned repeatedly in the Holy Qur'an.

14. A study of the Holy Qur'an and Traditions (Hadith) reveals that where the former takes up one aspect of any dogmatical problem, the latter steps in to deal with the other aspect thereof so that both aspects of the problem become clear. The traditions in this way discharge their appropriate function. The problem in hand has been solved in Islam in a similar fashion. Since he Holy Qur'an exclusively dealt with "Rafaa" for the reasons already stated the Hadith has taken up the other aspect of "Nuzul" (Descension) and thrown considerable light over it.

The details contained in the relevant Traditions are so clear that they

leave no manner of doubt about the correct meaning of the word "Rafaa" which occurs in the Holy Qur'an, that it denotes no other than the ascension of the live body of Jesus and the "Nuzul" referred to in the traditions has no other meaning except that of his physical reappearance. And it is a truism to say that a person who comes back bodily alive had previously ascended in the same state of life. The matter becomes more and more clear to you as you go on reading the relevant verses of the Holy Qur'an along with the information furnished in the Traditions in this connection till you fully realise that the Jesus Christ who will re-appear in this world must exactly be in the same condition in which he had been taken up to the Heavens and vice versa.

(Taken from NUZULE ISA By Moulana Badre Aalam - pp. 16 - 22)

RELIGIOUS TRUTH

God is neither subjective nor objective. He is beyond space and time, and it is dangerous to press scientific and physical analogies too far in the religious sphere. No scientific analogy can properly express religious truths. (Prof. W.T. Stace, Professor of Philosophy at the Princeton University, U.S.A.)

—(Yaqeen International)

Zionism and Free Masonry

The Muslim World League is currently publishing a book on the Free Masonry, exposing the relationship of this anti-Islamic organization with the Jewry and the Zionist movement. The book to be translated into several languages will be distributed throughout the Muslim world.

—(Rabite Journal)

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CENTRAL ISLAMIC TRUST TO CALL FOR REFUND ON DR. ASAD'S QUR'AN TRANSLATION

THE MUSLIM DIGEST was told on good authority that a meeting was held by the CENTRAL ISLAMIC TRUST (C.I.T.) of Johannesburg at the Nana Memorial Hall on October the 16th, 1978 to discuss the 100 copies of Dr Asad's Qur'an translation bought by them at a cost of R2 500,00 (Two thousand, five hundred rands), and also regarding a further 100 copies of Dr. Asad's Qur'an translation bought by the C.I.T. on behalf of the NANA MEMORIAL TRUST. The MUSLIM DIGEST was told that thus altogether R5 000,00 (Five thousand rands) was paid out by these 2 trusts already for the purchase of 200 copies of Dr Asad's Qadiani-orientated translation of the Qur'an.

ABDULLAH DEEDAT SUPPORTS DR. ASAD'S QUR'AN TRANSLATION



Mr Abdullah Deedat

The discussion had mainly centered on what should be done with the Qur'an as it was now learnt to the C.I.T.'s regret that the translation of Dr Asad on Nabi 'Isa was unacceptable to Muslims. Mr Abdulla Deedat, a member of the C.I.T., told the meeting in support of Dr Asad's Qur'an that there is not much difference between Dr Asad's Quran translation and Muhammad Ali's Qur'an translation. What Mr Abdulla Deedat forgot to tell the audience that Muhammad Ali is a confirmed Qadiani. Lest Muslims be misled, Muhammad Ali Qadiani is NOT the MUHAMMAD ALI who is known as "JAWHAR" of the Khilafat Movement in India, who was an outright SUNNI MUSLIM and the Muslims of the world must not get confused that Muhammad Ali Qadiani is Muhammad Ali "Jawhar" of the Khilafat Movement because of the similarity in names.

WILL ABDULLAH DEEDAT EXPLAIN?

What Muslims would be interested to know from Mr Abdullah Deedat is that if he saw no difference between Muhammad Ali Qadiani's Qur'an translation and that of Dr Asad's translation, then would he also advocate the purchase and use of Muhammad Ali Qadiani's translation by Muslims, as his defence of Dr Asad's translation implies?

And was Mr Abdullah Deedat at pains to support Dr Asad's Qur'an translation because he had sold copies of the Qur'an to Muslims in the Transvaal on behalf of the Dr Asad Qur'an Sales Committee of Durban?

BURY THE QUR'ANS

OTHER MEMBERS of the C.I.T. told the meeting that the Muslims of the Republic are greatly perturbed about Dr Asad's Qur'an translation and the Molvies in the Republic have condemned the said Qur'an translation in no uncertain terms. At the same time the Molvies have given a directive that Muslims must refrain from buying this dubious Qur'an translation. Some members of the C.I.T. suggested that these dubious Qur'an translations must be buried in the earth when they arrive in Johannesburg at the offices of the C.I.T. This move was well supported by the majority of the members present at the meeting.

GIVE AWAY QUR'ANS

While other members suggested that the copies of Dr Asad's Qur'an translation must be given away FREE OF CHARGE. This suggestion did not find favour with the majority of the members of the C.I.T. who were present at the meeting.

THREAT TO RESIGN

At one stage a leading member of the C.I.T. threatened to resign from the C.I.T. if the Qur'an translation was not rejected by the C.I.T.

PROF. SALMAN NADVI'S ROLE

A leading Johannesburg Molvie has told the Muslim Digest that Prof. Salman Nadvi was among those directly involved and played a leading role in influencing the leaders of the C.I.T. and Nana Memorial Trust in purchasing Dr Asad's dubious Qur'an translation to these trusts. In point of fact Salman Nadvi had recommended and said that Dr. Asad's Qur'an translation is excellent and should be purchased by the C.I.T.

PUBLIC MONEY

The said Johannesburg Molvie also told the Muslim Digest that the Trustees of C.I.T. should realise that it is the Muslim public's money they are spending and not their own, and asked the question how many copies

of this Qadiani-orientated Qur'an was bought by individual Trustees of the C.I.T. and paid for by them out of their own pockets.

FOLLOW ICSA DIRECTIVE

It was also stated at the meeting that since the C.I.T. is a member of the Islamic Council of South Africa (ICSA), the recent rejection by ICSA dated 16th September, 1978 of Dr Asad's Qur'an translation and also the statement by ICSA stating that "no member of the Board involve himself in the publication, sale or distribution of the said translation" (see full Statement by ICSA elsewhere in this issue), should guide the C.I.T. in having nothing to do with Dr Asad's Qur'an translation.

TO CALL FOR REFUND

The Muslim Digest learns that following the meeting of the C.I.T. some members were even of the opinion that they should call for a refund of the R5 000,00 (Five thousand Rand) paid out by them for Dr Asad's dubious Qur'an translation and use the money for community welfare needs. A move in this direction was being made according to the Muslim Digest's informant, so that Dr Asad's Qur'an translation may not be handled by the C.I.T. at all.

MUFTI MIA ON DR. ASAD'S TRANSLATION

MUFTI ABDULLAH ABDUR RAHMAN MIA of Mia's Farm, Waterval Islamic Institute, Halfway House, Johannesburg, spoke at the wedding of Mr Mohammed Amin Amejee at the AZZADVILLE MOSQUE in the Transvaal, South Africa on the 1st October, 1978. The subject he spoke on was the bodily ascension alive of Jesus (A.S.) and his descent to this world before Qiyamat. The Mufti quoted at length from the Qur'an and the Hadith, giving proofs that it IS a part of our Imaan (Faith) to believe in the Qur'anic verses and the many Ahadith dealing with the ascension of Jesus (A.S.) and his descent to earth again.

The Mufti openly condemned the activities of those members of the Central Islamic Trust (C.I.T.), of Johannesburg, the Muslim Youth Movement of South Africa (M.Y.M.) and the Islamic Propagation Centre of Durban who have been actively engaged in promoting the sale of Dr Asad's (Leopold Weiss) dubious Qur'an translation in South Africa, which was tantamount to promoting of KUFRA on their part.

The Mufti also warned these bodies that they are thus becoming instruments and vehicles of destroying the IMAAN of thousands of Muslims on the question of Nabi Issa's ascension and his descent, for which they will be definitely held responsible by Allah. Over 300 leading Transvaal Muslims graced the function.

JAMIAT-UL-ULAMA, NATAL REJECTS DR. ASAD'S QUR'AN TRANSLATION

THE JAMIATUL ULAMA, Natal hereby wishes to inform the Muslims of the Republic of South Africa that at their Annual General Meeting held at the West Street Mosque, on Sunday the 22nd of October, 1978, at which meeting Professor Salman Nadvi was also present, it was unanimously resolved that the Muslims be warned against buying Dr Asad's Qur'an Translation.

Pinning his comments on the distorted translation of verse 158 of chapter 4 which deals with the bodily ascension of Esa (A.S.) he (Dr Asad) writes:

"Nowhere in the Qur'an is there any warrant for the popular belief of many Muslims that God has "taken up" Jesus bodily into heaven."

While the very verse in dispute is the GREATEST PROOF of Jesus's **bodily ascension** into heaven; for the simple, true and correct translation of the WORDS of the Qur'an are as follows:

"BUT ALLAH TOOK HIM UP TO HIMSELF".

There are over seventy Mutawaatir Ahadith supporting the bodily ascension of Jesus, which give the minutest details of his second coming.

While there is not a single Hadith to prove the physical **death** of Jesus or lend support to this distorted translation of Dr Asad.

The distorted translation reads as follows:

"GOD EXALTED HIM UNTO HIMSELF".

There is no reason whatsoever to deviate from the simple, literal meaning of the word "RAFA" in this verse. And there are no impelling circumstances to justify such a deviation in translation. In fact, the presence of seventy mutawaatir Ahadith and the concensus of the Sahabas, taba'een, taba - tabaa'een, mohaddeseen, Foqaha and Ulama of the Ummah are

circumstances dissuading one from deviating from the majority of the Ummah. The Holy prophet sal lal laaho alaihe wasallam said (which translated means): "He who isolates himself (from the majority) shall be isolated in the Fire (of Hell)."

- Since the belief that Esa (A.S.) was bodily taken up to heaven is the belief of the Holy Prophet (sal lal laaho alaihe wasallam), and the belief of all the Companions of the Holy Prophet sal lal laaho alaihe wasallam), accept it; and
- The belief that Esa (A.S.) is dead and gone and shall not be coming back is the belief of the Jews, reject it and save yourselves from the Fire of Hell.

Therefore, the Jamiatul Ulama Natal sincerely advises the Muslims of the Republic in particular and the Muslims all over the world to accept the Belief of the Holy Prophet sal lal laaho alaihe wasallam, the belief of his righteous Caliphs and his companions that -

- (a) Esa (A.S.) was bodily taken up to heaven; and that
- (b) He is still alive in the heavens; and that
- (c) He will be coming back to this world before the Day of Qiyamah as a Muslim ruler. He will kill the swine, break the cross and abolish tax. He will marry and thereafter he shall die and will be buried next to the Holy Prophet Mohammed (sal lal laaho alaihe wasallam) in Medina Monawwarah.

Issued by JAMIAT-UL-ULAMA, Natal. Molvie A.R. Ansari, President,
Joint Hon. Secs., Molvie Cassim M. Sema and Molvie Yunus Patel

KUFR

MAULANA CASSIM SEMA SAHEB WARNS ASAD'S QUR'AN SALES COMMITTEE OF THE GRAVE KUFR BELIEFS CONTAINED IN THE COMMENTARY WHICH THIS COMMITTEE SEEKS TO DISSEMINATE SO EXTENSIVELY, SAYS MAULANA SEMA SAHEB:

"WE ALSO WISH TO DRAW THE ATTENTION OF THE SALES COMMITTEE THAT IT IS AN ACT OF KUFR TO BELIEVE IN THE QUR'ANIC VERSES TRANSLATED BY DR ASAD TO MEAN THAT NABI ISAA (alayhis salaam) HAS ALREADY DIED. IN THE FACE OF THE MUTAWAATIR AHADITH OF RASULULLAH (sallallaahu alayhi wasallam) THESE INTERPRETATIONS OF ASAD ARE REJECTED AS ACTS OF KUFR. THE MUTAWAATIR AHAADITH CATEGORICALLY STATE THAT NABI ISAA (alayhis salaam) DID NOT DIE YET, BUT THAT HE WILL RETURN BEFORE QIYAAMAH. HE WILL THEN ONLY DIE AND BE BURIED IN MEDINA WHERE RASULULLAH (sallallaahu alayhi wasallam) LIES BURIED.

(The Majlis, Shawwal 1398, p. 13)

FITNA-MONGERS STOPPED

WHO TOLD STUDENTS TO STEAL PAMPHLETS WITH MOLVIE SEMA'S REPLY FROM MOSQUE?

FRIDAY, 20TH OCTOBER, 1978 will go down as a day of the most shocking experience for those Mussallees (worshippers) of the Mohammediya Mosque, Sparks Road, Sydenham, Durban who were disturbed from their prayers by some **fitna - making** students of the University of Durban-Westville who daringly tried to steal away a batch of several hundreds of pamphlets from the Mosque that contained a reply by Molvie Cassim Sema to "Special Correspondent" on the false arguments and distortions regarding Muslim beliefs on Nabi 'Isa (Jesus) that were published in the September, 1978 issue of AL-QALAM, the official mouthpiece of the M.Y.M.

The reply by Molvie Cassim Sema printed elsewhere in this issue was printed out in pamphlet form by the MUSLIM DIGEST upon request from many Muslims for the benefit of the general Muslim public, prior to its appearance in the present issue of the MUSLIM DIGEST, and was distributed at various Mosques in Durban, including the SPARKS ROAD MOHAMMEDIYYA MOSQUE, on Friday, the 20.10.78.

Molvie Cassim Sema had, upon our request, specially prepared the reply on several pertinent points so as to give the lie to AL-QALAM'S "ghost" "SPECIAL CORRESPONDENT" who was deliberately misleading Muslims regarding their beliefs on Nabi 'Isa (Jesus) and thus leading them towards KUFRA. Molvie Sema's article published in this issue amply bears out the importance of his reply and also exposes the utter falsehood with which AL-QALAM'S "Special Correspondent" sought to lead Muslims astray - and not without "good" reason, too, that is, to justify the sale of Dr ASAD'S Qur'an translation among the Muslims of South Africa that had met with **strong opposition** for its **distortions** regarding Muslim beliefs on Nabi 'Isa (A.S.).

* * *

IT WOULD BE interesting to know whether the 2 students involved were acting on a directive from their seniors when they tried to remove the

whole of the original batch of some 500 pamphlets placed in the Mosque for distribution to Muslims. However, a Muslim was able to stop them in time from doing so in this first attempt prior to the Juma prayer. But being determined to see to it that Muslims do not read the exposure of AL-QALAM's "Special Correspondent" in the pamphlet, the two students made a second attempt immediately after the Fard Juma Namaaz, while everybody was busy reading their 'SUNNATS'.

However, being spotted, the students were taken to task for wanting to take away the pamphlets which were meant for all Muslims to take. They thus left them back where they were. The students thus felt thwarted in their plans to steal the pamphlets while all the Muslims were busy reading their SUNNAT NAMAAZ.

CHIEF FITNA-MAKER'S DARING ATTEMPT

But to the chief Fitna-maker among the students it was too much and too difficult for him to report back to his Seniors (if he was instructed) that they (the students) did not succeed in their UNHOLY MISSION of stealing the pamphlets from the Sparks Road Mosque in Durban.

Ostensibly this chief Fitna-maker then went to the passage of the Mosque to read his SUNNAT NAMAAZ. He hardly read 2 Rakaat Namaaz and crept back stealthily inside the Mosque where Molvie Sema's pamphlets were kept, gathered the pamphlets and was about to make his way out from the Mosque door into the passageway when, to his surprise, he was confronted once again and strongly reprimanded for wanting to steal the pamphlets in this third attempt.

* * *

BY THIS TIME, as some of the **Musallees** (worshippers) who had finished reading their SUNNAT NAMAAZ became aware of the commotion that was taking place, strongly condemned the student for wanting to take the pamphlets away and told him that he should leave the pamphlets back in the Mosque. Other MUSSALLEES also joined in to take the student to task and rebuked him and asked him whether he came to make Namaaz or make FITNA (mischief) in the Mosque. He was then forcibly prevented from taking the pamphlets away and the worshippers were thus able to receive the pamphlets written by Molvie Cassim Sema refuting the false arguments of AL-QALAM'S "ghost" "SPECIAL CORRESPONDENT" on Muslim beliefs about Nabi 'Isa (Jesus).

* * *

THUS THE UNHOLY MISSION of some of the students of the University of Durban-Westville was foiled at the Sparks Road Mosque in Durban. Many Muslims who spoke to the Muslim Digest immediately after the theft attempt expressed their disgust at the students' action, and were beginning to ask if there was not anybody else behind the action of the students.

WHO INSTRUCTED STUDENTS?

Did someone, presumably their seniors, give them the directive to take away those pamphlets? This is the question that Muslims of Durban are asking. The possibility exists, for on that very Friday after the incident, the chief Fitna - making student was seen leaving the shop of a prominent young businessman in town, connected with the AL-QALAM, and the said student even had a copy of Molvie Sema's pamphlet in his hand. It was, we presume, a report-back to "headquarters" by the student as to what happened at the Sparks Road Mosque on his UNHOLY MISSION?

WAS IT SALMAN NADVI?

Then some Muslims say there is even the possibility that Salman Nadvi may have also given the directive to the students to remove Molvie Sema's pamphlets as Muslims everywhere in the Republic of South Africa are assuming that AL-QALAM'S "Special Correspondent" could be none other than Salman Nadvi himself, to whose article on Nabi 'Isa (A.S.) Molvie Sema's pamphlet contained most **damaging refutation** of the **falsehood** dished out by "SPECIAL CORRESPONDENT" to justify Dr Asad's Qur'an translation which Salman Nadvi has been the chief in promoting among the Muslims of South Africa. Can one therefore blame the Muslims for assuming that Salman Nadvi may have also given that directive to the students? Whoever may have given the directive, the fact remains that **unashamed thieving it was**, and that, too, from the **House of Allah!**

Muslims have told us that they shudder to think that some students from Prof. Salman Nadvi's Islamic Studies Dept. could have been made to stoop to the **lowest of the low** in one of the **most un-Islamic** actions ever perpetrated right in the House of Allah, to **conceal the TRUTH!**

May we ask Prof. Salman Nadvi: Did you instruct the students to their most shameful and disgraceful action?

May we also ask the M.Y.M. leadership: Did any of you instruct the students to their most shameful and disgraceful action?

And also, may we ask the Editor of AL-QALAM whether he instructed the students to remove the pamphlets written by Molvi Sema as it contained a reply to the article by AL-QALAM'S "Special Correspondent" who wrote blatant lies and quoted gross inaccuracies to justify Dr Asad's Qur'an translation that contains glaring distortions on Nabi 'Isa (A.S.)?

SACK SALMAN

Finally, some Muslims have also said that if it is **really true** that Salman Nadvi had instructed the students, then Muslims should seriously consider asking the University authorities to **sack Salman Nadvi from his post as Head of the Department of Islamic Studies at the University of Durban-Westville**. As, by the action of the students a deliberate attempt was made to foist Qadiani beliefs on Nabi 'Isa (A.S.) among the Muslims of Durban in particular, which would not be tolerated.

IMPORTANCE OF DISTRIBUTING MOLVIE SEMA'S PAMPHLET

The importance of seeing to the distribution of Molvie Cassim M. Sema's pamphlet at the Sparks Road Mosque in reply to AL-QALAM'S "Special Correspondent" should also be viewed against the fact that recently was found pinned on the side of the M.Y.M. bookcase in this Mosque the article from the AL-QALAM written by "Special Correspondent" entitled "IS THE QUESTION 'HAZRAT 'ISA (A.S.) ALIVE OR DEAD', PART OF IMAN?"

IMAM REMOVES "AL-QALAM" ARTICLE

Incidentally, after Mr Makki had noticed the AL-QALAM article pinned there, he pointed it out to the Imam of the Mosque who expressed surprise at it being there, and agreed that it should be removed forthwith, since it was a danger to the Iman of the Muslims.

WHO ALLOWED ARTICLE TO BE PINNED?

In the first place why were members of the M.Y.M. allowed to display this false, mis-leading and mischievous article in the Mosque at all? Did the Trustees give permission to the M.Y.M. to display this article? If not, who allowed the article to be displayed in the Mosque that was a danger to the Iman of the Muslims?

And could it be that the chief fitna-making student who made a daring attempt to steal the pamphlets containing the reply by Molvie Sema to this very AL-QALAM article, be the one who pinned the article along the side of the M.Y.M. bookcase in the first place? Muslims don't rule out this very strong possibility after this student's abortive attempt to steal away Molvie Sema's reply to that very article!

IDENTITY OF STUDENTS KNOWN

Finally, let the two students who dared steal the pamphlets from the Mosque know that their identity has since become known to us, but because of their parents and because of their future careers we will withhold their names. For the defence of Qadiani beliefs on Nabi 'Isa by the students, particularly one of them who may be going overseas to further his studies, can be a damaging record against him wherever he may go in the Muslim World, should we publish his name.

MAKE AMENDS?

We also accept the fact that - as a source close to the students who told us - the students are not wholly responsible for their actions, we are sure that they will make the necessary amends both in their beliefs and in their behaviour so that they may become true MUSLIMS and true teachers and leaders of MUSLIMS.

They hold opposing beliefs on Nabi 'ISA

Who is Salman Nadvi's REAL Al-Ustaz?

- MOULANA SYED ABUL
HASAN ALI NADVI
- OR
- DR. ASAD?

IT HAS BEEN RECENTLY DISCLOSED in the pamphlet by the students of Prof. Salman Nadvi of the Islamic Studies Dept. at the University of Durban-Westville, that Moulana Syed Abul Hasan Ali Nadvi has been Prof. Salman Nadvi's Al-Ustaz, from whom he acquired his Islamic knowledge at Nadwat-Ul-Ulum, Lucknow, Pakistan.

Then, during the recent tour of Dr. Asad to South Africa, the chief promoter of whose Qur'an translation in South Africa was Prof. Salman Nadvi, Muslims heard Prof. Nadvi speak at the Orient Hall, Durban on the 3rd May, 1978 in glowing terms of Dr. Asad, from whom Prof. Nadvi "had already learnt so much," was "still learning from him" when Dr. Asad came here, and referred several times to Dr. Asad as being his "AL-USTAZ"

Now it is common knowledge, even to Prof. Nadvi, that the Qur'an translation by Dr. Asad which Prof. Nadvi has been so assiduously promoting, has been REJECTED by Muslims, especially on the textual translation and commentaries relating to the alleged "death" of Nabi 'Isa (S.A.) and him being "exalted" in rank rather than him being "taken up" phys-



Moulana Abul Hasan
Ali Nadvi



Dr. Asad

ically alive to Heaven, as is the accepted translation by Muslims for the last fourteen centuries.

MOULANA A.H. A. NADVI'S BELIEFS

Now the interpretation, views and beliefs of Moulana Syed Abul Hasan Ali Nadvi on these two points regarding Nabi 'Isa (A.S.) are diametrically opposed to that presented by Dr. Asad. This is what Moulana Syed Abul Hassan Ali Nadvi has to say on Nabi 'Isa (A.S.) in his book "QADIANISM - A CRITICAL STUDY", under the chapter "THE EVOLUTION OF QADIANI DOCTRINES":

"The return of Jesus is an established article of creed in Islam. Muslims have known this and have believed in it. Prophetic traditions mention it . . . The ascent of Jesus to the heavens and his return to the world in future is one of those beliefs of Muslims which have their basis in the Quran and are also proved by Prophetic Traditions, and in which Muslims have believed consistently. Ibn Kathir says that the Prophetic traditions regarding the return of Jesus are numerous enough to be regarded as one supported by an unbroken chain of transmission. Major also quotes Abul Husain Abari in *Fath al-Bari* regarding the *tawatur* of traditions on this question. Shaukani has written a treatise just on this subject entitled *tasdih fi ma ja fi al-muntazer wa al-Dajjal wa al-Masih*. None of the important religious personalities has been recorded as denying this belief, not even the Mutazilah.

"Ibn Hazm, in his renowned work *Al-Fisal fi al-Milal wa al-Nihal* writes that this belief is established by the unbroken continuity of transmission. This question has been discussed in detail in Anwar Shah Kashmiri's *Aqidat al-Islam*.

"As for the rational aspect of the question, if one accepts the Omnipotence of God and affirms the perfection of His Attributes, one can have no reason to doubt the possibility of statements found

in those traditions whose authenticity and continuity are established. In an age of such tremendous scientific progress as ours, when a number of things which were considered hitherto impossible are taking place before our own eyes, when man-made satellites revolve round the world after every few hours, when man has begun to pace the outer space, the idea that a man should ascend to the heavens and stay there alive for a certain period of time can hardly be regarded as inconceivable. To put forward objections which are based on Greek concepts of Astronomy or on other worn-out notions appears palpably childish in this age of scientific advancement." (page 39).

So while Syed Abul Hasan Ali Nadvi states that "the ascent of Jesus (A.S.) to the heavens and his return to the world in future is one of those beliefs of Muslims which have their basis in the Qur'an and are also proved by Prophetic Traditions", Dr. Asad states:

DR. ASAD'S BELIEFS

"Nowhere in the Qur'an is there any warrant for the popular belief of many Muslims that God has "taken up" Jesus bodily to heaven" (comment under footnote 172 after translating verse 158 as "God exalted him (Jesus) unto Himself").

PROF. NADVI AND USTAZ MOULANA NADVI

As far as Prof. Salman Nadvi's teacher (AL-USTAZ), Moulana Abul Hasan Ali Nadvi is concerned, we are told that Prof. Nadvi is "constantly in contact" with him and "who happens to be one of the foremost Muslim scholars recognised by the entire Muslim world" (pamphlet, "Students Speak Out").

And, incidentally, Muslims were also told at the Orient Hall on 3rd May, 1978 by Prof. Nadvi that Dr. Asad, too, apart from associating himself with Dr. Iqbal and Syed Sulayman Nadvi (Prof. Nadvi's father), also associated himself with Prof. Nadvi's teacher, Moulana Syed Abul Hasan Ali Nadvi, "in search for the TRUTH".

PROF. NADVI AND USTAZ DR. ASAD

And as far as Prof. Nadvi's "AL-USTAZ" Dr. Asad is concerned, Muslims were told by Prof. Nadvi on the night of the welcome reception that saw the official launching of Dr. Asad's Qur'an translation by the Sales Committee under the leadership of Prof. Nadvi, at the Orient Hall, Durban on the 3rd May, 1978, that right from the year 1950 when as a young man Prof. Nadvi first met Dr. Asad, Dr. Asad had created an "infatuation" in him; "then after that several times we met", and that "since Ustaz Asad is here (in Durban), we have been very close, and I have been

learning every day". And finally, the personal attachment to Dr. Asad by Prof. Nadvi cannot be better put than by Prof. Nadvi himself when he told his audience at the Orient Hall, Durban on the night of 3rd May, 1978:

"Lastly, when I was introducing the guest I deliberately restrained myself to say anything more because I knew that if I do that probably I will be swept off my feet and I will be very emotional. Whenever the name of Muhammad Asad comes, we become emotional, and I become emotional. And that is why I do not want to create any scene here either." (*Muslim Digest, April/May, 1978, P. 13*).

WHO THEN IS THE REAL USTAZ?

Now that both the AL-USTAZ'S of Prof. Salman Nadvi have been presented both in respect of their diametrically opposed religious beliefs on Nabi 'Isa (A.S.) in question, and also in so far as their personal attachment to Prof. Nadvi is concerned, Muslims are entitled to know from Prof. Salman Nadvi: who is his REAL "AL-USTAZ" - Syed Abul Hasan Ali Nadvi or Dr. Asad? **keeping in mind that Dr. Asad also, according to Prof. Nadvi, found it necessary to associate himself with Syed Abul Hasan Ali Nadvi "in search for the TRUTH"**.

And Salman Nadvi should also keep in mind what Molvie Ansarie had to say on the 3rd September, 1978 in the West Street Mosque:

"Those who believed Hazrat 'Isa (A.S.) Alayhi Assalam is dead and that he will NOT come back (as does Dr. Asad), have really deviated from the path of the majority."

HADITH ON NABI 'ISA (A.S.) IS IN KITAB AL-IMAN

The learned writer "Special Correspondent" in the Al-Qalam while defending Dr. Asad's Qur'an translation, makes the emphatic statement that Ahadith on the second coming of Nabi 'Isa (A.S.) are "not recorded under the Kitab Al-Iman (Chapter on Iman)". May the learned writer "Special Correspondent" please turn to Chapter LXXII of Sahih Muslim, Book 1, The Book of Faith (Kitab al-Iman), and he will be sure to find it there. One may try to hide the truth, but the truth is not hidden from the seekers of truth!

WHY NOT PART OF IMAN?

If on the very basis of the belief that Nabi 'Isa (A.S.) is already dead, which is the corner-stone of Qadianism, that Qadianis and Ahmadis, have been declared non-Muslims, even by Dr. Iqbal, then why is not the question, Nabi 'Isa (A.S.): Dead or Alive, part of our very IMAN?

SALMAN NADVI HAVING SECOND THOUGHTS?

Is Molvie Ansarie 'real guide of the community?'

REJECTS ASAD'S QUR'AN HE PROMOTED!

TO MOLVIE A.R. ANSARIE, the Imam of the West Street Mosque, Durban and President of the Jamiat-ul-Ulama, Natal, the 22nd of October, 1978 will be a day to remember, the day when he was made to swallow worse than bitter gaul, for he was to preside at a meeting of some 30 'Ulama, and in the presence of Prof. Salman Nadvi, became a party to REJECTING Dr. Asad's Qur'an translation when not long ago, on the 3rd May, 1978, Molvie Ansarie was made to preside by Prof. Nadvi at a meeting in the Orient Hall, Durban, PROMOTING the very same Qur'an translation by Dr Asad that he was now compelled to REJECT!

PROF. NADVI ON MOLVIE ANSARIE

Prof. Salman Nadvi, too, must have been having second thoughts at that meeting of the Jamiat-Ul-Ulama, Natal, as to whether he was justified in saying all those things about Molvie Ansarie in introducing him at the Orient Hall, Durban on the 3rd of May, 1978, when he said:

"When we were thinking about whom we should choose to preside over this meeting this evening, we had no conflict in our mind that the occasion demands something exceptional. And this very Gift of God, this very - the ne'ma of Allah that He sent down Moulana Ansari Maddazilluhu (Moulana A.R. Ansari, Imam of West Street Mosque, Durban) from Pakistan, in time, to be here on this occasion. In fact I was feeling very bad when I came to know that Ustaz Muhammad Asad is coming here and Moulana is in Pakistan. I was feeling very bad about it and Allah has really sent him in time, and therefore it is really a privilege and an honour. And really it is a Ne'ma that men like these are in South Africa who can guide us, who can check us if we are wrong, and men like this are the real guides of the community. And therefore none else but Moulana Ansari Maddazilluhu could have been asked and requested to take the Chair, which he has so graciously accepted, and really we are obliged to him for this." (*Muslim Digest, April/May, 1978, p. 11*).

It is a pity, and a thousand pities as far as Molvie Ansarie is concerned, that he was in the dark about the objections that were raised in regard to

Dr. Asad's Qur'an translation and commentary on Nabi 'Isa (A.S.), of which the Dr. Asad's Qur'an Sales Committee was made aware of in the February, 1978 issue of the MUSLIM DIGEST, long before Dr. Asad came to South Africa.

No wonder, too, that when Molvie Ansarie was questioned by Muslims how he could have presided at that meeting, praising Dr. Asad and even comparing him to the great Sahabi, Abdullah Ibn Salam (R.A.) when Dr. Asad's Qur'an translation and commentary on Nabi 'Isa (A.S.) was completely distorted, Molvie Ansarie reacted by saying: "MUJEH KHABAR NAHEE THEEH - REALLY I DID NOT KNOW!"

Had Molvie Ansarie been made aware of the objections raised against Dr. Asad's Qur'an translation, we are sure that both he and Prof. Salman Nadvi would have been saved from the embarrassing situation they found themselves in at the meeting of the Jamiat-UI-Ulama, Natal, not to speak of the embarrassing situation Molvie Ansarie finds himself in in the eyes of the Muslim Community of South Africa.

MADE SALMAN NADVI JAMIAT MEMBER WITHOUT CONSULTATION

To prove himself to be the "REAL GUIDE OF THE COMMUNITY" as Prof. Nadvi makes Molvie Ansarie out to be, we are sure that Molvie Ansarie will make sure in the future that he is not caught up in a similar situation and not be such a bad let down to Prof. Nadvi again.

MOLVIE ANSARIE got himself into further trouble, as before the meeting of the Jamiatul-UI-Ulama, Natal he was questioned as to why he made Prof. Salman Nadvi a member of the Jamiat without prior consultation among other members of the Jamiat, all he could say was that it was a mistake on his part and he apologised for his action.

However, since an invitation was already extended to Prof. Nadvi for this meeting, he should be allowed to attend, was Molvie Ansarie's plea, which was accepted. Molvie Ansarie also promised that he would soon rectify the mistake he made in making Prof. Salman Nadvi a member of the Jamiat-UI-Ulama, Natal.

TWO-VIEWS THEORY ON NABI 'ISA (A.S.)

Molvie Ansarie was further questioned by members of the Jamiat at the meeting about the TWO-VIEWS theory regarding Muslim beliefs on Nabi 'Isa (A.S.) that he put forward at the West Street mosque, Durban on 3rd September, 1978 after Mr. Ebrahim Moosa posed a question regarding Muslim beliefs on Nabi 'Isa (A.S.), and which two-views theory was published in a circular by the Arabic Study Circle and distributed among Muslims as an 'IMPORTANT ANNOUNCEMENT'.

Molvie Ansarie was again on the defensive and replied that what he said was not meant for publication by Dr. Mall's Arabic Study Circle, and that

his (Molvie Ansarie's) personal beliefs were in accordance with that of the Ahle-Sunnat Wa-al Jama'at.

Even if what was put into print by Dr. Mall's Arabic Study Circle in the circular, was without Molvie Ansarie's consent, can Molvie Ansarie ever deny saying all what he said (see article on "TWO-VIEWS" theory elsewhere in this issue), as both Molvie Abdulhaq Omarjee and Prof. Nadvi are even witnesses to all that he said, apart from all the others present at the West Street Mosque that day?

Once again, Molvie Ansarie, you have let Prof. Nadvi down who regards you as the "REAL guide of the community". Whither Molvie Ansarie? Don't let Prof. Nadvi have second thoughts about you.



If only Prof. Faruqi was taken seriously the 'unnecessary' controversy would not have been necessary!

"Special Correspondent" in the Al-Qalam has made great play of the fact that the "controversy" on the death or otherwise of Nabi 'Isa (A.S.) as being "unnecessary." Obviously, it is "unnecessary" to those who wish to justify the sale of Dr. Asad's dubious Qur'an translation among the Muslims of South Africa.

However, this "Unnecessary" controversy would not have been necessary at all had it not been for a certain group's obsession to foist Qadiani beliefs on Nabi 'Isa (A.S.) among the Muslims of South Africa. For Prof. Isma'il Faruqi of Temple University who was invited to South Africa more than once by this group, should have put the seal to this controversy, had the group taken him seriously. As, at one of the lectures organised by the Arabic Study Circle at the Orient Hall, Durban during Prof. Faruqi's visit to South Africa, a Muslim lawyer of Durban noted for firing questions at Muslim lecturers invited to South Africa from time to time, had asked Prof. Faruqi the question as to whether Nabi 'Isa (A.S.) was dead or not. Prof. Faruqi very ably replied: "No, but Allah took (Jesus) up." And here Prof. Faruqi was referring to the Qur'anic verse "Bal Rafa'ahu Allahu-elaihe". To make sure that the questioner understood what Prof. Faruqi meant, when he gave the answer, Prof. Faruqi even raised his two hands upwards, indicating the act of taking up or raising up bodily, and there was no question of "exaltation" in status or any other interpretation whatsoever.

If those who invited Prof. Faruqi to establish the Islamic Studies Dept. in South Africa – and regard him rightly, as 'one of the greatest Islamic scholars to visit South Africa' – had taken him seriously on his emphatic reply on Nabi 'Isa (A.S.) that night at the Orient Hall where most of the members of the Arabic Study Circle were present, then this "Unnecessary" controversy as "Special Correspondent" calls it, would indeed not have been necessary in the first place.

It is those who have an obsession to foist Qadiani beliefs on Nabi 'Isa (A.S.) among the Muslims of South Africa, and not those who defend Islamic beliefs on Nabi 'Isa (A.S.) who are the ones who made the controversy necessary, and they should shoulder the blame for all the fitna they have been responsible for in the community, even as when they tried to foist Bahaism among the Muslims of South Africa about 20 years ago.

AT FIRST ASIAN ISLAMIC CONFERENCE

RABITA DEALS WITH ANTI-ISLAMIC ROLE OF 'AHMADIES' ALSO

THE First Asian Islamic Conference has reviewed in depth the anti-Islamic currents operating in Asian countries and decided to keep a constant watch on the general situation, arising out of these forces opposed to Islam.

This was stated by the Deputy Secretary-General of Rabita al-Alam al-Islami, Shaikh Mohammad Safwat al-Saqqah al-Amini, while addressing a Press Conference at Hotel Inter-continental at the end of the three-day conference.

He explained the salient features of the conference deliberations during which six special committees on various aspects of Islam in Asia analysed the overall situation.

He said the operation of the anti-Islam forces was

discussed from a humanitarian angle and that secret recommendations had been made in this regard.

He said the committee dealing with this aspect had examined in detail the role of Ahmadies, Bahaism, Free Masonry, Zionism ...



Seen addressing the first Asian Islamic Conference organised by the Rabita-al-Alam al-Islami (Muslim World League, Mecca) held in Karachi, Pakistan during September, 1978 is the Deputy Secretary-General of the Rabita, Shaikh Mohammed Safwat al-Saqqah al-Amini.

DR. ASAD'S QADIANI CONNECTION

IN A BOOKLET recently published by the Qadianis from London against the decision of the Pakistan Government declaring the Qadianis a non-Muslim minority, one reply in the booklet is to the pamphlet written some time ago by MAZHAR SIDDIQUE of Pakistan, and recently distributed in England, entitled "THE CHALLENGE OF QADIANISM".

Among the charges made by Mr. Mazhar Siddique on the subversive role of the Qadianis in Pakistan through the avowed Qadiani Sir Zafrullah Khan, who was one time Foreign Minister of Pakistan, is his "appointment of a Jew to the key position of Joint Secretary in his own Ministry - the Ministry of Foreign Affairs. This was in a country (Pakistan) where the Jews do not form even 0,1% of the population". (p. 43)

While the writer of the Qadiani booklet defends the appointment made by Sir Zafrullah Khan, what is important is the admission of the fact that the person referred to is none other than Dr. Asad (Leopold Weiss) who wrote "his famous book 'THE ROAD TO MECCA', which became a best-seller", who has "settled down in Morocco" and who has "translated the Holy Qur'an into English . . ." (pp. 43, 44)

Is it then a mere coincidence or some well planned design that while the Qadianis organised their propaganda campaign in London during June this year (1978) by holding their conference on "The Deliverance of Jesus from the Cross", with Sir Zafrullah Khan playing a prominent role, to "prove" to the world that Jesus (A.S.) had already died, that Dr. Asad also released during this year (1978), at almost the same time, his fully completed translation of the Qur'an, also claiming - against Muslim belief - that Jesus (A.S.) had already died?



Sir Zafrullah Khan who has been banned from entry into Pakistan.



Dr. M. Asad

**To clear its name
and gain Muslim
confidence**

Will 'Varsity sack Salman Nadvi and remove objectionable books?

DESPITE THE MUSLIM DIGEST pointing out in its February, 1978 issue the objectionable nature of Dr. Asad's Qur'an translation on Nabi 'Isa (A.S.), the Dr. Asad Qur'an Sales Committee under the guidance of Prof. Salman Nadvi, Head of the Islamic Studies Dept. at the University of Durban - Westville, went on assiduously promoting its sale among the Muslims of South Africa. But the recent shock disclosures by Mr. Mohammed Bana of Durban in regard to the role of Prof. Nadvi in prescribing text books on Islam written by Muhammad Ali Qadiani and the anti-Islamic Orientalist Fazlur Rahman, in the Islamic Studies course, has more or less confirmed the fears expressed by Mr. Adam Peerbhai of Cape Town over a year ago in regard to the danger of Muslim students possibly becoming victims of Ahmadi/Qadiani influence through the use of the Qadiani-infected Qur'an translation by Muhammad Ali Qadiani that Prof. Nadvi was also reportedly using (and since confirmed by students of the Islamic Studies Dept. in their recent pamphlet entitled "Students Speak Out") among Muslim students.

Muslim parents in the Republic have thus rightly become alarmed at the situation now prevailing and are concerned for the IMAN of their

children taking up the Islamic Studies Course with Prof. Salman Nadvi as Head of the Department.



PROF. SALMAN NADVI AND ESTABLISHMENT OF THE ISLAMIC STUDIES DEPARTMENT

About five years ago there came in our midst a stranger to us. His name was Dr. Salman Nadvi, who soon became known as Prof. Salman Nadvi. His coming to South Africa was the result of the recommendation of Prof. Ismail R.al Faruqi of Temple University, Philadelphia, U.S.A. after Prof. Faruqi's visit to South Africa in 1971, who saw the need for the establishment of a fully-fledged Dept. of Islamic Studies at the University of Durban-Westville.

Prof. Nadvi who is the son of Moulana Syed Sulayman Nadvi, a noted Indo-Pak Sunni scholar, had completed his "Moulana-Course" at the Nadwat-ul-Ulama, Lucknow, studied Arabic at Baghdad University, completed B.A. and M.A. in Islamic Studies at Karachi University. In 1963 he went to Chicago University on the Fulbright scholarship and, apart from lecturing in Islamic Studies at Chicago University, Prof. Nadvi also "held the post of Bibliographer in Middle Eastern Studies, recommending Islamic publications at the University Library".

The Republican Government has at a great cost to itself established this chair of ISLAMIC STUDIES at the University of Durban-Westville. It was the first CHAIR of its kind established in South Africa. The Muslims of the Republic were happy and felt pleased at the action of the Republican Government. In fact the Government felt that Muslim students who could not afford to go to overseas Universities, could learn and study their religious History and theology at a higher level in South Africa. Muslim parents held out high hopes on Salman Nadvi to meet the religious aspirations of their children and they were of the opinion that Salman Nadvi will 'deliver the goods,' which they were anticipating by his appointment as the Head of the Dept. of Islamic Studies.

The Muslim Digest, after the arrival of Prof. Nadvi had also given publicity to Prof. Nadvi and the newly established Dept. of Islamic Studies and commended the Course to Muslims of the Republic of South Africa. Many Muslim parents who asked Mr. Makki were even personally told by Mr. Makki to send their children to take up the Course. In one issue of the Muslim Digest we had also devoted two full pages giving an outline of the syllabus of the Islamic Studies Course. Of course, we had no idea of what books were going to be prescribed for the Course, but having come to know as we did, as reported in the AL-QALAM, that after Prof. Nadvi came to South Africa "he (Prof. Nadvi) will be shortly leaving for Europe to buy a few thousand Rands of books for his Dept. here", no books in any way objectionable to Muslims will ever be prescribed by a Muslim who was entrusted to buy books for the Islamic Studies Course and one who had also "held the post of Bibliographer" at Chicago University and had been "recommending Islamic publications" there.

DISCLOSURES BY MR. BANA AND MR. PEERBHAI

THE RECENT DISCLOSURE by one Mr Mohammed Bana of Durban, South Africa, in a pamphlet issued by him that Prof. Salman Nadvi as Head of the Department of Islamic Studies at the University of Durban-Westville has prescribed for Muslim students certain books written by an Ahmadi/Qadiani and also the book ISLAM by Fazlur Rahman which was banned in Pakistan over 10 years ago, has come as a complete shock and surprise to the Muslims of the Republic of South Africa. Muslim parents became aware to the danger that was posed to the **Iman** (Faith) of their children who might become Ahmadi/Qadiani-orientated if the books of Muhammad Ali Qadiani and the one by the Orientalist Fazlur Rahman were not removed from the Islamic Studies Department, as these had been prescribed for use by Prof. Salman Nadvi.

All books by Muhammad Ali Qadiani, as well as his Qur'an translation have been banned in Pakistan, Saudi Arabia, Egypt and other Muslim



Mr. Mohammed Bana, son of the late Al-Alim M.C. "Muslim-Bana" Samrodi of Durban, from whom Mr. Bana acquired his Islamic knowledge, apart from studies in Saudi Arabia.



Mr. Adam Peerbhai

countries of the world. Muslim students were also exposed to Muhammad Ali Qadiani's dangerous Qur'an translation which according to Prof. Burney is "under Qadiani influence". Prof. Nadvi recommended its use on the grounds that it was "more literal", as was indicated by Mr Adam Peerbhai in his recent pamphlet. A pamphlet recently issued by students has also confirmed the use of Muhammad Ali Qadiani's Qur'an translation by them.

The Muslims are now wondering why Prof. Salman Nadvi, since the inception of the Islamic Studies Dept. has been using the books written by an Ahmadi/Qadiani, as well as the Qur'an translation by him, as also the book "ISLAM" by Fazlur Rahman, the Orientalist who, together with the book, were banned from Pakistan over 10 years ago. What was your motive, Prof. Salman Nadvi?

WHY NO FULL PUBLIC STATEMENT BY PROF. NADVI?

SALMAN NADVI SEEMS TO THINK that because some modernists and present day so-called scholars with Degrees believe that Jesus is dead, therefore there is no harm in using literature as text books written by them, books and writers that the Muslim world has condemned and banned. And also to Salman Nadvi there seems to be no harm in using the Qur'an translation by Muhammad Ali Qadiani that has been condemned and banned by the Muslim World.

From Mr. Adam Peerbhai's disclosures after Mr. M. Bana, it seems that some Muslim students as well as some junior lecturers at the University are being falsely indoctrinated with Ahmadi/Qadiani beliefs on Nabi 'Isa (A.S.). Mr. Peerbhai also pointed out that some students he spoke to are openly saying that our Prophet's Mi'raj, too, was a "dream" and a "vision" and not a reality at all. Mr. Peerbhai's pamphlet showed that Salman Nadvi's use of literature written by Qadianis and Orientalists is a contributory factor in the corrupt beliefs held by certain students and junior lecturers he spoke to at the University, and his (Salman Nadvi's) beliefs are SUSPECT until he makes a FULL and clearcut PUBLIC statement to the Muslim community of the Republic of South Africa regarding his own beliefs on Nabi 'Isa (A.S.), etc.

After Mr Bana's disclosures the Muslim Digest was told that Prof. Nadvi was personally going to make a statement to the press to exonerate himself from the attacks levelled against him as head of the Dept. of Islamic Studies at the University of Durban/Westville. No such clear-cut Statement by Prof. Nadvi on the varied questions posed to him has come forth, but rather vague generalisations and indirect defence by the Al-Qalam reporters, as also the article by SPECIAL CORRESPONDENT have not removed the doubts in the minds of Muslims. Rather, greater suspicion has been aroused in the minds of Muslims, especially in the light of an

admission that the Lahori publications were considered to be replaced by "more suitable" books "since the inception" of the Dept. of Islamic Studies. Why, Muslims are asking, should what had been known to be undesirable ever prescribed at all by Prof. Nadvi in the first place.

ROLE OF AL-QALAM

Then Al-Qalam's defence of Salman Nadvi was most un-convincing when the 10 Muslim organisations were brought in to defend Salman Nadvi. They were made the target of ridicule in Mr Bana's rejoinder, for the 10 organisations' defence of Salman Nadvi was on irrelevant grounds, that is, defending a person and not Islamic principles and beliefs that were at stake. In fact Advocate I.M. Bawa, the Secretary-General of ICOSA, who appended his signature without authorisation, to the Statement in defence of Salman Nadvi, was made to withdraw same in the general condemnation that ICOSA as a Body has made of Prof. Nadvi and his role as Head of the Islamic Studies Dept. in prescribing objectionable text books at the University, which full Statement is printed elsewhere in this issue. Muslims connected with other organisations also have condemned those who signed on their behalf without consulting them.

To make things worse the AL-QALAM, in defence of Prof. Nadvi also had a special article printed on page 15 of the September, 1978 issue, written by its Ghost "Special Correspondent" entitled "IS THE QUESTION 'HAZRAT 'ISA (A.S.) ALIVE OR DEAD', PART OF IMAN?" The article contained false, distorted and misleading quotations to justify Dr Asad's English Qur'an translation that Prof. Nadvi has been taking the leading role in promoting in South Africa, and which Qur'an translation has been since rejected by the Muslims of South Africa. The use of BIG Arabic words such as MUHKAMAT and MUTASHABEHAT by the writer of the article was meant to confuse and confound ordinary Muslims, but without success. Elsewhere in this issue we have printed an article written by Molvie Cassim M. Sema, Head of Darul-Uloom, Newcastle, and Joint-Secretary of the Jamiat-ul-Ulama, Natal refuting various false arguments and distortions brought forth by AL-QALAM'S "Special Correspondent" regarding Muslim beliefs on Nabi 'Isa (A.S.)

IS SALMAN NADVI "SPECIAL CORRESPONDENT?"

It is only fair that AL-QALAM and its Editor should disclose the name of its GHOST CORRESPONDENT to the Muslim public in general as a test of their honesty. SPECIAL CORRESPONDENT of AL-QALAM, give up the GHOST and make your name public to the MUSLIMS OF South Africa, if you have the courage of your convictions! Don't hide behind the PURDAH within the columns of M.Y.M.'s mouthpiece, AL-QALAM. To AL-QALAM we will say that even if Salman Nadvi is your "SPECIAL

CORRESPONDENT", as it is rumoured in Durban and District, then it is AL-QALAM's Islamic duty to unfrock him and be truthful by saying that SALMAN NADVI is the "SPECIAL CORRESPONDENT" and author of the article that appeared on page 15 of the September, 1978 issue of the AL-QALAM — "IN KUNTUM SADEQEEN - if ye are indeed truthful!"



Dr. A.M. Moolla

WHAT ABOUT STATEMENT FROM DR. MOOLLA ON "LION ALE" ADVERT?

MUSLIMS ARE EVEN AMAZED that Dr A.M. Moolla saw fit to make a spirited defence of Prof. Nadvi in the name of MUSLIM MERCHANTS' CHARITABLE TRUST and ORIENT ISLAMIC INSTITUTE, without having consulted with so many of its members who have taken objection to the association of the names of the two Bodies in such a dubious matter and on which they were ill-qualified to take issue on.

Many Muslims have asked why did not the AL-QALAM ask Dr Moola about the eye-sore of the LION ALE advert that still rides his premises in Leopold Street for over 15 years and see what statement Dr Moolla makes this time. Dr Moolla, it may be recalled, was taken to task by Muslims in the GRAPHIC weekly during March and April, 1963 for the objectionable advert. Dr Moolla then stated it would be removed when the Contract expired, and that the monies from the advert were being used for bursaries. At that time and subsequently in the December, 1970 issue of the Muslim Digest Molvies Ansari of the West Street Mosque, Molvie Khatieb of the Juma Mosque and also Molvie Abdul Haq Omarjee were asked for a Fatwa on the use of the money from the LION ALE advert for education of Muslim children. No reply was forthcoming.

Since Dr A.H. Essack only recently - during September, 1978 - at the Juma Mosque Trustee's elections spoke out against the eye-sore of the LION ALE advert on Dr Moolla's building, which, to say the least, Dr Essack said, is a bad advert for Islam, will the AL-QALAM be able to persuade Dr Moola to make a statement on the LION ALE advert and also obtain Islamic ruling on whether money from a *haram* source should be given in charity. And we are sure that Molvi Ansari and Molvi Omarjee and

even Prof. Nadvi would oblige, since we have had not much success from Molvi Ansari and Molvi Omarjee over the years on this issue, and least of all from Dr Moolla himself.

SOME QUESTIONS FOR PROF. NADVI

Salman Nadvi in his recent brief and one paragraph statement to the 'Natal Daily News' said that he is not a Qadiani. We have no reason to doubt him, but if he is not a Qadiani nor a Qadiani-orientated person, then why on earth did he introduce, and prescribe of all things, Muhammad Ali Qadiani's Books at the university? Why did he introduce Muhammad Ali Qadiani's Qur'an translation at the university? Why did he introduce, and prescribe, Dr. Fazlur Rahman's banned book called ISLAM at the University?

If Salman Nadvi really has not anything to do with Qadiani beliefs even on Nabi 'Isa as he says, then why on earth did he become the leader of the Sales Committee selling Dr. Asad's dubious Qur'an translation, and why did he also go about the country selling Dr. Asad's Qadiani-infected Qur'an translation on Nabi 'Isa (A.S.)? Why did he have to also leave his lecturing post at the University for the purpose? After all he is an employee, a paid employee of the University, so why did Prof. Salman Nadvi, as a public servant, go about the country selling this Qadiani-infected Qur'an translation on Nabi 'Isa to the Muslims of South Africa?

How much money were you paid by the Sales Committee? Why did you become a publicity agent to sell this Qur'an? Were you a paid publicity agent of the Qur'an Sales Committee? These are some of the questions Muslims are asking around the Republic. Are you going to answer these questions?

WHO CREATED DOUBT AND DISCORD?

SALMAN NADVI CANNOT DENY that he is the inspiration behind the bringing out of Dr. Asad to South Africa and thus introducing Dr. Asad's distorted and unacceptable Qur'an translation on Nabi 'Isa (A.S.) among the Muslims in this country, and, thereby becoming a means to introducing the controversy that resulted, together with the doubt, confusion, discord and disunity created among Muslims of South Africa on this issue.

We wish to quote from an authoritative writer on Qadianism as to how important the propagation of the belief of the "death" of Jesus (A.S.) has been to the mission of the imposter Mirza Ghulam Ahmad Qadiani and his followers to this day, as only during June, 1978 a conference was held in London by the Qadianis entitled "The Deliverance of Jesus (A.S.) from the Cross", by which they sought to "prove" that Jesus (S.A.), having swooned after being put on the cross, was saved and later 'died a natural death' at Srinigar, Kashmir, where he (Jesus) lies buried:

"Having brought Jesus nearer home, Miza Ghulam Ahmad hastens to give him a grave in Kashmir, which procedure would not only

dispose of Jesus, but relieve Mirza Ghulam Ahmad of the necessity of giving a more positive account of the life and doings of Christ in Kashmir.

"Mirza Ghulam Ahmad relegates Jesus to a tomb in Srinagar which folk-lore speaks of as belonging to a prophet named Yus Asaf. The phonetical affinity between Yus Asaf and Jesus is pounced upon by Mirza Ghulam Ahmad as proof positive of Yus Asaf being none other than Jesus.

"Mirza Ghulam Ahmad regards the *death* of Jesus as the *corner-stone* of his mission . . ."

(Extract from HIS HOLINESS published by Muhammad Ashraf of Lahore, Pakistan, and reproduced in the MUSLIM DIGEST of February, 1953, p. 34).

F. RAHMAN'S BOOK "ISLAM" AND PROF. NADVI

PROF. SALMAN NADVI has also prescribed the book called "ISLAM" by one FAZLUR RAHMAN for Courses I, II and III in ISLAMIC STUDIES at the University of Durban-Westville, and thereby has also been indirectly responsible for exposing Muslim students to the anti-Islamic material in it that could lead the students astray.

The author of ISLAM was the former head of the Islamic Research Institute of Pakistan. Both the book and its author, FAZLUR RAHMAN, were banned over 10 years ago since Fazlur Rahman stated that the Angel Gabriel did not bring the revelation (Wahy) to the Holy Prophet Muhammad (S.A.W.), creating doubts in the minds of Muslims that the Qur'an was not the WORD OF ALLAH, but the work of some great mind, as is the belief of the enemies of Islam. Incidentally, in a recent pamphlet issued by students of the Islamic Studies Dept. it is admitted that Fazlur Rahman did express those views on Wahy and such views have been rejected by the students - ("We do not agree with F. Rahman's rationalistic interpretation of revelation (wahy)").

We also print here under an extract from the magazine "Today" from Karachi, which interviewed the late Dr Fazlur Rahman Ansari concerning his name-sake's views on Riba, as a result of which the Editor of "Today" wrote as follows:

"When I asked Dr Fazlur Rahman Ansari's views on the recent hot controversy started by his name-sake, Dr Fazlur Rahman, head of the Govt.-established Islamic Research Institute, all Dr Ansari said was, he (Fazlur Rahman), not being well versed in Islam, and being at the least an Orientalist, the Doctor was mistaken about the Islamic attitude towards Interest (RIBA) of any kind. Dr Ansari wished Dr Fazlur

Rahman could meet him somewhere and allow him to clarify the whole thing." (Ramadan Annual, Nov./Dec., 1969, p. 219).

All the above shows how dangerous the book ISLAM is that Prof. Nadvi saw fit to **prescribe**, of all things, for Muslim students, most of whom are not well-versed in Islamic theology.

Even Maryam Jameelah, the noted writer and author on Islam, has, in her review of the book ISLAM, exposed the inherent dangers in the book which is being used by Orientalists to undermine Islamic beliefs.

F. RAHMAN A QADIANI-SYMPATHISER

Besides, as to whether Dr Fazlur Rahman, the author of ISLAM is an Ahmadi/Qadiani or not, is another matter, but that he is an Ahmadi/Qadiani sympathiser is beyond any shadow of doubt. In an article in AL-ITTIHAD of January, 1978, on page 57, Dr. F. Rahman writes, among other things:

"... the Islamic community does not Islamically disallow co-existence to a group provided it does not (1) build up an exclusivist organisation excommunicating the community itself, and (2) at the same time attempt to get de facto or de jure political control of the community as such. The earliest schism, the Kharjis (who were in fact a model of Islamic piety), and the latest, the Ahmadis in Pakistan (the rank and file of whom are pious Hanafi Muslims), have met their respective fates exactly on the same grounds, even though in the latter case, the Islamic validity of the decision of the National Assembly of Pakistan (Sept. 7, 1974) must remain doubtful."

Just as the Editor of AL-ITTIHAD refuted the defence of the Ahmadis by Fazlur Rahman in a footnote in the article itself, we, too, agree, that "piety" is no criterion for justifying treachery to Islam by threatening the solidarity of the Muslim Ummah as has been done by the Ahmadi/Qadiani group.

Since Fazlur Rahman has as recently as January, 1978 expressed doubts in the decision of the Pakistan Govt. in declaring the Ahmadi/Qadiani group as a non-Muslim minority, there should remain, no doubt, in the minds of Muslims as to where his (Fazlur Rahman's) sympathies lay as far as the Ahmadi/Qadiani group is concerned.

And this being the case, will Prof. Nadvi still maintain that the book ISLAM or any other books by FAZLUR RAHMAN, are desirable for Muslim students?

CAN PROF. NADVI CLAIM COMPLETE INNOCENCE?

Apart from his unforgivable role in the promotion of Dr. Asad's Qur'an translation among the general Muslim public that fosters the belief of the death of Jesus (A.S.) - which belief is the "corner stone" of the mission

of the imposter Mirza Ghulam Qadiani, and, according to Dr. Iqbal, this belief gives a "rational basis" for Qadianism, and, thus, a stepping stone for the Muslims becoming a prey to Qadianism - Prof. Nadvi's further detrimental role in respect of the IMAN of Muslims, among students this time at the University - the future teachers, intellectuals and leaders of the Muslim community - by prescribing books on Islam by Muhammad Ali Qadiani, using his Qadiani-infected Qur'an translation and also the prescribing once again of the anti-Islamic and banned book ISLAM by FAZLUR RAHMAN, who is a confirmed Ahmadi/Qadiani sympathiser, are all factors that do not weigh in favour of Prof. Salman Nadvi claiming absolute innocence from exposing Muslim students to the dangers of Ahmadi/Qadiani influence, especially the belief of the "death" of Jesus (A.S.), which belief is the "corner stone" of the mission of the imposter Mirza Ghulam Ahmad Qadiani, and, according to Dr. Iqbal, provides a "rational basis" for Qadianism.

PROF. NADVI STANDS SELF-CONDEMNED

Salman Nadvi thus stands self-condemned for being primarily responsible for creating the present situation in the Muslim community of South Africa that confounds and confuses them in respect of their Islamic beliefs on Nabi 'Isa (A.A.), that makes the youth among the Muslims of this country susceptible to Qadiani influence by prescribing "undersirable" (as admitted by Prof. Nadvi) literature on Islam.

WILL 'VARSITY SACK SALMAN NADVI AND REMOVE OBJECTIONABLE BOOKS TO CLEAR ITS NAME AND GAIN CONFIDENCE OF MUSLIMS?

If all this is what Prof. Nadvi meant when he said after he came to South Africa that he saw as his role "the imparting of a New Kind of Islamic knowledge to Muslims here" . . . (Al-Qalam, Vol 3, No. 1, 1974, P2), then the Muslims of South Africa would have *nothing* of this "New Kind of ISLAMIC" knowledge through him, and therefore he should seriously consider to gracefully resign because Muslim feelings have even run as high as to call upon the University authorities to forthwith sack Salman Nadvi from his post as Head of the Dept. of Islamic Studies, and have him replaced, apart from the call to withdraw the objectionable books prescribed by him, so that not only the University's name be cleared, but most important, the future confidence of the Muslim Community of South Africa in respect of their Faith at the University, be not shaken.

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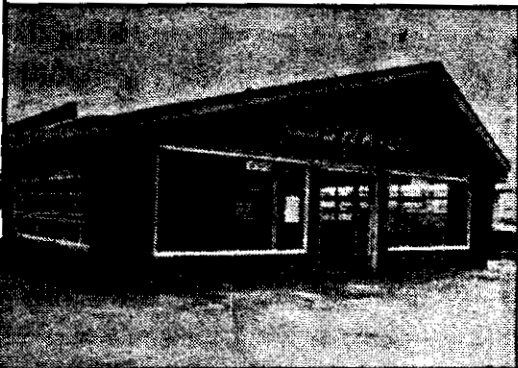
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