



THE REVIEW of RELIGIONS

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THE AHMADIYYA MOVEMENT

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



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The REVIEW of RELIGIONS

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

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

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EDITORIAL

NUDITY

Different cultures and religions have their own ways and habits. What appears right or harmless to one is considered wrong or harmful to another. Let us take the subject of nudity. Some persons see no harm in displaying their private parts in the presence of other people; others feel that there is no harm to do so on certain occasions or under certain circumstances, while others are against it altogether. As far as Muslims are concerned it is forbidden because it is immodest and contrary to the principles of Islam, The Quran says:

“Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. And say to the believing women that they restrain their looks and guard their private parts. (24:31,32)

The Holy Prophet Muhammad, peace be upon him, has said on the topic of modesty:

“Verily modesty and faith are related to each other; when one of them is taken away, the other also is taken away.”

It is the normal and general practice in the West, and elsewhere also, for students, sportsmen even people in general to strip in front of one another when taking a bath or a shower and quite often, a communal bath. This is not the practice of Muslims who, when in the presence of others, wear shorts when changing or bathing. Recently a case arose of an Ahmadi Muslim boy who was expelled from an English school for refusing to comply with the instructions of the head master to remove his shorts when sharing a communal bath with other boys.

What needs to be stressed is that every regard should be given to the religious beliefs and sentiments of a person irrespective of his faith. They should be respected.

On the matter of nudity the Holy Prophet of Islam has unequivocally forbidden the exposure of one's private parts. He forbade males to show and look upon one another's genitals and also forbade women to look upon one another's private parts. (Kitab-ul-Hamam)

During the course of his speech at the Annual Conference of the Ahmadiyya Muslim Community in 1925, The Supreme Head of the Movement Hazrat Mirza Bashiruddin Mahmud Ahmad said that children should not be allowed to remain naked.

For further details about the case of the expelled school boy; turn to *Press Desk on page 38*

SPIRITUAL BLINDNESS

What greater blindness than to think so much of men and take no notice of God? To be so solicitous about the laws of the world and so negligent about the laws of God? To work so energetically for the body, which is but dust, and so little for the soul which is an image of the divine Majesty? To store up so many riches for this life, which may end tomorrow, and lay aside nothing for the next life, which will endure for ever? Knowing for certain that we must die and that the moment of death will determine our state for all eternity, what greater blindness than to live as carelessly as if we were to remain on earth forever? What greater blindness than to forego the heritage of heaven for the satisfaction of a passion; to have such regard for possessions and so little for conscience; to want all one's things to be good but not to worry whether one's life is good; Men have eyes sharper than lynxes for the things of this world but are blinder than moles in regard to the things of heaven.

(Louis of Granada)

PRAYER IS THE KEY

Prayer is the key of perfectness and of supreme well-being. It is the effectual means of delivering us from all vices and of acquiring all virtues; for the great means of becoming perfect is to walk in the presence of God."

(Madame Guyon)

GUIDE POSTS

SERVANT OF GOD

(Bashir Ahmad Orchard)

The servant of God should give minute attention in multifarious ways concerning his relationship with his fellow-beings. Foremost is the proper control of his thoughts which are the seeds of human attitudes and behaviour. The mind is similar to fertile soil. It produces whatever is planted in it. Man is the gardener of his own mind. He is free to sow seeds of his own choice which will grow and flourish externally in accordance with the kind of seeds he planted. He also has the capacity to remove whatever weeds may appear - with the help of God. Man is his own master and captain of his own soul, destiny, character and even circumstances. As the proverbs go:

“As he thinketh in his heart so is he”

“You can, if you think you can.”

The servant of God selects, sows and cultivates holy thoughts with the help of God. He should be ever ready to pardon and forgive an injury and endeavour to show compassion to the person who caused it. He should endeavour to harbour no feelings of rancour whatsoever and, if his emotions are aroused, he should try to subdue them through earnest prayer and positive thinking. Islam teaches that in the event of a dispute one should resume talking within three days. This initiative would go a long way in restoring a friendly relationship which may grow even stronger. God says in the Holy Quran:

“Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend.” (41:35)

“The wronged one who endures with fortitude and forgives, indeed achieves a matter of high resolve.” (42:44)

“Let them forgive and forbear. Do you not desire that Allah should forgive you ? ” (24:23)

The servant of God should cultivate love for everyone although it is not expected that his depth of love would be the same for everyone. It

is natural to love some persons more than others. The endeavour, however, should be love for all, hatred for none which was the motto of Hazrat Mirza Nasir Ahmad. The servant of God should look upon all as brothers and sisters. He should overflow with sympathy for all in need, misfortune, pain or suffering of any kind. He should shed his holy benediction on all including his opponents and persecutors. This is the spirit of Islam although it does not ignore the need for condign punishment when necessary. The servant of God hates the sin in a man and not the man on account of the sin. Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Movement in Islam, once said, despite the fact that drinking alcohol is a sin in Islam, that if he found one of his friends lying drunk in the street he would not hesitate to lift him up and take him to his home. He had many foul-mouthed opponents yet he declared that there was not one for whom he had not prayed at least three times.

The servant of God feels distressed when he knows that someone is committing sin and he prays for that person. He knows that he himself is most imperfect and had it not been for the grace and succour of God, he himself might have been worse than the other person. Furthermore, had the other person seen the light and turned to God then again he might have well outstripped the servant of God in devotion and piety. If he thinks himself to be a person of high spiritual stature then, indeed, he is not a true servant of God, because a servant of God is such a person who is the essence of humility, ever aware of his sins, short-comings and weaknesses for which he is constantly imploring God for His forgiveness, mercy and succour. He is ever mindful of the admonition in the Holy Quran:

“Ascribe not purity to yourselves. He knows best who is truly righteous.” (53:33)

The servant of God being fully aware of his own unworthiness and that he is totally dependant on the grace and favours of God, is ever thankful for whatever spiritual fruits God has bestowed upon him. He despises nobody and displays courtesy and forbearance towards everyone. He is the well-wisher of all and considers himself a most humble servant of God in constant need of spiritual purification for which he hankers and yearns.

EAST AFRICAN TOUR

(On August 26, 1988 Hazrat Mirza Tahir Ahmad, the Supreme Head of the Ahmadiyya Movement in Islam, left London on a tour of Kenya, Uganda, Tanzania and Mauritius in which countries Ahmadiyya Muslim Missions are well established. He was accompanied by his wife, Hazrat Sayyeda Asifa Begum Sahiba and officials of his entourage).

The first stop on the Journey of Hazrat Mirza Tahir Ahmad to East Africa was Paris. On 27th August he arrived at Nairobi airport, Kenya, where he was met by the missionary Incharge Mr. Jamil-ur-Rahman Rafiq and other officials of the Community. On the same day he travelled to Mombassa on the east coast. While there he attended a reception which was attended by local dignitaries. Later he held a question and answer session. Before returning to Nairobi fifty two people accepted Ahmadiyyat, the True Islam.

Back in Nairobi Hazrat Mirza Tahir Ahmad met most of the members of the Community in the mission house. He gave instructions that information should be collected about Sahabis (close lifetime followers of the Promised Messiah, Holy Founder of the Ahmadiyya Movement) who had come to live in Kenya; and also that a history of the Movement in Kenya should be prepared.

At a reception held at the Inter Continental Hotel, Hazrat Mirza Tahir Ahmad said that the future of the world lies in Africa. Allah has granted Africans many good qualities. He also launched the distribution of the Kesquine translation of the Holy Quran a copy of which he presented to the honourable Germia M. Niagra, Minister of Environment and Natural Resources who said in his address that the visit of the Head of Ahmadiyya Movement to Kenya was a very timely source of blessings and that everything he had advised seemed as if they had been spoken by the voice of God. He expressed his appreciation of the Kesquine translation of the Holy Quran.

Before leaving Nairobi for Kasumu on 30th August, Hazrat Mirza Tahir Ahmad visited the National Museum and Snake park which are attractions for all visitors. At Kasumu he met all the members in the mosque and in the evening attended a reception which was also attended by the District Commissioner. Following a short address he conducted a Question and Answer session.

Next day he visited Shianda where the Ahmadiyya Community has recently built a mosque. One person donated the land while another person provided the expenses required for construction. This mosque is unique in East Africa in as much as the electricity is provided by the sun. Addressing a gathering in the mosque Hazrat Mirza Tahir Ahmad said that mosques are built for the purpose of gathering to worship Allah the One True God. He said that after seeing a beautiful mosque some people think about its architectural beauty but do not dwell on the object of its construction which is for the glory of God. When someone builds a house in your area you feel that you would like to visit the person. If he is a rich person it is not possible for everyone to do so. This privilege is mainly available only to rich relatives and friends of the owner. Where a mosque is concerned it is open for everyone to visit. Different kinds of people go to the mosque. Some offer prayers but their hearts are not attached to the mosque. Their visit would not forgive them their sins. The purpose of going to a mosque is not to establish contact with the building but with God through earnest prayer. Some people go to the mosque only in times of calamity and distress whereas they should go for the purpose of creating the love of God in their hearts which brings them His help and succour.

After offering prayers Hazrat Mirza Tahir Ahmad gave a generous sum for the purchase of sweets for Ahmadi and non Ahmadi children. Later he declared open a homeopathic dispensary and also laid the foundation stone of a new mission house and also of a school to be built adjacent to it. Approximately eight hundred people attended the ceremony including regional chiefs and police officers. He advised the ladies on the importance of giving proper training to their children. Before returning to Nairobi eighteen people accepted Ahmadiyyat.

On September 1 Hazrat Mirza Tahir Ahmad visited the National Park and afterwards attended a press conference convened at the Hilton Hotel. Later he visited the Ahmadiyya cemetery in which some Sahabis lie at rest along with other members of the Community. He offered a prayer for all the deceased and then called at the house of his maternal uncle, the late Sayed Mahmuddullah Shah Sahib where he also offered prayer. A non-Muslim lady journalist who has written a thesis on Islam, met him in the evening. After Isha Prayer (last prayer of the day) thirteen persons joined the fold of Ahmadiyyat, all from the Kekuyu tribe. It is worth mentioning that recently the Quran has been translated into Kekuyu language by the Ahmadiyya Movement.

Hazrat Mirza Tahir Ahmad set out for his tour of Uganda on 3rd September and one hour later arrived at Entebbe Airport, Kampala, where a great number of Ahmadi men and women had assembled to give him a warm welcome. First he visited the Bashir High School where he addressed the staff, students and other friends in attendance. He expressed his gratitude to Allah for granting him the opportunity to visit Uganda. He regretted that the impediment in the way of national progress was moral degradation. He urged the people of Uganda to revive moral values, develop mutual love and unity and respect one another's sentiments, wealth and honour; and to use their energies for the development of the country. There was a need for students to be educated especially in matters of truthfulness and honesty. He declared that there would be an expansion of the school building, science laboratory, video room, library and provision for technical education. The school would soon be equipped with the latest methods of instruction and the necessary funds for this project would be provided. After evening prayers he conducted a Question and Answer session.

On Sept. 4th Hazrat Mirza Tahir Ahmad left Kampala for Jinja. On the way he visited an Ahmadi primary school and he instructed that at this place a Missionary Training College should be established. Further on the route he stopped at Mabiku where a community was established in 1981. Here a beautiful mosque has been built by self-effort endeavours. Addressing those present he said although Ahmadiyyat had been introduced here later than it had been in some other countries yet, by the grace of God, remarkable signs of its attraction are to be seen here. He told the members that as they had accepted the call of the Promised Messiah it was therefore the responsibility of the Movement to look after their needs. He told them that their reformation, progress and redemption from sins depends upon the acceptance of the Messiah of this age. This you have done. You should now become models for Uganda.

The solution of the country's problems lies in the acceptance of Ahmadiyyat the True Islam as has been expounded by the Promised Messiah. He announced that the school would be improved and he donated two hundred and eighty thousand shillings as a gift for the students of the school. He also announced that a survey would be made for the possibility of establishing a small cottage industry in the area.

On Sept. 6th Hazrat Mirza Tahir Ahmad met the Prime Minister of

Uganda and also the Minister of Information. Later he was invited for tea by Mr. Shoaib Naseer, Amir of Uganda. In the evening he attended a reception party at the Shezaton Hotel, Kampala, which was attended by prominent people from all walks of life. He told them that those who love God also love His creatures; and they keep their love very much to themselves lest it may not become a matter of showing off. If you show your love for mankind you cannot hide it. He said religion can do much in establishing peace. He had observed that Ugandans are good natured and sociable but unfortunately they suffer from two diseases falsehood and stealing. They should make up for the losses suffered and work for the peace and prosperity of the country. He said that the Ahmadiyya Community is pledged to serve you and that he had already made an appeal in this respect.

After the reception Hazrat Mirza Tahir Ahmad was interviewed by Uganda Television for their programme "Guest of the Week". He said that the purpose of establishing the Ahmadiyya Muslim Mission is to invite the whole world to the One True God and that this task would be accomplished through a person whose advent had been foretold by God. In answer to a question he replied that he felt sympathy for all mankind. Since he had come to Uganda he thought himself as a Ugandan and he would serve and do everything possible for Uganda. He asked how can we claim to love God if we are not ready to serve the creatures of God? He said that it was his duty to provide both the physical and spiritual needs of people and that programmes are under way to provide educational, medical and economical assistance where needed. Before leaving Uganda he met the Minister of Education, Minister of Health and the Minister of State.

On Sept. 8th Hazrat Mirza Tahir Ahmad travelled to Tanzania where he was received at Dar-us-Salam airport by the Amir and by about a thousand members of the Community with whom he shook hands. Some Tanzanian dignitaries were also present. A press conference was also held at the airport. His stay was arranged at the Kilimanjaro Hotel where he sat with members of the Community and held a long session of Question and Answers.

Next day, after Friday prayers, Hazrat Mirza Tahir Ahmad visited Dar-us-Salam University where he met the Dean of the Faculty of Social Sciences who had arranged for him to deliver an address. The address lasted for two hours and was listened to by two hundred people. In the evening he conducted another Question and Answer session in the Ahmadiyya Mosque, Dar-us-Salam.

On Sept. 10th, Hazrat Mirza Tahir Ahmad met the Regional

Commissioner, Dar-us-Salam, in the Kilminjaroo Hotel where afterwards a press conference was held at which he spoke about the object of his African tour.

In answer to a question he stated that the most important requisite for establishing world peace is morality. For the sake of their own interests big countries do not care for small countries. The rights of others, equality and justice are not kept in view. Even in Africa moral values are speedily disappearing. He said that unless moral values are maintained it is not possible to establish real peace. Later a Question and Answer session was held and in the evening a dinner party was held in his honour at which many notables were present including Mr. Noon Qasim, Minister of Energy, Commissioner of Labour, Judges, lawyers, doctors and other distinguished persons. On this occasion he said that Africans should take interest in serving their own people and should not follow foreign ideologies. They should all start marching in the same direction and then they would become a big power.

On Sept. 11, Hazrat Mirza Tahir Ahmad went to Mikumi where he spent the night. On the following day he laid the foundation stone of the Ahmadiyya Muslim Hospital in Morugoru on which occasion were present the Regional and District Commissioners, members of Parliament and other prominent citizens. He expressed his pleasure at laying the foundation stone of the first Ahmadiyya Muslim hospital in Tanzania. He mentioned the medical and educational services rendered by the Community in West Africa. He said that he also intends to open a Homeopathic dispensary at this place. After evening prayers he conducted a Question and Answer session in the mosque. Later a dinner was hosted in his honour at which the Regional Commissioner said it was a matter of pride that an international religious leader was among them. In his address Hazrat Mirza Tahir Ahmad said that while the basis of every religion is to inculcate mutual love, it is sad that today much hatred is spread in the name of religion. It is not pleasing to God that hatred should be spread in His name. Would a mother like her children to spread hatred for one another? Then how can it be that God would teach his creatures to spread hatred among themselves in His name? He said that movements which spread hatred in the name of religion are prompted by politicians. He said that during his tour of West Africa he met the President of Sierra Leone who told him that his principle was not to let religion interfere with politics and also that since the Ahmadiyya

Community came to the country it has never interfered with politics. Hazrat Mirza Tahir Ahmad said that this principle is right but incomplete. The second part is that politics should never interfere with religion.

On the morning of Sept. 13 Hazrat Mirza Tahir Ahmad left Morogoru for Dodoma where he inaugurated the newly built mosque in which he offered afternoon prayers. Addressing the gathering he said that he was grateful to Allah and to those friends who had come to Join in the function. He stated that no formality is necessary for opening a mosque. Mosques are built for the sake of Allah. the most important of all mosques is the mosque of the Holy Prophet and the foremost place of worship is the Kaaba which is a simple building and not a masterpiece of construction. There was a time when rain used to leak through the roof of the Holy Prophet's mosque. The opening of a mosque is a time for rejoicing but I am always apprehensive as to what will happen in the future if such occasions are merely restricted to formalities. People would just want to know who built it and who declared it open. Whenever you think of a place of worship then ask yourself whether or not God is present there. It is a sad fact today that instead of being used as a place of worship some mosques and churches are being used for political activities and the creation of hatred and violence and the purpose for which they have been built is lost to oblivion. The glory of mosques does not lie in their architectural construction but in the presence of God.

Hazrat Mirza Tahir Ahmad further said that there exist hundreds of thousands of mosques and churches. People go to them but how can we know whether they are going for worship, or to show off or just as a habit? He said that there is a very easy way of knowing. You know and are effected by the conduct and behaviour of the people with whom you keep company. How, therefore, can it be that a person living in God's company is not likewise effected? If an immoral and ill mannered person comes away from the church or mosque unchanged then what did he gain from his attendance? The greatest dilemma of our time is that new movements continue to spring up in Islam, Christianity and other religions but still people incline more towards evil. They steal, are untruthful and dishonest yet claim that they belong to a religious society. The fact is that all religious movements that preach violence are not a source of attracting people towards God. On the Day of Resurrection God would ask them how many people they kept away from sin. Religious leaders are responsible to bring people nearer and nearer to God and save them from evil.

Anybody who has offered his first prayer in this mosque for the sake of God, is indeed the person who has inaugurated it. The mosque is open to everybody irrespective of which Islamic sect they belong. Even Christians may worship the One True God in the mosque. Those who come to the mosque should seek nearness to God and when they leave after offering prayers they should ask themselves whether or not they are better than before they entered.

On this occasion those who attended the celebration included the Regional Commissioner, District Chairman, Regional Party Chairman and members of the National Executive Committee. The cost of constructing the mosque was borne by some devoted Ahmadi friends in the U.K. In the afternoon Hazrat Mirza Tahir Ahmad answered many questions at a Question and Answer session. Later he attended a dinner at the Dodoma Hotel. Addressing the guests he expressed his pleasure at being there. He said wherever he goes in the world and meets Ahmadis who accept him as their spiritual leader, there he also feels as though he is one of them. Today Ahmadiyyat the True Islam flourishes in one hundred and fourteen countries. He said Islam stands for love and not for hatred. It is sad that today some Muslim governments on account of their wrong attitudes are considered to represent a religion of violence, punishment and harshness. He said that as a servant of Islam he had assumed the responsibility to make a worldwide proclamation that the message of Islam is one of love and brotherhood. This is the Islam we have learned from the Holy Prophet and the Islam which we preach. In the end he said I have in my heart love for you and to love God's creatures is my aim and objective.

Next day Hazrat Mirza Tahir Ahmad left Dodoma for Darus Salam. On the way he stopped at Morogoru and while there visited the grave of a devoted Ahmadi, Sheikh Amri Obedi for whose departed soul he offered prayer.

Later Hazrat Mirza Tahir Ahmad called on the Prime Minister and briefed him on the Ahmadiyya Movement and its activities. He told him Tanzania needs moral re-armament. Without good morals the people are not ripe to accept any ideology. The Prime Minister told him that his tour had been very beneficial for the country and for which he expressed his thanks. The meeting continued for about one hour in a very cordial and friendly atmosphere. Hazrat Mirza Tahir Ahmad presented the Prime Minister with translations of the Holy Quran in several languages which he gratefully accepted.

In the evening Hazrat Mirza Tahir Ahmad delivered his farewell address to the members of the Community in the Ahmadiyya Mosque, Dar-us-Salam. He expressed his thanks to everyone and expressed his appreciation that many people had travelled hundreds of miles from different parts of the country to see him. He prayed that Allah may grant them great reward and be their Helper and Companion in all their religious and worldly affairs. He went on to say that the most important requirement for the country was the establishment of moral values which could only be done by the Ahmadis. First of all they should reform themselves by displaying truthfulness, honesty and good morals and then they should urge their non-Ahmadi friends to do the same. He also referred to the poverty and destitution in Africa and told them that they should work for a total change in the country. They should adopt the teachings of the Holy Prophet remembering that love for one's country is part of faith. It was necessary for them to do their utmost for the reconstruction of their country. They should work with their own hands and set an example of the dignity of labour. The last thing he wanted to tell them was that they should work hard and resolve to spread Ahmadiyyat in every corner of the country as that is the only way of achieving world peace. He told them to work harder for the establishment of Islamic values. Today your number is ten thousand and when I come next time it should have increased to one million.



LOVE FOR GOD

O my Allah! Fill my heart with your love, hence eradicating all base desires and watering my life with all good tendencies.

O my Allah! Fill my heart with your love, consuming material desires and sapping all weaknesses which can enslave my willingness to submit wholly and solely to you.

(Mariam Hassan Ally)

THE UNIVERSAL RELIGION

(Jamal-ud-din Shams)

Since the creation of the world Almighty God has been raising prophets to guide mankind to the path of truth and righteousness.

When the ways and means of communication and transport were limited, God sent prophets for particular nations only with spiritual guidance. The Holy Quran confirms this fact in many places:

“And We did raise among every people a Messenger with the teaching ‘Worship Allah and shun the evil one’.” (16:37)

“And there is a Guide for every people.” (13:8)

“And for every people there is a Messenger.” (10:48)

“And there is no people to whom a warner has not been sent.”

(35:25)

Before the advent of the Holy Prophet Muhammad, peace be on him, there were in existence other religions than Islam such as Judaism, Christianity, Hinduism, Confucianism, Buddhism etc. They all presented a concept of nationalism. Judaism, for instance, was restricted to the Israelites, Hinduism to the people of India, Confucianism for the people of China and similarly other religions were intended only for certain tribes and nations.

In the Old Testament God has been presented as a national God. He is frequently called the God of Israel.

Christianity is being presented as a universal religion while it was Paul who took the religion to the Gentiles contrary to the purpose of the advent and teachings of Jesus who said:

“I am not sent but unto the lost sheep of the house of Israel.”
(Matth 15:24)

When a Gentile woman approached him for a blessing he replied:

“It is not meet to take the children’s bread and cast it to the dogs.”
(Matth 15:26)

It was only after further pleading that he granted her request.

Jesus made it clear that he had come to establish the laws of Moses which had been revealed only for the guidance of the Israelites:

"The scribes and the pharisees sit in Moses seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not." (Matth 23:2,3)

The disciples of Jesus also believed, naturally, that their mission was to preach only to the Israelites in accordance with Jesus own claims and teachings. James addresses his epistle to the twelve tribes of Israel:

"James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1)

In like manner Peter says:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you..." (Acts 2:22)

The words of Peter show that he believed Jesus was a prophet and a man raised for the guidance of the children of Israel. Jesus confirmed once again the object of his mission when he said to his disciples:

"Ye shall not have gone over the cities of Israel, till the son of man be come." (Matthew 10:23)

This verse confirms that the mission of the disciples was directed to the Jews. Further Jesus said to his disciples:

"And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matth. 19:28)

None of the disciples of Jesus ever declared that Jesus had instructed them to preach to anyone except the Jews. It was in fact Paul's idea to start preaching to the Gentiles after meeting with opposition from the Jews:

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by

Paul. Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” (Acts 13:45, 46)

When Peter began to mix and preach to the uncircumcised (non Jews) other disciples objected because they knew that Jesus had been sent only for the Israelites to whom his mission was confined:

“And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter came up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest into men uncircumcised and did eat with them.”
(Acts 11:1-3)

In accordance to the teachings of Jesus they had been preaching only to the Jews:

“Now they which were scattered abroad upon the persecution that rose about Stephen travelled as far as Phenice, and Cyprus and Antioch, preaching the word to none but unto the Jews only.”
(Acts 11:19)

Conversely the Holy Quran states that the Holy Prophet Muhammad, peace be on him was sent with a message for all mankind and not only for the Arabs. It claims to be a universal religion:

“And We have not sent thee but as a bearer of glad tidings and a warner for all mankind.”
(34:29)

“Blessed is He who has sent down Alfurqan to His servant, that he may be a Warner to all the worlds.”
(25:2)

“And We have not sent thee but as a mercy for all people.”
(21:108)

It was through the advent of the Holy Prophet Muhammad, peace be upon him, that the world was blessed as it had never been blessed before. Unlike other books, the Holy Quran has presented the concept of a universal God. At the very beginning we read:

“Lord of all the worlds.”
(1:2).

Islam does not ignore or deny the truth of other religions. It accepts all Prophets of God and declares that they were sinless. The mission of the Holy Prophet of Islam was different in as much as he brought the

final religion for all mankind. During his lifetime people of different nations and religions believed in him and accepted Islam. There was, for instance, Hazrat Bilal from Africa, Hazrat Sulaiman from Iran and Hazrat Sohab from Rome.

It is necessary that a religious scriptures intended to unite all mankind should be a perfect and complete book containing the solution for all world problems. Such is the Holy Quran which covers all aspects of world affairs. Islam proves itself to be a universal religion because:

1. It itself claims to be a universal religion.
2. The Holy Quran has complete teachings for solving problems of the world.
3. It allows freedom of religion: "There is no compulsion in religion" (2:267). "Say it is the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve." (18:30)
4. It gives the message to unite all nations: "Say, O people of the Book come to a word equal between us and that we worship none but Allah, and that we associate no partner with Him." (3:65)
5. Islam teaches Muslims to believe in all previous prophets and to make no difference between them. (2:137)
6. Islam makes no distinction between any nation and gives honour only to the God-fearing people: "Verily the most honourable among you, in the sight of Allah, is he who is most righteous among you." (49:14)

The Holy Prophet Muhammad, peace be on him, firmly established his claim to be a universal Prophet. May Allah bless his soul. Amen.



VIEW POINT

COURTESY, KINDNESS HELPS RACIAL HARMONY

(H. B. Gow; freelance writer)

Can courtesy and kindness help ease racial tension and promote racial harmony? The Christian Science Monitor recently asked that question of several civil rights, civic and religious leaders. Many of these leaders acknowledged that, while courtesy and kindness could not replace better housing, more jobs and equal opportunities for minorities, the practice of such virtues greatly facilitates efforts to foster racial harmony and alleviate racial tensions.

According to Brooklyn, N.Y. civic leader Meg Armstrong, when you give young people training in interpersonal relationship, you're also dealing with ways of easing racial tensions.

Armstrong's statement was supported by Jim Williams, a spokesman for the National Urban League. Courtesy is good common sense, said Williams, because good manners can help prevent small tensions from becoming larger confrontations. He provided this example: Suppose a black person is on a crowded bus or subway and a white person steps on the black man's foot. If the white person doesn't say: excuse me, observed Williams, the incident can have racial overtones. Unless you let the person know there is no malice involved, he might interpret it as malice.

Marvin Dunn, a black psychologist, readily agreed that acts of courtesy and kindness are indispensable to racial harmony; He discussed the racial tensions and rioting that occurred four years ago in Miami, and how kindness and courtesy helped to alleviate the explosive situation.

"In the midst of the crisis, 'observed Dunn,' we had black people who were going out of their way to protect and assist white people in what is typical good samaritan fashion." He added, "I think the death toll could have been considerably higher had we not done that kind of thing." Clearly, we need in our society a resuscitation of what the eminent 18th century British statesman and political philosopher Edmund Burke termed "the spirit of civility."

When Burke spoke of “civility”, he meant much more than mere social poise and the ability to win friends and influence people. Rather Burke was referring to acts of courtesy, kindness and decency in our everyday encounters. It means, for example, that we remember to say such simple but too often neglected words as “thank you,” “you are welcome” and “excuse me”. It means that we remember to express thanks to those deeds on our behalf.

We also find civility demonstrated when a person sacrifices his or her seat on a bus or subway so that an elderly or handicapped person may have a place to sit. We find civility manifested when cashiers in department stores, restaurants and supermarkets greet people with smiles and gratitude rather than with hostile looks and sarcastic remarks. Civility is also demonstrated when members of a church show kindness and charity to members of a minority group seeking to worship in their church. We see civility manifested when our nation’s political, moral, religious and cultural leaders engage in a civilized and rational conversation regarding our nation’s ills and proposed solutions. We see civility demonstrated when workers treat their employers with courtesy and consideration, and when employers return the same.

We see civility exhibited when young people treat the elderly with consideration and respect, and when the elderly likewise treat young people with understanding. We find civility when students and teachers engage in a civilized and rational discourse in a joint effort to attain wisdom and truth. We see civility demonstrated when people of different races or of different religions treat one another with respect and kindness rather than with hatred and suspicion.

If we are to have a society, a country, worthy of our admiration and love, we have to resuscitate in our society the spirit of civility, which along with the spirit of religion, helps to promote and tighten the bonds that exist among humans, the bonds that promote unity and communion rather than division the bonds that bind a person to his neighbour, to his family, to his church, to his community, to his country.



THE CASE OF THE MISSING MESSIAH

(Masood A. Khan)

Not being a writer, I find it very difficult to put this down on paper. Even how to start this subject is a big problem. But due to the gravity of this subject on hand, I feel very strongly that I must present this case, however feeble my attempt might be.

My search for the Messiah is based purely on deduction, inductive and conclusive reasoning. Based on a given set of evidences, all possible conclusions are made. Ignoring the possibility of a Messiah to come would go against the opinion of millions of people around the world of various religions. About the Messiah, there are only two possibilities. One is that the whole thing is a hoax and there is no one to come. If such be the case then I will be wasting my time doing a search for the Messiah. If this possibility is true then no harm will come to anyone due to my search. I am then safe in following the second possibility which is that the Messiah will or has already come.

If such a man is to or has already come then it is very important for me to know and recognise him.

The reason for my search was simple enough. If it was not important for man to know and recognize such a Messiah, when ever he came or comes, then why was he prophesied by God? From my point of view, it was quite necessary to know and recognize this Messiah when and if he comes.

Quite early in my life, I realised that almost all religions do expect the coming of a Messiah. Many different names have been attributed to him. The Christians expect the coming of Jesus Christ, the Muslims expect Jesus and a Mahdi. Hindus expect the return of Krishna. Zoroastrians, American Indians, Jews and many others expect the coming of such a man.

I decided to conduct my research based on Christian and Jewish books, although I have done similar research on the books and teachings of other religions as well.

My first step was to collect all the evidence which points towards the

coming of the Messiah in the Old and New Testaments. This was indeed a difficult task. However I simply took one prophecy at a time and after authoritative interpretations of the prophecy, and after due consideration to all possibilities, I accepted one without any flaws as being conclusive. The first prophecy I considered is :

“And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

(Matth. 24.14)

It is a self explanatory prophecy. It simply states that the Bible will be preached in all nations prior to the coming of the Messiah. This was in reply to the question about signs of Christ's second coming.

Now let us suppose that in any given year this prophecy was to become fulfilled. It would automatically mean that this prophecy will also be fulfilled accurately every year after that. Suppose this prophecy was fulfilled in 1982. It would mean that any year after 1982 till eternity, this prophecy would still be considered fulfilled in that year. My point is to establish that the first day or year when the prophecy was fulfilled is the time indicated by the above prophecy for the Messiah to come. Now, it is a well known fact that the Bible is preached among all nations today. However I must discover when this occurred the first time.

Many sects of Christianity are preaching that the coming of the Messiah is at hand and everyone in North America has, at one time or the other, seen or heard, “Repent, the end is nigh. Jesus is coming, The kingdom of God is at hand” etc. It was not too difficult to look into history and discover when this all began.

In 1804, the British Foreign Bible Society was established and twelve years later its sister organization, The American Bible Society came into being. Before the existence of these societies the Bible was translated into fifty languages. By 1816, according to the records of these societies, 421 million copies were distributed amongst all nations. Massive efforts were launched by all Christians to spread the good news. This was still not good enough evidence, I had to find out what Christian scholars believed about the spreading of the Bible.

Studying the spread of Christianity conducted by Christian scholars in the last century convinced me and them that the Bible and the message of Christ had been preached all over the globe.

All continents were covered, even the interior of Africa. This all occurred, not on a small singular scale, but on a massive organised scale. "A Year Book and Guide to East Africa" published by Robert Hale Ltd in 1953, page 44, states that Christian missions began their activities among the African people in 1844. Dr. D. L. Leonard, a famous Christian historian of the Mission Movement, states in his book "A Hundred Years of Missions." For the first time since the epistolic period, occurred an outburst of general missionary zeal and activity." Dr. Leonard was speaking of the period between the end of the 18th century until 1844. Mr. G. S. Faber states in his book; Eight Dissertations, completed in 1844.

"The stupendous endeavors of one gigantic community to convey the scriptures in every language to every part of the world may well deserve to be considered as an eminent sign of these eventful times. Unless I be much mistaken, such endeavors are preparatory to the final diffusion of Christianity, which is the theme of so many inspired prophets, and which cannot be far distant in the present day."

Mr. M. H. Goyer states in his book; "Prophetic Fulfillment", that The British and Foreign Bible Society has issued since its foundation in 1804, over 421 million copies of the scriptures, in practically every country throughout the world.

In 1842, Mr. Spicer stated in his book "Our Day in the Light of Prophecy" that the Gospel in his day had been spread to 95% of the inhabitants of the earth. He further stated that in 1842, five treaty ports in China were opened for commerce and missionaries.

In 1844, Turkey was prevailed upon to recognise the right of Muslims to become Christians. In 1844, Mr. Allen Gardiner established the South American Mission. In 1842, Dr. Livingston, with the aid of his medical qualifications, opened the door of Bible preaching in the interior of Africa.

Dr. A. T. Pierson wrote in "Modern Mission Century" that India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, and South America were successively and successfully entered. Within five years from 1853 to 1858 new facilities were given for the entrance of seven different countries, together embracing half the world population.

Within the period of 1800 to 1900, British evangelists and regular missionaries had openly declared that God had ordained that India, The Middle East and Africa should become Christian. Nothing was going to stop them. Britain, being the mighty empire of the day made

sure that all facilities were granted for the work of the missionaries. The British believed in Christ's return and rushed to spread the news.

So far I have cited the attitudes of official Christian scholars towards the Bible being preached to all nations in the nineteenth century. But let us also determine the natural atmosphere around Christian countries during that period.

The nineteenth century was indeed full of events, particularly from 1830 onwards. There was an air of religious fervour throughout Christian countries. The Christians looked with great awe when they saw the sun being encircled with a great halo in 1843. The sight of a giant meteor in 1833 put fear in their hearts. The general conditions can now be realised only by reading some of the accounts of the times. Henry James Foreman, author of a book called "The Story of Prophecy", stated on pages 310 and 311, that lady Hester Stanhope, a valiant woman, and niece of William Pitt, turned her back on London and power and fashion, and made her home in Lebanon amongst the Arabs and Druse. She kept, as it was reported, two white Arab steeds in her stable, one for the Messiah and one for herself.

A famous Jewish convert, Joseph Wolffe, predicted the advent of Christ in 1847.

A famous Washington lady, Harriet Livermore, preached the advent of the second coming of Christ to the House of Representatives, where crowds gathered to hear her.

The more orthodox Christians prepared robes for Christ. The fashion of the day was recorded to be a shroud. A magazine called "Star of the West" Vol. XIV, page 304 states: "There is a little mosque in the Holy Land, where the priests Preside keeping ready the shoes that the Messiah is to wear when he comes to Jerusalem."

Henry J. Foreman states in his book "The Story of Prophecy" that so real was the hope of the advent, that people were actually taking almost violent action about it.

The shooting stars of 1833 and the perihelia or halo like rings around the sun in 1843, were objects of the most awesome speculation and discussion. And the tail of the great comet of 1843 measured 108 million miles in length. Whole families were engaged in making shrouds for that fateful day.

It is a fact that by 1844, the Bible had been preached to all nations.

But how does this fit into the case of the missing Promised Messiah?

During my investigation regarding this prophecy of the Bible, the most striking thing I came across was the period from 1843 to 1844. Very interesting research has been conducted by an author, William Sears, an account of which is well listed in his book, 'Thief in the Night'.

One very interesting fact which must be noted is that Christ's exact date of birth is unknown. The Christian era, which is supposed to start with the birth of Christ is an estimated date. The estimated date of Christ's birth is based on the date of the death of Herod the Great.

The only detailed account of Herod's life is found in a history book written by a famous Jewish historian called Josephus. He clearly indicated the date of Herod's death which turns out to be eight B.C.

We know now that this presents a dilemma because Herod was alive at the time of Christ's birth. Let us leave this for now and continue the investigation.

It did not take me too long to discover that the Christian scholars and students in all continents, independent of each other, reached the conclusion that around 1843 / 44, the Promised Messiah will return.

Among those who concluded this were Wolff in Asia, Edward Irving in England, Maso in Scotland, Davis in South Carolina, William Miller in Pennsylvania, Leonard H. Kelberin in Germany and many others in various parts of the world. The sudden drive for evangelism, exemplified by Dr. Thomas who started the Christadelphian Church and Mr. Russel of the Jehovah Witnesses, was also an indication of such expectations around that time. While it is clear beyond doubt that around 1844, Christians around the world expected the return of the Messiah, it still remained a mystery as to why 1844. What leads these Biblical scholars to 1844 are the following Biblical prophecies:

"And they shall fall by the edge of the sword, and shall be lead away captive into all nations: And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon and in the stars:

and upon the earth distress of nations, with perplexity, the sea and wave roaring.”

“Men’s hearts failing them for fear, and for looking after those things which are coming on the earth, for the power of heaven shall be shaken.”

“And then shall they see the Son of Man coming in a cloud with power and great glory”.

(Luke 21:24-27)

This indeed was Christ’s answer with regard to his second coming. Verses 24, 25 and 26 are clearly self-explanatory. However verse 27 may need to be looked into more deeply, which I hope to do some time later. Verse 24 was indeed a frightening prophecy for the Jews, and perhaps a joyous one for the Christians. In this prophecy, Christ informed the Jews that they would be totally and thoroughly destroyed and banished from the land of Jerusalem. Jerusalem would then be controlled by the Gentiles for a set period of time. This came to pass in the year 70 A.D. Jerusalem was destroyed by the Roman Titus and the Jews were scattered and exiled. Around the year 132 A.D. the Jews, under the leadership of a man called Bar Cochba, tried to regain their freedom but were completely crushed by the army of the Roman Emperor Hadrian. Jerusalem was devastated even more completely than before. The site of the city was ploughed under and a new city, named in honour of Hadrian was built upon the ruins.

As stated in verse 24, many Jews fell by the edge of the sword, they fled, scattered and were lead away captive into all nations. Under Roman law, for a Jew to enter Jerusalem was a crime punishable by death. The first part of the prophecy of Christ in Luke 21:24 was fulfilled. The Jewish people lost their homeland as prophesied by Christ. Just a point to remember, the Romans remained in control of Jerusalem until the year 637 when the Arab rule came into effect. During the period of the Arab rule, Jews were still largely excluded from their homeland and the few remaining were being proscribed. Remarkable as it may seem, the restriction upon the Jews was lifted when Turkey signed the edict of Tolerance, allowing the Jews to enter Jerusalem. The date of this document is March 21, 1844.

It is in this year that the time for the Gentiles was fulfilled as indicated by Christ in Luke 21:24. This was not only my conclusion, but all Christian scholars have also agreed with this interpretation.

So far as I can see the reason why Christian scholars were excited in and around 1844 was that two prophecies pointed to this year. This was very interesting but not absolutely conclusive.

Even for a Christian to be so excited about Christ's return in or around 1844, there had to be more evidence that indicated above; and sure enough more evidence was found in the Book of Revelation.

"And the Holy City shall they tread under foot forty and two months." (11:2)

For the first time in the New Testament, the exact time for the Gentiles was indicated. My next step was to find out what the Christian scholars translated or determined these 42 months to mean. Rev. 11:3 repeats the same prophecy but instead of 42 months, it states 1,260 days. Christian scholars agree that 42 months converted to days is 42 times 30 equals 1,260 days. In other words, 42 months is the same as 1,260 days.

Their reasons were quite sound. Christian scholars agree that in the study of Biblical prophecy, the period of time called a "day" becomes a year when calculating the actual passing of time. This is further supported by the following verses:

"Even forty days, each day for a year". (Numbers 14:34)

"I have appointed thee each day for a year". (Ezekiel 4:6)

This formula is generally agreed by scholars of Christianity. Henry James Foreman, in his book "The story of Prophecy", stated that in symbolic prophecy, a day is the symbol of a year.

F. Hudgings, in his book "Zionism in Prophecy", states that a solar year, of course, contains a fraction over 365 days, but in computing symbolic time, as it is set forth in the scriptures, students of prophecy find that the writer simply divides the year into twelve months of thirty days each. In other words, the time of a year in scriptural symbology refers to 360 solar years, each day representing a year.

This reasoning of the scholars was not without foundation. This measuring rod was directly derived from the following Old Testament reference:

"The waters of the flood came on the 17th day of second

month.” (Gen. 7:2)

“The waters abated and ceased on the 17th day of the 7th month.” (Gen. 8:8)

“The waters prevailed upon the earth 150 days.” (Gen. 7:24)

Now it is quite clear that 150 days will total up to five months only if each month has 30 days. So it now follows that whenever a day is taken to be one year it would contain 360 days. Now the prophecy in Rev. 11:2 and 3 i.e. 42 months and 1,260 days makes sense. 42 times 30 equals 1,260 days. Considering Biblical prophecy this means 1,260 years.

Now there are three major calenders available to the Christian scholars of the last century, the Jewish calender, the Christian calender, and the Muslim calender. Obviously the Gentiles who were in control of Jerusalem were Muslims and their scholars concluded that the year of 1,260 of the Islamic calender is the one which applies to this prophecy. 1,260 of the Islamic calender is 1844 of the Christian calender. Indeed the Christians' expectations of the return of Christ in 1844 was not without reason.

Since the object of my investigation was to find out why Christian scholars expected the return of Christ in 1844, I was reasonably satisfied with their conclusions. There are many more conclusive evidences which I came across but I was convinced that writing them here would simply enlarge this paper on a point which has already been established.

So far, I found that expectations of Christ's return in 1844, by the Christians had some strong bases and indeed the Bible was preached every where.

At this point I asked myself if the coming of Christ the first and second time was prophesied in the Old Testament. If so they must coincide with the prophecies of the New Testament. Time was saved by asking some informed Christians about these Old Testament Prophecies, keeping in mind that the Jews might not agree with those interpretations. I was told that Christ himself mentioned references in the Old Testament.

“When yea therefore shall see the abominations of desolation, spoken of by Daniel the prophet, stand up in the Holy place (whoso readeth, let him understand).” (Matth. 24:15)

Under the direction of Christ himself I began to read the book of Daniel. Daniel appears to have prayed, fasted and supplicated for a given period of time for the restoration of his people and land (Jerusalem). In answer to Daniel's prayers, Gabriel appeared and said:

"Seventy weeks are determined upon thy people, and upon the Holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy".

(Dan. 9:24)

It would appear that Daniel prophesied the period between the time of the rebuilding of Jerusalem and the sealing up of prophecy to the Jews to be 70 weeks. This prophecy is repeated in Jer. 25:11 and Chrons. 36:21.

Now let us apply the same rule as before, i.e. one day for one year. 70 weeks times 7 days per week is 490 days which means 490 years. 490 years after the decree to rebuild the temple was issued, Prophethood to the Jews would be cut off. The decree of the rebuilding of the temple of Jerusalem are.

First Decree:	536 B.C. by Cyrus.	(Ref. Ezra, Ch. 1)
Second Decree:	519 B.C. by Darjus.	(Ref. Ezra, Ch. 6)
Third Decree:	457 B.C. by Artaxerxes.	(Ref. Ezra, Ch. 7)
Fourth Decree:	444 B.C. by Artaxerxes.	(Ref. Nehemiah, Ch.2)

The fourth decree was actually a computation of the third, as it was issued by the same king.

The decree for the rebuilding of Jerusalem can be concluded to have happened in 457 B.C. and 490 years later prophethood would be cut off from the Jews. We simply deduct 457 from 490 and we get 33. This is the year in which Jesus left Judaea and since then no prophet has been sent to the Jews.

This prophecy of Daniel was very accurate. It will be interesting to see if Daniel prophesied Christ's second coming. We read:

"Then I heard one saint speaking, and another saint said unto that

certain saint which spoke, How long shall be the vision concerning the daily sacrifice, and how long the transgression of desolation, to give both sanctuary and the host to be trodden under foot?"

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan 8:13-14)

This prophecy predicts 2300 days, which in turn becomes 2300 years. 2300 years from the last decree to rebuild the Temple of Jerusalem brings us to the year 1843.

We can easily understand why Christians expected Christ around 1844.

Let me now summarize my findings.

1. The Bible was preached to all nations by 1844.
2. Christ was to appear around 1844, because the time of the Gentiles had been fulfilled in 1844.
3. The prophecies of Daniel pointed to 1843.

There are literally many more references of various civilizations and religions which state that someone of extreme religious significance and importance was to return in the year 1844.

I would like to point out that I had earlier said that Christ's date of birth cannot be accurately noted. All calculations have so far been done on the assumption that Christ was exactly 33 years old when he was crucified and left Judaea. Thus I must introduce a factor of possible error in all these calculations. Different historians indicate various degrees of error. For example, some say that there is an error of one year, while others believe in an eight or nine year error.

Since I myself can locate scores of mistakes in the Bible, it would be quite fair to allow for a plus minus nine year error in Christ's birth date, therefore a similar error for his return can be allowed. This would make his date of return anywhere from 1835 to 1853. I have also taken this error to make things more feasible, as no one really knows to what this particular year refers. The birth of the Messiah, the advent of his ministry etc.

I have concluded that the years to look for the Messiah are between 1835 and 1853.

I will now examine a few more relevant and important prophecies made by Christ.

There are 51 verses in the 24th Chapter of Matthew. In the first three, Christ was asked three questions:

To tell when these things shall be (the destruction of Jerusalem), to tell what shall be the signs of his second coming, and to tell the signs of the end of the world. The first question to tell the things that shall be referred to Christ's statement which he made in Matthew 24:2. This question is answered in verses 16-22." The second question is answered in verses 4, 15, 23, 34, 37, 51. These are the signs of Christ's second coming. The third question, the time of the end of the world is answered in verses 35 and 36.

Let us now examine the verses which deal with Christ's second coming:

"And Jesus answered and said unto them: Take heed that no man deceives you. For many shall come in my name, saying I am Christ and shall deceive many." (4,5)

Without too much hard work I found that there were five men in various parts of the world, in the 19th century, who claimed to be the Messiah, or a Prophet;

1. Mahdi of Sudan
2. Alexander Dowie of Zion, Ohio U.S.A.
3. Joseph Smith of the Mormon Church
4. Ali Muhammad Bab/Bahauallah of Bahai faith
5. Mirza Ghulam Ahmad of Qadian, India

This prophecy can be concluded as being fulfilled in the 19th century.

"And ye shall hear of wars and rumours of wars; see that ye be not troubled: for all these things must come to pass but the end is not yet."(6)

This prophecy states that before the return of Christ there will be wars and rumours of wars. This is a brief list of major wars in the last

century

1. The war between China and England, terminated in the loss of Hong Kong to England and a treaty was signed in 1842.
2. The Crimean War. England, France and Turkey against Russia in 1854.
3. The Indian Mutiny 1857.
4. France and Italy against Australia in 1859.
5. Civil war of United States 1861 to 1865.
6. Franco Prussian War 1870 to 1871.
7. Russian Turkey War 1877 to 1878.
8. China and Japan 1890 to 1900.
9. A war between Turkey and Greece 1890 to 1900.
10. A war between Spain and America 1890 to 1900.
11. Invasion of China by all great, powers 1890 to 1900
12. The Boer War , 1890 to 1902
13. The war of 1812 U.S.A. Against Canada and Britain.

This list is partial and firmly establishes that verse 6 was fulfilled in the last century.

“For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places”. (Verse 7)

We have just mentioned the wars which occurred in the last century and where every century is full of famines and pestilences and earthquakes. The last century had its fair share. We can conclude that verse 7 was fulfilled in the last century.

“All these are the beginnings of sorrows”. (Verse 8)

The last century was witness to many sorrows. This prophecy can be considered fulfilled in the last century.

“Then shall they deliver you up to be afflicted, and shall kill you. Ye shall be hated by all nations for my name sake”. (Verse 9)

This verse applies to the followers of the true claimant of Jesus.

This paper does not pertain to this subject. However it will be interesting to review this at a later date.

“And then shall many be offended, and shall betray one another and shall hate one another.” (Verse 10)

Again this pertains to the followers of the true Messiah and their enemies.

“And many false prophets shall arise and deceive many.” (verse 11)

This is a repeat of verse five which has already been shown to have been fulfilled in the last century.

“And because iniquity shall abound, the love of many shall wax cold”. (Verse 12)

The last century was a classic example of a time when the love of people for others was cold. Slavery and child labour abounded. This verse can be concluded to have been fulfilled in the last century.

“But he that shall endure until the end, the same shall be saved”. (verse 13)

This verse applied to the followers of the true Messiah.

“And this Gospel of the Kingdom shall be preached in all the worlds for a witness unto all nations, and then shall the end come.” (verse 14)

I have already shown that the Bible was preached in all nations in the last century. This prophecy can be considered fulfilled in the 19th century.

Verse fifteen tells us to investigate what the Prophet Daniel

Prophesied. We have already concluded that Daniel predicted Christ's second advent in 1843. Verses 23 and 24 again refer to false prophets. Verses 25 and 26 are a warning against being deceived by false claimants.

"For as lightening cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be".
(Verse 27).

This prophecy shows that the Messiah will be the true claimant who comes from the east to Judea.

"For wheresoever the carcass is, there will the eagles be gathered together."
(verse 28)

This verse may mean that those who are false claimants will have large followings.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."
(verse 29).

The true Messiah will be supported by heavenly signs such as eclipses of the sun and moon and meteor showers.

The remaining verses in chapter 24 deal mostly with the characteristics and trials that the true Messiah's followers will endure.

Although I am not a Christian I must say that after checking these prophecies I too was not only convinced, but highly surprised and even excited about the year 1844 and the return of Christ. The problem was only one, Christians of today tell me that Christ did not come in 1844. If this is so where did they go wrong in predicting Christ's return in 1844, if all the evidence points towards 1844 and if this verse is applied to the followers of the true Messiah.

"And this gospel of the Kingdom shall be preached in all the worlds for a witness unto all nations, and then shall the end come"
(verse 14)

I have already shown that the Bible was preached in all nations in the last century. This prophecy can be considered fulfilled in the 19th century.

Verse fifteen tells us to investigate what the Prophet Daniel

prophesied. We have already concluded that Daniel predicted Christ's second advent in 1843. Verses 23 and 24 again refer to false prophets. Verses 25 and 26 are a warning against being deceived by false claimants.

However there are other possibilities of this evidence verse conclusion ratio. Ask any police investigator and he or she will tell you that if any set of evidences points towards any one individual and if that individual has a solid alibi and keeping in mind that the evidence is irrefutable, the investigator will simply look for someone else upon whom the same evidences fit rather than closing the case. Based on this theory of the five claimants to messiahship previously mentioned in the last century, one of them must be the true Messiah.

When I was about to finish this paper a Christian friend of mine pointed out some more prophecies in the Old Testament about an outburst of knowledge. My personal belief is that when God sends down from heaven spiritual knowledge, He also sends down a vast increase of knowledge in other fields.

"O Daniel shut up the words and seal the book even to the time of the end."
(Dan. 12:4)

"Which men delivered to one that is learned, saying read this, I pray thee, and he said, I can not , for it is sealed."
(Isaiah29:11)

"Many shall run to and fro and knowledge shall be increased."
(Dan. 12:4)

All of the above indicate that the true meaning of the prophecies will remain hidden until the end of time. Knowledge is to be increased at the end of time. Christian scholars considered 1844 to be the end of time. Let us look at what happened in the field of knowledge in the last century.

1. Proclamation emancipation, freeing the slaves in U.S.A. signed in 1844.
2. Laws to abolish child labour were passed.
3. First congress of women's rights.
4. First congress of universal education was established.
5. Advances in medicine, literature, music and art.

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80 YEARS AGO

(An extract from the Review of Religions dated November 1908)

The most recent example of persecution for sectarian differences in Islam is met with in the attitude of all classes towards the Ahmadiyya Movement which has taken its rise in the last quarter of the last century. Within India itself the freedom of religious opinion granted by the British rule has saved the community from the extreme punishment of the heretic, though *fatwas* have been published by the orthodox according to which it is not only lawful but also meritorious to murder any member of the Ahmadiyya Community or to take away his property. The contamination of the Ahmadis was declared by one pious Mullah who is also a Pir to be so strong that it dissolved the marriage ties of the orthodox if they attended any lecture of the Founder of Movement. But while a neutral government in India could not allow such *fatwas* to be carried into effect and the persecution of the Ahmadis has, therefore, within the limits of India, been of a minor type, it assumed a serious character in the neighbouring state of Afghanistan whose ruler stoned to death two prominent Ahmadi preachers on account of their acceptance of the Ahmadiyya teachings. It is doubtful whether such a punishment has ever before been the lot of those who were branded as heretics among the Muhammadans, but the cruelty of the punishment melts into insignificance before the unimaginable horrors of the inquisition. Mrs. Kate Daly who lived for nine years in Kabul gives the following account of these two martyrs at the altar of sectarian animosity:

"It seems strange to think that any human being should in these days suffer death by the ancient Eastern custom of stoning, but two such cases arising out of religious differences took place during my residence in Kabul. What occurs in these matters is simple enough. The condemned man is dragged away among the rapidly gathering throng through the most crowded part of the city to the place of Black Stones. As the fanatical crowd presses forward, jeering, hooting, and execrating, its victim, every man possesses for himself as large a stone as he can throw. When the fatal spot is reached the accuser casts the first stone then every man who can get near throws his stones. Dead or senseless, he is left under the stones with a guard around him for three days, after which the body is handed over to the relations."

CONTRIBUTION BY THE AHMADIYYA MUSLIM MISSION TOWARDS HEALTH CARE IN GHANA

(Dr. Mohammad Bin Ibrahim, Medical Officer, Akrofuom)

In the field of health, the Ahmadiyya Muslim Mission has since 1970 established five hospitals in the country.

One significant aspect about these hospitals is that they are located in the rural areas which make them great assets for the implementation of the primary health care programme. For instance, two of these hospitals i.e. those at Techiman in the Brong/Ahafo region and Swedru in the Central Region are at level C. i.e. the District levels whereas the remaining three hospitals i.e. those at Asokore, Kokofu and Akrofuom Adansi, all in the Ashanti region, are at level B, the local council levels.

Apart from the great heights which these hospitals have attained in medical care and even attracting patients from neighboring countries and far beyond, they also participate actively in the PHC programme.

For instance, in the Ahmadiyya Hospital at Akrofuom Adansi where I am the Senior Medical Officer in charge, the hospital is currently contributing immensely to an on going Expanded Programme on immunization in the Adansi West District as well as the training of level A personnel from over fifteen villages in the Akrofuom Zone.

I am happy to say that I have been co-opted into the DHMT and have been made the Zonal Medical Officer in Charge of the Akrofuom Zone.

In the field of education, the Ahmadiyya Muslim Mission has opened a large number of Day Care Centres and Nurseries, Primary and Middle Schools, Junior and Senior Secondary Schools and a Teacher Training College throughout the country.

These institutions continue to turn out personnel who directly and indirectly handle various aspects of the PHC programme all over the country.

throughout the country established by the Ahmadiyy Muslim Mission. Notable amongst them is the farm at Dipale where a successful experiment has been carried out as to the feasibility of growing wheat in Ghana. This will, no doubt, go a long way in solving the problem of malnutrition in the country.

And last but by no means the least is the moral training and education the Ahmadiyya Muslim Mission gives to all its members and others associated with the Mission, thus inculcating in our youth in particular the abhorrence of such social vices as alcoholism, smoking, drug abuse and promiscuity.

In conclusion the PHC means among other things:

1. Drinking clean water.
2. Growing and eating nourishing food.
3. Keeping our environment clean.
4. Vaccinating our children on time.
5. Planning our family.
6. Helping to develop our community.
7. Seeking health care on time, and in all these the Ahmadiyya Muslim Mission in Ghana has contributed a lot.

☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆

REQUEST TO AMIRS

1. Amirs and Missionaries Incharge of our worldwide Ahmadiyya Missions are requested to appoint correspondents for The Review of Religions to provide articles and items of religious interest for it. They may kindly submit their names for our record and contact.

2. An impressive and informative 144 page centenary edition of The Review of Religions will Inshallah, be published. Please reserve copies on behalf of your Jamaat and inform us before the end of December 1988.

3. Space for appropriate adverts is also available in the issue.

Managing Editor

PRESS RELEASE

NUDE BATHING

(Rashid Ahmad Chaudhry)

Hashim Ahmad, an eleven year old boy, was expelled from school a week after he joined the fee paying Friern Barnet Grammar School, North London, because he objected to participate in communal nude bathing after the P.E. and games session.

Hashim, son of Mr Rashid Ahmed of North London, said that he believed that Islam does not allow its followers to go naked in the company of others. Hashim's parents approached the headmaster of the school and tried to resolve the situation. They requested that their son should be allowed to take bath in swimming trunks, but the headmaster refused to give such permission.

During the first week at school when Hashim was forced to take a shower in the nude, he was so upset that he started to vomit when he reached home. His doctor, therefore, wrote a note to the headmaster asking him to reconsider his stand and find a compromise in the situation, but this request also fell on deaf ears.

The Muslim community of Great Britain is furious about the incident and is taking the case to the Race Relations Council.

The father of another Muslim boy, who also paid the fees, has withdrawn his boy from the school after his similar request was turned down by the headmaster.

The Imam of the London Moque, Maulana Ata-ul-Mujeeb Rashed, has issued a statement on the issue: "Communal nude bathing is completely out of the question for a Muslim. It is compulsory for all Muslims to cover the private parts of their bodies and make sure that these are never exposed to others at any time. It is incumbent upon every Muslim to adhere to these teachings and rules most faithfully and there is no room for any exception in it."

Mr Rashid Ahmad Chaudhry, the Press Secretary of the worldwide

Ahmadiyya Muslim Association, when contacted remarked: "Compulsory group nude bathing in a school is a gross infringement upon the civil liberties of a child. Private parts are just what their name implies and are not for indiscriminate viewing by others, whether at a young age or old. I wonder why such a practice is allowed to continue in British schools when other dehumanising rituals such as corporal punishment have all been stopped. I wonder how in this modern age and in a multicultural society such as ours, a headteacher can force the youngsters in his charge to partipate in nude bathing. The sensible teachers who care for children have realised this problem and have dropped the requirement of having group showers in the nude, specially in the case of children who express their distaste for such a practice. However, regrettably, here is a headmaster who was obstinate enough in his approach to expel a young promising boy from school simply because he refused to take part in the parade of naked bodies."

QURAN ON CHARITY

If you give alms openly it is well and good; but if you hide them and give them to the poor, it is better for you, and He will remit from you many of your evil deeds. And Allah is aware of what you do. (2:277)

Allah will blot out interest and will cause charity to increase. (2:277)

They who spend their wealth in the way of Allah, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve. (2:263)

And they ask thee concerning the orphans. Say, promotion of their welfare is an act of great goodness. (2:221)

The men who give alms and the women who give alms. (33:36)

ISLAM AND THE CREATION OF PEACE LOVING MEN AND WOMEN

(The following talk was delivered by Ataul Mujeeb Rashed, Imam of the London Mosque at an assembly of the Council for the World's Religions Inter Religious Dialogue and Peace in the Middle East, held at Toledo (Spain) on 15th 16th and 17th March 1988)

Importance of the Subject:

Since the creation of mankind, it has been the cherished desire of all to establish, enjoy and share the fruits of peace and tranquility. But, we have to admit this bitter reality that it has always remained a desire never accomplished in totality. Mankind is yearning for peace today more than ever before. How is it that having passed through the shattering and devastating experience of two world wars and in the shadow of a nuclear holocaust, despite all the efforts that have so far been put forth to the contrary, man continues to be far, far away from the realization of his dream about universal peace.

In order to bring about real peace in our society, or for that matter in the world we live in, it is utmost essential to go about it through the components our society is composed of i.e. men and women. Human beings have this inborn quality to love peace and tranquility but the experience shows that the same peace loving men and women are occasionally seen destroying the very concept of peace. Where does the fault lie? What is the remedy? How can this problem be solved? These and several other questions of similar nature find their answer in the subject under discussion today.

Islam, the religion of peace provides the full answer. Firstly, through its most elaborate and comprehensive teachings, it provides the doctrinal basis for the establishment of peace. Secondly, the noble example of the Holy Prophet of Islam, Muhammad, peace and blessings of Allah be upon him, further illumines this path of peace, studded with historical landmarks, serving as a model to be followed. Thirdly, the emphasis on living up to the teachings of Islam and the noble example of the Holy Prophet goes as a long way in the creation of peace loving men and women to ensure the ultimate translation of all ideals of peace into reality.

Islam: Religion of Peace and Submission.

Today's subject has a direct and deep relevance to Islam which literally means peace and submission. Both these meanings, describing two main aspects of its teachings, are closely related to each other. Therefore, explaining the basic teachings of Islam, we can say that Islam stands for the establishment of real peace in all directions and at all levels through total obedience and submission to the will and commands of God Almighty. It can also be said that peace is the ultimate object of Islam and submission to His commandments is the key to it.

According to Islam, God Almighty is the fountain head of guidance which is made manifest to the people in various ages according to their particular needs and requirements. This manifest guidance is called religion and the torch bearers of this guidance are described as the messengers of God. As all religions have emanated from the source of God, the Most Gracious, Ever Merciful, it is but natural that all religions, taken in their pure form at their sources always stood for peace. They all had this common theme.

But in spite of all that, no religion other than Islam was given a name which literally means peace. This happened for the first time, in the history of religion, only in the case of Islam and it certainly constitutes a unique distinction of this great religion. Moreover, this name was given by God Almighty Himself, yet another distinction of Islam. Both these facts very clearly indicate the Divine plan of things. God Almighty reserved this special name to be bestowed upon that religion which presents the best and the most elaborate and comprehensive teachings about peace in a way never witnessed before in the history of religion.

Islamic Teachings on Peace and War.

Islam forbids aggression, but it urges us to fight if failure to fight jeopardizes peace and promotes war. If failure to fight means the extirpation of free belief and of the search of truth, it is our duty to fight. This is the teaching on which peace can ultimately be built, and this is the teaching on which the Prophet of Islam based his own policies and his practices. The Prophet suffered continuously and consistently at Mecca but did not fight back the aggression of which he was an innocent victim. When he migrated to Medina, the enemy was out to extirpate Islam; it was, therefore, necessary to fight the enemy in defence of truth and freedom of belief and in order to establish and

ensure peace for one and all. Before proceeding any further, it will be appropriate to study the passages in the Holy Quran which bear on the subject of war.

1. "Permission to fight is given to those against whom war is made, because they have been wronged and Allah indeed has power to help them Those who have been driven out from their homes unjustly only because they said, "Our Lord is Allah" And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty". (22:40-41).
2. "And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not transgressors. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you, then fight them; such is the requital for the disbelievers. But if they desist, then surely Allah is Most Forgiving, Merciful. And fight them until there is no persecution, and religion is professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors". (2:191-194)
3. "Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return thereto, then verily the example of the former people has already gone before them. And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is watchful of what they do. And if they turn their backs, then know that Allah is your Protector. (8:39-41)
4. And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He who is All Hearing, all Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers.(8:62 63)
5. Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous."(9:4)

6. And if anyone of the idolaters ask protection of thee, grant him protection, so that he may hear the word of Allah: then convey him to his place of security. That is because they are a people who have no knowledge.” (9:6)
7. It does not behove a Prophet that he should have captives until he engages in a regular fighting in the land. You desire the goods of the world, while Allah desires for you the Hereafter. And Allah is Mighty, Wise” (8:68)
8. Then afterwards either release them as a favour or by taking ransom until the war lays down its burdens (47:5).
9. And such as desire a deed of manumission from among those whom your right hands possess, write it for them, if you know any good in them: and give them out of the wealth of Allah which He has bestowed upon you. (24:34)

Conclusions:

Categorically, we may say, these verses teach the following rules:

- (i) War is to be resorted to only for the sake of God and not for the sake of any selfish motives, not for aggrandizement or for the advancement of any other interests.
- (ii) We can go to war only against one who attacks us first.
- (iii) We can fight only those who fight against us. We cannot fight against those who take no part in warfare.
- (iv) Even after the enemy has initiated the attack, it is our duty to keep warfare within limits. To extend the war, either territorially or in respect of weapons used, is wrong.
- (v) We are to fight only a regular army commissioned by the enemy to fight on its side. We are not to fight others on the enemy side.
- (vi) In warfare, immunity is to be afforded to all religious rites and observances. If the enemy spares the places where religious ceremonies are held, then Muslims also must desist from fighting in such places.
- (vii) If the enemy uses a place of worship as a base for attack, then Muslims may return the attack. No blame will be attached to

them if they do so. No fighting is allowed even in the neighbourhood of religious places. To attack religious places and to destroy them or to do any kind of harm to them is absolutely forbidden.

- (viii) The fact that the enemy started the attack from a religious place is not to be used as an excuse for attacking that place.
- (xi) Fighting is to continue only so long as interference with religion and religious freedom lasts. When religion becomes free and interference with it is no longer carried out then there is to be no war, even if it is the enemy who starts it.
- (x) If the enemy desists, it is the duty of Muslims to desist also, and forgive the past. Muslims are to fight, while religious persecution lasts, and so long as religion is not for God and interference in religious matters is not abandoned. When the aggressor desists, Muslims are to desist also. They are not to continue the war because the enemy believes in a false religion.
- (xi) Muslims have no right to meddle with other people's religion even if that religion seems to them to be false. If after an offer of peace the enemy continues to wage war, then Muslims may be sure of victory even though their numbers are small.
- (xii) If in the course of a battle the disbelievers at any time incline towards peace, Muslims are to accept the offer at once and to make peace. Muslims are to do so even at the risk of being deceived. They are to put their trust in God. Cheating will not avail against Muslims, who rely on the help of God. An offer of peace is to be accepted.
- (xiii) Pagans, who enter into a pact with Muslims, keep the pact and do not help the enemy against Muslims, are to have reciprocal treatment from Muslims. Piety requires that Muslims should fulfil their part of the pact to the letter as well as the spirit.
- (xiv) If any of those at war with Muslims seek refuge with Muslims in order to study Islam and ponder over its Message, they are to have refuge with Muslims for such time as may be reasonably necessary for such a purpose.
- (xv) It is not permitted to make prisoners of the enemy save as a result of regular war involving much bloodshed. The system of making prisoners of enemy tribes without war and bloodshed

practised until and even after the advent of Islam, is here made unlawful. Prisoners can be taken only from the combatants and after a battle.

- (xvi) Regarding prisoners of war the best thing, according to Islam, is to free prisoners without asking for ransom. As this is not always possible, release by ransom is also provided for.
- (xvii) Those who do not deserve to be released without ransom but who have no one to pay ransom for them if they still ask for their freedom can obtain it by signing an undertaking that, if allowed to work and earn, they will pay their ransom.

Holy Prophet's Directions about War

Islamic teachings however, do not consist only of precepts laid down in the Holy Quran. It also include the precepts and example of the Holy Prophet of Islam. What he did or what he taught in critical situations is also an essential part of the Islamic teachings. We append here some sayings of the Holy Prophet on the subject of war and peace.

- (i) Muslims are forbidden altogether to mutilate the dead.
- (ii) Muslims are forbidden to resort to cheating.
- (iii) Children are not to be killed, nor women.
- (iv) Priests and religious functionaries and religious leaders are not to be interfered with.
- (v) Old men or women and children are not to be killed.
- (vi) When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill treatment of common folk.
- (vii) A Muslim army should not encamp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road nor cause discomfort to other wayfarers.
- (viii) No disfigurement of the face is to be permitted.
- (ix) The least possible losses should be inflicted upon the enemy.

- (x) When prisoners of war are put under guard, those closely related should be placed together.
- (xi) Prisoners should live in comfort. Muslims should care more for the comfort of their prisoners than for themselves.
- (xii) Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored.
- (xiii) If a Muslim commits the sin of ill treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.
- (xiv) When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim does for himself.
- (xv) Public buildings and fruit bearing trees and food crops are not to be damaged.
- (xvi) The possibility of peace should always be kept in view.

From the sayings of the Holy Prophet it is evident that Islam has instituted steps which have the effect of preventing or stopping a war or reducing its evil. The principles which Islam teaches are not pious precepts only; they have their practical illustration in the example of the Holy Prophet and the early Khalifas of Islam. As all the world knows, the Holy Prophet not only taught these principles; he practiced them also and insisted on their observance.

Turning to our own time, I wish to say that several proposals for peace have been forwarded and many ideal plans have been presented but no practical and realistic example has been offered to show the world how to prevent war, minimize its sufferings or stop it all together.

To preach a method of stopping wars, but never to be able to afford a practical illustration of that method indicates that the method is impracticable. It would, therefore, seem that human experience and human wisdom point to only one method of preventing or stopping war; and that method was taught and practised by the Holy Prophet of Islam.

One more point should be added here. The above-mentioned teachings were given by the Holy Prophet about the conduct and behaviour of the Muslims on a battle field. Generally it is said and believed that there is no rule to be followed when you are in a state of war. Question of mercy and good treatment does not arise. No one thinks of doing any act of charity and grace to any one. But here we see a man advising his followers to take every possible step to be kind and considerate even to the enemy. Here is a man who preaches and urges peace and morality even on the battle field. He is the Prophet of Islam, Muhammad, peace and blessings of God be upon him, who was rightly described by God as the embodiment of mercy for the whole of mankind.



continued from page 34 ...

6. Invention of vulcanised rubber and telegraph in 1844.
7. Turret lathe in 1843.
8. Rotary press in 1856.
9. Elevator in 1854.

Our Movement, The Ahmadiyya Movement in Islam, stands unique in the sense that we have accepted the fore-mentioned evidence as true, and have accepted one of theses claimants as indeed representing the second coming of Christ as the Promised Messiah.

His name is Hazrat Mirza Ghulam Ahmad, and we don't ask you to blindly accept his claim, but we invite you to investigate and use logic intelligence and prayer to decide if he is true.

PRAYER OF THOMAS AQUINAS

Grant that I may not fail or swerve either in prosperity or adversity; that I be not lifted up by the one, and cast down by the other. Let me thank Thee in prosperity, and preserve my patience in adversity.

Let me joy in nothing but what leads to Thee, nor grieve for anything but what leads away from Thee; let me neither seek to please, nor fear to displease any but Thee alone. May all transitory things grow vile in my eyes, O God, and may all that is Thine be dear to me for Thy sake, and Thou, O my God, are above them all.

May all joy be irksome to me that is without Thee, nor may I desire anything that is apart from Thee. May all labour and toil delight me, which is for Thee, and all rest be weariness, which is not in Thee. Grant me, O God, continually to lift up my heart towards Thee, and to bring sorrowfully to my mind my many shortcomings, with full purpose of amendment.

Make me, O God, obedient without demur, poor without repining, chaste without stain, patient without murmur, humble without pretence, joyous without frivolity, fearful without abjectness, truthful without disguise, given to good works without presumption, faithful to rebuke my neighbour without arrogance, and ever ready to edify him by word and example without pretension.

Give me, O God, an ever watchful heart, which no subtle speculation may lure from Thee. Give me a noble heart, which no unworthy affection can draw downwards to the earth. Give me an upright heart, which no insincere intention can warp. Give me a firm heart, which no tribulation can crush or quell. Give me a free heart, which no perverted or impetuous affection can claim for its own.



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

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

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

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

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

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

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



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