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Editorial

Of all the greatest men on earth, very few are granted sons perfectly reflecting their excellent qualities. Allah, the Most High, decreed that the Promised Messiah^(as) receive this special grace. Intimation of this extraordinary blessing was vouchsafed unto him through a wonderful revelation. Allah Almighty told the Promised Messiah that he would be granted an exceptional son whose qualities and excellence would be truly outstanding.

This was a grand prophecy vouchsafed unto the Promised Messiah in 1886. He had been in retreat for 40 days devoting himself entirely in solitude to Divine worship and supplication. Having completed this period of 40 days, he announced on 20th February 1886 that during the period of his retreat he had been honoured with the disclosure of many matters with regard to

the unknown, one being the prophecy of the Promised Son.

On 12th January 1889, the Promised Messiah^(as) was blessed with a son whom he named Mirza Bashiruddeen Mahmud Ahmad^(ra). He was to grow into an intelligent youth, replete with knowledge both secular and spiritual, honoured with Divine revelation and imbued with the Holy Spirit. At the tender age of twenty-five, this promised son assumed the mantle of Khalifatul Masih II and for over half a century led the Ahmadiyya Muslim Community. His tenure of office was blessed with enormous success. With extremely limited funds, he established the community in 46 countries, a foundation upon which the community has continued to build so that today it is established in more than 170 countries. The special insight granted to him by Allah allowed him to know exactly when to launch challenging schemes or to restructure the community's vital activities in significant ways. He showed a keen understanding of complex

political and social issues successfully guiding the community through two fear-some world wars and a migration *en masse* to Pakistan after the 1947 partition of the Indian subcontinent from where he started the whole city of Rabwah from absolute scratch in a most inhospitable land.

But the Promised Reformer^(ra) stands out in his knowledge and mastery of a vast range of subjects that his very person is a Divine miracle in itself. The fathomless ocean of his knowledge is exposed in his masterpiece, the *Tafsir-e-Kabeer*, an exhaustive commentary on the Holy Qur'an. In this astounding work, the Promised Reformer^(ra) uncovered his mastery on such widely varying fields as history, philosophy, psychology, geology, physics, chemistry, sociology, politics, biology, linguistics, medicine, botany, entomology, embryology, cosmology, astronomy, Egyptology and many more. But above all, this ten thousand-page commentary contains an exposition

of thousands of spiritual truths and hidden secrets, many of which had never been presented before.

While it is well nigh impossible to adequately cover his many achievements, this month's feature article attempts to summarise some of his major ones. Beginning with the grand prophecy announced in February 1886, the article gives a glimpse of his unique and glorious services to the cause of Islam so that as members of the Ahmadiyya Muslim Community remember the world over 20th February as *Musleh Ma'ud* (The Promised Reformer) Day, the readers of the *Review of Religions* are reminded of that holy personage whose advent was, in the words of the prophecy, 'as if Allah has descended from heaven.'

Bockarie Tommy Kallon

COVER PHOTO:

Hadhrat Mirza Bashiruddin Mahmud Ahmad. In the background is Hadhrat Muhammad Zafrulla Khan.

Notes & Comments

A TIME TO UNDERSTAND AND END HATRED

by Mansoor Ahmed Shah - UK

A common misconception that resurfaced recently was that age-old allegation that the sword was the instrument for the spread of Islam. We quote the Founder of the Ahmadiyya Muslim community on this subject:

'Islam never advocated compulsion. If the Holy Quran, the books of Hadith and historical records are carefully examined, studied and listened to attentively, as far as possible, one is bound to reach one positive conclusion. That conclusion is that the allegation that Islam permitted the use of sword for the spread of religion is shameless and utterly unfounded. This, in fact, is the view held by only those who have not studied the Holy Qur'an or the Traditions or other reliable sources of Islamic history without prejudice. Not only this, but some have even gone to the extent of fabricating lies and levying

unfounded charges without inhibition. I know that the time is approaching fast when those who are hungry and thirsty for Truth will see through their deception. Can a religion be described as a religion of compulsion when its Holy Book, the Qur'an, has categorically prohibited the use of force for the spread of faith? So says the Holy Qur'an:

There is no compulsion in religion. (Chapter 2: 257)

Can we accuse that great Prophet of using force against others, who for thirteen years, day and night, exhorted all his Companions in Makkah not to return evil for evil but to forbear and forgive. When, however, the mischief of the enemy exceeded all limits and when all the various peoples around him made determined efforts to exterminate Islam, God's attribute that He always

defends His beloved one so demanded:

“let those who raised the sword perish by the sword.”

Otherwise in no way has the Holy Qur'an permitted compulsion in religion. Had compulsion been employed in any way in winning converts and had the Companions of our Holy Prophet^(sa), been the fruit of compulsion, it would have been impossible for them to have demonstrated at the time of trials, such steadfastness and sincerity as only true believers could have displayed. The loyalty and faithfulness of the Companions of our master, the Holy Prophet^(sa) is a fact so well known as need no comment from us. It is no secret that among them were examples of loyalty and steadfastness the parallel of which is difficult to find in the annals of other nations. This body of the faithful did not waver in their loyalty and steadfastness even under brandishing swords. On the contrary, in the company of their Great and Holy Prophet^(sa), they displayed such steadfastness which no man can demonstrate unless his heart

and his bosom are lit up with the light of faith. Hence no compulsion had any role to play in Islam.'

(Roohani Khazain, Vol 15: Masih Hindustan Main pp11-12)

Then again:

'None of the true Muslims who ever lived, maintained that force should be employed in the spread of Islam. On the other hand, Islam has always flourished on the strength of its inherent qualities of excellence. Those who do have the distinction of being called Muslims, yet believe that Islam should be spread with force, do not seem to have any awareness of the inherent beauties of Islam.'

(Roohani Khazain Vol 15: Tiryauqul Qulub, footnote p.167)

Having dispelled that allegation, what can the Muslims do to create a better understanding in their relationship with other communities? Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III, coined the phrase 'Love for all and hatred for none'. This catchy theme became a motto of the Ahmadiyya Muslim community.

This theme is a sharp contrast to some who sow seeds of hatred and cause division and disunity leading to distrust, discrimination, lawlessness, mayhem and disorder. Such people view others with suspicion and create an atmosphere of fear. We have already heard the phrase 'Islamophobia', a phobia not associated with any other religion or cult. There are many amongst such people who do not even know who their neighbours are. There are many who ignore the teachings of their religions to love their neighbours. There is thus a divide between people: it is them and us, all the time. We must overcome this gap. If centuries of civilization brought people together, do we want to unwind the clock and begin to live in our isolated cocoons?

Here is a beautiful teaching presented by the Founder of the Ahmadiyya Muslim community, Hadhrat Mirza Ghulam Ahmad^(as):

'The principle to which I adhere is that we have kindness at heart for the whole of mankind. If anyone sees the house of a Hindu neighbour on fire and does not come forward to help extinguish the fire, most surely

I declare that he does not belong to me. If anyone of my followers, having seen someone attempting to murder a Christian, does not endeavour to save (the Christian), I most truly declare that he does not belong to us.'

(Roohani Khazain Vol 12: Sirajum Muneer. p.28)

In another place, he stated:

'I proclaim to all Muslims, Christians, Hindus and Aryas, that I have no enemy in the world. I love mankind with the love that a compassionate mother has for her children: even more so. I am only the enemy of the false doctrines which kill truth. Human sympathy is my duty. My principle is to discard falsehood. I reject paganism, wrong-doing, misconduct, injustice and immorality.'

(Roohani Khazain, Vol 17: Arbaeen, Part 1, p.344)

If all of us began to adopt this principle of reaching out and expressing kindness to our neighbour, and each neighbour did the same, the mutual benefits would extend to the larger world community.

Achievements of the Promised Reformer

By Ataul Munim Rashed - UK

'I confer upon thee a sign of My mercy according to thy entreaties and have honoured thy prayers with acceptance through My mercy and have blessed this thy journey. A sign of power, mercy and nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded to thee, and thou art the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge therefrom, so that the superiority of Islam and the dignity of God's Word may become manifest unto the people, and so that truth may arrive with all its blessings and falsehood may depart with all



Hadhrat Mirza Bashiruddeen
Mahmud Ahmad

its ills; so that people may understand that I am the Lord of Power and do as I will and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger, Muhammad, the chosen one, on whom be peace, may be confronted with a clear Sign and the way of the guilty ones may become manifest.



FROM LEFT TO RIGHT: Hadhrat Mirza Bashiruddin Mahmud Ahmad, Mirza Bashir Ahmad Sahib, Mirza Sharif Ahmad Sahib, Hadhrat Sayeda Nawab Mubarka Begum Sahiba, Hadhrat Mirza Mubarak Ahmad (who passed away at a young age).

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be characterised by grandeur,

greatness and wealth. He will come into the world and will heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah, for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four. It is

Monday, a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of the manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. He will pour His spirit upon him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to a spiritual station in heaven. This is a matter decreed.'

(Green Announcement - 20 February 1886)

This was a grand prophecy vouchsafed unto Hadhrat Mirza Ghulam Ahmad^(as), the Promised Messiah and Holy Founder of the Ahmadiyya Muslim Community. He had been in retreat for 40 days devoting himself entirely in



The Promised Messiah^(as) (in the dark coat) with his companions. To his right is the young Hadhrat Mirza Bashiruddin Mahmud Ahmad.

solitude to Divine worship and supplication. Having completed his period of 40 days, he announced on 20th February 1886 that during the period of his retreat he had been honoured with the disclosure of many matters with regard to the unknown. Out of them he mentioned the above prophecy which related to his own person.

Hadhrat Mirza Bashiruddeen Mahmud Ahmad, the Second Successor to the Promised Messiah^(as) was a remarkable personality. He was the Promised Reformer and fulfilment of this grand prophecy. To live up to the many qualities mentioned in the



Proceeding to an Annual Gathering in Rabwah. On the right of Hadhrat Musleh Maud is Ch. Ghulam Ahmad Akhtar Sahib, Nazir A'la.

prophecy is inconceivable for an ordinary person, but the Promised Reformer was to fulfil the various aspects of his role most magnificently. It was the decree of Allah, the Almighty. His period of Khilafat for nearly 52 years was a golden period in the history of the Ahmadiyya Movement and of Islam, one that is remembered with pride to this day, and he will be remembered forever and ever. This article outlines the major achievements of his lifetime, particularly with regards to the progress of Ahmadiyyat.

In fact, his achievements begin quite some time before his Khilafat. He formed *Majlis Tasheez-ul-Azhan* at the young age of 17, a committee that was later to start a monthly publication by this name. This not only showed the great intelligence and capability that God had endowed him with, but the good way he used this by initiating a publication that so many children still enjoy and benefit from even today. The Promised Reformer was its first editor. In 1913, he also started the *Al-Fazl*, which is a daily

publication. It is the official organ of the Ahmadiyya Community. These two examples highlight his sincere dedication to serve Ahmadiyyat right from an early age. A few years later, in 1908, while still only 19 years old, he displayed a clearly unique single-minded resolve. It was the year that his holy father, the Promised Messiah passed away. While standing by his body, he promised that even if all the others deserted him, he would strive to continue the mission of the Promised Messiah^(as).

History bears witness to how true he was to this pledge. This was not just an emotional claim at a sad time but a sincere one. At the young age of 25, in 1914, he was elected as the Second Khalifa to the Promised Messiah. There were many at that time that doubted his ability and maturity at such a young age. A small section of the community even refused to take the *Bai'at* or Oath of Allegiance at his hand and went their own way to form the Lahori Ahmadi group. But God had assured the Promised Messiah that this Promised Son of his would grow rapidly. And as



Addressing an Annual Gathering. Ch. Muhammad Asadullah Khan, younger brother of Sir Muhammad Zafrulla Khan is on Hadhrat Musleh Maud's right.

was the decree of Allah, in the years of his Khilafat to follow, the Ahmadiyya Community became a truly dynamic force. It became organised and began to expand rapidly as had not been seen before to all parts of the world.

The Promised Reformer played a key part in this. As with all things, organisation is a vital precondition for success. But this was even more so in the

case of the Ahmadiyya Community, for which God had promised that it would spread all over the world. The Promised Reformer realised this and made changes that we still thrive on today. The propagation of the message of Islam was so important to him that in April 1914, just one month into his Khilafat, he called a Consultative Body known as *Majlis-e-Shoora* particularly for deliberating the dissemination

of the message of Islam. By 1922, *Majlis-e-Shoora* was established as a permanent institution within the Community and is convened annually or as is necessary to deliberate important policy matters of the Community. This blessed idea, mentioned in the Holy Qur'an, is now one of the great features of Ahmadiyyat that no one else can claim to have. In fact, it is an institution in Islam second only to Khilafat.



Hadhrat Musleh Maud arriving at the Talimul Islam College, Rabwah. In black cap is Hadhrat Mirza Nasir Ahmad, Principal, who later succeeded as Khalifatul Masih III. In the middle is Professor Habibullah Khan Sahib.



Hadhrat Musleh Maud with his eleven fellow travellers at the 1924 Wembley Conference. Behind Huzur on the right is Hadhrat Sahibzada Mirza Sharif Ahmad Sahib.

In April 1919, various departments known as *Nazaarats* were set up. This was indeed a very profound landmark in the history of Ahmadiyyat, which consolidated its structure of organisation and increased its efficiency tremendously. In the years to follow, the Community was divided into various auxiliary organisations. *Lajna Ima'illah* was the first of these. Created in December 1922, it was an organisation for ladies above the age of fifteen. In 1928, *Majlis Nasiratul-Ahmadiyya* was formed

for girls under the age of 15. Then in December 1938, *Majlis Khuddam-ul-Ahmadiyya* was born. This was for young men between the ages of 15 and 40. *Majlis Ansarullah*, for men above 40, was established in July 1940 along with *Majlis Atfal-ul-Ahmadiyya* for boys under the age of 15. With these auxiliary organisations, all the different groups in the Community could then be activated to work towards the common goals of Ahmadiyyat, namely to spread the message of the true Islam, in whatever way



Providing specific instructions on a visit

was appropriate. It was for this specific task that in May 1928, he re-inaugurated *Jamia Ahmadiyya*, an elite institution for the training of those who wished to devote their entire lives for the service of Islam and

become missionaries of a high calibre. This idea was so useful and successful that we now have similar Jamias not only in Rabwah and Qadian, but also in Indonesia and various countries of West Africa. In this regard, it

must also be mentioned that he was also responsible for the full-scale launch of the scheme for *Waqf-Zindagi*, or dedicating one's life for the service of Islam. This was done as early as 1917. This revolutionary scheme has, by the Grace of Allah, become a distinguishing mark of the Ahmadiyya Community. Ahmadiyyat has spread, by the Grace of Allah, as a result of these volunteers, who have chosen this noble work over everything else, and solely to gain the pleasure of Allah, not enticed by any worldly gain. The great sacrifices made and being made by these devotees will, through Divine grace, be written in golden words in the history of Ahmadiyyat. And credit is certainly due to the Promised Reformer^(ra) for starting this.

While he had high desires and expectations for the progress of the Community, he also looked after its welfare. An example of this is that he established the first ever orphanage in Ahmadiyya history. This was in Qadian, in 1919. This fulfilled a very important need of the Community, and was an example to all of the high qualities of

Islam that Ahmadi Muslims wished to spread. He also established a judicial system in the Community, known as *Darul-Qadha*, in 1925. This provided the Community with a very easy, fair, economic and dignified way for Ahmadi Muslims to get their internal disputes settled, in accordance with the teachings of Islam. Ever since, this has continued to operate throughout the world. The Promised Reformer was also a great educationist, deeply interested in increasing the educational and intellectual standards of all men and women. For this purpose, he established an institute for scientific research. For ladies, he established a *Madrassa*, started a theology class and laid the foundation of the Nusrat Girls School in Qadian. These, and many more institutions of similar nature, played a very important role in enhancing the standard of education within the Community, and are fine examples of how much emphasis Islam lays on acquiring knowledge, and also on the duty of both men and women to do so.

He became the perfect leader

that the Community needed. God Almighty had declared him, in the words of the prophecy, to be a 'key of success and victory.' He not only guided the Community most skilfully, but also enabled the Community to serve the cause of Islam as a whole. He himself was a great champion of Islam who always grabbed every opportunity of serving and defending the cause of Islam. Through his noble example, he created the same zeal and dedication amongst the members of the Community and encouraged them to uphold the banner of Islam flying high at all times. The *Shuddi Camp* is a case in point. In 1923, the Hindus launched a widespread campaign to convert Muslims to Hinduism in the Indian subcontinent. The Promised Reformer immediately rose to the occasion and launched a counter-campaign. He set up 'this' organisation (the Suddi Camp), where 150 trained members of the Community began preaching. This proved such a success that not only were Muslims no longer being led astray, Hindus started coming into the fold of Islam. Allah showed, as He has on so many

occasions, that the supposedly weak can overcome the mighty. As a result of this well-planned action, the Hindu designs were utterly frustrated. Prominent Muslim leaders with immense gratitude openly acknowledged this fact. In this respect, even one of the most outspoken and hostile newspapers, *Zameendar*, had to admit the following:

'The dedication, zeal, compassion and enthusiasm with which Ahmadi Muslims have taken part in this campaign is so sublime that every Muslim is genuinely proud of it'.

(*The Daily Zameendar* - Lahore, 24 January 1923)

In the following year, in 1924, he attended the Wembley Conference of Religions in London, where he presented the message of Islam before believers in other religions. In doing so, he became the first successor to the Promised Messiah to travel abroad for propagating the message of Islam. His famous lecture, later on published in a book entitled *Ahmadiyyat: The True Islam*, was eloquently read out by

Hadhrat Chaudhry Muhammad Zafrulla Khan. It was well received and greatly appreciated by all.

The Promised Reformer was not a politician. He was a divine and religious person and gifted with qualities of head and heart. He also had a deep understanding and insight into political matters. A couple of examples illustrate the case in point. In 1930, the dispute over Kashmir was becoming a crisis. The

the delight of all, he was elected to lead the All-India Kashmir Committee as its first President. He strove hard for the rights of the oppressed Kashmiri people. It was a struggle for humanity and justice, as well as for fellow Muslims. The first ever Kashmir Day was celebrated under his guidance. His dedicated services in this cause are indeed a part of history that no one can overlook. After the partition, in June 1948, he raised a battalion of Ahmadi Muslim volunteers,



Hadhrat Khalifatul Masih II (white turban) at the Imperial Institute, London where The Conference of Religions within the Empire was held in 1924

Promised Reformer became involved at this time at the repeated requests of the respectable Muslim leaders of India. The famous poet, Alama Iqbal proposed his name, and to

named the *Furqan Force* to fight along with the Pakistani Army for the liberation of Kashmir. There were many successes and fine examples of bravery among the Ahmadi Muslim fighters,



Hadhrat Muslah Maud on his 1955 European Tour with a Dutch guest and the Missionary-in-Charge of Holland.

openly acknowledged by the then Commander-in-Chief. He put the name of Ahmadiyyat in history forever. Sadly though, these services are all but forgotten by most of the people, and today Pakistan is paying the price for its deplorable ingratitude. His era saw the freedom of over 30 countries in the world. Though this was not through his direct efforts in all

cases, it can be argued that the decree of Allah was at work. In the case of many countries winning their freedom, the Promised Reformer was really the person behind it. Hadhrat Chaudhry Muhammad Zafrullah Khan was his able spokesman in the UN General Assembly. The Promised Reformer was his source of guidance. In any case, the part of the prophecy that

said he would be the means of procuring the release of those held in bondage was fulfilled.

The Promised Reformer, during these difficult times, did not at all neglect the Community. On the contrary, he took measures to ensure that the Community would be resilient and self-subsisting. In 1934, there was a nation-wide anti-Ahmadiyya movement launched by the Ahrar group, their declared mission being to eradicate the name of Ahmadiyyat from the surface of the earth. This was the design of the enemy of Ahmadiyyat; but Allah Almighty had His own scheme of things. He enabled the Promised Reformer to steer the ship of Ahmadiyyat to safety while also laying the foundations of its global victory. Reference is made here to the establishment of *Tahrik Jadid*, the fund he set up for the propagation of the message of Islam in foreign countries that is still active today. Presently, the Community is well established in nearly 176 countries of the world with thousands of mosques, mission centres, hospitals, clinics, schools, colleges and printing

presses dedicated to the service of Islam. These are all the sweet fruits of *Tahrik Jadid*. Along with this was *Waqf-e-Jadid*, started in 1958. It was for similar purposes, with particular emphasis on preaching in the rural areas of Pakistan, India and Bangladesh. There was a new drive for the propagation of Islam. Ahmadiyyat began to spread like no one had imagined. The message now reached the masses of people within the rural communities. At the same time, missionaries were being deployed all over the world to form centres that are now well established and bearing great fruits. Part of the success was due to the way the Promised Reformer inspired the members of the Community to contribute. He laid down guidelines such as only cooking one dish for meals. Simple though it was, it created a collective spirit of sacrifice not seen in any other community. It brought about simplicity and maximised the resources of the Community.

Perhaps his greatest achievement was his outstanding contribution to literature. Though he had no worldly

qualifications, he clearly displayed the ability that he was promised by Allah in both religious and secular knowledge. He liberated the world from old and corrupted ideas and beliefs. He wrote about two hundred books on various topics, including argumentative books, books on history, jurisprudence, politics, Kashmir, and also one hundred on Ahmadiyyat. Some of the notable ones are *Invitation to Ahmadiyyat*, *Economic Structure of Islam*, *Remembrance of Allah* and *Introduction to the Study of the Holy Qur'an* (an extract from this book follows as a separate article). The latter was one of many of his works on the theme of the Holy Qur'an. This was the area of his greatest success. Very early on, he began the practice of a regular *Dars-ul-Qur'an*, an educational session for propounding the deeper meaning of Qur'anic verses. He was granted a remarkable understanding of the Qur'an by Allah, which he passed on to the Community. He himself said that he was a teacher to the world. He was granted knowledge that was previously undisclosed. He delivered over three hundred

talks on Surah-Fatiha, the opening chapter of the Holy Qur'an, alone. He went on to write over 6000 pages on the subject of the Holy Qur'an, including the ten glorious volumes of *Tafseer-e-Kabeer*, an in-depth commentary, and also the more brief commentary, *Tafseer-e-Sagheer*. There was thus something for everyone to benefit from. He also followed the Promised Messiah in writing a great many poems that are now compiled in the collection entitled *Kalaam-e-Mahmud*. He was so confident in the knowledge God had given to him that he invited anyone to discuss any matter with him to witness this fact. Being a teacher to the whole world, he took on the painstaking task for the first time of translating the word of God so that it could be understood by all. During the period of his Khilafat, the Holy Qur'an was translated completely in no less than sixteen languages. On this foundation, the Community continued to build, and now, by the grace of Allah, more than fifty translations are complete.

Another landmark in Ahmadiyyat

was just after the time of the partition. Many Muslims, including many Ahmadis, were forced to flee from India and the Community was in a delicate position, without any headquarters to operate from. But then, under Divine indication, a piece of barren land was bought to set up the new headquarters of the Community in Pakistan. This was, of course, Rabwah, founded on the 20th of September 1948. To begin with, it had only mud huts on an area that was considered uninhabitable. But the idea proved a wise investment and became the active centre of the Community and an exemplary town in its peaceful environment. Qadian also benefited from him with the completion of Minarat-ul-Masih, the white minaret. Construction had begun in the life of the Promised Messiah but was not completed. Its completion in 1915, under the supervision of the Promised Reformer was an all-time reminder of a prophecy



1955 European tour: On Hadhrat Musleh Maud on the right is Sahibzada Mirza Mubarak Ahmad Sahib, Sayed Mir Daud Ahmad Sahib and Ch.Abdul Latif Sahib, Missionary Germany.

regarding the coming of the Messiah, and became an identity symbol for Ahmadi Muslims.

The life and achievements of the Promised Reformer will always stand out in the history of Ahmadiyyat and Islam. He led the Community for over half a century. He started with just a few thousand people with him and led them through times of

great adversity. With all the odds against him, even to survive would have been an achievement. But the Promised Reformer did so much more and fulfilled the prophecy to the word. He then returned to Allah on the 9th of November 1965. He was indeed a sign of the glory and power of God. There now follows one of the many tributes paid to him. Under the heading of *A Great Nation-BUILDER*, the Editor of *The Light* wrote:

'The death of Mirza Basheer-ud-Deen Mahmud Ahmad, head of the Ahmadiyya movement, rang the curtain down on a most eventful career, packed with a multitude of far-reaching enterprises. A man of versatile genius and dynamic personality, there was hardly any sphere of contemporary thought and life during the past century, from religious scholarship to missionary organisation, even political leadership, on which the deceased did not leave a deep imprint.'

(Maulana Muhammad Yaqoob Khan, Editor, *The Light*, 16 November 1965 under the



Hadhrat Mirza Bashiruddin Mahmud Ahmad -
Promised Reformer

caption, 'A Great Nation Builder')

That was the view of at the very most, an impartial person. We, as Ahmadi Muslims, owe the Promised Reformer immense

gratitude for the way we are now. So many of his achievements are still with us today. He himself said, on the occasion of Annual Convention in 1961:

'I declare, depending on the favours and the blessings of Allah, that my name shall be preserved in the world forever. Although I will die one day, my name shall never be erased from history. This is a decree of Allah.'

He goes on to say

'If not today, then after forty years, or fifty years, or maybe after a hundred years, history will decide itself whether this statement is right or wrong. No doubt I will not be present at that time, but one thing is for certain, that whenever the history of Islam and Ahmadiyyat is going to be written, then every Muslim historian will be duty-bound and compelled to mention my name in that history. History will not be complete without the mention of my achievements.'

This could not have been stated

any better. This article is a humble attempt to summarise his achievements and pay tribute to him. It is in no way a perfect assessment. In fact, to go into full depth and discuss the far-reaching impact of his extraordinary performance is beyond the 'author'. He himself pointed out that the full and real assessment will only be made by nations coming after several generations. May Allah enable us to value his efforts, and to carry them on, and may He grant him the highest of rewards. We conclude with one of his couplets:

'A time will come when all people will proclaim in unison: May the mercy of Allah descend upon this great servant of Islam, who sacrificed his whole life for this cause. Ameen.'



Assessment of Belief – Part III

Presented below is a translation of the address delivered by Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, on 31 August 1901 on the occasion of a visit to Qadian of the Municipal Commissioner of Wazirabad, Janab Babu Ghulam Mustafa Sahib. For the purpose of translation, the original Urdu script of this address has been taken from *Malfoozat*, Vol. 4, pp.12-15.



The founder of the Ahmadiyya Muslim Community was Hadhrat Mirza Ghulam Ahmad.

In 1891, he claimed, on the basis of Divine revelation, that he was the Promised Messiah and Mahdi whose advent had been foretold by the Holy Prophet of Islam (peace be upon him) and by the scriptures of other faiths.

His claim constitutes the basis of the beliefs of the Ahmadiyya Muslim Community.

[Translator's note: All references to the verses of the Holy Qur'an are given in Arabic as they occur in the text. The English translation, presented in Italics is taken from the translation of the Holy Qur'an by Hadhrat Maulvi Sher Ali Sahib^(ra). Where the Promised Messiah^(as) has himself stated a certain interpretation of the Arabic verse, this is incorporated in the main body of the text].

Translated by Amatul Hadi Ahmad

(Continuation of address given on 31 August 1901 by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi)

It has also been stated in the *Ahadith* that at the time of the Promised One the world would be full of falsehood and oppression. However, by 'oppression' it is not here meant that the government of the time will be cruel. Those who understand it to mean this are committing a great error. It

is essential that at the time of the Promised Reformer the government should be just and that it should be generally a peaceful time. Hence, we are grateful to God that He has granted us a just and peace-loving government the like of which is not to be found anywhere in the world today. At the time of the previous Messiah, i.e. Jesus^(as), there was a Roman Government that was also famous for its system of fairness and justice but our Government, the British Government is, in comparison, many times better than the Roman government and is more advanced in its system of justice. For instance when the Missionary, Henry Martin Clarke brought out a lawsuit against me, Captain Douglas who was in those days the Deputy Commissioner of Gurdaspur, realised the truth of the matter and gave a judgement in my favour. This was despite the fact that some short-sighted people considered that as this lawsuit was brought by a respected Missionary [who had come from Britain], the judgement was very likely to go in his favour. This, however, was not the case

and the fair-minded Deputy Commissioner was able to discern the true facts of the matter and understood that the lawsuit had resulted from the cunning scheming of some low minded persons. Captain Douglas, who is currently a Deputy Commissioner in Delhi, will always be remembered for this unparalleled just judgement - and this is an example of only one official of this Government. There are thousands of similar examples. The statement of the *Ahadith* that the world [at the time of the second advent of the Messiah] would be filled with oppression and falsehood, therefore, points to the fact that there would be a prevalence of hypocrisy and the worship of things other than the one true God. Hence, as you can observe, there is widespread worship of idols, worship of the cross, worship of the dead and many other types of worship and the true God has been completely abandoned.

A discerning person should now carefully consider all the facts that have been presented above and should ponder over what I have stated. Is it something that

may be rejected after a cursory glance or is it something that requires deeper thought and careful consideration? Whatever my claim may be, is the time of the claim not at the head of the century? Had I not been appointed [as the Messiah and Mahdi] even then it was necessary for every God-fearing and intelligent person to seek the divinely appointed person because the new century is upon us and now when twenty years have passed since the beginning of the new [Islamic] century, there should have been a need to search even harder. The current state of the times is calling out for a Reformer. Christianity has spread such unrestrained free thinking that there seems to be no end to it. Its influence on Muslim children is such that it seems as if they are not Muslim children at all.

If we leave all else and consider the eventuality that should a Reformer appear to face only the challenge posed by the spread of worship of the Cross alone, what name would be given to him? The tribulation posed by the widespread worship of the cross by itself

offers the title of *Kasirus-salib* to the person who successfully deals with this challenge and this is the second title of the Promised Messiah. The Holy Qur'an and the *Ahadith* have dealt with this subject in different ways and both have offered the glad tidings of a Promised Reformer. This point should be well understood because a weak understanding is as if there is no understanding at all. It is difficult for someone to lead astray a person who gains a full understanding. Hence, I strongly advise you to take good care to resolve this issue - do not consider it to be some ordinary small matter of no great consequence. It is, instead, a matter of one's faith and a matter of hell or paradise. Rejection of what I am stating is not merely a rejection of me, it is a rejection of Allah and His Prophet (peace and blessings of Allah be upon him). This is because whosoever falsifies me implicitly falsifies God. The reason being when such a person sees the state of Islam that internally and externally the tribulations it faces are excessive and despite the promise vouchsafed by God in

the Holy Qur'an:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ
وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian
(Ch.15: v.10)

Should he believe that no Reformer has appeared then he implicitly believes that God did not make any arrangement for the reform of the Muslims. Such a person believes all this despite the fact that he apparently has faith in the Holy Qur'an when it states that God has vouchsafed the promise of establishing a system of vicegerent in the Muhammadiyya line as was established in the Mosaic line. However, [those who do not accept me as the one appointed by God] implicitly believe that God has not fulfilled His promise and that there is no Caliph now in the Ummah of the Holy Prophet Muhammad(sa) [as his vicegerent]. This line of argument does not, however,

end here. It leads to the further implied refutation of the fact that in the Holy Qur'an the Holy Prophet Muhammad(sa) has been referred to as being 'similar to Moses(as)'. This would be an incorrect belief, in such an argument, because for the full completion of the similarity between the Mosaic and Muhammadiyya lines, it was necessary that at the head of the fourteenth century after the Holy Prophet Muhammad(sa) there should be born in his Ummah a Messiah just as the previous Messiah came at the head of the fourteen century after Moses(as). Moreover, this line of argument would also lead one to falsify the verse of the Holy Qur'an that makes the prophecy of a promised one who has yet to come and who will be a symbolic manifestation of the Holy Prophet(sa) in his second attribute of 'Ahmad', [the first being his first attribute of 'Muhammad']:

أَخْرَيْنَ مِنْهُمْ
لَنَا يَلْحَقُوا

...among others from among

them who have not yet joined.
(Ch.62: v.4)

Following a mistaken line of argument [rejection of my claim] leads one to implicitly falsify many verses of the Holy Qur'an. In fact, it is my claim that from *Al-Hamd to Al-Naas*, that is, the whole of the Holy Qur'an, would have to be abandoned.

You should think again! Falsification of my claim is not an easy matter. I do not state this from myself. I swear by Almighty God that this is the Truth and whosoever rejects me and falsifies me, through this act of his, he falsifies the whole of the Qur'an and abandons God, even though he may not say in so many words. Such a link has been hinted at [by God] in one of the revelations received by me where God has stated:

Anta minni wa ana minka
[that is, *You are from me*
and I am from you]

[This Revelation was received at various times including April 1902 - recorded in the volume entitled *Tadhkira*]

Without doubt, falsification of God becomes a necessary consequence of rejection of me and acceptance of my claim indicates acceptance of God's Truth and leads to a firm and consolidated belief in the existence of Almighty God. Moreover, rejection of my claim is not merely a falsification of me, it is a falsification of the Holy Prophet Muhammad^(sa). Hence, before someone now dares to falsify me, he should think deeply and ask for a *fatwa* from his own heart as to whom exactly is he falsifying.



(To be continued)

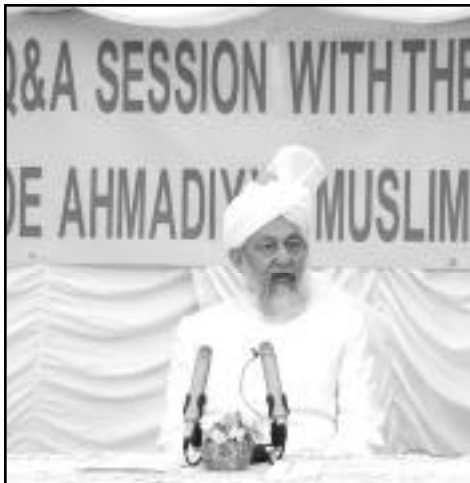
Harmony and Peace

Hadhrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Movement in Islam, from time to time offers people of all nationalities, faiths and beliefs the opportunity of raising questions and issues that are of interest to them. Presented below is the answer to a question raised in a session held in the Mahmud Hall, London on 15th February 1998.

Prepared by Amatul Hadi Ahmad

QUESTIONER

There is no doubt that there is a clear separation between Islam and Hinduism. However, in the past there did emerge a common culture among them, particularly during the Raj and much more generally under the Moghul Emperors such as Akbar. Was it because of this that the Indian Muslims tended to place less and less emphasis on the austere aspects of Islam and more on Sufism, its devotions, its music and so on. I would like to know your views on this subject?



Hadhrat Mirza Tahir Ahmad:

The question has taken only a few minutes - the answer required to satisfy the various aspects that have been touched upon would require much greater time.

You have touched briefly upon Emperor Akbar's idea of 'Deen-e-Illahi'. I do not have time here to explain the background to all of this but, fortunately, I have explained these matters in other sessions and sittings with invited friends and I have expressed my views clearly and at length and audio/video cassettes of these sessions should be available. However, you have asked the question and I must answer it even if it is briefly.

'Deen-e-Illahi' of Akbar was not a religious movement because he had no right to carve a faith for the people as he was not God. His own life in practice was not a religious one. What he attempted to do was to politically carve out for the Muslims in India a future with which the Hindus would not be at variance and to consolidate politically the rule of the Moghul dynasty - this was the only purpose. However, it backfired to some extent and even the Muslims disagreed with this effort and when he breathed his last, his 'Deen-e-Illahi' also breathed its last. There was also a strong reaction from the Hindus.

What you refer to as 'Sufism' with its music and song also failed in achieving closer links between the communities. Music was generally employed by the Sufis to attract Hindus in whose religion music already played an important role. The result was that instead of Hindus being attracted to Islam, many Muslims were ultimately driven away from the values of Islam and sects that were born out of such efforts came to nothing. They did not have any moral influence on the people of India to bring them to understand each other or to

respect each other or to make sacrifices for the sake of the unity of humanity living in India. Such a force requires a prophetic movement without which no country has achieved this objective. What it did succeed in creating were further divisions in the name of religion without any sense of responsibility towards other human beings.

However, at the beginning of the twentieth century, Hadhrat Mirza Ghulam Ahmad^(as) of Qadian^(as), wrote a booklet entitled 'A Message of Peace', *Paigham-e-Sulah* which contained an important message for the people of India. Sadly, he died before its publication. In that message he called upon all the people of India to return to common values. He encouraged them to focus upon the good values that all religions claim to possess instead of emphasizing differences. He wrote that if the people of India were to concentrate upon the good values then all the people of India, whatever their faith, would achieve unity at least as human beings and the religious differences would not then be permitted to stand in the way of that unity.

This is exactly our message to India today. If people wish to remain as Hindus, they can do so. However, if their concept of Hinduism gives them the teaching that they should serve the creation of God then the Muslims are also the creation of God. They should not show any bitterness towards them or towards the people of any other religion and others should not harbour any bitterness towards the Hindus. As human beings let us relate in an ideal manner and work for the good of the country in a united spirit.

This, I think, is the message that must be brought to the attention of people again and again. This is the only message that can save India from disharmony and further division.

‘Jamat-e-Islami’, however, was born under a completely different concept. People generally are not fully aware of the background to the message of Muhammad Ali Jinnah who later came to be known in Pakistan as Qaid-e-Azam (The Great Leader). For the greater part of his life Qaid-e-Azam had served the Congress party of India and he wanted India to remain united.

Unfortunately, the leadership of Congress at that time became too engrossed in the fact that Hindus formed the greater part of their membership as against the Muslims. They now wanted the Muslims to merge into Congress without preserving their own separate entity. This is what Qaid-e-Azam fought against and repeatedly attempted to make the Congress move away from this stand but, unfortunately, some Hindu leaders of the time stood in the way. Eventually Qaid-e-Azam became so frustrated that he abandoned politics altogether and returned to England. He said that he would not get involved with the politics of India again.

However, what followed immediately after this is what the historians of Pakistan never tell you but the facts that were published in the English newspapers of the time do tell you are that a message was sent to Qaid-e-Azam by my late father, Hadhrat Mirza Bashiruddin Mahmud Ahmad, the then head of the Ahmadiyya Movement in Islam. He beseeched Qaid-e-Azam to return to India. He further asked the Imam of the London Mosque (who at that time

was Hadhrat Abdur-Rahim Dard) to repeatedly request Qaid-e-Azam to give him time. At last Qaid-e-Azam gave him time and in a meeting or a series of meetings which lasted many hours, Qaid-e-Azam ultimately agreed to return to India. History written in Pakistan is so different from reality!

Qaid-e-Azam then returned to India to create a party under the title of 'The Muslim League' which was in fact not disloyal to the idea of one India but strove to establish the rights of Muslims. It tried to remove any possibility of oppression by the majority of Hindus over a minority that would have merged with them. It was, however, ultimately compelled to create a separate nation for itself.

The most interesting point in all this is that Qaid-e-Azam did not change his mind about the unity of people. Within Pakistan he did not follow the ideology of two nations. He positively declared that the concept of Pakistan he entertains knows no Hindu, no Sikh, no Christian, no Muslim, no sects. 'We are one, we belong to a single nation'.

This shows that united India was the fundamental politics of Qaid-e-Azam and that he was compelled to leave India to create that 'ideal India' in which religious differences would not hinder people from participating in the civil life of the country. This is what has been abandoned in Pakistan. This is what has created all the problems that you see Pakistan suffering from today.



Islam's Response to Terrorism

By Abdul Ghany Jahengeer Khan - UK

Islam means the religion of peace. A person following Islam will find that he or she is surrounded by noble teachings, the aim of which is to establish peace between man and Allah, the Creator of all; between man and man; and between man and the rest of Allah's creation.

How does such a religion deal with the issue of terrorism? And what does the word terrorist mean? Dictionaries will define a terrorist as one who systematically uses violence and intimidation to achieve political ends - or one who controls or forces others to do something by violence, fear or threats.

All these definitions are covered by two words in the Holy Qur'an, the sacred book of Islam: *Fitnah* and *Ikrâh*.

In the Holy Qur'an, God begins to deal with the issue of terrorism by teaching Muslims never to become terrorists in the first place. Two of the very first verses of our Holy Book say: '*Al-Fitnatu*

ashad-du minal qatl' - meaning that in the sight of Allah, 'persecution, or making people constantly fear for their lives, is much worse than killing'. And also: '*Lâ ikrâha fid-dîn*' - 'There shall be no compulsion in religion', that is to say, that no one has the right to force others into complying with their demands or compelling others to follow their line of thinking.

Allah Almighty warns the believers again and again that they should never abandon Him, the source of all goodness. Allah Almighty reminds us that it is those who have abandoned Him and thrown away all good, and divested themselves of every shred of human decency, that are the ones who will eventually resort to terrorizing others, forcing them into complying with their demands. The believers are repeatedly reminded that they would lose Allah Almighty's love and His favours if they ever began to behave in that way.

But Islam does not content itself

with these injunctions strongly forbidding Muslims from ever becoming terrorists. It also makes sure that the believers are made into highly moral, excellently behaved people, by inculcating those lofty human values that can turn them into people who sincerely love humankind without distinction of religion, race or social status. Islam no doubt encourages the logical and rational discussion of views with people of all creeds in a calm and dispassionate way, with the only aim that truth prevail over error and falsehood. But it also reminds us that it is error and falsehood as such that are to be hated and detested. The people who unfortunately hold on to error are never to be hated. That is why the motto of the Ahmadiyya Muslim Community is 'Love for all, hatred for none.'

In Islam, an amazingly powerful emphasis is laid on developing love for mankind and on the vital importance of showing mercy and sympathy towards every creature of Allah Almighty, including human beings and animals. For indeed, love and true sympathy are the very antidote of terrorism.

It is related by 'Ayesha, may Allah be pleased with her, the talented wife of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, that some desert Arabs came to him one day and asked: 'Do you kiss your children?' He answered: 'Yes.' They said: 'We never kiss them.' The Prophet^(sa) said: 'What can I do if your hearts have been stripped of compassion?' He also said that Allah Almighty has no mercy for him who has no mercy for his fellow beings.

The measure of compassion shown by the Holy Prophet^(sa) cannot but amaze anyone who knows how rough and violent was the society into which he had been born. Abu Qatadah, may Allah be pleased with her, relates that the Messenger of Allah told him: 'It happens that I stand up to lead the prayer, having in mind to lengthen it. Then I hear the cry of an infant and I shorten the prayer fearing lest I should cause inconvenience to its mother.'

Far from inciting hatred and aggressiveness in its followers, Islam keeps on enjoining kindness and sympathy for all. The Holy Prophet Muhammad, may peace and blessings of Allah be upon

him, said: 'Charity is incumbent upon every human limb every day on which the sun rises. To bring about reconciliation between two contestants is charity. Helping a person mount his animal or to load his baggage on to it is charity. A good word is charity. Every step taken toward the mosque for prayer is charity. To remove anything from the street that causes inconvenience is charity.'

He incessantly admonished Muslims to behave well towards their neighbours, saying: 'That one will not enter Paradise whose neighbour is not safe against his mischief.'

He also declared: 'By Him in Whose Hands is my life, you will not enter Paradise unless you believe, and you will not truly believe unless you love one another. Shall I tell you something whereby you will love one another? Multiply the greeting of peace among yourselves.'

One day he found a mother bird beating her wings on the ground in distress. He asked his companions: 'Who has done this?' They said: 'We took her young

ones out of her nest.' The Holy Prophet^(sa) said: 'Restore them to her. No mother must be tormented on account of her child.'

On another occasion, he found one of his companions setting fire to an anthill. He immediately told them to put out the fire saying: 'No one has the right to torment others with fire.'

As Allah Almighty says in the Holy Qur'an that the true believers are: 'those who suppress their anger and forgive people', likewise, the Holy Messenger of Allah, Muhammad, may peace and blessings of Allah be upon him, said: 'Allah is Gentle and loves gentleness in all things. Make things easy and do not make them hard. And cheer people up and do not repel them.'

It is clear that the true believers and all other good, honest people are always on the receiving end of terrorism, never on the delivering end. Whenever such tendencies appear in society by which the peace is being disturbed and people cannot live their lives without fear, Muslims are enjoined to counter them first of all by reasoning with

those responsible for the disturbance. The Holy Qur'an says:

Call unto the way of your Lord [that is the way of justice and goodness] with wisdom and goodly exhortation, and argue with them in a way that is best.
(Ch.16: v.126)

And the Qur'an repeatedly tells us to seek help from Allah Almighty with patience and prayer. But if reasoning with those people bent on wickedness and praying for them fail to bring about a change in their ways, then Allah Almighty says, again at the end of Chapter 16, verse 127: *'Then if you desire to punish the oppressors, punish them to the extent you have been wronged.'*

Allah Almighty commands the Muslims that when things get out of hand, they should join forces to restore peace by use of reasonable force. They have been enjoined by the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, to join forces if need be with followers of other faiths to do so. Thus, in the famous document known as the Treaty of Medina,

The Messenger of Allah declared:

Article 1:

This is the treaty of Muhammad, the Prophet (the Messenger of Allah) between the Believers and Muslims of the Quraish and the people of Yathrib, and between those who follow them and join them in fighting (the common enemy).

Article 2:

And it is that they constitute an Ummah Wāhidah (One Nation) separate from other people.

Article 25:

And also that the Jews of the tribe of 'Auf constitute an Ummah Wāhidah with the Believers - even though the Jews will follow their own religion and the Muslims will follow their own - and this will include both their friends and themselves. (Quoted from Reuben Levy in 'Sociology of Islam, part I, pages 279-282)

Here, all the inhabitants of the city of Yathrib, or Medina, were called upon to join in fighting the forces that were terrorizing the citizens.

Muslims have been made to promise that they will help

defend the followers of other faiths from unjust and cruel attacks as well. For example, in his charter for all time to come addressed to all Christians living as citizens under Muslim rule, the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, states:

I promise that any monk or wayfarer who will seek my help on the mountains, in forests, deserts or habitations, or in places of worship, I will repel his enemies with my friends and helpers, with all my relatives and with all those who profess to follow me and will defend them, because they are my covenant. And I will defend the covenanted against the persecution, injury and embarrassment of their enemies in lieu of the poll tax they have promised to pay. If they prefer to defend their properties and persons themselves, they will be allowed to do so and will not be put to any inconvenience on that account.

No bishop will be expelled from his bishopric, no monk

from his monastery, no priest from his place of worship, and no pilgrim will be detained in his pilgrimage. None of their churches and other places of worship will be desolated or destroyed or demolished. No material of their churches will be used to build mosques or houses for the Muslims; any Muslim doing so will be regarded as recalcitrant to Allah and His Prophet. Monks and Bishops will be subject to no tax or indemnity whether they live in forests or on rivers, in the East or in the West, in the North or in the South. I give them my word of honour. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences. Every help shall be given them in the repair of their churches. They shall be absolved of wearing arms. They shall be protected by the Muslims. Let this document not be disobeyed till Judgment Day."
(Quoted from Balâdharî)

In Islam, every effort is thus made to protect the peace of not only the Muslims, but also of the followers of other faiths. Allah

Almighty says:

And if Allah did not defend some men by means of others, there would surely have been pulled down monasteries, churches, synagogues and mosques wherein the name of Allah is oft remembered.

(Ch.22: v.41)

However, Muslims have been warned by the Holy Founder of Islam, Muhammad, the Messenger of Allah, may peace and blessings of Allah be upon him, that when they enter the territory of those who have been terrorising and harshly persecuting them, they should not lose all sense of perspective and justice, and be tempted to start acting savagely, like the terrorists themselves. The worst crime of ungratefulness would be that committed by a people who, having forgotten that they had just been subjected to terrible cruelties, start meting out the same, if not worse, cruelties to others. The Prophet ordered:

'You will meet those who remember Almighty Allah in their houses of worship. Have no dispute with them, and

give no trouble to them. In the enemy country, do not kill any women or children, nor the blind, nor the old. Do not pull down any tree; nor pull down any building.'

(Quoted from Halbiyyah, Vol.3).

So the only Jihad permitted in Islam is the war of the oppressed against the oppressor, the war waged to protect the peace of all people irrespective of their religion or creed. Tactics used today such as suicide bombing, etc. are absolutely out of the question for true followers of Islam. Allah Almighty says:

And kill not your own selves. Surely Allah is Merciful to you.

(Ch.4: v. 30)

...and cast not yourselves into ruin with your own hands...

(Ch.2: v.196)

Islam strictly forbids the killing of innocent, non-aggressive people:

...no hostility is allowed except against the aggressors.

(Ch.2: v.194)

These three verses alone are

sufficient to prevent Muslims from crashing aeroplanes into buildings, or from sending suicide bombers to blow up innocent civilians.

Once the evil-doers have ceased misbehaving and have been justly punished for their crimes, then Allah Almighty says:

And fight them until there is no more persecution, and religion is freely professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors.

(Ch.2: v.194)

To sum up, Islam advocates three steps against terrorism:

1. To give an excellent moral upbringing to all Muslims, so that they become upright, just, moral, kind and loving people, thereby ensuring that they never disrupt the peace of others.
2. Whenever the peace is disrupted, to reason and argue with the evil-doers, and sincerely pray for them, to make them change their ways.

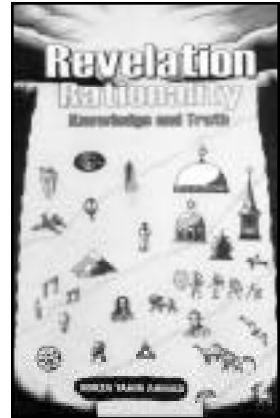
3. If all reasoning fails, then to join forces with all good people to combat the mischief-mongers until peace has been restored, but always keeping the dictates of justice in view.

It is our belief that not only Islam, but no true religion, whatever its name, can sanction violence and bloodshed of innocent men, women and children in the name of Allah Almighty. Terrorists may use religious or political labels, but no one should be deceived by their wily ways and treacherous guiles. They have nothing to do with religion. They are the enemies of peace. They must be combated at every level as advocated by Islam, the religion of peace.



A Game of Chess or a Game of Chance

This is an extract taken from the book Revelation, Rationality, Knowledge and Truth, written by Hadhrat Mirza Tahir Ahmad.



*'The Ball no question makes of Ayes and Noes
But Here or There as strikes the Player goes;
And He that toss'd you down into the Field,
He knows about it all - HE knows - HE knows!'*¹

*'But helpless Pieces of the Game He plays
Upon this Chequer-board of Night and Days;
Hither and thither moves, and checks, and slays,
And one by one back in the Closet lays.'*²

Visualize the drama of life and death as staged, act by act, from the beginning of evolution to the present time. As the curtain lifts, does it lift from the vision of a mindless universe endlessly engaged in the casting of dice, or does it lift from a completely different scenario? The drama, it should be noted, remains the same, as also the actors who play their part. The vision alters only in relation to the viewer. If the viewer sees it through the coloured glass of deep-seated, preconceived, atheistic prejudices then of course he will view nothing but chaos wedded to chaos, giving birth to a brood of meticulously shaped and well-disciplined offspring. This happens generation after generation after generation. Each generation invariably recedes yet again into a world of utter chaos, continuously giving birth to order and discipline without exception, without fail. So the drama of evolution moves on from chaos to order without an orderly disciplined mind to

command it. Despite this, however, order always emerges out of disorder, until man the masterpiece of evolution is created - the ultimate child of compounded chaos and confusion.

If, on the other hand the viewer is an unbiased observer of what he sees and permits his vision to be led to whichever direction the scheme of creation leads him, then of course the same drama will take on a completely different complexion. At each replication of life into more complex and more organized entities of higher order and at each step forward on the evolutionary journey, he will perceive the guiding hand of the Supreme Creator. If the former scenario can be likened to a game of roulette, the latter perhaps would be more aptly described as a game of chess where every pawn, king, queen, bishop, castle etc., is moved by the hand of a Prime Mover. Evidently the perplexities and the problems that we are discussing can only be resolved if the invisible hand of a Conscious AllWise Operator is contemplated to be at play. As if an astoundingly vast chequer-board of chess were spread out from end to end over the entire expanse of the globe, over dry land and water, over hills and dales, over highs and lows; such is the vastness of the arena in which countless actors played the drama of the synthesis of life from nothingness. All they had to work on was a state of stark death which prevailed over the entire planet Earth some 4.5 billion years ago.

Was it really a game of chess being played with a Prime Mover representing order, wisdom, design, foresight, command and patience on the one hand and vast limitless chaos on the other? Or was it a mere game of roulette contested between chaos on the one hand and chaos on the other? An encompassing confusion of the grandest scale was locked in a battle of life and death with its opposite number, a vast unruly disorder blowing across the face of earth in every direction from every direction. There were no rules of the game, no purpose, no set design, yet it was hoped without awareness by the mindless cosmos that neither of the giants of chaos would win. Both would end up in mutual destruction or commit suicide in utter frustration, hopelessness, despondency and despair. A grandiose display of harakiri indeed! For the proponents of chaos versus chaos giving birth to a

child of perfect order, it is here in hara-kiri perhaps that the solution lies. This is the only advanced mathematical absurdity which they can think of to advocate their cause. What homage to the goddess of chaos by her devotees! Evidently if chaos is destroyed at the hand of chaos or through an act of self-demolition, whatever is left is either nothing or order. Hence no dilemma, no riddle, no mystery is left to be resolved. Good riddance!

So far in the previous discussions we have attempted to draw some logically inevitable conclusions. But in the final analysis it is after all no more than the word of an outsider against the word of a constellation of eminent secular scholars. To lend our inferences some additional support, we have decided to bring this subject to a close by quoting some competent scientists who had to confess that the only solution to the problem of creation lies in the admission that there does exist a Supreme Creator. It was He Who created options at every creative step and it was He Himself who selected the right option to usher the creation into a higher order of existence. Hence, stage after stage it was He Who made choices with purpose, design and direction.

Frank Allen, Professor of Biophysics, University of Manitoba, Canada and recipient of the Tory Gold Medal, Royal Society of Canada writes:

'The adjustments of the earth for life are far too numerous to be accounted for by chance.'³

What he evidently means is that in the long journey of evolution we find design, order and harmony which cannot be ascribed to chance.

Commenting on the complexity of proteins and the manner in which they play the essential role of building supporting and advancing life, Allen categorically rejects the idea of attributing this to chance.

Also for a single protein molecule to be formed out of chance would require 10^{248} years! As far as the known span of evolution is concerned, for it to accommodate all the figures as have been mentioned, is as impossible as impossible can be. All the amazing steps of creation only

took 4.5 billion years!

Scientists conduct their experiments in precisely controlled laboratory conditions. A chance spillage or leakage would ruin an experiment; the apparatus would have to be reorganized, and the experiment repeated in order to negate the effects of the mistake. A conscious mind has to supervise what is going on and make sure nothing goes wrong by chance.

The conditions prevailing at the time of some of the major stages in evolution were far from favourable. It has in fact been described by John Horgan that:

‘... life evolved and survived under unpleasant and periodically even hellish-circumstances.’⁴

For special favourable conditions to prevail uninterrupted over an exceptionally long period of time is not by itself sufficient to evolve and fix a new character in the evolving species. Time is not a creator; it is just a neutral span, like a vast cauldron, in which any constructive or destructive interaction takes place. If different elements are shoved into a cauldron haphazardly without purpose or design, time by itself, however long, cannot organize ingredients into any meaningful product.

Scientists who try to simulate the creative phenomenon in nature, in carefully controlled laboratory conditions, fully realize that the whole process has to be precisely monitored and guided step after step to achieve the intended purpose. Yet they are frustrated despite the fact that the entire exercise is pre-planned and consciously masterminded by highly knowledgeable scientists. Leave the laboratory at the mercy of time alone and return to it after a lapse of some fifty or more years and observe the disorder time created and the ruin to which it has led whatever it comprised.

Given time, order turns into chaos if no countermeasures are consciously designed to protect it.

William Krantz, Kevin J. Gleason and Nelson Caine in their article, *Patterned Ground* write:

'Order in nature would appear to be the exception, not the rule. The regularity of the solar system, the complex organization of living things and the lattice of a crystal are all transient patterns in a grand dissolution into chaos. The prevailing theme of the universe is one of increasing entropy. All the more wondrous, then, are the examples of order in nature.'⁵

There are many other scientists who having pondered over the issue of the origin of creation and of life in relation to time and chance, have drawn the inevitable conclusion that there has to be an Omniscient, Omnipotent, Omnipresent Supreme Intelligence to design, organize and govern creative phenomena. Without Him, the beginning of creation and evolution of life are mathematically inconceivable.

Horgan in his article *In the Beginning* quotes Crick's observation:

'The origin of life appears to be almost a miracle, so many are the conditions which have had to be satisfied to get it going.'⁶

But why 'almost' one may ask, it is indeed a miracle! Horgan goes on to say:

'Some scientists have argued that, given enough time, even apparently miraculous events become possible - such as the spontaneous emergence of a single-cell organism from the random couplings of chemicals.'⁷

But how many chances of random couplings would be needed for the creation of life is the very question which has been answered by Fred Hoyle, the renowned British astronomer, in the following words:

'...such an occurrence is about as likely as the assemblage of a 747 by a tornado whirling through a junkyard.'⁷

Professor Edwin Conklin, an eminent biologist at Princeton University, puts it like this:

‘The probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing shop.’⁸

Dr Winchester, another great biologist, admitted that:

‘. . . after many years of study and work in the fields of science, my faith in God, rather than being shaken, has become much stronger and acquired a firmer foundation than heretofore. Science brings about an insight into the majesty and omnipotence of the Supreme Being which grows stronger with each new discovery’⁹

The time scale required for evolution, if haphazard blind brainless chance were to be its creator, is so enormously large that it boggles the mind of even the most expert mathematician. No human expression can describe it, no human mind can grasp the immensity of the figures involved.

As mentioned earlier, Allen estimated the time needed for the chance synthesis of the complex proteins to be 10^{248} years. The entire span of evolution however requires a much larger slice of time than the mere production of proteins to which Allen refers.

To help the unfamiliar reader visualize this mathematical concept, we would like to remind him that the total age of the universe since the Big Bang is only eighteen to twenty billion years. No name has been ever invented or will ever be invented to denote the astronomical figure Professor Frank Allen has worked out. Perhaps eternity is the nearest name to it.

To cut a long story short, we request the reader to realize that even if the creation of the universe and the subsequent evolution of life had

actually started a trillion multiplied by a trillion years ago, it would still be mathematically impossible for evolution to reach the stage of man.

This simply means that both the author of this treatise and the reader who is holding this book in his hand, are neither here nor there. The pen shall never be created nor the hand which holds it. The eye that reads it and the mind that struggles to grasp what the pen has drawn have not even been conceived by the blind creator - chance. Who am I, O reader, and who are you? What is the quarrel about? Let us slump into a restful slumber until that remote time when mindless, sightless chance would have consummated the plan of evolution that it never conceived. For each chance step that it will take in the right direction, it will have to blunder into millions upon millions of steps in the wrong direction. But by that time, alas, entropy would have left nothing of the universe to evolve into anything, nor of the blind creator itself. Chance will cease to play any role whatsoever in the inert state of an all pervading death. The figure 10^{248} is most certainly larger than the time needed for entropy to finish off everything.

Evidently it takes a very determined person who is otherwise sane to believe in such insanity. Yet many sane, highly intellectual scientists do believe in it. Their case is like that of a religious fanatic, who in ordinary affairs of life appears quite normal, but when it comes to matters of faith and belief, shuts himself off completely from the light of rationality and common sense into a cocoon of mindless prejudice. It is amazing how the human mind is capable of withdrawing itself into a midsummer night's dream in broad daylight. Perhaps it is more realistic to say that he continues to live in two different worlds of reality and fantasy simultaneously. Only death can liberate man from his bondage to a life of make-believe.



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The Qur'an on War and Peace

This is an extract taken from the book Introduction to the study of the Holy Qur'an, written by Hadhrat Mirza Bashir-ud-din mahmud Ahmad

The teaching of Islam is different from both these teachings. It strikes a mean between the two. Islam does not teach aggression as did Moses^(as). Nor does it, like present-day (and presumably corrupt) Christianity, preach a contradiction. It does not ask us to turn the other cheek and at the same time to sell our clothes to buy a sword. The teaching of Islam fits into the natural instincts of man, and promotes peace in the only possible way.

Islam forbids aggression, but it urges us to fight if failure to fight jeopardizes peace and promotes war. If failure to fight means the extirpation of free belief and of the search of truth, it is our duty to fight. This is the teaching on which peace can ultimately be built, and this is the teaching on

which the Prophet^(sa) based his own policies and his practice. The Prophet^(sa) suffered continuously and consistently at Mecca but did not fight the aggression of which he was an innocent victim. When he escaped to Medina, the enemy was out to extirpate Islam; it was, therefore, necessary to fight the enemy in defence of truth and freedom of belief.

We quote below the passages in the Qur'an which bear on the subject of war.

(i) In Ch.22: Vs.40-42 we have.

Permission to fight is given to those against whom war is made, because they have been wronged - and Allah indeed has power to help them - Those who have been driven out from their homes unjustly only

because they said, 'Our Lord is Allah' - And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty.-Those who, if We establish them in the earth, will observe Prayer and pay the ZakSt and enjoin good and forbid evil. And with Allah rests the final issue of all affairs.

The verse purports to say that permission to fight is given to the victims of aggression. God is well able to help the victims-those who have been driven out of their homes because of their beliefs. The permission is wise because, if God were not to repel the cruel with the help of the righteous, there would be no freedom of faith and worship in the world. God must help

those who help to establish freedom and worship. It follows that fighting is permitted when a people have suffered long from wanton aggression - when the aggressor has had no cause for aggression and he seeks to interfere with the religion of his victim. The duty of the victim, if and when he attains to power, is to establish religious freedom and to protect all religions and all religious places. His power is to be used not for his own glorification, but for the care of the poor, the progress of the country and the general promotion of peace. This teaching is as unexceptionable as it is clear and precise. It proclaims the fact that early Muslims took to war because they were constrained to do so. Aggressive wars were forbidden by Islam. Muslims are promised political power, but are warned that this power must be used not for self-aggrandizement, but for the amelioration of the poor and the promotion of peace and progress.

FIGHTING IS TO BE FOR THE SAKE OF GOD, NOT FOR OUR OWN SAKE OR OUT OF ANGER OR AGGRANDIZEMENT, AND EVEN FIGHTING IS TO BE FREE FROM EXCESSES, FOR EXCESSES ARE DISPLEASING TO GOD. FIGHTING IS BETWEEN PARTIES OF COMBATANTS. ASSAULTS ON INDIVIDUALS ARE FORBIDDEN.

(2) In Ch.2: Vs191-194 we have

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not transgressors. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you, then fight them: such is the requital for the disbelievers. But if they desist, then surely Allah is Most Forgiving, Merciful. And fight them until there is no persecution, and religion is professed for Allah. But if they desist, then remember that no

hostility is allowed except against the aggressors.

Fighting is to be for the sake of God, not for our own sake or out of anger or aggrandize-ment, and even fighting is to be free from excesses, for excesses are displeasing to God. Fighting is between parties of combatants. Assaults on individuals are forbidden. Aggression against a religion is to be met by active resistance, for such aggression is worse than bloodshed. Muslims are not to fight near the Sacred Mosque, unless an attack is first made by the enemy. Fighting near the Sacred Mosque interferes with the public right of pilgrimage. But if the enemy attacks, Muslims are free to reply, this being the just reward of aggression. But if

the enemy desists, Muslims must desist also, and forgive and forget the past. Fighting is to continue so long as religious persecution lasts and religious freedom is not established. Religion is for God. The use of force or pressure in religion is wrong. If the Kafirs desist from it and make religion free, Muslims are to desist from fighting the Kafirs. Arms are to be taken up against those who commit excesses. When excesses cease, fighting must cease also.

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

(i) War is to be resorted to only for the sake of God and not for the sake of any selfish motives, not for aggrandizement or for the advancement of any other interests.

(ii) We can go to war only against one who attacks us first.

(iii) We can fight only those who fight against us. We can-

not fight against those who take no part in warfare.

(iv) Even after the enemy has initiated the attack, it is our duty to keep warfare within limits. To extend the war, either territorially or in respect of weapons used, is wrong.

(v) We are to fight only a regular army charged by the enemy to fight on his side. We are not to fight others on the enemy side.

(vi) In warfare immunity is to be afforded to all religious rites and observances. If the enemy spares the places where religious ceremonies are held, then Muslims also must desist from fighting in such places.

(vii) If the enemy uses a place of worship as a base for attack, then Muslims may return the attack. No blame will attach to them if they do so. No fighting is allowed even in the neighbourhood of religious places. To attack

religious places and to destroy them or to do any kind of harm to them is absolutely forbidden. A religious place used as a base of operations may invite a counter-attack. The responsibility for any harm done to the place will then rest with the enemy, not with Muslims.

(viii) If the enemy realizes the danger and the mistake of using a religious place as a base, and changes the battlefield, then Muslims must conform to the change. The fact that the enemy started the attack from a religious place is not to be used as an excuse for attacking that place. Out of reverence Muslims must change their battle-front as soon as the enemy does so.

(ix) Fighting is to continue only so long as interference with religion and religious freedom lasts. When religion becomes free and interference with it is no longer permitted and the enemy declares and begins to act accordingly, then there is

to be no war, even if it is the enemy who starts it.

(3) In Ch.8: Vs.39-41 we have

Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return thereto, then verily the example of the former people has already gone before them. And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do. And if they turn their backs, then know that Allah is your Protector. What an excellent Protector and what an excellent Helper.

That is to say, wars have been forced upon Muslims. But if the enemy desists, it is the duty of Muslims to desist also and forgive the past. But if the enemy does not desist and attacks Muslims again and again, then he should remember the fate of the

enemies of earlier Prophets. Muslims are to fight, while religious perse-cution lasts, and so long as religion is not for God and inter-ference in religious matters is not abandoned. When the aggressor desists, Muslims are to desist also. They are not to continue the war because the enemy believes in a false religion. The value of beliefs and actions is well known to God and He will reward them as He pleases. Muslims have no right to meddle with another people's religion even if that religion seems to them to be false. If after an offer of peace the enemy continues to make war, then Muslims may be sure of victory even though their numbers are small. For God will help them and who can help better than God?

These verses were revealed in connection with the Battle of Badr. This battle was the first regular fight between Muslims and disbelievers. In it Muslims were the victims of unprovoked aggression. The enemy had chosen to disturb the

peace of Medina and of the territory around. In spite of this, victory went to the Muslims and important leaders of the enemy were killed. To retaliate against such unprovoked aggression seems natural, just and necessary. Yet Muslims are taught to stop fighting as soon as the enemy ceases it. All that the enemy is required to concede is freedom of belief and worship.

(4) In Ch.8: Vs.62-63 we have:

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is AllHearing, All-Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers.

That is to say, if in the course of a battle, the disbelievers at any time incline towards peace, Muslims are to accept the offer at once and to make

peace. Muslims are to do so even at the risk of being deceived. They are to put their trust in God. Cheating will not avail against Muslims, who rely on the help of God. Their victories are due not to themselves but to God. In the darkest and most difficult times, God has stood by the Prophet^(sa) and his followers. So will He stand by them against cheats. An offer of peace is to be accepted. It is not to be rejected on the plea that it may only be a ruse with which the enemy seeks to gain time for a fresh attack.

The stress on peace in the verses is not without significance. It anticipates the peace which the Prophet^(sa) signed at Hudaibiya. The Prophet^(sa) is warned that a time will come when the enemy will sue for peace. The offer is not to be turned down on the ground that the enemy was the aggressor and had committed excesses, or that he cannot be trusted. The straight path inculcated by Islam requires a Muslim to

accept an offer of peace. Both piety and policy make the acceptance desirable.

(5) In Ch.4: V.95 we have:

O ye who believe when you go forth in the cause of Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, 'Thou art not a believer.' You seek the goods of this life, but with Allah are good things in plenty. Such were you before this, but Allah conferred His favour on you; so do make proper investigation. Surely, Allah is well aware of what you do.

That is to say, when Muslims go out for war, they are to make sure that the unreasonableness of war has been explained to the enemy and that he still wants war. Even so, if a proposal of peace is received from an individual or a group, Muslims are not to turn it down on the plea that it is not honest. If Muslims turn down proposals of peace, they

will not be fighting for God, but for self-aggrandizement and worldly gain. Just as religion comes from God, worldly gain and glory also come from Him. Killing is not to be the aim. One whom we wish to kill today may be guided tomorrow. Could Muslims have become Muslims if they had not been spared? Muslims are to abstain from killing because lives spared may turn out to be lives guided. God is well aware of what men do and to what ends and with what motives they do it.

The verse teaches that even after war has begun, it is the duty of Muslims to satisfy themselves that the enemy is bent upon aggression. It often happens that no aggression is intended but that out of excitement and fear the enemy has started preparations for war. Unless Muslims are satisfied that an aggressive attack has been planned by the enemy, they are not to go to war. If it turns out, or if the enemy claims, that his prepa-

rations are for self-defence, Muslims are to accept the claim and desist from war. They are not to argue that the enemy preparations point to nothing but aggression; maybe he intended aggression, but his intention has changed. Are not intentions and motives continually changing? Did not enemies of Islam become friends?

(6) On the inviolability of treaties the Qur'an says clearly:

Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous.

(Ch.9: v.4)

Pagans, who enter into a pact with Muslims, keep the pact and do not help the enemy against Muslims, are to have

reciprocal treatment from Muslims. Piety requires that Muslims should fulfil their part of a pact in the letter as well as the spirit.

(7) Of an enemy at war with Muslims who wishes to study the Message of Islam, the Qur'an orders:

And if anyone of the idolaters ask protection of thee, grant him protection, so that he may hear the word of Allah : then convey him to his place of security. That is because they are a people who have no knowledge.

(Ch.9: v.6)

That is to say, if any of those at war with Muslims seek refuge with Muslims in order to study Islam and ponder over its Message, they are to have refuge with Muslims for such time as may be reasonably necessary for such a purpose.

(8) Of prisoners of war, the Qur'an teaches:

It does not behove a

Prophet that he should have captives until he engages in a regular fighting in the land. You desire the goods of the world, while Allah desires for you the Hereafter. And Allah is Mighty, Wise.

(Ch.8: v.68)

That is to say, it does not become a Prophet to make prisoners of his enemy save as a result of regular war involving much bloodshed. The system of making prisoners of enemy tribes without war and blood-shed practised until and even after the advent of Islam, is here made unlawful. Prisoners can be taken only from combatants and after a battle.

(9) Rules for the release of prisoners are also laid down. Thus we have:

Then afterwards either release them as a favour or by taking ransom - until the war lays down its burdens.

(Ch.47: v.5)

The best thing, according to Islam, is to let off prisoners without asking for ransom. As this is not always possible, release by ransom is also provided for.

(10) There is provision for prisoners of war who are unable themselves to pay, and who have none who can or will pay, for their release. Often, relations are able to pay, but do not, because they prefer to let their relations remain prisoners possibly with the intention of misappropriating their property in their absence. This provision is contained in the Qur'an:

And such as desire a deed of manumission from among those whom your right hands possess, write it for them, if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you.

(Ch.24: v.34)

That is, those who do not deserve to be released without

ransom but who have no one to pay ransom for them - if they still ask for their freedom, can obtain it by signing an undertaking that, if allowed to work and earn, they will pay their ransom. They are to be allowed to do so, however, only if their competence to work and earn is reasonably certain. If their competence is proved, they should even have financial help from Muslims in their effort to work and earn. Individual Muslims who can afford to do so should pay or public sub-scription should be raised to put these unfortunates on their feet.

The passages from the Qur'an which we have quoted above contain the teaching of Islam on the subject of war and peace. They tell us in what circumstances, according to Islam, is it right to go to war and what limits have to be observed by Muslims when they make war.

Muslim teaching, however, does not consist only of precepts laid down in the

Qur'an. It also includes the precepts and example of the Prophet^(sa). What he did or what he taught in concrete situations is also an essential part of the Islamic teaching. We append here some sayings of the Prophet^(sa) on the subject of war and peace.

- Muslims are forbidden altogether to mutilate the dead. *(Muslim)*
- Muslims are forbidden to resort to cheating. *(Muslim)*
- Children are not to be killed, nor women. *(Muslim)*
- Priests and religious functionaries and religious leaders are not to be interfered with. *(Tahavi)*
- The old and decrepit and women and children are not to be killed. The possibility of peace should always be kept in view. *(Abu Dawud)*
- When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill-treatment of common folk. *(Muslim)*
- A Muslim army should not camp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road nor cause discomfort to other wayfarers.
- No disfigurement of face is to be permitted. *(Bukhari and Muslim)*
- The least possible losses should be inflicted upon the enemy. *(Abu Dawud)*
- When prisoners of war are put under guard, those closely related should be placed together. *(Abu Dawud)*
- Prisoners should live in comfort. Muslims should

care more for the comfort of their prisoners than for their own.

(Tirmidhi)

- Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored.

(Abu Dawud, Kitan Al-Jihad)

- If a Muslim commits the sin of ill-treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.

- When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim himself.

(Bukhari)

The Holy Prophet^(sa) was so insistent on these rules for a fighting army that he declared that whoever did not observe these rules, would fight not for God but for his own mean self *(Abu Dawud)*.

Abu Bakr, the First Khalifa of Islam, supplemented these commands of the Prophet^(sa) by some of his own. One of these commands appended here also constitutes part of the Muslim teaching:

- Public buildings and fruit-bearing trees (and food crops) are not to be damaged.

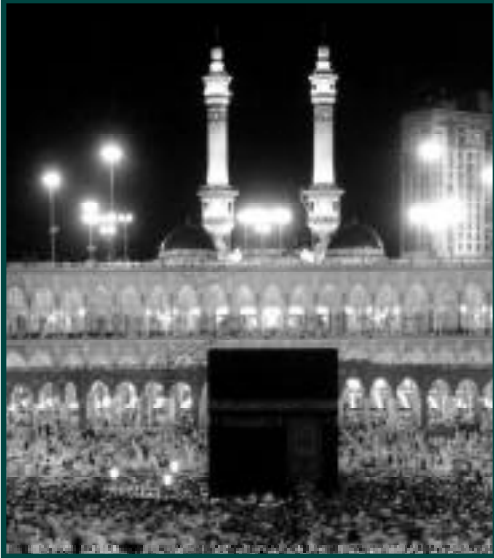
(Mu'attd)

From the sayings of the Prophet^(sa) and the commands of the First Khalifa of Islam it is evident that Islam has instituted steps which have the effect of preventing or stopping a war or reducing its evil. As we have said before, the principles which Islam teaches are not pious precepts only; they have their practical illustration in the example of the Prophet^(sa) and the early Khalifas of Islam. As all the world knows, the Prophet^(sa) not only taught these principles; he practised them and insisted on their observance.



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