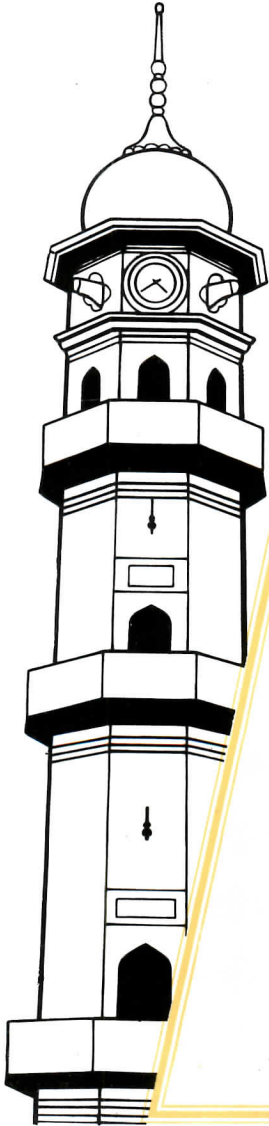


# THE REVIEW of RELIGIONS

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THE LIFE OF A MUSLIM*





## 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 and blessings be upon 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

The root cause of the spiritual malaise from which mankind suffers today is the failure to recognise and submit to God the Originator and Creator of the universe. Although since time immemorial God has been revealing Himself to mankind in multifarious ways there exist many obstacles which hinder man from readily accepting His existence and laws.

There is a cause for everything. Whatever exists in the material universe must have been created by some power, otherwise what exists must always have been present in some form which means that it had no beginning. According to Islam the creative power which brought the universe into existence is the One True God – Allah, Who declares in the Holy Quran:

*He is the Originator of the heavens and the earth. When He creates a thing, He only says to it 'Be' and it is.* (2:118)

*And He it is Who originates the creation.* (30:28)

*He is Allah, the Creator the Maker, the Fashioner.* (59:25)

The question is frequently raised that if there is a cause for everything then who created God? The Holy Quran states:

*He is the First and the Last.* (57:4)

There was a time when absolutely nothing existed in space and, as something cannot come from nothing, it is self-evident that a creative power has always existed and, according to the Holy Quran, that power is God who created the universe. The first cause has no beginning otherwise if it had, then it would not be the first cause because everything which has a beginning is dependent on a cause for its existence and creation. God is Independent of all. He was not created by any other power which clarifies the self-evident fact that He has no beginning.

## CREATION OF MAN

*(Hazrat Mirza Bashir-ud-Din Mahmood Ahmad)*

In the 19th century Charles Darwin put forward a theory that man came into being through a long process of evolution and not all of a sudden in one stroke as stated in the Bible. He concluded that the evolutionary process which produced man in his present form probably took millions of years. The second main point in Darwin's theory is that man evolved from lower forms of animal life. In the beginning there existed only small types of animals which during the course of time were followed by larger and larger ones. Eventually one of these kinds of animals developed into man as we know him but it has now become extinct although it can be maintained that a better form of that animal, the missing linkage is represented by the monkey.

This theory is based on the fact that ancient human skeletons which have been unearthed in various places show remarkable differences from one age to another in the size or structure of the bones or skull. This is taken to indicate that there has been a slow development and progress of the species from era to era. It is also argued that the embryo in the womb, at different stages of its development, successively resembles a number of lower animals such as a rabbit, fish or something else. This is taken to furnish ground for the conclusion that the stages which the embryo passes through represent, so to say, the stages which man has passed through from a lower animal to that of a human being. A further argument advanced in support of the theory of evolution is that there are a number of similarities which seem to indicate that man and these lower animals are one and the same thing and that the structure of the human body is not an exclusive feature of the human species as it has evolved from the bodies and structures such as those shared by the apes.

The second point in Darwin's theory was that man and apes developed from a common link which is now extinct. The basis of the argument is that certain kinds of monkeys have a striking resemblance to man. Darwin surmised that in this chain one link is missing as indicated by the gulf which should not have otherwise existed between man and the apes on one side, and the apes and animals on the other. Since there is a remarkable degree of similarity between man and the apes, and since, on the other hand, a gulf seems to separate the apes from other animals, it appears that some link has disappeared which bridged this gulf – the link from which man and the apes have evolved during the process of time.

Haeckel, after Darwin, was of the opinion that the missing link was an animal which he called *Lipotylu* which has become extinct leaving no trace behind it. If this animal, or its remains, could be found then the missing link which breaks the chain of continuity would come to hand and leave no vagueness or uncertainty about the theory of evolution. Thinkers of this kind believe that the gorilla and chimpanzee stand in the line of human ancestry.

Darwin's theory was subjected to criticism by many thinkers who pointed out that the wide gap separating man from the apes precluded a common ancestry for both. In these differences, however, Huxley found further support for the theory of evolution. He pointed out that the difference found between different kinds of monkeys was greater than the one found between man and the apes. In spite of the wide differences between varieties of monkeys, all were taken and accepted as monkeys. Huxley argued that when differences between different species of monkeys were so wide then why could not man have also travelled a long way from the ape during the course of time? He concluded, therefore, that this gap did not stand against evolution but on the other hand tended to support it.

More recent research which is supported by Professor Jones and Professor Osborne, tends to conclude that although man has developed through an evolutionary process he branched off from other animals at a much earlier period; and during that time he developed on independent exclusive lines as compared with other animals. In other words, man did not branch off from some kind of ape, as Darwin believed, but a long time before that during the development of animal life.

Archaeologists and anthropologists have found that human civilization has passed through very distinct stages. In the Stone Age man took his first step towards culture and civilization. Since that time he had evolved into a state of only the most rudimentary human existence and, in contrast with other forms of animal life, he did not have the advantage of claws and fangs, he used stones as weapons for offence and defence. Then came the Bronze Age when man made use of this metal. This was followed by the iron age. As a result of excavations archaeologists are agreed that all the stages of his life man has been a bearer of culture of one kind or another.

#### QURAN ON THE CREATION OF MAN

First I would like to refer to the following passage from the Holy Quran:

*What is the matter with you that you hope not for greatness and wisdom from Allah?*

*And He has created you in different forms and different conditions.*

*See you not how Allah has created seven heavens in perfect harmony, and has placed the moon, therein a light and made the sun a lamp?*

*And Allah has caused you to grow out of the earth as a good growth.*

*Then will He cause you to return, thereto, and He will bring you forth a new bringing forth.* (71:14-19)

A close paraphrase of this passage would be:

*O you human beings! What is the matter with you that you fail to understand that Allah does not do anything unless there is wisdom and purpose underlying it? You yourselves are not ready to accept the assumption that you do things with no aim or purpose in view. Why do you therefore assume that Allah, the Most Wise and All Knowing does things without purpose? Why do you jump to the thoughtless conclusion that He created man with no purpose in view? Why do you fail to grasp the evident truth that your creation has not been the result of a sudden meaningless impulse? It was the result of wise planning and deliberate execution in a succession of stages from one point to another. Do you not see that Allah has created the seven heavens in perfect harmony with each other and similarly the sun and the moon? Also that the earth was one of the stages through which you passed in a process of slow growth to the point of perfection?*

This is the description of the origin and emergence of man given in the Quran. The law of evolution working in the universe which Europe claims to have discovered was clearly defined in the Holy Quran more than fourteen hundred years ago that man was not created in an instant in the form in which he is today. God did not make a model of clay and breathed life into it to become the first man. No! Man has reached his present stage after passing through many intermediary stages. Man originated from and on this earth – Allah caused you to grow out of the earth as a good growth.

It is particularly distressing to note, however, that the present day popular Muslim belief has lost sight of the two crucial points that man's creation and emergence did not take place in an instant. He was created

from the earth and on the earth. Popular Muslim belief has come to have it that man was created in paradise from where he was put down on earth. It is also believed by a large section of Muslims that God has a bag of souls which, from time to time, He releases singly to become human beings. In view of the prevalence of such foolish fancies that the popular Muslim mind, through some irony, is peculiarly bent upon holding views contrary to the clear teachings of the Holy Quran.

The Quran tells us that the creation of man took place in gradual stages, the underlying wisdom being that through this slow development defects should be eliminated from his constitution and nature. The gross ignorance of the views held by some Muslim religious leaders may be gauged from the following. Maulvi Syed Sarwar Shah, a prominent member of the Ahmadiyya Movement and companion of the Promised Messiah, used to relate that one of his teachers once said that the explanation for one man being handsome and another ugly, and yet another middling, is that at the time God decided to make man He awarded a contract to the angels for carrying out the job fixing a daily quota which had to be fulfilled. The angels started kneading the clay well and shaping from it nice and handsome figures. They worked steadily, without hurry, until noon giving careful attention to each piece. After a while they found that they were lagging behind the quota fixed and began to work only with the idea of completing it. They ceased paying careful artistic attention to their work with the result that the beings formed during the first spell of their work were very attractive while those formed in the early part of the afternoon were middling. As the afternoon wore on the angels realized with dismay that they were still lagging far behind the quota for the day so they threw all care to the wind. They hurriedly shaped a figure from the clay with a finger-poke to make the mouth and two pokes to make the eyes. No wonder these ungainly dented figures could not be compared with those made during the first spell of work.

This example shows how, through ignorance, unwarranted beliefs among Muslims, Christians, Jews and others have turned beautiful truths into distressing caricatures and spurious myths.

#### FIRST STAGE

The next point revealed by the Quran in connexion with the creation of man is that the first stage was a condition of non-existence. A controversial subject. The view of the Arya Samajists is that matter from which the universe has been shaped, is eternal. God did no more than to bring the soul to matter together into a close relationship and so man was created. This belief is repudiated by the Quran which teaches that matter



is not eternal but it is a creation of God and that man was created. God says in the Holy Quran:

*Does not man remember that We created him before, when he was naught?*  
(19:68)

Human birth now takes place from the seed of the male. This verse refers to the first original creation of the species, or the first man. It should be carefully noted that the Quran does not say that existence was created from non-existence. It says that prior to the stage when matter and other things came into being, there was a stage when nothing existed. We say that a chair can be made from a piece of wood; or we say that a chain can be made from a piece of iron. Here we have matter in one form which can be utilised to make another article. Atheists often raise the objection that it is not possible to shape out anything from nothing. This, however, is not what is meant by the Quran. What is meant is that prior to the creation of the universe there was a stage when nothing existed. Then came creation and the creation of man. God has not given knowledge to man as to how this came about, possibly because it is beyond the comprehension of man to grasp. If man could visualise how creation took place then he would be in a position to create man himself.

## SECOND STAGE

It appears from the Holy Quran that the second stage in the creation of man was a state of existence when the human body was there but the brain or its active faculties which distinguish a human being from the lower animals were not operative and active as they came to be later. There was, so to say, a human body which was not yet a human being or, in other words, there was the physical human body minus the evolved and perfected human brain or mind. We are not in a position to say whether in this state he was a kind of rock formation or a kind of plant. We can say, however, that he was not yet an animal. The Quran says:

*There has certainly come upon man a period of time when he was not a thing spoken of.*

In other words, there has been a stage in the history of man when it was not *madhkur*, i.e., it was not aware of itself, lacked consciousness at the time and was not capable of recognition. He was a form of being without consciousness and intelligence, not aware of himself or of other things.

## THIRD STAGE

The third stage in the evolution of man was reached when he attained

to a state of being where the production of the species began to take place through the seed of the male planted in the body of the female through sexual intercourse. From this point onwards occurs the almost infinite variety of individual human temperaments. Among animals there are varieties not characterised by sex. God says in the Quran that a stage came in the course of the evolution of man when he developed into an animal characterised by sex, divided into males and females, when his procreation began to take place through the seed of the male which is a characteristic of the higher forms of animal life. His procreation began to occur from a *nutfatin amshajin*, from the male sperm drop embracing a combination of a number of elements. God says in the Holy Quran:

*Indeed We have created man from a mingled sperm-drop, that We might try him, so We made him hearing, seeing.*

From this stage his procreation began to be compounded from many elements because his role in the universe was to be many sided which necessitated that he should possess a wide range of qualities.

#### FOURTH STAGE

The fourth stage came when the human brain reached perfection and characterised by a highly developed form of awareness and intelligence. From having the capacity of hearing and seeing which are qualities also to be found in the lower animals, he became capable of exercising his intelligence to a point where, through a sustained spirit of enquiry and search, inference and invention came within the range of his faculties. Here he rose one very distinct step higher than the other forms of animal life, an animal capable of sustained thought and speech.

These links in the chain of the evolution of man are the initial links of the various stages, The intervening periods between the emergence of these links have not been clearly brought out by the Quran for it is not a scientific treatise on the subject. The Quran refers to these matters which were necessary for bringing out a point of moral spiritual truth, leaving the filling in of the gaps to the human mind. We glean from other passages in the Quran that there are also other links in the chain of human evolution:

*And Allah created you from dust, then from a sperm-drop, then he made you pairs.*

Elsewhere the Quran says: '*And Allah caused you to grow from the earth, a good growth*', while here it is said: '*Allah created you from dust, then from a sperm-drop*'. The remaining links have been omitted, till He made you

pairs. i.e., a being capable of living in social units the point from which emerges what we call civilization and culture, with a system and order of life.

The meaning of *Azwaj* used in the Arabic text of the verse which I have just quoted does not mean division into male and female because that point has already been covered in the mention of creation by a sperm-drop. Then he made you pairs, coming after sperm-drop has to be interpreted to mean something beyond the emergence of sex. In Arabic the word *zauj* also means kind, variety or complimentary groups; and this is the meaning implied here. When the human mind fully developed and a variety of temperaments emerged, individuals began to evince leanings towards or away from certain other individuals. This gave rise to the emergence of social units on this or that basis such as family groups or combination of certain individuals well disposed towards each other.

The evolution of man may be summed up by saying that at first man was only a clod of earth or some kind of rock formation. After some intermediary stages which the Quran has not mentioned, man reached a stage where he became a kind of animal growth divided into male and female and procreating through sexual intercourse. Again the Quran leaves out some intermediary stages until man emerges as a social being divided into several groups as a result of which there sprung up a variety of mental, physical or economic affiliations. This is the point where the story of human civilization begins.

Among the stages of the evolution of man is when water mingled with the particular dust, clod of earth or rocky substance. This mingling of the dry clod with water which resulted in a kind of life being born in it is mentioned in the Quran:

*And We made from water every living thing* (21:31)

*He Who has made perfect everything He has created, and He began the creation of man from clay.* (32:8)

The word in the Arabic text for clay is *teen* which means earth mixed with a quantity of water which becomes adhesive. According to the Quran, therefore, human life originated in a substance which was a mixture of earth and water which, in the course of time, developed into man. In the fore-going verses we are told that an early initial stage in the evolution of man was when he was given a particular form from wet earth. That was followed by a stage when man began to be procreated through function of the sex organs of the male and female of his species. In

the words of the Holy Quran:

*Then He made His progeny from an extract of an insignificant fluid.* (32:9)

*Did We not create you from an insignificant fluid, and we placed it in a safe place?* (77:22)

These verses indicate very clearly that man's origin in dry earth or rock was one stage from which step by step he passed through a stage when it was mixed with water causing the development of a rudimentary form of life which later on began to procreate through the functioning of the sex organs which had developed in the male and female. All these stages represent different periods of time the duration of which can at best be only vaguely conjectured or imagined.

The Holy Quran mentions a general principle with regard to the creation of man:

*And that with thy Lord is the final judgement; and that it is He Who makes people laugh and makes them weep; and it is he Who causes death and gives life; and that He creates the pairs, male and female, from a sperm-drop when it is emitted; and that it is for Him to bring forth the second creation.* (53:43-48)

From these verses of the Quran which I have quoted emerge the following conclusions:

- (1) *The material from which man has been created is not eternal. It was created by God.*
- (2) *Man's creation involved an evolutionary process extending over a long period of time. He was not created in a moment.*
- (3) *Man was created from an origin of his own species. It is not correct that he evolved from a species of monkeys or apes which is the theory advanced by Darwin.*
- (4) *One of the evolutionary stages through which he passed was something akin to stone or rock.*
- (5) *He next passed through a stage of animal life but intelligence had not yet developed in him although he moved about, ate and drank like other animals.*
- (6) *He became an intelligent being able to speak and communicate.*
- (7) *In his final stage he devised a system of life and started on the road to civilization and culture. Instead of each individual living for himself, as is the case with other and lower animals, he began to work in co-operation with others of his species evolving a system and law of life.*

## PROPHECIES ABOUT MIDDLE EAST

(Fazl Ilahi Anwari)

### PROPHECIES OF THE BIBLE

The book of Ezekiel in the Bible gives a graphic picture of the political development of the present time, wherein Russia has been named as Gog, its political counterpart as Magog, and Palestine, where both Gog and Magog were supposed to come into confrontation with each other, as the Land of Israel.

#### PROPHECY ABOUT RUSSIA'S MILITARY INTERVENTION IN THE MIDDLE EAST

*And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hook into thy jaws and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords— In the latter years thou shalt come into the land that is brought back from the swords, and is gathered out of many people, against the mountains of Israel, which have been always waste.* (Ezekiel: Ch.38, v.1-4,8)

#### PROPHECY ABOUT DESTRUCTION TO TAKE PLACE IN THE LAND OF ISRAEL!

*And it came to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face. For in My jealousy and in the fire of My wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the fields, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.* (Ezekiel: Ch.38, v.18-20)

#### PROPHECY ABOUT RUSSIA'S DESTINED TRAGIC END

*Therefore, thou son of man, prophesy against Gog and say, thus saith the Lord God: behold, I am against thee, o Gog, the chief prince of Meshech and Tubal; And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north*

*parts, and will bring thee upon the mountains of Israel; And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bonds, and the people that are with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God.* (Ezekiel: Ch.39, v.1-5)

### PROPHECIES OF THE HOLY QURAN

The Holy Quran gives additional details of how Gog and Magog will dominate the world by virtue of their scientific discoveries, will ignore divine commandments, exploit weaker nations, especially the Muslims and finally destroy themselves with their fiery weapons.

#### PROPHECY ABOUT THE HAVOC BY GOG AND MAGOG, THE MISERY OF THE MUSLIMS AND ITS REMEDY AT THE HAND OF THE PROMISED MESSIAH

*They said, O Dhu'l Qarnain, verily, Gog and Magog are creating disorder in the earth, shall we then pay thee tribute on condition that thou set up a barrier between us and them – And on that day we shall leave some of them to surge against others together. And on that day We shall present Hell, face to face to the disbelievers.*  
(Al-Kahf v.95,100-1)

Commenting upon these verses, the Holy Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad (1835-1908), says:

*The biggest calamity destined to appear in the time of the Promised Messiah is that of Gog and Magog and Dajjal [i.e. traditionally translated as Anti-Christ]. They could constitute a divine trial for the Muslims as a result of their ignoring and disobeying God – It must be known that Gog and Magog are the attributive names of the people who would make use of fire in their productions and hence will be known as Gog and Magog, Ajij (the root of Yajuj Majuj, the Arabic expression for Gog and Magog) being an attribute of fire. Likewise their wars will be with fiery weapons – and there will be a great shaking on the earth because of these two nations, mountains shall begin to move and darkness will prevail everywhere. The Muslims will be severely afflicted by this calamity which will consume all their wealth, dignity and prosperity. At that critical juncture, the Promised Messiah will stand before his exalted Lord and will pray with a pain-stricken voice. And as ice melts before fire, so with a melted heart the Promised Messiah will pray for Muslims over this*

*calamity that has befallen them, and will continue praying with extreme agony and pain of heart until his prayer shall be heard because he occupies a worthy position before his Lord. Then will descend protecting and helping angels from heaven and Allah will do whatever He likes at that time. He will save the people from all sufferings. Then will the Promised Messiah be recognised on earth in the same way as he has been recognised in heaven, and then will his acceptance grow deep among common people as well as rich people, so much so, that even Kings shall seek blessings from his garments. All this shall happen from the Exalted Allah though it is strange in the eyes of people.*  
(Khutba Ilhamiah: p.317-318)

#### **PROPHECIES ABOUT THE RETURN OF THE HOLY LAND (PALESTINE) TO MUSLIMS**

*And We have already written in the Book of David, after the reminder, that my righteous servants shall inherit the Land.*

(Al-Anbiya: v.106)

Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, the Promised Son and the second successor of the Promised Messiah, commented upon this verse, when the Muslims themselves were the owners of Palestine, as follows:

*The Quran and the Hadith indeed present a most graphic picture of the present times. They indicate that though in the final conflict between Communism and Western nations the latter will lose much of their strength, Communism, which is an anti-God and anti-religious movement, would be destroyed.*

(Communism and Democracy, p.30-31)

#### **SOME OTHER PROPHECIES OF THE SECOND SUCCESSOR OF THE PROMISED MESSIAH RELATING TO THE MIDDLE EAST**

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, who was specially adorned with the knowledge of the Quran from on High, made a number of prophecies during 52 years of his Caliphate, some of which have already been mentioned in the foregoing pages. Others mentioned below have a striking bearing on the political situation of today in the Middle East. It is astonishing to note that, though many of them still await their fulfilment, the structure of world politics is transforming itself with a very fast and definite speed, on the same design as has been drawn in these prophecies.

## DESTRUCTION OF EUROPEAN CIVILISATION AT THE HAND OF EGYPT

*In my opinion Egypt is the Muslim baby which Europe has brought up in its own home and for its own benefit that it may spoil thereby the moral character of the Muslim countries. But I have a strong conviction – and this is what I understand from the Holy Quran and have inferred from some of its 'Suras' and have always been telling my pupils – that the destruction of European nationalism is connected with Egypt. And for the same reason I say in this matter that Europe is under a great illusion in the same way as was the case with the Pharaoh. When Egypt will come under the guidance and care of God, the Exalted, she will succeed in breaking down the anti-moral aspects of the European civilisation as was done by Moses in the case of the Pharaoh. It looks very incredible, though, but those who are alive will surely witness it. (Al-Mubashirat: p.31)*

These words were pronounced when Egypt was hardly known as a major factor in the Middle East. Today its role as the peace-maker between the Arabs and Israel has given a strange twist to the foregoing words.

*This verse shows clearly that 'Al-Ard' (the Land) here means the countries of the Middle East, which include Palestine also. It is the inheritance of the righteous and is in the possession of the Muslims today. God has used the word 'Yaretho-ha' (will inherit) here and not 'Yamleko-ha' (will possess). This has clear indication to the effect that the Muslims are and will continue to remain its real heir and even if this land goes in the hands of someone else at sometime, then this possession will be in the same way as the owner lends his property to the lease-holder on trust. This is where the excellence of the divine prophecy lies. Since the Land of the Middle East is that of the Prophets, Allah does not want to desecrate it by allowing it to be inherited by non-Muslims. (Malfuzat: vVol.4, p.125)*

The Second Successor of the Promised Messiah (may peace be on him) Hazrat Mirza Bashiruddin Mahmud Ahmad, has commented on this and the subsequent two verses as follows:

1. *The Muslims should learn a lesson from it. If they want Palestine back, then they should become righteous, as the Holy Land (Palestine) is eventually promised for the righteous.*
2. *It is a prophecy of the Quran that the Jews will be made to return to the Holy Land from the ends of the earth in the latter days. There is however no cause of disappointment for the Muslims, their Prophet*



came as a mercy for them and their relationship with him will never frustrate them.

3. Allah has already made Prophet Muhammad (peace be on him) pray for the Muslims that He should cause Palestine to be returned to them and thus testify to his truth. We are convinced that the Prophet's prayer will never go unheard. The world shall see with its own eyes how this is fulfilled. Neither Russia nor America will be of any avail to Israel.

(Short Commentary of the Holy Quran, p.421)

### **PROPHECIES OF THE HOLY PROPHET**

In the *Hadith* or Sayings of the Holy Prophet Muhammad (peace and blessings of Allah be on him) we come across many important details of the works of Gog and Magog on the one hand and the misery of the Muslims and their ultimate salvation at the hand of the Messiah, on the other.

#### **PROPHECY THAT JEWS WILL SUFFER LASTING DEFEAT AT THE HANDS OF MUSLIMS**

*It is reported by Abu Hurairah that before the Last Day comes a severe clash will occur between the Muslims and the Jews, as a result of which the Muslims will start killing the Jews. The Jews will hide themselves behind a stone or a tree. Even that stone or tree will cry out: 'O Muslim, O Servant of Allah, here is a Jew hiding behind me, come and kill him' except an indigenous tree which only grows in Israel which shall not speak out.*

(*Sahih Muslim – Katab-al-Fitn*)

#### **PROPHECY THAT GOG AND MAGOG ARE INVINCIBLE FORCES AND THAT MESSIAH IS THE ONLY REMEDY FOR THE MUSLIMS AGAINST THEM**

Hazrat Mirza Ghulam Ahmad of Qadian, India, the Holy Founder of the Ahmadiyya Movement in Islam, who was commissioned by God to bring about a spiritual revolution in the world and at whose hand God showed mighty signs in order to establish His existence in this age of materialism, foretold the world that a great catastrophe of world dimension was going to take place, that Middle East would be its central point, and that as a result of this catastrophe Islam which has been mostly ignored by the West will begin to gain world-wide appeal and acceptance. So he said:

**MIDDLE EAST – THE CENTRE OF WORLD FUTURE CONFLICT**  
*God has informed me that – a great catastrophe is destined to take place in the world. All kings shall be involved in a mutual conflict*

*with each other. So much bloodshed will take place that the whole earth will be soaked in blood. The subjects of each king too will fight among themselves. There will be a world catastrophe, the middle point of which will be the Middle East..... At that time my Promised Son will be there. God has concurred these circumstances with his presence. After these happenings our dispensation will make great strides in progress. Kings shall then enter our Movement.*

*(Tazkirat-ul-Mahdi: Vol.11, p.15)*

Similarly his Second Successor, too, warned the world of the outbreak of a world conflict, the consequent destruction of Gog and Magog and the eventual victory of Islam. We reproduce here some of his prophecies in this regard.

### **GOG AND MAGOG WILL FIGHT TO DEATH**

#### **– BEGINNING OF MESSIANIC ERA**

In Islamic literature two expressions have been frequently used to signify the danger that would threaten Islam in the latter days. One of these is the *Dajjal* and the other Gog and Magog – the same as has been used in the Bible. These two expressions signify two different aspects of the same danger or calamity. Whereas Gog and Magog represent political aspects of the great calamity, Dajjal represents its religious and cultural aspect. The Hadith (Sayings of the Holy Prophet, peace be on him) also relates that after the influence of the Dajjal will have reached its zenith, the Messiah will appear and will fight and vanquish the Dajjal but not with weapons or steel or material means but through moral and spiritual means. The Messiah will rise in the East, the Dajjal will then begin to disappear and Gog and Magog will take his place. This means that the calamity that is to afflict mankind in the shape of Dajjal will yield place to the calamity in the form of Gog and Magog and that, as a result, religion will gradually cease to be the target of attack and the conflict will transform itself into a political struggle. Nations living in Northern and Western regions will group themselves into opposite camps and their material and military power and resources will grow to such an extent that the Muslims will pale into insignificance. The Messiah and his followers will, however, carry on their work of moral and spiritual regeneration with zeal and prayer. Gog and Magog will fight each other to the death, they will destroy each other with fire (nuclear arms?) and plagues (germ warfare?). Faith will ultimately be restored so that God will, as it were, say to the earth.

*Let thy blessings return to thee. Greed which is at the bottom of all*

*exploitation will disappear and spiritual values will be restored, thus overcoming materialism, till at last the Messianic era will be completed and the Last Day will approach, the knowledge of which rests with God alone.* ('Communism and Democracy' by Hazrat Khalifatul Masih II, p.29-30)

*It is also related in the Hadith that in the latter days a fierce struggle will develop between the Jews and the Muslims and that eventually God will bestow victory upon the latter..... In the final conflict the Jews will again lose the power that they will have recently acquired and will again be reduced to the same sad state from which they had risen.*

#### ISRAEL – A THREAT TO MECCA AND MADINA

At the time of the occupation of Palestine by the Jews and the eventual foundation of the State of Israel, he foresaw the Zionist designs behind this political scene

*Palestine is very close to the last resort of our Master and Benefactor during whose lifetime the Jews, in spite of every sort of kind treatment, never left any stone unturned to oppose him with utter shamelessness and immodesty. Most of the battles broke out on their instigation..... So, it is not the question of Palestine only. It is the question of Islam as a whole, and it is not the question of Jerusalem alone: it is the question of Mecca, the Holy City. And it is not the question of A, B or C, it is the question of the honour of the Prophet Muhammad (peace be on him) himself.....(Al-Fazal: 31.5.1948)*

#### PALESTINE IS FOR THE MUSLIMS

In order to overcome Zionism and get back the land of Palestine he enjoined the Muslims to become righteous, as this is the only way of changing the divine decree to their favour

*There is no doubt that the Holy Quran and the Traditions tell us that the Jews would once again take possession of Palestine, but it is not said that they would remain there for ever. The lasting kingdom of Palestine has been promised for the 'righteous servants of Allah'.... We must try, therefore, through our righteous deeds, sacrifices, unity and humble prayers, to shorten the period of this (first) prophecy to the minimum.* (Al-Fazal: 31.5.1948)

This has continued to be the stand of the Ahmadiyya Movement in Islam.

## ATOM AND HYDROGEN BOMBS

### CANNOT AVAIL AGAINST THE DECREE OF ALLAH

Concluding from various verses of the Holy Quran, he reminded the Muslims of the divine assurance in respect of the Holy Land, and warned that neither Russia nor America will avail Muslims against the divine decree. The only remedy of their misery lies in turning towards the Omnipotent

*The land of Palestine shall remain permanently in the hands of Righteous Servants of God. So these Righteous Servants, i.e. the people of Muhammadan dispensation shall definitely enter this land. This whole structure which is being installed there with the help of the UNO and America will tumble to the ground at the hand of the Muslims, who empowered by divine help, will be able to rehabilitate once again the Muslims there. Neither the atom and hydrogen bombs of America nor Russia's help would be of any avail. It is the decree of God which must come to pass, however the world may resist.*

*(Tafseer-i-Kabir: Vol.IV, p.576)*

### ISRAEL WILL EVENTUALLY GRAVITATE TOWARDS COMMUNIST BLOCK

After the end of the Second World War when events began to move fast and important developments started taking place both in the policies of the Western Democracies as well as in the situation in the Middle East, the Khalifa warned democratic powers of very grave consequences if they did not work carefully upon them to extend a hand of friendship to the Muslim countries rather than to exploit them for the sake of minor and immediate benefits, as the Muslims were their natural allies. In this context, referring to the situation in the Middle East as created by the Western Powers for their own benefit, he wrote:

*There is a third element which also at the present moment constitutes a grave threat to the very heart of Islam and that is the state of Israel. The prophecies indicate, however, that the state of Israel will gravitate towards Communism and that which the West may have mistakenly supposed and relied upon as a support will soon be shown to have grown into a menace.*

*(Communism and Democracy: p.33)*

Zionist disillusionment at declining American support needs no further comment from us.

## WARNING OF THE THIRD SUCCESSOR

### OF THE PROMISED MESSIAH

The third Successor of the Founder of the Ahmadiyya Movement in

Islam, Hazrat Mirza Nasir Ahmad, who is also his grandson, was elected in 1965 as the Third Khalifa (Successor) after the death of the Second Khalifa. He enjoys the privilege of being also the Promised Son as there are a number of prophecies of the Promised Messiah regarding him. In his capacity as the Supreme Head of the Ahmadiyya Movement in Islam he, too, like his predecessors, warned the world of a third world war. The only way to remain immune from the horrors of this world catastrophe is to turn towards Him with full sincerity.

#### ISLAM WILL TRIUMPHANTLY EMERGE AFTER THE THIRD WORLD WAR

*The signs of the fulfilment of the prophecies about the victory of Islam are becoming more and more evident. I have just discussed the prophecy about the third world war after which Islam will triumphantly emerge in its full glory and I have also pointed out that this catastrophe can be averted through sincere contrition and by treading the path of virtue as taught by Islam. It is for you to choose and save yourselves and your children by establishing a true relationship with God based on certainty and conviction or to doom yourselves and your progeny to total annihilation by opting for paths that lead away from Him. The Divine Warner has warned you in the name of God and His Messenger, the Holy Prophet Muhammad (peace and blessings of God be upon him). He has done his duty. It is my prayer that may God grant you the strength and courage to do your duty. (A Message of Peace and a Word of Warning: p.12)*

#### TREE OF GOD

Rest assured that this is a tree planted by the hand of God. He will never permit it to go to waste. He will not be satisfied until He has seen it through to its fullness. He will see to it that it is well irrigated and will build a protective fence around it. Thus God will bless my followers with astounding progress and prosperity. Have you left any stones unturned? Had it been the work of man, this tree would have been cut and felled since long and no trace of it would have remained.

(Roohani Khazain, Vol. II: Anjaam-e-Atham,  
by the Promised Messiah, p.64)

## 80 YEARS AGO

(Qazi Abdul Haque)

[The following is an extract from the October issue  
of the *Review of Religions*, 1910]

Since the dawn of the current century there has been no claimant to this office except Mirza Ghulam Ahmad of Qadian. All ears are familiar with his blessed name in the continent of India. In my opinion this greatly cuts short our research. Had there been any other claimants, our task of investigation would have been very cumbersome. But now there is only one claimant. It is all the easier to examine him in the light of the above facts.

As to the need of the time, I need not go into details, our friend has himself a long yarn to spin in his paper about the civilization of today, and admits that the time calls for a reformer.

Again Ahmad of Qadian believes that all the great religions of the world were originally from God and it is through human interference that some objectionable element has found its way into the original matter. All the religions have lost much of their pristine purity merely because human hand has had the indiscretion to tamper with their original condition. He says:

*We, the Muhammadans, on our part never speak disrespectfully of the prophets of other people. On the other hand our belief is that all the other spiritual leaders of people who ever lived on this earth, who were accepted as true prophets by millions of men, who won the respect of a large portion of the human race, and who have been held in esteem for a long period of time, were the true prophets of God, the above circumstances alone constituting a sufficient evidence of their truth with us. If they had not been sent by God, they would not have found acceptance with millions of men. God never grants to others the honour which He gives to His chosen ones. If an impostor sits in the seat of the elect of God, he is soon brought to naught.*

He looks upon the founders of all the great religions of the world as so many true prophets of God, and is, therefore, fully justified in claiming to have appeared in fulfilment of the universal prophecy to be met with in all revealed religions. His claim was by no means arbitrary. He was the recipient of divine revelation and he did not claim that exalted office until

he was appointed to it by God, and was further confirmed in the appointment many a time and oft in clear and vivid accents. He did full justice to his office. He rose equal to the demands of the time. He gave cogent arguments about the existence of God and showed to the world thousands of signs. To take one out of many, he was informed when he was quite alone and without any earthly resources that his name would resound with glory all over the world, and men would flock to him from every nook and corner of the earth in large numbers. Years ago when this mighty prophecy passed current everywhere, and we saw with our own eyes the fulfilment of it to the very letter. During his very lifetime he won a world-wide fame and his name went abroad far and wide. Ere long he became the cynosure to which all receptive and tractable minds felt attracted. He had sometimes to shake hands with not less than one thousand men in a single day. Although he has departed this village, Qadian, is still receiving a constant influx of his followers every day.

In my opinion for every right-thinking man it is a sufficient proof of the truth of his mission that he left the world successful. He won a following of upwards of four hundred thousand men who are scattered like seeds in all parts of the globe.

He wrote about a hundred books which embrace a variety of subjects. *Barahin-i-Ahmadiyya*, his first work, contains a powerful refutation of all the objections that have been often brought forward by atheists against the existence of God, by Deists against the necessity of Divine revelation, and by Christians, Hindus and others against the truth of the Holy Prophet of Islam (may peace and the blessings of God be upon him), the Holy Quran, and the Holy religion of Islam. In the preface he binds himself to pay Rs.10,000 to any one who successfully rebuts even a portion of his arguments. But lo! the arguments stand weighty like a firm rock, a good many adversaries have hurled daggers at them, but scarcely an atom has been scratched off the solid rock by the friction. It is not an empty vaunt. Let him who is still confident of his genius, try his hand at it and verify the truth of our words.

He pointed out the errors that had crept into all the religions before his advent. As the incarnation of Krishna he warned the Hindus against the dangers of idolatry and the Arya Samajists against the evils of Niyoga and the co-eternity of matter and soul with God. As the Promised Messiah, he cautioned the Christians against the evil influence of Atonement. As Mahdi, he informed the Muhammadans of their long-standing error regarding the second advent of the son of Mary, their erroneous views about Jihad, their expectations of a bloody Mahdi and numerous other

errors. He brought the Jews to their senses by exposing their error in rejecting and matlreating the son of Mary, a righteous servant of God.

He did not rest satisfied with passive reasoning, he entered into discussions with the Christians and the Arya Samajists, and laid down such rules of controversy as none but the true religion could abide by. He emphasised the necessity for a revealed scripture to offer proofs for its own truth and controvert all objections against it. He insisted upon the necessity for a true religion to be constantly revealing the face of God with heavenly signs.

But it is the giddy head that thinks that the world is swimming round. Many self-seeking persons did not value this benefactor and fell upon him like so many ravenous wolves and strained every nerve to bring him to naught. They ascribed low motives to him and turned a deaf ear to his exhortations. He would have died in the slough of despondence, if God had not assured him of his ultimate success.

He made superhuman efforts to proclaim the truth of the one great religion he came to establish. His call broke upon the ears of Christian Europe like a bolt from the blue and shook the Christian faith to the very foundation. Many a doctor of divinity has begun to question the tenability of Atonement in the realm of science and philosophy. The *Encyclopaedia Biblica* speaks volumes in support of the above fact. The new world heard his appeal with bated breath. The tantalising pretensions of Dr. Dowie had bamboozled not a few of the credulous Americans into accepting him as the forerunner of Christ. But the Promised Messiah dealt a decisive blow to his fate. The former invited him to a prayer duel in which the American doctor had to eat the humble pie. He lost his honour first and his life then into the bargain. He died a raving maniac, deserted by his followers, his son and even his wife. The American press perpetuated the victory of the Messiah by ringing in their columns a merry peal at the death of a false pretender.

The crowning glory of his mission, however, lies in the fact that he has given the world to understand that practical ordinances and not theoretical maxims constitute real Islam; that prayer sincere and hearty is the key-note of all human advancement; that fear of God is the philosopher's stone which can convert the baser metal of humanity into the pure gold of godliness; that self-sacrifice in the way of God is the golden key that can open all spiritual locks; and that perfect resignation to the will of God in prosperity and adversity, in affluence and poverty, and in health and sickness is a stepping-stone to the portal of paradise. As a result, hundreds of his followers enjoy personal communion with God



and partake of the enjoyment of heaven even in this very world. Mere words of mouth divorced from the practice of that real and high morality which is the quintessence of Islam can not put an end to the convulsions and heart-burnings under which man naturally smarts in his yearning to see God. Sheer reasoning widowed of the powerful light of revelation and heavenly signs is only a joy in the fool's paradise. Perfect felicity and genuine peace of mind are unknown things when man is left groping in the darkness of uncertainty and stuck in the quag mire of ignorance. Yet this is the case with all other religions. Swami Daya Nand had nothing to say except some odds and ends and a few stray tit-bits about other religions than his own. He did not enjoy personal communion with God, and therefore felt under a necessity to explain away this deficiency by declaring holy Vedas the first and the last revelation.

Fortunately for those who wish to attain to perfect satisfaction, the Promised Messiah has led the strayed humanity to the heaven of safety where they enjoy nearness to God.

Thus it is above board that Swami Daya Nand, although a man of some worth in certain respects, was by no means eligible for the high office of the predicted redeemer. His weak points have already been detailed and need not be repeated. Besides that he does not put in his claim to that office. Our friend in the *Vedic Magazine* wishes to make him what he himself never pretended to be.

Mirza Ghulam Ahmad of Qadian is the only claimant before us, and in the absence of any other claimant, the case can fairly be allowed to drop *exparte* in his favour. But he fully strengthens his case with arguments, heavenly signs, prophecies, his pure life, perfect faith in God and what not. The natural corollary, then, is that Mirza Ghulam Ahmad and none other, is the world redeemer whose advent was foretold by inspired personages in the days gone by.

### SIMPLE LIVING

Beware of leading a life of luxury for verily the servants of God never live luxurious lives.

(The Holy Prophet)

## JESUS – PROPHET OF GOD

(Muhammad Zafrullah Khan)

Jesus was the last prophet in Israel. He was called the son of God, an expression that was in common use in scripture but was always employed metaphorically and in no single instance did it connote God. Nowhere in the Gospels or the Epistles is it said that Jesus referred to himself as God or implied that he was God. The expression, Lord, was applied to him but there is no evidence that those who made use of this expression with reference to him believed, or meant to convey, that he was God. It was used as a synonym for master.

It was long after his time that the expression son of God was transmuted into God, the Son, meaning thereby that Jesus was the second person in the Trinity. The entire concept of the Trinity was foreign to the thinking of Jesus.

### JESUS A PROPHET

Jesus always referred to himself as having been sent by God, meaning that he was a Divine messenger. For instance:

*This is life eternal, that they might know Thee, the only true God and Jesus Christ whom thou has sent.* (John 17:3)

*I can of my own self do nothing, as I hear I judge and my judgement is just; because I seek not my own will, but the will of the Father which hath sent me* (John 5:30)

*And the Father Himself, which hath sent me, hath borne witness of me.* (John 5:37)

It is clear, therefore, that Jesus consistently put himself forward as one who had been sent by God, that is to say, as a messenger of God. In fact, his function as a messenger of God was defined even before his birth by Divine direction as set out both in the Gospel and in the Holy Quran. The angel that appeared to Mary and told her that she would bear a son whom she should name Jesus also informed her that God will give him the throne of his father David, and he shall reign over the house of Jacob (Luke 1:32-33). The Quran affirms that Mary was told that God would teach Jesus the book and the wisdom and the Torah and the Gospel and would make him a messenger to the children of Israel (3:49-50).

### SON OF GOD – TRUE MEANING

It is true that in Luke 1:32, he is called the son of the Highest and in 1:35, the son of God; but these expressions in Biblical idiom do not at all connote Divinity or partnership in Divinity. We read:

*I have said, ye are gods; and all of you are children of the most High.*  
(Psalms 82:6)

In numerous instances the expression son of God is applied to prophets, to the righteous and to believers. The following are only some examples out of many:

*Israel is My son, even My first born.* (Exodus 4:2)

*Also I will make him (David) My first born, higher than the kings of the earth.*  
(Psalms 89:27)

*He (Solomon) shall be My son, and I will be his Father.*  
(1. Chron 22:10)

*Blessed are the peacemakers, for they shall be called the children of God.*  
(Matt. 5:93)

*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.*  
(John 3:1)

More significant than all this is the explanation furnished by Jesus himself, which is as follows:

*Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do you stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; because that thou, being man, makest thyself God.*  
(John 10:31-33)

Now here the crucial question was directly posed to Jesus. Did he claim to be God, the second person in the Trinity, as he subsequently came to be represented? His answer must be accepted by all those who profess to believe in him and follow him.

*Jesus answered them, is it not written in your law, I said, ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the son of God*  
(John 10:34-35)

This makes it quite clear that the expression, son of God, when applied to Jesus, by himself or by others, meant no more in his case than it means in its application to others in scripture, of which we have set out several instances above. He was son of God in that sense, but in no wise at all God, the son, the second person in the Trinity as is now claimed.

#### THE FATHER OF ALL

It is contended, however, that in the same context Jesus had also said: *I and my Father are one* (John 10:30) and *The Father is in me, and I in him* (John 10:39); and that these affirmations lend support to the claim made on his behalf that he was not merely the son of God in the Biblical idiom, but had a relationship with God which elevated him to the Godhead and made him a partner and an associate of God on an equal footing. We shall now proceed to show that in the idiom of the Bible the expression relied upon does not carry the matter any further and does not furnish the least evidence of the divinity of Jesus. For instance:

*At that day ye shall know that I am in my Father, and ye in me, and I in you.*  
(John 14:20)

*That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: That the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one. I in them, and Thou in me, that they may be made perfect in one: and that the world may know that Thou hast sent me and hast loved them as Thou hast loved me.*  
(John 17:21-23)

*One God and Father of all, who is above all and through all, and in you all.*  
(Ephesians 4:6)

#### JESUS DISTINCT FROM GOD

The distinction between Jesus and God was well understood among the disciples and the early Christians, as would be appreciated from the following:

*For we are the circumcision, which worship God in the spirit, and rejoice in Christ, Jesus, and have no confidence in the flesh.*  
(Philippians 3:3)

*But to us there is but one God, the Father of whom are all things, and we in Him; and one Lord Jesus Christ by whom are all things, and we by him.*  
(1 Cor. 8:6)

Jesus himself brought out the distinction clearly in attributing divinity

to God alone, who was also his God, as for instance:

*Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John 20:17)*

### GOD IS ONE

Jesus had not the slightest hesitation in affirming the Unity of God. For instance:

*One of the scribes came..... and asked him, which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear O Israel, the Lord, our God, is One Lord: and thou shall love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment..... And the scribe said unto him, Well, Master, thou hast said the truth; for there is One God; and there is none other but He. (Mark 12:29-30 & 32)*

*God alone is immortal: the blessed and only potentate, King of Kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach, whom no man hath seen, nor can see: to whom be honour and power everlasting. (1 Tim. 6:15-16)*

### JESUS NOT EQUAL TO GOD

The doctrine of Trinity necessarily imports the complete equality in all respects of the three persons of the Trinity, for if there were inequality in any respect between them that would mean the superiority of one over the other two in which case the one, or the two, that lacked equality could not be God; the one who has superiority over the other two would be God of the universe, including the other two. Even a cursory study of the Gospels and the Epistles reveals that in respect of the attributes of which there is a record the Father is supreme and there is a disclaimer by Jesus of those attributes.

For instance, God alone is the true source of honour, as is said:

*How can ye believe, which receive honour one of another, and seek not honour that cometh from God only? (John 5:44)*

This finds support in the Quran:

*Whoso seeks honour should realise that all honour belongs to God. (35:11)*

*And, behold one came and said unto him, Good Master, what good things shall I do, that I may have eternal life? And he said unto him,*

*Why callest thou me good? There is none good but one, that is, God:  
But thou wilt enter into life, keep the commandments*

(Matt. 19:16-17)

Jesus disclaimed absolute power. When Zebedee asked him to grant that her two sons may sit, the one on the right hand, and the other on his left hand in his kingdom, the reply given by him was:

*To sit on my right hand, and on my left is not mine to give but it shall  
be given to them for whom it is prepared of my Father.*

(Matt. 20:23)

His knowledge was not co-extensive with knowledge of God concerning the day and hour of his second coming, after setting out certain signs, he said:

*But of that day and that hour knoweth no man, no, not the angels  
which are in heaven, neither the son, but the Father.*

(Mark 13:32)

Apparently, not only Jesus lacked equality with God he also lacked equality with the third person in the Trinity, the Holy Ghost, as he said:

*Wherefore I say unto you, all manner of sin and blasphemy shall be  
forgiven unto men; but the blasphemy against the Holy Ghost shall  
not be forgiven unto men. And whosoever speaketh against the Son of  
man, it shall be forgiven him; but whosoever speaketh against the  
Holy Ghost, it shall not be forgiven him, neither in this world,  
neither in the world to come.*

(Matt. 12:31-32)

#### JESUS PRAYS TO GOD

Jesus had the habit of prayer. As for instance:

*He withdrew himself into the wilderness and prayed.*

(Luke 5:16)

*He took Peter and John and James, and went up into a mountain to  
pray.*

(Luke 9:28)

*It came to pass, that, as he was praying in a certain place, when he  
ceased, one of his disciples said unto him, Lord, teach us to pray as  
John also taught his disciples, and he said unto them, when ye pray,  
say, Our Father which art in heaven. Hallowed by Thy name.....*

(Luke 11:1-2)

Thus quite rightly all his supplications and those of his disciples were addressed to God. Obviously, therefore, there was not equality between the suppliant and Him to whom supplication was addressed. God had the power to respond to supplication and to grant it. Quite clearly Jesus lacked such power, for indeed if he had possessed that power his supplicating God would have been meaningless. Had he been the second person in the Trinity, he would have been in no need of supplication, as he would have had the power to do all that he wished. This is well illustrated in his repeated supplications in the garden of Gethsemane, when he fell on his face, and prayed, saying:

*O my Father if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.* (Matt. 26:39)

The relationship between Jesus and God was that between a righteous servant and his gracious master. *Nevertheless not as I will, but as Thou wilt;* is a clear affirmation of the supremacy of Divine will over the will of Jesus which was subordinate to the will of God. As he himself affirmed, he had been sent not to do his own will but to do God's will (John 6:38); which is an exact description of the relationship between God and a Prophet.

As a contrast, there is no mention of the Father ever supplicating the Son, which is clear proof that the Father is supreme and the son is subordinate to Him. as a servant is subordinate to his master.

#### EQUALITY IN TRINITY?

Assuming that there had been complete equality between the three persons of the Trinity in every respect, status, knowledge, power and all the other attributes of the Divine, this would only have led to confusion and conflict of the type of which we read in the mythologies of certain creeds, for the situation would present an insoluble dilemma. If one of them had authority to control others, that would mean the subordination of the others to him, and thus equality would be negated.

If there were no control there would be conflict. If there were complete identity of wills between all three and of everything else, there would be redundancy. As the Quran has said:

*If there had been in the heavens and the earth other gods beside God then surely both would have gone to ruin. Then glorified be God, the Lord of the Throne, above that which they ascribe to Him. He cannot be questioned concerning what He does, but they will be questioned.* (21:23-24)

## PROPHECIES

Jesus called the attention of his opponents to the fact that Moses had prophesied about his coming. He said:

*For had ye believed Moses ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*  
(John 5:46-47)

It is claimed that there are several prophecies in the Torah and other books of the Bible concerning the advent of Jesus, and that the Jews were awaiting the advent of the Messiah when Jesus began his ministry. It is those prophecies to which Jesus was seeking to draw their attention when he referred to the writings of Moses. What is significant for our present purpose is that all those prophecies had reference to the advent of a prophet and not to the advent of God in the capacity of the second person of Trinity.

The truth of the matter is that Jesus was the last prophet in Israel, a believer in Moses and all the prophets of Israel who followed after Moses. He was bound by the Mosaic law and adhered to it. It is true that he often set forth its true import in contrast with its letter, but that was the exercise of his prophetic function. He did not mean, and had no authority, to abrogate the Mosaic law or any part of it. This he made quite clear in his emphatic declaration:

*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

(Matt. 5:17-19)

That is why he told the one who asked what good thing he should do that he may have eternal life, to keep the commandment; by which he clearly meant the commandments of the Mosaic law.

## PROPHET TO THE CHILDREN OF ISRAEL

His ministry as a prophet was confined to the children of Israel. He was the heir to the throne of David and was to reign over the house of Jacob. (Luke 1:32-33). His own conception of the character of his ministry was manifested clearly in the following incident:



*Behold, a woman of Canaan came out of the same coasts and cried unto him, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word, and his disciples came and besought him, saying, send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, it is not meet to take the children's bread and cast it to dogs. And she said, Truth, Lord: Yet the dogs eat out of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*

(Matt. 15:22-28)

This account sets forth clearly and positively that Jesus was a messenger of God sent unto the lost sheep of the house of Israel and that the scope of his ministry did not extend beyond the children of Israel. The woman of Canaan is said to have worshipped him at one stage, but her worship amounted to no more than an entreaty for help, so that the expression 'worshipped' has been used instead of beseeched.

The verse could well have run: Then came she and prayed him to help her. Be that as it may, the manifestation on her part of extreme reverence for Jesus did not invest Jesus with divinity, and his response to her entreaty was even more emphatic than his first response exhibiting an extreme degree of contempt for Gentiles. He did not consider it fitting to take the children's bread, and cast it to dogs. The contempt apart, it leaves no room for speculating that his mission as a messenger could have included within its scope anyone outside the house of Israel. His yielding to her entreaties in the end was no indication that he had misconceived the scope of his mission and that now he had a better understanding of its extent. It meant only that he had been moved to compassion by the depth and sincerity of her faith in him. His mission was a beneficent one and even if a non-Israelite believed in him sincerely it would do him no harm, and nothing but good could proceed from it.

It is said that on another occasion he had exhorted his disciples to carry his message into all the towns and villages and to all the people, but there is nothing to indicate that by all the towns and villages and all the people he meant anything more than all the towns and villages of Israel and the whole of the Jewish people.

He clearly directed his disciples to that effect, as would appear from:

*These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.*  
(Matt. 10:5-6)

### TRINITY A MYTH

Thus, the concept of Trinity finds no support from anything that Jesus is reported to have said. It is a concept which bewilders reason, offends conscience, and affronts Divine Majesty. It is utterly inconsistent with the concept of Godhead.

A body of distinguished Anglican theologians have described it as a myth:

*A story which is told but which is not literally true or an idea or an image which is applied to someone or something but which does not literally apply, but which invites a particular attribute in its hearer..... that Jesus was God, the Son Incarnate, is not literally true, since it has no literal meaning, but it is an application to Jesus of a mystical concept whose function is analogous to that of the notion of divine sonship ascribed in the ancient world to a king.*

*(The Myth of God Incarnate, Preface, p. ix)*

The writers of this book are convinced that another major theological development is called for in this last part of the twentieth century. The need arises from growing knowledge of Christian origins, and involves a recognition that Jesus was (as he is presented in Acts 2:22). 'A man approved by God' for a special role within the divine purpose, and that the later conception of him as God Incarnate, the second person of the Trinity, living in human life, is a mythological or poetic way of expressing his significance for us. This recognition is called for in the interest of truth; but it also has increasingly important practical implication for our relationship to the people of the other great world religions. (Ibid, p.178)

### THE HOLY QURAN

God is not subject to contingencies of birth and death. He is Ever-living and neither begets, nor is begotten. The Quran sets forth a true concept of Him which does not in any way diminish, confine, or limit Him. The Quran utterly and emphatically rejects the concept of Trinity. For instance:

*He is God, the Single; God the Self-Existing and Besought of all. He begets not, nor is He begotten; and there is none like unto Him.*

*(112:2-5)*

*Put thy trust in the One Who is Ever-living and is the source of life, Who dies not, and glorify Him with His praise. (25:59)*

*They allege: The Gracious One has taken unto Himself a son. Assuredly, you have uttered a monstrous thing! The heavens might well nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces, because they ascribe a son to the Gracious One; whereas it becomes not the Gracious One to take unto Himself a son. There is no one in the heaven and earth but he shall come to the Gracious One as a bondman. (19:89-94)*

*All praise belongs to God, Who has sent down the Book to His servant, free from all distortion, full of truth and guidance, that it may give warning of a greivous chastisement proceeding from Him, and that it may give the believers who work righteousness the glad tidings that they shall have a good reward which they shall enjoy forever. And that it may warn those who say: God has taken unto Himself a son. They have no knowledge whatever concerning it, nor had their fathers. Grievous is the assertion that they make. They only utter a falsehood. (18:2-6)*

*We sent no Messenger before thee but We directed him: There is no God but I; so worship Me alone. But they say: The Gracious One has taken to Himself a son. Holy is He. Those whom they so designate are only His honoured servants. They utter not a word more than he directs, and they only carry out His commands. He knows what lies ahead of them and what is left behind them, and they intercede not except only he whose intercession He permits, and they tremble with fear of Him. Whosoever of them should say: I am a god beside Him; We shall requite him with hell. Thus do We requite the wrongdoers. (21:26-30)*

*Keep in mind, When God will ask Jesus, son of Mary: Didst thou say to the people: Take me and my mother for two Gods besides Allah? And he will answer: Holy art Thou. It behoves me not to have said that to which I have no right. Had I said it, Thou wouldst surely have known it. Thou knowest what is in my mind and I know not what is in Thy mind. It is only Thou who possessest full knowledge of all that is hidden. I said naught to them except that which Thou didst command me, that is: Worship God, my Lord and your Lord. I watched over them as long as I was present among them, but since Thou caused me to die, Thou hast been the One to watch over them. Indeed Thou dost watch over all things. if Thou decide to punish them*

*they are Thy servants; and If Thou forgive them, then surely Thou art the Mighty, Wise.* (5:117-119)

*People of the Book! exceed not the bounds in the matter of your religion, and say not of God anything but the truth. Indeed, the Messiah, Jesus, son of Mary, was but a Messenger of God and the fulfilment of glad tidings which he conveyed to Mary and a mercy for Him. So believe in God and His Messengers and say not: There are three gods. Desist, it will be the better for you. Indeed, God is only One God. His Holiness brooks not that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. Sufficient is God as a Guardian. Surely, the Messiah would never disdain to be accounted a servant of God, nor would the angels who are close to God. Those who disdain to worship Him and consider themselves above it will He gather all together before Himself.*

(4:172-173)

*Those certainly are disbelievers who say: God is none but the Messiah, son of Mary: whereas the Messiah himself taught: Children of Israel, worship God Who is my Lord and your Lord. Surely God has forbidden heaven to him who associates partners with God, and the fire will be his resort. The wrongdoers shall have no helpers. Those certainly are disbelievers who say: God is the third of the three. There is no one worthy of worship but the One God. If they desist not from that which they say, a grievous chastisement shall surely afflict those of them that disbelieve. Will they not then turn to God and beg His forgiveness, seeing that God is Most Forgiving. Ever Merciful.*

(5:73-75)

*The Messiah, son of Mary, was only a Messenger; many Messengers have passed away before him. His mother was a paragon of truth and they both were in need of and ate food. Observe how We explain the signs for their benefit, then observe how they are led away. Ask them: Do you worship beside God that which has no power to do you harm or good? It is God Who is All-Hearing, All-Knowing. Admonish them: People of the Book, exceed not the bounds in the matter of your religion unjustly, nor follow the vain desires of a people who themselves went astray before and caused many others to go astray, and who strayed away from the right path.* (5:76-78)

The subject of God and His attributes, through which alone a true concept of Him may be formed, is vast and limitless. The Quran sets forth a wealth of instruction concerning divine attributes and their operation. It

is not necessary for our present purpose to embark upon a detailed discussion of the subject. By way of illustration, however, attention might be drawn to the following passage which should be studied and pondered with great care:

*God is He besides Whom there is no god, the Sovereign, the Most Holy, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted, Holy is God far above that which they associate with Him. He is God, the Creator, the Maker, the Fashioner: His are the most beautiful names. All that is in the heavens and the earth glorifies Him. He is Mighty, the Wise.*

(59:23-25)

#### CONCLUSION

Man is desirous of righteous progeny to help him in his old age, to carry on his name and the family after his death, and to bring him posthumous honour. God is Ever-living, Self-subsisting and Self-sustaining. All that is in heavens and earth belongs to Him, obeys Him and glorifies Him. What need has He of a son? What can a son do for Him that He cannot do Himself? To attribute a son to Him, as a partner in the Godhead, would be to offer the gravest affront to Him.

*(This Paper was read out at the International Conference on Deliverance of Jesus from the Cross, held at Commonwealth Institute, London, on 2nd, 3rd and 4th June, 1978.)*

#### HAVEN OF BLISS

Creator of light and life – God supreme!  
 O teach me what is good; teach me Thyself!  
 Save me from folly, vanity and vice,  
 From every low pursuit; and fill my soul  
 With knowledge, conscious peace, and virtue pure;  
 Sacred, substantial, never-fading bliss.

## CELIBACY IN THE CATHOLIC CHURCH

(Haven Bradford Gow)

The recent scandals in the Catholic Church regarding pedophilic and homosexual priests, Father Bruce Ritter of Covenant House in New York and Atlanta Archbishop Eugene Marino's alleged affair with a female lay minister have further fueled the already violently emotional debate over the Catholic Church's celibacy rule.

According to Frank Bonnike of Illionois, a former priest who now is married and a member of Corpus, a Minnesota-based national organization that opposes the celibacy rule, *Celibacy is a dead end. (The scandals) will die down but it's another step in the gradual education of people to the necessity for optional celibacy.*

Some already have dropped out of the priesthood to marry, and increasing numbers of lay Catholics have urged the Church to allow optional celibacy. The typical attitude of many lay persons is expressed by the director of religious education at St. Alphonsus Church in Prospect Heights, Illi, who says: *The Church must keep up with the times. Right now we are experiencing a drastic shortage of priests and nuns to run the schools and parishes. Married priests will help stop this trend, and they might even be better priests because of the fact they are married.*

Despite the appeals of many American Catholics, Pope John Paul II refuses to compromise on this issue, and steadfastly insists that priests and nuns remain celibate.

Reports in the Catholic press, though, have estimated that up to 50 percent of all priests in the United States are homosexuals, practicing and non-practicing. A new study by Dr A. W. Richard Sipe, a former priest who now is a psychotherapist, estimates that 50 percent of the priests in this country violate the vows of chastity: 20 percent are engaged in heterosexual activities, 10 to 13 percent are homosexually active and 6 percent are sexually involved with minors.

Writing in *The New Dictionary of Theology*, the Dominican scholar Father Donald Goergen points out that *'From a Biblical perspective, the New Testament foundations for celibacy as a Christian way of life include the example of Jesus, Mt. 19:10-12 and I Cor 7:7-9, 25-38..... From a theological perspective, the reasons for celibacy vary..... They include: the experience of a union with God that is understood as a 'spiritual marriage,' the spiritual desire*

for such a union, intimacy with God, a form of asceticism, a sign of the total consecration of one's life to God, an eschatological sign of living for eternal life, freedom from family responsibilities for the sake of giving oneself to the reign of God, apostolic availability and a life of service, and a counter-cultural witness to a Christian value system.

Father Goergen adds: *Roman Catholic theology speaks of celibacy particularly as a gift and as a way of loving. It is a gift from God that is intended to be shared; the celibate person lives 'for others.'* Celibate love is a pursuit of holiness, an expression of love for God, a sign of God's love and grace, a gift of oneself to others in community, or through ministry.

Should Roman Catholic priests be given the option to marry?

Mary LaMantia of Chicago, a dedicated family person who has been a Catholic for over 70 years, says: *I love my Church and the priests and nuns, and I try to help them and the children by working in the kitchen at the Catholic school. My dear husband died a few years ago, and I have been faithful to him even after his death. If I can remain celibate out of love for my husband, then priests and nuns can remain celibate out of love for God.*

On the other hand, Rev. Reuben Hahn, a Protestant scholar / clergyman in Largo, Florida, says married priests will be better priests: *However noble in intent and contributory to dedicated service the celibate life may be for men in the priesthood, it is humanly impossible or unrealistic for a sex-endowed person not simultaneously endowed with the gift of sexual abstinence to suppress innate desires for sexual expression designed exclusively for the marriage bed.*

John Danzer, a Jehovah's Witnesses theologian in Mt. Prospect, Illi, observes: *Just look at the recent sex scandals in the Catholic Church; they demonstrate that it's unnatural for priests to have to live a celibate life. St. Paul is right: It is better to marry than to burn.*

Father Bernard McLaughlin, pastor of Holy Redeemer Church in East Boston, Mass., has this to say: *My impression is that celibacy is not the basic problem. It's the sense of loneliness, a sense of alienation, that many priests feel (that drives some to violate their vow of chastity).*

Boston College theology professor Dr. Lisa Sowle Cahill says: *It's not right to have priests voicing a commitment to celibacy, then being sexually active. I think we're seeing that maybe it's not feasible to require celibacy of all priests. It is not obvious that everyone has a vocation to celibacy.*

Father Thomas Sullivan, pastor of St. Emily's Church in Mt. Prospect,

III., observes: *the celibacy rule was instituted in the Catholic Church so there would be no conflict between serving the needs of one's own family and serving the needs of one's parishioners; there would be more time to devote to God's work if one were not married; there would be less time to attend to the spiritual needs of the parishioners if one were married.*

Father Sullivan insists that celibacy is not contrary to human nature. True, there are priests who fall short of the ideal, he notes, but there also are married people who fail to live up to their marital obligations. The failures of frail human beings do not mean that marriage or celibacy are unnatural or should be done away with. He says we must keep in mind all the married couples and all the priests and nuns who have remained faithful to their vocations.

At the same time, Father Sullivan points out that while *celibacy has value, it is not an absolute value. Because of the shortage of priests, there may come a time in the future when priests will be given the option to marry.* He adds: *I want what is best for the Church.*

### CHRISTIAN VIEWS ON THE QURAN

The best of Arab writers has never succeeded in producing anything equal in merit to the Quran itself, is not surprising. (Introduction to the English Translation of the Quran, by Palmer).

The Quran is unapproachable as regards convincing power, eloquence, and even composition. (New Researches, by H. Hirschfeld, p.5).

It is the one miracle claimed by Muhammad – his standing miracle, he called it – and a miracle it is indeed. (Life of Muhammad, by Bosworth Smith).



## **REGULATIONS GOVERNING THE LIFE OF A MUSLIM**

*(Dr Hameed Ahmad Khan)*

We all live by certain rules and regulations. They are usually dictated by the culture and society in which we live. Islam, of all religions, provides us with a comprehensive set of rules, and expects us to abide by them.

All Islamic teachings and commands are for our own benefit. It never demands anything that does not make sense. Also, Islam never asks us to do anything which is beyond our capacity or limit.

### **BENEFITS**

The benefits of Islamic rules and regulations that govern our lives are twofold.

- (1) They are meant to make us a civilised and highly moral person.
- (2) To make us a Godly person. This means that we develop a live relationship with God. If we follow the Islamic code, God will grant us direct communion with Him. This is a very sublime and unique objective – which other religions deny us today.

These rules and regulations that apply to a Muslim in his daily life can, for convenience, be divided into moral and spiritual codes.

The moral code will include our conduct, general dealing in society, and our business affairs. It will also include our marital affairs and laws of inheritance.

The spiritual code will include all sorts of worship e.g; Prayers, Fasting, Zakat, Hajj (or pilgrimage to Mecca). It will also include various prohibitions.

It is, however, important to remember that they are inter-related and inter-dependant. An immoral person cannot be a Godly person, because God does not like immorality. On the other hand, true morality cannot be achieved without a firm faith in God. Commonly a person who *does not* believe in God, will tell the truth as long as it does not hurt him or he is not discovered. A Godly person will tell the truth under all circumstances.

It is impossible to deal with either group fully in the short article. I will

therefore confine myself mainly to the second group and try to give an outline of some of our duties and obligations as a Muslim I will particularly like to explain and throw some light on the reasons for these commands.

### CLEANLINESS AND PRAYER

First of all, Islam lays great emphasis on cleanliness. One of the attributes of God is *Clean and Pure*. He, therefore, likes cleanliness and would not accept us as his friends if we are not clean. Islam thus teaches us to do *wuzu* or ablution five times a day i.e. before each of the five daily prayers. This involves the washing of hands, mouth, nose, face, arms and feet and touching of the scalp and ears with wet hands. They are the most exposed parts of the body and tend to collect dust. Besides, these parts are the five gates of information or knowledge. Before each prayer, these parts are washed and cooled down, so that stimuli to the brain are reduced. We thus achieve concentration and single-mindedness before starting the prayer.

One situation requires special mention. During the special marital relationship, the whole body is stimulated and excited. The brain is receiving stimuli from every part of the body. To cool the body and to bring attention and concentration back to God, Islam prescribes bathing of the whole body. Same applies after ejaculation in sleep.

Islam never demand anything from us beyond our capacity. Thus, if we are unwell or travelling, or water is not available, then *Tayyammum* with pure dust is prescribed instead of *wuzu*. Hands are placed on pure dust and then rubbed over the face and together up to the elbows.

If socks are worn after ablution, there is no need to take them off to wash the feet for a subsequent ablution, provided there are no holes in the socks. Touching of the feet with wet hands is sufficient.

There are certain acts which cancel the ablution, and make it necessary to repeat it; otherwise one ablution can serve for more than one prayer. Most of these actions are concerned with body discharges. In fasting, the opposite holds true as fasting is broken by taking things of nourishment into the body.

Ablution is thus spoilt by sleep, use of toilet, passing of wind, bleeding, menses and discharge of pus or semen. It is essential to wash ourselves in the prescribed manner before each prayer if any of the above things have taken place.

It is obvious that a Muslim who performs ablution properly will achieve

the highest degree of cleanliness throughout the day. When he washes his hands, mouth, nose, face, arms and feet five times a day, it is inconceivable that he will fail to achieve high standards of personal cleanliness and hygiene.

## PRAYER

Islam teaches us to remember God every minute of our life and to pray to Him constantly. Besides, it prescribes at least five special daily prayers consisting of special words said in a specific way. This special prescribed prayer is called *Salat* in Arabic and *Namaz* in Urdu.

*Salat* is performed in a prescribed manner which sometimes appears strange and confusing to a new-comer. If, however, we clearly understand the reason and purpose of *Salat* then the reason becomes easy to understand.

When we are invited to meet an important person, such as the Prime Minister or the Queen, we immediately take certain steps. We prepare for the meeting with great care and attention. We set that time aside so that nothing can interfere with it. We get our best suit ready. We wash ourselves and wear perfume. We are always on time. We are careful about our appearance and manner.

During the audience with, say the Queen, we are respectful and full of attention. In her presence, we do not look around, but give her our undivided attention. Our manner is polite and humble. We speak carefully and with respect. We enter gracefully and leave gracefully, with permission.

*Salat* is our audience or our meeting with God. It is the means to show our love and respect for Him. During *Salat* we express our gratitude for His countless blessings. Before starting *Salat* it is essential to prepare ourselves mentally. God is the King of all kings, who is Powerful and Merciful. But despite His greatness and limitless powers, He is still keen to grant an audience and a loving friendship to all human beings. When we prepare for *Salat*, we must bring the beauties and powers of God to our mind so that our mind and soul are ready to show our love and respect for Him. This is the reason that we say a prayer just before the start of the *Salat*:

إِنِّي رَجَمْتُ رَجْهِي لِلَّذِي نَظَرَ السَّمَوَاتِ وَالْأَرْضِ خَلْقًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ○

which means that I turn all my attention to the Creator of the Universe and I attach no partner with Him.

During *Salat* we should adopt the same attitude as if we were in the presence of a great and powerful personality who has shown great kindness and love to us. We should be respectful and full of love. We should give full, undivided attention and fully understand the meanings of *Salat*. In congregation, we line up in straight lines. We should not look around, talk to other people or make any unnecessary movements. All the time, in every position, we should be a model of dignity and grace. The place of worship, i.e. mosque, should be respected and kept clean. Order and dignity must be maintained. Places at the front should be occupied first and silence must be observed when other people are saying their *Salat*. *Salat* is the physical expression of that intense feeling of total love, devotion and gratitude that we feel towards God. In the act of *Salat*, we merely reflect this inner feeling. We stand up erect, with the arms neatly folded in front, to show our respect and undivided attention to God. We bow because our soul and body want to express humility to God. We prostrate because we are overwhelmed with the love of God and we realise our own weaknesses and limitations. We implore him to accept our ultimate gesture of humility and to show us His Love and Mercy.

The state of affairs of love and gratitude and our own subservient relationship with God is eloquently expressed in the prescribed words that we say in each posture. They are the real essence of *Salat*. Those few Arabic words contain deep meanings, an ocean of knowledge and heart-rending prayers, the equal of which cannot be found anywhere. The words of *Salat* cannot be replaced and can never be adequately translated. That is why, it is important to learn the Arabic *Salat* and its meaning. It also creates unity among mankind which is the ultimate purpose of Islamic teaching. It is, however, important to say some prayers and open up one's heart in one's own language, so that one can really address God as if He is sitting in front of him. We can do this after saying the prescribed words in any posture and talk to Him without inhibitions. Enjoyment of *Salat* which can be immense and should be progressive, actually depends on this direct relationship with God. This is enhanced by realising and reminding ourselves of His powers, beauties and blessings. It is a good practice to bring to our minds all those incidents when He has listened to our prayers and solved our problems; all those times when He blessed us with true dreams and came to our help without our asking.

*Salat* is said facing the *Kaaba* in Mecca. It is to achieve unity. The *Kaaba* is selected because, according to the Holy Quran, it was the first house built for the worship of God.

The *Kaaba* itself is not worshipped and has no divine attributes. In a

moving train or coach one should start *Salat* facing the Kaaba. It doesn't matter afterwards what direction is assumed by the train etc. If the direction of Kaaba cannot be ascertained, *Salat* then should be said in any available direction.

The five *Salats* are obligatory *Fajr*, *Zohar*, *Asar*, *Maghrib* and *Isha*. They must be said by all adults at the appointed times. In special circumstances, combination of *Zohar* with *Asar* and of *Maghrib* with *Isha* prayer is permitted. In emergency e.g. war, earthquakes etc. when lives are at risk, other combination or combination of all prayers is allowed. *Sunnats* are omitted when prayers are combined. When travelling *Zohar*, *Asar* and *Isha* prayers are limited to two *Rakaats* and *Sunnats* are omitted.

*Tahajjad* prayer merits special mention. It is a non-obligatory but very strongly recommended *Salat*. It is essential for attaining high levels of spiritual progress.

It is said any time from midnight upto *Fajr* (i.e. dawn) after first having slept for a while. The early hours of the morning are the best time to get completely absorbed in the worship of God with a fresh mind. The Holy Prophet used to spend hours in *Tuhajjad*. The Holy Quran promises an exalted position for those who are regular with this prayer. If Ahmadis are going to make an impact on the world – which no doubt they will – they will definitely need the sincere, humble supplications of this *Salat*. The *Vitr* prayer, which is usually said after *Isha* prayer and consists of three *rakaats*, are actually a part of *Tuhajjad* prayer and can be said after this prayer.

#### SERVICE TO MANKIND

Along with the worship of God, Islam provides comprehensive guidance regarding service to mankind. True worship of God leads a righteous man to do good to mankind. It is impossible to love God and ignore His creation. In this connection Islam makes no distinction between a Muslim and a non-Muslim.

Love of God cannot be won without spending for the benefit of humanity. All that God has given us should be used for such a purpose; thus, we should use our knowledge intelligence, time, status, physical efforts, hands, feet, and wealth for the service of mankind. If we use our cars to help the neighbour, if we fetch medicine for an old couple, if we teach a student, if we feed a poor hungry man or look after a traveller, we are spending in the way of Allah.

It is a very superficial and wrong thinking to believe that we will

become poor by spending on humanity in the way of Allah. God has promised to increase our wealth and resources if we spend in His way. Thus there will be added spiritual blessings on such a person. Besides, the laws of nature clearly demonstrate that proper spending is always essential to increase wealth. It is quite obvious that the use of intellect, knowledge and physical powers is essential to improve them. A teacher always improves his knowledge by teaching. Physical exercise is essential to improve our physique. Similarly, a person who spends his wealth, will increase it. For example, if he spends upon himself, he will improve his health to earn more. If he spends upon his wife and children, they will assist him in his work. If he spends on the poor, the state of the economy will improve, providing him with better and plentiful opportunities to increase his wealth. Thus proper use of wealth and resources always results in their improvement. Above all, if spending is done to please God, then certainly He will bless the wealth of such a person.

There is a very common misconception that requires explanation and correction. It is commonly claimed that *I have worked for my money and I must keep it. Why should I spend it on anybody else?* The simple truth is that we cannot earn any wealth without the help of others. As a doctor, for example, I need my assistants and patients. They are therefore contributing to my income. A businessman cannot function without good transport and peace in the street. People responsible for that peace have a share in his business. This fact has been recognised by the advanced societies of today and taxes are levied upon the individuals. Islam provided a perfect and comprehensive system 1400 years ago, and taught the truth that the poor have a share in the wealth of the society.

This share must be paid to the Central funds for the benefit of the poor. It is called *Zakat*.

Thus the basic purpose of *Zakat* is first to return to society that which is owed to it by the individual, so that his wealth is pure and honest. Secondly, by spending on the poor through *Zakat*, the general economic conditions of society are improved. This in turn, benefits everyone and makes society prosperous and wealthy.

*Zakat* is an obligation. It is paid at the rate of 2.5 per cent on all the spare cash, valuables, capital or stock above a certain limit, all of which were in possession for a full year. *Zakat* is not paid on things which are in use in daily life.

Besides *Zakat*, the Holy Quran describes other areas where spending is important. Some of them are voluntary, others obligatory. All of them are

important and beneficial. It is important to realise that *Zakat* is not the only monetary obligation mentioned in the Holy Quran. It commands us to offer our lives and our wealth for *jihad* or service of God. We learn from the companions of the Holy Prophet that they used to contribute freely to the defence of Islam. This was over and above their contributions for *Zakat*. Hazrat Abu Bakr, for example, once gave all his possessions for *jihad*.

Today Islam is facing a different kind of *jihad*. It is being misrepresented throughout the world with all the power of the media. Thousands of books have been written against Islam. Almost daily we see that the press and television spare no expense to give prominence to any news that can blacken the name of Islam. This has caused great misunderstanding of Islam among the general public. Strangely this treatment is not accorded to other religions. We never hear a word about Hinduism when people go on rampage in India. Christianity is never blamed for what is happening in Ireland or South America.

This is the greatest task that is facing Islam today in bringing true Islam to the masses; to remove misunderstandings and misconceptions and to bring home to people the real beauties of Islam. This war of propagation of the true word to win the hearts and minds of people is the real *jihad* facing Ahmadiyyat today. The resources, the funds available to the Community are small in contrast to that being spent against Islam.

The Holy Quran commanded and warned us 1400 years ago to dedicate our lives and wealth for this task. This is why, the Promised Messiah made it compulsory on every Ahmadi to contribute monthly at least 6.25 per cent of his income for this purpose. This is what is called *Chanda Aam* in Urdu. The various appeals launched by the Khalifas from time to time are also for the same purpose. The prime example is the *Tehrik-e-Jadid* Scheme launched in 1934 by the second Khalifa. Today Ahmadiyya missions are established all over the world. They are the direct result of this movement. Without these missions we cannot hope to present the true face of Islam to the world. As the circumstances dictate and new demands are perceived, the Khalifa requests the members of the Community to come forward and become, the Helpers of the Promised Messiah.

As Ahmadiyyat continues to grow, these blessed opportunities to offer contribution for the divine scheme will diminish. Resources and funds will become plentiful and personal sacrifices will not be required on the same scale. It is, therefore, important for all of us today to realise the importance and great significance of our participation and make full use

of these opportunities.

Besides *Zakat* and various contributions as laid down by the Promised Messiah and his successors, the Holy Quran describes other ways of spending as well. *Sadqa* (charity) is to help the poor on individual basis. (*Zakat* must be paid to central fund). It provides divine protection against difficulties and misfortunes. When God blesses us with a success, we should give away some money as a token of gratitude. Money should also be offered if we miss an opportunity to do a good deed or if we commit a mistake and pray for its forgiveness. Proper spending on one's own self, wife and family is also recommended. The Holy Quran teaches us to pay the labourer immediately for his labour. It also commands us to return the favours of other people e.g. parents, teachers and spiritual leaders. Finally the Holy Quran teaches us to exchange gifts, because that leads to enhanced love and brotherhood in the Community. Thus these are the various ways in which the Holy Quran teaches us to use our wealth gainfully. Blessed is that person who follows these commandments and enjoys a prosperous and peaceful life.

The Holy Quran forbids the use of interest. Interest encourages the accumulation of wealth in the hands of a few at the expense of the labours of a great many. It also encourages people to live beyond their means. It is best not to borrow money, though in today's world it is often difficult. The interest earned should not be used for personal benefit but given to help the propagation of true Islam.

#### PROHIBITIONS

We are what we eat. The food we eat affects us both physically and morally. Islam taught us this truth 1400 years ago, though even today science has not completely realised the significance of this reality. People who eat meat regularly are aggressive and make good soldiers; vegetarians are usually submissive and make poor soldiers. Effects of herbs on the body are used extensively for medicinal purposes. Islam thus teaches us to eat pure and wholesome food. It recommends a balanced diet and forbids eating anything in excess.

There are certain things which are injurious to our physical, moral and spiritual health and Islam makes them unlawful. They are animals that die naturally; blood; the flesh of swine; an animal on which is invoked the name of any other than Allah; animals which have been strangled or beaten to death or killed by a fall or gored to death, or eaten by a wild animal, or one that has been slaughtered on an altar as an offering to idols.



It must be remembered that human life is very important and sacred in Islam. Thus, to save life, the use of blood or other unlawful things is quite permissible in Islam, as long as only that much quantity is used which is necessary. Intention must be to save life; Forgiveness of God should be sought in case a mistake is committed. The Holy Quran also forbids the use of alcohol.

Questions about pork and alcohol are commonly asked. There is no doubt that medically, flesh of swine is much more injurious to health than other meats. More important, however, it is the unclean habits of the animal that can affect human behaviour if taken regularly over a certain period. Nobody denies that there is intrinsic uncleanness in this animal. It eats filth and takes delight in living in dirty places. It has indecent habits and tends to practise sexual perversion. The argument that swine in this country are well looked after, and prevented from eating filth and carrying infective organisms does not hold ground. It is the nature of the animal which is intrinsic in its genes that cannot be changed even if we keep it in the most advanced pastures. Besides when God has provided us with so many other and better alternatives, why should we break this law even if we fail to understand it? Prohibition of pork is not a new law brought by Islam; it is forbidden in the Old Testament as well.

Only a brief word about alcohol. There is no doubt that it is causing immense harm to the social, moral and physical fabric of this society. Its effects are responsible for most of the crimes in this country. Medical authorities in this country have consistently and strongly advised the Government to take steps to reduce its consumption. The problem is that the majority of people are involved in its consumption and are totally helpless to do anything about it. It is like a weighty chain around the neck that is too heavy to remove. Instead, it is made acceptable and attractive by giving it the description 'having fun' or 'having a good time'. Even in this society, it is no fun for a wife when her husband comes home drunk. It is no fun to vomit. It is certainly no fun to get drunk and disorderly and spend a night in custody. Is it fun to regress to those immoral acts and activities which would not be acceptable while not under the influence?

The truth is, leaving aside all its medical and social problems. The consumption of alcohol is the root cause of immorality. The Islamic teaching is meant to change us from a simple human being into a moral one; and then from a moral human being into a Godly one.

Alcohol poisons the tree of morality. We cannot hope to move towards morality or God and indulge in alcohol at the same time. To be moral, to

sincerely love and worship God, we need to be in control of our senses. Alcohol prevents this control, it dulls the higher centres of the brain.

Besides, during *Salat* or worship of God, we present ourselves in front of Him. Do we dare to go in front of the Queen or even our boss at work in a state of intoxication? We may be able to deceive our boss, but can we do the same to God?

Thus from a purely spiritual point of view, one cannot hope to advance unless one stops the use of alcohol.

These are some of the rules and regulations governing the daily life of a Muslim. Everyone of them is meant to improve the life of the individual. To begin with, they may appear difficult and restraining, but after a while one becomes accustomed to them and starts to enjoy their benefits. The Islamic code of life is like an advanced society. There are many more rules and regulations in the modern, advanced country for the benefit of its people. For example, we have great many restrictions about driving and parking in this country; there are very few such restrictions in a third world country. We accept these restrictions because they are essential for the safe and smooth movement of the traffic.

Islam is the most advanced religion. It teaches us great discipline so that we become a useful member of society and gradually move towards God. The ultimate prize of these rules and regulations is the establishment of a living human relationship with God.

### DIVINE SUPPORT

It is not a matter for wonder that a poor, powerless, helpless, unlettered orphan who was alone at a time when all people possessed a plentitude of financial, military and intellectual means, brought such a bright teaching that he silenced everyone with his conclusive arguments and clear proofs? He pointed out the mistakes of those who were claimed as great philosophers. He exhibited such power that he pulled down rulers from their thrones and put poor people on them in their place. If this was not Divine support, then what was it? Can anyone evercome the whole world with reason and knowledge and strength and force without Divine support?

(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 be upon 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 be upon 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 with 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 Allah, and Muhammad is His Messenger. 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 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 upon him, after mentioning the name of every prophet. Thus Islam establishes peace between all religions.

## **The REVIEW of RELIGIONS**

The Review of Religions 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.

During more than eighty-six years the message of Islam has been conveyed through this magazine to millions of readers and many fortunate persons have recognized the truth of Islam and accepted it through its study.

The articles published in it deal not only with the doctrines and teachings of Islam but also set forth a comparative appreciation of the teachings of other faiths.

One of its outstanding features is the refutation of the criticism of Islamic teachings by orientalist 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.

