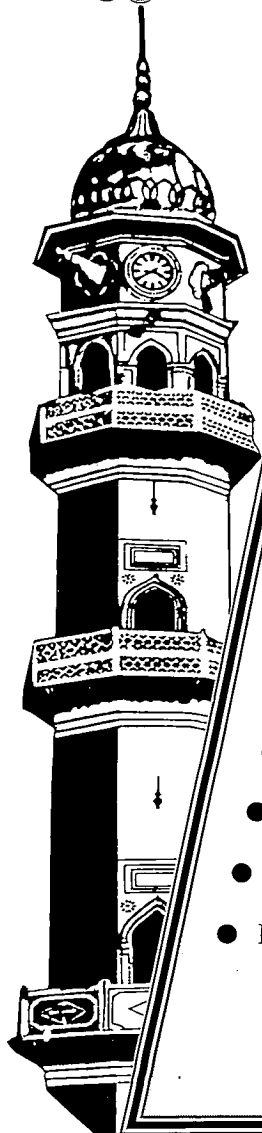


THE REVIEW of RELIGIONS

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THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world reformer and the Promised Messiah whose advent had been foretold by the Holy Prophet Muhammad (peace be on him). The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its headquarters at Rabwah, Pakistan, and is actively engaged in missionary work.



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The REVIEW of RELIGIONS

A monthly magazine devoted to the dissemination of the teachings of Islam, the discussion of Islamic affairs and religion in general.

The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.

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EDITORIAL

DAY OF HAPPINESS

Muslims the world over will be celebrating the religious festival of Eid-ul-Fitr marking the end of Ramadhan - the holy month of fasting.

The happiness experienced on this occasion is far deeper than that derived from the wearing of new clothes, eating and drinking without restriction, visiting friends, receiving presents and generally having a good time. No doubt these things do give some pleasure of a kind; but the delight of the soul cleansed and refreshed with the balm of heaven, generates an inner glow of happiness beyond description. This Divine blessing may vary in degree according to the spiritual devotion exercised during the holy month and through the sheer Grace of Allah. Righteousness flourishes through self-purification and this is the intention and purpose of fasting in the manner prescribed by Islam:

“O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that, you may become righteous.” (2:183)

Allah showers His blessings in extraordinary abundance during the month of Ramadhan especially upon those who observe the fasts with earnest devotion. No wonder then, that one who has diligently observed the fasts finds himself on Eid in a realm of spiritual elevation granting him a state of happiness which may be described as a taste of paradise on earth.

Those who are exempted from fasting due to legitimate reasons may also experience the same happiness by giving devoted attention to all the other requirements for practical observation during the holy month of Ramadhan.

The members of the Editorial Board of the Review of Religions convey to its readers Eid Mubarak and prayers that Eid may prove a blessing for all, Inshallah (God-Willing).

GUIDE POSTS

HOUR OF DEATH

(Bashir Ahmad Orchard).

We cannot afford to overlook or remain indifferent to the fact that sooner or later death awaits us. There is no escape from it. Generations upon generations have passed away before us. Not a single individual was exempted, nor will anyone be exempted in the future.

“What man is he that liveth and shall not see death.”
(Psalms 89:48)

“Every soul shall taste of death.”(Quran 3:186)

Have we given serious thought to the time of our own death ? Are we prepared for it ? It is unfortunate that many of us give little or no consideration to the matter. We are inclined to concern ourselves more with worldly interests. The Quran teaches that the purpose of our existence is to worship God through prayer and righteous conduct and to be ever mindful of the fact that this world is a preparation for the higher life in the Hereafter:

“O my people this life of the world is but a temporary provision; and the Hereafter is certainly the home of permanent stay.”(40:40)

“And the life of this world is only a play and a sport, but surely the abode of the Hereafter is better for those who are pious. Will you not then have sense ?”(6:33)

No doubt the death of a loved person is a sad event for those left behind. They suffer grief. Also the departed souls of wrong doers suffer remorse and torment. On the other hand those who worshipped God, strove to purify themselves and to do good works found death to be the door to everlasting contentment; and even the grief of their loved ones is somewhat assuaged with the knowledge that God is pleased with them and has given them everlasting rest in paradise. It should, however, be kept in mind that God is the Master of the Day of Judgement. He is forgiving and merciful and may, if He so wills,

choose to deal kindly even with the incorrigible inner. Nevertheless a devotee of God, which should be the aspiration of every person, is anxious to live a stainless life; and despite his numerous faults and shortcomings of which he is fully aware, he strives for the purification of his soul before the angel of death comes to take it away. Let us heed the dying words of Sir Walter Scott - author and historian - which he addressed to his son as he lay on his death bed:

“I have a minute to speak to you. My dear, be a good man; be virtuous, be religious - be a good man. Nothing else will give you any comfort when you come to lie here.”

If we lived every day as if it were the last day of our life then we would atune ourselves to God and welcome the sweetness of death. Imam Ghazali well advised:

“Treat this day as if life had already been spent and this were an extra day granted thee by special favour of the Almighty. What can be greater folly than to lose it ?

Hazrat Mirza Ghulam Ahmad - the Promised Messiah and Holy Founder of Ahmadiyya Movement in Islam warned:

“Always bear in mind that your death stands very near. You have no idea when that hour will come.”

The sweetness of death has been beautifully expressed by Thomas A Kempis:

“O death, how sweet art thou to a soul that breathes only God, and can no longer exist without possessing Him.”

Our primary ambition in this world should be to pass our life in God's favour on earth. Then would we welcome death - the doorway to heaven.

SOURCES OF SIRAT

(2)

(Hazrat Mirza Bashir Ahmad)

EARLY ISLAMIC TRADITIONS

Next to the Quran are those traditions which, whether theological, exegetical or historical, have been transmitted by the Sahaba i.e., Companions of the Prophet to their Successors, i.e., the Tabi'in

[1] Musnad Imam Ahmad b. Hanbal, Vol.6, p.91.

[2] The fact that the Holy Quran is not recorded or read in its chronological order does not destroy its value as an historical document. For, we know the order in which the different parts of it were revealed and can study it in its chronological as well as in its present order.

[3] Sir William Muir, op cit, Introduction, p. 28.

[4] Literary History of the Arabs, p. 143 and by the Successors to their successors, i.e. the Tabi' Tabi'in and by them to others and so until those traditions were committed to writing and protected for all time. The historical value of these traditions compared with the historical value of similar records of other peoples is very great indeed. The Prophet's companions, stimulated by an extraordinary love and affection for their Master, were always on the look-out for anything the Prophet ever said or did. What they observed, they recorded – sometimes in black and white – in admirable word pictures unequalled by any other traditional record of this kind. The Hadith – as the Muslim traditions are collectively known in Islamic terminology – provides an amazing reading to this day. One cannot but wonder at the meticulous care and thoroughness with which those unlettered sons of the desert preserved everything, great or small, which the Holy Prophet said or did. They afford us today knowledge of the minutest details of the Prophet's life and character. They tell us how the Prophet fulfilled his obligations towards God and man, how he heard the voice of God, and how he communicated it to others; how he prayed and how he fasted. They tell us how he conducted himself in peace and war, how he dealt with friend and foe, and how he treated those who were near and dear to him, or those who were strangers to him. We have in the traditions descriptions of his domestic life, of his relations with his wives and children, of how he conducted himself at home, and outside; how he would laugh and how weep; how he would walk and how stand up; how he would sit and how rise from his seat; how he would eat and drink; how he would work and how rest; how

he would sleep and how get up. The traditions contain the minutest details of all aspects of the Holy Prophet's every day life. To turn over the pages of any of the Books of Tradition is to meet – on every page – with living pen-portraits of different aspects of the Prophet's life.

HOW WERE TRADITIONS RELATED AND RECORDED

Each tradition mentions the last narration first, and then step by step it goes back from narrator to narrator until it reaches the Holy Prophet or some Companion of his. When a tradition goes back to the Holy Prophet it is called Hadith; when only to a Companion it is called Athar. Some authorities confine the term Hadith to only religious or exegetical traditions, calling historical traditions by the more general term Khabar. Be that as it may, all kinds of traditions have their varieties. The commonest of them assumes the form: "A related to me that he heard B who heard C say, that the Prophet of God said or did such and such a thing when he and such and such persons were present." This is the form which traditional narratives generally assume. Actually, of course, there are many different and slightly varying forms, and the great traditionists have discussed them all, assigning to each its value. But whatever the difference between form and form, there can be no doubt that the general mode of narration is both natural and safe. Every part of the chain which runs through it, can be singled out and examined and the whole makes a delightful human appeal, making us feel as though we were part of the company which witnessed the Prophet say or do something.

As I pointed in the beginning, traditions as a repository of history existed even before Islam. The change they underwent with the rise of Islam was in their organization and systemtization, and this turned an inchoate mass of narratives into a Science of Tradition which led to the establishment of many subsidiary sciences. A systematic account of this science is not possible here, but an outline sketch of it may be presented as follows:

EXTERNAL AND INTERNAL CRITERIA

The fundamental criteria which determine the value of traditions are of two kinds – External. External criteria relate to the chain of narration, the medium through which a given tradition reaches us. Internal criteria relate to the inherent plausibility of that tradition, of its subject-matter and of the circumstances in which the subject-matter is presented. The external criteria may be stated broadly as

follows:-

- (1) that the narrator should be well-known person;
- (2) should be truthful and honest;
- (3) should possess good understanding and
- (4) a good memory;
- (5) should not be given to exaggerating, omitting or constructing;
- (6) should have no personal interest in the tradition;
- (7) contact between two consecutive narrators should be possible as a matter of history or under the conditions in which they lived;
- (8) the chain of narration should be complete, with no breaks anywhere;
- (9) other things remaining the same, the value of a tradition should depend upon the character and reliability of the narrators who narrate it;
- (10) similarly, other things remaining the same, the value of a tradition should depend upon the number of reliable narrators who narrate it.

The internal criteria may be set forth as follows:-

- (1) that a tradition should not conflict with any reliable contemporaneous record; accordingly, any tradition which conflicts with the Holy Quran will be rejected;
- (2) it should not conflict with any accepted established truth;
- (3) nor with any other tradition whose validity is stronger;
- (4) it should not pertain to a matter which could have had a number of narrators but which, nevertheless, has only one narrator;
- (5) it should not be impossible or extremely improbable.

These are the criteria which Muslim traditionists established early in the history of Islam, and in terms of which they judged the traditions which reached them, and which they transmitted to others. No better

criteria could have been found. I do not mean to suggest that every one of the Muslim traditionists and historians paid the fullest regard to these criteria, but only that these criteria were generally adopted as canons of criticism by Muslim traditionists and that they were on the whole observed in their works.

[1] For a fuller description of these two kinds of criteria see Fath al-Mughith by Hafiz Zainuddin 'Abdur Rahim b. al-Husain, al-'Iraqi; Al-Maudu'at by Mulla 'Ali al-Qari; and Muqaddama by Ibn Salah.

It is possible that temperamental peculiarities of individual collectors may have affected their judgment. One collector may have attached more value to one criterion and another to another. It is also possible that some collectors may have been inspired unduly by the ideal of comprehensiveness, and may have included in their collections traditions possessing only a degree of probability. It is also possible that some collectors may have lacked a proper measure of caution. Nevertheless, it remains true that both external and internal criteria were strictly observed by early Muslims, and the more careful among them observed those criteria very strictly indeed. The value which early Muslims attached to external criteria is acknowledged on all hands. But some European writers – and among them is Sir William Muir [1] – deny that Muslims observed the internal criteria of traditions. It is important therefore to present here examples of how internal criteria were observed by early Muslim traditionsists.

First of all, let it be remembered that the Holy Quran itself inculcates the urgency of both external and internal evidence. Thus it says:-

“If a person, who is a Fasiq i.e., an unrighteous person, brings you a report, then look carefully into it.”

In this verse, the reference to a Fasiq or unrighteous person bringing a report points to the urgency of an external examination, and the instruction to look carefully points to the equal urgency of an internal examination of the report.

Again it says:-

“Surely they who fabricated the lie (against 'Aisha) are a party from among you ... Why did not believing men and

women when you heard it, think good of themselves and say, 'This is an obvious lie'? ... And why did you not say when you heard it, 'It is not for us to speak of this. Praised be the Lord! This indeed is a mighty calumny'."

The verse clearly points to the importance of internal criticism of reports. The Companions of the Holy Prophet are here rebuked for not discrediting a report which clearly conflicted with 'Aisha's established repute. A report was not to be credited merely because the narrators were apparently decent persons. It was to be judged and examined also in terms of its internal and inherent plausibility.

Following this instruction in the Holy Quran we have a similar instruction in the Hadith. Says the Prophet:-

"It is evidence enough of the untruthfulness of a person that he should relate, without examining, whatever he hears."

This tradition emphasises the need both of an external and internal examination. The words whatever he hears unequivocally point to the principle that a report does not become credible only because of its channel. It must also be judged in the light of its own internal character. In fact, he who does not examine a report before passing it on to others is, according to this tradition, himself a liar.

[1] Sir William Muir, p& cit, Introduction pp. 42.43

[2] The Holy Quran, 49:6

[3] The Holy Quran, 24:11-15.

[4] Muslim, Vol. I, Chapter on "Don'ts about Traditions."

In short, both the Holy Quran and the Hadith require us to pay due regard to the internal as well as the external parts of the evidence. We meet with numerous examples in the Hadith which show that the Companions of the Prophet and those who came after them appealed to internal as well as external evidence. Often they rejected traditions, which were otherwise strongly reported, on the grounds that their internal character made them improbable. Thus we read in the Hadith:-

"Abu Huraira relates that the Holy Prophet once said that the use of a thing cooked on fire, entails on the part of a Muslim the obligation to perform Wudu, upon which Ibn 'Abbas, interrupting, asked, 'Are we then to perform Wudu,

have taken boiled butter or oil, and after we have used warm water?"

After recording this tradition, Tirmidhi, a well-known collector of Hadith, says that the great majority of Muslim theologians have taught and practised the principle that the use of things cooked on fire does not make Wudu obligatory. Thus a tradition proceeding from Abu Huraira, to whom we owe more traditions than to any other Companion of the Prophet, is rejected on the grounds of its inherent improbability. For, as has been argued, firstly there seems to be no apparent connection between Wudu and things cooked on fire or touched by it. And secondly, when we know that the law of Islam is generally based on the principle that religious duties should not be too hard to perform, how could the Holy Prophet have made Wudu obligatory merely on the use of a thing cooked on fire? On such grounds most traditionists and legists of Islam – in spite of the authority of Abu Huraira – have disregarded this tradition. It is not suggested here that Ibn ‘Abbas or any later traditionists disregarded it, even while they knew that it was a saying of the Prophet. What is suggested here is that according to them Abu Huraira must have misunderstood what the Holy Prophet said, or what the Prophet said must have had only a limited or passing significance. The incident, however, is an example of how a tradition, strongly supported by external testimony, is rejected because of its internal weakness. If traditions reported by a companion of the character of Abu Huraira, who possessed a wonderful memory, are liable to be turned down, because of internal defect, how can Muir or any other Orientalist say that Muslims paid regard only to the external evidence of traditions, and neglected the urgency of examining their internal character?

In another tradition we learn:-

“Abu Ishaq said that once he and Aswad b. Yazid were sitting together when Sh‘abi said that Fatima b. Qais had reported that when she was divorced by her husband, the Holy Prophet did not let her have a house or maintenance, upon which Aswad threw a handful of pebbles at Sh‘abi and declared, ‘Do you tell us this whereas ‘Omar hearing the same story said that he could not give up the Quran and the Prophet’s own practice, merely on the basis of a woman’s statement, about whom we know not whether she understood or remembered exactly what happened.’”

Here we find ‘Omar, the Prophet’s second Successor, rejecting the

report of a lady because it conflicts with the Quran and the practice of the Prophet, and his explanation is that the lady either did not understand or did not remember what happened. This is a clear example of the best of external testimony being ruled out by 'Omar, on the grounds of its inherent lack of plausibility. All later Muslim authorities hold Fatima to be in the wrong and 'Omar to be in the right.

[1] Bukhari, Chapter on ' Non-obligatory prayers'.

According to yet another Hadith:-

"Mahmud b. al-Rabi' says that he heard 'Itban b. Malik say that the Holy Prophet once said that whoever truly recited the Kalima, i.e. the the Muslim formula of faith, would be saved from hell-fire; but that when he (Mahmud) related it to a company including Abu Ayub Ansari (a Companion of the Prophet), the latter rejected the tradition saying 'By God I cannot think the Holy Prophet could ever say such a thing'."7

Here Abu Ayub Ansari rejects an Hadith which is quite sound as far as external testimony is concerned, on the grounds that it does not fit in with his standard of internal probability. It is possible that Ayub's reasoning was at fault or that he did not understand the significance of the words of the Holy Prophet, but there can be no doubt that this tradition clearly proves that the Companions of the Prophet did not credit traditions merely because externally they were correctly reported. They required them besides to stand an internal examination.

According to yet another tradition:-

"Ibn 'Abbas says that 'Omar used to say that the Holy Prophet said that crying over the dead brought chastisement to the dead. Ibn 'Abbas further said that after 'Omar died he related this tradition to Aisha who said, 'God forgive Omar! By God the holy Prophet said nothing of the kind. He only said that if the descendants of a kafir (i.e. an unbeliever) cried over his dead body, their action tended to augment his punishment,' and by way of augment 'Aisha also said, 'Sufficient for us is the saying of the Quran: Verily no soul can bear the burden of another'."

The importance attached by early Muslims to internal probability is

obvious from this Hadith, in which 'Aisha rejects a tradition attributed to 'Omar, the second Khalifa, not by citing just another tradition but by pointing to its own unconvincing character in the light of a verse of the Holy Quran. Whether 'Aisha was right or wrong is quite another matter. My concern here is only to expose the utter futility of the charge that early Muslims did not question traditions so long as they were well reported. For, as would appear from the foregoing examples, they weighed even well-reported traditions in the balance of reason, and on the basis of this internal criterion many great Companions differed among themselves with regard to the value of certain traditions.

LIMITATIONS OF INTERNAL CRITERIA

Muslim's records furnish other examples besides the four quoted above, but these four should suffice to prove that right from the days of early Islam traditions were tested in terms both of their internal reasonableness and of their external reliability. There is ample evidence that early Muslim authorities made liberal and honest use of internal criteria. Thus the difficulty which Muir and others have raised has no foundation in fact. If, however, the idea is that internal reasonableness should have a priority over external testimony in all cases, and that a tradition, however well reported, must be rejected only because it does not seem plausible to come, then I must say at once that such a course, however, strongly advocated by some European scholars, would be both wrong and dangerous. For, however important the criteria of internal plausibility may be, they involve two serious dangers which must be carefully guarded against. Firstly, the use of such criteria depends on argument and deduction, and these admit of wide differences. Secondly, what is called plausibility usually takes account only of past experience and information. But experience and information keep growing and new facts are daily added to the old ones. To bind ourselves to past experience is, therefore, to block the way to new knowledge.

[1] Bukhari, Chapter on 'Non-obligatory prayers'.

[2] Bukhari, Kitab al-Janaiz, Chapter, 'Wailing over the dead'.

The criteria of internal plausibility are thus not an unmixed and unqualified good. One may hastily reject a tradition, because according to him it is in conflict with the Quran; yet it is possible that another may not find it in conflict with any verse of the Quran, and may interpret the Quran and the Hadith in such a way that no conflict is left between the two. Similarly, one may reject a tradition because it is against established truth; yet it is possible that according to another

the established truth may not be so well established. Still again, one may judge a tradition to be against human experience, and yet it is possible that another, whose experience has been wider or different, may judge it to be quite in harmony with human experience. It follows, therefore, that to stress plausibility always and under all circumstances is not only unreasonable, but calculated to jeopardise the intellectual advance of mankind. The attempt to do so is evidence of a cramped and confined outlook, and if blindly pursued it would only give a setback to human knowledge.

If the early traditionists and historians of Islam had acted upon it to the extent to which Muir and others with that they might have done, we should have lost a great part of the very important and useful material which we possess today on the life of the Holy Prophet. Different writers would have found different traditions repugnant to their own ideas of plausibility and reasonableness and would have each discarded a number of traditions. And yet much of what they would have discarded need not have been unreasonable at all. Many things which appear to us to be unintelligible at one time turn out to be intelligible at another. The only just course for early Muslim historians, therefore, was to base their works primarily upon reported traditions, but at the same time to test those traditions in terms of their internal and intrinsic reasonableness. If they had not done so they would not have left behind those vast treasures of Tradition which we now possess. But for their care in recording properly-reported events and utterances, we would not have had the opportunity to employ today their own good principles in order to separate the grain from the chaff of historical material on the subject of early Islamic history.

RECORDING OF TRADITIONS

A tradition is a tradition whether it is oral or recorded, and many traditions of early Islam have come to us by oral transmission. But, at the same time, some traditions were committed to writing in the very beginning. Some narrators, not trusting their memory, would take down whatever was narrated or reported to them. They would read to others from these written records, and the practice of reading only enhanced the value of their records. With the spread of culture and the wider use of the art of writing, the number of those who wrote down what they heard naturally increased. When the present Books of Tradition began to be collected about the second century of the Hijra, the practice of committing traditions to writing had become well established. Oral transmission had given way to reading traditions from well-kept records. But as in accepted legal practice of

all times, the present not expected, written documents have to be supported by oral evidence. Muslim traditionists, therefore, did not distinguish between oral and written traditions. There can be no doubt, however, that our present collections of traditions include a fair proportion of traditions which were recorded from the very beginning.

To demonstrate this, it is enough to cite examples of the Holy Prophet's Companions who recorded traditions as soon as they were reported to them. For if we can prove that traditions were recorded even in the days of the Companions, when the art of recording was not so widespread, we can very safely assume that this practice must have increased very considerably with the extension of that art in subsequent times. As recording became less and less difficult, it must have been adopted more and more widely as a means of conserving traditions. Apart from the emphasis which the Quran lays on the importance of writing down all contracts, agreements, sales, [1] etc., which ([1] The Quran, 2:282) must certainly have impressed the Companions with the importance of writing down every thing of value, the first significant tradition in this connection is the one in which the Holy Prophet is himself reported to have urged the importance of writing on those who could not trust their memory.

Thus we read in Tirmidhi:-

“Abu Huraira relates of a citizen of Medina who came to the Holy Prophet and said that he heard things from him which he could not remember, upon which the Holy Prophet told him to bring his right hand to his aid, meaning that he should commit the traditions to writing.”¹ It thus appears that at times the Holy Prophet himself urged the importance of writing on those who possessed weak memory. This instruction by the Holy Prophet must have led a number of literate companions to record their traditions. It must at least have led the one, whom the Prophet addressed, to take up that advice.

PRESS RELEASE

AHAMDI MOSQUES BURNED AND DESECRATED IN PAKISTAN

(Rashid Ahmad Chaudhary)

A magistrate, with a one hundred strong police force raided the Ahmadiyya mosque in Rawalpindi, Pakistan, in the early hours of the morning on the 15th March, 1988, arrested the members of the Ahmadiyya Community present in the mosque without any provocation, hammered to pieces the marble slab which had the Kalima inscription on it, and took away the sign board, showing the name of the mosque. According to the details the police party came in three trucks at about 3 o'clock in the morning and blocked the Muree Road, where the Ahmadiyya mosque is situated, before entering the Ahmadiyya place of worship. The Worldwide Ahmadiyya Muslim Community strongly condemns this unIslamic and uncivilised act of vandalism by the government agencies and expresses grave concern over the escalation of persecution of Ahmadis in Pakistan, and the desecration of their places of worship in recent weeks.

A few weeks earlier the Ahmadiyya mosque at Muree was set on fire by some unknown persons. The doors and windows of this mosque were removed and taken away before setting fire to the mats and other furniture. Police did not register the case.

The Ahmadiyya community appeals to the civilised world in general and Muslims all over the world, in particular, to exert pressure on the Zia regime of Pakistan to desist from such shameful acts, which are not only against human rights vouchsafed in the United Nations Charter, but also regarded as a heinous crime in Islam.

PERSECUTION OF AHMADI MUSLIMS IN PAKISTAN

(Rashid Ahmad Chaudhary)

Members of the Ahmadiyya Muslim Community continue to bear the brunt of persecution at the hands of the Pakistan Government as well as a small number of government backed ultra-orthodox mullahs. The persecution started in 1984 when the President of Pakistan promulgated Ordinance XX. The ordinance, not only contravenes the fundamental rights vouchsafed in the U. N. charter, but also gives the authorities and the mischievous mullahs, (Muslim priests) a free hand to harass the members of the Ahmadiyya Muslim Community. As a result many Ahmadis have been killed, a large number have been arrested for merely professing and practising their faith. There are numerous cases of murder and arson against the Community. Members have been persecuted and discriminated against in many respects. The incidents have been investigated and confirmed by the independent world agencies like Amnesty International, International Commission of Jurists, and Human Rights Advocates over and over again. The subcommission of U. N. Commission on Human Rights declared the ordinance a *prima facie* breach of the International norms of freedom of conscience.

In addition to the above, Ahmadi Muslims are facing a most intolerable barrage of abuses, ridicule and contempt. The media, especially the newspapers, use extremely foul and filthy language in relation to the Founder of the Ahmadiyya Community and its leaders. The teachings of Ahmadiyyat are misrepresented grotesquely so as to create enmity and hatred against the members of the Ahmadiyya Community. The mullahs pour their venom and incite people to kill Ahmadis in their public speeches. Even in Rabwah, the headquarters of the Worldwide Ahmadiyya Community, with 99% Ahmadi population, the Ahmadis have been barred from holding their annual function for the last four years, while the mullahs have been holding their conferences frequently for the sole purpose of provoking the Ahmadis. Filthy abuses are hurled on the Founder of the Ahmadiyya Community and its leaders. Can there be any worse mental torture for the Ahmadis than to have to listen to these false accusations against their spiritual leaders, the ones for whose sakes they are willing to sacrifice their lives ?

These mullahs are let loose by the government and they roam the cities and villages inciting the people against the Ahmadis with their lies. The result is that a number of Ahmadis have been killed, their houses burnt, their mosques sealed, or demolished or set on fire or in most cases desecrated. In 99.9% cases it is the administration or the police who has desecrated the mosques. It also appears that the assassins have also full backing of the authorities that is why none of them have been reprimanded and even those who were caught red handed by the public and handed over to the police went scot free after a mock trial and with ridiculously low sentences.

Perhaps the extent of mental torture that Ahmadis go through can be gauged to some extent by the excerpts of letters which we now produce from the mail of the Supreme Head of the Ahmadiyya Community, who receives about 400 letters each day from his followers in Pakistan. It has to be noted however that these letters are written with extreme care as the Ahmadis do not want to communicate to their spiritual leader anything which is not true. They tend to suffer quietly rather than adding more to his worries by mentioning their predicament to him, but there reaches a stage when they can take no more and then they write to him mainly to seek his blessings and prayers. We quote extracts from some letters received:

Dated 16th February 1988.

Report from Okara state:

On January 26th, 1988, an Ahmadi, Mr. Muhammad Sadiq, died; and was buried in the part of the graveyard where other Ahmadis lie buried. The non-Ahmadies did not object to the burial. Later on the village mullah, who is a newcomer to the village, started a campaign against the burial and demanded that the body be removed. A deputation of 9 people met the District Commissioner Okara for this purpose. The D. C. instructed the Duty Magistrate to go to the village and find a solution to the problem created by the mullah and his followers.

When the magistrate visited the village, the mullah and his followers exerted pressure on him. The magistrate summoned Mr. Muhammad Sharif, the son of the deceased, and suggested that the matter could be resolved if he signed a declaration to the effect that he was no longer an Ahmadi.

Mr. Muhammad Sharif declined this ridiculous suggestion. As no other solution could be found, the police decided to remove the

corpse. They dug up the grave six days after the burial with the help of prisoners in their custody, and handed over the body to Ahmadis, who buried it at another place.

16th February 1988.

Bahawalnagar.

Sheikh Imran Nasir, an Ahmadi, printed some invitation cards on the occasion of his sister's marriage, with the phrases:

"In the name of God, Most Beneficent, ever Merciful"
 "Assalamo Alaikum" (Muslim greeting)
 "God willing"

A mullah, Muhammad Ismail, made an application to the authorities that a case be brought against both parents of the bride and her two brothers under Section 298c.

A case under Section 298c has therefore been registered against Sheikh Imran Nasir.

16th February 1988.

Jehlum (Punjab)

The local administration, assisted by the police, removed the Kalima (Declaration of Faith) inscription from the local Ahmadiyya mosque. It followed a public meeting addressed by fanatic mullahs in which they warned the administration to remove the inscription from the Ahmadiyya mosque immediately.

The Deputy Superintendent of police removed the inscription before the meeting ended. The speakers at the meeting praised the officers concerned.

17th February 1988.

Rana Sardar Khan of Khushab.

"I want to pass on a very sad item of news. A police party came to our mosque on 17th Feb. 1988 at about 10 p.m. The doors were locked. They broke them open, and wiped off the Kalima, i.e. the Declaration of Faith."

1st March 1988.

Mrs. Mumtaz Faqurallah of Muree.

Dear Huzur,

Assalamo Alaikum

I have no wish to communicate the sad news to you, but you are the only one to whom I can turn for prayers at this time of grief and misery. It turns my brain to think of the dreadful tragedy that has befallen us recently.

I offered Friday Prayer on February 19th in the beautiful Ahmadiyya mosque but when I went there on the 26th, I found a heap of ash and dust and bare walls. The enemy had set it on fire. I fell down with sudden shock, and was taken to hospital where I was revived after 4 hours.

Huzur, the police have not registered the case yet. The local mullahs have threatened my life, if I do not leave my house and go somewhere else. Huzur, I am not afraid of their threats. I go to see the mosque daily or whatever is left of it, sit there in silence and shed tears.

The mullahs have announced that no contractor or builder should venture to undertake the job of construction, but I am determined, and I have resolved that I would construct the mosque with my bare hands if nobody else comes forward, and I would lay down my life in this cause, and feel it an honour.

25th Feb. 1988.

Rashid Ahmad Qamar Nankana, District Sheikhpura.

Dear Huzur,

Assalamo alaikum

We are passing through a very difficult phase. The opponents of Ahmadiyyat, leave no stone unturned to injure our feelings when we are passing through a street. Some shout "Million of curses be on you", some spit at us with hatred.

23rd Feb. 1988.

Rafiq A. Shad.

I own some agricultural land in a village in District Khairpur Sind. Though a few Ahmadi children live there, yet there are only two male members. The rest are women and children.

Sir, an opponent of Ahmadiyyat, Mr. Allah Yar, always creates mischief against the Community. In the past, he has been involved in theft cases in Ahmadi houses. He has also brought some false cases against Ahmadis in order to harass them.

Sir, when I write to you, I write with extreme caution, as we are told in the Holy Quran to be precise and accurate in our accounts. We beg you, sir, to pray for us fervently and urgently. The fact is that, being small in number, we might be killed. We are very worried. We remain awake during long nights in fear. Please pray that God will give us courage and strength.

From Ghulam Din Chandie of Gorgej District Larkana Sind.

Dear Huzur,

Assalamu Alaikum

Some days ago I went to the nearest town and asked a laundry man to iron my clothes. He refused to do so, and said that he would not iron the clothes of Ahmadis.

A few days later, I ordered food at an hôtel, but service was refused. I was told that they do not serve food to Ahmadis as the utensils used by an Ahmadi become Haram (not usable by Muslims).

Recently we were offering our prayer in our mosque, and some mullahs threw stones at us, and ran away.

16th February 1988.

Warah, Distt. Larkana Sind.

A deputation of mullahs met D. C. Larkana complaining that Ahmadis say Adhan, and offer prayers in their mosque at Warah. Also, that they teach the Holy Quran to their members.

The D. C. sent a magistrate to enquire. He asked the Ahmadies whether they have constructed the mosque, and what was their purpose in building it. The Ahmadis replied that they had built it 5 years ago for God's worship. The magistrate searched the mosque and found nothing except the Holy Quran. The magistrate called the councillor of the village who was from the Brelvi sect. He informed the magistrate that the Ahmadis pray in their mosque very quietly. Small children say the Adhan before the prayers, and the people have no complaint against the Ahmadis. The magistrate returned with that

report. Now the mullahs are trying to campaign that the magistrate is an Ahmadi as well, therefore they are approaching higher authorities.

15th February 1988.

Ghafoor Ahmad, Skrund, Sind.

Two years ago when my son was abducted, we left our village and went to live in the town.

Occasionally we go to the village to look after our land which we had given on lease. We have to pass through a village in which a staunch "Deobanidi" Haji Saadullah Anter lives. Huzur, as we pass through the village, the above named mullah instigates the children of the village to chant abuses and insults on the Founder of our Community, Hazrat Mirza Ghulam Ahmad. Highly offensive language is used for his holiness, but we pass on quietly for fear of more trouble.

16th February 1988.

Chak No.37 / 12L Tehsil Chichawatni, Distt. Sahiwal.

A revered old Ahmadi Chaudhary Muhammad Boota died. As the whole village belonged to one clan, the elders of the village, though they are all non-Ahmadi, decided to bury Him in the common graveyard of the village. A mullah of a neighbouring village came to know of this, and sent telegrams to the President, Governor of Punjab Province, and the Superintendent of Police demanding that the body be exhumed and buried elsewhere.

The local administration along with the elders of the village got together and decided that the body would not be exhumed. They constructed a wall round the grave in order to separate it from the main graveyard and to pacify the opposition, but the mullahs are still adamant that the body be removed from the cemetery. Various statements of the mullahs have appeared in the newspapers demanding the removal of the dead body.

Huzur, the most worrying thing is that according to the Daily Jang, the Government has now instructed all Deputy Commissioners that Ahmadi cannot be buried in the graveyard where Muslims are buried.

ISLAM AND RUSSIA

(8)

(Dr. Qazi Muhammad Barkatullah)

Zul-Kifl's (Ezekiel) Prophecy:

Prophet Zul-Kifl (Holy Quran, 38:49) prophesied (600 and 1987) 2587 years ago the events which pertain to the present time. In the words of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, the prophecy which was meant for "the future" at that time, that future has become "present" at this time. (Friday Sermon: Oct. 9, 1987) We are now living in the epoch making era in which that prophecy is being fulfilled.

This prophecy refers to two nations called Yajooj and Majooj in English known as Gog and Magog. This prophecy was made 2587 years ago when Russia was hardly a nation of any significance, but at that time it was prophesied that Russia will rise to become a super power and it would be a Communist regime believing not in God. It would then clash with another super power. The conflict of the super powers would bring destruction in the world and bring an end to Communism in Russia. People would then be looking forward to make peace with the Creator of heaven and earth and everything in between. Russians would accept Islam as interpreted by the Ahmadiyya Movement in Islam. Generally speaking an era of peace would usher in the whole world and Islam would then overcome all religions of the world. This significant prophecy, is now quoted from the New English Bible:

"These were the words of the Lord to me: Man, look towards Gog, the prince of Rosh, Meshech, and Tubal, in the land of Magog, and prophecy against him. Say, These are the words of the Lord God: I am against you, Gog, prince of Rosh, Meshech, and Tubal. I will turn you about, I will put hooks in your jaws. I will lead you out, you and your whole army, horses and horsemen, all fully equipped, a great host with shield and buckler, every man wielding a sword, and with them the men of Pharas, Cush, and Put, all with shield and helmet; Gomer and all its squadrons,

Beth-togarmah with its squadrons from the far recesses of the north—a great concourse of peoples with you. Be prepared; make ready you and all the host which has gathered to join you, and hold yourselves in reserve for me. After many days you will be summoned; in years to come you will enter a land restored from ruin, whose people are gathered from many nations upon the mountains of Israel that have been desolate so long. The Israelites, brought out from the nations, will all be living undisturbed; and you will come up, driving in like a hurricane; you will cover the land like a cloud, you and all your squadrons, a great concourse of peoples.

This is the word of the Lord God: At that time a thought will enter your head and you will plan evil. You will say, 'I will attack a land of open villages, I will fall upon a people living quiet and undisturbed undefended by walls, with neither gates nor bars.' You will expect to come plundering, spoiling, and stripping bare the ruins where men now live again, a people gathered out of the nations, a people acquiring cattle and goods, and making their home at the very centre of the world. Shebi and Dedan, the traders of Tarshish and her leading merchants, will say to you, 'Is it for plunder that you have come? Have you gathered your host to get spoil, to carry off silver and gold, to seize cattle and goods, to collect rich spoil?'

Therefore, prophesy, man, and say to Gog, These are the words of the Lord God: In that day when my people Israel is living undisturbed, will you not awake and come with many nations from your home in the far recesses of the north, all riding on horses, a great host, a mighty army? You will come up against my people Israel; and in those future days you will be like a cloud covering the earth. I will bring you against my land, that the nations may know me, when they see me prove my holiness at your expense, O Gog.

This is the word of the Lord God: when I spoke in days of old through my servants the prophets, who prophesied in those days unceasingly, it was you whom I threatened to bring against Israel. On that day, when at length Gog comes against the land of Israel, says the Lord God, my wrath will boil over. In my jealousy and in the heat of my anger I swear that on that day there shall be a great earthquake

throughout the land of Israel. The fish in the sea and the birds in the air, the wild animals and all reptiles that move on the ground, all mankind on the face of the earth, all shall be shaken before me. Mountains shall be torn up, the terraced hills collapse, and every wall crash to the ground. I will summon universal terror against Gog, says the Lord God, and his men shall turn their swords against one another. I will bring him to judgement with pestilence and bloodshed; I will pour down teeming rain, hailstones hard as rock, and fire and brimstone, upon him, upon his squadrons, upon the whole concourse of peoples with him. Thus will prove myself great and holy and make myself known to many nations; they shall know that I am the Lord.

And you, man, prophesy against Gog and say, These are the words of the Lord God: I am against you, Gog, prince of Rosh, Meshech, and Tubal. I will turn you about and drive you, I will fetch you up from the far recesses of the north and bring you to the mountains of Israel. I will strike the bow from your left hand and dash the arrows from your right hand. There on the mountains of Israel you shall fall, you, all your squadrons, and your allies; I will give you as food to the birds of prey and the wild beasts. You shall fall on the bare ground, for it is I who have spoken. This is the very word of the Lord God. I will send fire on Magog and on those who live undisturbed in the coasts and islands, and they shall know that I am the Lord. My holy name I will make known in the midst of my people Israel, and will no longer let it be profaned; the nations shall know that in Israel I, the Lord, am holy.

Behold, it comes; it shall be, says the Lord God, the day of which I have spoken. The dwellers in the cities of Israel shall come out and gather weapons to light their fires, buckler and shield, bow and arrows, throwing stick and lance, and they shall kindle fires with them for seven years. They shall take no wood from the fields nor cut it from the forests but shall light their fires with the weapons. Thus they will plunder their plunderers and spoil their spoilers. This is the very word of the Lord God.

In that day I will give to Gog, instead of a burial-ground

in Israel, the valley of Abarim east of the Sea. There they shall bury Gog and all his horde, and all Abarim will be blocked and they shall call it the Valley of Gog's Horde. For seven months the Israelites shall bury them and purify the land all the people shall take their share in the burying. The day that I win myself honour shall be a memorable day for them. This is the very word of the Lord God. Men shall be picked for the regular duty of going through the country and searching for any left above ground, to purify the land they shall begin their search at the end of the seven months. They shall go through the country, and whenever one of them sees human bone he shall put a marker beside it, until it has been buried in the Valley of Gog's Horde. So no more shall be heard of that great horde, and the land will be purified.

Man, these are the words of the Lord God; Cry to every bird that flies and to all the wild beasts: Come, assemble, gather from every side to my sacrifice, the great sacrifice I am making for you on the mountains of Israel; eat flesh and drink blood, eat the flesh of warriors and drink the blood of princes of the earth; all these are your rams and sheep, he goats and bulls, and buffalos of Basha. You shall cram yourselves with fat and drink yourselves drunk on blood at the sacrifice which I am preparing for you. At my table you shall eat your fill of horses and riders, of warriors and all manner of fighting men. This is the very word of the Lord God.

I will show my glory among the nations; all shall see the judgement that I execute and the heavy hand that I lay upon them. From that day forwards the Israelites shall know that I am the Lord their God. The nations shall know that the Israelites went into exile for their iniquity, because they were faithless to me. So I hid my face from them and handed them over to their enemies, and they fell, every one of them, by the sword. I dealt with them as they deserved, defiled and rebellious as they were, and hid my face from them.

These, therefore, are the words of the Lord God: Now I will restore the fortunes of Jacob and show my affection for all Israel, and I will be jealous for my holy name. They shall forget their shame and all their unfaithfulness to me, when they are at home again on their own soil, undisturbed, with

no one to alarm them. When I bring them home out of the nations and gather them from the lands of their enemies, I will make them an example of my holiness, for many nations to see. They will know that I am the Lord their God, because I who sent them into exile among the nations will bring them together again on the soil of their own land and leave none of them behind. No longer will I hide my face from them, I who have poured out my spirit upon Israel. This is the very word of the Lord God."

Thus the Book of Ezekiel gives a clear description of the Russian danger as it is developing now. Prophet Zul-Kifl (Holy Quran, 38:49) that is Prophet Ezekiel lived 600 years before Jesus Christ. We are now approaching 1988. It means that the prophecy was given to the world (600 and 1987) 2587 years ago. The time of the prophecy is also of important consideration. At that time Russia was an insignificant nation and hardly known outside its own borders. Russia was divided into tribal regimes. That was the time prophet Ezekiel prophesied that at some future time the insignificant territory will rise to emerge as a great power. Also, that having become a super power it would come into clash with other powerful nations.

Prophet Zul-Kifl's prophecy clearly indicates that after bursting through the boundaries of Iran and Turkey, Russia would advance into Palestine and Syria. It appears that the time of the fulfilment of the prophecy was then in the distant future. Because it was to be fulfilled in latter days indicates the time would be in the age of the second advent of Jesus Christ or of the Promised Messiah. At that time, the Israelites would have been gathered from various quarters of the earth and settled again in Palestine to call themselves the nation of Israel. As such, America and other allies who have helped the Jews to settle in the land of Palestine, have brought the time of the fulfilment of the prophecy closer. It was then, according to prophet Zul-Kifl, that Russia would emerge as a great and strong power capable of launching as well as controlling several satellites. It also indicates that at the time of the fulfilment of the prophecy, Russia will be Communist which is officially avowedly atheist.

The enhanced significance of the prophecy lies in the fact that when prophesied no such power as described was in existence at the time. Russia (Rus) is indicated as Rosh, the chief prince of Meshech and Tubal. Meshech clearly stands for Moscow.

Tubal or Tobal was an Asiatic town after which a town named

Tobalsk has now been built in the Eastern part of Russia. The combinations of these two names in the prophecy is an indication that at the time of its fulfilment, the dominion of Russia will have extended to Asia. The language goes on to make it clear that God regards Russia as having abandoned the path of righteousness and He views with disfavour her irreligious designs. It is true that those opposed to Russia are also not favourably mentioned in the prophecy. However, the expression of divine displeasure against Russia is perfectly clear and beyond doubt and the prophecy about her eventual destruction is very explicit.

Americans, no doubt, are attached to religion and condemn irreligiousness. However, a study of the prophecy of Ezekiel should furnish them with a divine sign and warning for a further keener sense of their obligations and indebtedness to God. Prophet Ezekiel says that on that day God will gather people from the 'mountains', meaning, from all powerful nations. Those, therefore, who are opposed to materialism and irreligiousness should combine to withstand the onslaught of Communism. In a sense, part of the prophecy is in course of fulfilment. The majority of the states that are members of the United Nations have awakened to a realization of the danger of Communism and have declared their resolve to oppose it. But this is the era of democracy. A government may declare war but it is only the support and sacrifices of the people that can help to carry it on to victory. Therefore, those who desire to partake of the blessings that the fulfilment of this prophecy and of the prophecies of those elect of God who besides Ezekiel have prophesied about the present time will bring in its wake, must be ready to listen to the voice of God and must prepare themselves to fulfil His commands.

No doubt there is a promise of victory in the prophecy of Ezekiel and the other prophecies that support it. But it must be realized that the fulfilment of these prophecies calls for a high spirit of dedication, endeavour and sacrifice. If these are lacking, the fulfilment may be deferred or may take on a form different from that which the prophecy seems to-day to bear.

BLISS OF KHILAFAT

(A.M.Chaudhary)

The universal and celestial system was planned and organised by the Providence with a very prominent purpose in view - His personal recognition and worship by the masterpiece of His creation - man. He did not leave him in the lurch for the attainment of this purpose but provided guidance for him through His chosen ones as is the custom prevalent and practised also by the worldly governments which are run on the providential pattern. Accurate guidance is the crux of the problem and the pivot on which the attainment of the purpose of the creation of man and his spiritual existence depends. The practical operation of the universe is perfect in every aspect. The marvellous mysteries involving infinitesimal billions of stars, the numberless, galaxies and black holes; and the awe inspiring operation of the Lunar and Solar systems, and their effects on every particle of this planet surely invoke an instinctive inclination, of admiration for the Innovator and urge on the onlooker to prostrate before Him in adoration, submission and devotion as does every atom in silence. The heavenly side of the creation is so perfect and flawless that the Holy Quran says:

“He it is who created the seven heavens in order, one above the other. Thou canst not discover a flaw in the creation of the Gracious One. Then look again. Seest thou any disparity? Look again and yet again, thy sight will return to thee frustrated and fatigued.”(67:4-5)

Similar perfection has also been showered on the spiritual side by the Supreme Being with the permanent promise of providing right guidance initially through His prophets who would be succeeded by Caliphs who would carry on their work. They are appointed by God and regarded as His vicegerents. The combination of the most appropriate and excellent qualities and characteristics such as moral excellence, consultation in all affairs, promise of Divine protection, abiding strictly to the laws of God, an unprecedented sense of justice and the spirit of non-alignment to any political party make the Khalifa an ideal personality to lead and establish peace and harmony not only among his own followers but also among the whole of humanity without any discrimination. The continuation of the blessings of khilafat has been clearly promised in the Holy Quran :

“Allah has promised to those among you who believe and

who do good works that He will, surely make them Successors in the earth, as he made Successors from among those who were before them, and that He will, surely, establish for them their religion which He has chosen for them: and that after their state of fear He will grant them peace and security. They will worship Me, then who disbelieves thereafter, they will be the rebellious ones." (24:56)

The notable points which emerge from this verse are :

- (1) God will continue to appoint Successors in the future as He did in the past.
- (2) God will definitely establish and make prevalent His chosen and perfected religion -Islam through Successors.
- (3) Periods of fear and insecurity will also be experienced by the followers of the khalifas. Due to their persistent preaching of Islam and steadfastness in its observance they will be persecuted and tortured at the hand of their opponents. It will, however, be a transitory and temporary phase which will surely give place to peace and security. This planet will at last, be transformed into haven of peace and paradise where God will be worshipped according to the rites He has described and which He deserves. Moreover the training of the righteous khalifas will have developed in their followers the habit of trusting and depending only on God and not on any material resources. During all this difficult journey some unfortunate ones whom God regards as rebellious, will desert the khalifa and earn His wrath.

Commenting on this Quranic decree The Holy Prophet of Islam (peace be on him) foretold in a Hadith :

"Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precepts of Prophethood for as long as He wills and bring about its end. Kingship shall then follow to remain as long as God wills and then come to an end. There shall then be tyranny which shall remain as long as God wills and then come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood ."

(Musnad of Ahmad bin Hambal).

Khilafat on the precept of prophethood as prophesied in this hadith, emerged after the demise of Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Holy Founder of the Ahmadiyya Movement in Islam. We are fortunate to be able to enjoy the glorious guidance of the fourth Khalifa - Hazrat Mirza Tahir Ahmad. The Promised Messiah also deliberated on the perpetual blessings of Khilafat from God.

“ It is necessary for you to see the second manifestation whose appearance is better for you for it is ever lasting and unending till the Day of Judgement. The second manifestation cannot occur until I depart. Then God will send the second manifestation for you which will abide with you for ever. It is therefore, necessary for you to see the day of my departure so that the day may follow which is the day of everlasting promise ... I have appeared from God as a glory and I am one of his glories duly personified, but there shall be other persons after me who shall bear the glory of His second manifestation.”
(Alwasiyyat , page 6)

Stressing on the importance and glad tidings of the continuation of the Khilafat the Promised Messiah further said:

“Khalifa means successor, and a Messenger's successor in real terms is he who possesses the Messenger's virtues by way of reflection. The Holy Prophet, may peace and blessings of God be upon him, did not wish to apply the title of Khalifa to wayward monarchs because a Khalifa is, in fact, a reflection of the Messenger. Since it is not possible for any man to live for ever and God willed to keep alive until the Day of Judgement the reflection of Messengers who are noblest and highest among mankind. He, therefore, designed Khilafat so that the world may never remain devoid of the blessings of Messengership.”

(Shahadat-ul-Quran . pages 57,58)

What a convincing statement for the need of Khilafat! and what a noble aim behind it! O that our opponents could understand its significance! The second successor to the Promised Messiah - Hazrat Khalifatul Masih II further said:

“By the grace of God, the times of our Community's

advancement are drawing closer. The days are not far off when multitudes upon multitudes will join the Community.

They will come from different lands and an era will dawn when whole villages and towns will accept Ahmadiyyat (The True Islam). I am a man and the one in whose times these glories will occur; and he who succeeds me will also be a man. He alone would not be able to teach Ahmadiyyat to all those new adherents. You will have to help in their religious education. You should, therefore, try to learn now so that you may impart your knowledgs to others. God has decreed that you will become the professors of the faculty, so therefore it is absolutely necessary that you become well versed in your faith so that you may be able to teach it to others."

(Anwari-Khilafat)

He also advised the Community in the following immortal words:

" Brethren! It is my last advice to you that all blessings are enshrined in Khilafat. Prophethood is a seed after which Khilafat spreads its munificences throughout the world. Therefore hold fast to Khilafat and shower the world with its blessings."

(Alfazal. 20.5.59)

In The Holy Quran, its commentaries, the traditions, the exhortations of the Promised Messiah and literature of the Khalifas we find that emphasis has been laid on three points in connection with Khilafat.

- (1) Khilafat is permanent and a source of limitless blessings of all kinds for the whole of humanity .
- (2) God Himself appoints the Khalifa, protects him and makes him successful in his task .
- (3) Those who sincerely and selflessly keep contact with the Khalifa in a spirit of serenity and complete obedience are the blessed and favourite ones of God.

There is no doubt that Ahmadi Muslims have enjoyed Divine blessings during the blissful Khilafat of the past Khalifas and they are experiencing a time of torrential blessings under the present Khalifa

Hazarat Khalifatul Masih 1V.

The personality of a Khalifa has, in general, a halo of holiness, a crown of innocence, a magnetic magnificence and a forceful inner Divine spiritualism which enchants and attracts unprejudiced and unpolluted hearts whenever they come in contact with him. During Hazrat Khalifatul Masihi's tours and travels hundreds of such examples can be cited of people whose hearts have been changed towards God:

In short there is no doubt about the good fortune of those people among whom a purifying Khalifa of God is residing and competently performing his duties with the community of the faithful. Rare is the era and scarce are not the recipients of Rizwan-i-Ilahi.

(Divine Happiness).

May God enable us to serve His religion and His creatures under His guide!

QURAN WORD OF GOD

"This is a perfect Book; there is no doubt in it; it is a guidance for the righteous."

(2:3)

"Verily We Ourselves have sent down this exhortation, and most surely We will be its Guardian."

(15:10)

"And truly it is a mighty Book. Falsehood cannot approach it either from before it or from behind it. It is a revelation from the Wise, the Praiseworthy."

(41:42,43)

EIGHTY YEARS AGO

(Towards the end of the last century bubonic plague broke out in India and was particularly severe in the Province of Punjab where Hazrat Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Community, lived in the village of Qadian. It was revealed to him that all who dwelt within the walls of his house would be protected from the plague. This prophecy was literally fulfilled and was a sign of the truth of his claim. It had been wrongly asserted that he was opposed to the measure of plague inoculation which was quite incorrect. Although He and those who dwelt in his house did not take inoculations in view of the Divine promise of immunity from plague, he advised and encouraged the Muslim public to avail themselves of its advantage. Regarding this matter we reproduce an extract written by the editor of the Review of Religions published in the May issue, 1908. Editor)

We do not think there is any strong religious prejudice against plague inoculation. Among the Hindus the small-pox was considered as the visitation of a goddess and accordingly ordinary methods of treatment were not resorted to, as these were considered to give offence to the goddess. These ideas found currency to a greater or less extent among the ignorant Muhammadans also. But at present vaccination against small-pox has no barrier of religious prejudice against it. Hence plague-inoculation cannot be rejected on the ground of religious objections. The Muhammadans in particular should have no religious objection against inoculation, because their Holy Prophet laid it down as a general rule that "there is no malady but God has created a remedy for it." If then a remedy is found for the plague which at any rate diminishes chances of infection and lessens the virulence of the plague, and experience has shown the efficacy of that remedy, it is the duty of the Muhammadans to have themselves benefitted by it.

There is some misconception as to the attitude of the Ahmadiyya Movement towards plague inoculation, and it is thought that this Movement is opposed to this measure on religious grounds. Such is not the case. Certain remarks on plague-inoculation by the founder of the movement have given rise to this misapprehension, but these words have been misunderstood as I will show by quoting them below.

I have personally asked the founder of the movement and he denied ever having opposed the measure. On the other hand, he was in favour of the Government measure, he said, the Government bore all the expenses of inoculation for the welfare of its subjects. I may here reproduce his words written in 1902 in a pamphlet called the *Noah's Ark*, and the reader will easily see that there is not only no opposition to inoculation in these words but also the measure is strongly supported.

Out of sympathy for its suffering subjects, the Government has kindly undertaken at the expense of about a million rupees to place the benefit of plague inoculation within the reach of the general public as a safeguard against the anticipated outbreak of the plague. To tell the truth, it is one of those benevolent measures of the Government which it is the duty of all sensible subjects to welcome with expressions of gratefulness and upon which none but the fools and the enemies of their own souls would look with distrust or suspicion, for it has often been proved that this cautious Government never asks its subjects to try any dangerous remedy, and does not offer one to be taken recourse to by the people unless it has assured itself of its usefulness and harmlessness after repeated trials. To impute a selfish motive to the undertakers of a benevolent measure which requires an enormous outlay of money is most uncharitable. There is not the least doubt that inoculation is the best and most efficacious preventive against plague that the Government has yet discovered. Nor can it be denied that it has actually proved useful when resorted to. It is, therefore, the duty of all loyal subjects to relieve the Government of the great anxiety it has for their lives by acting in accordance with its desires and getting themselves inoculated so long as there is no obstacle.

As for me, I most respectfully beg to inform the Government that I would have been the first man to avail myself of its generous offer, had not an ordinance of heaven kept me back."

The facts relating to this ordinance are then stated. He had received a revelation from on High that he as well as all those who lived within the four walls of his house would be especially protected from the plague. Hence it was that he did not undergo inoculation, because the truth of the revelation would have in that case been obscured. With this one exception, relating to himself and a few of his companions who lived in the precincts of his house, the founder of the Ahmadiyya Movement strongly and unreservedly supported inoculation then as he does even now, and he advises his followers to benefit by the remedy, the efficacy of which is now, in the light of the facts and the figures quoted above, beyond all question.

MASJID AL-AQSA

(Khalid Ahmad)

INTRODUCTION:

It is simply impossible to give a fair treatment of Al-Masjid Al-Aqsa situated in Al-Quds (Jerusalem) without heavy references to those factors and forces which have ever been at work in determining and shaping the ever changing destinies of Palestine as a whole. This is because the relationship of Al-Quds, hence Al-Aqsa to Palestine is like that of the yolk of an egg to its albumen. While the two remain easily distinguishable by virtue of their different colours, they are extremely difficult to separate if not absolutely impossible.

Thus needless to say that Al-Quds, as again shown by the present Arab-Israeli conflict, has always remained a primary target in any contention for its possession and the following factors have been responsible for this:

- (i) That Jerusalem, for most part, has ever been considered the political centre of Palestine since its inception.
- (ii) That, it has always been considered a holy city and a great religious centre which, presently, is at the cross-roads of the Judaic, Christian and Islamic dispensations.

However, it is also an accepted fact that the significance and importance attached to Al-Quds (Jerusalem) is due, largely, to its being a unique religious centre. Consequently, while at times politics may ostensibly be used as the reason for conflicts, religion has ever served as the ulterior or real motive hence effective catalyst in the eventual precipitation of these conflicts.

In the present Arab-Israeli conflict, this interplay of politics with religion is again seen to be at work. Consequently, while Jews and Muslims (Arabs) have been battling for its control, it is an undeniable fact that the necessary political-economic pressures have been skilfully and forcefully brought to bear on the conflict by the Christian West! And this, due to the general weakness of the present Muslim countries, has been a great decisive factor in determining the final outcome.

A prerequisite condition for inheriting Palestine is that one must be righteous. Here there is no mention of any nationality nor tribe nor ethnic group. This therefore knocks the bottom out of the Jewish argument that they are the only "chosen people" destined to possess Palestine forever because they are the "children of God". Continuing with the above prophecy, the question naturally arises as to who are considered to be the righteous who shall forever possess. The simple answer is that with the advent of a true Prophet of God, his followers (at least the immediate ones), qualify as the righteous until such time that they themselves deviate from the true path. And this, specifically, is the criterion implicit in the above prophecy and which has been proven by history. Let us then see how the historical evidence tally with the observation.

Moses, on whom be peace, the prophet of Allah, brought the Israelites out of bondage from Egypt to the Promised Land. The original inhabitants of that land opposed Moses were dispossessed of it and it was given to the Israelites, the followers of Moses. After Moses, the Israelites developed a mighty kingdom which reached the zenith of its power in the times of King David and King Solomon, on whom be peace.

Due to the erring ways of the Israelites, the Assyrians conquered Samaria and annexed a portion of Israel.

In 608 B.C. Palestine was destroyed by Pharaoh Necho of Egypt.

Despite this loss, they still persisted in their evil ways and the prophet Jeremiah was sent to warn them. They rejected the warning, so in 597 B.C. Nebuchadnezzar of Babylon invaded it and carried off some vessels from the temple.

In 587 B.C. there was a more destructive invasion by the same Nabuchadnezzar in which the temple was completely destroyed and the chief priest and elders killed. The remaining were then taken into captivity.

The capture into captivity represented the first major expulsion of the Jews of Palestine. Reference to this is found in the following verse of the Holy Quran:

“ So when the time for the fulfilment of the two warnings came, We sent against you some servants of ours (Babylonians) possessed of great might in war, and they penetrated into your houses and it was a warning that was bound to be fulfilled”.

(Quran 17 :6)

They were then restored back to Palestine after repentance and reformation in exile and in 516 B.C. the work on the temple was completed.

However, they relapsed for the second time into their evil ways in the time of Jesus when they persecuted him and tried to crucify him on the cross as well as trying their best to arrest the progress of his Movement and put an end to it.

Then Allah sent against them the Romans under Titus who, in 70 A.D. inflicted such a heavy punishment on them that they have since not been able to recover as a nation until very recent times. The destruction brought on the temple, Palestine and the Israelites was thorough and complete. This again is recorded in the Holy Quran:

“So when the time for the fulfilment of the latter warning came, we raised a people against you (The Romans) that they might cover your faces with grief, and that they enter the Mosque (temple), as they entered it the first time, and that they conquered.”

(Quran 17:8)

THE CASE OF THE CHRISTIANS.

With Palestine in possession of the beaten Romans, the latter were gradually converted to Christianity by the efforts of the Church after centuries of persecution. However, the Christians also deviated from the true teachings of the prophet Jesus (on whom be peace), Instead of one God, they came to believe in three Gods (Trinity). They also abolished the law contained in the Torah.

THE ADVENT OF ISLAM.

In fulfilment of prophecies, Islam was therefore ushered in about 611 A.D. by the advent of the Holy Prophet

Muhammad, on whom be peace, to correct the erroneous views of the Christians and to promulgate a set of teachings and laws for the entire world.

With the rejection of the Holy Prophet by the Jews and Christians the latter, who possessed Palestine at that time, also failed to qualify for the term "righteous" as a result of which the Muslims had to take away the land from them. This found fulfilment during the Khilafat of Hazrat Umar, the second khalifa of Islam, when the Christians were defeated about 638 A.D. (4)

Since that time up till 1948, Muslims have been the masters of Palestine. This period spreads over 1,350 years and represents the longest duration on record when a single power had held on to Palestine! Within this time, it was only for a brief period of 92 years when through the machinations of the Crusaders, Palestine changed hands but was regained later by Salah-ud-deen Ayyubi. This temporary lapse does not, therefore, annul the fulfilment of the prophecy in the case of the Muslims inheriting the land. This is because the object of this prophecy, in so far as the term "My righteous servants" goes, is ultimately in reference to the Islamic Ummati, since no new religion nor book nor code of law is expected after the Holy Prophet Muhammad, on whom be peace. In effect, Islam is the last religion for mankind.

But the grim prospects facing the Muslim world is that with the loss of Palestine and Al-Quds, including the holy places and shrines so dear to our hearts since 1948 when the Jewish state was illegally established, for how long can Muslim patience tolerate this humiliation and irritation when attempts continue to be made to desecrate our holy places with impunity by a godless people?

SERIOUS WARNING FOR THE MUSLIMS.

It is only an ignorant Muslim who will fail to accept and appreciate the fact that the Holy Quran and the Hadith are also full of warning for the Muslims to the effect that they shall also fall into the iniquitous ways of the Jews and Christians.

Strictly speaking the Holy Prophet of Islam predicted the first three centuries of Islam (5) as the period for its sustained progress and expansion. It will then start to decline and this will continue for the next thousand years (6), at the end of which period it should have reached its lowest ebb in terms of its former powers and glories.

Added together this gives 1,300 years from the time of the advent of the Holy prophet Muhammad, on whom be peace, when this decline of Islam will be completed.

Viewing it historically, the end of this period coincided with the abolishment of the last Islamic Khilafat, namely that of Turkey, in 1924 by Kamal Ataturk. In terms of the Hijra calendar, this comes to (1924-624: 1,300 H), testifying to the accuracy of the Quranic and Hadith prediction !

TIME FOR FULFILMENT OF PROPHECIES.

The present spectacle presented by the Muslim world shows positively that we are in the very period for the ultimate fulfilment of these very prophecies.

With Muslims being played against Muslims by the enemy coupled with our economic and political strangulation, one need not go far for further signs of decadence. With the abolishment of Khilafat, there is no centre of gravitation, hence absolute confusion and complete loss of any sense of direction.

Our mode of life and way of thinking is wholly western. Centuries of colonization have brain-washed us to the extent that Muslims now feel embarrassed to live according to the dictates of the Quran and the Hadith. Under the sway of Communism and Capitalism, any attempt by the few sincere ones to go back to the Sharia (revealed Divine law) is heavily undermined.

With all these evils infolding before our very eyes, it is only fair and proper to state, without any fear of contradiction, that we too, like the Christians and Jews, have become ripe for divine punishment and that the loss of Palestine is a mighty sign from Allah that it is high time we mended our ways for the better:

“Surely Allah does not change the condition of a people untill they change that which is with themselves”. (Quran 13 : 12)

What do we do to the above question, I will postpone the answer, until I have dealt with the main topic of my presentation, if Allah permits.

Al-QUDS

Al-Quds is the Islamic equivalent of Jerusalem and the latter, according to sources, comes from the ancient Hebrew 'Yerushalayim, meaning 'city of peace'. However, judging from the unparalleled amount of bloodshed including that of the saints and prophets of God since time immemorial, within its four walls and sanctuaries, the name of peace becomes highly incompatible with its record of violence. Hence this word cannot truly reflect the true significance of this unique city.

Compare this with Al-Quds, meaning 'The City of Holiness' or 'The Holy City'. This is more proper and befitting since it is an accepted fact that the uniqueness of Jerusalem is on account of its holiness, since in it and its surroundings are many tombs of Holy Prophets of God and saints. Consequently, while its peace has long been annulled by violence and warfare, it is impossible to violate its holiness so long as the bodies of the prophets are buried in it, since these together with the other shrines, will ever keep it holy till the day of the Resurrection!

Secondly, both these attributes of peace and holiness combined together really befit the description of the period beginning from the time of the Muslim presence. The Muslim rule has offered this city a far greater peace, tolerance and magnanimity to its dwellers and their religions than that of any other nation. In addition, all the holy places including the tombs of prophets, were well kept and honoured by the Muslims who accept all the prophets sent by God, unlike the Jews who have blackened their record with their rejection and murder of prophets! The Christians, too, apart from Jesus, on whom be peace, whom they erroneously regard as their god, do not honour any of the prophets.

In this connection, it is significant to draw attention to the great disparity in the character of the Muslim and Christian rulers who contributed to making Jerusalem what it is today. Take for instance the characters, as reflected by concrete examples, Salah-ud-deen and Richard the Lion Heart who are, by all standards, regarded as the most outstanding personalities of those who fought in the crusades.

Salah-ud-deen showed great magnanimity and forgiveness to his enemies when he captured Jerusalem from the Christians. Consequently, when he stipulated a ransom which they could not pay, he freed all of them despite their inability to pay the ransom. They numbered in their thousands.

On the other hand, when the Christians under Richard the Lion Heart, took over the Muslim garrison of Akka, the Christians demanded a ransom of 200,000 pieces of gold. When the Muslims could not pay the ransom, Richard the Lion Heart ordered all of them numbering 2,700, including women and children, to be slaughtered!

From these two examples one sees and appreciates the great and unparalleled magnanimity, forbearance, tolerance and chivalry of the Muslims. This establishes forcefully that when the Muslims commanded peace, they offered the word peace.

Little wonder then that after hundreds of years, the British should name one of their fighting tanks after this illustrious son of Islam, as the "Saladin" tank in appreciation and admiration of his bravery yet great magnanimity in war. The combination of these two opposite qualities is rare to find except from among the followers of the greatest benefactor of mankind Muhammad, on whom be peace, who was an embodiment of mercy!

The above discourse is necessary in view of the fact that it is the character of the man who lives and rules a city or nation that makes it what it is and not the city or nation by itself, since by itself it has no power to confer any special qualities.

AL-Aqsa.

Coming formally to the actual topic, the term Al-Masjid Al-Aqsa means the Farthest or Distant Mosque and derives its name from a divine source by the following verse from the Holy Quran :

"Glory be to Him Who carried His Servant by night from the Sacred Mosque (masjid Haraam, Macca) to the distant Mosque (Mosque Aqsa, Jerusalem), the environs of which We have blessed to show him some of Our signs. Surely He is the All-Hearing, the All-Seeing ". (Bani Israel. 17:2)

According to the Hadith, this revelation was vouchsafed to the Holy Prophet of Islam after the incident of the spiritual night journey (Isra), in which he was taken from (Mecca) to Jerusalem where he led all the earlier prophets including Adam, Abraham, Moses and Jesus in prayers at Solomon's Temple (The Distant Mosque).

Significantly, this divine experience of the Prophet of Islam meant that Islam would be given dominion over Palestine and the

surrounding territories and that the followers of all the former prophets would join Islam.

This found fulfilment in the time of Hazrat Umar, the Second Khalifa of Islam, when the whole of Palestine fell into the hands of the Muslim forces.

In 638 A.D. in the course of a visit to the conquered city, Hazrat Umar selected that site for the Aqsa Mosque and erected on it a simple mosque. This site was no other than the top of Moriah Hill where once stood the magnificent Temple of Solomon and later a Christian Church. This, therefore, underscores the importance and sacredness of the present site of Aqsa to the Jews, Christians and Muslims.

However, the oft repeated attempts by the present Jews in Palestine to demolish the Holy shrine of Islam on the grounds of that spot where once stood their Temple has no basis nor justification whatsoever. The truth is that the Temple at Jerusalem was twice destroyed in 586 B.C. and 70 A.D. by the Babylonians and Romans respectively. Next, the Christians are also said to have erected a Church at the same site, but this was also destroyed by Chosroes II of Persia in 614 A.D.

Hence, as at the time when the Muslims decided to put up the Al-Aqsa Mosque, there was no Temple nor Church but only the ruins of the latter. So the Jews cannot make Muslims a second price for a crime they did not commit.

Yet, the present treatment of the Jews being meted out to Muslims and our holy places stand in conspicuous contrast to the leniency and tolerance the Muslims showed them when they had the upper hand in the Holy land and elsewhere.

Caliph Umar left them unmolested while Salaahuddeen restored them to Jerusalem. In Spain they flourished as they would never flourish again in exile ! Compare this with the hostile and inhuman treatment they have ever received from their own religious collaterals. In the latest holocaust, Hitler destroyed six million Jews !

CALIPH ABDUL MALIK.

Coming, therefore, back to the discussion proper, it is an established fact that right from the time of the Second Khalifa of

Islam to the time of Suleiman the Magnificent, a lot of Muslim rulers and leaders have all contributed in various ways towards making this mosque what it is today.

In this regard it is worthy of note that it was the Ummayyad Caliph, Abdul Malik, who in 691 A.D. built on that site in Jerusalem the first magnificent mosque called the "Dome of the Rock" which is wrongly called the Mosque of Umar. This confusion is the result of the fact that the original mosque of Umar built on the site was only a simple place of worship consisting of only bricks and timber. However, with the growing number of the Muslim population, the need arose for a Center of worship which will not look inferior to the beautiful and magnificent Christians Churches of the same city. This was the primary motive of the Caliph. The secondary motive was that the "Dome of the Rock" should rival the Mosque at Mecca which, at that time, was in the hands of his rival Abdullah Ibn Zubayr.

Using materials from the ruins of the Christian church which had once stood there, he then employed the skills of native and Byzantine craftsmen. The use of Mosaic and other decorative materials, including the construction of a dome on top, marked a radical departure from the old pattern of Muslim mosques which had hitherto been the style of construction. The result was an architectural monument of such beauty and splendour which did achieve its primary objective of outshining the rival church of the Holy Sepulchre. Since then, it has hardly been surpassed anywhere.

Not far from the magnificent Dome of the Rock and in the Southern direction, Caliph Abdul Malik is as well credited with the erection of another mosque which is designated as the Al-Aqsa built on the ruins of St. Mary's church of Justinian. Thus the word Al-Aqsa strictly speaking, refers to the second mosque and not to the Dome of the Rock. However, used in a general sense the term Al-Msjid Al-Aqsa actually refers to that collection of sacred buildings including tombs and the Dome itself covering a total area of about 34 acres. Hence the Dome is the shrine and the Aqsa is the sanctuary.

A possible explanation of this seeming contradiction and irony may be given as follows:

"The truth is that using Masjid-al Haram at Mecca as the point of reference, then it is more befitting that the Masjid-al-Aqsa, meaning the Farthest Distinct Mosque

should refer to the Dome of the Rock. This is because this Dome is erected on the spot where once stood the temple of Solomon, which is the most befitting place for its construction since, according to the Isra, the Holy Prophet saw himself praying in this temple in Jerusalem, even though as at the time of this vision, the temple had been destroyed a long time. And where else could this spot, where he prayed, be located apart from the old site of the temple? It was for this reason that the sharp intellect of Umar selected this same spot as the site for the future Aqsa.

Secondly, it is a fact that the temple at Jerusalem actually served as the first Qiblah of the Muslims until it was changed to the direction of the Ka'ba (Quran 2:145).

Thirdly, the word Masjīd (mosque) is used in the Holy Quran for the temple at Jerusalem (Quran 17:8). In the light of these strong evidences and irrefutable arguments there should be no doubt that technically speaking, the Dome of the Rock mosque is the actual Aqsa Mosque in which the Holy Prophet Muhammad, on whom be peace, led the earlier prophets in prayers.

However, using the Dome of the Rock in turn as the point of reference, then that other mosque presently called the Aqsa can also be called Aqsa from the linguistic point of view since the word Aqsa means distant with regard to a given point of reference. And this, in my humble opinion, is what might have occurred in the case of the latter mosque. In other words, according to local usage, that mosque became the distant or farthest mosque from the Dome of the Rock within that given environment. Surely Allah knows best.

Abbassid Caliph Al-Maumun (813-833 A.D.)

With the collapse of the Umayyad dynasty, power fell into the hands of the rival Abbassids and in the time of the Abbassid Caliph Al-Maumun, the structure of the Dome of the Rock underwent restoration.

However, owing to the well known jealousy between the Umayyad and Abbassid, a branch of the Hashimite, Al-Maumun is known to have substituted his own name for that of Abdul Malik. However, he forgot to change the date of construction of the mosque which, together with the name of Abdul Malik, were inscribed around the Dome in Kufic writings. Thus despite this attempt at falsification, it is

a well accepted fact that the credit of building this mosque goes wholly to Abdul Malik. Presently, the Kufic inscription around the Dome reads:

“Hath built the dome the servant of God Abdullah Al-Imam Al-Maumun commander of the believers in the year two and seventy - may God accept of him and favour him. Amen.”

In 1016 A.D. the mosque suffered damages as a result of a severe earthquake; hence it had to undergo a few changes.

In 771 A.D. the Abbassid Caliph Al-Mansur rebuilt the Aqsa (Distant from the Dome) as a result of a damage it sustained from an earthquake. It was later modified by the Crusaders and later restored back to Islam by Salaahuddin in 1187 A.D.

Conclusion.

The Masjid Al-Aqsa, apart from its artistic beauty and archeological interest, is a living symbol of Islam. It has set a seal for good on Al-Quds as a Muslim city and constitutes a living reminder of the splendours of Muslim presence in Palestine for the past 1,400 years and its continued presence there in the future. Few monuments can rival it in terms of splendour and beauty. In short it is synonymous with Al-Quds.

What to do in order to regain Palestine.

Since the inception of Islam it has become an established fact that direct confrontation of Muslims as a group by an enemy has always achieved negative result for the latter. However, by playing Muslim against Muslim, the enemy has always achieved results. And this was among the first signs of decadence of this Ummah when instead of trying to settle differences through consultations (Shoora), the rival caliphates began to seek the help of Christian powers against one another in disregard to the Quranic injunction that believers are not to take disbelievers for friends in preference to fellow believers.

This worked well to the advantage of the Christian powers who were thus able to penetrate through Muslim ranks, hence enabling them to fight the crusade to some extent.

Similarly, the root-cause of the present Palestinian conflict can be

traced to this same problem. In this regard, following the evil suggestions of Great Britain in the first world war the Arab countries, who were under the rule of the Caliphate of the Ottoman Turks, rose in revolt against the latter despite the fact that they were also fellow Muslims. The result was that Turkey was replaced by both Great Britain and France as the new custodians of almost the entire Muslim world.

Contrary to the original secret agreement signed by Britain with the Arabs to grant them independence following the successful overthrow of Turkey, the two European powers (Britain and France) divided the Muslims between themselves. In addition, the Arabs were betrayed when Britain under the League of Nations, decided to create a Jewish homeland in Arab Palestine by the Balfour declaration. In fact at the time that the British were signing a secret pact with the Arabs, they were also signing another secret pact with the Jews. The result is the eventual Muslim loss of Palestine today. *

It is clear from the above and what has been stressed already is that the root cause of the Palestine problem is one in which the very fundamental principles of Islam are involved. In my humble opinion the following proposals are thought provoking as well as practicable and good results can be expected from them:

1. That the Muslims must try to provide a united front militarily, economically and politically under an Islamic Commonwealth of Nations. Since Islam is the only cultural link that links all Muslims together, we do not see why it should not work. But first, we must make the necessary efforts.
2. Frankly speaking, there is no task the execution of which is more urgent than the re establishment of Khilafat. Even though this is a great and arduous task in view of our present differences, this promises to be the only way through which sustained progress

* The argument used by the present Jews is that the present land of Palestine is the land of their forefathers thousands of years ago. If this argument were to be accepted, then that will mean there should be a world wide reshuffling, immigration and displacement of one group of people by another in pursuance of the claim of the land of their distant fore-fathers. In that case the Red Indians will be justified in throwing out the Americans out of the United States or in dominating over them. Will there be any peace left in the world?

could be achieved and the glorious example of the Khulafa Rashideen remains an open book. The re-establishment of the Khilafat follows the promise of Allah in the following verse of the Quran:

“Allah has promised to those among you who believe and do good works that He will, surely make them Successors in the earth (Khilafat) as He made successors from among those who were before them”.

(Al-Nur 56)

3. The above verse emphasises the fact that belief and the doing of good works are pre requisites for the divine favours of Khilafat.

True Islamic values as enshrined in the Quran and the Hadith should, therefore, be the basis of the envisaged Islamic Commonwealth of Nations. Muslim institutions based on foreign models will eventually turn out to be only a mirage.

4. Alongside a return to Islamic fundamentals, a special portion of our wealth and energy should be devoted to the establishment of a Muslim Armament Industrial and Research Centre to produce arms. This will enable the Muslims to rid themselves of relying on foreign arms, hence give us the necessary freedom to take quick military decisions to be implemented immediately in moments of crisis. With the necessary sacrifices and efforts, as shown by the 1973 Egypt-Syrian war with Israel, the latter can be humbled.

As a concrete example, let us consider a simple but effective weapon like the rocket hung on the shoulders of Mujahideen fighters, it can be used to fight enemy planes, tanks and soldiers. For example, for the first time in the annals of modern warfare, the Egyptians proved that the infantry can defeat the armour using rockets. In this case it was Soviet made Missiles simply hung on the shoulders of soldiers.¹⁰

Yet the irony of the situation is that it was the Muslims who perfected the science of rocketry and applied it for the first time in warfare. For instance the Muslim King Sultan Tippu of India defeated the British in battles at Seingapatam in 1792 and 1799 using rocket troops whose only weapon was the rocket.¹¹

If we did it in the past we can repeat it now.

And all praise belongs to Allah, Lord of the entire universe.

Since Islam and Muslims have been the target of the present Jewish-Western conspiracy to dispossess it of her priceless possession, the question as to how best to retrieve Palestine, Al-Quds and Al-Aqsa naturally and logically forms the ultimate aim in presenting such a paper.

After careful consideration of the topic from its most important facets, practical suggestions and proposals have been put forward at the end of my presentation.

We hope and pray that our humble efforts; may find acceptance in the sight of Allah and may He let it help to contribute, in whatever measure, towards finding a solution to our present predicament and aspirations. Amen.

LIVING FOR GOD

“God’s Will and His Pleasure should be the supreme thought in your mind so that satan may have no chance to let you stumble. Till this stage is reached, man is liable to falter. When worldly gain or loss has no effect and instead God’s pleasure and His displeasure serve as motive power for all our actions, then is the stage reached when man becomes immune from all kinds of fear and grief.”

(Hazrat Mirza Ghulam Ahmad)

What is Islam?

Islam literally means *Peace, surrender of one's Will*; and to be in amity and concord. The significance of the name Islam is the attainment of a life of perfect peace and eternal happiness through complete surrender to the Will of God. The Quran — the Holy Book of the Muslims — interprets it to be the religion whose teachings are in consonance with human nature. Islam, as the Quran has stated (5:4), is the completion of the religion inaugurated by God in the beginning of the world, on His sending the Quran through the Holy Prophet Muhammad (peace and blessings of God be on him). As a child is taught his alphabet, so God taught the religion to the world gradually and little by little, by sending His prophets at different times and to different peoples.

When the world reached that stage of understanding when it was ready for the final lesson, He sent the last and complete Book through the Holy Prophet Muhammad (peace and blessings of God be on him). This Book not only corrects the errors which had found their way into various religions, but preaches the truths which have not been preached before, on account of special circumstances of the society or the early stage of its development. At the same time it gathers together in itself the truths which were contained in any Divine revelation granted to any people for the guidance of men (The Quran 98:4). Lastly, it meets all the spiritual and moral requirements of an ever advancing humanity.

This is Islam which is wrongly called Muhammadanism.

According to Islam, the object of man's life is its complete unfoldment. Islam does not support the idea that man is born in sin. It teaches that everyone has within him the seed of perfect development and it rests solely upon a person himself to make or mar his fortune. *We created man in the best make* says the Holy Quran (95:5).

The cardinal doctrine of Islam is the Unity of Godhead. *There is none worthy of worship but the one and only God, and Muhammad is His Prophet.* He is free from all defects, Holy and Transcendent. He is All Good, All Mercy and All Power. He has no partner. He neither begets nor is He begotten, because these are the traits of frail and weak humanity. Furthermore, Islam helps us to establish a permanent relationship with God and to realise Him during our earthly life as our Helper in all our affairs and undertakings. This Unity of God is the first and foremost pillar of Islam and every other belief hangs upon it.

Islam requires belief in all the prophets, including Abraham, Moses, Jesus, Krishna, Buddha, Confucius and Zoroaster. We regard them all (and many more not mentioned here) as heavenly teachers born to reform and regenerate man and lead him to God. Adherents of some other religions may consider it an act of piety to use disrespectful words and heap abuse on the prophets of other religions, but if a Muslim were to show the slightest disrespect towards the founder of any other faith, he does so at the cost of his own faith. He has to utter the respectful benediction *Alaihis-Salam* (peace be on him) after mentioning the name of every prophet. Thus Islam establishes peace between all religions.

The REVIEW of RELIGIONS

The Review of Religion is the oldest magazine of its kind published in English language in the Indo-Pakistan Sub-Continent. Its first issue was published in 1902 and it has been continuously published since.

It bears the distinction that it was initiated under the direction of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah himself.

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One of its outstanding features is the refutation of the criticism of Islamic teachings by orientalists and non-muslim scholars.

It also presents solutions in the light of Islamic teachings of the problems with which the Islamic world is from time to time confronted.

A study of this magazine is indispensable for the appreciation of the doctrines of the Ahmadiyya Movement and the teachings of its holy Founder.



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