



# 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 and blessings be upon him. The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its headquarters at Rabwah, Pakistan, and is actively engaged in missionary work.



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## The REVIEW of RELIGIONS

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

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

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## EDITORIAL

### DAWN OF A NEW ERA

On the bright cheerful spring day of 23rd March 1989, Ahmadi Muslims throughout the world celebrated the centenary of the Ahmadiyya Muslim Community founded by Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Reformer whose advent had been foretold in most divine religions of the world.

At the time of its inauguration, the deep seated innovation within the Muslim society had vitiated the very infrastructure of the Islamic society and not only the religious consciousness of Muslims but also their entire conduct in life had become thoroughly alien to the faith professed and practised by the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

In conveying his message to the world, the founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad declared:

*'When the 13th century of the Hijra came to a close and the beginning of the 14th century approached, I was informed by God Almighty, through revelation, that I was the Reformer for the 14th Century. I received the revelation: 'The Gracious One has taught thee the Quran and has expounded its true meaning to thee so that thou mayest warn people of their evil end, those who through generations of neglect and through not having been warned have fallen into error.'* (1. Kitabul Bariyya) *A few years thereafter, it was made clear to me through Divine revelation, that the Messiah whose advent among the Muslims had been promised from the beginning and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error and he who was to be guided directly by God and was to invite people to partake from the heavenly banquet, whose coming had been foretold by the Holy Prophet, peace be upon him, thirteen hundred years in advance, was myself."* (2. Tazkaratush Shadadain)

However, the purpose of Hazrat Mirza Ghulam Ahmad's advent was not restricted to the reformation of the Muslims only. He also claimed to be the Promised Reformer whose advent had been awaited by the adherents of all other Divine religions of the world including Judaism, Christianity, Buddism and Vedantism. The founder of the Ahmadiyya Muslim Community declared that he had been sent to achieve the common purpose of all earlier prophets and to unite mankind under the banner of one brotherhood. He stated:

*'The great purpose of the advent of all the prophets, peace be upon them, and the grand objective of their teaching and propagation is that mankind should recognise God Almighty and that it should be delivered from the sinful life which leads to hell and ruin. Now that God Almighty has established this dispensation and has raised me, the same common purpose of all the prophets is my purpose also. I wish to expound and exhibit what God is and I wish to guide mankind towards the avenues which enable mankind to escape from sin.'* (3. Malfoozat)

Hazrat Mirza Ghulam Ahmad of Qadian also declared that God Almighty had appointed him so that he may:

*'remove the malice that afflicts relationship between God and His creatures and restore the relationship of love and sincerity between them'* (4. Lecture Lahore) so that he may *'gather together the righteous people under the banner of one faith.'* (5. Al Wasiyyat)

To achieve this Divine purpose for which he had been commissioned, Hazrat Mirza Ghulam Ahmad of Qadian initiated the oath of allegiance, at Ludhiana in India on the 23rd of March 1889, hence effectively establishing a Community of faithful followers who were to make history in taking the message of Islam to every nook and corner of the world.

While explaining the purpose of establishing the Ahmadiyya Muslim Community, its founder prophesied:

*'God desires to found a Community of the faithful so as to manifest His Glory and Power. He will make the Community grow and prosper and will enable it to establish the love of God, righteousness, purity, piety, peace and goodwill among men. This shall be a group of persons devoted to God Almighty. He shall strengthen them with His own spirit and He shall bless them and purify them. He shall multiply them exceedingly as He has promised and thousands of truthful men shall join His ranks. He shall Himself, look after them and make the Community grow, so much so that its numbers shall amaze the world. This Community shall be a lighthouse so high that it will illuminate the four corners of the world and its members shall serve as models of Islamic blessings. And, there shall rise among them, till the day of judgement, such personages who will be the chosen ones of God Almighty in every respect. Thus has the*

*Almighty decreed and He does as He wills'. (6. Announcement: 4th March, 1889 issued at Ludhiana)*

The year 1989 CE has witnessed the completion of the Ahmadiyya Muslim Movement's first century. During this period, the Community has truly amazed the world. Although it took birth in a remote corner of the Indian sub-continent, it has spread its wings to engulf the world. It claims a membership of over 10 million and over the last hundred years, it has realised such objectives as may not have been considered humanly possible for a Community of such humble origin.

The Ahmadiyya Muslim Community has been the first to convey the message of Islam to the people of such continents where Islam was either not known or was thoroughly misunderstood. It has pioneered the building of mosques in such countries of the world where a mosque's minaret had never been seen by the local population. It has built institutes of education in such remote areas of the world where education was not a luxury but was in fact non-existent. It has built hospitals and clinics in such depressed localities of the world where the local population previously looked no further than black magic and voodoo. It has provided Islamic literature to educate not only the Muslims but also such people who had hitherto been totally ignorant about Islam. In short, the Ahmadiyya Muslim Community has achieved, in a period of one century, such feats as had not previously been accomplished by any single denomination in more than 1400 years of Islamic history.

The dawn of the second century of the Ahmadiyya Muslim Movement brings in its wake, the dawn of a new era. A new era of hope in which the hardships of the first century could be looked upon as history. A dawn of a new era to build a glorious new future based upon the lessons of the past. A dawn of a new era of success, prosperity and peace.

But, the dawn of this new era would demand considerably more from the Ahmadi Muslims. This was the message conveyed to the entire Ahmadiyya Muslim Community by its blessed Imam, Hazrat Khalifatul Masih IV when he stated :

*'Our hearts are filling with certainty that the approaching century will bring along with it glorious new successes and that the trying sufferings of the departing century will be reduced to unsavoury dreams in the brilliance of the rising sun of the new century. God willing, this will*

*happen. The darkness of distress will disappear and the shining sun of new success will rise with all its glory and splendour. But behold! Let us pause and reflect. This will not happen like the ending of a romantic story where the dark clouds of trial, travail, tribulation and sorrow suddenly split apart and all suffering disappears and everybody lives happily ever after.*

*Remember that the dawn of a new day brings with it new trails and success brings with it new responsibilities. The world is but an atelier where there is no escape from endeavour and struggle; where action is life and inaction is death and where even sleep is said to be funeral.' (7. Message: Hazrat Khalifatul Masih IV: Souvenir 88, Karachi)*

Hence, the members of the Ahmadiyya Muslim Community have to brace themselves for greater trails and higher responsibilities which the new century is expected to bring in its wake. They have to gear themselves for what is expected of them if the hardships and sacrifices of the previous century are to have a meaning. May our Lord, God Almighty give us all the strength to meet the new challenge which the second century of the Ahmadiyya Muslim Community brings in its wake and may we stand true to the expectations of our faith, Amin!

### CHRISTIAN VIEWS ON THE QURAN

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

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

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

## BLESSINGS OF KHILAFAT

(Waleed Ahmad)

Ever since the beginning of the mental maturity of human race, Allah has provided guidance for mankind through his prophets. The advent of these prophets constitute a great manifestation of Divine mercy and a source of numerous blessings. When they pass away, Allah provides another manifestation of His mercy by blessing the world with the grand institution of Khilafat.

The office of Khilafat is unique for it is a Divinely established institution and because a Khalifa is elected by God. This means that a Khalifa is not only the perfect leader of his time both intellectually and spiritually but also commands the highest moral position of his age. It is for these reasons that a Khalifa and the office of Khilafat become sources of so many blessings for the community. This phenomenon has been amply displayed by the Khilafat that followed the Holy Prophet Muhammad, may peace and blessings of Allah be upon him.

When the Holy Prophet passed away, Islam was in a critical position. Firstly, many false prophets in the form of Mussailama, Tulaiha, Aswad Anasi, Sajjah and others were creating chaos among the Muslims outside Medina. Secondly, many so-called Muslims around Arabia refused to pay the Zakat and were poised to attack Medina in defence of this point. Finally, the Romans were causing all kinds of problems and were threatening to make war on Islam on the Syrian frontier. The Holy Prophet, before his death, had already arranged for an army to be sent to this frontier in order to curb the aggression of the Romans. But when the Prophet's illness changed for the worse, the commander of the force, Usamah by name, had to postpone the departure of his army.

When Hazrat Abu Bakr was elected Khalifa, he directed that the Holy Prophet's last command must be carried out and ordered Usamah to proceed. Some people became alarmed at this. The whole of Arabia was in a state of unrest and disorder. To deprive Medina of the army protection, they argued, might tempt the enemy to fall upon the capital itself and put an end to Khilafat. Hazrat Abu Bakr was adamant however. 'Who am I to withhold the army that the Prophet of God himself ordered to proceed', he replied. 'Come what may,' he added, 'Medina may stand or fall, Khilafat may live or die but the Prophet's last directive must be fulfilled.' In this way Hazrat Abu Bakr resolved to send



the army to its destination and bade it march with the following words: 'I advise you to bear in mind these commands and never break them. You shall not be dishonest nor shall you steal. Never break your word. Mutilate not the enemy dead. Spare the aged, the children and the women. Neither cut down nor burn the palm-trees nor any plant bearing fruit. Slaughter not the camels and cattle except as much as you require for food. You will come across people who have retired to worship in their churches. Leave them alone. You will come across people who will bring you presents of different kinds of food. Eat thereof in the name of Allah. March now in the name of God. May He guard you against the spears of the enemy and against the plague.

With the departure of this army Medina was left apparently defenceless. The city was exposed to grave danger. Some tribes, before attacking the city, sent their agents to beg the Khalifa to abolish the Zakat. Leading Companions advised Abu Bakr to agree to the terms. They thought it would do no good to be so strict towards the tribes. Medina was not in a position to come into open warfare with the rebels. But Abu Bakr thought differently. He said:

*By Allah, if they refused to give me a piece of string that they gave the Prophet, I will fight with them for that piece of string.*

This bold stand of Hazrat Abu Bakr brought his extraordinary force of conviction into the open. Their leader's example could not but inspire Muslims with daring and the handful of them left behind undertook the defence of the capital. All manpower available in Medina and its suburbs was mobilised and preparations were made to meet the approaching armies of the rebels. Abu Bakr rode at the head of the army and defeated them at one point. After night-long preparations, he again attacked the enemy before dawn. Taken by surprise, the rebels were routed. It seems that Abu Bakr's firm stand against the rebels had taught them a lesson and many of them started to pay the Zakat again.

Soon afterwards, Usamah returned from his Syrian expedition and the Khalifa was in a position to deal with the rest of the rebels. By the end of his Khilafat, all the forces of disorder and revolt in Arabia had been crushed and the Muslims were unified under one Khalifa. This was no mean achievement and was due entirely to the blessings that emanated from Hazrat Abu Bakr's leadership.

After Hazrat Abu Bakr, Hazrat Umar became the second Khalifa of Islam. It is related that when Hazrat Abu Bakr was on his deathbed he called Hazrat Umar and gave him the following advice:

*O Umar! always fear God and work constantly for the good of Islam and Muslims. O Umar, some duties of Allah relate to the day; He will not accept them at night. Some duties of Allah relate to the night; He will not accept them during the day. O Umar! when you read in the Holy Quran about the people of hell, pray to Allah not to put you among them and when you read of the people of Paradise, pray that He may put you among them.'*

It seems that Hazrat Umar never forgot this advice and his entire Khilafat was permeated with instances of his extraordinary devotion to his duties and the welfare of his people. He considered no piece of work too low for him or beneath his dignity and attended in person to the meanest affairs of the state. If the camels belonging to the state were sick, there was the Khalifa with his own hands applying treatment. If one such camel was lost, there again was the Khalifa searching for it in person. When famine broke out in Arabia, it was on his own back that the Khalifa carried sacks of corn to the starving people. At night he himself visited the houses of the famine stricken bringing them flour and helping them in the preparation of their food.

On one nocturnal visit, he found a woman cooking something. Her small children sat by crying. Umar enquired of her the reason. She said that she had had no food for several days and that she was boiling plain water just to console the children. Deeply grieved by this sight, the Khalifa ran back to Medina, some three miles away, and, shortly afterwards, returned with a sack of flour on his own back. When someone offered to carry the load for him, he simply replied: 'In this life you might carry my burden for me, but who will carry my burden on the Day of Judgement?'

It is no wonder that the Muslims enjoyed so many blessings under the Khilafat of such a humble and righteous leader. Indeed, Hazrat Umar's Khilafat represented a golden period in the history of Islam. It was during his Khilafat that the two mighty Roman and Persian empires, which were at one time threatening to put an end to Islam, were destroyed. Islam spread far and wide as Palestine, Syria and Egypt came under Muslim rule. Hazrat Umar introduced many schemes for the welfare of the Muslims. It was, for instance, under his instigation that education was made compulsory for boys and girls. The weak and disabled were granted allowances from the public treasury. Furthermore, the system of old age pensions, now prevailing in the West, was first introduced by Hazrat Umar and children without guardians were brought up at the expense of the state.

Hazrat Umar always encouraged his armies to adhere to the teachings of Islam and show tolerance, justice and kindness to all peoples that came under Muslim rule. This is illustrated by the treaty that was signed at Jabia, after the conquest of Palestine. The treaty reads:

*This guarantee is given to the people of Palestine by the servant of Allah, Umar, Commander of the Faithful. Their lives, property, churches and crosses shall be protected. The sick, the healthy and followers of all religions are included in this guarantee. It is promised that their prayer houses will not be taken over nor pulled down. There will be no meddling with their religious affairs and none will be harmed... Allah, His Prophet, His Khalifas and all the faithful are behind this guarantee provided these peoples pay the tax. Khalid bin Waleed, Amr bin Al-as, Abdur Rahman bin Auf and Muawiyah bin Abu Sufiyan are witnesses to this deed.'*

The rights embodied in this treaty are typical of those enjoyed by everyone under Muslim rule.

Such kind and humane attitude of the Muslims was immensely appreciated, so much so that it is related that when the Muslims had to withdraw temporarily from the town of Hims, the Christians and the Jews of the town actually shedded tears and prayed to God to bring the Muslims back. It was this tolerant treatment by the Muslims inspired by the instructions of their Khalifa that led a Christian Bishop to write:

*These Arabs to whom God has accorded in our days the dominion are become our masters; but they do not fight the Christian religion; much rather they protect our faith; they respect our priests and our holy men; and make gifts to our churches and our convents.*

In addition to the many conquests, the Khilafat of Hazrat Umar yielded many other blessings. With the advent of his Khilafat people grew in prosperity. Hazrat Umar displayed a unique genius in organising the civil administration of the Muslim Empire. Every country was divided into provinces; measurement of land was made; census was taken; offices were established; a police force was organised; canals were dug; public treasuries were started and the Muslim calendar of Hijra, which has been a great help in the preservation of history, was introduced.

These, then, were some of the blessings that the Muslims were bestowed through the Khilafat of Hazrat Umar. After the demise of this

great personality of Islam Hazrat Uthman was elected as the third Khalifa. He, like his two predecessors, proved to be an admirable leader and guide. No sooner had he assumed the Khilafat than a general wave of revolt and invasion swept the empire. Syria was invaded as was Egypt by both land and sea. However, by the sheer Grace of Allah, and as a result of the blessings of Khilafat these rebellions and invasions were promptly quelled.

Hazrat Uthman made many contributions in the cause of public welfare. For example, he supervised the erection of many new buildings and roads, and many bridges, mosques and guest houses were constructed in different towns under his direction.

The Khalifa, himself, was a simple man being content with a plain dress and simple food. Although during his reign worldly wealth found its way to the Muslims in great abundance, Hazrat Uthman's integrity, honesty, chastity and piety wavered not so much as a hair's breadth. Yet despite these sublime qualities, some so-called followers sought to stain his pure character with absurd allegations and accusations that were totally unfounded. Hazrat Uthman urged them to desist from their evil designs but to no avail. On one Friday, after prayers, Uthman warned the rebels in the following words: 'O enemies of Islam, fear God. All the citizens of Medina know that the Holy Prophet has cursed you. Repent therefore and wash your sins with good deeds. For God does not remove sin except through acts of virtue.'

Muhammad bin Muslim Ansari and Zaid bin Sabit supported Uthman and rose to speak but the rebels forced them to sit down. Then one of them snatched the staff of the Prophet from the hands of the Khalifa and broke it into two pieces. Next the rebels started to throw stones at the mosque and at the Companions. Hazrat Uthman was hurt and was carried home unconscious. The mosque in which this despicable incident took place was none other than the Prophet's mosque.

Later, the mischief-makers blockaded his house and made plans to kill the Khalifa. Then on 17th June, 656, a few of the rebels entered the Khalifa's house and confronted him with their swords. Hazrat Uthman was reading the Holy Quran at the time. He warned them again by saying: 'By God, if you kill me today, the Muslims will never unite in prayers till the end of days.' Even these words failed to make any impression on his assailants, and Ghafqi and Sudan bin Hamman from among them callously murdered the Khalifa with their swords and iron rods.

The wise Umar once wrote (in a letter to the Governor of Basra), 'People have an aversion to their rulers and I trust that you and I are not overtaken by it.'

It seems that this fear of Hazrat Umar was realised only too well under the Khilafat of Hazrat Uthman as these rebels tried their utmost to disrobe Uthman of his God-given leadership and having failed in this attempt resorted to kill him in this horrific manner.

The death of Uthman is undoubtedly one of the saddest chapters in the history of Islam. It seems that as those infamous weapons struck the Khalifa of Allah, the prophetic words issued from his lips just before his death were to make an indelible mark on the future events of Islam. Unity among the Muslims was shattered and harmony and accord between them was lost forever. Internal feuds became the order of the day as Muslim turned against Muslim. The Khilafat of Hazrat Ali that followed was beset by such disruption and disarray. Hazrat Ali tried to pacify the Muslims but it seems that the anti Khilafat disease that had set in was incurable. Civil wars broke out and the whole fiasco culminated in the assassination of Hazrat Ali.

With this assassination, Khilafat, that brilliant beacon of guidance and unity... that glorious fountain of blessings and mercies, was lost. Muslims had discarded the robe of Khilafat and with it all its countless blessings.

It was only 1300 years later that as a result of Divine mercy, Allah sent the Promised Messiah to reinstate the office of Khilafat and bestow upon the world its numerous blessings. We, as Ahmadi Muslims, are therefore extremely fortunate to have the precious gift of Khilafat made more precious by the fact that this Khilafat will last till the end of time. It is clear that all progress for Islam is vested in this Khilafat. Thus if we wish to share in the future triumphs of Islam and anticipate to receive similar blessings to those attained by the early Muslims, then it is incumbent on us to hold fast to this institution of Khilafat. This can only be achieved if we accord to the Khalifa the high degree of respect and obedience he deserves, and learn the vital lessons from the mistakes that led to the termination of the early Khilafat. Let us make no mistake about it that a Khalifa is in no way dependent on us either individually or as a community to fulfil the work of Allah. On the contrary, we are totally dependent on him for this opportunity. In other words, if we were to discard the Khalifa, God forbid, then as indicated by the first Khalifa of Ahmadiyyat, Allah will simply bestow on him another Jama'at to carry on his work. It is therefore incumbent on us to realise the importance of

Khilafat and inculcate this importance in our children. Only then will we be able to play a role in the future triumphs of Islam and reap the infinite blessings of Khilafat. May Allah help us do this.

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### **RELIGION OF TRUTH**

He it is Who has sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions even if those who associate partners with God hate it. (Quran 61:10)

### **IMPORTANT ANNOUNCEMENTS**

#### **1. American Readers.**

In order to save time our American readers are requested to contact and correspond about any relevant problem on the following address, as the Review of Religions is sent in bulk by air to:

The General Manager  
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#### **2. U K Subscribers.**

Invoices for the arrears of subscription were sent last month. Kindly expedite the payment in the name of the Review of Religions, before June 30, 1989 and oblige.

Managing Editor.

## INTERVIEW WITH THE SUNDAY TIMES

*(We present an interview by Stephen Paul of the Sunday Times with Hazrat Mirza Tahir Ahmad, Head of the Ahmadiyya Movement in Islam)*

**S. Paul.** The first question I would like to ask you is how many followers do you have in the U.K.?

**HUZUR.** I suppose there would be around eight or ten thousand at the most in the United Kingdom. This I can estimate from the attendance of important functions which may vary from five to six thousand, but I am not sure.

**S. Paul.** And in the whole world?

**HUZUR.** The estimate made by my predecessor about ten years ago was ten million, a little more or less and of which three to four million are Pakistani Ahmadis. The number of followers of Ahmadiyyat varies from country to country, continent to continent. I think Africa takes second place which is particularly well represented in West Africa. There, in some countries, the number is approximately half a million.

**S. Paul.** What about your Founder? What were the circumstances in which the sect was founded?

**HUZUR.** I think the word founder is a misnomer. Every true religion is founded by God. The Holy Prophet Muhammad, peace be upon him, is also referred as the Founder of Islam. As far as the general term is concerned and as ordinarily understood, people refer to Hazrat Mirza Ghulam Ahmad of Qadian as the Founder of the Ahmadiyya Community in the context which I have explained. It was revealed to him that he had been appointed the Promised Reformer of the latter days. That is how the Community was founded. It happened in stages. The first revelation he received from God regarding his commission was that he had been chosen for important tasks. Slowly and steadily over a number of years he received many revelations in which he was informed that he was the Mahdi or Promised Reformer whose advent had been foretold by the Holy Prophet of Islam. Then it was revealed to him that Jesus did not ascend physically to heaven as was generally

understood. He was a prophet of God who died a natural death after having been delivered alive from the cross in a state of coma or swoon. Later his wounds were treated by his disciples. Ointment was applied and gradually he gained strength. He lived for a while in the same area but after regaining full strength he migrated, in accordance with his own prophecy, in search of the lost sheep of the house of Israel. All this was not revealed to the Founder of the Ahmadiyya Movement in so many words as I am explaining to you but the fundamental points were revealed to him. Therefore in the light of these revelations he studied the Holy Quran, Bible and history and established the Ahmadiyya viewpoint which I have described in a nutshell. We do not believe Jesus was the son of God in the literal sense but he was a very special prophet of God with the added title of Messiah. His prayer (Matth. 14:36) was accepted and he was saved from the cup of death on the cross (Hebrews 5:7). He kept himself hidden for a while and only met his disciples in secret. He avoided people, towns and cities and gradually moved away from the place of crucifixion towards the east. Some people believe that first he travelled north to Turkey from where he went to Iraq and Afghanistan eventually ending his journey in Kashmir where he died at the ripe old age of one hundred and twenty after delivering his message to the lost Jewish tribes who had earlier migrated and settled in Afghanistan and Kashmir. This is a brief narrative but we have produced much literature on this subject. Many an expedition has visited Kashmir to see the tomb of Jesus in Srinagar the capital of the country. Gradual interest is being shown in this subject. It is not possible for me to explain everything fully with more evidence as time is brief but in short this is what we believe.

**S. Paul.** Did he go to Kashmir with his mother?

**HUZUR.** The Holy Quran, of course, does mention briefly, that she was saved from the crisis in the following words:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ۝

*And We made the son of Mary and his mother a Sign; and gave them shelter on an elevated land of green valleys and springs of running water. (23:51)*

The word (Awaina) is an Arabic word which means to give somebody shelter or saving one from a particularly dangerous situation. So the verse says (Awainahuma) meaning that God saved both Mary and her son and settled them in a place as described in the foregoing verse. We



certainly believe, therefore, that Mary accompanied him. As far as historical evidence is concerned people hold different opinions. Some people such as Dr. Nazir Ahmad who wrote a book on the life of Jesus in India has taken the hill station Murree to be the burial place of Mary because there is a grave called Mary's grave. Nobody knows how old is the grave and who was buried in it but legend states that it is very old and that it is the grave of a very pious lady who died while travelling from place to place. This is the only legend now left. In his book Dr. Nazir Ahmad has taken the stand that the grave is that of Mary, the mother of Jesus. I am not so sure about that because there are so many graves attributed to the name Mary and I even came to learn that there is a grave in Japan about which there is a legend that it might be the grave of Jesus' mother. I had it investigated and it was, of course, just a legend. I do believe, however, that Mary did travel with her pious son.

**S. Paul.** In the Holy Quran where is the reference made to the holding of the office of the Promised Messiah?

**HUZUR.** In so many places particularly in Sura Jumah where it is mentioned:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۚ وَإِنْ كَانُوا مِنْ قَبْلُ لَكُمْ ضَالِّينَ ۖ وَآخِرِينَ مِنْهُمْ لَكُنَّا يَاقُوتًا بِهِمْ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

*He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error; And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise. (62:3,4)*

**HUZUR.** Sura Juma means 'To bring up the things together. Congregation.' That is why Friday is called Juma, the day of congregation. This congregation can be applied to the global congregation as well or the congregation in time. This is the subject being discussed in the Surah. God says: 'He it is Who raised among the unlettered people a Messenger from among themselves.' After Muhammad, peace be upon him, was raised to the position of a prophet he began to recite and teach the people the verses revealed to him although he was illiterate in the sense that he did not know much about the world. Also he began to teach them not only the philosophy of the Holy Quran but

also the law itself. The Sura goes on to say: *'And He will raise him among others of them who have not yet joined them.'* And: *'That is Allah's grace; He bestows it on whome He pleases.'* No one is going to dictate to Allah concerning to whom or to whom not He gives His blessings. We understand this to be a clear prophecy about a prophet who would be in complete subordination to the Holy Prophet of Islam otherwise he would not be given his name which indicates he would bring no new revealed religion. He would revive the faith of Islam. This is our interpretation of these verses which is fully supported by a tradition found in Bukhari which is the most authentic book of traditions and gives exactly the same interpretation. It is said that the Holy Prophet recited the fore-going verses of the Holy Quran and the companions asked him the following pertinent question: *'Who would they be?'* According to the way they put the question I feel that those who heard it thought that the Holy Prophet himself would pay a second visit. No one asked about that but it is apparent. They were wondering who would be those fortunate people among whom he would re-appear. According to this tradition the Holy Prophet of Islam corrected their view and gave them the clear answer that he would not re-appear. The person would be somebody else who would come after a long time and would not be an Arab. He put his hand on one by the name of Salman Farisi, a Persian, and said: *'If faith were to go to the Pleiades, a man from these, would surely, find it.'* (Bukhari). This is very clear and it is not an interpretation that we put into the mouth of the Holy Prophet. It is an interpretation which was made by the Holy Prophet himself. A Reformer is promised who would appear in the latter days and the purpose of his advent would be to rehabilitate the true faith of Islam. He would not be an Arab but a person of Persian descent. We must remember that at that time Persia was a much larger country than that of modern Persia (Iran). he could have meant any part of that larger Persia which existed in those days.

**S. Paul.** Why do other Muslims not accept this clear reference?

**HUZUR.** It is very obvious and yet not obvious. Whenever somebody is raised by God, the references about him are always clear but in the beginning nobody accepts them. The same thing happened with regard to Jesus. We are told that there were so many clear references about him but the Jews rejected him in the beginning and still persist to do so. Similar was the case with the Holy Prophet of Islam. There are clear prophecies in the Bible foretelling his advent which we quote in our discussions with Christians but large majority of them, and the Jews, reject him. It is a matter of the internal attitude of the people. God only

raises Messengers when the people have gone astray. They have a distorted attitude of life. Basically they are untruthful. The people who have gone wrong simply are unable to accept anyone. They just make excuses for rejecting him and do not go under his harness and accept his authority. This is a universal phenomenon and there is nothing unusual about it. Again Ahmadiyyat is spreading all over the world. Arabs as well as non-Arabs are accepting it. We have established membership in one hundred and twenty countries during the past one hundred years. These, of course, are our arguments. They carry weight with some people. We believe that the source of understanding Islam throughout the world will come through Ahmadiyyat.

I would like to point out that despite the rejection by the majority of Muslims, there have been waves after waves of revived interest in Ahmadiyyat and then we receive a large influx of Muslims. Then for a while the Ulema (Muslim Clergy) become very hostile and raise a hue and cry against us and we slow down a bit in our progress and then again we regain our position. The same thing happened to Christianity and this is the point I want to make. If the claim of Hazrat Mirza Ghulam Ahmad to be the Promised Messiah is correct then he and his people should have experienced the same hostilities and support from God. Their progress and spread should have been on the same pattern as that of Christianity. It should not have been fast and immediate in spreading everywhere but slow and gradual with steady but constant progress.

**S. Paul.** What has been your progress in the United Kingdom and when did somebody first join your sect?

**HUZUR.** This question can be answered in two ways. I think Ahmadiyyat was established in the U.K. in 1914, but the first Ahmadi Muslim of the U.K. accepted the faith much earlier. He accepted during the life time of the Holy Founder of the Movement and, I think a lord. A second person of some standing was mentioned in the obituary of the London Times after the demise of Hazrat Mirza Ghulam Ahmad of Qadian, the Holy founder of the Ahmadiyya Community. He was a scholar and an orientalist. The Times indicates that he had good knowledge and that his arguments carried weight.

**S. Paul.** Was the Woking Mosque the first mosque?

**HUZUR.** Yes, that is right.

**S. Paul.** Was that an Ahmadi mosque?

**HUZUR.** Not in the true sense of the meaning of the word Ahmadiyya because it was funded by some Muslim states, British lords and other people who were interested in a monumental representation of the mosque. Initially, it was not built for the purpose of worship but in its early involvement there was an Ahmadi tinge particularly in the person of Khwaja Kamal-ud-Din who was a renowned scholar who participated in all this process. He was appointed the first Imam. Gradually he took over the activities of the mosque. He belonged to that section of Ahmadis which did not give allegiance to the Khalifa and whose members are known as Lahori Ahmadis.

**S. Paul.** I am sorry, I am not acquainted with this term.

**HUZUR.** After the demise of the Founder of the Ahmadiyya Movement a Khalifa was elected by the name of Hakim Maulvi Nur-ud-Din. The Community remained united under him for almost six years. After his demise there was a division when a small section of the Community, although at that time it claimed to be in the majority, separated from the main body which believed in Khilafat and gave allegiance to the Khalifa. The dispute revolved around the person of the Khalifa and the office of Khilafat. These people believed it was the age of democracy and that there should be an Anjuman or Board of Directors to run the affairs of the Community. The others believed in the institution of Khilafat which at the outset all unanimously supported and pledged allegiance at the hands of the first Khalifa Hakim Maulvi Nur-ud-Din. After offering the pledge one has no right in adopting the attitude of the dissenters. Under the leadership of Maulvi Muhammad Ali and Khawaja Kamal-ud-Din who I mentioned was connected with the Woking Mosque, they separated themselves from the main body of the Ahmadiyya Community which believes in the institution of Khilafat within the Community. When I speak about the great progress and rapid spread of Ahmadiyya Community which believes in the institution of Khilafat within the Community. When I speak about the great progress and rapid spread of Ahmadiyyat all over the world I am talking about this section of the Community which is linked under Khilafat.

**S. Paul.** However the mosque was owned by the non-believers?

**HUZUR.** Non-believers in Khilafat but believers in Ahmadiyyat. The mosque was gradually taken over from the Lahoris by the Sunnis and at present it is under their control. Sunni Muslims in as much as there are two main Muslim groups the Shiahs and the Sunnis both of which are again divided into sub-divisions. Fundamentally we belong to the Sunni

section of Muslims but when I refer to the Sunnis I mean non-Ahmadi Sunnis.

**S. Paul.** What is your position regarding the Salman Rushdie Affair?

**HUZUR.** I have spoken at length on this subject in my last two Friday sermons. My position is very clear. The Holy Quran repeatedly speaks on the subject of blasphemy but nowhere permits any one or any human authority to take punitive measures against those who commit blasphemy. On the contrary it teaches patience and exhorts us to admonish such people and sever our ties with them for as long as they remain blasphemous. In my Friday sermon I quoted verses from the Holy Quran for which I can give the references. Imam Khumenie, or anybody else, may speak for himself but he cannot speak on the authority of the Holy Quran in passing judgement of death or any other punishment on anybody for blasphemy. Regarding the Western attitude I feel it is very unfair on the part of Western governments only to highlight Khumenie's action of passing the death sentence and forgetting the man he really is, and also attributing his attitude to Islam or a section of Islam. Very recently in his own country there was a television interview in which ladies were speaking about the good qualities and character of Hazrat Fatima who was the wife of Hazrat Ali and the daughter of the Holy Prophet of Islam. This programme was being presented to mark her birthday. One of the ladies innocently remarked that whatever was being said about Fatima was very good but she liked the kind of lady who serves and works for mankind and for those who are suffering, and so on. This remark offended Khumenie so much that first of all he ordered the killing of all those people who participated in the programme. Later he revised his verdict after some people interceded but still he passed judgement that so and so should be imprisoned for fifteen years or for life. The producer was to be executed immediately and so he was. Now what can you expect from such a man? What could you expect from Hitler or Mussolini? They were the people who were fascists under some name. Why, therefore, should Islam be blamed for the idiocracies of a person who does not seem to be in full command of his senses? This has been highlighted while the filth of the book and the dastardly attack on Islam and the holy personages of Islam has been made in the most filthy language of mockery. All this has been ignored as if nothing has happened in the name of human conscience and freedom of speech. Why does not freedom of speech stop you from condemning filth when you see it? The sensitivities of a thousand million Muslims have been injured. If a man is murdered you

think of the harm inflicted but you are unable to imagine how so many people in the world are truly and deeply suffering because of some most unwarranted attack which is said to be fiction. Why is a fiction woven around real and historic personalities who are held in high veneration and respect? That fiction contains filthy and cheap language which even the British would not tolerate in their society a hundred years ago.

**S. Paul.** Is it the language which is offensive or the idea?

**HUZUR.** This is a very good question. It is not blasphemy to oppose or deny Islam. Muslims do not consider it to be an offence to dub Islam as wrong on the basis of arguments. The attacks of orientalisks on Islam have always been well taken. We have written books in response to their attacks which is a fair game. This writing of fiction, however, is not only an unfair game but does not give us the opportunity to defend ourselves. How can we defend fiction? Somebody might say that it is just fiction. The impression given is that Salman Rushdie ressurects all the allegations of Christian attacks on Islam in the past and in a very cunning way. They leave a message behind which most non-Muslims would take as something real in the name of fiction and which no Muslim can defend because how can you defend fiction?

**S. Paul.** What have you to say to Christians who are unhappy about the books which you publish about Jesus in which you say he is not the son of God. Is this not be thought as clear blasphemy?

**HUZUR.** This has been very well explained by British common law itself. The legal judgement is very logical on this issue and says that it is not blasphemy at all to oppose Christian doctrines with logic and reason. Blasphemy is the use of a mocking attitude, filthy language and using an ironic tone in order to injure the feelings and sentiments of people. Perhaps not exactly in these words but you will realise the wisdom of the law if you read it.

**S. Paul.** What is your relationship with other Muslim communities in Britain and the world? Would you, for example, worship in the same mosque?

**HUZUR.** Of course we would if permitted. We do so when nobody knows who is who. I will say my prayers in Sunni mosques even if they have been built by Saudi Arabia. There is no problem at all. We believe that mosques are for all people. As Ahmadi Muslims we believe on the authority of the Holy Prophet of Islam that mosques shuld remain open

~~authority of the Holy Prophet of Islam that mosques should remain open~~ even for Christians. On one occasion a delegation of Christians from Najran came and held a discussion with the Holy Prophet. They wanted to take leave from him to offer their prayers. He told them that they could say their prayers in the mosque which is a house of God. This is the Islam which we understand from the conduct of the Holy Founder of Islam and not the Islam which you know from the medieval Muslim scholars which is the product of the political age in which the kings and so-called caliphs wanted some authority to trample upon human rights in the name of religion and so on and so forth. We go to the original sources and that is why I quote from the Holy Quran and Traditions. We do not believe in interpretations of the medieval ages.

**S. Paul.** What did the Founder or Community add to Islam? What is the specific thing?

**HUZUR.** That is the point. He did not add anything. What he did was to remove the additions.

**S. Paul.** What additions would I find?

**HUZUR.** There are so many. For instance the belief in Jihad which permits the use of the sword for the spread of the message. This is an addition because we believe and can prove from the authority of the Holy Quran and the Sunnah (actions of the Holy Prophet) that he never used the sword as an offensive weapon. He only used it in defence for which purpose it is permitted:

*Permission to take up arms is given to those against whom war is made, because they have been wronged and Allah, indeed, has power to help them. (22:40)*

This is the first verse in the Holy Quran which was revealed in connection with permission for the Muslims to defend themselves with the sword. During the previous thirteen years of persecution in Mecca the Holy Prophet of Islam did not permit the Muslims to fight in self defence as he was waiting for the order from God. When permission was granted they were still surrounded by an overwhelming number of their powerful enemies. This verse mentions that now it was permissible for the believers who had been wrongly subjected to the sword to defend themselves. When they have committed no crime and have been turned out of their homes what can they do but defend themselves? The verse says that it is Allah Who is going to give them strength and it is He Who is going to see that they emerge as victorious conquerors. Every Muslim scholar knows that this is the first verse permitting use of the sword. The

words are so clear that I am simply unable to understand how different meanings can be attached to this verse. When our opponents contradict our point of view we quote this verse. You will be surprised how non-plussed they become.

**S. Paul.** What is the word which says that you can use the sword to defend yourself?

**HUZUR.** *أُذِّنُوا* means 'permitted'. *الَّذِينَ* means 'those people'. *يَقَاتِلُونَ* is a passive verb which means against whom the sword has already been used. No one on earth who knows a little Arabic can give a different translation. It is not *يَقَاتِلُونَ* which means 'who are fighting'. If they are already fighting why do they need permission? It is *يَقَاتِلُونَ* 'against whom people have raised the sword'. *بِأَنَّهُمْ ظَلَمُوا* because they have been wronged. *وَأَنَّ اللَّهَ عَلَىٰ سَعْدِهِمْ يَقْدِرُ* God is powerful enough to make them victorious. Then it says *الَّذِينَ أُخْرِجُوا مِنْ ديارِهِمْ بِغَيْرِ حَقٍّ* 'these are the people who have been turned out of their homes without any justification'. *إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ* 'Except that they claimed that God is our Lord'. That was the only crime they committed. The Holy Quran then goes on to explain the philosophy of Jihad.

إِلَّذِينَ أُخْرِجُوا مِنْ ديارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ  
بِبَعْضٍ لَهَلَّكَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ  
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢٢﴾

*Those who have been drive out from their homes unjustly, only because they said, 'Our Lord is Allah.' And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft remembered, would surely have been destroyed. And Allah will, surely, help him who helps Him. Allah is, indeed, Powerful, Mighty. (22:41)*

If God had not given this permission to take up arms in self-defence then we see Churches, synagogues and mosques destroyed and demolished. This is what I have been telling the whole world. See the beauty of Islamic teachings on the subject of Jihad. It speaks by illustrations mentioning the sacred places of worship of other religions before including mosques. According to my definition of Jihad as I understand it from the Holy Quran and the Ahmadiyya interpretation I believe that on the authority of this verse it is the responsibility of any Muslim to defend a church if it is being attacked and, while doing so, he



would become a martyr should he die. Likewise he rectified so many other beliefs and views such as about angels, heaven and hell etc. During the past so many centuries people had acquired misunderstandings. The Holy Founder of the Ahmadiyya Community rectified these errors of belief which had crept into Islam through the aid of divine revelation and guidance. He rehabilitated Islam in its pristine purity. That was his claim and that is what we believe he did.

**S. Paul.** Is there any dialogue between yourself and other Muslims?

**HUZUR.** Of course. So many times and repeatedly. There was dialogue that was historical in its nature after the death of the Holy Founder of the Community who, during his life time remained locked in argumentative discussions and debates. Throughout his life he was extremely busy in defending Islam and in making other Muslims understand its true teachings. After his demise a most historic debate took place in 1974 during the time of Mr. Bhutto when he convened the session of the National Assembly to examine the Ahmadiyya case. He invited the Head of the Ahmadiyya Community, Hazrat Mirza Nasir Ahmad, along with four other members from the Community of his own choice to appear before this National Court of Inquiry. I happened to be one of those whom my predecessor chose to accompany him. We were examined and cross examined by the Attorney General of Pakistan and representatives of various Muslim sects such as Sunnis, Shiahs, Wahabis etc. in such a manner as if we had committed great crimes. This battle of words and arguments continued for fourteen continuous days after which we were declared to be non-Muslims. The reason why this debate was historical and why we think we had won the case is because the government of that time and that of General Zia who followed, rejected our pleas to have the debate published. If we had lost the case then why, as they made the world believe, have they rejected our request to have it published and kept it secret? Ahmadiyya Communities-all over the world sent telegrams upon telegrams to the Government of Pakistan requesting that it should be published so that they might know on what grounds they had been declared non-Muslims so that they could be aware of their views. The Government still rejected their request. I made public pleas myself during the regime of General Zia.

Other debates also took place. Before I was elected the Khalifa I used to travel a great deal in Pakistan. When I was at Rabwah the Headquarters of the Ahmadiyya Community - sometimes more than a thousand non-Ahmadis would come there to attend questions and answers sessions. Other scholars were appointed for this purpose in addition to

myself, but mostly they would like to come and put their questions to me. This practice continued for years and surprisingly for our opponents many of the visitors became Ahmadis. This was one of the reasons why General Zia became so jittery and also one of the reasons why the ordinance was passed which prevented us from expressing our views and professing our faith about Ahmadiyyat to anyone. This ordinance was passed on 26th of April 1984. Just prior to the passing of this ordinance I was on a visit to Islamabad, Pakistan, where crowds were coming to attend these sessions to ask questions including the ulema (Muslim clergy) and scholars. The result was that instead of the Government encouraging these people to come so that they could hear, what they believed to be the untruth of Ahmadiyyat, they prevented them from all sides to attend our sessions. So much so that on the 23rd of April some convoys bringing people from Peshawar, N.W. Province of Pakistan, to participate in our session were stopped at the Attak bridge because the Government had sent the C.I.D. to find out the purpose of all individuals on the trucks and buses journeying to Islamabad. Those coming to attend the session were forced to return. Those coming from the Punjab were also stopped. I was surprised to know what was happening because people were still pouring in. Ahmadiyyat was rapidly growing popular, so much so, that you would be surprised to know that we distributed invitations in the military headquarters to all the important generals and army officers for a cup of tea as well as the opportunity to ask questions. The video of that function is still with us. You would be all the more surprised to have seen high ranking military officers crying after listening to the answers of the questions. The situation was reported to General Zia who became so panic stricken that he sent an order to the Police Deputy Commissioner that I must leave Islamabad immediately. I asked him if he would give me the order in writing but he said he would not. He told me he was a well wisher and that the matter was very serious. He said he could not guarantee my safety because crowds might appear to-day or tomorrow and attack me and that he would be defenceless to help. He said that as the time was very dangerous I must leave the place for the safety of myself and the Community. It was on the 24th evening or perhaps the 25th morning that I left for Rabwah - our headquarters. On the evening of the 26th April the ordinance was declared.

**S. Paul.** What was the reason for this ordinance? Was it religious or political?

**HUZUR.** Of course it is always political. It is also political in religious garb. Whenever a person claims to have been appointed by God he

challenges those in authority and the people know that they will be shaken. They know that new and very powerful ideas will be preached which will threaten their leadership and dethrone them. My personal conviction is that the reason for the ordinance is political and not religious. This I can prove by suggesting that if you look at the behaviour of the ulema you will find that they have become so sensitive to the message of Ahmadiyyat with regard to the religious conduct of their own people who drink, womanise, gamble, bribe and take bribes, tell lies. Everything which is forbidden in Islam is carried on in the world of Islam but the ulema do not stir or turn a hair. When they see that the ground is being taken away from under their feet then they become extremely disturbed. They are sensitive to their own position of leadership and not to the values of religion. I think this happens everywhere. During the time of Jesus there were the Pharises and the Rabbis who felt themselves threatened by the new order. Their opposition had no scriptural backing. They were concerned about their own personal authority being undermined and that is what is happening to-day.

**S. Paul.** My last question is why do all religions including Islam cause more bloodshed, harm and division than good? Do you accept that?

**HUZUR.** I would suggest you to be patient regarding my reply to this question because at present my book in which I have dealt with this question is now being printed in the press in England. This book would comprise approximately three hundred pages. I have dealt with all aspects of persecution in the name of religion.

**S. Paul.** What is the book called?

**HUZUR.** It is called 'Toleration in Islam'.

**S. Paul.** Is religion more trouble in itself?

**HUZUR.** That is the question I have dealt with and answered in defence of religion in my book. I believe that it is not the religion which is to be blamed for blood-shed in the name of religion. The political forces of the time exploit the issue and I have quoted many examples and I have also established my point from historical events. I have also taken up the subject of terrorism in Islam, Khumenieism, Qadhafism and such like activities. I wrote the book in 1962 in Urdu at a time that these issues had not been born. The translation of this book was done recently by Prof. Barakat Ahmad who is well known in the field of religious writers. The company which wanted to publish it suggested that as it referred to

earlier times it would be better to add two new chapters regarding terrorism and tolerance as it is now happening in the world such as in Iran, Libya and elsewhere, otherwise people will say it is a thing of the past and would not be of current interest. Therefore I added two new chapters. In this book I think I have thoroughly explained my view and that of the Ahmadiyya Community.

**S. Paul.** You may come across a situation where some people are opposed to something and others are in favour of it. For example, in Christianity the Church of England is at the moment hounded by the controversy over whether or not there should be women priests, and it constantly causes division among people who are supposed to be seeking God.

**HUZUR.** That has to be there. There is no other way out. What is important is the truth - the inner truth. If you see or understand something in a certain perspective you must follow it. It is the truth which matters to God. It is possible that two people who have opposite fundamental views are both honest. According to my religious philosophy they would both be looked upon with pleasure by God as long as they are honest. Look at this flower pot. We are both looking at it from different angles. If we had not thought it advisable to change places and look at it from the opposite angle otherwise we might go on quarreling about what it looks like. It is unreasonable to say that everyone must see things exactly as everyone else does. It is the passage of time which brings about these bifurcations and divisions like a spring which flows downhill eventually to become a big river with many tributaries joining it. This is no fault of religion. When people become dishonest, particularly those holding positions of religious leadership, and they impose their views in the name of religion for the purpose of exploitation, then they cause schisms which are not genuine. Many of the divisions in different religions take place because of this crooked thinking on the part of some leaders. They may do it advertently or inadvertently but there is something wrong in their thinking such as in the case of Khumeinie. People have been asking me to condemn him as a false man. I tell them I condemn him only as a wrong man but I see no reason why I should condemn him as a false man because as far as I have seen he is true to his words. There is no hypocrisy in him, no dissidence of any sort. What we find is that he is a mad man. Mad men appear in politics, religion and every where. When they do appear in politics then do not condemn politics because Nazi Germany was born of Hitler's distorted views. You do not just abandon politics as being something bad so why should you abandon religion.

**S. Paul.** It could also be said about Salman Rushdie.

**HUZUR.** Yes, it could be said so but from the evidence which I have I am inclined to believe that he is not a true man for which there are reasons. He was born in a family which was westernised in style and while not religious was still a Muslim family. He was never maltreated so never had any reason for feeling so embittered about Islam. He is a mercenary. He attempted to draw attention by writing novels of which some were popular and others a failure. Many of his points are based on very weak historical evidence and are unreliable taken from books such as Al-Tabari and Al-Waqidi which are not so reliable. He made no deep investigation into Islamic history but only tried to find unreliable negative points. He goes so far back as to start with the birth of Ishmael who we believe was a blessed child of God about whose progeny the Bible says would be blessed. As Muhammad, peace be upon him, was a descendant of Ishmael, Christians started to debate and reject the fact that Ishmael was also a blessed son of Abraham. As we know the upbringing and teachings of Salman Rushdie he could never turn to the correct sources of Islam and that is why he calls Ishmael a bastard which a Jew has never dared to use about Jesus despite the fact that they believed him to be a mentally unbalanced Jew. They will just say he was not the son of God and that is all. They would leave it to others to think what they like. This is the civilised way of disagreement. To call the founder of a religion who is deeply respected by millions of people a bastard is no decent language. Salman Rushdie, I think, is not the person who should be held responsible. There must have been some kind of conspiracy by some one or some people who wanted to throw a bombshell and who wanted to disturb the peace by tearing apart the world of Christianity and Islam. My impression is that this is not the work of a single person like Salman Rushdie. Thank you very much for your patience.

**S. Paul.** Thank you very much indeed.

*(Transcribed from the original tapes of Hazrat Khalifatul Masih IV by A. M. Chaudhary).*

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## AHMADIYYAT IN GUYANA

*(Yusuf Khan Moakan, Canada)*

The Ahmadiyya Movement in Islam reached the shores of Guyana in a manner which can only be described as a miracle, in the strictly religious sense of the word. The year 1956 marked the turning point in the history of religions in this South American colony which was under the rule of the British, hence its name at that time was British Guiana. On its east lies two other Guianas (Dutch and French, with the former subsequently renamed Suriname) and sits on the northern tip of South America just above the equator. When it attained its independence it was renamed in its present form, subsequently, it was declared a republic.

Enjoying a tropical climate, Guyana is a travellers' paradise with soft trade winds caressing its majestic palm trees and luscious fruits are a trade mark of this beautiful land. True to its charming beauty, Guyana attracted missionaries of almost every persuasion in their quest of attuning the minds of an unsuspecting population to their adherence. A notable exception to this rule was the Ahmadiyya Movement in Islam. They did not come around the full circle to direct their attention to this land of many rivers, inspite of the fact that there were established missions in neighbouring Trinidad and Suriname.

The Holy Founder of the Ahmadiyya Movement in Islam received a revelation from God to the effect that God will cause his message to reach the corners of the earth. True to form, this phenomenon became a reality in Guyana in a most striking manner.

A young man in his late teens happened to be browsing around a bookstore when a book gripped his attention. Fingering through its pages, he decided to purchase it. Intrigued upon reading it, he began a relentless search for the truth. Discouraged as he was in finding some sympathetic mind among the religious scholars, he nevertheless pursued his search, studying every criticism levelled against the Ahmadiyya Movement in Islam, yet with an open mind he would go through the literature which he received from the international headquarters of the Ahmadiyya Movement in Islam at Rabwah, Pakistan through his initiative. He also contacted some other missions of the Jamaat, most notably of which are the missions in Ghana, Nigeria and the United States of America whose addresses he found in the

literature which he received from the International Headquarters. He was directed by the headquarters to contact the missions of Trinidad and Suriname which he dutifully did in his quest for the truth.

Notwithstanding these, he thoroughly examined the other sides. He read the Holy Quran, the Bible, the Bhagwad Gita and other religious scriptures and literature. After this thorough search, he finally narrowed his search and examination to the two factions of the Ahmadiyya Movement in Islam. He failed to find any substantive argument and consistency in the presentation of the Lahoris vis a vis their stand on the claims of the Promised Messiah and Khilafat in Islam. He was amazed that they accepted the first Khalifa and subsequently forsook their oath, to the degree of undermining the institution of Khilafat and the claims of the Promised Messiah. He found, and this was not disputed by them, that their leaders, before their calculated attempt to disrupt the Jamaat and their eventual secession, had believed and written extensively about the true claims of the Promised Messiah and the authority vested in him by Allah. They presented cogent arguments about the Musleh Maood (Second Khalifa) and had actually pin-pointed the person about whom this prophecy was made, but as he observed, they subsequently changed their beliefs and opposed everything which they had advocated and supported. Hence he had no other alternative but to reject them outright. This left the field open to only one contender and that contender, being new in the field in Guyana had a heavy duty to sustain its truth in the arena while facing a hostile opposition.

During these formative days, which seemed like years, he would confound the opponents of the Ahmadiyya Movement in Islam, although he had not initially joined the Community. He realised that that situation developed as a result of a prophecy of the Promised Messiah who said that his followers would confound the opponents by dint of reasons and arguments, this realisation was not a sufficient argument to convince him to submit himself at that point of time.

Relentlessly continuing his search, he came across an article which stated that the Promised Messiah said that if anyone is in doubt about his truth, then one should pray to Allah with an open mind and let Him be the Guide and Arbiter. He emphasised that he is certain that if one would pray in this manner, then Allah will certainly guide and show that person the truth within a period of forty days. True to form, within the prescribed period, he was guided to the truth through the verse of the Holy Quran 'And confound not truth with falsehood, nor hide the truth knowingly' (2:43), in its Arabic original while he was at the mosque at Sisters Village, East Bank, Berbice for the late afternoon

prayer.

He immediately realised that that was the guidance which was promised in open contradiction to the established beliefs of the people of Guyana (Muslims included). He there and then filled up his application for initiation into the Ahmadiyya Movement in Islam at the blessed hands of Hazrat Musleh Maood, Khalifatul Masih II. From then on, he started the work which was entrusted to him as a member of that world-wide Community and little by little, some here and some there, trickling a few, the Jamaat was established to be a force to be reckoned with, standing as it is on solid ground with its feet planted on a strong and towering minaret.

One of the early entrants into the new establishment was an influential member of the Lahori faction who was very popular in the religious circles; his name is Mahmoud Sherrief Baksh and he has since emigrated to Canada.

In early 1959, the missionary in Trinidad, Maulvi Bashir Ahmad Orchard, (now Editor of the prestigious Review of Religions which was started by the Promised Messiah himself) paid a short visit to Guyana which was very successful in every respect. He penetrated the dens of the non – Ahmadi communities and delivered the message of Ahmadiyyat to packed audiences, some receptive here, some aggressive there, but on the overall quite a large number of people entered the fold of Ahmadiyyat – The True Islam. Thus the Movement was given added momentum and the push continued. A notable convert, as a result of this visit, was the Imam of the mosque at Sisters Village, Maulvi Ibrahim Khan who worked very hard in convincing the members of the mosque about the truth of the Promised Messiah and Khilafat. They entered en masse into the Jamaat. Thus that mosque became the first Ahmadiyya mosque in the country.

After a short lapse of time, Maulvi Orchard was sent as the missionary for Guyana in mid – 1960. During his stay as the missionary in Guyana, he established a secondary school and the Annual Gatherings (Jalsa Salana) became a regular feature. He was also able to secure regular programmes over the Radio Station which he conducted very admirably. Thus was laid the foundation for the spread of Ahmadiyyat in Guyana.

During his tenure, Maulvi Orchard was able to establish pockets of Ahmadis in various parts of the country. He was succeeded by Maulvi

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## ST. IRENAEUS ON THE AGE OF JESUS

(Tahir Ijaz, Canada)

One of the most intriguing pieces of literature produced by the early Church is the treatise entitled *Adversus Haereses*. Scholars estimate it dates around 180 A.D.

St. Irenaeus is considered to be one of the leading theologians of the 2nd century A.D. and is a Father of the Orthodox Church. He was born in 140 A.D. in Asia Minor. In his youth he heard the preaching of St. Polycarp, a disciple of St. John. In 177 A.D. Irenaeus was appointed Bishop of Lyon. The book *Adversus Haereses* which he subsequently wrote was aimed against early gnostic Christians sects. The details of the beliefs of these Christians were revealed by the Nag Hammadi findings in Egypt in 1945.

St. Irenaeus' statements in *Adversus Haereses* about the age of Jesus have puzzled students and scholars of patristic literature. He contradicted the prevalent notion that Jesus was crucified at the age of about thirty. He claimed Jesus was over fifty years old when he died.

The authority of the tradition of an elderly Jesus is believed to be Papias, who lived in the early 2nd century A.D. He was the Bishop of Hierapolis in Phrygia (which is present day Turkey). As Duchesne points out, there were traditions among the Christians of the early 2nd century A.D. of an elderly Jesus: "According to tales current in the days of Papias, the Lord lived to a great age." (pg. 105 Early History of the Christian Church). Papias is an important figure in Church history since he wrote *Explanation of the Sayings of the Lord*, today surviving only in fragments. According to Biblical scholars it provides important apostolic oral accounts of early Christianity.

Extracts from the *Adversus Haereses* are given below which, according to scholars, are considered extraordinary:

*Therefore, he passed through every age, and became an infant for infants, sanctifying the infants; a child among children, sanctifying all of that age, at the same time being made an example for them of piety, righteousness and obedience. Among the young men he was a young man, becoming an example for young men, sanctifying them for the*

*Lord. So also he became an elder for the elders, so that he might become a perfect master in every particular, not only in the exposition of truth, but also in matter of age, thereby sanctifying the elders and becoming an example to them. Then he passed to his death, so that he might be the first begotten from the dead.' (2.22.4). But they, in order that they may keep up their fiction about the acceptable year of the Lord, say he preached for one year, and suffered in the twelfth month. They take away from him his more necessary and honorable age, his more advanced age...*

*Thirty is the first stage of a young man's age, and extends to forty, as all will admit. But from the fortieth and fiftieth year one's life declines into the older age, which our Lord had when he taught, as the Gospel and all the elders testify, who met John, the disciple of the Lord, in Asia. (2.22.5)*

Conclusion: The concept of an elderly Jesus which Irenaeus described is believed to have its genesis from certain oral traditions in the time of Papias (early 2nd century A.D.). There appears to be a recognition very early in Church history that a middle-aged Jesus was still on earth at a time when he was supposed to be in heaven. This means Jesus survived the crucifixion. As he migrated toward the east and continued preaching, rumours of his advanced age would have spread. Bishop Irenaeus offered a solution. He accepted the fact there was an old Jesus and admitted people even witnessed him. So he presented a story, a story that others may have used before him, making Jesus die as an old man on the cross.

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Mir Ghulam Ahmad Naseem, Maulvi Fazl Ilahi Bashir, Maulvi Mohammed Siddique, Maulvi Aslam Qureshi, who was martyred in Trinidad, Maulvi Hanif Yaqoob and now the present missionary Maulvi Abdur Rahman Khan.

Maulvi Abdur Rahman Khan is a son of the soil and his family entered the fold of Ahmadiyyat during Maulvi Orchard's stay in Guyana.

Thus far there are three Ahmadi mosques and two mission houses in Guyana.

## 6TH CENTURY ARABIA

(Yusuf Khan Mokhan)

*Arabia is land of unparalleled charm and beauty with its trackless deserts of sand dunes and mirages in the dazzling rays of a tropical sun. Its starry sky has excited the imagination of poets, travellers and mystics. It was in this land that the Holy Prophet Muhammad, on whom be peace, was born in the city of Mecca which is about 50 miles from the Red Sea. (Life of Muhammad )*

It was in the latter half of the sixth century, when the world was plunged in utter darkness that the Holy Prophet Muhammad, on whom be peace, was born. The then known world stood on the verge of destruction with chaos as the order of the day and pre-Islamic Arabia was no exception to this; rather it was in the lowest depths of abysmal darkness, infanticide was rampant, debauchery was looked upon as chivalrous, drunkenness was a common sight and all forms of evil were glorified.

J. H. Denison in his *Emotions as the basis of civilisation* wrote:

*In the fifth and sixth centuries, the civilised world stood on the verge of chaos... It seemed that the great civilisation which had taken four thousand years to construct was on the verge of disintegration, ... Civilisation like a gigantic tree whose foliage had over-reached the world... stood tottering... rotted to the core... It was among the Arabs that the man was born who was to unite the whole known world of the East and South. (pp 265-269)*

L. Dermenghem in his *Life of Mahomet* supports this view. He wrote, *Muhammad appeared on the scene at one of the darkest periods in all history. (p 171)*

The religious attachment of 6th century Arabia was idolatry, though there were a sprinkling of athiests, Sabaeen i.e. worshippers of heavenly bodies. Christians and Jews were also to be found. the centre of Christian activity was at Najran while the Jews were concentrated in Khaibar and Yathrib, which later became famous as Medina. In spite of these diversified religious concepts, there was also a group who sought to follow the religion of their forefather Abraham and they were known as Hanifs.

It may not be out of place were I to digress and state that Abraham had brought his son Ishmael to settle in Arabia. That Ishmael lived in Arabia is testified to by the Bible. In Genesis 25:13-15 is mentioned the names of the sons of Ishmael twelve in number. His second son Kedar and his ninth son Tema are associated with Arabia in Isaiah 21:13-17.

Writing about 6th century Arabia, Sir William Muir had this to say:

*After five centuries of Christian converts... Judaism vastly more powerful, had exhibited spasmodic efforts at proselytism; but as an active converting agent, the Jewish faith was no longer operative. In fine, viewed in a religious aspect, the surface of Arabia had been now and then gently rippled by the feeble efforts of Christianity; the sterner influences of Judaism had been occasionally visible in a deeper and more troubled current; but the tide of indigenous idolatry and Ishmaelite superstition, settling strongly from every quarter toward Kaaba gave ample evidence that the faith and worship of Mecca held the Arab mind in rigorous and undisputed thralldom (Intro. ch. 2)*

*The administration of their affairs like their religious beliefs was also in a state of disarray. Sir William Muir had this to say The prospects of Arabia before the rise of Mohomet were as unfavourable to religious reform as they were to political union or national regeneration (Life of Mohomet Intro. ch. 2)*

In spite of their religious and administrative divisions, the Arabs possessed a remarkable memory and were an eloquent people. The word Arab is derived from Arab which means eloquent language distinguished for facility of expression. Their eloquence and memory found expression in their poetry. Every year a fair was held for poetical competitions at Ukaz.

In his book *The Literary History of the Arabs*, R. A. Nicholson, writing about the poetical ability of the Arabs, states that Hammad said to Caliph Walid bin Yazid:

*I can recite to you, for each letter of the alphabet, one hundred long poems, without taking into account short pieces, and all that composed exclusively by poets before the promulgation of Islam. (p 132)*

*It is no small wonder, therefore, that Allah chose the Arabic language and an Arab for His final dispensation and the preservation of His Word.*

The condition of the world in general and Arabia in particular is graphically described in the Holy Quran when it says *Corruption has appeared on land and sea because of what men's hands have wrought* (30:42). This is the condition which is painted by all the historians, in so many words, about the 6th century.

We have established before that the children of Abraham, through his son Ishmael had settled in Arabia and the genealogy of the Holy Prophet Muhammad, peace be on him, has been traced directly to the great Patriarch Abraham.

Before the birth of Muhammad, peace be on him, an Abyssinian army was on the verge of conquering Mecca but was totally annihilated by small-pox, reference of which is in the Holy Quran chapter 105. This occurred 53 days before Muhammad's, peace be on him, birth.

He was the posthumous child of Abdullah. His mother's name was Amina.

A few days after his birth, as was the prevailing custom among the nobility of the Arabs, he was given to the care of a Bedouin wet-nurse whose name was Haleema. For two years he grew up under her care, after which she took him back to his mother, but due to an epidemic in Mecca he went back with Haleema for another three years.

When he returned to his mother, she took him for a visit to Medina but on the return journey she died. At the age of six he was entrusted to the care of his grandfather Abdul Muttalib who expired two years later. At this stage Muhammad was placed under the care of his uncle Abu Talib. In his early youth he used to tend his uncle's flocks.

During the formative years of his life, Muhammad joined a society known as Hilful Fuzul, the aims and objectives of which were to help the poor and the needy, safeguard the rights of the oppressed and espouse the cause of justice.

He was also launched into commercial enterprises and undertook expeditions to Yemen and Syria. His honesty and integrity earned him the title of Al-Ameen 'The Trustworthy'.

At the age of 25 he was married to Khadija — a wealthy widow who offered her hand to Muhammad, peace be on him, in marriage after she received very good reports about the conduct of Muhammad in the discharge of his duties.

The Divine Call came to him in his fortieth year and depicting the state of mind of the Holy Prophet Muhammad, on whom be peace, when in solitude he would ponder over the mysteries of the universe, when he would reflect upon the state of his fellow-men, when he would retire to a cave in Mount Hira devoting himself in all earnestness in search of the One True God, when he would pray steadfastly for days on end with a longing soul to meet his Creator and when becoming totally absorbed in his devotions, Thomas Carlyle in his "*Heroes and Her worship*" writes;

*The great mystery of existence, as I said, glared in upon him, with its terrors, with its splendours; no hearsay could hide that unspeakable fact 'Here am I'. Such sincerity, as we named it has in very truth something of divine. The word of such a man is a voice from nature's own heart. Men do and must listen to that and to nothing else - All else is wind in comparison. From of old, a thousand thoughts, in his pilgrimings and wanderings, had been in this man: What am I? What is this unfathomable thing I live in, which men call the universe? The grim rocks of Mount Hira, of Mount Sinai, the stern solitudes answered not. The great heavens rolling silent overhead, with its blue glancing stars, answered not. There was no answer. The man's soul and what of God's inspiration dwelled there, had to answer.'* (pp 63-64)

Pringle Kennedy observed: 'Muhammad was, to use a striking expression, was the man of the hour. In order to understand his wonderful success, one must study the conditions of his times... How, in a few years, all this was changed, how, by 650 A.D. a great part of this world became a different world from what it had been before, is one of the remarkable chapters in human history... This wonderful change followed, if it was not mainly caused by the life of one man, the Prophet of Mecca... Whatever the opinion one may have of this extraordinary man... there can be no difference as to the immensity of the effect which his life has had on the history of the world... even if this step were to come without Muhammad, it would have been indefinitely delayed. (Arabian Society at the time of Muhammad, pp 8-10, 18-21).

This was the call which was to revolutionise the entire world and leave an indelible mark on the pages of the history of religions and on the minds of men throughout all the years which have followed. The concept which was initiated through this Divine Call was to have changed the destinies of man for all time to come. Through Muhammad, peace be on him, a new knowledge of religion was vouchsafed, a new meaning to life has been demonstrated, and love, tolerance,

meaning to life has been demonstrated, and love, tolerance, fellow-feeling and all other attendant virtues became the hall-mark of his followers. His life was so richly lived that even those who have not accepted him, have been able to discover and appreciate glimpses of the ever-green and life-giving teachings which Allah has sent through him.

The clarion call which he proclaimed was that God is One and that he, Muhammad, peace and blessings be on him, is God's Messenger. This infuriated the pagan Arabs who had taken to the worship of idols and went to the extent of polluting the Kaba, which was the first House appointed by God for His worship, with idols one for each day of the year. This brought them traffic and gain, since the Kaba, from time immemorial was the center of pilgrimage and idol-worshipping had taken a strong root.

The first persons to have accepted his call were his wife Khadija, his cousin Ali, a freed slave Zaid and Abu Bakr his close friend.

For three years after receiving the Divine Call, the preaching was conducted rather quietly and the number of his followers began to increase rapidly. After this rather quiet start, the Holy Prophet, on whom be peace, was commanded to preach publicly. Accordingly, he addressed his message about the Unity of God and his being the Messenger of God.

Since this belief was threatening their very existence, the pagan Arabs started to mount pressure on Muhammad, on whom be peace, and his followers to renounce their cause and revert to Idol-worshipping. On one occasion, greatly exasperated they sent a delegation to the Prophet's uncle and implored him to restrain Muhammad, on whom be peace, from preaching his message. They threatened Abu Talib with their combined opposition. Finding himself in this pitiable state, he sent for Muhammad, on whom be peace, and explained to him the situation. It was quite obvious that Abu Talib had wanted Muhammad, on whom be peace, to give up the Mission, but in a calm, serene yet majestic tone the Holy Prophet Muhammad, on whom be peace, answered with these memorable words: 'My dear uncle, if they should place the sun in my right hand and the moon in my left, even then I shall not abandon the proclamation of the Unity of God. I shall set up the true faith upon the earth or perish in the attempt.'

Profoundly impressed with his nephew's high resolve and

*determination, Abu Talib replied 'Son of my brother, go thy way, none dare touch thee. I shall never forsake thee.'*

Not being satisfied, they sent one of their chiefs, Utba by name, to entice the Holy Prophet, on whom be peace, and in the following words he addressed the Prophet 'O Muhammad, if you want to sit on the throne of Arabia, we shall elect you our monarch; if you want money, we shall give you no end to it and if you desire the hand of a beautiful woman, we are ready to present you the most beautiful lady in the land'. But the Holy Prophet, on whom be peace, was far above any worldly temptations and in reply recited some verses of the Holy Quran proclaiming the Unity of God and his claim to be a true Messenger of God.

The Meccans were alarmed at the prospects of trying to impede the progress of the new faith, so they went to physical torment and ostracism. Many influential personalities were being converted and a great mass of following was joining the band-wagon. This in itself was a mortal threat to the existence of some Meccan chiefs since their source of livelihood was from the trade which emanated from the traffic of Idol-worshippers.

Seeing that these could not be of any help, they decided to exert more pressure to the degree that when the sufferings of the Muslims became unbearable, the Holy Prophet, on whom be peace, decided to send some of his followers to Abyssinia to take refuge. The Meccans in their quest to put an end to the new religion, sent a deputation to the King seeking the return of the refugees. The King summoned the refugees and queried them about their beliefs. Being satisfied that they were no threat to the state, he refused to hand them over and was convinced that the revelations of the Holy Prophet, on whom be peace, and that of Jesus sprang from the same fountain.

The failure of the Abyssinian delegation mortified the Meccans. They then pledged themselves to boycott completely the family which defended the Holy Prophet, on whom be peace. Every kind of relationship was severed, even food and water were denied them. The Banu Hashim - the family who were defending the Holy Prophet, on whom be peace, were in desperate straits and they along with the Holy Prophet, on whom be peace, and his followers had to take refuge in the Vale of Abu Talib from where they could not escape for fear of their lives. They suffered starvation, personal indignities and humiliation of every kind. This continued for three long years, in the meantime the declaration of boycott which was hung on the walls of the Kaba had



declaration of boycott which was hung on the walls of the Kaba had been destroyed and the hearts of some of the enemies were placated. These new-found friends were bold enough to rescue the innocent sufferers from their woeful plight.

With the boycott ended, the Holy Prophet, on whom be peace, and a companion went to Taif to invite the people there to Islam, but he faced the same fate of rejection there. The chiefs of Taif sent some youths after him. They stoned him mercilessly to the point of fainting and his body was lacerated and bleeding profusely. The Holy Prophet, on whom be peace, and his companion Zaid, took shelter in a garden belonging to two Meccans, who, after seeing their plight, sent some grapes with a slave who was an inhabitant of Nineveh. The message of Islam was conveyed to the slave and he readily accepted it. The slave's name was Addas.

Of this journey to Taif, Sir William Muir remarked:

*There is something lofty and heroic in this journey of Mohomet to Taif; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Nineveh, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling. (Life of Mohomet p 109)*

Returning to Mecca, the Holy Prophet, on whom be peace, and his followers faced mounting persecution, the intensity of which exceeded the limits bearable by any human. At this juncture, having had assurance from some of the chiefs and people of Madina of his and his followers' safety, he emigrated to that city with the vast majority of his followers. The importance of this memorable event of migration, known as the Hijra, marks the reckoning of the Islamic Calendar.

Every student of Islamic history knows only too well the enormities and persecution which the Holy Prophet, on whom be peace, and his followers suffered at the hands of an implacable enemy, the personal indignities which they endured were brutal and horrifying and decent humans shudder at the very mention of the ruthless torture to which they were subjected. After more than fourteen centuries, we shudder at the mere mention of those atrocities. The Holy Prophet, on whom be peace, and his companions bore all of these with equanimity, perseverance and with unflinching faith faced all the barbarous treatment which was meted out to them. Due to their high resolve and steadfastness, a glorious chapter in the history of humanity was

recorded and preserved.

Much more could have been said on this vast subject but consideration of time and its availability are hazards in the way for an elaborate treatment, but suffice it with this humble presentation which had been a richly rewarding experience for me when researching it, as it opened new vistas of knowledge hitherto unknown to me.

WA AKHIRU DAWANA ANIL HAMDO LILLAHE RABBIL ALAMEEN.

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### **QURAN ON SPIRITUAL EQUALITY**

I will suffer not the work of any worker from among you, whether male or female, to be lost. You are from one another. (3:196)

But whoso does good works, whether male or female, and he or she is a believer, such shall enter heaven, and shall not be wronged even as much as the little hollow in the back of a date stone. (4:125)

And whoso acts righteously, whether male or female and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works. (16:98)

Whoso does good, whether male or female, and is a believer - these will enter the garden; they will be provided therein without measure. (40:41)

### **PROPAGATION OF VIRTUE**

Let there always be among you a body of men who should invite to goodness, and enjoin virtue and forbid evil. And it is they who shall prosper. (Quran 3:105)

## A BLESSED HEART

(Zakaria Virk)

*The Glorious Quran makes many references to the human heart. The Book of Almighty Allah proclaims numerous merits of a sound heart, a heart full of unbounded love and deep understanding of God and His mankind. For instance the Quran proclaims "Lo, it is in the remembrance of Allah that hearts can find comfort" (13:28). And Allah admonishes Muslims that : He united your hearts in love" (3:104) and that He "put your hearts at rest" (3:127).*

That the heart is the seat of all human emotions is a well known fact. A heart that is full of evil emotions and thoughts is but a favourite place for Satan. Those hearts that are disbelieving, doubtful and mischief-mongering are, according to the Glorious Quran, hearts that have been sealed. God Almighty says in His book *"Thus do we seal the hearts of transgressors"* (10:75) and *"I will cause terror into the hearts of those who disbelieve"*. (8:12)

Scientific research has conclusively proved that there is a vital connection between the state of one's thinking and one's physical well-being. A healthy heart will undoubtedly keep a healthy mind and vice versa. A person's character is built on thoughts, in other words we are what we think. Allah, our merciful Lord, has through His benevolence has given us the choice and power to govern our thoughts and thereby build a character that is worthy of praise. An immoral character grows from the seeds of immoral thoughts while a virtuous character grows from the seeds of virtuous thoughts. As mentioned earlier the heart is where all kinds of good or bad thoughts are born, therefore, it is imperative to cultivate a pure and clean heart. A recent article in the Psychology Today dated Feb. 1989, illustrates the relationship between heart and soul:

*"Scientific medicine has made extraordinary progress against heart disease by denying one of mankind's most romantic notions: That our emotions centre in the heart. By treating the heart as an unfeeling pump, surgeons have been able to create pacemakers and work their way up to the ultimate in high-tech medicine- the artificial heart.*

*Even as Barney Clark and other courageous patients were using chemistry, scientists were using psychology and hard data to discover*

*that trouble in the heart may come in part from sickness of the soul.*

*Spiritual need may be the underlying crisis among the people prone to have heart attacks.*

*Harvard cardiologist Herbert Benson agrees. Dr. Benson has shown how using a repetitive prayer produces sharp reductions in heart beat and blood pressure.*

*At the University of Maryland, psychologist James Lynch continues to explore the psychological side of high blood pressure. Blood pressure goes up when we talk and down when we really listen to another person."*

The following quotation from the Bible is worth pondering "As a man thinketh in his heart, so he is".(Proverbs 23:7)

### **DIFFERENT STATES OF THE HEART**

Just as there are various states of mind, likewise there are different states of heart. According to the Oxford dictionary the heart is the seat of emotions, soul, mind, courage etc. When one is thankful to a person, one thanks him from the bottom of one's heart, and when one is stricken with grief, it is heart-rending. If a person is courageous, we call him lion-hearted and to describe sincerity we say it is heart-felt. An unexpected piece of news or an event which can break one's heart and to understand the essence of a matter is getting to the heart of the matter. Let us forget to mention the change of heart, it is one of the human traits that has not been bestowed to any other creature. Some people have a change of heart too often and others have a heart made of rock.

A sincere Muslim is one who always examines his heart from time to time to see if his feelings towards others are tender, his motives are honest, he is loving towards others and his heart is in constant search of truth and love of God. Such a heart is decidedly an epitome of love, kindness, courage, affection, honesty, truth, sincerity and humility. Jesus, peace be upon him, is supposed to have said:

*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind."*

The Prophet Muhammad, peace be upon him, has also described the importance of a pure and sincere heart. According to the most reliable book of Hadith, Al-Bukhari, he told one of his companion.

*In the body there is a piece of flesh, when it is healthy the whole body is healthy and when it becomes unhealthy the whole body gets unhealthy; and that piece is the heart.*

This beautiful quotation illustrates that a human heart is the fountainhead of all our emotions. If one's heart entertains pure thoughts then all of one's deeds will be towards the road of virtue. But if one's heart is full of vicious thoughts and ideas then one is bound to follow the path of vice. Thoughts and ideas born in a heart are like the seeds in a field that soon sprout into full grown crops. Purity of heart stimulates the growth of the tree of virtue.

Hazrat Ahmad, the Holy Founder of the Ahmadiyya Movement, has said that *Righteousness is the root of all virtue*. The truth of the matter is that if one's heart is in good shape, then one's hands, feet, tongue, mind and eyes will be in good shape as well. In our day to day contact with our friends, teachers, bankers, etc, one should always remember the following formula To handle yourself, use your head. To handle others use your heart.

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God Himself declares:

'We have not sent thee (Muhammad) but as a bearer of glad tidings and as a warner, for all mankind.' (34:29)

How blessed has been the progeny of Ishmael among whom God chose to raise the Holy Prophet of Islam as an exemplar (33:22) and mercy (21:108) for all mankind to whom, in accordance with God's command, he conveyed the message of Islam:

*'O Messenger! convey to the people what has been revealed to thee from thy Lord (5:68)*

Blessed are they who pay heed to the divine message which God's Messenger conveyed.

## SYNOPSIS OF THE BLESSED PROGENY

(Bashir Ahmaa Orchard)

We read in the Bible that God said to Abraham:

*'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.'* (Gen. 22:17,18)

Abraham had two sons, Ishmael and Isaac, and in the above prophecy it has been foretold that all the nations of the earth would be blessed through his progeny. Let us see how this prophecy was intended to be fulfilled. It was to be fulfilled through the advent of a coming great prophet who was none other than the Holy Prophet Muhammad (A.D. 570-632), on whom be peace.

With respect to the children of Israel who were the progeny of Isaac, God said to Moses:

*The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.'* (Deutr. 18:15)

*'I will raise (Israelites) up a Prophet from among their bretheren, like unto thee, and I will put my words in his mouth and he shall speak unto them all that I shall command him.'* (Deutr. 18:18)

God told Moses that he would raise a prophet from among the brethren of the Israelites who were the Ishmaelites, descendants of Ishmael. Furthermore he would be like unto Moses about whom it must be remembered was a law-bearing prophet. Again this prophet would speak all that he is commanded. How clearly this prophecy was fulfilled in the person of the Holy Prophet of Islam who was not only a descendant of Ishmael but also a law-bearing prophet unlike other prophets who followed in the wake of Moses and who brought no new law, including Jesus who claimed he had come to fulfil the law of Moses and not to change it (Matthew 5:17). The message of the Holy Prophet was only that which he was commanded by God to convey to mankind.

Solomon was one of the non-law-bearing prophets raised for the

Israelites who followed Moses. He also foretold the coming of a great prophet:

*'My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as eyes of doves by the rivers of water, washed with milk and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon: Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'* (Songs of Solomon. 5:10-16)

There is also another pertinent prophecy in the Old Testament to be considered before making comment:

*'The Lord came from Sinai, and rose up from Seir unto them, he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them.'* (Deutr. 33:2)

These two prophecies both refer to the advent of one and the same person who would be a shining star in the spiritual firmament and would be associated with ten thousand special people. In the New Testament we do not find mentioned any event connecting Jesus with a group of ten thousand righteous persons. It is mentioned that on one occasion he fed five thousand people (Mark 8:19)

On the other hand it is a well known historical fact that after his forced emigration from Mecca to Medina due to the brutal hostility of the Meccans, the Holy Prophet of Islam eventually returned accompanied by ten thousand devoted followers. The second prophecy directs attention to three manifestations of God. First through Moses to whom the ten commandments were revealed on Mount Sinai; second through Jesus who appeared in Seir which is a part of Palestine: third through the Holy Prophet of Islam who appeared in Mecca which is surrounded by the hills of Paran. For a detailed explanation on this topic the reader is recommended to read 'An introduction to the Study of the Holy Quran' by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad.

Our Christian friends claim that the fore-mentioned prophecies refer to the coming of Jesus, but reasons have already been advanced to show that they were fulfilled in the person of the Holy Prophet Muhammad, peace be on him. Furthermore Jesus himself foretold the appearance of a divine Messenger who was yet to appear:

*'It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement.'* (John 16:7,8)

*'I have yet many things to say unto you, but ye cannot bear them now. Hobeit when, he the spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come'* (John 16: 12-13)

Again, our Christian friends say that Jesus is referring to the coming of the Holy Spirit. The prophecy, however, makes use of the personal pronoun 'he' pointing to a person who would hear, speak and foretell things to come. This description was fulfilled in the person of the Holy Prophet of Islam who was constantly receiving divine revelations which he heard and also conveyed to the people. Many revelations which he received foretold things to come. Furthermore the Holy Spirit was not a creation of God which hitherto had not made its appearance. We read in the Bible that the Holy Spirit was with David who prayed:

*'Cast me not away from Thy presence; and take not thy holy spirit from me.'* (Psalms 51:11)

Addressing the Israelites Jesus also said:

*'Therefore I say unto you, The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.'* (Matthew 21:43)

*'For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.'* (Matthew 23:39)

Here again Jesus foretells that God's blessings would be given to another nation which would come through another person raised in the name of the Lord. That person was the Holy Prophet Muhammad, peace be on him, belonging to the progeny Ishmael to whom was transferred the Kingdom of God from the Israelites.

Mankind should, therefore, hearken to the call of the Holy Prophet Muhammad, peace be upon him, the progeny of Ishmael whose advent had been prophesied by Moses, Solomon and Jesus, and who was commanded by God to declare:

*"Say, 'O mankind, truly I am a Messenger to you all from Allah.' "*  
(21:10)

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## 80 YEARS AGO

### ISLAM AND COMMON SENSE

*(The following is an extract from the Review of Religions dated June, 1989)*

"Islam, the Religion of Common Sense" is the heading of an article in the current issue of the Hibbert Journal. This valuable contribution to this well-known journal comes from the pen of an educated Indian Muhammadan who conceals his identity under the assumed name of Ibn Ishaq. Beyond two or three mistakes due to the writer's want of knowledge concerning those particular points, the article is an able exposition of the principles of the Muslim religion. But in the introductory remarks by Mr. Hughes, author of "A Dictionary of Islam," the reader is asked to believe that the writer was compelled to conceal his name from fear of assassination at the hands of exasperated Muhammadan readers of the article. For our own part, we find the article contributed by Ibn Ishaq to be so interesting and instructive for both Christians and Muhammadans that we think Mr. Hughes had no need of introducing the above fantastic explanation to add to its charm.

The writer of the article in question considers the institutions and injunctions of Islam to be pre-eminently consistent with common sense. The native simplicity of a Muslim's creed, "There is no god but God and Muhammad is the Messenger of God," commends itself to every man of common sense. The daily prayer of the Muslims and the call to prayer are unparalleled in their impressiveness in the religious observances of the world. Priestcraft which is the bane of civilization has no place in Islam and the writer considers even the Ottoman Caliph as "an excrescence and an intrusion in Islam. To the average man Islam preaches the pure morality which is within his reach. Its principles of morality are clear and broad and "there is no splitting of hairs over questions of right and wrong." Speaking of polygamy he says—

"The polygamy of Islam is considered immoral by Christian writers and it always seems to excite the prurient curiosity of the Western traveller. No sensible Muslim regards it as an immoral feature in Islam. Nay, more, he is fully convinced that Jesus Christ never forbade it. They

twain shall be our flesh? (Matt. xix, 5) means precisely the same as 'They twain are of one soul' in the Holy Quran (Sura iv, 1). Its meaning is evident to any sensible person. but when Martin Luther, of pious memory, and John Milton, the Puritan poet, advocate both polygamy and divorce, it does not seem necessary that the Muslim should defend his Prophet when he endorsed both these institutions, which had the divine sanction of the Almighty in the time of Moses. The restrictions of Islam put Western civilization to shame. Not ten per cent of the seventy-five millions of Muslims in India are polygamists, and divorce is not nearly as common among the Muslims as it is in America at the present time. The unlimited concubinage (in which the woman has no rights at all) as it exists in the large cities of Protestant countries is infinitely more immoral than the polygamy of Islam. The dower rights of the Muslim woman are a great protection. Besides this, divorce is held to be a very disgraceful thing, and was condemned by the Prophet. Sensible Muslims who have travelled in Europe and America believe that a restricted polygamy must eventually be introduced into Christian lands."

Islam is a religion which guides a man not only in his relations to God, but also in his relations to his fellow-beings, and in every phase of the individual's life it takes a paramount place. It furnishes guiding rules from the cradle to the grave. It abolished many of the evils which have been for many centuries, and many of which even now are, the bane of Christian society. The emancipation of slaves was declared by the Prophet to be an act of greatest piety and thus an impetus was given to the abolition of slavery. Ordinary traffic in human beings was strictly prohibited, and the captives of war who were some times, enslaved were treated with the greatest indulgence. Infrantacide, which was as prevalent in Arabia at the appearance of the Holy Prophet was suppressed by Islam. The taking of intoxicating liquors was strictly forbidden and thus Muhammadan countries have escaped the degeneration of many Christian lands. The writer refers to a large number of other sensible reforms introduced by Islam which have proved of lasting benefit.

But with all this sensibility, the article is not free from blunders. The assertion that "Islam has been propagated and enforced by the power of the sword" is accepted as true. It is astonishing to find an educated Muhammadan accepting a position which shows an entire ignorance of the early Musim history of the circumstances under which the Holy Prophet was compelled to allow his followers to take the sword, and of

the object with which this extreme measure was taken. Even an ordinary reader of the Holy Quran cannot mistake the plain meaning of the holy book. The circumstances under which, and the object with which, the sword was taken up are clearly stated in a verse which forms the basis of the permission to Muhammadans to fight against their opponents. it is contained in the fortieth verse of the chapter entitled the "Pilgrimage" and runs thus: *"Permission (to fight) is given to those against whom arms have been taken up, because they have been subjected to oppression and outrages, and verily God is able to assist them—those who have been expelled from their homes wrongfully only because they said 'Our Lord is God.' And if God had not repelled some men by others, cloisters and churches and synagogues and mosques wherein the name of God is ever commemorated, would surely have been destroyed."* This was the first verse which sanctioned the taking up of arms by the Muhammadans, and the basis of the Muslim doctrine of Jihad. It first speaks of the circumstances under which the permission was given: the opponents of the Muslims had taken up arms against them and were bent upon extirpating them with the sword. And the object which the Muslims were enjoined to keep before them in fighting was that religious liberty should be established in the land and that no one should be molested or persecuted for his religious beliefs. Almighty God permitted the Muslims to "repel" their opponents so that cloisters, churches, synagogues and mosques might be saved from destruction and the followers of different religions might be free to worship God in their own way. A later injunction speaks of the Muslim wars in the same strain *"And fight for the cause of God against those who fight against you: but commit not the injustice of attacking first... And do battle against them until there be no persecution and religion may be professed only for the sake of God* (ii, 186, 189). Such ignorance of the Holy Quran as is betrayed by the writer of the article in question cannot be excused in an educated Muhammadan who sits down to expound the principles of the Muslim faith.

## **The REVIEW of RELIGIONS**

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

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

During more than eighty-seven 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.

