



The REVIEW of RELIGIONS

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لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is no deity but Allah, Muhammad is His Messenger

THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world Reformer and the Promised Messiah. 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 Supreme Head of the Movement is Hazrat Mirza Tahir Ahmad. The International Center for the Ahmadiyya Movement is at Rabwah, Pakistan. The Ahmadiyya Movement is actively engaged in the propagation of Islam.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

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WHAT IS ISLAM?

Islam means *peace, surrender*. 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.

Absolute and uncompromising belief in One God is the central doctrine of Islam. *There is none worthy of worship but the One and Only God (Allah) Who possesses all excellences and Muhammad is His Messenger.* This is the most important doctrine of Islam.

Islam helps us to establish a permanent relationship with God to realize Him during our earthly life as our Helper and Guide in all our affairs.

Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the dawn of history. It teaches that *all the prophets of God came with one and the same mission*. Thus Islam establishes peace and unity between all religions.

The Holy Quran—the Muslim Scripture—was revealed to the Master Prophet Muhammad 1400 years ago and has been preserved intact without the slightest change. A large number of Muslims know the whole Book by heart. It is an inexhaustible treasure of spiritual truths capable of satisfying the needs of all people in all countries and all stations of life.

The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, color or country is the unique and unrivalled distinction of Islam. Islam has fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

According to Islam, life after death is a continuation of life on earth. Heaven and Hell begin right in this life. Heaven is eternal and everlasting, while hell is temporary. Hell is a hospital for the treatment of the human soul. As a soul is cured, it goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities which have been implanted in human beings.

A few of the distinctive features of Islam are:

1. Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
2. Absolute veto on all intoxicants.
3. Equitable solution of all economic problems.
4. Furnishing mankind with the noblest practical ethics.
5. Promotion of science and education.

Some of the obligatory duties laid down by Islam are:

1. Five daily Prayers.
2. Fasting in the month of Ramadhan.
3. Paying *Zakat* for the relief of poverty.
4. Pilgrimage to Mecca, once in one's lifetime, if circumstances allow.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْأَكْرَمِ

*In the name of Allah, Most Gracious, Ever Merciful
We praise Him and invoke His blessings on His Noble Prophet*

COMMENTARY

ON VERSES OF THE HOLY QUR'AN

وَقَالَ الَّذِينَ كَفَرُوا الرُّسُلُ إِهْمٌ لَنُخْرِجَكُم مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ
فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٤﴾
وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ
مَقَامِي وَخَافَ وَعِيدِ ﴿١٥﴾ وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٦﴾

(Wa Qaalallazeena Kafaroo le-Rosolehim la-Nukh-rejannakum Min Arzinaa Au la-Ta'oodunna Fee Millatena, Fa-Auhaa Elaihim Rabbohum la-Nohlekannaz-Zaalemeen. Wa la-Nuskenannakumul Arza Mim B'adehim, Zaaleka Leman Khaafa Maqaamee Wa Khaafa Wa'eed. Wastaftahoo Wa Khaaba Kullo Jabbaarin Aneed.)

And those who disbelieved said to their Messengers, 'We will, surely, expel you from our land unless you return to our religion.' Then their Lord sent unto them the revelation: 'We will, surely, destroy the wrongdoers. And We shall, surely, make you dwell in the land after them. This is for him who fears to stand before My Tribunal and fears My warning.' And they prayed for victory, and as a result thereof every haughty enemy of truth came to naught. (14:14-16)

This verse contains a subtle reference to a deep-rooted desire of the opponents of God's Messengers in all times. They ardently wish the Prophets to incline towards them a little and abstain from a wholesale denunciation of their beliefs that there may thus come about something like a compromise between the two parties. This desire of disbelievers has also been expressed in verse 69:10. But the

Prophets always flatly refuse to agree to any such compromise and adhere unflinchingly to their principles, without deviating an hair's breadth from them. It is after the disbelievers see that the Prophets accept no compromise that they launch a campaign of bitter persecution against them and thus either seek to force them back into their faith or compel them to leave their country, which includes extirpation by any other means. This is how disbelievers have treated God's Prophets throughout the ages—the same rejection of this offer by the Prophets and the same campaign of bitter persecution launched against the latter by their opponents.

In the words: *We will surely destroy the wrongdoers*, God has, as it were, turned the tables upon disbelievers. They had threatened the Prophets with expulsion from "our land" if they did not recant their faith. To this threat God replies by saying that, as the land is His and not theirs, so if it comes to dispossessing, it will be the wrongdoers who will be destroyed. The verse thus implies a prophecy of the ultimate destruction of the enemies of the Holy Prophet and of his triumphant return to Mecca.

The Qur'an has used both the singular and the plural number for the first personal pronoun with reference to the Supreme Being. Where the Power and Majesty of God are meant to be expressed, the plural number is used; and where His Self-Sufficiency and independence are intended to be emphasized or where the Power and Majesty of God are not meant to be stressed, the singular number is used. Or, as some Muslim divines have stated, where God intends to bring about a result through the agency of angels, the plural number is used; but where a work is to be performed through some special divine decree, the singular person is resorted to. The present verse combines both.

The words: *This is for him who fears to stand before My Tribunal and fears My warning*, make it clear that the promises of victory and success are meant for only those who properly appreciate and realize the Majesty of God and His Power and who believe that God is the Master of the Day of Judgment and who fear lest their sins should bring upon them the punishment of God. Such a belief is a necessary condition for the fulfilment of the promises of God's help. This shows that mere nominal acceptance of Islam is no surety for success and victory.

The expression: *And they prayed for victory*, may apply both to

the Prophets and their opponents. The praying of the Prophets for God's help and victory, after they had been vouchsafed definite divine promises that they would succeed, in no way reflects on divine promises or on the Prophets' belief in the divine origin of those promises. In fact, the divine promise given to a Prophet about the final triumph of his cause does not mean that he should give up making necessary efforts for the success and triumph of his mission or soliciting divine assistance. On the contrary, it becomes all the more incumbent on a divine Messenger to do his best, lest, through some lapse on the part of some of his followers or a weakening of his own efforts, the final victory may be delayed. That Muslims are enjoined to pray for the assistance of God even after definite and positive divine promises of victory are given to them is clear from the Qur'an (3:195). Nor are these two things contradictory of each other. The Holy Prophet was given a clear promise of his triumphant return to Mecca (28:86), yet he continued to pray and work hard for the fulfilment of this divine promise.

If, however, the words: *they prayed for victory*, be applied to disbelievers, they would mean that they sought by all means to win victory over the Prophets, but it was foolish on their part to try, for those who oppose the Prophets of God never meet with success. Their prayers are doomed *to come to naught*.



THE NATURAL, MORAL & SPIRITUAL STATES OF MAN

“The three states may be called the natural, moral and spiritual states of man. As the natural urges of a person become very dangerous when they are roused and often destroy the moral and spiritual qualities, they are described in God's Holy Book as the self that incites to evil...

If the natural state of a person is subjected to the control of the directions of divine law, it becomes his moral state and deeply affects his spirituality. That is why the Holy Quran has laid stress on the physical cleanliness and postures, and their regulation in relation to all worship and inner purity and spiritual humility. Reflection confirms that physical conditions deeply affect the soul... It has been observed that physical prostration in prayer induces humility in the soul. (*The Teachings of Islam* by the Promised Messiah, p.3)

FROM THE WRITINGS OF HAZRAT AHMAD

Allah the Exalted

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Hazrat Muhammad, the chosen one, peace be on him, on Mount Paran, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death. (*Zameema Risalah Jehad*, p. 8).

The pure life that is free from sin is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of God; but this is a difficult and delicate matter. A philosopher, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is. (*Malfoozat*, Vol. 3, p.16).

God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelopes everything and nothing is deprived of that grace. He is the source of all grace and is the ultimate cause of all lights and is the fountain-head of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is who brought everything out of nothingness and bestowed upon everything the mantle of being. No other being than Him is in itself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace (*Braheen Ahmadiyya*, p. 181, footnote).

The God of Islam is the same God who is visible in the mirror of the law of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by heaven and earth (*Tableegh-e-Risalat*, Vol. VI, p. 15).

Editorial:

The Jewish Quest for "Afghan Cousins"

Soon after the empire of David and Solomon had passed over its peak, the twelve tribes of Israel began to scatter out of the land to which they had been led from Egypt by Prophet Moses. It is believed that, following the death of King Solomon, some ten Hebrew tribes, in approximately 928 B.C., split from the other two and formed their own kingdom.

In 720 B.C., the two Jewish kingdoms suffered a decisive defeat from the Assyrians. Consequently, an influx of immigration of major proportions began. The Assyrian victors exiled large numbers of Israelites and led them to what the Talmud describes as "beyond the mountains of darkness."

The Bible throws little light on what happened to these ten tribes in the succeeding centuries except that they traveled toward Gozan and Habor. Some scholars believe that these two regions might have been in ancient Mesopotamia—today's Iraq. In fact, they soon began to be called as "the lost tribes of the House of Israel."

Recently some Jewish scholars have become seriously interested in tracing the whereabouts of these ten lost tribes. This type of study, of course, is of vital importance not only to the Jews but also the Christians because it will immensely help toward understanding the mission vouchsafed to Jesus by divine command. The New Testament states that the angel that appeared to Mary told her that her soon to be born son, Jesus, would receive the throne of his father David and that he would reign over the house of Jacob (Luke: 1:32-3). The Bible quotes him very emphatically to proclaim that his mission was specifically for the people of Hebrew ethnic background. When a woman of Canaan came to seek help for her daughter, he told her in no uncertain terms that "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:22-28).

Throughout at least two thousand years, Jewish historians concentrated upon tracing the movements of only two tribes of Israel—Judah and Benjamin. The ancestry of the present day acknowledged Jews are usually confined to only these two tribes. With the possible exception of few scholars, even the Christian writers hardly addressed themselves to the fate of those other ten tribes to whom Jesus

claimed to have been sent.

Lately there has been a revival of interest in locating the present descendents of the lost Hebrew tribes. *The Hadassah*, a Journal of the Women's Zionist Organization of America, reports in its November 1984 issue that one such outstanding scholar, Rabbi Eliyahu Avihail, a Jerusalem researcher, has come to the conclusion that the people of Afghanistan possess some striking similarities with the Israelites.

Rabbi Avihail suggests that the Biblical places of Gozen and Habor might not be in today's Iraq as earlier theorized, but in the Afghan lands. Habor, in his opinion, might be the area of Khyber Pass while Gozan could be today's Jazan River, a tributary of the Amu Darya which serves as the Soviet-Afghanistan boundary. Similarly another Biblical place could be the Afghan city of Herat.

To support his thesis, the writer refers to the historian Flavius Josephus who, writing some 800 years after the exile of the ten tribes, in his book *Antiquities*, comments that they "are beyond the Euphrates till now and are an immense multitude not to be estimated in their numbers." Rabbi Avihail finds further interesting similarities between the Israelites and the Afghans. For example, Afghan names like Rabbanis, Afridis, Ashuris, Jajani, Daftani, Shinwari and Levani may be the Hebrew Reuben, Ephriam, Asher, Gad, Nephtali, Shimon and Levi respectively. Yusufzai might be the equivalent of the sons of Joseph.

Of course, Rabbi Avihail's research is a welcome contribution, particularly in the field of the history of religions. It may be added, however, that several dimensions of this subject have already been discussed in recent time. Yitzhak Ben Zvi, former President of Israel, was perhaps the first Jewish author of modern times to have dealt with this subject in detail in his book *The Exiled and the Redeemed*. He records accounts of travellers from the Middle Ages to the twentieth century who reported on the Afghans who "looked Jewish" and "acted Jewish."

Earlier accounts of the Afghan-Hebrew ethnic affinities throw additional light on this fascinating episode of history. As early as in 1843, Sir Henry Yale, a British scholar, reported that many Afghans claim their descent from King Saul through a son Jeremiah, whose offspring is claimed to be called Afghana. Another scholar of the last century, James B. Frazer, reported that many Pathans derive

their origin from Afghan, the son of Eremin, the son of Saul. According to some others, Afghana was the nephew of Asaph, the son of Berachia, who built the temple of Solomon. Frazer claimed to have spent several days with some of these Afghan tribes. Another author, George Moore, devoted his entire book appropriately entitled as *The Lost Tribes* published in 1886, to this thesis. One may also find a valuable discussion of this subject in L.P. Ferries' *The History of Afghans* (1858).

May we urge Rabbi Avihail not to stop at the Afghan border in his search for his forgotten cousins. Since the Talmud reported that the lost ten tribes were led "beyond the mountains of darkness," we can confidently state that he will be sure to find some of their descendents farther East, even as far as in Kashmir. Some authoritative research has already been done in this connection and various pieces of conclusive evidence have been found leading the scholars toward the direction of Kashmir.

It was after Divine guidance, that Hazrat Mirza Ghulam Ahmad, the Promised Messiah and the Founder of the Ahmadiyya Movement in Islam (1835-1908), wrote his famous classic entitled in Urdu, *Masih Hindustan Men* (Jesus in India). He was led to proclaim to the world that, not only some Jewish tribes travelled to, and finally settled down in Kashmir but Jesus followed them several centuries later to preach to the "lost sheep of the House of Israel" according to the specific charge vested in him as mentioned in the New Testament (*Matthew 15:22-28*).

Hazrat Ahmad's revealing discourse on the emigration of some Jewish tribes and Jesus to Kashmir has been repeatedly confirmed and corroborated by many scholars since then. India's outstanding leader, the late Jawaharlal Nehru, a freedom fighter and the first prime minister of his country, was also well-known as an eminent scholar and historian. Himself a Kashmiri Brahmin, he wrote in his book, *Glimpses of World History*:

"All over Central Asia, in Kashmir, and Ladakh, and Tibet, and even farther north, there is still a strong belief that Jesus, or Isa, travelled about there... There is nothing inherently improbable in his having done so."

If there are some similarities between the Jews and the Afghans, they are even more so between them and the Kashmiris. Many of their personal and several of their place names could be traced to their Jewish origin. In fact, it is rather interesting to note that many

personal names in Kashmir end with "Ju" (Jew?). Their mountainous province of Gilgit could remind one of *Golgatha* (*Matthew* 27:33) *Hims*, a town near *Ladakh* sounds so much like *Hamath* (*Numbers* 13:21). Even *Ladakh* of Kashmir can be easily recognized as *Laadah* (*1 Chronicles* 4:21).

Let us read some more evidence. Francois Bernier (translated by Archibald constable) wrote in 1891 in his book, *Travels in the Mughul Empire*:

"On entering the kingdom after crossing the Pir Penjale mountains the inhabitants in the frontier villages struck me as resembling Jews. Their countenance and manner, and that indescribable peculiarity which enables a traveller to distinguish the inhabitants of different nations all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers having been remarked by our Jesuit Father and by several other Europeans long before I visited Kashmere."

Of particular interest may be the comments of Sir Francis Younghusband who wrote in his book, *Kashmir*:

"The visitor with an ordinary standard of beauty, as he passes along the river on the roads or streets, does see a great many more than one or two really beautiful women. He will often see strikingly handsome women, with clear cut eyebrows, and a general Jewish appearance... There are real Biblical types to be seen everywhere in Kashmir, and especially among the uplands villages. Here the Israelitish shepherd tending his flock and herds many any day be seen."

To our Christian friends we suggest that the obligation of locating the "lost sheep of the House of Israel" falls even more heavily on their shoulders. To believe that Jesus would have left this world without getting anywhere near the accomplishment of the mission assigned to him—that of taking his teachings to *all* tribes of Israel—does not bring him much credit. We cannot possibly conceive of him as having departed from this earth as a failure. Is it not logical, therefore, to believe that his life did not exactly end when he was hung on the cross for a few hours in the afternoon of Friday before Easter Sunday? Should not our Christian brothers scrutinize all the circumstances of the crucifixion phenomenon and evaluate all internal and external evidence? Many scholars who have done so, have come to the undeniable conclusion that Jesus did not die on the cross—he was delivered from its curse and terrible pain.

The fact is that it was Hazrat Ahmad, the Founder of the

Ahmadiyya Movement, who first drew the attention of the modern world toward the actual deliverance of Jesus from the cross. The last several decades have seen steadily mounting evidence to support his views. Scientific study of the famous Shroud of Turin is by itself a conclusive proof of the life of Jesus after crucifixion. It is only logical that he would have left Palestine, on his recovery from the effect of the ordeal of the episode of crucifixion. One is naturally led to trace his post-crucifixion life among the lost tribes of Israel "beyond the mountains of darkness."

Hazrat Ahmad led the way in his famous book, *Masih Hindustan Men (Jesus in India)* to the final destination of Jesus on this earth. He even wrote about the discovery of his tomb in the Khanyar quarter of Srinagar, the capital of Kashmir. Since the publication of his book, a whole mass of tradition and a certain amount of writings have appeared about this tomb which is known among the people of that area as the tomb of the Prince Prophet "Yuz Asaph," a name surprisingly so close to the names Jesus and Isa. In addition to several recent publications, the late Maulana J.D. Shams's, *Where Did Jesus Die* is an excellent compilation of some of the evidence.

Let us hope that while the present day Israelites will succeed in their quest for their lost cousins "beyond the mountains of darkness" in Afghanistan and Kashmir, our Christian friends will also discover that Jesus, after survival from death on the Cross, died a natural death among the people to whom he was sent by the Lord.

Khalil A. Nasir



PROMISED MESSIAH'S ACCOMPLISHMENTS

He released the people from bonds of social slavery and explained to them their error in blindly following the present day laws of society. He proved the excellence of the social teachings of Islam by cogent reasons. He exposed the evils underlying the taking and giving of interest, showed the beneficence of the Islamic injunctions under *Purdah*, proved the need of polygamy under certain circumstances, and explained the importance of the institution of divorce. In short, he openly and vigorously advocated those teachings of Islam concerning which the Muslims were too timid to raise their voice out of fear of opposing the current of modern thought. (*Ahmadiyyat or the True Islam* by Hazrat Khalifatul Masih II, p.226)

THE RELATIONSHIP BETWEEN MAN AND GOD

by

Sheikh Mubarak Ahmad

Amir and Missionary in Charge, Ahmadiyya Community, U.S.A.

The fundamental reason for discussing the relationship between man and God is to find out the purpose for man's creation by God. In His Holy Word, God Almighty has appointed for man the purpose of worshipping Him (51:57) and complete devotion to him. Man is not in a position to appoint a purpose for himself. He did not come in this world of his own accord, nor will he depart from here at his own will. The religion which provides true understanding of God and prescribes his true worship is Islam (3:20). Islam is inherent in the nature of man and man has been created in accord with Islam. This is the everlasting faith (30:30-31).

The Promised Messiah said that the means of attaining man's purpose was to recognize God Almighty. The second means is to be informed of the perfect beauty of Almighty God, for the heart is naturally drawn to beauty, the observation of which generates love in the heart. The third means of approach to God is knowledge of His beneficence. This is the second incentive to love. The fourth means is supplication (41:61). The fifth means is striving in His Cause (9:41). The sixth means is steadfastness (41:31-32). The seventh means is to keep company with the righteous (9:119). The eighth means of achieving this relationship are visions and dreams.

The question is, do we have an example of the ideal attainment of this relationship—an example that relates to all the varied conditions of human life and though that example is of a human, yet it is extremely close to God Almighty.

The relationship between two entities can be thought of in degrees of nearness. The Promised Messiah, peace be on him, said that there are three types of nearness to the Divine, illustrated by three resemblances pondering on which the reality of the three grades of nearness can be appreciated.

The first type of nearness is illustrated by its resemblance to the relationship between servant and master, as God has said: *Those who believe, love Allah most* (2:166). This means that believers, in

other words, obedient servants, love Allah above everything else. As a sincere and faithful servant, by witnessing the continuous beneficence and many bounties and the personal qualities of his master, rises so high in his love and sincerity that he acquires a similar temperament to and follows the same way as that of his master. He fulfills the master's wishes as the master himself desires. As he progresses in his sincerity and fidelity, he arrives at a stage where being wholly lost to his own self he acquires the color of his Master.

The second type of relationship of nearness to God resembles the relationship between father and son as God Almighty has said: *Then remember Allah as you were wont to remember your fathers, even with greater remembrance* (2:201). This means that we should remember the Glorious with such eagerness and love as that with which we remember our fathers. It should be remembered that a master begins to resemble a father when love for him becomes extremely intense and, purified of all selfishness, settles in the heart as if it were a part of it.... As a son on thinking of his father feels spiritual relationship with him, in the same way a believer feels this relationship; and as a son displays the features of his father and resembles him in his ways and manners, the same is the case with the believer.

The third type of nearness resembles a person's own reflection. As a person views his own reflection in a mirror and beholds the whole of his form together with all his features reflected in the mirror; in the same way in this type of nearness all Divine attributes become reflected clearly in his being and this reflection is more complete and perfect than the resemblances which have been mentioned before. It is obvious that a person beholding his own reflection in a mirror finds it in exact accord with himself. That degree of resemblance cannot be acquired by anyone else through any device, nor can it be found in a son. This degree of nearness is achieved by one who is placed so equally between the chords of Divinity and servitude, is so related to both as if he has become the very same and by removing his own self from between, serves like a mirror. That mirror being faced in two directions obtains the impress of the Divine by reflection from one direction and from the other direction it conveys all grace according to the capacity of different temperaments to those who are adjusted to it. This is indicated in the Word of God regarding the Holy Prophet of Islam, peace and blessings of Allah be on him: *He approached close to God and then leaned towards mankind*

and it became, as it were a case of one chord between two bows (53:9-10).

The Promised Messiah said: This means that in ascending high, he arrived at the extreme point of nearness to God and between him and God there was left no veil. As he was complete and perfect in his ascent, his place becomes that of a chord between two bows. This chord is suspended between the Benefactor and the beneficiary and resembles the center of a circle. This point is the heart of the perfect man and is equally related to the bows of Divinity and servitude. The name of the central point is the reality of Muhammad. As all life receives grace from the life of God Almighty, and all determination is the result of His determination, in the same way the point of Muhammad, by the command of God, affects in degrees according to their various capacities and temperaments... The reality of Muhammad is a complete and perfect manifestation of all Divine attributes. For this reason, the Holy Prophet has been likened in heavenly Books to a reflection of God, the Glorious, Who is in place of father to the son.

We mortals need a perfect example to emulate to be near to God. The Holy Quran says: "He approached close to God and then leaned towards mankind and it became, as it were, a case of one chord between two bows or closer still." (53:9-10). While all Divine attributes were reflected in his person on the one hand, he was ever inclined towards the love and welfare of mankind, and even more towards their training. This is an ideal example of the relationship between God and man. From the beginning of Adam right down to Jesus, all Prophets and Messengers had acknowledged the greatness and majesty of the Holy Prophet, peace be on him, because he was to set the best model of relationship between the Creator and the created. Moses, peace be on him, by announcing that God came from Sinai and arose from Seir and shone forth from Mount Paran, indicated clearly that the manifestation of Divine Majesty reached its climax at Paran. The Torah tells us that Paran is a mountain of Mecca where Ismail, the ancestor of the Holy Prophet, peace be on him, made his dwelling. No other Prophet has been raised in Mecca.

The second question is how to address God in the relationship between God and man.

The Promised Messiah, peace be upon him, makes a distinction between the words *Rabb* and father. We do not look upon God as Father but rather as *Rabb*. This word occurs in the Holy Quran in

the very first verse of the first chapter: Every type of praise belongs to Allah who is the *Rabb* of the Universe. *Lisanul Arab* and *Tajul Urus*, which are the two most reliable Arabic lexicons, have set forth that the word *Rabb* comprises seven connotations: Master (master or Owner), *Sayyad* (master or Chief), *Mudabbir* (Regulator), *Murabbi* (One who nurtures), *Qayyum* (All Sustaining), *Mun'im* (Bestower), and *Mutammim* (Perfector). *Rabb* comprises all the diverse connotations set out above. In their true meaning these connotations cannot be used for any other being beside God Almighty. A relationship between *Rabb* and His worshippers is different from that of a Father and his offspring.

On the other hand a human relationship based upon the word Father does not convey the same meaning. All that the lexicon discloses about the word 'father' is that when a person is in fact born of another, he has no further connection with his birth. According to all the lexicons no further inferences can be drawn from the relationship using the word 'father' than that after dropping the seed the father should take any further action for the child to be born. This word is applied to the animal world as well.

The Promised Messiah, peace be upon him, pointed out that the religion governing the relationship between the God and man was established by God almighty who is the *Rabb*. Allah did not call back the Holy Prophet of Islam anything short of the time but when his task had been fully completed and this is clearly set forth in the Holy Quran: "This day have I perfected your religion for you, and chosen for you Islam as you faith" (5:4); meaning that by the revelation of the Quran and by the reform of the people your faith had been perfected and Divine favor has been completed for you and God has chosen Islam as the religion. This is a sign of the Divine origin of the relationship between God and man in Islam. The Promised Messiah goes on to say that "Indeed before the Holy Prophet, no true Prophet had shown this high example of perfection that on the one side the Book of God should be completed in peace and on the other side the training of the people should be perfected and the disbelieving people should be defeated in every direction and Islam should be victorious on every side."

The relationship between God and man as demonstrated in the Prophethood of the Holy Prophet of Islam, peace and blessings of Allah be upon him, spelled out in the code of teaching for the Muslims had been perfected and all that was ordained by the God of

mankind for the progress of that relationship had been revealed to the Holy Prophet. Further, the Holy Quran announced that the support of God Almighty had also been perfected and that people in large numbers had accepted Islam.

The relationship between the Creator and man was not only revealed in its entirety and its revealed text preserved for the rest of mankind without the possibility of a change of a dot or a tittle just as the Almighty had promised in the Quran: *Nahnu nazzalnaz zikra* and *inna lahu la hafazoon*, we find that not just a handful of followers but that nations in large numbers had accepted Islam. But more than that, through the personal example of a life-time, God had filled the hearts of the Muslims with faith and righteousness and made them averse to disobedience and vice.

The Promised Messiah says that there is not one instance of the completion of the teaching through demonstrations of the relationship between the mortals and Divine in any other people. In his Farewell Pilgrimage, the Holy Prophet delivered a long address and called upon the people to bear witness that he had conveyed to them all the commandments which he had been commissioned to announce to them. Every one confirmed in a loud voice that he conveyed everything to them. The Holy Prophet then pointed to the heaven and said: Bear witness, O Allah. He admonished them to lengthen as he might not be with them the following year. He then returned to Medinah and died the following year. Send down on him Thy blessings and peace, O Allah.

Now we come to the most important issue: How can the relationship between God and man be established? The founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad, peace be upon him, the Promised Messiah, who was sent by God in the Second Coming of Prophet Jesus Christ, peace be upon him, says:

“The means which the Holy Quran has taught us of establishing a spiritual and perfect relationship with God is Islam and the prayer set out in Sura *Fateha*:

“In the name of Allah, Most Gracious, the Merciful.

All praise belongs to Allah, Lord of all the worlds.

The Glorious, the Merciful.

Master of the Day of Judgement.

Thee alone do we worship and thee alone do we implore for help.

Guide us in the right path.

The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone stray."

The Promised Messiah says, this means that one must first devote one's life to the cause of God, and then should be occupied with the prayer that the Muslims have been taught in Sura *Fateha*. This is the essence of Islam. This is the only means of reaching God and drinking the water of true salvation. This is the only means which the law of nature has appointed for man's higher progress and his meeting with God. Only those find God who enter into the spiritual fire which is the essence of Islam and occupy themselves with the supplication taught in the *Sura Fateha*. Islam is the burning fire which by burning our lower life and by burning our false deities offers the sacrifice of our lives and properties and honor before our Holy God. We drink the water of a new life from this spring and all our spiritual faculties establish a relationship with God. Like lightening, a fire merges from inside us and another fire descends upon us from above and by their meeting, all our passions and the love of anything beside God are consumed and we become dead to our previous life. This condition is called Islam in the Holy Quran. Through Islam our passions suffer a death.

An obvious question is raised here: what is the most common way and yet the most valuable way of developing a relationship between God and man in our daily lives in Islam? The Promised Messiah says:

"The Holy Quran mentions two gardens: one of these is the garden that is bestowed in this life and that is the garden of the *salat*, the Islamic form of prayer that is offered five times during the day. The prayer or *salat* is not a burdensome tax but is a permanent relationship between man's condition of servitude and God's Providence. God Almighty has prescribed the *salat* for the establishment and has charged it with delight which serves to maintain the relationship. For instance, if a married couple do not find delight in their relationship, the relationship is likely to be disrupted. In the same way if there is no delight in *salat* the relationship between the servant and the Master is disrupted. The relationship between man's servitude and God's Providence is very deep and is full of delight. Till that delight is felt, man continues in a state which resembles animals."

The Promised Messiah, peace be on him, who fulfilled the Second Coming of Jesus, says that the *salat* is an instrument for delivery from sin. It is a quality of the *salat* that it makes a person secure

against sin and vice. The Grace of God Almighty is received from *salat*. *Salat* is the submission of one's humility and one's weakness to God and to seek the fulfilment of one's needs from Him. In the course of the *salat* the worshipper stands before God with folded arms signifying his consciousness of the glory of God and his eagerness to carry out His commandments. Sometimes like a beggar he praises Him from Whom he begs and proclaiming His greatness and His glory seeks to move His mercy and supplicates Him. A faith that has nothing comparable to the *salat* is altogether empty. *Salat* means the love and fear of God and the preoccupation of the heart with His remembrance. That is faith. For him who desires to meet God and is anxious to reach Him, the *salat* is a conveyance by climbing into which he can arrive at his goal speedily.

True *salat* is when a sincere and holy relationship is established with God and the worshipper becomes so devoted to the Pleasure of God Almighty and His obedience that he is ready to lay down his life in the Cause of God. So long as this condition is not established and the worshipper does not become a model of sincerity and faithfulness, his prayers and other actions are without effect.

In conclusion, as the Promised Messiah wrote:

“O ye who dwell upon the earth, and all human souls that are in the east or in the west, I announce to you emphatically that the true reality in the earth is Islam alone, and the true God is the God Who is described in the Quran, and the Prophet who has everlasting spiritual life and who is seated on the throne of glory and holiness, is Muhammad the chosen one, peace be on him. The proof of his spiritual life and holy majesty is that by following him and living in him we become recipients of the Holy Spirit and are favored with the bounty of converse with God and witness heavenly signs.”

The Promised Messiah also said:

The light of high degree that was bestowed on perfect man was not in the angels, was not in the stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in the rubies or emeralds or sapphires or pearls; in short it was not in any earthly or heavenly object. It was in the perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, Muhammad, the chosen one, peace be on him. That light was bestowed on this man and according to their ranks, upon all those who bore the same color to some degree.... This dignity was found in its highest and most perfect form in our master and our guide, the immaculate Prophet, the righteous one, Muhammad, the chosen one, peace be on him.”

AHMADIYYAT TODAY

By

Ataul Mujeeb Rashed, Imam of the London Mosque

The Ahmadiyya Movement represents the most dynamic organization within the vast body of Islam. Standing firm on the principle that Islam is the only perfect guidance for mankind and its Book, the Holy Quran, is the only remedy for all human ills, it aims at establishing the Unity of God and in uniting the whole world into one bond of brotherhood under the banner of the greatest benefactor of humanity, the Holy Prophet Muhammad, the Seal of the Prophets, the best exemplar and the paragon of truth.

It was foretold by the Prophet of Islam that in the Latter Days when moral and spiritual values would be in decline among the Muslims, the promised Messiah and Imam Mahdi would appear to revive Islam in its pristine purity. He would re-establish the superiority of Islam over all other faiths by dint of heavenly signs.

ORIGIN

This great prophecy about the advent of a world reformer has, by the grace of Allah, already been fulfilled in the person of Hazrat Mirza Ghulam Ahmad (1835-1908), the Founder of the Ahmadiyya Movement in Islam. The claim of Hazrat Mirza Ghulam Ahmad (upon whom be peace) is that God has raised him for the guidance and direction of mankind; that he is the Messiah foretold in the Traditions of our Holy Prophet and the Mahdi promised in his sayings; that the prophecies contained in the different religious books about the advent of a Divine Messenger in the Latter Days have also been fulfilled in his person; that God has raised him for the advocacy and promulgation of Islam in our time; that God has granted him insight into the Holy Quran, and revealed to him its innermost meaning and truth; that He has revealed to him the secrets of virtuous life. By his work, his message, and his example, he has glorified the Holy Prophet and demonstrated the superiority of Islam over other religions. The purpose of his advent was that God's love and concern for Islam should become manifest. The prophecies in the books of other religions which foretold the coming of a teacher, all met their fulfilment in him. He was the Messiah for

Christians and Jews and Krishna for the Hindus. His coming in fulfillment of prophecies contained in the ancient books is evidence of his truth. As he himself is a witness of the religion of Islam, his coming is an invitation to the followers of other religions to come and enter the universal brotherhood of Islam.

BRIEF HISTORY

It was in 1889 that Hazrat Mirza Ghulam Ahmad of Qadian claimed that he was the reformer of the 14th Century and was the Madhi and the Promised Messiah. In March 1889, he laid the foundation of the Ahmadiyya Movement. He passed away in 1908, and was succeeded by Hazrat Maulvi Nooruddin as his first Caliph. After his death, in 1914, Hazrat Mirza Bashiruddin Mahmood Ahmad was elected as the second Caliph. On his demise in November 1965, Hazrat Hafez Mirza Nasir Ahmad was chosen the third Caliph. When he departed from this world in June 1982, Hazrat Mirza Tahir Ahmad was elected as the fourth Caliph who is the present Supreme Head of the Movement. The Movement which was founded 95 years ago, has its branches all over the world and enjoys the allegiance of more than ten million people drawn from all regions of the earth comprising all races and colors.

THE PRESENT ORGANIZATION

The Supreme Head of the Movement is known as Khlaifatul Masih (the successor of the Messiah). He is the spiritual guide as well as the executive Head of this Movement. He supervises and guides the various organizations within the Community.

The central organization of the Community is represented by the Sadr Anjuman Ahmadiyya. It is now composed of a *Sadr* (President), a *Nazir-i-A'la* (Chief Secretary), and several other *Nazirs* (Secretaries) who are in charge of various departments. The principal *Nazirs* are (1) *Nazir Baitul Mal* (Secretary of the Treasury), (2) *Nazir Umoor-i-Amma* (Secretary of the General Affairs; dealing with miscellaneous matters relating to the organization and discipline of the Community), (3) *Nazir Umoor-i-Kharijah* (Secretary dealing with matters relating to other communities and the Government), (4) *Nazir Talim-o-Tarbiyat* (Secretary in charge of education and training), (5) *Nazir Islah-o-Irshad* (Secretary for missionary work), (6) *Nazir Ishaat* (Secretary for publications), (7) *Nazir Dhiyafat* (Secretary for hospitality), (8) *Nazir Talimul Quran* (Secretary for Quranic education).

Control over the members of the community outside Rabwah is exercised through Amirs appointed by the Khalifa and through branch Anjumans affiliated to the Sadr Anjuman. Wherever there are a few Ahmadies they are required to set up a chapter and the usual office holders are appointed. Every Amir endeavors to organize the local members and to regulate the affairs of the Community along the same lines as are followed at the Center as far as it may be practicable, having regard to the number of members and other local circumstances.

Every section of the Community is organized in an Association for the purpose of proper training in the exercise of moral and spiritual values and marching forward towards the achievement of the purposes of the Movement.

The *Majlis Ansarullah* (Association of the Helpers in the service of God), is composed of all male members of the Movement over the age of 40 years. The *Majlis Khuddamul Ahmadiyya* (Association for the Servants of Ahmadiyyat), is composed of all male members of the Movement between the ages of 15 and 40 years. *Atfalul Ahmadiyya* (Children of Ahmadiyyat) is composed of male children between the ages of 7 and 15 years. *Lajnah Ima Allah* (Association of the Handmaidens of God) includes all female members of the Movement above the age of 15 years, while *Nasiratul Ahmadiyya* is an association of young girls between the ages of 7 and 15.

Each of these associations has its own office bearers and is constantly active in promoting the moral and spiritual values inculcated by Islam. One feature of the training of all sections of the Community, which is thus bound together in affectionate ties of brotherhood and sisterhood, is that all members under the auspices of their particular associations carry out without discrimination, programs of manual labor, designed to uphold the dignity of labor. The female sections also carry out programs designed to stimulate their artistic faculties and to train them in the various branches of domestic science and household duties.

In 1922 the Advisory Consultative Council of the Movement was instituted. It is normally convened once a year to submit its advice to the Khalifa on such matters as might be committed to it for advice. It is composed of elected representatives of every branch of the Movement in Pakistan. Practical considerations have imposed the limitation of representation in the Council to branches of the Movement in Pakistan but it is visualized that on the needed facilities

becoming available, representation would be extended to branches of the Movement outside Pakistan also.

The Khalifatul Masih himself presides over the deliberations of the Council, except on the rare occasion when any matter involving a personal interest of the Khalifa is the subject of consideration.

The Council also discusses the Annual Budget of the Movement and submits its recommendations on it. After the session of the Council is opened with an address by the Khalifatul Masih, committees are set up for the detailed consideration of the items on the agenda of the Council, and submit their reports to the Council for discussion and the formulation of its recommendations. In the course of these discussions, points constantly arise bearing upon the true appreciation of moral and spiritual values. At the conclusion of the discussion of each item the Khalifatul Masih sums up the points that arise in the course of the discussion and pronounces upon them, furnishing the needed guidance on every point. On the advice tendered by the Council and the recommendations submitted by it the Khalifatul Masih normally announces his decision at the end of his observations, but sometimes reserves the matter for further reflection. He generally accepts the advice tendered or the recommendations made by a majority of the Council, but if he is of the view that the advice or recommendation ignores or runs counter to some principle, the upholding of which is an obligation. He sets forth an exposition of the principle involved and rejects the advice or recommendation or announces his acceptance in a modified form which rectifies the objection on principle.

Every session of the Council proves a most exhilarating experience for the participants on account of the opportunities of moral and spiritual training that it affords for every participant. The discussions in the Council are of a high level and compare favorably with the proceedings and discussions of similar bodies of a comparable character outside the Movement.

The *Qadha* or the Islamic Judicial system was instituted in 1925. Under this system original jurisdiction is exercised by individual Qadhis (Judges or Magistrates). There is an appeal to a Board of Qadhis and a second appeal from the board to the Khalifa. If the Khalifa himself should happen to be a party in the case, the decision of the Board of Appeal is final. The *Qadha* deals with only civil disputes of such matters of a disciplinary nature as are not required by the laws of the country to be dealt with by the ordinary courts.

No member of the Community may commence or prosecute a proceeding of a civil nature against another member save in the Qadha. If for some reason it is found necessary to have recourse to the ordinary civil courts, this may only be done with permission obtained from the appropriate department of the Community. One special feature of the judicial system established in the Community is that while the Judges occupy themselves with the decision of cases, machinery for execution of decrees is not attached to the Qadha, but is a part of the department of the *Nazir Umoor-i-Amma*. The whole system of course, works on a voluntary basis and the only ultimate sanction behind its successful and efficient working is the moral and spiritual value that every member attaches to his membership of the Community. Apart from the moral and spiritual gain, the actual working of the department saves the Community the heavy expenses of litigation which are so sad a feature of the administration of justice in the ordinary courts. No court fees are levied by the *Qadha*. The rules of procedure and evidence followed are simple and free from many of the technicalities that often operate to defeat justice under more formal systems. They are designed to ascertain the truth rather than to satisfy the academic notions of the lawyers.

ADMISSION TO MEMBERSHIP

Anyone wishing to become a member must first of all fully understand the aims and objects for which the Ahmadiyya Community has been initiated. He is then required to forward his initiation (*Ba'iat*) form to the Head of the Movement, giving his particulars. There are ten conditions of *Ba'iat* as laid down by the Founder of the Movement, as follows:

Firstly, that up to the day of his death he shall abstain from worshipping any other dieties but Allah.

Secondly, that he shall keep away from falsehood, adultery, looking at women other than near relatives, cruelty, dishonesty, riot, rebellion and, in short, any kind of evil. He shall not allow himself to be carried away by his passions, however strong they may be.

Thirdly, that he shall observe the five daily prayers without fail, according to the command of God and His Prophet; and to the best of his ability, he shall try to offer Tahajjud (night) prayers to invoke the blessings of Allah upon the Holy Prophet, to ask forgiveness for his own sins and pray for Allah's help; and that remembering

Fourthly, that he shall in no way harm Allah's creatures in general and Muslims in particular by giving way to his passions—neither with the hand nor tongue nor any other means.

Fifthly, that in every state of pleasure or sorrow, prosperity or adversity, he shall prove himself faithful to Allah and that in every condition he shall submit to Allah's Will, being ready to bear every kind of insult or pain; and in the hour of misfortune, he shall not turn away from Him but rather draw closer.

Sixthly, that he shall not follow vulgar customs and shall guard against evil inclinations and shall submit himself completely to the authority of the Holy Quran and make the Word of Allah and the sayings of His Prophet the guiding principles of his life.

Seventhly, that he shall give up pride and haughtiness and shall pass his days in humility, reserve, courtesy and meekness.

Eighthly, that he shall consider his religion and the dignity and welfare of Islam dearer than his life, wealth and children and, in short, dearer than anything else.

Ninthly, that he shall, for the sake of Allah, show sympathy towards Allah's creatures and, to the best of his ability, he shall use his natural gifts for their welfare.

Tenthly, that he shall establish a brotherhood with me (the Promised Messiah) on condition of obeying me in all that is good and shall keep this to the day of his death; and this relationship shall be of such a high order that the like of it shall not be found in any worldly relationship either of family or of master and servant.

On the receipt of the Form, duly executed, the Head of the Movement (Khalifatul Masih) sends his letter of acceptance. From thenceforth the new entrant becomes a full-fledged member of the Movement.

GRADES OF MEMBERSHIP

As mentioned earlier, there are no grades of social or class distinction in the Ahmadiyya Movement. Righteousness is the most important criterion for judging the superiority of a person, or his standing in the Community. The Founder of the Movement, by introducing the institution of *Wasiyyat*, created an opportunity for the spiritual advancement of his followers by demanding additional monetary sacrifices. Thus a person making a *Will* (Wasiyyat) excels other in

practice in virtues and is thus regarded a man of good moral character with superior spiritual qualities. He has, however, to prove this through his example.

When an election of office bearers takes place, the voters are made aware that only such persons should be elected to an office who are God-fearing and can discharge their responsibilities with honesty. It is thus assumed that those elected for any office must show in their person a fairly high standard of diligence, piety and righteousness. It will therefore follow that they hold a higher position and are regarded, above ordinary members of the Community.

(To be Continued)



SO SAID THE PROMISED MESSIAH

1. God has bestowed upon me the understanding of the Quran.
2. God has taught me the language of the Quran in a miraculous manner
3. God accepts my prayers more than of any other person.
4. God has supported me with heavenly Signs.
5. God has bestowed upon me Signs from the earth.
6. God has promised me that I shall triumph over everyone who comes forward to oppose me.
7. God has given me the good tidings that my followers will always triumph over others through their reasoning in support of the truth, and that they and their progeny will be greatly honored in the world, so that they should see that he who comes to God never suffers loss.
8. God has promised me that till the Day of Judgment, He will continue to manifest my blessings, so much so that kings will seek blessings from my garments.
9. Twenty years ago, I was informed by God that I would be denied and that people would not accept me but that God would accept me and would manifest my truth through powerful assaults.

Time is coming and is near when God will spread far and wide the acceptance of this Movement. It will spread in the East and the West and the North and the South and Islam will become synonymous with this Movement. This is not said by any man. This is revelation from God for Whom nothing is impossible. (*Tohfa Golarviah*, p. 93).

GLIMPSES INTO THE LIFE OF THE PROMISED MESSIAH

By
Syed Hasanat Ahmad

The single most historic event of modern history took place some ninety-five years ago when the Promised Messiah, Hazrat Mirza-Ghulam Ahmad of Qadian, accepted the first Bai't (initiation into Ahmadiyyat) on March 23, 1889 not in Qadian, so dear to millions of Ahmadies around the world, but in Ludhiana. The Divine destiny was that the Promised Messiah should begin the monumental task of "breaking the cross" from where the first church in India went up and the first Christian mission was set up with the avowed object of converting the whole of India into Christianity.

There can be no better beginning into the glimpses of the life of the Promised Messiah than to revert to a leaflet that he issued a fortnight before this historic event. Ahmad stated the purpose of his Mission and object of the movement in these words:

"God wishes me to found a Community of the Faithful to manifest His Glory and Power.

He will make the Community grow and prosper, so that it establishes the Love for God, righteousness, purity, piety, peace and goodwill among the mankind.

He shall strengthen them with His spirit and bless them as He Promised that thousands of faithful shall join their ranks.

He shall himself look after them and ensure their progress which will amaze the world.

The Community shall be a lighthouse so high as to illuminate the four corners of the world.

The members of the Community shall serve as models of Islamic blessings.

There shall rise among them till the day of Judgement Personages who will be chosen ones of God in every respect.

So has decreed the Almighty and He does as He chooses."

The great spiritual son of the Holy Prophet started his Mission in a big way. This clarion call to true Islam took the slumbering Muslim clergy by surprise. True to historic scenario, all stood up against him in an unwitting testimony to a rising divine voice, for these are the

ways of the material world that unless the Messenger of God faces a volley of abuse, vile and scandalous attacks, the scenario is not complete. The first to rise against him was an admirer and a friend and a leading figure of the Ahle Sunnat Jamat, Molvi Muhammad Hussain Batalavi. He was laboring under the mistaken belief that his support, backing and praise had put Mirza Sahib on the pinnacle of glory. Therefore, in great majesty, he asked Ahmad to clarify his position. Prompt came Ahmad's brief reply "yes," that is, he has claimed that in him the advent of the Promised Messiah has taken place. Molvi Muhammad Hussain, in a letter, tried to prevail upon him and threatened to use his pen against him. Three days later came a calm and composed reply, "I am not concerned at all with victory or defeat. All I want is to remain a devoted and obedient servant of God." Then relating his vision, Hazoor said, "I saw a vision yesterday that I was writing on my arm, that I am alone, but God is with me."

Then the Molvi tried to wean away his friends. He got in touch with Hakim Maulvi Nuruddin (who later became the first Caliph) coaxing him he asked him, "If you can do something, do it now, while there is still time." But the Hakim Sahib was made of different stuff. He retorted back, "I have been convinced for a long time of your determination to oppose Mirza Sahib. Who looks to the Stars in the presence of the Sun?"

The Molvi is now only known in relationship to the promised Messiah. The Molvi was only the beginning. The Promised Messiah had to face a host of opponents from diverse faiths, Pandit Lekhram, Abdullah Athim and Alexander Dowie all died as a result of Hazoor's Prophecies—the Prophecies that were made to vindicate the honor of Islam and uphold the dignity of the Holy Prophet. Hundreds of Prophecies were fulfilled in the lifetime of the Promised Messiah. During his life, Ahmad held an open invitation to anyone who wished to see a sign of God to spend some time in his company and be a witness to a heavenly sign.

When we look back to Ahmad's early life, it was a humble beginning. He spent four years in a job in Sialkot, just to please his father. But then the ways of God are strange, his own father, Mirza Ghulam Murtaza, felt a need of him and asked him to return to Qadian. We find an account of this period in Hazoor's own words:

"At this period of my life, scarcely anybody knew me, I was inclined to lead a retired life. This did not escape the notice of my father. Being fully convinced that I was given to solitude and had

an aversion to mixing up with the society, he entertained apprehensions about my future. A message was conveyed to me that being friendly with a high government official he might be able to get a job for me. I replied, 'Please tell my father, I am grateful to him for his love and affection, but he need not worry about me or for a job, for I have already secured a job I like most.' "

During the same period, he was informed in a dream about the approaching end of his father. Hazoor was in Lahore, he rushed to Qadian. On arrival in Qadian, he found that his father was not seriously ill and was suffering from ordinary dysentery. On the assurance of his father, he withdrew to his room. As he was reclining, it was revealed to him that his father would die after sunset the same day. He describes his own feelings in these words:

"A sudden thought passed my mind, perhaps I would now face poverty and distress. All these thoughts flashed through my mind like lightning and then there came the second revelation, '*Is not God sufficient for his servant?*' This was followed by a feeling of relief as though some painful wound had suddenly been healed and I felt assured that God would not allow me to perish."

Hazoor's father died the same evening, and from that moment onwards, God took care of him in a way that had no parallel.

While still in Sialkot he had a dream which indicated what greatness lay before him. Writing about this dream Hazoor says:

"I saw the Holy Prophet, peace and blessings of Allah be upon him. While watching him, I felt I had a religious book in my hand which appeared to be based on my writings. The Holy Prophet enquired in Arabic, what name I had given it, I submitted 'Polar star.' The Holy Prophet took the book from my hand and it suddenly assumed the shape of a colorful fruit closely resembling a pear but of the size of a melon. When the Holy Prophet cut it into pieces, so much honey oozed out of it that it soaked the hands of the Holy Prophet. Then I realized that a dead body, lying outside the door, had come to life on account of the blessings of the Holy Prophet and this resuscitated body stood behind me. Meanwhile this humble being stood with all submissiveness as if I am standing before a king, and the Holy Prophet with a majesty of an Emperor was seated in a high chair. The Holy Prophet held out a slice of that pear to me with the intention that I should give it to the resuscitated man and dropped all the slices in my lap. I gave that slice to that man. As he ate it, I noted that the Chair of the Holy Prophet had greatly been elevated and the forehead of the Holy Prophet was shining like rays of a rising sun."

Time had now come for the fulfillment of this vision. Islam was

under attack from all directions. The Muslims of India were suffering from the traumatic effects of defeat in 1857. They had lost their rule on the subcontinent after five glorious centuries. The decline was so fast that they had lost their national identity.

It was at this time that Ahmad stood up like a giant and a champion of Islam. In *Braheen Ahmadiyya*, the first of his monumental writings, spread over five volumes, he recaptured the glory and majesty of Islam.

Millions of words flowed from his pen, his writings occupy thousands of pages bound in over eighty volumes, and this did not include hundreds of posters, leaflets and handbills that went to nail the lie or to challenge the enemies of Islam.

Ahmad's pen produced a magic, cast a spell, exercised a fascination in a way that no writer could ever claim. His cold logic, his power of reasoning, his marshalling of arguments, his method of induction and deduction, his dynamism in style and expression, left his friends and foes dumbfounded and speechless.

Ahmad's love for God, his devotion to the Holy Prophet and his complete immersion in the Holy Quran were simply matchless and unparalleled.

God had blessed him with two special gifts—the gift of knowledge and the gift of the power to communicate that knowledge. Ahmad demonstrated with proofs that the Holy Quran is replete with prophecies, some fulfilled and some still to be fulfilled. He asserted and established this assertion with logic that the Holy Quran is an infinite source of knowledge, infinite in its meaning and infinite in its nature. He brought a new glory and a new lustre to the Holy Quran, discovering numerous excellences and graces that had laid hidden for centuries. Ahmad discovered that the Holy Quran contains a systematic account of the spiritual advancement and enumerated the stages to which the human beings are capable of attaining. The Promised Messiah has left to us a fathomless treasure — an abiding source of knowledge which will serve for centuries to come as a Lighthouse of guidance to those who seek the eternal truth and the fundamental principles of progress in this and the world hereafter.

Now a word about the personal appearance of the Promised Messiah. He was a model of manly grace. He had an unusual attraction in his face, sparkling with divine light. He was a picture of humility with no trace of pride or arrogance. He was approximately

five feet eight inches in height with broad shoulders. He was white in color. The eyes were large and black with a slight brownish tinge. They appeared to be half closed except when he wanted to open them on purpose. His dress consisted of a shirt, shalwar and a long coat. He kept a large handkerchief for tying medicines. He used a pocket watch and kept a stick while walking. Like the Holy Prophet, he was a poor eater and his normal food consisted of sattoo (roasted grain) dates or a cup of milk. His second marriage took place in 1884, five years before he accepted the first Bai't, with Nusrat Jehan Begum, also known as Hazrat Amman Jan, who was the daughter of Mir Nasir Nawab, belonging to a most distinguished Syed family of Delhi—descendants of a well-known saint, Khawja Mir Dard. From the second marriage, Hazoor had ten children, five of them died in infancy and the other five led a full life, including the Promised son and the Promised Reformer, Hazrat Mirza Bashiruddin Mahmood Ahmad (*Raziallah Unho*), the second Caliph.

The canvas of the Prophecies of the Promised Messiah is varied and incredible. About the third world war, he said:

“it will be of frightening dimensions, death and destruction will rain from the sky. The colossus of the western civilization will tumble to the ground. Both the opposing camps will clash with such suddenness that everyone will be taken by surprise. The survivors will stand aghast and amazed at the tragedy. Russians will recover sooner from the calamity than the West.”

Hazoor's prophecy is clear that the Russians will reconcile to their Creator and will accept Islam and the Holy Prophet. At another place Hazoor said: “I see my community in Russia like the grains of sand in number.” Hazrat Khalifatul^NNasih III (*raziallahtala unho*) in a lecture in 1967, said:

“you may consider this as a fantasy, but those who will survive, will witness and bear out the truth. These are the words of God and shall be fulfilled. No one can avert His decree. The end of the third world war will be the beginning of the triumph of Islam. the Promised Messiah himself spoke of it in these words:

“Hearken, all ye people, this is the prophecy of Him who has created the heavens and the earth. He will spread this community in all lands and will make it prevail over all by reason and argument. The days are coming, nay they are near, when this will be the only faith to be mentioned with honor. God will bless this faith and this movement in an extraordinary manner and will frustrate the designs of those who wish to destroy it.”

SAYINGS OF THE HOLY PROPHET OF ISLAM

By

Dr. Qazi Muhammad Barkatullah

Nowhere in the pages of history do we find a single person, except the Holy Prophet of Islam, setting examples to follow in all walks of life. Volumes can be written about his nature, wisdom, disposition and character. He had leadership duties of both spiritual and temporal kinds but still he was not far away from his fellow human beings. With all kinds of responsibilities he was shouldering, he never lost touch of a keen sense of humor. Some Traditions are enumerated here, as follows:

1. Muhammad literally means much praised. He was of middle stature, neither tall nor short. His complexion was rosy white, his eyes black, his hair thick, brilliant, beautiful and fell to his shoulders. There was such sweetness in his person that no one, once in his presence, could leave him. If someone was hungry, a single look at the Prophet's face dispelled that hunger. In his presence all forgot their grief and pain. (A description of the Holy Prophet at age forty-five by Hazrat Ali, as quoted in *Al-Tabari* by Abu Jaffar Muhammad)

It was his custom to do everything for himself. He helped in household duties. He brushed his teeth several times a day and washed his hands before and after each meal. In shaking hands he was not the first to withdraw. While in conversation, he turned with his full face, not partially, and his whole body. His dress was very simple. Generally it consisted of a shirt and *Izar*. (*Izar* was a piece of cloth wrapped around the waist, hanging to the ankles.) Sometimes he just wore a shirt and trousers. (*Bukhari*)

He was the handsomest and the bravest, the brightest faced and the most generous of men. It was as though the sunlight beamed in his countenance. (*Life of Muhammad* by Sir William Muir).

The character of the Holy Prophet was wholesome and all good. To sum it up is to quote his wife Hazrat Ayesha who said that his character was the Quran, *i.e.*, he did whatever the Quran taught. In other words, the Holy Prophet practiced what he

preached and preached what he practiced. To know the Holy Prophet is to know the Holy Quran and to know the Holy Quran is to know the Holy Prophet. (*Life of Muhammad* by Hazrat Mirza Bashiruddin Mahmud Ahmad).

2. Once, in days gone by, there were three persons who started on a journey. As it started to rain they took shelter in a cave. It so happened that a huge stone fell and closed the opening of the cave. All three got trapped inside, became helpless and saw death approaching them. Then one of them suggested: "Let us recall at least one good act that we have done in our life which was done only for the sake of Allah." The others agreed and one by one, calling Allah, they started narrating that act. The first one said:

"O my Allah! You know that once I had an employee who started working with me in exchange for some rice. But he went away without collecting the rice as wages in lieu of the labor that he had done for me. I preserved the share of his rice and planted it at proper time. That crop was so enormously multiplied that I purchased cows and oxen from the money I received by selling the crop. Then the man showed up and demanded his wages. I pointed toward a herd of cows and oxen saying that all those belonged to him and he could take them away. He was surprised and said he was asking for meager wages in the form of a few grains of rice that he did not collect. But I repeated that all those animals belonged to him because they were the result of an investment done by me on his behalf. And the man happily drove all of them away. O Allah! you know I did all this only to please You, and if You so regard this act, then help us in this time of distress." After those words the stone rolled away a little.

The second man then started saying like this:

"O my Allah! You know that I had parents who reached a ripe old age. I brought milk of goats for them every night. One night I came late and they had already gone to sleep. My wife and children were very hungry that night because I used to take food for them after attending my aged parents. But that night I did not want to wake up my parents and then offer them the milk. I stood there that they might wake up and look for milk. And I kept standing there the whole night until they woke up in the morning. My Allah! You know that I stood the whole night in the service of my parents to please You and if You so regard it,

please help us out of this distress.”

Then the heavy stone rolled away so much that they could see the sky from inside. However, there was not yet enough room for them to come out. Then the third person started imploring the Almighty Allah in this way:

“O Allah! You know I had a lady cousin whom I loved. I tried to persuade her to sleep with me but she never agreed to that. At one time she agreed if I would give her one hundred gold coins. I got that money and gave it to her and reminded her of the promise she had made. So she let me come close to her. But as I was getting ready to commit an immoral act, she besought me to fear Allah and not to break the seal of her chastity immorally. As soon as I heard those words, for fear of You, Allah, I stood up, left her without doing anything and let her keep the money also. My Allah! You know I did this only to please You and if You so regard it, then please let us come out of the trouble we all three are in now.”

At that the heavy stone moved away so much that the three persons walked out of the death trap easily. (In another version, it was the famine that caused a young lady in the neighborhood to consent to immoral act in exchange for food and perhaps money also to buy more food for the sake of her aged and hungry father; and the man let her go at the last moment for fear of Allah.) (*Bukhari*)

3. Once, in days gone by, there were two women who had given birth to two sons and the babies were almost of the same age. Once the women were going somewhere carrying their children when a wolf came and, snatching one child, ran away. The woman who lost her child took hold of the other child saying to the other woman that the wolf had taken your child and not mine. There was no other witness to the tragic incident. They quarreled together on that matter and the baby child was still with the woman who had lost her own child. So to settle their dispute they came to the presence of King David. The king asked each of them to tell what had happened. On listening to both sides, King David decided to let the woman who was holding the baby keep the child, and she was not the real mother, and dismissed the case.

Obviously the real mother was upset and she persuaded the

other woman to take the dispute to Solomon, King David's son. Then each of them presented her case before Solomon and also brought to his attention the verdict given by his father, King David. After a while, Solomon asked to bring him a sword. He said he would cut the child into two equal halves and give each woman half portion of the child. The woman who was holding the child kept quiet. But the real mother cried out aloud to have mercy on the child and not to kill the child. She said she voluntarily withdrew her claim over the child and let the child stay alive with the woman he was now with. At that, Solomon understood with his wisdom that she was the real mother who wanted her child to live and not be killed. So Solomon took the child away from the imposter and gave it to the real mother with his good wishes. (*Bukhari*)

4. In days gone by an Israelite woman of easy character was going on her way somewhere. She happened to see a dog near a well who seemed to be very thirsty. The dog was roaming about the well but could not reach the water in the well and was about to die due to its thirst. The woman noticed the condition of the dog and had pity on it. She took her scarf, tied one of her shoes with it, and lowered that into the well to draw water out. Then she let the dog quench its thirst to the full. Allah liked that compassionate act so much that all her sins were forgiven. (*Bukhari*)
5. Having stopped during a journey, a companion of the Holy Prophet saw two baby doves in a nest. Without the knowledge of the Holy Prophet he caught those little beautiful birds. After a while, their mother came and, finding the babies missing, began to fly impatiently around the nest. The Holy Prophet noticed that the bird was restless and inquired if someone had taken her baby birds. Having found an affirmative answer the companion was asked to release the baby birds immediately to comfort the mother bird. The mother having seen her baby birds back in the nest seemed to calm down. (*Abu Daud*)
6. Once a person came in the presence of the Holy Prophet and sought help to get rid of three evils he had been indulging in: falsehood, drinking alcohol and fornication. The Holy Prophet asked him to give up one of these evils. The person eagerly expressed willingness and asked which one he should give up. The Holy Prophet asked him to promise never to tell a lie again. The man so promised and left.

Sometimes afterwards the man came back to the Holy Prophet saying that in fact he got rid of all three evils by keeping the promise to give up one evil at that time. He was asked to give a little explanation. One day, he said, he wished to indulge in drinking alcohol, but he refrained to do that. Because, he said, on being questioned whether he had taken alcohol, he would have to say yes, keeping his promise not to tell a lie. And he did not want his friends to know that he drinks alcohol. So he gave up that bad habit completely. Later, he said, he thought of committing the immoral act but kept away because he would have to admit to indulging in fornication on being asked about it. So he decided never to commit any immoral act anymore in his life. Thus it was giving up falsehood, as the Holy Prophet had told him, he got rid of all other evils also. (*Bukhari*)

7. Once the Holy Prophet was sleeping alone at the foot of a tree. All of a sudden he opened his eyes and saw a man with a sword drawn at him... The man then said, "Muhammad, who will save you now from my hands"? "Allah," replied the Holy Prophet with full confidence in his voice. The man was shocked and the sword fell down from his hand.

The Holy Prophet then picked up the sword and asked: "Now tell me, who will save you from my hands?" "You can save me," with a trembling body the man begged the Holy Prophet to forgive him. The Holy Prophet smiled, put the sword down and said: "Simple man! even now you don't understand that Allah could save you." The Holy Prophet then let the man go without punishment. The man returned to his tribe full of appreciation for the Holy Prophet. He told his people that he had met Muhammad who was the best and noblest of all men. (*Bukhari*)

8. Once the Holy Prophet was sitting with his cousin, Hazrat Ali, and enjoying eating dates together. It so happened that the Holy Prophet started putting the seeds in front of Hazrat Ali who was also putting his seeds there. After a while, the Holy Prophet humorously said: "Look how many dates Ali has eaten while it is all clear on my side." First, Hazrat Ali was embarrassed but soon remarked, "yes sir! I have eaten so many dates but someone has eaten not only dates but seeds also." There was great amusement around. (*Tirmidhi*)

9. Once the Holy Prophet was sitting with one of his wives when

an old lady approached him and asked if she will go to paradise? The Holy Prophet smilingly remarked that old ladies will not enter paradise. The old woman was perplexed but soon the Holy Prophet pacified her, saying: "when you enter paradise you will become young." (*Tirmidhi*)

10. On the day of Judgement, Allah will say to some, one by one: "O Son of Adam! I was sick and you did not attend me; I was hungry and you did not feed me; I was thirsty and you did not give me water." The person would beseech Allah: "O Allah! You are the Creator and Sustainer of all the worlds, how could I attend you, or feed you, or give you drink?" Then Allah will say: "Such and such servant of mine was sick, hungry and thirsty. It was not that person who was sick, hungry, or thirsty; it was I who was sick, hungry and thirsty. Had you served him, you would have served me. (*Muslim*)
11. The Holy Prophet preferred simplicity in his dress. Once Hazart Umar suggested that he should wear some expensive robes on the ceremonial occasions of receiving ambassadors of great monarchs. But the Holy Prophet said that he would meet everyboby in the same kind of clothes he normally wears. (*Bukhari*)
12. Once it became a sort of gathering of hungry people at a house, the Holy Prophet being one of them. The Holy Prophet asked the hostess, Umme Saleem, to send whatever food she had. Umme Saleem did accordingly but the food was so little that it could not be sufficient even for one person. The Holy Prophet prayed on that food and asked ten people to come in and eat as much as they could. The ten people did eat to their fill and then left. Then another ten people were asked to eat and they also enjoyed their full meal. Likewise another ten came in and left and then another ten came in and ate till they were full. In short, the food which was apparently insufficient even for one person became exceedingly blessed by the prayer of the Holy Prophet, so as to satisfy the hunger of seventy or eighty people. (*Bukhari*)
13. Once there occurred a shortage of drinking water while traveling. The Holy Prophet asked to bring whatever water was left. A utensil was brought to him with very little water in it. The Holy Prophet put his hand inside the container. The water became so

blessed that everyone in the company was able to drink as much water as he wished. (*Bukhari*)

14. Once Abu Huraira was very hungry and had been without food for over three days. He stood at the door of the mosque and saw Hazrat Abu Bakr passing by. He approached Hazrat Abu Bakr and asked the explanation of a verse in the Holy Quran which enjoins the feeding of the hungry and poor. Hazrat Abu Bakr explained the meaning of the verse and moved on. Then Abu Huraira saw Hazrat Umar passing by. He approached Hazrat Umar and recited the same verse and asked for the meaning and explanation. Hazrat Umar gave similar meaning as of Hazrat Abu Bakr and passed on. Abu Huraira said to himself that both these pious people knew that I knew at least that much Quran as they have explained. Abu Huraira, being a companion of the Holy Prophet, did not want to ask for food directly. He thought that both Hazrat Abu Bakr and Hazrat Umar would know what he meant by asking the meaning of that particular verse.

Abu Huraira saw the Holy Prophet coming out of the mosque. So he approached the Holy Prophet, recited the same verse and asked for the meaning and explanation. The Holy Prophet looked at Abu Huraira, smiled and said: "Abu Huraira! You are hungry. Come with me." Abu Huraira was much pleased because the Holy Prophet had understood what he meant by the recitation of the verse in the Holy Quran.

So Abu Huaraira accompanied the Holy Prophet to his home and found that there was no food even in his house. Abu Huraira was so hungry that he could hardly keep his composure. By chance a person came who had brought a cup of milk for the Holy Prophet. Then the Holy Prophet told Abu Huraira that they got a cup of milk; but before drinking it, he should first go to the mosque and see if there were other hungry people. He asked Abu Huraira to bring them to share that cup of milk. Abu Huraira was surprised that one cup of milk was hardly sufficient for one person and the Holy Prophet was asking for more people to share a drink from the same cup. But anyway, he went and found six hungry people. He brought them back to the Holy Prophet's house.

The Holy Prophet asked everyone to sit and it became a sort

of circle with Abu Huraira sitting on the left of the Holy Prophet. As of custom, the Holy Prophet passed the cup of milk to the person sitting on his right asking him to drink as much as he could and then pass the cup on to the next sitting on his right with the same instruction. Eventually, the cup reached Abu Huraira who was thinking there will be nothing left for him to drink, but he found milk in it. So Abu Huriara took the cup of milk and started drinking it. The Holy Prophet said "drink more, Abu Huraira" and he did until he could drink no more. Then he passed the cup to the Holy Prophet who was the last to drink the milk. In that way a cup of milk was blessed and, by the grace of Allah, the milk satisfied the hunger of eight people. (*Bukhari*)

15. The Holy Prophet sometimes stood so long praying at night that his feet would get swollen. Once Hazrat Ayesha asked him why should he put himself to such discomfort and inconvenience when he knew that he is near and dear to Allah. The Holy Prophet replied gently that he should always be expressing his thanks to Allah for his mercy and love conferred upon him. (*Bukhari*)
16. The Holy Prophet constantly prayed: "O Allah! Fill my heart with Your Light and my eyes with Your Light and my ears with Your Light. And place Your Light on my right and place Your Light on my left and place Your Light above me and place Your Light below me and place Your Light in front of me and place Your Light behind me. And O my dear Allah! Cover my whole self with Your Light. (*Bukhari*)
17. A prayer by the Holy Prophet to ask forgiveness: O Allah, You are my Lord. There is none worthy of worship besides You. You have created me and I am Your servant. I try to keep my promise and pledges with You to the best of my ability. I seek refuge with You from the evil consequences of any trespasses. I acknowledge Your favors upon me and I confess my transgression unto You. Do forgive my sins my Lord. There is none besides You to forgive." (*Bukhari*)
18. The Holy Prophet loved to pray and worship Allah, but he did not approve of any prayer or worship imposed on anyone. Once he came to the home of his wife Zainab and noticed a rope tied between two pillars. In astonishment he enquired why was the rope tied there? He was told that his wife Zainab, when tired

during prayers, would support herself by means of that rope. The Holy Prophet asked the rope to be removed and said that prayer or worship should only be carried as long as one was feeling easy and comfortable. (*Bukhari*)

19. A person who keeps good company with virtuous people is like a person who carries musk along with him. He derives pleasure as well benefit from it. He makes profit if he sells it, or simply enjoys the perfume as long as he keeps it. And a person in the company of an evil person is like one who blows into a coal furnace. He could get his clothes on fire or simply get his brain upset by the gas emitted by the charcoal. Thus a person's character takes on the color of the company he keeps. Therefore, everyone should be careful in selecting good and virtuous company. (*Bukhari*)
20. Once the Holy Prophet was passing through a market and saw a man standing who was not apparently good looking. The Holy Prophet went behind him and took him in his arms from behind. Then he said with a loud voice: "I have a slave, would anyone buy him?" The man realized that there could be no one except the Holy Prophet who would hold him affectionately like that. So he started moving back, touching more closely to the body of the Holy Prophet. The the man said, looking back: "O Messenger of Allah, you would not get a lot of money by selling me." The Holy Prophet let him go smilingly, saying: "Your worth in the sight of Allah is very high." (*Bukhari*)
21. During the course of a war, a man was noticed to hide and kill Muslims. Usama Bin Zaid eventually got hold of him and drew his sword to kill him. The man at once proclaimed in a loud voice: "There is none worthy of worship except Allah..." and right at that time, Usama Bin Zaid took his head off and the man could not complete the other portion of the Kalima.

The matter was brought to the attention of the Holy Prophet that Usama Bin Zaid had killed a man who was reciting the Kalima. The Holy Prophet was very unhappy with Usama. Usama pleaded that the man was not truthful in his recitation of the Kalima because on being caught, he was scared and started reciting the Kalima. The Holy Prophet said displeasingly: "Did you peep into his heart to see whether he was telling the truth? What will you say on the day of Judgment when his confession

of faith will be cited in evidence against you." (*Muslim*)

22. The Holy Prophet was ill during his last days on the earth. He addressed his companions and said: "If I have hurt any one of you, even unknowingly, let him take his revenge now." The Companions were stunned and tears started rolling down their eyes because the Mercy to the world could hurt no one in any way. But one man stood up and, coming forward, said: "O Prophet of Allah, once I was hit with your elbow in my side and I want my revenge." The Companions were shocked and enraged on hearing these words. But the Holy Prophet, without hesitation, asked the man to take his revenge. He turned on one side and asked the man to hit him as he was hit. The man complained that he was without a shirt when he was hit. So the Holy Prophet asked his shirt to be raised to let the man hit that side with his elbow. The man came up to the Holy Prophet and with tears rolling down his eyes, kissed the bare body of the Holy Prophet. (*Bukhari*)

23. During the days of *Mana* (10, 11, and 12 *Zil-Hajj*), two girls were chanting songs and playing on a tambourine in the mosque. The Holy Prophet could hear the voices of the happily playing girls, singing and enjoying themselves. By chance, Hazrat Abu Bakr came there and asked the girls to stop singing and playing. But the Holy Prophet intervened and asked Abu Bakr not to stop the girls and let them enjoy themselves because those were Eid days. (*Bukhari*)

24. On another Eid occasion some people of African descent came to the mosque and started showing their feats. Hazrat Ayesha was standing behind the Holy Prophet and peeping over his shoulders to enjoy the show. Then Hazrat Abu Bakr came there and asked those people to stop their show in the mosque. But the Holy Prophet asked him to let the festivities continue for pleasure and enjoyment because those were Eid days. (*Bukhari*)

25. One night Hazrat Ayesha woke up from her sleep and did not find the Holy Prophet in bed. So she went out in search of him. She found him in prostration in the mosque praying to Allah: "O Allah! you are free from all defects and You are the possessor of all excellences. There is none worthy of worship but You. I seek refuge with Your security from Your wrath and displeasure. I seek security from Your punishment, and I

beseach You to grant me Your refuge. I possess not the power to enumerate Your Attributes and Excellences; You alone have the power to describe them. (*Bukhari*)

26. On one occasion the Holy Prophet challenged Hazrat Ayesha to run a race with him. So they ran the race and Hazrat Ayesha won. A year or two later, she was again challenged to race. This time the Holy Prophet won the race. Then the Holy Prophet laughed and said: "Ayesha! now we have come out even in the race." (*Bukhari*)



A PROPHECY OF THE PROMISED MESSIAH

Hearken, all ye people. This is a prophecy of Him Who had created heaven and earth. He will spread this Community of His in all countries and will make it supreme over all, through reason and arguments. The days are coming, indeed they are near, when this will be the only religion which will be held in honor. God will bestow extraordinary blessings on this religion and Movement. He will frustrate everyone who seeks to destroy it. This supremacy will last till the Judgment Day.

Remember that no one will descend from heaven. All our opponents who are alive today will die and no one will see Jesus son of Mary descending from heaven. Then their next generation will pass away and no one of them will see this spectacle. Then the generation next after that will pass away without seeing the son of Mary descending from heaven. Then wise people will discard this belief. The third century after today will not have come to a close when those who hold this belief will lose all hope and will give up this belief in disgust. There will then be only one religion that will prevail in the world and only one leader. I have come only to sow the seed, which has been sown by my hand. Now it will sprout and grow and flourish and no one can arrest its growth. (*Tazkaratush Shahadatain*, pp. 64-65).

Current Topics:

DAYS OF THE ARABS

by Dr. Syed Barakat Ahmad

In Arab history, *Ayyam al-Arab*, "Days of the Arabs," is a term applied to those combats which the Arab tribes fought amongst themselves in the pre-Islamic era. The particular days are called, for example, "Day of Buath" or "Days of al-Fijar". Their number is considerable. Abu Ubayda (d. 825) has described 1,200 such combats. In those days, raiding a neighbor or plundering a peasant was considered fair game and these combats afforded ample opportunity for plundering and raiding. What was legitimate piracy outside the tribe was, however, held a crime if committed within it. These inter-tribal hostilities generally arose from disputes over cattle, pasture lands or springs. When peace was finally restored the tribe with the fewer casualties paid its adversary blood money for the surplus of dead.

One of the most famous of these wars was fought between the Banu-Bakr and their kinsmen the Banu-Taghlib over a she-camel, owned by an old woman of Bakr named Basus. A Taghlib chief had wounded this she-camel. This war, called "the war of Basus", was carried on for forty years. The war came to an end after the exhaustion of both the tribes.

FAMOUS WAR

Another famous war is the "Day of Dahis and Al-Ghabra". The occasion was the unfair conduct of two chieftains in a race between a horse named Dahis and a mare called Ghabra. The war broke out soon after the Basus peace and continued at intervals for several decades.

For nomadic Arab tribes a life spent in breeding camels and sheep in the vast emptiness of the desert was wearisome and monotonous. The principal interest of their lives was provided by these inter-tribal wars. The object of the Arab warrior was not to win the war but to gain glory. Volleys of vaunts and satires were exchanged, sheep, camels and women were carried off and many skirmishes took place.

Satire was as much an element of war as the actual fighting and the poet was the propagandist of his day. The poet reviled the

enemies and held them up to shame. He found many ways to enhance the reputation of his tribe, detailing their bravery, their wisdom, their generosity. In one of his odes the pre-Islamic poet An-Nabigha said:

“Between them they give and take deep draughts of the wine of Doom as their hands ply the white swords, thin and keen in the smiting edge.

In them no defect is found, save only that in their swords are notches a many, gained from smiting of host on host.”

Islam abolished the inter-tribal wars and odes in praise of these wars. Both were consigned to *Jahiliyya* (time of ignorance), a term used as the opposite of the word *Islam* referring to the state of affairs in Arabia before the mission of the Prophet Muhammad. For more than twelve hundred years Islamic values regulated the Arab life, but Islam could not suppress their *Jahiliyya* character altogether. Having transmitted Islam and their language as two great gifts to the civilized world the Arab reverted to his “Days”. On the eve of the dissolution of the Ottoman Empire, *Isaiah’s* words once more became an apt description of Arabia: “The burden of the desert of the sea. As whirlwinds in the south pass through so it cometh from the desert, from a terrible land” (XXI, 1).

Islam was the only force which bound them together. When British and French gold and Amir Saud’s and Sharif Hussain’s ambitions persuaded the Arabs to adopt the Western concept of nationalism and the nation-state, they did not know what they were bargaining for. Nationalism presupposes a degree of social solidarity and homogeneity. The gulf between the Arab peoples and their rulers, peasants and landlords, tribesmen and townsmen and diverse ethnic, linguistic and sectarian groups such as the Kurds, Druzes, Christians, Copts and Shi’ites precluded that degree of unity and stability which any state must have to exercise its autonomous functions. The ecumenical context of the Ottoman empire in which these conflicting groups had been loosely welded together was the religious commune to which they gave allegiance. But today the nation-state and militant nationalism threaten the ancient values and demand whole-hearted allegiance to a concept which these groups do not understand.

CRISIS OF IDENTITY

Since the breakup of the Ottoman empire, the Arab world has been going through a crisis of identity. The 1967 defeat by Israel has

accentuated that crisis. The Arab intellectual, Fouad Ajmi, has convincingly demonstrated that the psychological and cultural disorder in the Arab world is the result of contradictions between the search for Arab-Islamic identity and the realities of dependence on foreigners, not only for oil money, but also for technology and arms. The Muslim Heads of state wearing the ill-fitting garb of Islamic traditionalism are trying to find an answer in Muslim-Arab authenticity. But what is the definition of a Muslim and who is an Arab?

If the dead bodies of Muslims belonging to two different sects cannot peacefully lie in the same graveyard, what is the value of the Islamic claim for universal validity? In fact the Muslim Schism has reached the limits of fanatic lunacy. While the Iranians are waging "jihad" against the "non-Muslim" Government of Iraq, the Islamic Council of Pakistan is recommending that Pakistani law should be amended so as to prohibit "non-Muslims" from adopting the Muslim mode of living, i.e., praying, reciting the Qur'an, building mosques etc. Though such an amendment would provide an instrument for the persecution of Ahmadies, there is no guarantee that other Muslim sects would not also be prohibited from practising Islam.

LACK OF COHESIVENESS

The inherent lack of cohesiveness in the Arab character has deeply influenced the non-Arab Muslims. Disunity, internecine wars and mutual ex-communication of dissenting groups—a totally un-Islamic act—have unfortunately become the hallmark of modern "Islam". Islam the religion guaranteeing freedom of thought with the universal message of "no compulsion in religion" (Qur'an, 2:236) now stands for intolerance.

Jewish scholar Amos Perimutter writing in the Middle East Studies Association Bulletin (July 1983) has made an unfortunate but incontrovertible observation. He says: "Islamic intolerance extends not just to the foreigners in the greater world, but to the "others" within its borders, the schismatic other that abides uncomfortably close to its soul.... This is not mere resistance or mere defensiveness, but plain intolerance". In a letter to the "Journal of Institute of Muslim Minority Affairs", Mr. Christian Much of the Embassy of the Federal Republic of Germany, Jeddah, said: "The Christian churches and the Jewish faith have been granted, upon

their application and on the basis of an agreement between State and Church, the special status as corporate bodies under public law. It is true that Islam has not yet acceded to this status, the main reason being that various Islamic groups and associations claim to be the 'true' representatives of Islam. At least seven of these associations have applied for recognition as corporate body...the State prefers not to interfere in the process of clarification that is supposed to take place among the different Islamic associations."

While the mulla will remain unmoved with the accusations of intolerance within the *Ummah* right-thinking Muslims must be hanging their heads with shame.

Questioning the authenticity of "Islamic resurgence" Fouad Ajmi says that the Arab-Muslim world is not claiming the universal validity of Islam, but rather wants to profess political confidence in Islam. The Arabs, argues Ajmi, cannot make their past the future. But an idealized past is a mirror for the present. Having adopted nationalism as their creed, it was but natural that the Arabs should return not to Islam but to the memories of "Days of the Arabs" and lapse into pre-Islamic *jahiliyyah*.

The civil war in Lebanon and the Iran-Iraq war have destroyed three countries to the core, not only land and resources have been destroyed but a whole generation is in the process of elimination. The Lebanese fought three civil wars in 1841, 1845 and 1860. Maronites who are neither Muslims nor consider themselves as Arabs have always regarded the Muslims with contempt. Though towards the early twentieth century some Christians and some Muslims co-operated under secular auspices for mutual benefit, secularism was opposed by their religious leadership. Rivalries in Lebanon have a long history and the experiment of creating an artificial state by joining Syrian and Lebanese districts of the Ottoman administration under a dubious national level was doomed.

OBLIGATION OF REVENGE

In the summer of 637, twenty thousand Iranians were decisively defeated by a far smaller Arab force at Qadisiya. The Arabs followed up their victory by capturing the Iranian capital of Ctesiphon, a few miles distance from Baghdad, and occupied the whole of Iraq, then a province of Iran. Iranians accepted Islam but not the Arab conquest. Imam Khomeini—himself an Iranian of Arab descent—is reviving the tradition of *Jahiliyya* revenge. This obligation of

vengeance lay heavy on the conscience of the pagan Arabs. Vengeance with them was, as R.A. Nicholson puts it, "almost a physical necessity, which if it be not obeyed will deprive its subject of sleep, of appetite, of health".

In 622, the year of the Prophet's migration, Medina presented a picture of chaos. Medina was totally in ruins due to a perpetual civil war between two Arab tribes, Aws and Khazraj. Aided and abetted by the Jews of Medina the rival clans in an orgy of destruction had hacked down one another's trees and ruined their economy (now replace the trees with oil fields). Talking of this war, known as Buath, the Prophet's wife Aisha said, "When the Prophet arrived in Yathrib (Medina) their important personalities had been dispersed and their leaders killed; they were in a bad state and God had caused the day of Buath so that they may enter Islam (*Bukhari* Vol. II Book V). The wheel of *Jahiliyya* history has come full circle.

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THE USE OF SHIRK IN POLITICAL COMMENTARY

by Shakura Nooriah

There exists a universal teaching in most of the major religions of the world which inculcates the greatest respect and reverence for God who is the Creator of everything in the Heavens and everything on the Earth and everything between the Heavens and the Earth. It is therefore distressing for a believer to be confronted with satirical use of the name of God by careless or disengaged writers. In this particular case, an acclaimed political cartoonist who is reputed to be left of center, attempted to highlight the apparent invincibility of the Republican Party in the recent presidential election campaign by satirically interjecting the name of the Creator in a lampoon of a television political ad. He aligned the winning party with the presumed "will" of God.

Such an alignment is certainly not a novel idea. From times immemorial perpetrators of dastardly deeds have wrapped themselves in the myth that "God is on our side" to justify their skullduggery. The hapless leadership becomes the victim of a false conception. Why do some political observers find it necessary to essentially

trivialize the traditional value which forbids taking the name of God in vain? Is it mere convenience without ill-intent or is it a purposeful compulsion to degrade the religious sensibilities of their admirers, one more blow to daunt man's noble striving toward spiritual purification?

An eminent Ahmadi Muslim scholar, Imam Ata Ullah Kaleem, formerly the Ameer and Muballigh Incharge of the Ahmadiyya Muslim Community in the United States, has written extensively on the subject of misconceptions about Allah. He reminds Muslims that God is the Source of all knowledge and life and spiritual development and that human beings are helped when they form a right concept of their Creator which is true to His teachings and which enhances moral and spiritual growth. This growth relates to their nearness to God and to their fellow creatures as well. The God of Islam is a Living and Loving God, Most Gracious and Ever Merciful towards His creatures. He is absolutely One, without any partner and not dependent upon anyone nor anything for His purpose.

Imam Kaleem affirmed that the Holy Prophet Muhammad (peace and blessings of God be upon him) led his people to believe in the Oneness of God not by delusion and mythical events nor by threats, but by "simply inviting them to consider the realities of the universe and its natural laws," letting them "read in the book of life". The Holy Prophet (s.a.w.) appealed to the "intimate conscience of the individual and to the intuitive judgement of men."

God says in the Holy Quran:

"And your God is One God; there is no God but He, the Gracious, the Merciful. Verily, in the creation of the Heavens and the Earth and in the alternation of night and day and in the ships which sail in the sea with that which profits man, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and the change of the winds, and the clouds pressed into service between the Heaven and the Earth — are indeed Signs for the people to understand. And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah." (2:164,166).

A recent issue of the political cartoon in question indicated that God shares His powers with a particular presidential candidate. This is a strictly forbidden belief, which is known as *shirk* in Islam. *Shirk* is the association of a person or thing on the same level as God Who is free from every defect and weakness. "The Holy Quran explains

four kinds of *shirk*. (1) A belief in more than one God, which is polytheism; (2) A belief that any other being shares in God's attributes — for example, believing that a particular person can create living things or can bring the dead to life, irrespective of whether such a being is or is not called a deity; (3) Looking upon a being other than God as worthy of worship, as when some people worshipped their parents and forebears; and (4) Regarding a human being as infallible, for example, believing that a saint or holy person is wholly free from natural human weaknesses and therefore must be obeyed in all matters, however objectionable they may be."

The Holy Quran says:

"Say, O people of the Book, let us agree in this one matter, which both of us accept, that we worship none but Allah, Who has no partner and that we associate with Him none in His attributes and that we prefer to Him nobody from among His servants. But if they turn away, then say, 'Bear witness ye people that we submit ourselves to God in this manner.' " (3:65)

Ameer Ata Ullah Kaleem continued to specify that "When a Muslim says that he believes in One God, he means that he worships none but God, that he does not ascribe to any other being any attribute of God; that he believes God is free from any earthly relationship; that he prays to none but Him; that God is not subject to death nor to hunger nor to thirst and that although he honors the Prophets of God (peace be upon them), he does not regard them as anything more than human."

"Though a human being may attain a state nearer to God than his fellow creatures on account of his purity and righteousness, he can never shut the gates of spiritual advancement on others. That gate is open at all times to all who knock upon it. The Holy Prophet taught his followers to believe that 'there is none worthy of worship except Allah and Muhammad is the Messenger of Allah'; he taught this so that his followers would not deify him after his death. This doctrine underlines the Unity of God and also draws a line between humans and the divine. The Holy Prophet Muhammad (s.a.w.) shall never be regarded as superhuman, he may never be worshipped. A Muslim is exhorted to pray for the Prophet and not to the Prophet."

This teaching of the Holy Quran and of the Sunnat of the Holy Prophet Muhammad (peace and blessings of God be upon him) makes it manifestly clear that it is *shirk* to suggest that an American president or anyone or anything else can, in any way, share in the Power and Authority of God.

THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world Reformer and the Promised Messiah. 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 at the following centers:

AHMADIYYA MUSLIM MISSIONS

AFRICA:

- BENIN:** P.O. Box 69, Portonova.
GAMBIA: P.O. Box 383 Banjul. Tel. 608
GHANA: P.O. Box 2327, Accra (OSU New Estates). Tel: 76845
IVORY COAST: Ahmadiyya Muslim Mission, 03 BP 416, Adjame-Abidjan 03.
KENYA: P.O. Box 40554, Nairobi (Fort Hall Road.). Tel: 264226. Telex: c/o 22278.
LIBERIA: P.O. Box 618, Monrovia (9 Lynch Street).
MAURITIUS: P.O. Box 6 (Rose Hill).
NIGERIA: P.O. Box 418, Lagos (45 Idumagbo Avenue). Tel: 633 757.
SIERRA LEONE: P.O. Box 353, Freetown, Tel: 40699/22617
SOUTH AFRICA: Mr. M.G. Ebrahim, P.O. Box 4195, Cape Town (Darut-Tabligh-Il Islami).
TANZANIA: P. O. Box 376, Dares Salaam (Libya Street). Tel: 21744
UGANDA: P.O. Box 98, Kampala.
ZAMBIA: P.O. Box 32345, Lusaka.

AMERICAS:

- CANADA:** Ahmadiyya Muslim Mission, 1306 Wilson Ave., Downsview, Ont. M3M 1H5. Tel: (416) 249-3420
GUYANA: Ahmadiyya Muslim Mission, 198 Oronoque and Almond Streets, P.O. Box 736, Georgetown. Tel: 02-67634
SURINAM: Ahmadiyya Muslim Mission, Ephraimzegenweg, 26 P.O. Box 2106, Paramaribo.
TRINIDAD & TOBAGO: Freeport Mission Road, Upper Carapichaima, Trinidad, W.I.
U.S.A.: 2141 Leroy Pl. N.W., Washington, DC 20008. Tel: (202) 232-3737. Cable: ISLAM.

AUSTRALIA:

- Dr. Ijazul Haque, 19 Brom Brough Road, Rose-Ville 2069 N.S.W., Sydney.

ASIA:

- BANGLADESH:** 4 Baxi Bazar Road, Dacca-1.
BURMA: 191-28th Street, Rangoon.
FIJI: P.O. Box 3758, Samabula (82 Kings Road), Suva. Tel: 38221
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INDONESIA: Jalan Balikpapan 1, No. 10, Djakarta Pusat 1/13. Tel: 36 5342
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SINGAPORE: 111 Onan Rd., Singapore 15.
SRI LANKA: Colombo M.E.M. Hasan, 24 San Sebastin Street, Ratnum Road, Colombo 12.

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GERMANY: Die Moschee, Babenhauser, Landstrasse, 25, Frankfurt. Tel: 681485.
HOLLAND: De Moschee, Oostduinlaan, 79, Den Haag. Tel: (010-3170) 245902 Telex: 33574 Inter NLA 30C
NORWAY: Ahmadiyya Muslim Mission, Frognerveine 53, Oslo-2. Tel. 447188
SPAIN: Mission Ahmadiyya del Islam, Mezquita Basharat, Pedro Abad, near Cordoba, Tel. 160750 Ext. 142
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The REVIEW of RELIGIONS

The Review of Religions is the oldest magazine of its kind published in the 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 the more than eighty-one years, the message of Islam has been conveyed through this magazine to hundreds of readers and many fortunate persons have recognized the truth of Islam and accepted it through studying it.

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 confronted from time to time.

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

