CANNABIS
AN UNSTOPPABLE WAR?
The Holy Prophet Muhammad ﷺ prophesied that the Promised Messiah ﷺ would be raised near a white minaret, east of Damascus. This prophecy was fulfilled with the advent of the Promised Messiah ﷺ from Qadian, India, a city directly east of Damascus.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi was born to a noble family in Qadian, India. From an early age he had a keen interest in religion and developed a love for the Holy Prophet Muhammad ﷺ. He was also known for his honesty, friendliness and resolve. Over time his knowledge and understanding of religion and its application to society deepened. Being a Muslim it was his firm belief that all religions were true at their source but with the passage of time had drifted away from their original teachings; he upheld the dignity of religion and demonstrated its relevance to everyone.

His earnest defence of religion was ultimately blessed when he started to receive direct revelation from Allah – a blessing that he continued for the rest of his life. His mission was to revitalise the truth that all religions held within them and to revive the teachings of Islam. It was through this that he would bring mankind together and establish everlasting peace.

In 1889, under Divine Guidance, Hazrat Ahmad had established himself as a respected writer and had written over 80 books. His writings have been translated into more than 60 languages and continue to inspire readers to this day. One of his greatest scholarly works was The Philosophy of the Teachings of Islam, prepared as a paper and read out at the Conference of Great Religions in 1896.

He also wrote a fascinating treatise in 1899 entitled Jesus in India, a book that uncovered remarkable evidence of Jesus’s journey to India. In 1902, the Promised Messiah initiated The Review of Religions which has covered a vast array of topics on religion, philosophy and contemporary issues of the day. It is the longest running English magazine in defence of Islam and the values it teaches.

From 1889 until the time of his demise in 1908 tens of thousands of people accepted him. This blessing has continued and will continue through his Khulafa (successors).

Currently under the fifth successor, we are seeing that the tide of acceptance is worldwide and that the message of Prophet Ahmad has really reached the ends of the earth.
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56 Calendar of Religious Events

Front cover picture:
Miss Nuchwara Tongrit | Shutterstock
The world is passing through turbulent times. The global economic crisis continues to manifest new and grave dangers at every juncture. The similarities of the current circumstances to the build-up of the Second World War are stark. Events appear to be moving us rapidly towards a Third World War. The consequences of a nuclear war are beyond our imagination.

Read online at: www.alislam.org

Purchase the book here: http://store.alislam.org/
Our God is a very loyal God, and for those who remain loyal to Him He shows wonderful works. The world wishes to tear them to pieces and to eat them up; and every enemy grinds his teeth on them; but He Who is their friend saves them from every danger, and brings them out triumphant in every field. How fortunate is he, then, who does not let go his hold of such a God? To Him we render our faith and Him we have recognized. Of all the world He alone is the God Who has sent down His revelation on me; Who, for me, has shown powerful signs; Who has sent me down as the Promised Messiah for this age. There is no God whatsoever except He, in heaven, nor on earth. Whosoever does not yield faith to Him, he remains deprived of the good, deprived of blessings, and deprived of succour.

From our God we have received Revelation that shines like the sun. We have seen that He alone is the God of the whole world, and there is no other God. How powerful indeed is the God we have found, and how sustaining! And how great, how wonderful are the qualities of the God we have seen! The truth is that for Him there is nothing impossible, except what runs counter to His own Book and His own promise. Therefore when you pray to Him, you should not be like those ignorant
naturalists who have formed a natural law of their own which does not bear the stamp of God, for they are the rejected ones whose prayers will never be accepted. They are blind, not gifted with vision; they are dead, not alive. They put before God a law shaped by themselves, and they put limitations of their own on His powers, holding Him weak and helpless beyond those limitations. Naturally, they would be dealt with in the light of their own condition.1

ENDNOTES


In recent times vested interests have launched a ‘crusade’ against Islam. Islam is labelled as a religion of terror, backwardness and suppression.

Based on Quranic teachings, the author of this book goes about disproving these notions and professes that Islam provides practical solutions to current issues; and argues that:

(1) Swords can win territories but not hearts, forces can bend heads but not minds; (2) The role of women is not of concubines in harems nor a society imprisoned in the four wall of their houses; (3) Richer nations provide aid with strings attached and yet the flow of wealth continues to be in the direction of the rich while the poorer sink deeper in the red; (4) Religion does not need to be the predominant legislative authority in the political affairs of the state; (5) Irrespective of the thawing of the cold war, the issue of war and peace does not only hang by the thread of superpower relationship. (6) Without God there can be no peace.

It also contains comprehensive discussion on interest; financial aid; international relations; and the role of Israel, America and the United Kingdom in a new world order.

The message of this book is timeless and chalks a blueprint for the future prospects for peace.

Read online: http://www.alislam.org/books/

Purchase print copy: http://store.alislam.org/englishbooks.html
What does Islam say about the use of drugs such as cannabis, especially for recreational purposes, at a time when more and more countries are considering legalising these drugs for casual consumption?
Cannabis: An Unstoppable War?

SYED AMER SAFIR, UK

The Cannabis Debate: Background

Recently in the UK, a controversial case came to huge public attention involving the use of medicinal cannabis, which is a form of cannabis used in the treatment of certain health conditions. The mother of a 12-year-old child suffering from severe epilepsy reignited the debate about legalising the drug after saying it was the only drug that helped calm her son’s daily life-threatening seizures. This ignited a fierce debate about its consumption amid huge public sympathy for the young child.

Cannabis also contains cannabidiol (CBD) which has been shown to help reduce seizures in children with severe epilepsies. In the aftermath of the child’s case, doctors in the UK will soon be able to prescribe medical cannabis after the Home Secretary, Sajid Javed, was advised about its therapeutic benefits by the Advisory Council on the Misuse of Drugs. In the USA medicinal use of cannabis is already legal in 31 states.

While the medicinal benefits of cannabis are generally claimed to be positive, the drug is mostly used recreationally for the ‘highs’ it creates in the user, or for a sense of relaxation and happiness, rather than its benefits for health. The legalisation of the casual use of cannabis has been the subject of greater scrutiny in recent months.

In Britain, cannabis is the most widely used illegal drug, also known as marijuana, dope, draw, ganja, grass, hash, herb, pot, choof and weed. Stronger types of cannabis often go under the name of skunk, grown for their higher concentration of the main active ingredient, namely THC (tetrahydrocannabinol).

In the USA, as of 2016, 118 million Americans have claimed to use marijuana at some point in their lifetime – that is one in three of all Americans. Recreational use is legal in 9 states and Washington, D.C.

Uruguay was the first country to legalise the sale of cannabis for recreational use in December 2013. Recently, the Canadian parliament has passed a law legalising the recreational use of cannabis. Canadians will legally be able to buy and consume cannabis from September this year, only the second country worldwide to do so.

So what does Islam say about the use of drugs such as cannabis, at a time when more and more countries are contemplating the idea of legalisation of such drugs not only for medicinal use but also for casual consumption?

Answer from Worldwide Head of Ahmadiyya Muslim Community

I asked His Holiness, Hazrat Mirza Masroor Ahmad, Worldwide Head of the Ahmadiyya Muslim Community, what the Islamic perspective on consuming cannabis is. Readers of The

In the USA, as of 2016, 118 million Americans have claimed to use marijuana at some point in their lifetime – that is one in three of all Americans.
and similar harmful effects linked to smoking cigarettes are all known.

(In the context of legalising drugs) similarly with drugs such as cannabis and ganja etc. their harmful effects will all come to light (as right now some people advocate they are not harmful to health). Islam says that anything which is a little harmful is forbidden. However Islam also says where it can provide benefit in terms of specifically aiding in saving a human life, there permission has been given.’

Whilst clearly there are some medical benefits of cannabis, the evidence suggests that when higher amounts of cannabis are consumed, users may have unpleasant experiences, including confusion, hallucinations, anxiety and paranoia, depending on their mood and circumstances.

Some users may experience psychotic symptoms with hallucinations and delusions lasting a few hours, which can be very unpleasant. Regular use of the drug has appeared to double the risk of developing a psychotic episode or long-term schizophrenia.4

Long-term use has also been demonstrated to have a depressant effect and to reduce motivation. Some researchers also suggest that long-term use can lead to irreversible, but minor cognitive deficit.5

His Holiness explained the underlying philosophy regarding forbidding such drugs in Islam:

‘The main point is that whilst it is wrong, the purpose is to try and reform. There should not be enmity towards a person consuming it, rather the aim is to save them. The basic principle is something which you consider wrong for yourself, you should consider wrong for others. You should save others from that which you want to save yourself from.

In any case Islam’s commandment is clear that intoxicants and drugs are wrong. For example, the Holy Prophet said Allah has cursed wine, the one who drinks wine, the one who serves wine, the one who buys or sells wine and the one who distributes it. What does this mean? Whilst there may not be an ordained punishment in Islam for its use, there may be some administrative reprimand. The purpose behind that would be to help a person reform so they are saved from falling under this curse and Divine punishment.
have bathed. And if you are ill or you are on a journey while unclean, or if one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands. Surely, Allah is Most Indulgent, Most Forgiving.’

In a Hadith, narrated from ‘Abdullah bin ‘Umarra, the Messenger of Allah said:

‘Every intoxicant is unlawful and whatever causes intoxication in large amounts, a small amount of it is (also) unlawful.’

The Promised Messiah elaborates on this further and reminds us that:

‘Unlike the Gospel, the Qur’an does not permit its followers to drink alcohol, so long as they are not intoxicated by it. Rather, it forbids its consumption completely. Otherwise, you would be lost from the path that leads to God and His converse, nor would God cleanse such a person of their impurities. The Qur’an says that such things are the invention of Satan and you should guard yourself against them.’

Even if they do not cause harm in small quantities, the Promised Messiah admonishes that the reason why intoxicants are forbidden is because recreational drug use affects not just the individual, but the society as a whole.

The Promised Messiah states:

‘All those wealthy persons who consume alcohol also carry the sins of the people who intoxicate themselves under their influence. You who claim to possess understanding! Know that this world is not eternal, so take hold of yourselves. Eschew all immoderation and abstain from every type of intoxicant. It is not alcohol alone that ruins a person. Opium, ganja, charas, bhang, tarhi and all other addictions are similarly destructive. They ruin the mind and destroy lives. So, shun all such substances. I cannot understand why one would choose to indulge in these intoxicants when, year on year, they claim the lives of thousands of addicts – not to mention why would one want to fall under this curse? When I was living in Ghana a colonel who was a neighbour one day sent a bottle of alcohol to put in our fridge. I refused to do this. Upon this the colonel became enraged and came knocking forcefully on our door. The colonel said what harm was there in putting an unopened bottle in our fridge? I said that our Prophet stated that the one who drinks alcohol, the one who supplies alcohol to drink, the one who prepares alcohol, the one who stores alcohol and the one who sells it are all hell-bound. So I said to him decide for yourself, would I like to be among the inmates of the fire? Of course not. So we should save ourselves from that which the Holy Prophet said to save ourselves from.’

His Holiness then referred me to some verses of the Qur’an, Hadith and statements of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, as points of guidance relating to the Islamic perspective on drugs.

In Chapter 2, Verse 220 of the Holy Qur’an, Allah the Almighty states:

‘They ask thee concerning wine and the game of hazard. Say: ‘In both there is great sin and also some advantages for men; but their sin is greater than their advantage.’ And they ask thee what they should spend. Say: ‘What you can spare.’ Thus does Allah make His commandments clear to you that you may reflect.’

The Qur’an clearly states that there is some good. However with drugs such as cannabis the harm outweighs its benefits. Muslims are warned about cognitive affects that such substances can have in impairing one’s thinking.

In Chapter 4, Verse 44 of the Holy Qur’an Allah the Almighty states: ‘O ye who believe! approach not Prayer when you are not in full possession of your senses, until you know what you say, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or you are on a journey while unclean, or if one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands. Surely, Allah is Most Indulgent, Most Forgiving.’

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Even if they do not cause harm in small quantities, the Promised Messiah

On one hand they destroy life and on the other hand they are too sustenance for life. If a drug addict does not get a dose of the drug then his condition can reach death.
the torment of the hereafter.”

Furthermore, the Promised Messiah states:

“When a person becomes addicted to drugs then it becomes difficult for him to stop. What are drugs? On one hand they destroy life and on the other hand they are too sustenance for life. If a drug addict does not get a dose of the drug then his condition can reach death.”

ENDNOTES


5. https://www.bbc.co.uk/news/uk-44531112


First Ever English Translation
Exclusive for the readers of The Review of Religions

Hazrat Mirza Bashir-ud-Din Mahmood Ahmadra - Khalifatul Masih II

COMING SOON
Do not fear the curses the world might heap on you for they melt in the air like smoke and they cannot turn day into night. What you should be afraid of is the curse that comes from God, which totally uproots from both the worlds those on whom it falls. You cannot save yourselves with hypocrisy and pretense, because the God Who is your Lord can see to the innermost depths of your being. How, then, can you hope to deceive Him? Therefore straighten yourself and cleanse yourself, to become pure and precious, without a particle of dross anywhere in your being, for if there be any such, it will take away your light.

And if in any corner of your heart there be pride, empty pretense, hypocrisy, vanity, love of self, or laziness of disposition, you do not amount to anything acceptable in the sight of the Lord. Take care on the basis of a thing or two, which you think you have accomplished, you do not fall into the delusion that you have done all that needed to be done; for God desires that your entire life, your whole being, should undergo a deep and thorough revolution. Indeed He demands from you that you accept a death, after which He would give you another life. Immediately compose all your differences and make peace among yourselves: forgive the transgressions of your brothers for indeed he is evil who is not willing to make peace with his brother.1

ENDNOTES

Ten Proofs for the Existence of God is an elegant and thoughtful disposition of the proofs of God’s existence found in the Holy Quran. From the principle that the loved ones of God always meet with success to the moral awareness of human beings to the fine-tuning of the universe, Hazrat Mirza Bashir-ud-Din Mahmud Ahmadra, the second successor of the Promised Messiah*, sets forth ten Quranic arguments to show with compelling force that the existence of God can be established with full certainty and in a manner which is beyond refute.
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SUBSCRIBE
THE KEYS TO SPIRITUALITY

THE GREATEST PILGRIMAGE ON EARTH
The Hajj is one of the five basic pillars of Islam. It is compulsory for every Muslim man and woman to perform the Hajj at least once in their lifetime, provided that they are healthy, have the means to make the journey and are able to travel safely.

The pilgrimage of Hajj as an institution began with the Prophet Abraham. It was prophesied that the Ka'bah would one day become a great centre to which people would flock from distant lands.

Each year, millions of Muslims travel to Makkah in order to fulfil this worship. The Review of Religions presents an overview of the essential rituals and rites of the Hajj.
The pilgrims arrive at Makkah prior to 8th Dhul Hijjah. They perform seven circuits around the Ka'bah known as the Tawaaf. After this they perform two sets of voluntary prayers. Thereafter, they complete seven circuits in between the two hills of Safa and Marwa.
On 8th Dhul Hijjah the pilgrims travel to Mina, where they spend the day and offer the Zuhr, Asr, Maghrib and Isha’a prayers. On 9th Dhul Hijjah the pilgrims offer Fajr (the dawn prayer) in Mina and then leave for Arafat.
On the 9th of Dhul Hijjah the pilgrims arrive in the afternoon and combine the Zuhr and Asr prayers. They then spend the rest of the afternoon in personal remembrance of God. This ritual is known as Wuqoof-e-Arafat (the stay in Arafat) and is a compulsory part of Hajj. After sunset they leave for Muzdalifah.
On the 9th of Dhul Hijjah, the pilgrims arrive in Muzdalifah after sunset and combine the Maghrib and Isha’a [evening] prayers. They spend the night in the open plain of Muzdalifah. They offer the Fajr prayer in Muzdalifah on the 10th of Dhul Hijjah and head towards Mash’ar Al-Haram before sunrise where they occupy themselves in the remembrance of God.
Mash‘ar Al-Haram — Mina — Makkah

10th Dhul Hijjah is known as Eid-ul-Adha. Pilgrims travel from Mash‘ar Al-Haram back to Mina where they throw seven stones at Jamarat Al-‘Aqbah (a stone pillar to represent the temptation of Satan). Then they offer the sacrifice of an animal, shave their heads and put on their normal clothes. They then return to Makkah to perform seven circuits of the Ka‘bah.

On 11th Dhul Hijjah, the ritual of pelting is performed, but now all three Jamarat (stone pillars) are targeted. On 12th Dhul-Hijjah, after pelting the three Jamarat again, the pilgrims leave for Makkah; there they perform Tawaaf-e-Ifadah. However, if the pilgrims wish to stay at Mina for a sixth day, 13th Dhul Hijjah, they must pelt all three posts that day also, then proceed to Makkah for Tawaaf-e-Wida'.
Every human being seeks salvation in some form or another. The concept of salvation holds pivotal importance in matters of religion. A faith unable to deliver its followers from sin is worthless, yet the progress and benefit of society depends on this very salvation. So where should one turn to attain it?

In this work, Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, explains that since human nature is weak, salvation can only be attained through a mediator who, owing to their perfect relationship with God and deep sympathy for humanity, can serve as a link between God and man. In every era, God has conferred salvation upon humanity through His prophets, but none can match the unparalleled status held by the Prophet of Islam in this respect, who was the paragon of perfection. In the present age, it is this pure and blessed prophet who is the only intercessor that can grant humanity a living relationship with God and free mankind from the shackles of sin.

The author presents an exquisite exposition on the philosophy of divine intercession, sinlessness, forgiveness, human frailty and his advent as the Promised Messiah.
A Glimpse into the Life of the Holy Prophet Muhammad

Bravery

Several instances of his courage and bravery have been set out in the biographical portion. It suffices to relate one here. At one time Madinah was full of rumours that the Romans were preparing a large army for its invasion. During that time the Muslims were always on the qui vive at night. One night sounds of an uproar came from the desert. The Muslims hurried out of their homes and some of them collected in the mosque and waited for the Holy Prophet to appear and to give them directions to meet the contingency. Presently they saw the Holy Prophet on a horse coming back from the direction of the sounds. They then discovered that at the very first sound of alarm the Prophet had mounted a horse and gone in the direction from which the sounds had come to find out whether there was any reason for alarm and had not waited for people to collect together so that he could proceed in company. When he came back he assured his Companions that there was no cause for alarm and that they could return to their homes and go to sleep.

ENDNOTES

THE CONCEPT OF GOD

EXTRACTS FROM
THE ESSENCE OF
ISLAM
VOLUME I
The Promised Messiah wrote over 80 books in Arabic, Urdu, and Persian. Excerpts of his collected works have been translated into English and organised by topic. The Review of Religions is pleased to present these excerpts as part of a monthly feature. Here, The Promised Messiah elaborates on the subject of the defective concept of God in other religions.


Defective Concepts of God in Other Religions

A study of all religions would reveal that there is no religion, other than Islam, which teaches that God Almighty is absolutely free from all defects and possesses to the full all praiseworthy qualities.

Concepts of Hindus and Arya Samajists

The average Hindu considers his deities as partners in Providence and as sharers in God’s actions. He even regards them as capable of altering God’s designs and of upsetting His decrees. The Hindus also believe that their Parmeshwar, at one time or the other, by way of transmigration, was born in the shape of a human being or some animal even as filthy as swine, and that he became involved in all their ills and vices. In that condition, he was subject, like others of the species, to hunger and thirst, pain and hurt, fear and sorrow, disease and death, humiliation and disgrace, and helplessness and weakness. Thus, it is obvious that such beliefs negate the high qualities of God Almighty and reduce His eternal and everlasting glory and majesty.

Their brothers, the Arya Samajists, who claim that they follow the Vedas strictly, deprive God Almighty of the power of creation. They hold that souls are uncreated and self-existing like God Himself, whereas reason would consider it a defect in God Almighty that He should be the Master of the world and yet should not be the Lord and Creator of something, and that the life of the world should not depend upon His support but should be self-existing. Assume that the following two questions were to be submitted to sane reason: (i) Is it more appropriate and in accord with the perfect praiseworthiness of the All-Powerful God that He should have brought into existence the whole universe out of His Own perfect power and should be the Master of the world and yet should not be the Lord and Creator of something, and that the life of the world should not depend upon His support

Only Islam shows the true beauty and magnificence of the Creator Who is perfect and free from error.

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through His attribute of Rahmaniyyat (Graciousness), all that souls and bodies were to need without waiting for any action on their part, and created the sun and the moon and numberless stars and the earth and thousands of bounties contained therein out of His pure grace, without the assistance of any son. Then the same Perfect God in the latter days, discarding all His glory and power, became dependent upon a son to make provision for the salvation and forgiveness of mankind, and that son so inferior as to possess no kind of similarity to the father. He did not create like the father any portion of heaven or earth which should bear testimony to his godhead. The Gospel of Mark 8.12, describes his helplessness in the words that he sighed and said: ‘Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.’ When he was put upon the cross, the Jews said that if he would come back to life they would believe in him. But he did not show them this sign, nor did he prove his godhead and perfect power in any other way. Such miracles as he worked had been worked in large numbers by previous Prophets and even the water of a pond possessed properties that manifested similar miracles (See chapter 5 of the Gospel of St. John). As he himself confessed, he was not able to show any sign in support of his godhead. Being born of a frail woman, he, according to the Christians, underwent such disgrace, humiliation and helplessness throughout his life, as is the portion of the unfortunate and deprived ones. He was a prisoner for a period in the darkness of the womb and was born through the passage polluted by urine, and passed through every condition to which the birth of human beings is subject, and did not escape a single one of them. Then he confessed in his own book, his ignorance, lack of knowledge and powerlessness and that he was not good. That humble servant, who was without any reason described as the son of God, was inferior to some of the major Prophets in his intellectual attainments and in his actions. His teaching...
was also imperfect, being only a branch of the Law of Moses.

How then is it permissible to attribute to the All-Powerful God, Who is Eternal and Everlasting, this calumnny that having been Perfect in His Being, and Self-Sufficient and All-Powerful, He in the end became dependent upon such a defective son and suddenly lost all His glory and His greatness? I do not believe that any wise person would permit such humiliation to be imagined concerning the Perfect Being Who comprehends all perfect qualities.

—Brabin-e-Ahmadiyya, Rubani Khaza’in, vol. 1, pp. 435-441

It needs no argument that the true and perfect God, to believe in Whom is the duty of every creature, is the Lord of the worlds. His Providence is not confined to a particular people, age or country. He is the Sustainer of all peoples, of all ages, of all places and of all countries.

He is the fountainhead of all grace. Every physical and spiritual power is bestowed by Him, and the whole universe is sustained by Him and He is the support of all.

God’s grace comprehends all peoples, all countries and all ages. All these objections and out of His vast qualities He did not deprive any people or any age of His physical or spiritual bounties.

—Paigham-e-Sulah, Rubani Khaza’in, vol. 23, p. 442

Thank for Allah’s Beneficence (Urdu Poem)

O Allah, Maker of things, Concealer of faults, All-Powerful;
O my Dear, my Benefactor, my Sustainer!
How should I thank You, O Bestower of Great Favours?
Where can I find the tongue to express my gratitude?

It is entirely Your grace and favour that You have chosen me;
Otherwise, there was no shortage of humble servants in Your court.

Those who vowed friendship turned into enemies; But You did not abandon me, O Fulfiller of all my needs.

O my Unique Friend, O Refuge of my life, You alone are sufficient for me; I can’t do anything without You.

But for Your grace, I would have long been reduced to dust;
Then Allah knows where this dust would have scattered.

May my heart and soul and very being be sacrificed in Your way!

I know of none who loves like You;
Since the beginning, I have been brought up under the blessed shadow of Your protection;

Like a suckling was I nursed by You.
In no son of man have I found the fidelity that You have;

Nor have I come across, apart from You, any compassionate friend.

—Brabin-e-Ahmadiyya, Rubani Khaza’in, vol. 21, p. 127
From 1896 to 1914 the plague ravaged British India, and more particularly, the province of Punjab. During these perilous times, as towns and cities were devoured, the British government undertook efforts to save the people from this pandemic through inoculation. It was in this backdrop that Mirza Ghulam Ahmad of Qadian penned Noah's Ark in 1902. In it the author elaborates the essence of his teachings and states that those who sincerely follow its tenets would be saved miraculously from the onslaughts of this epidemic, even without inoculation. This was a prophecy vouchsafed to him by God. History testifies to the magnificent fulfilment of this prophecy.

The book Noah’s Ark shines as a beacon of hope not only for the people of the past, but also now and shall continue to grant salvation to the world in all ages. It is a book that stands as one of the most influential works of the Promised Messiah and Mahdi, and continues to transform lives even today.

Read online: https://www.alislam.org/library/books/Noahs-Ark-Kashii-Nuh.pdf
Purchase print copy: http://store.alislam.org/englishbooks.html
Signs of the Living God is comprised of two short essays in which Hazrat Musleh Ma'ud details various prophecies of the Promised Messiah to establish the truth of the Promised Messiah's claim and to show that God manifested the same signs through him that were manifested at the hands of the prophets of the past. These prophecies include the one regarding Alexander Dowie, prophecies relating to the First World War and the prophecy about the fall of the Tsar of Russia.
### Calendar of Religious Events & Festivals

#### August 2018

**Wednesday 1st August 2018**

**Faith:** Christianity  
**Event:** Fast in Honour of Mother of Jesus

In the first 14 days of August, Orthodox Christians look towards the Great Feast of the Dormition on August 15th. This starts off with a 14 day fast in the honour of Mary, mother of Jesus. It is spent with some form of dietary limitation.

**Friday 3rd - 5th August 2018**

**Faith:** Islam  
**Event:** Jalsa Salana UK

This is the first day of a gathering spanning over three days for the Ahmadiyya Muslim Community. The primary purpose of this convention is to experience personal religious benefits.

**Wednesday 22nd August 2018**

**Faith:** Islam  
**Event:** Eid al-Adha (Date varies by location)

This day is referred to as the Feast of Sacrifice. It remembers the willingness of Ibrahim (Abraham) to sacrifice his son Ismail as an act of obedience to God’s command. It is celebrated by sacrificing an animal and dividing it into three parts. A third of this is given to the poor and needy, another to relatives, friends, and neighbors, and the rest is kept for the family.

**Wednesday 29th August 2018**

**Faith:** Hinduism  
**Event:** Raksha Bandhan

This Hindu festival celebrates brotherhood and love. Traditionally, a bracelet made of interwoven gold and red threads are worn around wrists as a form of ritual protection and to celebrate their relationship.

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**Event:** Fast in Honour of Mother of Jesus

In the first 14 days of August, Orthodox Christians look towards the Great Feast of the Dormition on August 15th. This starts off with a 14 day fast in the honour of Mary, mother of Jesus. It is spent with some form of dietary limitation.

**Friday 3rd - 5th August 2018**

**Faith:** Islam  
**Event:** Jalsa Salana UK

This is the first day of a gathering spanning over three days for the Ahmadiyya Muslim Community. The primary purpose of this convention is to experience personal religious benefits.

**Wednesday 22nd August 2018**

**Faith:** Islam  
**Event:** Eid al-Adha (Date varies by location)

This day is referred to as the Feast of Sacrifice. It remembers the willingness of Ibrahim (Abraham) to sacrifice his son Ismail as an act of obedience to God’s command. It is celebrated by sacrificing an animal and dividing it into three parts. A third of this is given to the poor and needy, another to relatives, friends, and neighbors, and the rest is kept for the family.

**Wednesday 29th August 2018**

**Faith:** Hinduism  
**Event:** Raksha Bandhan

This Hindu festival celebrates brotherhood and love. Traditionally, a bracelet made of interwoven gold and red threads are worn around wrists as a form of ritual protection and to celebrate their relationship.

**NOTE ABOUT REFERENCES**

Verse references to the Holy Qur’an count ‘Bismillah...’ (In the Name of Allah…) as the first verse of each Chapter. In some non-standard texts, this is not counted. Should the reader refer to such texts, the verse quoted in *The Review of Religions* will be found a verse earlier, i.e. at one verse less than the number quoted in this journal.

For the ease of non-Muslim readers, ‘sa’ or ‘(saw)’ after the words, ‘Holy Prophet’, or the name ‘Muhammad’, are used normally in small letters. They stand for ‘Sallallahu ‘alaihi wa sallam’ meaning ‘peace and blessings of Allah be upon him’. Likewise, the letters ‘as’ or ‘(as)’ after the name of all other prophets is an abbreviation meaning ‘peace be upon him’ derived from ‘Alaihis salatu wassalam’ which are words that a Muslim utters out of respect whenever he or she comes across that name. The abbreviation ‘rah’ or ‘(rah)’ stands for ‘Rahemahu Ta’ala anhu and is used for Companions of a Prophet, meaning Allah be pleased with him or her (when followed by the relevant Arabic pronoun). Finally, ‘nw’ or ‘(nw)’ for Rahmahullahu Ta’ala means the Mercy of Allah the Exalted be upon him.

In keeping with current universal practice, local transliterations of names of places are preferred to their anglicised versions, e.g. Makkah instead of Mecca, etc.

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**CALENDAR of RELIGIOUS EVENTS & FESTIVALS**

**AUGUST 2018**
The Review of Religions, in print since 1902, is one of the longest-running comparative religious magazines.

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