

# THE REVIEW of RELIGIONS

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A COMPANION OF THE PROMISED MESSIAH

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## THE AHMADIYYA MOVEMENT

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



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## The REVIEW of RELIGIONS

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

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

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HAPPY NEW YEAR

THE MEMBERS OF THE EDITORIAL BOARD

OF

THE REVIEW OF RELIGIONS

WISH READERS A VERY

HAPPY AND SUCCESSFUL

NEW YEAR



## EDITORIAL

### NEW YEAR RESOLUTIONS

The making of resolutions is associated with New Year's Day although it is not based on any specific religious direction. Never-the-less it is a very good idea which, unfortunately, is very much neglected:

We are all creatures of habits which may be good or bad.

They originate in our thoughts and from doing something over and over again with the result that they are often performed without conscious awareness. The aim of true religion is to lead us to God, shed bad habits and adopt good ones.

Inorder to overcome and adopt good habits it is essential that we should really want to do so. Desire is a powerful motivating force without which effort is listless. Desire generates self-motivation and , when coupled with prayer, miraculous changes begin to take place.

There is no better way to start the New Year than to make worthy resolutions and to pray regularly that we may carry them out and fulfil them. Prayer is a powerful weapon; infact it is the most powerful of all weapons especially when performed with earnest devotion:

“Whatever you ask in prayer, you will receive, if you have faith. ”  
(Matthew 21:22)

“I answer the prayer of the supplicant when he prays to me.”  
(Quran 2:187)

A happy new year will surely be ours if we make good resolutions and seek God's help and strength through prayer.

## Guide Posts

(Bashir Ahmad Orchard)

### FRANCIS OF ASSISI

Francis of Assisi was a saintly Christian who lived from 1182-1226. His home town was Assisi in central Italy. During his early life he was very much a young man of the world, and as a soldier, participated in some wars. Later on he became much concerned about the plight of the poor and turned more to religion. In the year 1209 he founded the Franciscan Order and insisted that its members should observe complete poverty and that they should work for their living or, if need be, to beg. They were forbidden to accept money for their services.

No doubt persons of great piety are to be found among the devotees of all religions even though some of their beliefs and doctrines may be erroneous. Religion is meant to be a way of life which purifies the conduct of a person and draws him nearer to God. Jesus was a true and holy Messenger of God who urged his followers to live devout and holy lives; and Francis of Assisi was one of them who strove to do so according to his understanding of virtuous living. He composed a famous prayer which has spread around the world and which has been translated into many languages:

Lord, make me an instrument  
 of Thy peace, where there is hatred  
     let me sow love;  
     where is injury, pardon;  
     where there is doubt, faith;  
     where there is despair, hope;  
     where there is darkness, light;  
     and where there is sadness, joy.  
 O Divine Master, grant that  
     I may not so much seek  
     to be consoled as to console;  
     to be understood as to understand;  
     to be loved, as to love;  
 for it is in forgiving that we receive,  
     it is in pardoning that we  
     are pardoned, and it is in dying  
     that we are born to eternal life.

Francis of Assisi was a man of joy, humility and devotion. He forsook all for his faith and devoted himself to prayer and the service of humanity especially to the poor. Although, still, many may never have heard of him, all may draw inspiration from the devout life and holy words of this man of God whatever maybe their faith.

## **BODY IS THE MOTHER OF SOUL**

(Mushtaq A. Shaiq)

Abortion has long been a controversial problem to human beings, from both medical and social points of view, because in some cases it is natural and in many cases it is criminal. The former case is permissible when the life of a pregnant woman is considered to be in danger if she gives birth to a child.

There are two functions: anti-abortionists and pro-abortionists and by divergent views, they try to prove their sides with arguments. Basically, it is the man and the woman concerned who are to decide and sometimes it is the woman alone who is to decide termination of pregnancy, or in other words, to kill an unborn baby.

Anti-abortionists are of the view that when conception has taken place, its termination very much amounts to culpable homicide, which being illegal, should be punishable by law. Pro-abortionists give their arguments to prove that an abortion cannot be termed criminal because termination of pregnancy in the womb of a mother is not killing since the life of a human being begins only after its birth. They also contend that till the birth of a child, whatever grows inside the womb of a woman is in the stage of fetus, and abortion within this period does not amount to killing, hence is not illegal.

It is a known fact that whatever religion postulates, science confirms it. Islam divulged to the world fourteen hundred years ago that whatever grows within a woman's womb, after conception, is a human being right from its conception. The Holy Quran mentions seven different stages of human physical development and growth within the mother's womb:

“ Verily We created man from an extract of clay. Then We placed him as a drop of sperm of life in a safe depository. Then We fashioned the clot into a shapeless lump; then We fashioned bones out of this shapeless lump; then We clothed the bones with flesh; then We developed it into the best of creation. So blessed be Allah, the Best of Creators.” (23:13-15)

Again the entire period of life is narrated so exclusively that modern science has to yield to accept that whatever we read in the Holy Quran is true from God:

“He it is Who created you from dust, then from a sperm-drop, then from a clot, then brought you forth as a child; then He lets you grow that you may attain your full strength, then you become old.”(40:68)

“He it is Who created you from dust, then from a sperm-drop, then from a clot, then brought you forth as a child; then He lets you grow that you may attain your full strength, then you become old.”(40:68)

The Holy Quran purports in the above quoted verses that human beings are created from clay, then sperm as a seed of progeny is cast into a depository (woman's womb). The sperm becomes a clot, which after a passage of exact time, becomes a shapeless lump, out of which bones are fashioned to be clothed with flesh, before it is developed into the best creation. It means that God Almighty bestows a new creation on the body with a soul that is prepared in the womb.

If we look deeply into the process of birth, we conclude that the soul does not descend from outside into the womb of a pregnant woman. Similarly, the question arises: how do all sorts of germs generate inside a person's stomach or how does dirty linen secrete hundreds of lice? It cannot be said that all these came from outside or can be observed as descending from heaven.

The affirmation that a new creation is manifested from the body is a mystery that reveals the reality of the soul and points to the strong relationship between the soul and the body. It is an absolute truth that the soul is a fine light which is developed inside the body and is nurtured in the womb. To begin with, it is hidden and imperceptible, and later is made manifest. From the very beginning its essence is present in the sperm. It is related to the sperm in a mysterious manner by the design and command and will of God. It is the bright and illumined quality of the sperm. It cannot be said that it is a part of the sperm as matter is part of matter, nor can it be said that it comes from outside or fallen upon earth and gets mixed with the matter of the sperm. It is latent in the sperm as fire is latent in flint. The word of God does not mean that the soul descends from heaven (when He says in the Holy Quran, “Then We developed it into a new creation.”) as a separate entity or falls upon earth from the atmosphere and then by chance gets mixed with the sperm and enters the womb with it. There is no basis for such a notion. The law of nature rejects it. We observe daily that thousands of insects infect impure and stale foods and are generated in unwashed wounds. It cannot be said that all these come from outside. The truth is that the soul is developed in the body and this also proves that it is created and is self-existent.



It will be interesting to note that the first International Conference on Abortion was held in Washington, D.C. in October 1976. The participants from different fields like medicine, law, ethics and the social sciences made the following unanimous conclusion (19 to 1):

“ The majority of our group could find no point in time between the union of sperm and egg, are at least the blastocyst stage, and in the birth of the infant, at which point we could say that this was not a human life. (Blastocyst stage is shortly after fertilization and would account for twinning) ..... The changes occurring between implantation, a six week embryo, a six months fetus, a one-week old child, or a mature adult are merely stages of development and maturation.”

The above unanimous conclusion of doctors, lawyers, ethicists and social scientists clearly supports the idea that abortion at any stage of pregnancy meant the killing of a human being or an unborn child and is a crime in the sight of God as well as in the eyes of the law.

Why abortion? Pro-abortionists indirectly put a curtain on the increased sexual freedom and immoral practices which have degenerated society with the following outcomes:

- a. Complete freedom of living together (male and female) without marriage, resulting in fornication and adultery.
- b. Increase in divorce rate.
- c. Adult men and women living together as unmarried heterosexual couples.
- d. Discarding of legitimate parenthood and increase in the birth rate of illegitimacy.
- e. Increase in teen-age pregnancy.
- f. Increase in such diseases as AIDS and other sexually transmitted diseases.

In short, it is not only in the United States of America but the majority of Western cultures have been degenerating by allowing permissive abortion without putting a taboo on it. These cultures are becoming increasingly entrapped in the clutches of soaring divorce rates, promiscuity, delinquency, illegitimate births, sexually transmitted diseases and family disintegration.

In order to get rid of these social evils, it is time to turn our attention to the religion of Islam. Islam has struck at the root cause of these ills very effectively by forbidding intermingling of the opposite sexes. In this regard the Holy Quran guides us and clearly warns about the after effects of intermingling and directs that none of your parts which can attract the opposite sex should be made visible. Woman are not allowed to show their bosoms or private parts or display their beauty to anyone except to their husbands.

“Islam tells us that we can avoid the commission of the sin of adultery by shutting the doors through which temptation may enter, viz: the doors of sight, hearing and touch. When a man beholds a beautiful person or listens to laudatory accounts of beauty, when he hears a charming or seductive voice, or touches a soft, smooth body and is gratified with what he sees, hears or touches, he is drawn towards it. This may lead to what the whole world unites in condemning as a dangerous poison for society and morality.”

Islam directs its followers not only to refrain from looking at a female lustfully, but orders them not to look at women at all, so the eye and the heart remain secure from temptation. It is this temptation which may lead to unwanted pregnancies and ultimately to abortion.

At a tender age, teen-agers may be unaware of the negative effects of immoral social relationships, mentally and physically. They may become susceptible to habitual miscarriages, tubal pregnancies, menstrual irregularities, abdominal pain, dizziness and headaches. Dr. Callahan writes of the teen-ager:

“One of the main difficulties of being a teen-ager is sex, at once a great discovery, a great mess, a great pleasure, a great frustration and an all round great muddle.”

Mrs. Louise Summerhill of Canada writes:

“Allowing a woman to empty her womb, particularly a teen-ager, treats only the symptom, not the cause. The teen-ager may be striking out at her parents or looking for affection desperately. Psychologists say most women get pregnant deliberately, even though they may not realize it. Such a person is likely to be a repeater.”

It is very much a known fact that marriage in Islam is a requirement as a religious obligation of a Muslim. God says in the Holy Quran:

“One of His Signs is this, that He has created wives for you from among yourselves, that you may find peace of mind in them and He has put love and tenderness between you.” (30:22)

“ He it is Who has created you from a single soul and made therefrom its mate that he may find comfort in her.” (7:190)

“You seek them by means of your property, marrying them properly and not committing fornication.” (4.25)

Islam has totally abolished the idea of unwanted pregnancy and abortion.

### PROVERBS TO THINK OVER

A good example is the best sermon.

A man of words but not of deeds is like a garden full of weeds.

Denying a fault doubles it.

He who tries to please everybody pleases none.

The greatest wealth is contentment with a little.

In character, in manners, in style, in all things the supreme excellence is simplicity.

A rotten sheep infects the whole flock.

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There was no note worthy third religion. Guru resented Hindusim Sikhism had not yet came into being. In this situation only Islam was left . According to our investigation Guru Ji was not a pagan. On the other hand he was an orthodox Muslim. His own words are quoted in Sikh book Chritar Guru Nanak Dev No. X

شكراً لله العرش إلى المؤمنين -

“I am thankful to God of Glorious Throne that I am a Momin (Muslim).”

# GURU NANAK AND THE SIKH RELIGION.

(GIANI IBADULLAH)

(The writer who is well conversant with Sikh literature is a convert to Ahmadiyyat from Sikhism. In this article, he proves that Guru Nanak was a Muslim)

Whichever religions are found in the various continents and countries of the world have been revealed to the righteous and the chosen ones of God; and all those religions have particular principles and creeds attached to them so that they appear distinct from one another. We, the members of the universal Ahmadiyya Community of Ahmadi Muslims respect all these religions from the core of our hearts and the denial or falsification of any religious guide of any nation is considered by us as heresy and an extremely undesirable act. The world has seen numerous scenes of the sinking into oblivion of insolent critics and the success of the faithful adherents and will continue to see it in the future as well.

Most of our Sikh friends believe that the founder of the Sikh religion was Guru Nanak Ji who was born in a middle class Hindu family in 1536 A.D. or in 1467 H. E. and about whose birth a Muslim sage had already given the good tidings before hand. However no researcher denies the fact that Guru Nanak Ji never professed Hinduism inspite of his birth and bringing up in a Hindu family. Instead he drastically apposed and openly confronted every creed and custom of his ancestral religion. One Sikh scholar writes:-

“Guru Nanak Ji studied the Vedas and Shastras seriously and deeply but gave them up as being unimpressive.”  
(Nuskha Akhbar Dyanandian p.197.)

Another learned Sikh Professor Sher Singh Ji M.Sc describes:-

“Guru Nanak Ji never professed the authenticity of Vedas with any respect or reverence like the other followers of Vedas, nor did he believe that the Vedas are Divine books, nor he considered that the contents of Vedas could teach lofty virtues of truthfulness and honesty.”

(Guru Sat Dershan . p. 91)

Still another Sikh scholar Pandit Kartar Singh ji waka writes in this context:-

“Guru Nanak Ji refuted and rejected the Vedas by describing them as creators of crisis (trouble shooters) preachers of sin, stores of material greed and the teachings of which drive one farther away from God. He dubbed their adherents as followers of dictates of mind, eligible to punishment at the hands of the Angel of Death and liars of the first rate. ”

(Khara Khalsa p.118)

Again:-

“There is no doubt that the Dynasty of Guru Nanak Ji was Bedi but at the same time there will be no greater folly to regard him as a follower of the Vedas when his ideas were against their contents.”

(Khara Khalsa p 110)

Late Giani Lal Singh Ji, former secretary to Panch Khalsa Diwan said in this connection:-

“Gurubani contains mostly the refutation of the Hindu religion and there are numerous sermons to safe guard against the evil effects of Hindu creeds.”

(Sikh Qanoon p357)

All the fore-mentioned references shed sufficient light on the fact that inspite of Guru Nanak Ji's birth in a Hindu family he was not a Hindu by religion. In his own sacred speeches he has openly rejected each Hindu creed and custom. It was after reading the refutation of the Vedas by Guru Nanak Ji that the founder of the Ariya Samaj Pandit Diya Nand Ji openly reproached him (Satyarath Parkash p 11) The modern Sikh nation believes Guru Nanak Ji as the founder of Sikhism and regard him as their first Guru. According to one Sikh Scholar:-

“Guru Nanak Ji laid the foundation of Sikhism but it was completed and trimmed to its final shape by Guru Gobind. (Guru Sat Darshan p95).

Dr. Pecha Singh ji published a book named Janam Sakhi Guru Nanak Dev Ji on the title page of which was written “The original text of this book has been taken from the manuscript No pnj b40 from the India office

Library (London) and is being published with the kind permission of the Incharge of Records of the Library.”

While introducing Guru Nanak Ji in this Janam Sakhi the verse used is:-

“Name given to him was Baba Nanak and he introduced his own ideology in the spoilt and corrupt world.” (Janam Sakhi Guru Nanak Dev Ji p33).

But a well known Sikh scholar Dr. Surinder Singh Ph.D expressed his ideas like this:-

“The originality of any biography depends upon its presentation of the true picture of the happenings and events of that time. From this biographical point of view every scholar has been treating Baba Nanak Ji with injustice. A modern scholar begins the biography of Guru Nanak Ji by saying that Guru Nanak Ji was the first Guru of the Sikhs and was the founder of the Sikh religion. To describe, him however as the founder of Sikhism is to pin point the limitations of his personality and this is not the quality of an expert biographer.” (Sach Di khoji about Guru Nanak Ji)

The above quotation by Dr. Surinder Singh Ji needs no comments and it proves two points:-

- (1) To describe Guru Nanak Ji as the first Guru of Sikhism and its founder is injustice to him.
- (2) That it is not the characteristic of an expert biographer to begin Guru Nanak's history by saying that he was the founder of Sikhism.

The Doctor has quoted two points in favour of the above mentioned facts:-

- (1) The literature that gave the Sikh religion a distinct appearance from others has doubtlessly been an addition after the death of Guru Nanak Ji.  
(Sach Di Khoji p116)
- (2) There is also no doubt in that it is the Sikh religion that owned Guru Nanak Ji and adopted his sayings more than any other religion but the origin of Sikhism of today is not from the Guru. Hence it is an established fact that the Sikh literature that is separating it from other religions was an addition after the death

of Guru Nanak Ji with which he has no connection nor can he be held historically responsible in any way.

Therefore the creeds that did not exist during the days of Guru Nanak Ji could neither be preached nor practiced by him.

Here is a point for the scholars to ponder over. Moreover the pictures of Guru Nanak Ji previously prepared by Sikh artists did not show him in the form of a Sikh, equipped with the five Ks. Dr Surrinder Singh also admits that the old pictures of Guru Nanak Ji were prepared in the form of a Muslim bard as he said:-

“In the old pictures Guru Nanak Ji appears only as a Muslim sage.”

(Sach di Khoj 59, 128)

It should be remembered that these old pictures of Guru Nanak Ji were not prepared by Muslim artists but on the other hand they were done by his non Muslim devotees and admirers. Their picturising Guru Nanak Ji in the form and dress of a Muslim sage proves that no image of any appearance with the five Ks. ever existed in those days as is shown in his pictures of those days because no five ks existed in his time. So it was not possible for him to wear and adopt them and have his picture with them. Sant Tañ Singh ji narrates that Guru Gobind Singh Ji possessed a few pictures of some of the Gurus which he handed over to some of his reliable and favourite Sikhs:-

“These pictures include one picture in which Guru Nanak Ji is appearing as a pilgrim preparing to go to Mecca for Haj.”

Who can believe that the picture of Guru Nanak Ji in the robes of a pilgrim to Mecca can also depict him as putting on the five ks of the Sikhs? It has been historically proved and is a recognised fact that Guru Ji adopted the journey to Mecca in the form of a Muslim. A reputed Sikh sage Bhai Guru Das Ji writes:-

“Then Baba, travelled to mecca in a blue garments, with a walking stick in hand, the Book under his arm, a water pitcher and a cloth for prayer.” (Chapter 1 para 32)

Instead of giving our own comment on the “book” possessed by Guru Ji on that journey we would quote the explanation of a famous Sikh scholar Sardar G. B Singh Ji retired post Master General. He writes:-

“Bhai Guru Das has said that the Book under the arm pit can be understood as the Holy Quran (Hamaill) of small size in fine print. The Muslims usually hang it on the arm after wrapping it in a satchle, due ot its light weight.” (Parachin Bateran 20)

This is note worthy that the copy of the Holy Quran carried by Guru Nanak Ji on his journey to Mecca existed in Guru Hersihaye district Ferozpur till 1931.

“Khalsa Samachar” a news paper of repute of Amritsar reported in this connection,  
 “A copy of the Holy Quran is lying in Guru Hersihaye Distt Ferozpur and it is believed that this is the Holy Quran which Guru Nanak Ji carried with him on his journey to Mecca and Median.” (Khalsa Samachar Amritsar Oct 8, 1931)

It proves that the Holy Quran belonging to Guru Nanak Ji still existed in Guru Hersihaye Distt Ferozpur until 1931 and that in 1944-45 it was destroyed and replaced by a manuscript of Guru Granth Sahib. Sardar G. B. Singh has expressed this view when he says:-

“The miraculous conversion of a copy of the Holy Quran into a copy of Guru Granth Sahib came into light only after the investigation of the Ahmadis. The conversion took place stealthily some time between 1908 and 1944. But there is one flaw left in this miracle that instead of replacing it with another book, they put a copy of Guru Granth. No volume of Guru Granth can ever be ascribed to Guru Nanak Ji”. (Prachin Bateran 21)

It should be remembered that the Guru Granth was compiled in 1661 Bikrami i.e. 1604 A.D while Guru Nanak Ji had passed away 65 years earlier because he is said to have died in 1595-96 i.e. 1538-39 A.D. Hence the book that came into being after 65 years of the death of Guru Nanak Ji can never be called his book. There is food for thought for our wise and learned Sikh brothers. It will not be out of place, here, to explain that a deputation of our Jamaat went to Guru Hersihaye and saw that Holy Quran. Among others the most revered second Imam Hazrat Musleh Maud was also a member of that deputation. Sardar G. B. Singh retired post Master General writes:-

“All the members of the deputation were educated, the Holy Quran was on their finger tips, there could be no mistake in calling it the Holy Quran after seeing the Pathi (book), (Paracheen Bateran 19)



Another scholar Bhai Kellian Das Ji writes in this context:-

“ Hazrat Mirza Ghulam Ahmad sent some of his adherents to Guru Siahe Distt Ferozpur on 6th April 1908. On reaching there they saw the book in the presence of the custodian Bishen Singh and discovered that it was the Holy Quran”. (Sach di Khoj part 1 p7).

Our late respected friend Sarādar G. B. Singh, Editor of Prit Lary said in this respect:-

“When the deputation of Jamaat Ahmadiyya inspected the book (the Holy Quran) they published this discovery in the press as the sure proof of Guru Nanak Ji being a Muslim. The custodian of Guru Hersiaye had it made known that Guru Ji used to keep that book always with him on his Journeys” (Parit Lary June 1945)

Alas! That this sure and valuable proof of Guru Ji being a Muslim has been destroyed and with out giving it a second thought they replaced it with a manuscript of Guru Granth Sahib which means that Guru Nanak Ji used to carry Guru Granth Sahib with him on his journeys and they carelessly ignored the fact that a person who died in 1596 Bikrami i.e. 1539 AD could never have carried a Pothi which was written and compiled 65 years after his demise. That is he could never have left the Guru Granth Sahib in Guru Hersiaye as it was written in 1661 Bikrami i.e. 1604 A.D.

Dr. Surinder Singh Ji has further commented in this connection that the Sikhs quoted the sayings of Guru Nanak Ji more than of any body else but they did not pay much attention in putting those sayings into practice. The Doctor has given two examples based on this reality:-

(1) Sikhism of today did not originate from Guru Nanak Ji.

(2) It is true that it is a very difficult problem to find out facts about the life of Guru Nanak Ji of history but there is no problem to find out the historical image of the Guru. A study of his speeches in the Guru Granth Sahib depicts it thoroughly. Millions of people keep on reciting his anecdotes at rituals. Perhaps, no one has ever studied his speeches from the view point of finding out his true image. That is why Guru Nanak in whom we are believing to day is the Guru Nanak of Sikh story tellers and not the Guru Nanak of Guru bani.”

(Sach Di Khoj 10)

It is clear from the above that the image of Guru Nanak Ji derived from his speeches by Sikh bretheren has no connection and relation with the real Guru Nanak. That is the image created by story tellers which is quite in contrast with that of Gurubani. A scholar writes about the pictures of the supposed Guru Nanak Ji that are being prepared these days:-

“We have disfigured the picture of Guru Nanak Ji. We have absolutely changed the pictures that existed forty years ago. We do not know what is the conspiracy behind it. It is not impossible that even the name of Guru Ji may be changed in the pictures in the future i.e. they may start to write Guru Nanak Dev Ji instead of Guru Nanak Ji.”

(Rasala Sant Siasi Amritsar August 1963)

A cursory glance at the pictures of Guru Ji, currently in circulation, will show that they have been changed using five Ks and the name will also start to appear as Nanak Dev Singh. May God save Nanak Ji from such people!

On the other hand Dr. Terlochan Singh Ji said:-

(1)“Guru Nanak Ji beleived in the Muslim article of Unity of God.” (Jivan Charitar Guru Nanak Dev 307)

(2) Guru Nanak Ji beleived that Mohammad (peace be upon him) was the choicest prophet of God.  
(Jivan Charitar Guru Nanak Dev 305)

In the Kalima of Islam the existance of God and belief in the prophethood of Hazrat Mohammad (peace be on him) have been mentioned. Whoever proclaims this Kalima faithfully and sincerely is a Muslim. After this there is no need to get any certificate from any mauvi who claims the monopoly of Islam or commercialises it. The founder of the Ahmadiyya Community Hazrat Mirza Ghulam Ahmad said in this connection:-

“Our opinion about Baba Nanak is that he was surely a true Muslim. He was certainly unimpressed by the Vedas. After having believed in the Kalima Tayyeba he had undergone a spiritual change in his life which cannot be conceived without following the Holy Prophet.” ( Sat Bachan 31)

We, Ahmadi Muslims all over the world sincerely regard the real Guru Nanak Ji as a sage and one of us and will continue to own him till

the last breath of our life. We have no concern with the imaginary Nanak Ji that the Sikhs are presenting to the world.

A late learned Sikh Sardar Santar Gobind Singh Ji wrote:-

“If Muslims regard Pir Nanak as a Muslim none of us should get annoyed because this is an honor to our Guru Nanak, his gratification and admiration. Guru Nanak belongs to the Muslims first and then to us. More over there were only two major nations at the time of Guru Nanak Ji. Hindus and Muslims. Khalsa Panth appeared only after two hundred years. (Haqiqai Sacho Sach 72)

Hence it is a vain idea to ascribe a religion to Guru Nanak Ji that saw the light of day two centuries after his demise. As Sikhism did not exist during the life time of Guru Nanak ji, he could not be its founder. There is no need of any show of annoyance or provocation while pondering over it, because no problem can be solved in a state of anger or annoyance. On the other hand a sensible attitude is required. Sikh scholars have now started to say openly that Guru Nanak Ji was not the founder of any new religion and to regard him as one is injustice to him.

Another Sikh scholar writes:-

“Guru Nanak Ji did not found any new religion. To regard him as having founded one is injustice to him.”  
(Haft Rozah Delhi Guru Nanak No. 1967)

Dr. Kirpal Singh Ji says:-

“A serious research into the life and teachings of Guru Nanak Ji will make it clear that he never intended to found any religion. He did not found any new religion.” (Rasala Sant Siari Amritsar Nov. 1962)

Dr. Taran Singh Ji said:-

“Guru Nanak Ji never personally preached any new religion nor did he ever intend to do so.”

It is evident from those references that the sacred speeches of Guru Nanak Ji give no clue of his having founded a new religion. The founder is the supposed Nanak Ji of tale tellers not the real one.

Therefore as far as the sayings of Guru Nanak Ji are concerned they do not prove that he was the founder of any religion because it is inevitable for the founder of any religion to claim that God has chosen him to be His messenger and he should also propose the name of that religion and its followers with which they should be recognised. He should also reveal the beliefs and articles of the faith. Nothing of the sort exists in the literature of Guru Nanak Ji and without these it is baseless to say that he founded some new faith.

This fact about Guru Nanak Ji has been admitted by Sikh scholars:

“From Guru Nanak Ji to Guru Gobind Singh Ji no one claimed to be a sage or a prophet.” (Khalsa Samachar Amritsar 12 Nov. 1939)

Still another scholar says:-

“Guru Nanak Ji never said: “ I am Guru Nanak.” (Jagat Jalattar Amrakh 14)

Many other prominent Sikh scholars have admitted that Guru Nanak Ji never proclaimed any thing ( Guru Mat Dershan 35, Rasala Pritani Delhi Dec. 1940 and Prit Lary Nov. 1946)

Sardar Guru Bakhsh Singh Ji Editor Parit Lary says:-

“With the passage of time Guru Nanak’s admirers assumed him to be special Guru and laid the foundation of a new religion on its altar” (Parit Lairy Dec. 1948).

The truth is that Guru Nanak Ji neither claimed anything nor founded any religion. Those are all the concocted stories of later times. The Sikh scholars also admit that the rank of a Messenger of God is not given by man. It is God Himself who appoints whomsoever and whenever He likes. (Guru Granth Shahdar 929, Jagat, Rakh 33, Sant Siasi Amritsar July 1959)

Sikh scholars state that to say that Guru Nanak Ji founded a new religion is injustice to him. There were only two major religions found in the time of Guru Nanak Ji. i.e. Islam and Hinduism. Islam enjoyed political domination while hindus enjoyed numerical majority.

Sardar Bahadur Khan Singh Nabah narrates:-

“In those days there were only two prominent nations in the country e.g. Hindus and Muslims. If Christians and others had existed at that time even then Sikhs should have been regarded as fourth or fifth nation not third.” (Ham Hindu Nabin 57)

Again:

“During the life time of Guru Nanak Ji there were only two main nations, Hindus and Muslims Khalsa sect came into being after two hundred years. (Sacho Sach. 16)

A famous Sikh Bhai Gurudas Ji describes in this connection:-

“The third religion Sikhism was started by the order of Guru Gobind Singh. (War 41 Pauri 16)

“This is how the third sect came into being. Bravo to Gobind Singh, who was the leader as well as the disciple. (War 41 Pauri 17)

Guru Gobind Singh himself said in this connection:

“Regard Nanak and Gobind Singh as one and the same. We founded a 3rd religion. (Sam Granth 243)

In another place the said Guru says:-

“We resented the second religion (Hinduism) and consequently founded a third one.”

(Nam Dhari Nit Neem 288, Sikh Raj Niti 3, Ham Hindu Nahin 55, Katha Updesh 740, Kais philosophy 24).

Again Guru Gobind Ji said:-

“Starting from Guru Nanak Ji none of the next nine ones founded any religion. It is we who started to dislike the Hindu religion and then founded a third one.” (Baje Makt 303).

The gist of this whole discussion is that Guru Nanak Ji was not the founder of any religion nor was he appointed by God nor he himself ever claimed to be the messenger of God. According to famous Sikh scholars there were only two religions Hinduism and Islam during the life time of Guru Nanak Ji.

continued on page 9.

## ***EIGHTY YEARS AGO***

(The following is an extract from the Review of Religions  
dated January, 1908)

Thus as God is the God of the whole world and not of any one tribe, the Holy Prophet Muhammad, may peace and the blessings of God be upon him, is the Apostle of the whole world, and a mercy for all mankind. The circle of his teachings of sympathy and fellow-feeling, therefore, includes the whole world in it and is not limited to any one tribe or people. The teaching on this point contained in the Holy Quran is of such a universal and perfect nature that it is unparalleled in the teachings of all the great teachers of the world. The Holy Quran says: "Verily God commands you to do justice and goodness and the giving of kindred." This verse speaks of three stages of doing goodness. The first is spoken of as mere justice, i.e., doing good for good. It is the lowest stage of goodness that when a man receives any good from any one he should do good in return, and when he claims a right, he should not claim more than justly his due. Then there is the second stage of goodness which is spoken of as *Ihsan*. The essence of this word is that goodness should be done to a person without ever having received any benefit from him. It consists in bestowing favours upon persons who cannot claim them as of right. But as to this stage of doing goodness is often attached the infirmity that the doer expects thanks in return for the good he does or reminds the person to whom he does any good of the obligation, the Holy Quran speaks of a third stage of doing goodness which is free from all defects. This stage is spoken of as "the giving of the kindred," by which it is meant that the idea of doing goodness should proceed from sincere sympathy like that which is shown to a person's nearest relations or kindred, to a child, for instance, by his mother. In this stage a person is required, in fact, to look upon the whole world as his kindred and to do good all as if they were his near relatives. This is the only form of perfect goodness and the Muslim is required to rise above all limitations in doing good to humanity.

## THE APOCRYPHA

(Bashir Ahmad Orchard)

The Apocrypha is the name given to a particular collection of Biblical books which were accepted as part of Holy Scripture by the early Church only to be later rejected by the Protestants but retained by Roman Catholics. They are to be found in the Greek version of the Old testament but not in the Hebrew text. They comprise:

1 Esdras.  
 Tobit.  
 Judith.  
 The Rest of Esther.  
 The Wisdom of Solomon.  
 Ecclesiasticus.  
 Baruch with Epistle of Jeremony.  
 The Song of the Three Holy Children  
 The History of Susanna.  
 Bel and the Dragon.  
 The Prayer of Manasses.  
 1&2 Maccabees.

It is thought that these books were written between 300 B.C. - A.D. 100. The Church accepted all these books as Holy Scripture and an intregal part of the Bible down to the 4th century by which time differences of opinion began to arise whether these books, or some of them, were divinely inspired or not. During the Reformation in the sixteenth century Protestant leaders refused to accept them. Although they are included in some Protestant Bibles they are placed in a section of their own being regarded good and useful to read but not inspired scripture. They have been discarded altogether frommost Protestant Bibles. It was declared at the Westminister Conference (1646 - 47) that the Apocrypha were not to be approved or made use of other than human writings. On the other hand the Roman Catholic Church has always maintained, and still does, that they are a part of Holy Inspired Scripture - the Word of God.

For more than fifteen hundred years the books of the Apocrypha formed part of the Bible claimed by Christians all alike to be the Word of God only to be suddenly expunged by Protestants and no longer accepted as inspired scripture. Since then further deletions have been made from the text of the Bible. Several dozen verses of the New Testament have been discarded in the Revised Version of the Bible. When our Christian friends refer to the Bible one may well ask which Bible?

There is no doubt that the Bible is a book about God but in no way is it the Word of God. Throughout the ages this claim has been proclaimed by Christians. If it be true then on what authority have they to extract portions of it from time to time and who has the authority to change and mutilate the Word of God?

The Holy Quran claims over and over again to be the revealed Word of God. No Muslim would ever think of interfering with its holy text. The Holy Quran is the only revealed scripture the text of which has been preserved in its original and pristine purity in accordance with a prophecy in the Holy Book:

“Verily it is We who have sent down this Exhortation, and most surely We are its Guardian.” (15:10)

This has been confirmed by Prof. Noldeke, the distinguished German Orientalist:

“Efforts of European scholars to prove the existence of later interpolations in the Quran have failed.” (Enc. Brit.)

It is a fact that the Bible has been written by human writers most of whom are unknown, and none of whom claimed that they were writing under divine inspiration from God. Furthermore, the text has been tampered with to such an extent that much of it discredits the work of a reliable historian let alone the Word of God .

Our intention is not to ridicule or condemn the Bible as an unworthy book. It contains many truths and excellent teachings. It has been a source of comfort and beneficence to many, as have been the scriptures of other religions to their followers. The point of emphasis is that the Bible has been subjected to grievous interpolations such as the removal of the books of Apocrypha and passages from the New Testament. One may justifiably wonder what further parts of the Bible will be axed in the future and how it can be believed that such a book merits to be called the Word of God.



## COMMON SENSE ABOUT REINCARNATION

(Ibrahim Lomholt)

The idea that the soul after death returns to this world in a new body is an ancient one which is gaining ground in our age. It, therefore, deserves to be analysed rationally and judged in the light of current knowledge.

The origins of the doctrine of reincarnation are not known. It is not contained in the teachings of the Vedas, the oldest sacred scriptures of the Hindus, but it is set out in some of the Upanishads. From these it has gained a position as a recognized dogma of Hinduism and also of Buddhism.

Faith in reincarnation is currently spreading in the Western World, not only in conjunction with these two religions, but also detached from them. After the deterioration of faith in Christianity, a desire has remained for some kind of belief that the individual will continue to exist after death, but at the same time there has been an unwillingness to accept the moral implications of faith in an afterlife.

The new version of the doctrine of reincarnation, therefore, rejects the idea that sins are punished in the next incarnation. Instead a concept of accumulation of knowledge is introduced. In all cases there will be progress, whether the progress will be great or small depends on how one has lived. In each "life" we are supposed to accumulate wisdom and thus continuously reach higher stages; irresponsibility or evil actions will only slow down, not reverse, the progress. This teaching promises eternal life and simultaneously freedom from responsibility to a supreme Being. It is beautifully termed as an 'unending quest for knowledge', but this undemanding outlook can hardly be taken seriously as a philosophy of life.

In the following pages, therefore, the original religious doctrine of reincarnation will be examined. Though there is not just one such doctrine, the different religious teachings on this point generally have the same main characteristics. An attempt will be made to consider this, the basic doctrine, rationally. While there are parts of the discussion which do not apply to more recent concepts of reincarnation, the main arguments pertaining to these will still form a part of it.

## REINCARNATION

According to Hindu teachings it is not only God who is eternal, also the souls and matter are eternal and uncreated; they have always and will always exist. God's role is then to unite souls and matter in the form of the living beings that populate this earth- which is regarded as a place of suffering. At death the soul is separated from the body and after that it is re-admitted in the embryo of a new body. The type of body that the soul will enter depends on how virtuously the soul has lived in the previous life: an evil life is punished by rebirth in a being of a lower order, a good life is rewarded with rebirth in a being of a higher order in better circumstances. Through gradual improvement it is possible to free oneself from the cycle of rebirth in this world of suffering- the soul will then instead enter a state of harmony and rest.

The teaching on reincarnation thus gives an explanation why inequality is found in this life. Disparity of circumstances is seen as an expression of justice of a higher order, it is the result of our deeds in the past life. The first question concerning the doctrine of reincarnation must, therefore, be whether such a system would really be an expression of supreme justice.

## JUSTICE

### **Injustice to the Souls**

First of all one must ask by what right the god of this doctrine sends souls into such a painful cycle of rebirth. The souls are said to have been always co-existent with God. But in order that this god - who has created neither soul nor matter - may be worshipped, he must force the souls into a cycle of rebirth in a world of suffering.

In other words, God has in his cruelty and selfishness instituted a world order which in its very foundation is unjust.

### **Injustice to the Redeemed**

This injustice does not end when the souls leave this world. The day when all souls have escaped rebirth, God will again be in need of souls who will worship him. As, according to this doctrine, it is not within God's power to create souls - which are eternal and uncreated - He will instead return the

souls to this world of suffering as punishment for a hitherto undisclosed sin.

### **Injustice to Animals**

If someone is to be held responsible and judged, he must have been first given some knowledge of good and evil.

One then has to ask, what moral code and what freedom of choice were given, for example, to bacteria. According to which standards does the god of this doctrine decide whether the souls of bacteria should be reborn in a higher or lower species? And which religion or code has been given to mice which some of them follow and others go against ?

### **Injustice to Beasts of Prey**

According to this doctrine, God must be regarded as unjust to beasts of prey. As it is believed that every living being has a soul, it is considered a sin to kill. But the beast of prey must kill to live. Thus God would be held to have forced a sinful life upon them.

### **Meaningless Sufferings**

The only accepted object of punishment is to improve - either through inflicted suffering or through deterrence. However, no one will gain knowledge from being returned to this life in one shape or the other as long as one does not know the faults causing one's reincarnation. If we have no clear memory of the previous life, how are we to know the wrong we committed? How can we draw a lesson from it and improve ourselves? Being born again in the same state of ignorance as before, we are bound to commit the same mistakes.

If, on the other hand, the soul is brought to life in a world different from this, a world where man's relationship to his Maker will be manifestly clear, then everyone will have the background for arresting the disease, and undergoing a thorough change.

## **EXPERIENCE**

If any understanding of life is to be accepted, it should not only be free from contradictions and absurdities, it must also tally with experience.

## **The Return of the Soul**

It is not difficult to understand that a dead body does not contain a soul. but an explanation is required as to how the soul of the deceased finds its way into a new body.

The founder of the Arya Samaj, a Hindu sect, taught that the souls of the deceased rise towards the sky during the day time, and at night they fall "as dew" in all sorts of plants, to be eaten in the morning by pregnant females. A charmingly poetic description if we disregard the fact that dew does not fall from the sky and that children inherit traits from both their parents. This does not tally with the idea that the souls come through the mother alone.

## **Sexual Proportion**

Hinduism teaches that the type and sex of the being in which a soul is reborn depends on its previous life. If this was the case, one should expect to witness periods in which birth was given to far more boys than girls and vice versa.

It would be inconceivable to have an equilibrium like the one we actually see, in which a slight surplus in the number of new born boys is balanced with an infant mortality rate slightly higher for boys than for girls.

## **Proportion of Species.**

In recent years the standards of individual morality have been seen to deteriorate in large parts of the world. One would expect a consequent decline in the number of human beings and an increase in animal population-not the other way around as it is actually seen.

## **Healing**

If physical defects and diseases were the outcome of sins committed in past incarnations, they should be incurable - or at least it should be a sin to heal them.

## **FURTHER IMPLICATIONS**

A third criterion for the acceptance of a philosophy of life is its practicability. Vegetarianism is a well known consequence of belief in reincarnation, but this is only the initial phase in the kind of life which would reflect belief in reincarnation.

## **Marriage**

Would anybody dare to marry considering the risk of marrying one's dear departed relative - maybe a parent who passed on early in life?

Life will become impossible for one who believes in reincarnation and permits himself to reflect in his beliefs.

## **Fatalism**

Every sort of social relationship would change. If somebody, for example, is saved from drowning, he should not be grateful. It would have been no more than the destiny he had earned for himself in an earlier life through some good deed.

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## **Religion.**

Gratitude to God would also come to an end. Comfortable circumstances and good fortune would not be gifts from God, but simply our recompense from Him for our meritorious acts in the previous life.

If one ponders over this, one will see that, one after the other, the attributes which also Hindus ascribe to God must be rejected as baseless. God only distributes wages and these are not even from "his own pocket" as he has not created anything.

Thus God is reduced to functions which could more adequately be termed laws of nature. This is one of the reasons why there is considerable confusion in certain eastern religions concerning the concept of God. In the major school of Buddhism the logical conclusion is drawn that there is no God, whereas in most Hindu sects the word God is used about many beings and even about dead matter.

## **Outlook on Life**

If none were to commit sins, and return to lower incarnations, mankind

would also have to do without medicines produced by means of bacteria.

This outlook on life would not just be sombre, as is that of the Christians who hold that man is born sinful, It would be pitch black, for sin would be the very basis of life on earth.

## THE QURAN AND REINCARNATION

Muslims consider the Holy Quran to be the final book of guidance given to mankind. Within it, therefore, one should find arguments layed out refuting any erroneous religious doctrines, and also cogent and convincing explanations of the actual set up and dynamics of this world.

### **Rational Reflection**

Turning to the Quran we find that firstly it expose the lack logic in the doctrine of reincarnation. Supposedly, the circle of rebirth serves the purpose of accumulating knowledge and understanding from rebirth to rebirth, so that man may gradually learn to avoid evil and eventually come to lead a perfect godly life, thus liberating himself from all earthly bonds. The Holy Quran draws attention to the basic irrationality of this doctrine, namely that man, when born into this world, is totally deprived of experience:

“If thou could only see when they are made to stand before the fire! They will say, ‘Oh, would that we might be sent back! And then we would not treat the verses of our Lord as lies, and we would be of the believers.’ Nay, what they used to conceal before has now become clear to them. And if they were sent back, they would return to that which they were forbidden. And they are certainly liars. And they say, ‘There is nothing except our life in this world, and we shall not be raised.’” (6:28-30)

Returning to the same world and to the same uncertainty about the basic truths of life would only lead to the same wrongs being committed again. What is needed in order for man to make progress after life in this world is not a repeat under similar circumstances, but an existence where the experiences from this life are revealed in a new light. However -as the Quran points out- these people deny that there is an afterlife and a resurrection.

### **Actual Observation**

The Quran thus points to the basic absurdity in the doctrine of

reincarnation. It also repeatedly draws the readers attention to universal knowlege which beliefs this doctrine. According to the teachings on reincarnation the proportional distribution of souls on the different species and the two sexes would depend on the merits of the individual souls. It is, however, clear to everyone that life on earth has started and is maintained in a state of equilibrium which bears no relation to any such mechanism:

“Verily, We have created everything in due measure.” (54:50)

“We spread out the earth, and set therein firm mountains and caused everything to grow therein in proper proportion.”  
(15:20)

## CONCEPTS OF JUSTICE

One of the most fascinating aspects of the doctrine of reincarnation is the justification it gives for all existing inequalities. We shall therefore try to consider what justice is and what kind of justice we were made for.

### **Uniformity**

If all were born alike with the same opportunities, talents and inclinations, a highly specialized society, like that found in the Western world today, would be impossible. Furthermore, a world in which everybody is and must always be alike would also be without challenges and opportunities for personal development.

The doctrine of reincarnation gives a justification for all the existing inequalities among men. Contrary to this, the Holy Quran does not endorse present inequalities, but admonishes and reminds us of the obligations these put upon us:

“It is He who has appointed you viceroys in the earth, and has raised some of you in rank above others, that He may try you by that which He has given you. Surely, thy Lord is quick in punishment, and surely He is Most Forgiving, Merciful.”  
(6:166)

### **Equality**

There would be true injustice if God had given us unequal chances of

obtaining the purpose of life. The purpose for which we were created is union with God. This is a common belief in many religions, and it is upheld in the Holy Quran:

“The final end is unto thy Lord.”(53:43)

“Thou, O man, art verily labouring towards thy Lord, a hard labouring; then thou art going to meet Him.”(84:7)

“I have not created man - high and low - but that they may worship me.”(51.57)

Every talent entrusted to us can be employed according to its purpose and thus in the service of the Maker. In this regard it does not make any difference whether the talent is commonly considered elevated or plain. We can all strive to serve God fully, to the limit of our capacity.

The Quranic concept of worship and service of God is to strive to acquire those attributes of God which can also apply to man. As God is perfect, serving implies striving for perfection and for an increasingly close relationship to the Perfect Being, who is the ultimate source of all good, So our striving will be for our own good, not for the benefit of the One who originated our abilities:

“Whosoever struggles, struggles only to his own gain; verily Allah is independent of all creatures.” (29:7)

The Creator is not an incomplete being standing in need of worship. He is independent of all. And because He is the ultimate source of everything, He is also the One who can best guide us to the beneficial use of our abilities. Hence the words of the Holy Quran on the importance of divine guidance:

“Say ‘Tell me; if it is from Allah but you disbelieve in it who is more astray than one who has drifted away?’” (41:53)

As mentioned our responsibility for each other holds opportunities for personal development. Only when we have the chance of translating intentions into action and do it will the intention leave a lasting impact on the soul. Or if we find that we do not live up to our ideals., We become aware of our shortcomings and only then are we able to rectify them. This is the meaning of the statement that God ‘Tries us in that which He has given us’(6:116).



That which God has given us includes not only our abilities, but also the opportunities of employing them. For this reason every situation of loss is also a test for us. Times of loss are occasions for us to remember that all what we have, in the final analysis, is not from ourselves but due to God. Remembering this we can go on seeking the meeting with God with that which we still possess. This is the meaning of the following verses from the Holy Quran:

“We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, who when a misfortune overtakes them, say, ‘Surely to Allah we belong and to Him shall we return.’ It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided.” (2:156-158)

### **Justice.**

God’s justice is fully unfolded in His Judgment of our actions. If God will judge us according to our background, and in His grace reward us for everything good and punish only for the evil we have done, one can ask for no higher justice. Only be grateful for the forgiveness of God. This is the kind of justice which is promised to us in the Holy Quran:

“Every soul shall be requited with that which it has wrought.”(39:71)

“Whoso does evil shall be rewarded for it and he shall find no friend and helper other than Allah.”(4:124)

“Every soul shall suffer death, and you shall be paid your full reward on the Day of Judgement.”(3:186)

“Allah has taken upon Himself to show mercy. He will certainly assemble you till the Day of Resurrection. There is no doubt about it. Those who ruin their souls will not believe.”(6:13)

A moment’s reflection will show us that we were not made to receive a full manifestation of God’s justice in this life.

Were I to put the hand of another in the fire, he would feel the pain but this is unjust, the fault is mine and he should not feel anything. If, however, it were to be impossible to harm others, it would also be impossible to do them any good, as every action has negative aspects and holds potential harm. If God were to manifest His justice fully, we would therefore be unable to affect each other in any way. Rather than this, we will accept responsibility for our actions and run the risk of harming and being harmed.

## THE SOUL

When a religion teaches that the soul is a mortal creature and that it will be resurrected after death, one should not hold this as blind faith, but seek to have it confirmed through experience and reflection.

In this last section I shall demonstrate how the desire that faith and reason may go together is fulfilled by the Holy Quran as regards the soul.

### The Origin of the Soul

The Holy Quran teaches that the soul is not eternal nor does it spring from nothing. It is generated in the embryo as a separate creation: "We placed man as a drop in a safe depository; then we fashioned the drop into a shapeless lump; then We fashioned bones out of this shapeless lump; then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allah, the Best of creators." (23:13-15)

The Holy Quran does not contain any mysterious statements about the soul coming from a deceased being or out of the blue. As in the case of every other living thing we know of, it is developed out of something which already exists.

The Holy Quran also tells only a little about how the soul is created:

"They ask thee concerning the soul. Say, 'the soul is by the command of my Lord; and of the Knowledge thereof you have been given but little.'" (17:86)

That is to say, although we know a good deal about how the embryo develops physically, our knowledge of the development of the soul will remain very limited. On the genesis of the soul we can say little more than that as everything else it comes into existence in conformity with the will of God.

Nevertheless, the Holy Quran draws our attention to an experience which will help us to understand that the soul does not come from a deceased being. It tells us:

"We have created man from a mingled drop that We might try him." (76:3)

The fertilized egg cell is a mixture of material from the father and the mother. This also holds good for hereditary characteristics and do not come from another being.

That the soul is created, and is not something which exists independently from the Creator, is also evident from the soul's yearning for God. It would be a strange coincidence that the soul seeks God, if it were uncreated and God was only the cause of its suffering in the material world. Ingrained in the nature of every man is love for his progenitors; but who would have given the soul its love for God, had it been uncreated? The Holy Quran draws our attention to this in an allegorical description:

“When thy Lord brings forth from the children of man out of their loins their offspring and makes them witness against their own selves by saying, ‘Am I not your Lord?’ they say, ‘Yea, we do bear witness.’ This He does lest you should say on the Day of Resurrection. ‘We were surely unaware of this.’” (7:173)

Naturally it is far from being impossible to disregard or ruin this awareness. The Quran therefore encourages man to look at and reflect not only on the world around him but also his own soul:

“In the earth are signs for the wise; and also in your own souls. Will you not then see?”(51:21-22)

### **The Soul is Mortal**

The Holy Quran also helps us to understand that the soul will die. In sleep we experience that our will power and awareness of our selves are discontinued. Death is, in fact, nothing but such a loss of essential attributes. When a living being dies, this does not mean that it disappears altogether. But we say that it is dead because it undergoes a radical change. In the following verse we are encouraged by the Holy Quran to ponder over this experience of a kind of death:

“Allah takes away the souls of human beings at the time of their death; and during their sleep of those also who are not yet dead. And then He retains those against which He has decreed death, and sends back the others till an appointed term. In that surely are signs for a people who reflect.” (39:43)

### **The Resurrection of the Soul**

Time and again the Holy Quran draws the reader's attention to

phenomena which make it clear that God will raise the souls after death. It reminds us of the astounding evolution from a single cell to cognizant man and of the Divine pactice of revival:

“O people, if you are in doubt concerning the Resurrection, then consider that We have indeed created you from dust; then from a drop, then from clotted blood; then from a lump of flesh, partly formed and partly unformed, in order that We may make Our power manifest to you. And We cause what We will to remain in the wombs for an appointed term; then We bring you forth as babes; then We rear you that you may attain to your age of full strength. And there are some of you who are caused to die prematurely, and there are others among you who are kept back to the worst part of life with the result that they know nothing after having had knowledge. And thou seest the earth lifeless, but when We send down water thereon, it stirs and swells, and grows every kind of beauteous vegetation. That is because Allah is the Truth, and that it is He Who brings the dead to life, and that He has power over all things.” (22:6-7)

If we consider this amazing evolution, the only conclusion we can draw is that life must have been created with a purpose and that it will not end abruptly at death, but continue in yet a higher form;

“Do you think that We had created you without purpose, and that you will not be brought back to Us?”(23:116)

Man, however, is inclined to take his own existence for granted forgetting the One who originated life:

“Man coins similitudes for Us and forgets his own creation. He says, ‘Who can quicken the bones when they are decayed?’ (36:79)

In order that no one needs to be in doubt, the Holy Quran explicitly denies that the soul will return to life in this world:

“When death comes to one of them, he says, ‘My Lord, return me; haply I shall do righteousness in that I forsook.’ Never, it is but a word that he utters; and behind them is a barrier until the day they shall be raised up.” (23:100)

Beholding God's creation makes us realize that God has the power to repeat the creation, and that the creation of man is only a small matter:

"Say, 'Travel in the earth, and see how He originated the creation. Then will Allah provide the latter creation.' Surely Allah has power over all things."(29:21)

"Have We then become wearied by the first creation? No indeed; but they are in uncertainty as to the new creation." (50:16)

"Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know it not. " (40:58)

With such evidence the conclusion will be:

"If thou dost wonder, then wondrous indeed is their saying: What! when we have become dust, shall we then be in a state of new creation?' These it is who disbelieve in their Lord." (13:6)

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"Have We then become wearied by the first creation? No indeed; but they are in uncertainty as to the new creation." (50:16)

"Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know it not. " (40:58)

With such evidence the conclusion will be:

"If thou dost wonder, then wondrous indeed is their saying: What! when we have become dust, shall we then be in a state of new creation?' These it is who disbelieve in their Lord." (13:6)

## CONCEPT OF MESSIAH

(Kenneth Moakan)

As a Muslim, I do not feel the subject under discussion is a strange one, rather it is one of the cardinal beliefs of the Muslims to believe in and accept all the prophets of God and the concept of Messiahship finds mention in the Holy Quran.

This concept of the advent of a Messiah is in vogue among the three greatest religions of the world - Judaism, Christianity and Islam.

Whereas the Jews believe that a Messiah will appear, the Christians believe that he has appeared in the person of Jesus and will re-appear a second time in the latter days to gather his flock and establish a permanent Kingdom of God. The Muslims adhere to the belief that Jesus is the Messiah and that in his second advent he will come as a Muslim and will establish the supremacy of Islam by waging a vicious war on those who would not accept Islam. He would also kill all the swine and break the cross. This belief of the Muslims is based on a misconceived application of the sayings of the Holy Prophet, Muhammad (on whom be peace). The Ahmadi Muslims on the other hand, believe like the Christians and the generality of the Muslims about Jesus being the Messiah, but they have a totally different concept about his second advent. This aspect will not be dealt with in this paper but has been treated many times before and could in the future, God willing, be again treated for the benefit of seekers after truth.

Other religions too, seem to be incorporating the idea of Messiahship into their system. Of late it is being peddled in certain quarters of Hinduism that Krishna is the Christ or that the teachings of Krishna are those which the Christians promulgate. This view is also shared by some factions of the Buddhist religion. That the Buddha is the same person as Jesus is being portrayed and that the teachings of Christianity have been literally taken from the pages of Buddhism.

The Zoroastrians, too, somewhat believe in this concept and writing in his Dasatir, the great Sasan I, prophesied, that a prophet would be raised in the latter days, and would be of Persian descent and that his progeny will be

he was referring to his second advent, since Christians and Muslims do not possess any evidence suggesting there were any progeny of Jesus whom they believe to be the Messiah, neither do the Jews possess any evidence otherwise.

The term Messiah as is generally understood, refers to a very great prophet, who will be an anointed one of God.

The idea of the appearance of a Messiah seems to have been embedded in the teachings of Judaism since the time of Moses, for there are many a prophecies which are being pointed out by them and also by the Christians in the Old Testament presupposing the advent of a great prophet who might be taken to be the Messiah. In fact, much of the Old Testament abounds with references about the character of a great one. In short, it may be safely said, that the hope of the resurgence of the Jewish nation rests with the appearance of a Messiah.

The Jewish scholars have been interpreting many passages from the Old Testament to justify the rise of a Messiah within their rank and file who will confirm to their beliefs and standards and lead them heroically.

Addressing the serpent God said:

“And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head and thou shalt bruise his heel.” (Gen. 3:15)

The outcome which the seed of the woman shall inflict upon the seed of the serpent is a crushing blow upon his head, whereas that which the seed of the serpent will inflict will be so insignificant that it is only referred to as a slight bruise of the heel.

The Hebrew verb used here takes on a double accusative form and it is evident from the Targum that it implies “To crush, to grind to powder and to pulverize”, This has been pointed out in Genesis 3:15 whereit graphically portrays the outcome of an age-long conflict between the seed of the woman and the seed of the serpent after the supposed fall of man from the Garden of Eden.

Prof. Delitzsch declares: “Only when we translate it: ‘He (the seed of the woman ) shall crush thee on the head’....., does the sentence include the definite promise of victory over the serpent, when, because it suffers the

deadly tread, seeks to defend itself, and sinking under the treader is mortally wounded" (Gen. 49:17). This is believed to be a cryptic oracle and is the goal towards which history is moving.

That the scholars of Judaism have been interpreting this passage as a Messianic prophecy is very clear from the Palestinian Targum which states that in Genesis 3:15 is the promise of the healing of the serpent's bite at the end of the days, in the days of king Messiah'.

The subject matter of Genesis 3:15 has been treated in the Targum Palestine with the following additional statement:

"Never-the-less for them there shall be a medicine; and they shall make a remedy for the heel in the days of the King Meshiha."

Reference is made here to the Messiah who will cure them of their ills and restore them to their original purity which they believe they had before the fall.

The Palestinian Midrash (Bereshith rabba xii) declares 'The things which God created perfect since man sinned have become corrupt and do not return to their proper condition until the son of Perez (i.e. according to Gen. 38:29; Ruth 4:18ff, the Messiah out of the Tribe of Judah) comes' This interpretation makes the Messiah the restorer and reconciler of the one estranged world to God.

The rabbinic designation of Messiah is M'nahem and is doubtlessly based upon the Lamentations of Jeremiah as found in 1:2,9,17 and 21. Here the Prophet Jeremiah laments over the position of Zion being laid waste and no one to bring her comfort and deliverance.

This Comforter or Deliverer is being depicted in Deuteronomy 28:1-14 and in Isaiah chapters 51 and 52 and who is believed to be the Messiah.

Another passage used is from Isaiah which reads:

"Therefore the Lord Himself shall give you a sign; behold a virgin shall conceive; and bear a son; and shall call his name Emmanuel."(ISAIAH 7:14)

Emmanuel means God with us. From this it is implied that the one who has been prophesied will be strengthened by the hand of God. Among the



Hebrews it is customary that children are given names to commemorate some significant occasion or the great workings of the Almighty in the hope that the child may be influenced by its name and live up to its high expectations. For instance, Isaiah means 'the Lord hath saved'; Jeremiah means, 'the Lord doth establish'; Zephaniah means, 'the Lord hath hidden'; while Zechariah means, 'the Lord hath remembered'; Ezekiel stands for, 'God is strong'; Daniel is, 'God is my judge'; Joel means, 'the Lord is God.'

It is presupposed that the child bearing these names will, in a limited degree, to say the least, exemplify some of the fine characteristics embodied in these names. No one in his right senses will say that because anyone bearing the name of Daniel which means 'God is my judge' therefore that person is God who judges or that one having the name of Joel which is 'the Lord is God' that all those having the name Joel are divine in any way. Therefore, the name Emmanuel is simply an expression suggesting that God is with His people and will protect and help them:

It is believed that the functions of the Messiah are depicted in Isaiah 53. In the said manner Moses prophesied about a Law-bearer greater than himself (Deut. 18:18); Jeremiah projected to a greater deliverance than that which the Children of Israel gained with the exodus from Egypt (Jer'23:7 & 8); Ezekiel made reference to a Temple of far more magnificence than Solomon's Temple (Ezek. 40-48). Thus the entire history of Israel is believed to be typically significant.

The usual rabbinic explanation of Isaiah 7:14 is that it was fulfilled with the birth of Hezekiah. This position is of special interest, in-as-much as it identifies the child as coming from the Davidic line and will sit upon the throne of David from the stem of Jesse whose benign reign is pictured in chapters 11 and 12. Furthermore, in Isaiah 8:8 it is said that the land of Emmanuel is Palestine, which statement in this connection assumes his Davidic origin and regal power.

Other commentators identify Emmanuel with Isaiah's second son, Maher-shalal-hash-baz. The reason advanced for this position is that Maher-shalal-hash-baz' birth is recorded in the following chapter and that the prediction concerning the child is very similar to the account concerning the prophet's son.

Chapters 7 to 12 of Isaiah have been called the Book of Emmanuel. The future Messiah occupies the central position in this section of the scripture which is the Jewish concept. Prof. Delitzch in his comment on Isaiah 7:14 has stated that 'It is the Messiah whom the prophet here beholds as about to be

born, then in chapter 9 as born and in chapter 11 as reigning three stages of a triad which are not to be wrenched asunder, a threefold constellation of consoling forms, illuminating the three stadia into which the future history of his people divides itself in the view of the prophet.'

Isaiah 59 is one of the chapters in which it is believed and interpreted as containing evidence of the coming Messiah and that his appearance will be heralded when the nation of Israel as a whole is plunged into the abyss of sin and disbelief. From other passages it is believed that at that time Israel shall be in the greatest distress possibly ever imagined. Fore-seeing her predicament and picturing her sorrow, Isaiah represented Zion as a forsaken woman or as lying prostrate upon the ground, whom he encourages to arise and to welcome this long-expected deliverer.

The verses preceding the vision of this all conquering Messiah (Isa. 59:15-21) and the prophet's encouraging exhortation to Zion to welcome him (60:1-3) speak of the re-gathering of Israel (4-9) of the metropolitan character and position of Zion under the Messiah's reign (10-14) and of the restoration of Edenic conditions to Jerusalem (15-22).

From these and other passages it is believed that the Messiah is scheduled to come to Zion and having established himself as her King, to extend his reign until it encircles the globe.

Although the concept of the advent of a Messiah is being projected by many a scholar from the earlier books of the Old Testament, it was not until the last two verses in the Old Testament (Malachi 4:5,6) that the concept of the Messiah gained momentum. Here it is stated that Elijah will make a momentous appearance before the great advent of the Lord. It may however be noted, that the manifestation of the Lord was given three times for appearance, once in Sinai, then in Seir and finally in Paran: (Deut 33.2)

Believing that Elijah went up by a whirlwind into heaven (2 kings 2:11), the Jews were at that time believing that he would eventually return and were eagerly expecting and awaiting him. It may be remembered that the Jews were expecting the advent of three persons, Elijah, Christ, and That Prophet. This is evident from the fact that when Jesus was preaching to the Jews, they were rather suspicious about his claims. Some of the disciples summoned the courage to question Jesus about the objections of the Jews, so they asked him

“Why then say the scribes that Elias must first come? (Math. 17:10)

prophesied in Deut. 18:18 was due, some travelled towards and settled in Arabia in which is located Paran where it is mentioned that the third manifestation of the power and glory of the Lord was to have taken place, in the hope of the fulfilment of their dreams.

Up to this day the Jews are still awaiting the advent of their Messiah to the degree that one of their prayers which they offer after having a meal, is that God should make them worthy to be able to receive the Messiah.

And our last prayer is All praise belongs to Allah, Lord of all The Worlds. Ameen.

### *SPIRITUAL EQUALITY OF MEN AND WOMEN*

“For men who submit themselves wholly to Allah, and women who submit themselves wholly to Him and men who believe and women who believe, and men who obey Allah and women who obey Him, and men who are truthful and women who are truthful, and men who are steadfast and women who are steadfast, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity, and women who guard their chastity, and men who remember Allah much and women who remember Him, Allah has prepared a great reward.”

(Quran 33:36)

“Allah will turn in mercy to believing men and believing women; Allah is Most Forgiving, Ever Merciful.”

(Quran 33:74)

“Whosoever does good whether male or female, and is a believer, shall enter Paradise and they shall not be wronged a whit.”

(Quran 4:125)

## BOOK REVIEW

(Naeem Osman Memon)

### THE PHILOSOPHY OF THE TEACHINGS OF ISLAM BY MIRZA GHULAM AHMAD OF QADIAN

First published: Urdu edition. India 1895

Translations available in English, French, Italian.

English Translation: His Excellency Sir Chaudhry Muhammad Zafrullah Khan:

Published by: Islam International Publications Ltd,

Price: Hard bound £4.00

paper back: £3.00

Originally written as an address to the Conference of Religions held at Lahore in December 1895, the paper has been translated in several languages of the world and is definitely and decisively the best exposition of the philosophy of Islamic teachings.

The five essential questions discussed by the author refer to the Islamic concepts of :

- a. The physical, moral and spiritual states of man.
- b. The Islamic concept of life after death.
- c. The object of man's life on this earth and the avenues through which it can be attained.

d. The impact of man's action on his life in this world and the hereafter.

e. The sources of knowledge.

The opening chapter of this very scholarly thesis discusses the three distinctive conditions of man and explains how, through a proper regulation of his physical conditions, a person can acquire the intermediary moral state which eventually leads one to the state of spiritual refinement.

The discussion includes a long list of physical and moral evils which need to be shunned before one can successfully aspire to attain the ultimate and absolute state of spirituality. Quranic prohibitions concerning forbidden marriage contracts, consumption of liquor and the flesh of swine, eating of carrion, dishonesty and falsehood, unchastity, misappropriation of property and lack of charity, discord and anger and indulgences in games of chance are discussed at length. The book also contains a discussion on several physical and moral qualities including such virtues as maintaining a high standard of physical cleanliness, courage and endurance, sympathy and charity, truthfulness and piety, benevolence and justice and also chastity and piety.

The second half of the first chapter sets forth some proofs of God's existence. It details some essential attributes of the Almighty and also the means of establishing a perfect relationship with the Creator,

The second chapter of the book discusses the state of man after death and discusses the three stages of creation - the first being in this world, the second being the intermediate state between the first creation and the resurrection and the third being the final state of resurrection. The chapter also includes a short discussion on the question of hell and heaven.

The third chapter of the book is devoted to the object of man's creation and the means of attaining this object the object itself being, in the words of Almighty:

"I have created men and jinn so that they may know Me and worship me."  
(Quran 51:57)

The eminent author then discusses the impact of man's actions on his life in this world and the hereafter and the final chapter of the book is devoted to three sources of Divine knowledge which the Holy Quran summarizes as 'Knowledge by the way of certainty of inference, knowledge by the way of certainty by sight and knowledge by the way of certainty of experience.

The book is a scholarly exposition of the philosophy of Islamic teachings. The author's deep insight of Quranic teachings is doubtlessly remarkable. The questions are discussed with due regard to human nature and environmental influences and the author's conclusions which are based upon the wisdom of the Holy Quran are extremely persuasive.

Although the subjects discussed are profoundly intricate, yet the author's simplicity of style makes the book easily comprehensible. It is hence not surprising that the book has been well received in theological circles for more than nine decades. At the time of its reading, the *Spiritual Journal of Boston* declared that the paper was 'pure Gospel'. The *Indian Spectator* commented that it was 'An exposition of the Quran in a very attractive form.' The *Theosophical Notes* observed that the paper was 'The best and most attractive presentation of the faith of Muhammad which we have yet come across.' And to sum up the *Indian Review* stated that the book was:

'Very entertaining and pleasant reading, lucid, comprehensive and philosophical. It evokes admiration. The book deserves to be in the hands of every Muhammadan student and also in the libraries of those who wish to know something of the Muhammadan religion.'

The price was well deserved since it is the best book written on this subject. A better one is positively not available.

### *ACCEPTANCE OF PRAYER*

It is a truth that he who does not work for the acceptance of his prayer does not pray, but tries God Almighty. Therefore, before making supplication it is necessary to put forth every effort and that is the meaning of prayer. First a supplicant should check on his beliefs and actions for it is the way of God Almighty that reform comes in the shape of means which he makes available in some form or another.

(Hazrat Mirza Ghulam Ahmad)

## SOME INSPIRING ANECDOTES FROM THE LIFE OF A COMPANION OF THE PROMISED MESSIAH

(Bashir Ahmad Rafiq)

Hazrat Chaudhry Ghulam Muhammad Khan of Hoshiarpur (India) belonged to the distinguished and noble group of people who had the great privilege and honour to be amongst the earlier blessed companions of Hazrat Mirza Ghulam Ahmad of Qadian the Promised Messiah and Holy Founder of the Ahmadiyya Movement. He joined the Movement in 1893 and had the distinction of performing his bait (initiation) at the hand of the Promised Messiah himself. Allah through his life he remained steadfast and made great sacrifices in the way of Allah. Many seekers after truth saw divine light through him. He died on 16th February, 1961.

His whole life was dedicated to the task of preaching with zeal, facing challenges and opposition, and this was the focus of his entire life.

I have extracted a few incidents from his unpublished memoirs which he had compiled in 1948 and which had been sent to the present Head of the Ahmadiyya Movement, Hazrat Mirza Tahir Ahmad, by his eldest son, Doctor Ghulam Ullah Khan in its manuscript form, before getting it published.

Hazrat Chaudhry Sahib states that he was born in 1882. He then says: "My Father's name was Chaudhry Fateh Deen. I was only six years of age when my grandmother told me that the Promised Messiah had appeared. Munshi Habib ur Rahman who was a companion of the Promised Messiah (peace be upon him) and belonged to the distinguished group of 313 companions, was my tutor of the Holy Quran. In my spare time I used to study the literature of the Movement and books of the Promised Messiah. I was, in particular, told of the prophecies of the Promised Messiah by my tutor and was impressed by witnessing many of these being fulfilled, like the light of day. I joined the Movement in 1893. In those days the Jamaat was rather small and insignificant. As news of my acceptance of Ahmadiyyat spread, people of my village and neighbouring areas started a campaign of opposition and ridicule against me. Once they approached my father and

asked him to compel me even by force to renounce my faith in the Promised Messiah. They also pronounced that I had gone astray, become an infidel and had, in fact gone out of the pale of Islam. My father knowing that I was not only regular in my five daily prayers and had also never missed my Tahajjud prayers, asked these people whether he should prohibit me from saying my daily prayers. At this they said that they were not against my offering daily prayers. My father then asked them whether he should prevent me from reciting the Holy Quran. They said, no. My father mentioned some other things to which they said no. At last my father said, well "All right, I will order him to engage in mischief just like the other boys. By being an Ahmadi he only engages in good deeds. At this the villagers went away."

Hazrat Chaudhry Ghulam Muhammad Khan says that he was utterly unprepared to take a professional examination about which his officers told him only about a week in advance. He also had a bad cold and fever. Also he needed another day to recover from the ailment. He prayed to Allah for an extra day to be given to him. He also despatched a letter to the Promised Messiah to solicit his prayers. Allah accepted the prayers. The invigilator was delayed by one day. When the exams were taken, he stood second and beat several other students more educated than himself.

He recalls a dream in which he saw the Holy Prophet Mohammad (peace be on him) riding towards his village. This was when he was only 9 years of age. He states in retrospect that he wished he had spent more time in the company of the Promised Messiah (peace be on him) to whom he wrote frequently. Never-the-less he recalls an occasion when he was present along with other men in the company of the Promised Messiah. They were engaged in massaging his reclining body in Masjid Mubarak, Qadian.

His face was glowing brightly like the sun, and radiated a heavenly light. The light was so overpowering that it was at times difficult to look at his countenance without shading one's eyes. Some members of the Arya Samaj movement who had come to Qadian in a marriage party, entered the mosque to meet the Promised Messiah. He got up and received them cheerfully. The Aryas were so impressed by his illumined face that they uttered loudly and repeatedly "Surely this is none but 'Krishan Maharaj' himself." After a while they left the mosque.

Qazi Atta Ullah was a Patwari who had joined the Movement through him. Before joining the Ahmadiyya Movement he used to accept bribes from his clients. The evening before signing his Bait (initiation) he took the first sixty rupees instalment of a bribe from a client who promise that another instalment would be given to him the next day. The same evening he joined the Movement and the next day the client brought him the second instalment of the bribe money, but he refused to accept it and also refunded to him the earlier instalment. The client was astonished and insisted that he should



accept the money as he was giving it to him with pleasure. Qazi Sahib told him that he had joined the Ahmadiyya Movement at the hand of the Promised Messiah and had thus repented from all his previous sins and had made a covenant with Allah to refrain in future from every thing evil. He had thus turned a new leaf of his life. he told the client that he would not accept a penny as a bribe and from thence forward would do his job with strict honesty.

Qazi Sahib says, "While I was 13-14 years of age I had the bad habit of saying my morning prayers late and sometimes even after sunrise. One day I made a firm resolution that from now on I will incalculate the habit of early rising and will offer morning prayers in time. I also decided to be regular in my Tahajjud prayers.

Once while I was sitting in the mosque at Tahajjud time I saw that the whole of the mosque had become filled with heavenly light. This light was glowing bright and had a cool and comforting effect on me. I made many supplications before Allah and many of these were accepted later on in my life. This vision lasted about fifteen minutes."

Hazrat Chaudhry sahib stated. "Once I went to the mosque for my Asr prayer leaving the company of numerous colleagues and farmers. The mosque was empty. I started my prayers. Suddenly I felt a peculiar uplift of my soul, my heart started melting and I felt as if I was present in the Majesty of God. I felt as if I was not in this world any more. I then prayed to God and sought repentance for all my sins. While I was busy in my supplications and repentance, Allah the Almighty gave me the glad tiding of the acceptance of my prayers. In seconds my life was transformed and even my face was illumined. When I came out of the mosque some people exclaimed: "Look at the face of Ghulam Muhammad. It looks bright, beautiful and serene". They asked me why my face had become so bright and beautiful. I could not offer any explanation, except that God had accepted my prayers. The strange thing was that my physical complexion had also changed with this spiritual experience. Not only my heart became illumined but my face also became bright and radiant.

I was in Karnal when I received the news that my sister in law was suffering from plague and that her condition was serious and hopeless. I went to see her and found her in a very bad state. In the night, during my Tahajjud prayers, I earnestly prayed for her and was told that she will no only survive but will aslo give birth to a son and that she will die soon after giving birth to the child . After eighteen months she gave birth to a child and soon after died a natural death".

These memoirs are replete showing how he would look for opponents and challenge them to debates and lengthy discussions which he invariably won or else the opposition would retire.

Unfortunately, the period from 1948 to his death remains undocumented at his own hands due to illness. Never-the-less, he was instrumental in establishing various Jamaats, during his life time particularly in Karnal, Jhang and Hoshiarpur districts.

### *QURANIC PRAYERS*

My Lord, make me constant in observing Prayer, and my children too.  
Our Lord! bestow Thy grace on me and accept my prayer.

(4:41)

Our Lord, bestow on us mercy from Thyself, and furnish us with right guidance in our affair.

(18:11)

Our Lord, we believe; so forgive us and have mercy on us; for Thou art the Best of those who show mercy.

(23:11)

My Lord, grant me that I may be grateful for Thy favour which Thou hast bestowed upon me and open my parents, and I may do such righteous deeds as may Please Thee. And establish righteousness among my progeny for me. I do turn to Thee; and truly, I am of those who are obedient to Thee.

(46:16)

Our Lord, perfect our light for us and for give us, surely Thou hast power over all things.

(66:9)

# What is Islam?

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

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

This is Islam which is wrongly called Muhammadanism.

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

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

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

## **The REVIEW of RELIGIONS**

The Review of 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 more than eighty-six years the message of Islam has been conveyed through this magazine to hundreds of readers and many fortunate persons have recognised 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 refutations of the criticism of Islamic teachings by orientalist and non-muslim scholars.

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

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

