

Contents

February 2003, Vol.98, No.2

Editorial - A Recommendation of how immigrants should conduct themselves in a new country - Sarah Waseem	2
Notes & Comments - The Promised Messiah ^(as) about fanatics who shut the gates to the kingdom of heaven upon everyone, neither entering it nor allowing others to enter it: Mansoor Ahmed Shah	3
Social Integration - With asylum and immigration re-emerging as political issues, how should migrants integrate with their hosts. Sound practical advice on assimilation of values: Naseer Ahmad Qamar	5
True Refuge - A person finds true happiness when he realises that God alone is his Protector and Provider. Wordly respect and greatness follows those who serve the true religion. Pray and correct your heart: Hadhrat Mirza Ghulam Ahmad ^(as)	18
Question & Answer: Understanding Islam - Answers to a wide range of questions from fanaticism, idols, witchcraft, the black stone in Mecca to life after death: Hadhrat Mirza Tahir Ahmad	25
Achievements of Hadhrat Khalifatul Masih II - A brief synopsis of the principle contributions to the Community's nascent development by the son promised to the Founder of the Ahmadiyya Movement in Islam: Bockarie Tommy Kallon	32
Unveiling of the Unseen by the Qur'an - A Historic Perspective - How the Qur'an narrates past events and foretells events in the future including significant future scientific discoveries: Hadhrat Mirza Tahir Ahmad	43

Editorial Board

Chief Editor and Manager

Mansoor Ahmed Shah

Basit Ahmad

Bockarie Tommy Kallon

Daud Mahmood Khan

Fareed Ahmad

Fazal Ahmad

Fauzia Bajwa

Mansoor Saqi

Mahmood Hanif

Mansoor Hyder-Muneeb

Navida Shahid

Sarah Waseem

Saleem Ahmad Malik

Tanveer Khokhar

Chairman of the Management Board

Naseer Ahmad Qamar

Special contributors:

Amatul-Hadi Ahmad

Farina Qureshi

Proof-reader:

Shaukia Mir

Design and layout:

Tanveer Khokhar

Publisher:

Al Shirkatul Islamiyyah

Distribution:

Muhammad Hanif

All correspondence should be forwarded directly to:

The Editor

Review of Religions

The London Mosque

16 Gressenhall Road

London, SW18 5QL

United Kingdom

© Islamic Publications, 2002

ISSN No: 0034-6721

Editorial

Human immigration is becoming an increasing phenomena world wide. This is in part, due to better transport and communication systems. However wars also contribute to this human traffic. Europe has seen a large number of refugees as a result of the European conflicts of the last century.

Once immigrants have settled in a new society, what should be expected of them in terms of their degree of integration with their hosts? This is an issue which arouses considerable debate and has become the focus of intense political concern in recent months. In his article, Naseer Qamar points out that there are some who want immigrants to become a complete part of their new culture, even if this means abandoning their customs, language and traditions. He explains that this view misses out the importance of the richness which immigrants can bring to a society. However, the opposite scenario is just as problematic. When immigrants refuse to assimilate into the host culture and cling on to native languages and traditions, they effectively create a sub culture apart from the one in which they live. This in turn creates difficulties for them and leads to isolation. The solution

lies in following the guidance contained in the Holy Qur'an. The Head of the Ahmadiyya Community has given clear advice as to how immigrants should conduct themselves in a new country and the author refers to this.

This month's edition also contains an article discussing the fulfilment of the prophecy granted to the Promised Messiah^(as) concerning the birth of a son. It was on February 20th 1886, that the Promised Messiah^(as) made an historic announcement disclosing details of this revelation. The achievements of Hadhrat Khalifatul Masih II^(ra) are outlined by the author, Tommy Bockarie. It is interesting to note that one of the pioneering schemes developed during his Khilafat, was the establishment of the Ahmadiyya Community into groups of men women and children for the purposes of moral and spiritual training. These Ansar (men over 40), Lajna (ladies), Khuddam (men between 15 and 40), Atfal (boys between 7 and 15) and Nasirat (young girls) groups also serve their local communities in a variety of ways. This means that wherever they migrate, Ahmadis will integrate with their host culture. However they will be doing so in an Islamic manner and with the motto 'Love for all, hatred for none.'

Sarah Waseem – UK

Notes & Comments

The war on terrorism has drawn the world to the edge of a precipice. The Islamic world in particular is passing through a turbulent phase of its history. No matter how we dress it up, we have to admit that the Muslims of today face a serious threat. Muslims need to rethink and set their own house in order if they are to emerge from these trying times in a fitter state.

The Founder of the Ahmadiyya Muslim community, Hadhrat Mirza Ghulam Ahmad of Qadian (1835-1908), peace be upon him, had this to say about an age of which the present days are merely a painful extension:

This age through which we are passing is one of indifference to the inner soul and truth. There is a lack of honesty, integrity and moral values. Greed, stinginess and materialism are so widespread that this age resembles the age of decadence at the time of the appearance of Jesus, son of Mary, on whom be peace. The Jews of that time had become far removed from sincere rectitude. Observance of a few rituals and customs were all that mattered. Honesty, integrity, inner purity and the sense of fair play had completely vanished. There was little trace of genuine kindness and sympathy amongst them. Various forms of human worship had replaced the worship of the True God.

All these dreadful ailments have gain surfaced in our age. Things that are lawful are not accepted and consumed with the gratitude and humility they merit. Things that are unlawful are not avoided with the disgust and distaste that they deserve. Important ordinances of God are put aside by flimsy excuses. The vast majority of our religious scholars are in no way less than the scribes and pharisees of that time. They would swallow a camel but filter a gnat. They shut the gates to the kingdom of heaven upon everyone, neither entering it nor allowing others to enter it.

They spend long hours over the daily prayers but their hearts are empty of the true love and majesty of God. They stand on the pulpit and deliver such fiery sermons that reduce the congregation to tears, but their own deeds run completely at variance. It is amazing that whereas their hearts are rebellious and their intentions mischievous, their eyes shed crocodile tears. How strange that although they are stonehearted, their tongues keep harping feelings of tenderness. Such Jewish traits of character can be observed all over. The qualities of righteousness and sympathy are in decline. Feebleness of the faith has resulted in apathy towards the love of God. People continue to be entrenched in the love of the world.

All this was bound to happen, because the Holy Prophet Muhammad^(sa) had prophesied that such a time would come upon the Muslim community when their actions would have a great similarity to the Jews at the time of Jesus, on whom be peace. They would perform all such acts as were performed by the Jews; so much so that if a Jew had burrowed himself into a rat hole, the Muslim would do likewise. At that juncture a man born of Persian descent will impart the teaching of faith. Even if faith were to ascend to the Pleiades, this Persian would bring it down to earth. This is the prophecy of the Holy Prophet Muhammad^(sa). Its interpretation has been made clear to me by Divine revelation. All its aspects have been made manifest. God disclosed to me through Divine revelation that Jesus son of Mary, who was born fourteen hundred years after Moses^(as), came to attract people towards faith. He came at a time when the religious condition of the Jews was at a low ebb, and because of the weakness of their faith, they were engulfed in all such vices which in reality are the offshoots of infidelity. Thus when about fourteen hundred years elapsed after the advent of the Holy Prophet Muhammad^(sa) similar afflictions permeated into his followers (the Muslim community) as were experienced by the Jews, so that the prophecies made in their favour might be fulfilled. Therefore, out of His infinite Omnipotence, God sent a person similar to the first Messiah (Jesus)^(as) to impart the teachings of faith to the Muslims. That Messiah

who was to come has indeed come. Accept him if you wish. Those who have ears to hear, let them listen. This is the work of God Almighty, however astonishing it may appear in the sight of people. If somebody would prefer to denounce, then let it be known that previous righteous people were also denounced.

(Footnote Fathe Islam (Victory of Islam) p.7-8 by Hadhrat Mirza Ghulam Ahmad^(as))

Muslims of today would do well do hearken to this Guide instead of listening to fiery speeches about Jihad from some Mullah trained in a Wahabi madrassa (school). Sooner or later, the concept of Mullah Jihad would have to be abandoned and the position advocated by Ahmadi Muslims announcing the death of religious wars, as on so many other issues, would have to be accepted as the standard by all Muslims. The sooner, the better.

Mansoor Ahmad Shah - UK

For the convenience of non-Muslim English readers, in this edition, (sa) or ^{sa} after the word the Holy Prophet or the name Muhammad, are used. They stand for salallahualaihiwasallam and abbreviated as 'sa', meaning peace and blessings of Allah be upon him. Likewise, the letters '(as)' or ^{as} after the name of all other Prophets is an abbreviation (meaning, peace be upon him derived from alaih salato-wasalam) for the respect a Muslim readers utters.

Social Integration

By Naseer Ahmad Qamar - UK

From among the significant social problems facing Britain and various other European countries at this present time the most imperative and indeed sensitive predicament is that of integration between the local communities and the immigrant population and the asylum seekers. In certain areas this complication has reached a crisis point and the situation has resulted in mutual tensions leading to con-frontations. In many areas these mutual conflicts and ensuing riots have created immense social disorder, causing governments tremendous concern. This situation poses a threat, because if the environment of confrontation between the local and the immigrant population/asylum seekers is not contained, the matter can gradually get completely out of hand, resulting in racist and many other nationalist movements gathering strength, which can lead to the total devastation of social order and peace.

Nationalist movements and political parties with severe and oppressive policies relating to foreign immigrants and asylum seekers are gathering strength in Austria, Germany, France, Holland and Britain. Certain politicians are considering enforcing laws that would compel immigrants from various countries, who speak diverse languages and maintain differing religious and cultural traditions, to adopt the local culture. However, due to a substantial presence of immigrants in these countries and their obvious political and economic influence, the politicians do not wish to risk the peril of a severe backlash to such proposals.

There are certain prejudices on both sides in this respect and people seem to be predominantly inclined towards extremism. A huge section of those settling in Europe from outside the continent are so vehemently holding on to their language, cultural and social values that they even refuse to learn the local

language or adopt the positive local customs. On the other hand, from among the local people, some are adamant that the immigrants should, having abandoned their language and culture, be so fully assimilated in local milieu and social mores that they completely discount their identity, cultural, religious and moral values.

Although the politicians do not usually express themselves openly on this matter, it is not too difficult to decipher from their vocabulary that when they mention 'clash of civilizations' they primarily mean the incongruity between the culture of the Muslims settled in the West and the current Western culture. Hence, recently Pim Fortuyn of Holland, a maverick right-wing leader said in an interview: "The biggest problem is integration between people from countries with Islamic agrarian cultures. They don't share with us the core values of modernity and think quite differently about relationships between women and men and individual responsibility" (*The Sunday Times*, 5 May 2002. P.2)

Peter Hain, the British minister for Europe has warned that 'Muslim immigration to Britain and the backlash against it poses a greater danger than tensions arising from racial differences', reports Nicholas Rufford in the *Sunday Times*, May 12, 2002. In an interview with *The Sunday Times* he said he was concerned by the rapid growth in asylum seekers arriving in Britain, many from Islamic countries, and the refusal of some to adopt British culture. He said that unless the problem is addressed, it was 'in the end going to create real difficulties'.

'Islam is now a much bigger factor than racial tension and we are going to need to resolve that together, not by targeting Muslims as Fortuyn was doing, but sending a clear message that British Muslims are welcome here and enrich our culture, but also that they must be part of our culture' said Hain.

'Muslim immigrants can be very isolationist in their own behaviour and their own customs. That in the end is going to create real difficulties and is likely to be ripe for exploitation by extremists, whether it is

followers of bin Laden on one hand or racists on the other. It takes two to integrate, and we need to work with the Muslim community' (*The Sunday Times* May 12, 2002 pp.1-2)

The leader article in the same issue of *The Sunday Times* commenting on this under the heading of 'An Honest Warning' said:

'Peter Hain is right to warn of the dangers that some British Muslims pose to their own community as well as to the national interest. His impeccable and anti-racists credentials make his comment about the cultural isolation of the Muslim separatists in our midst all the more telling. As minister for Europe he is doubly well placed to sound the alarm about Islamic asylum seekers who expect Britain to offer a safe haven but refuse to adapt to Britain's way of life, sometimes even refusing to learn English.'

Cultural ghetto building undoubtedly poses a greater danger to race relations than ever before.

By setting themselves apart in a manner that no previous wave of immigrants has done – and which most of their more sensible co-religionists also think is crass – they incite a backlash from the majority population as has already happened in France and Holland.

Britain has absorbed many cultural influences and has been enriched by them. The intolerance of Muslim extremists is the problem and the remedy is clear. They must accept our political culture, not our religion. That is the best way for them to succeed in Britain and the best way to live happily alongside us'.
(*The Sunday Times*, May 12, 2002. p.16)

It is true that under the influence of certain ignorant and fanatical mullahs, many Muslims have a very prejudicial and irrational attitude towards Western nations and non-Muslims. They are thus, through their mean spirit, narrow mindedness, national and regional cultural traditions, backward living standards, dated views and erroneous

prejudices, the cause of the notoriety of the faith of Islam. The fact is that this attitude of theirs has no semblance whatsoever with the teachings of the Holy Prophet (peace and blessings be on him) who personified the Holy Qur'an, by his holy and blessed life and the faith of Islam that he had presented. Based on the activities of these extremists Muslim, it is therefore not at all justified to make Islam the target of indictment.

The bright and sagacious teachings of Islam

The fact of the matter is that Islam is a global religion and is most broad-minded among all world religions and is a faith of wisdom and reasoning. Its teachings are global and are not associated with any particular nation or region or culture. This alone is a religion that champions true equality and kindred spirit, absolute justice, freedom of faith and indeed freedom of conscience among mankind. In it, class division based on colour, creed, caste, ethnic origin, social standing, employment and any other kind of differentiation or

for one to look down on the other and indulge in mutual cruelty and oppression based on national, religious or linguistic differences are categorically unacceptable. The Holy Qur'an and the Holy Prophet's^(sa) traditions give detailed directives regarding this but only a few matters are given below as an illustration:

Allah the Exalted commands in the Holy Qur'an:

O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.

(Surah Al Maidah – Ch.5: V.9)

And make not Allah a target for your oaths that you may thereby abstain from doing good and acting righteously and making peace between men. And Allah is All- Hearing, All-Knowing.

(Ch.2:V.225)

Allah forbids you not, respecting those who have not fought

against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable.

(Ch.60:V.9)

And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge.

(Ch.30:V23)

Similarly the Holy Qur'an states:

O ye who believe! Let not one people deride another people, who may be better than they, nor let women deride other women, who may be better than they. Do not slander your own people, nor taunt each other with nicknames. It is bad indeed to earn foul reputation after professing the faith; and those who repent not are the wrongdoers.

(Ch.49:V.12)

O mankind, We have created you from male and female; and we have made you into clans and tribes that you may recognize

one another. Verily the most honourable among you, in the sight of Allah, is the righteous among you. Surely, Allah is All Knowing, All-Aware.

(Ch.49: V.14)

During his farewell sermon, the founder of Islam, Holy Prophet Muhammad^(sa) said in emphatic terms: 'O people! Your God is One. Your father is one. Remember an Arab possesses no superiority over the non-Arab, nor does a non-Arab over an Arab. The white have no superiority over the black or the black over the white. However, righteousness and integrity is the basis of distinction and preference.'

Islam does not simply present teachings or expound principles which when adhered to can create a peaceable society based on true justice and equality. Rather the Holy Prophet^(sa) demonstrated the establishment of a most exem-plary society during his lifetime. Not only did he remove the local tribal prejudices from among the Arabs rather in that era the rich and the poor, the black and the white, people speaking diverse languages of the world, people belonging to varied cultures and

indeed religions were so integrated amongst themselves. Thus a society came into being that brought about greatness to human dignity and in particular elevated the honour of slaves, women and children.

The head of the Ahmadiyya Muslim Community Hadhrat Mirza Tahir Ahmad, Khalifatul Masih 1V (may Allah be his strength) has analysed the subject of social integration in great detail and with a dash of realism in his various sermons and Question and Answer sessions. He has expounded those luminous principles of the teachings of Islam whose implementation can create integration between diverse social groups in the real sense.

In particular he elucidated this subject during his address to the Annual Convention of the Norwegian Ahmadiyya Community on 12th October 1996. He said:

It is an absolute fact that this sense of isolation mostly stems from and is supported by disagreement over languages. Those who immigrate and settle in

foreign lands and fence themselves in around their language remain 'foreigners' despite having lived in the new country for centuries and despite being its legal citizens, just as the 'China Towns' in USA and in Britain. Similarly there are some Italian districts. Thus defensive walls against the outside environment are erected, so much so that when an American enters China Town he feels as if he has entered China and is not in his country anymore. When outside China Town, the Chinese roaming in USA appear as foreigners. It is a fact that inevitable troubles are borne out of barriers created through linguistic or cultural issues and which are isolating the local community.

It is true that if linguistic discord is maintained isolated miniature islands are created within countries. Is this terrible enough to merit starting an intense movement against it or does it have some pleasant aspects as well? If courage is mustered to allow people from diverse countries and diverse cultures to set up contained areas of their own where, in light of their economical situation, they can trade their artefacts and maintain

their distinctive cultural traditions, not only would this be a source of adding a beautiful dimension to the society as a whole, it would also bring about many economic benefits. A prominent example of this in particular is the existence of the China Towns in Europe and USA. Not only does a situation where the good and positive aspects of different cultures are taken care of not become the reason for passionate incitement, rather it carries many inherent benefits. There is a need to deeply reflect on these aspects and to understand them and to explicate them.

Integration by Force

Hadhrat Mirza Tahir Ahmad made it very clear in this address that it would be a huge mistake to try and forcefully amalgamate people of diverse backgrounds by exploiting law in order to transform them all into one society. His words are:

This would be an attempt on par with turning a bouquet of varied flowers, as if by some wizardry, into just one particular flower. We understand from various societies and social systems and the societal evolution that each newcomer

brings with them distinct colours and fragrances. This happens in all countries and happens from all sides. To erase the distinctiveness of the outsider and declare the sole existence of just one 'flower' in the bouquet, be it a rose or jasmine or some other flower, but not to allow mutual existence in the bouquet is not the correct way to create compromise and uniformity. This mode of action is contrary to the natural societal evolution and nations cannot gain from it in any way.

Respect for the law of the land

He further added:

However, respect for the law of the land is a separate issue. Those who come into a new country, regardless of the fact that they may enclose themselves in around their own culture and people who speak their language, as I said before, they have absolutely no right whatsoever to be disrespectful to the law of the land. No political land in the world would tolerate that its law is slighted with. Therefore, all the foreigners who have settled in this country in general and the Ahmadis in particular – whom this country has treated with great goodwill for

the simple reason that their own country had rejected them and they have been accepted and embraced here – are duty bound to not only respect the law of the land but to assist and support them in all their efforts to stem the surge of lawlessness. I believe the foreigners should be especially in the forefront as regards the schemes and positive arrangements to develop social and manual skills in the youth. However, most of all it is the duty of the Ahmadiyya Community to come forward and be supportive and cooperative in all such schemes. This is also important from the viewpoint that if the Community fails to do so the intellectuals and policy-makers of the country could end up making certain wrong decisions. At times they cannot fully understand the situation and in light of the reactionary stance of their own youth can acquire a perspective that can ultimately prove to be unsuitable for them. Therefore cooperation is most significant. It is extremely important that the young, the old, men, women and children of the Ahmadiyya Community all step forward and in a cooperative spirit present their services to them and advise them

as to what the real problem is.

The language barrier

As far as language is concerned...I have advised the Ahmadiyya Community that no nation has the right to barricade themselves within their language; not having learnt the language of the others and create a separate enclosure for themselves ...to my mind this is ethically inappropriate. It is indeed fair to keep one's language alive, for through language one's cultural values that pertain to high morals, are kept alive. However one does not have the right to live in a country as an alien, as if one is dumb and the flow of exchange of ideas between one and the local community ceases. This is a loss that can result in extremely dangerous consequences. One of the main reasons for the youth movements espousing hatred for foreigners that you see in certain areas is the unawareness that is borne out of language differences. There are some people living here, and I do not refer to the Ahmadiyya Community, rather many other foreigners who have been living here for scores of years and are still barricaded within their Punjabi language and only

converse in it. For mutual connections and concerns they possess an insignificant knowledge of Norwegian in order to subsist, so that they may find an employment, or may be able to sell a commodity and recover its cost in business, be able to eat bread and drink milk. Their language skill does not go beyond this. However...with the Grace of God the Ahmadiyya Community appreciates how to carry itself on the beckoning of a central Imam. It is not just in Norway, rather it has never been the case in the worldwide Ahmadiyya Community where I have instigated a moral scheme and the Community has not co-operated.

'Values of Modernity'

When European politicians and scholars talk about social integration they usually fail to explain exactly what they mean by 'values of modernity' and when with reference to certain Muslims they express 'them not adapting to our culture' what it means?

For instance alcohol intake is a part of the Western European culture. It would not be warrantable if it was to be

legislated that the foreigners who do not drink appear alien and should therefore be forced to drink alcohol. Indeed in Europe itself, many movements that are against alcohol consumption are rising. The judicious intellectuals and sympathisers of nation know full well the extent of damage alcohol drinking has brought about and continues to do so. Excessive materialism, gambling, free mixing of the sexes, sexual licentiousness, drugs, homosexuality and lesbianism, cohabitation outside marriage, women parading semi-naked exhibiting their physical beauty, open display of kissing, the scarcity of modesty and bashfulness are all also some distinct features of the current Western culture. Similarly rights of the individual are being so stressed upon that even when there is a dire need in training their children, parents cannot even lightly punish them. On the other hand children think nothing of respecting their teachers. The moment they hit the ages of sixteen or eighteen they are independent of their parents. Yearning to see their offspring, many an old parent passes away in old peoples'

IN ANY CASE IT IS A REQUISITE THAT WE ASSIMILATE OURSELVES IN THE SOCIETY THAT IS OUR HOST. HOWEVER, THE EXTENT OF THIS ASSIMILATION IS A MOST SIGNIFICANT ISSUE.....ASSIMILATION CONNOTES COMBINING THE CAPACITIES OF TWO SIDES IN A WAY THAT ENABLES TO FOSTER A CAPACITY THAT IS REPLETE WITH THE EXCELLENT ATTRIBUTES OF BOTH. AS A CONSEQUENCE OF THIS A SOCIETY SHOULD EMERGE THAT IS MORE ATTRACTIVE AND DELIGHTFUL THAN BEFORE.

homes or hospitals. In the West the idea that sex is a natural emotion and should therefore be satiated without any hindrance is gathering influence as a trend. When expressing opinion on this subject in particular, the traditional feminine bashfulness is becoming a thing of the past. It is proudly considered to be a candid expression of honesty to declare one's indulgence in sin, audacious conversation, nudity, brazenness, displaying one's body etc. Many such similar aspects that were considered immoral some 60, 70 years ago today symbolize the culture.

These indeed are the dangerous state of affairs that have unfortunately now become a general constituent of the Western society. Most cultures today are

actually supporting crime in the name of establishing freedom and the right of the individual. In the name of freedom, the criminal is advantaged and the innocent citizen is suffering the biggest loss. It is obvious that the modern values of the West, devoid of morals and based on material benefits and self-interest are not only detrimental but are in fact self-destructive. Many thinkers and intellectuals are most concerned that if trends are maintained, it will be these very modern traditions themselves that will bring down the edifice of modern culture. The real danger to this 'modern culture' is indeed from within.

Conversely, the religious and cultural traditions of many Asian and African immigrants, includ-

ing both Muslim and non-Muslims are completely different and in some situations, are in direct conflict with the current and pervasive modern Western cultural values.

Due to their cultural traditions their family unit is comparatively very strong. As a result of deference for parents and teachers, serving the elderly, abstinence from alcohol, drugs, gambling, free mixing of men and women at parties and other revelry, they find themselves more content and positive in their daily social life.

An important question: Where should integration apply and how much?

So, when we mention social integration we have to examine the whole cultural structure in its entirety. In this instance it becomes imperative to find out where the principle of integration should be applied and to what extent?

The head of the Ahmadiyya Muslim Community Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV (may Allah be his strength) has said:

In any case it is a requisite that we assimilate ourselves in the society that is our host. However, the extent of this assimilation is a most significant issue. Winds blowing from different directions essentially merge together. However it is not essential that cold winds completely vanquish warm winds and turn them chilly as well. Or that warm winds subdue the cold winds to the extent that they turn just as warm. This is against the law of nature. Assimilation connotes combining the capacities of two sides in a way that enables to foster a capacity that is replete with the excellent attributes of both. As a consequence of this a society should emerge that is more attractive and delightful than before. This is the objective that the Ahmadiyya Community should keep in view.

Therefore assimilation does not mean that those aspects that have become detrimental to their own society should be adopted. Adopting them would cause you to become like them. If you enforce your own negative characteristics on them then you will be in the wrong. Indeed those who have come from the East have brought

along some shortcomings of their own society with them and the inhabitants of the West possess numerous good features that you have not got. So when I refer to assimilation I speak of an assimilation of values, not absorption brought on by blindly following each other.

A most salient feature of science today, without which no system, be it the workings of television, radio or any other electrical appliance will function, is the system of transferring only the required power from one point to another and to place a complete obstacle in the path of the power that is not required at the other end. This is the system of the workings of a 'valve', the system of one-way resistance. To halt the non-requisite electric current and to let the one that is so intended, move on. This system, in its most complexity and subtlety is working in the human body. If you were to reflect on it, you will be astounded

Thus the thing to watch out for is that the exchange is of exquisiteness and not of unsightliness. Wherever the newcomers to a society introduce their own

attractive aspects, courage and generosity of spirit should be employed to give them a chance that the Western society may adopt their positive customs.

(Address Norwegian Annual Convention 12th October 1996)

The Holy Qur'an commands:

And help one another in righteousness and piety; but help not one another in sin and transgression.

(Ch.5: V.3)

..vie, then, with one another in good works.

(Ch.2:V.149)

The Holy Prophet (peace and blessings be on him) having enjoined: 'That which is wise and sagacious is the lost property of a believer' has given an eternal code of conduct to Muslims in adopting another nation's positive attributes and being supportive and competitive in good and benevolent matters. This can indeed result in solving issues of social integration in a most excellent manner.

In this age the Ahmadiyya Community is the standard

bearer of true Islam and is the guardian Community of high values. These high values are associated with piety. Social welfare, sincere compassion for humanity, attending to the needs of the less fortunate, alleviating the deprivation of the destitute, a love for harmony and the promotion of global peace are the constituents of these high values. There is loveliness in piety that carries an inherent dominant rule that is bound to triumph. Today, it is not just Europe but rather the entire world that needs these very beautiful high morals and human values in order to be rid of all sorts of social ills. It is not possible to establish a beautiful and paradisiacal society on the face of the earth without these values.

Therefore, the Ahmadiyya Community that is associated to the true Muslim Khilafat Ahmadiyya, is forming a global society based on the bright teachings and the excellent and blessed model of the Holy Prophet^(sa) – a society that has perfect uniformity and which is free from all kinds of out-dated and offensive prejudices

and consists of high human and moral values. It is therefore an exclusive obligation of the members of the Community to step forward to solve the problems relating to social integration on the correct lines, and guide the politicians and intellectuals of their country in light of the teachings of Islam.

About the author

Mr Naseer Ahmad Qamar is the Additional Wakilul Isha'at (director of publications) and is also the Editor of *Al-Fazl International*, an Urdu weekly published from London. He is a renowned scholar and a passionate orator who has dedicated his life to the cause of God Almighty.

True Refuge

Presented below, in translation, is a compilation of excerpts taken from the discourses and speeches of Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi^(as). The Urdu text of the excerpts is taken from *Malfoozat*, which is the title of the ten volumes that contain the collection of discourses, speeches and addresses of Hadhrat Mirza Ghulam Ahmad^(as) of Qadian, the Promised Messiah and Mahdi.

Translated by Amatul Hadi Ahmad



The founder of the Ahmadiyya Muslim Community was Hadhrat Mirza Ghulam Ahmad^(as).

In 1891, he claimed, on the basis of Divine revelation, that he was the Promised Messiah and Mahdi whose advent had been foretold by Muhammad, 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].

A person will turn away from reliance upon material means in accordance with the strength of his faith. The more faith develops and progresses and becomes complete, the more a person dislikes reliance upon material means. It is, in fact, quite apparent that the world is being deceived. The things it considers to be the means of its progress are the very things that become the means of disgrace. Many false, deceptive and

fraudulent means are adopted for gaining worldly respect and status through wealth. There are many who seek to fulfil their aims through dishonest methods and they consider these to be the means of fulfillment of their goals. This is carried to such an extreme that stories of their success through dishonest means are recounted before friends with great pride. However, if we were to judge these achievements from the view point of justice and *ma'arifat* [that is, true knowledge of God] then we would see that their methods and their means do not provide any lasting pleasure or satisfaction. Whenever it is enquired of them as to how they are, they always display a worried and dissatisfied look. Pleasure and satisfaction never appear on their faces.

The signs of satisfaction appear on one's face only with the blessing and grace of God. Until a person has complete faith in God and until such time as he acquires a true belief in God's promises and considers God to be the only Being capable of granting him success in his aims

- until, that is, a person brings about a complete reform in himself and adopts the path of righteousness, he cannot attain true satisfaction. God states, [in the Holy Qur'an]:

وَهُوَ يَتَوَلَّى الصَّالِحِينَ

And He protects the righteous.
(Ch.7: V.197)

That is, God becomes the Protector of those who adopt the way of reformation and goodness - God takes care of such people in every way.

The person who has a guardian can shed many burdens of responsibility.

In childhood when the mother is the guardian of her child, the child does not have to worry about its needs. The mother takes care herself of all the child's needs. She worries about her child's food and clothes and such like. She takes care of her child's health and washes him and cleans him. [She is so preoccupied with the care and well being of her child that] at times she even slaps her child to

make him eat and drink or to put on his clothes. The child does not understand his own needs but the mother understands them well and she occupies herself in trying to fulfil all the child's needs. However, when the child grows out of the total care that the mother provides, he is naturally in need of another type of 'guardian' or benefactor. He tries in different ways to find other people who could become his 'benefactors' for the fulfillment of his various needs. He makes other people his protector and benefactor, people who are themselves weak like him, and who are so engrossed in their own needs that they cannot take full care of the needs of another.

However, those who cut themselves off from such reliance on others and adopt the way of righteousness and reform themselves, for such people God Himself becomes the protector and benefactor. He takes care of all their needs and wants. Such people then remain in no need of any superficial guardian. God understands their needs better than they understand themselves. He favours them with His blessing and Grace to such an

extent that such people are themselves truly surprised.

A human being, however, goes through many different stages before he reaches the stage where God becomes his protector. In other words, a person has to go through many stages of having different 'guardians' before he attains the protection of God. As God himself states, [in the Holy Qur'an]:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝
 مَلِكِ النَّاسِ ۝
 إِلَهِ النَّاسِ ۝
 مِنْ سَيِّئِ الْوَسْوَاسِ الْخَفِيِّ ۝
 الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
 مِنَ الْإِحْتِيَاةِ وَالنَّاسِ ۝

*Say, 'I seek refuge in the Lord of
 mankind,
 The King of mankind,
 The God of mankind,
 From the evil of the sneaking
 whisperer,
 Who whispers into the hearts of
 men,
 From among the Jinn and
 mankind.'*
 (Ch.114: Vs.2-7)

The first need of a human being is for parents but when he becomes an adult, he needs kings and rulers. Moreover, as he advances further, he comes to acknowledge his mistake in placing his reliance upon others who are themselves weak human beings, incapable of proving sufficient for his needs. It is at this stage that he turns to God and through being steadfast [in God's path], he realises that it is God who is his true protector and benefactor. This realisation becomes a source of great pleasure for him and from here on he enters a life of satisfaction. When God Himself says to a person that He will be his *Mutawalli*, his protector, at that moment he finds himself in a state of joy and satisfaction such that it is not possible to fully describe. A person's life at this stage becomes totally free from any sign of bitterness. It is the case that in the worldly state a person's life is not without bitterness. The wilderness that is the world is full of thorns and bitterness. [This is well described in a Persian verse]:

There is nothing except pain and pitfalls

*In the wilderness that is the world
Comfort there is none
Except in nearness to God.*

Those who attain the state where God becomes their friend and protector are freed from the anguish of the world and they enter the life of true pleasure and satisfaction. For such people there is the promise of God, [as stated in the Holy Qur'an]:

يَجْعَلُ لَهُ مَخْرَجًا
وَيَرْزُقْهُ مِنْ
حَيْثُ لَا يَحْتَسِبُ

*And he who fears Allah – He
will make for him a way out,
And will provide for him from
where he expects not.
(Ch.65:Vs.3-4)*

That is, whosoever adopts the way of righteousness, God will save him from all manner of grief and affliction and God will Himself take care of him and will provide for him in such an unexpected way that he could not even have imagined it. [Malfoozat, Vol. 7, pp.52-54]

The reality is this that unless a person comes into the presence of God having disassociated from his personal desires and purposes, he cannot achieve anything. On the contrary, he suffers a loss. However, when a person abandons his selfish desires and selfish aims and goes before God empty handed but with a purified heart, his request will be granted and God will take care of him - the condition is that he should be prepared to die [for the sake of God] and should be ready to ignore disgrace and death in His path.

The world is finite - it will come to an end but it is also the case that its enjoyment is given to those who abandon it for the sake of God. This is the reason why the person who attains nearness to God, is also made popular in the world. It is the popularity for which the worldly make great efforts - somehow to attain a title, or some status of respect, a seat in the court of nobility or the addition of their name among those of special status. In brief, it is those who are prepared to, and indeed do, give up all for the sake of God, who

are granted all worldly respect and every heart is made to acknowledge their greatness.

In short, those who lose [that which they possess] for the sake of God are given all and they do not die until they have gained many times more of what they gave in the path of God. God does not hold any one's 'debt' but it is regrettable that those who believe these things to be true and those who have knowledge of the true nature of these matters are very few indeed. Thousands of people have passed away who were true in their sincerity and faithfulness to God but no one would have heard or witnessed that they faced ultimate humiliation or that they were unsuccessful. Had they progressed only in worldly matters, they would have, at the very most, achieved some position of employment for a few coins and would have been among those who are not well known. However, when similar people put themselves in the service of God, they were turned into persons whose name became well known and whose greatness and respect was

acknowledged far and wide. The names of these people shine like the stars. Worldly respect and greatness follows those who serve [the true] religion. Blessed is he who gives precedence to religion [that is true]. The sense of pleasure and enjoyment that has been endowed by God [varies in its quality and intensity from species to species], and you see this in, for instance, a leech relative to a bull, and in a bull relative to a human being and in ordinary human beings relative to people of a higher level. People of a higher level are granted a greater sense of enjoyment and pleasure. Similarly, those who become special by becoming close to God, are also granted the pleasure and enjoyment of this world that is of a higher level [of intensity]. [*Malfoozat, Vol. 5, pp.398-400*].

I have stated this repeatedly that one is answerable to God according to the extent of closeness that one has [to the God's Messenger]. Those belong-ing to the household of the Holy Prophet^(sa) were answerable to a greater degree

[than those who were not members of his household]. Those who are at a distance may not be answerable but you [who claim to belong to his *Ummah* as well as being the followers of the Promised Messiah] most certainly are answerable. If there is no dis-tinction between them and you with regard to greater faith, then what difference is there between you? You are being watched by thousands. They observe you and your behaviour like government spies. They are true [in their observation of you]. If it is the case that the followers of the Messiah are to join [the ranks of] the Companions of the Holy Prophet^(sa), are you in reality like them? If it were the case that you are not, then you would be held to account. Granted that this is yet an early stage, but one does not know when death may strike. Death is an unalterable fact that every one has to face and if this is the situation, why are you so indifferent? If it is the case that someone does not keep in contact with me, that is another matter. You, however, have come to me and have accepted my claim and accepted

me as the Messiah, then you have in fact, on the face of it, declared yourself to be like the Companions of the Holy Prophet^(sa). Was it ever the case that the Companions of the Holy prophet hesitated in treading the path of truth and sincerity? Did they show signs of apathy? Were they dejected? Did they not have control over their emotions? Were they not humble? On the contrary, they were extremely humble. So, you too should pray that God grants you the same capability. This is because no one can adopt a life of humility and meekness unless he is assisted by God. You should search yourself and should you find yourself to be as weak as a child even then do not despair. Like the Companions of the Holy Prophet^(sa), persist with the prayer:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us in the right path.
(Ch.1: V.6)

Wake up during the night and pray to God that He may show His path. The Companions of the Holy Prophet^(sa), too, gained

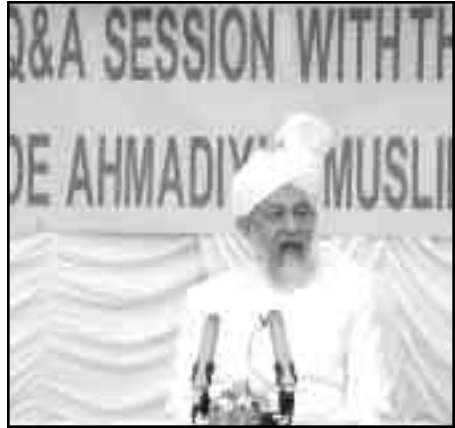
guidance only gradually. What were they earlier? They were like the tilled land of a farmer, freshly sown with seed. The Holy Prophet^(sa) then ‘watered’ this ‘land’ – he prayed for them and as the ‘seed’ was right and the ‘earth’ was fertile, the watering of it brought forth very fine fruit. The Companions did exactly as the Holy Prophet^(sa) did – they did not wait for day or night. You too should repent with a true heart. Rise up at night to pray and correct your heart. You should leave your weaknesses behind and should make your word and your deed accord with the pleasure of God. He who takes this advice to heart and truly prays and implores God, God will improve his situation and his heart will undergo a change. Do not give up hope [of beneficence] from God.
[*Malfoozat, Vol.1, p.45*]

Understanding Islam

During his visit to Nigeria in 1988, Hadhrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Movement in Islam was invited by BTV, a Nigerian television company, to take part in a series of televised interviews. During these sessions a number of questions regarding Islam

and Ahmadiyyat were raised by the BTV presenter of the programme. Presented below are answers to some of the questions that were raised during one such session.

Prepared by Amatul Hadi Ahmad



QUESTIONER

I would like to pursue the issue of the spread of Islam. This is an area where Islam is perhaps greatly misunderstood. Let us take Iran, for instance - would you say what is happening in Iran is according to religion - is that Islam?

Hadhraat Mirza Tahir Ahmad:

In the Muslim world so much is happening in the name of Islam that if one particular Muslim state is considered to be

representative of Islam then what would be your verdict of another Muslim state that is behaving in contradiction to that? If the behaviour of, for instance, Iran is taken to be representative of Islam, then why should the behaviour of, let us say, Iraq not be representative of Islam? This would leave Islam in a paradoxical situation. The brand of Islam found in Libya is different from the brand of Islam found in Iran and the behaviour of Jordan and Saudi Arabia may be different yet again from other Muslim countries. One Muslim country may stand for a concept

that may be at variance from some other country of Islam. Hence, the governments of these countries have no right to state that they represent the true nature of Islam. The true nature of Islam can only be reflected through the Holy Qur'an and the tradition of the Holy Prophet^(sa) of Islam.

QUESTIONER

I would like to pursue this question a little more because we find that these days, in most of the trouble spots of the world there is an Islamic nation displaying religious intolerance and absolute fanaticism. Why is this so?

Hadhrat Mirza Tahir Ahmad: These, unfortunately, are the signs of decadence. One should try to understand this by analysing the global phenomenon of developments in religion every-where in the world. Christianity, for instance, began with the message of sacrifice, of turning the other cheek - not revenge but forgiveness. However, is that

what we generally find in the Christian world today?

Questioner: No.

Hadhrat Mirza Tahir Ahmad: They have no right, therefore, to change the message of Christ but they do have the right to change their own behaviour [and go against their religion]. However, if they do so, they would be defying Christianity - they would not then have the right to represent Christianity. The same is happening to the world of Islam. People can only be considered true Muslims if their behaviour accords completely with the teaching of the Holy Qur'an - that is the only judge.

QUESTIONER

You have spoken about the signs of decadence. Are you implying that it is the signs of the 'end' [of the world]?

Hadhrat Mirza Tahir Ahmad: It is the 'end' only in the sense that this age, with all the signs that have appeared within it, has been referred to in the old

scriptures as the world of 'latter days'. The word 'latter' means the 'second part' or the 'end part'. Here the word 'end' is not used in the sense that there is a sharp edge to it in that tomorrow the world will explode and that will be the end. In reality, when such matters are spoken of in religious terminology, one day can stand for a very long period. We know that according to the Bible and the Holy Qur'an, the entire creation was [over] seven days. What then is meant by a 'day'? A day can cover a very large period. Hence, in religious terminology when reference is made to the 'end of time', it means a long period - a few centuries even, or may be more. This is because the Holy Qur'an tells us that 'al yom' [a day] has different meaning according to whether it is applied to God's standards or to human standards. According to the Holy Qur'an, one day of God may be as long as five thousand years and may even be as long as fifty thousand years. Hence, if one day can be fifty thousand years or perhaps more, (God has not revealed everything to us), it means that we should not

interpret such terms according to our own standards where these have been used by God. According to God's standards it could be anything between a short period of a thousand or so years or a much greater span of time.

QUESTIONER

I am from Africa, and one thing that is very widespread in Africa is the fear of witchcraft. What is your view about this?

Hadhrat Mirza Tahir Ahmad: The Holy Qur'an does not permit witchcraft and, in fact, does not recognise it. In reality the Holy Qur'an mentions a kind of witchcraft or, let us call it magic in one particular instance, and explains the nature of magic there. Having understood this point, we have no right to misinterpret this notion because the Holy Qur'an has made it manifestly clear as to what magic is. I am referring to the incident of Moses^(as) when he was confronted by the magic of Pharaoh and his magicians.

OF COURSE, WE AGREE WITH THE CONCEPT OF LIFE AFTER DEATH BUT ONLY WITH THE CONCEPT OF LIFE TAKING ON A DIFFERENT FORM AFTER DEATH.

Referring to the magicians, the Holy Qur'an states that what they did was not magic – it was not that they converted the ropes into snakes, they applied magic to the eyes of the onlookers, to the eyes of the observers: *Saharou a'ayonannas-e* [they enchanted the eyes of the people – Holy Qur'an, Ch.7: V.117]

It was made to appear to them that the ropes had turned into snakes. This 'magic' has been analysed by the Holy Qur'an itself. It was, in fact, a kind of hypnotism that does not bring about a real change in the matter created by God. On the contrary, it affects human thought and perception and it can cause illusions in the human mind. Up to this point we agree with the notion of 'magic' but we believe that it should not be applied for the purposes of exploitation of the weaker people. If at all, it should be applied for the well being of the people as, for

instance, in the healing of people through hypnotism. To this extent we support it but otherwise not.

QUESTIONER

How would you define idol worship?

Hadhrat Mirza Tahir Ahmad:
In my opinion idol worship is idle worship! What I mean is that it is useless, meaningless worship

How can you beg anything from something that is carved by yourself?

QUESTIONER

What about the stone in the Ka'aba?

Hadhrat Mirza Tahir Ahmad:
We do not worship the stone in the Ka'aba at all.

QUESTIONER

Do you not kiss it?

Hadhrat Mirza Tahir Ahmad: Kissing something is not worshipping that thing. If you kiss a handkerchief in the memory of a dear one, is that worshipping?

QUESTIONER

What then is the significance of the stone in the Ka'aba?

Hadhrat Mirza Tahir Ahmad: The Holy Prophet^(sa) of Islam has made the significance known to us. The fact is that the expression of love in memory of a dear one is not worshipping. It happens in every day life and is part of the human psyche. If one loves and kisses something or someone in memory of that which one reveres and loves, it is only an expression of that reverence. People send letters to loved ones and sometimes, out of love for the person writing the letter, they kiss the letter.

The significance of the stone in the Ka'aba can be explained in

similar terms. According to the Holy Prophet of Islam^(sa), when the first house of God was about to be built, God showered 'stones' from the heavens to provide the building material for that house. We now understand the meaning of that more fully. It must have been a meteoric shower. Meteors must have rained on that particular area under the command of God. The 'stones' that came from 'heaven' were used to build the very first house of worship of God. According to the Holy Prophet^(sa) of Islam, the black stone in the Ka'aba is one of the remnants of the stones that were showered from 'heaven'. It is because of the very historic nature of this event and in memory of that event, we kiss this particular stone as a blessed thing – but we treat it as a stone and there is nothing wrong with that. We do not consider it to contain any powers whatsoever – we do not beg anything of it.

QUESTIONER

People talk about life after death – what is your view about this?

Hadhrat Mirza Tahir Ahmad:

Of course, we agree with the concept of life after death but only with the concept of life taking on a different form after death.

According to the Holy Qur'an, evolution of life is directed from lower levels of development and lower values, to higher levels of development, and higher values with the result that if one looks at the path of evolution of life, one would be surprised to learn that in the lower animals there is very little consciousness but the greatest consciousness is granted to man who stands at the highest point of evolution. Man is the most conscious, the most cautious, of all the creatures - his knowledge extends far beyond his area of close vicinity. He is, thus, prepared for the final stage and that is to receive the message from high above, from God Almighty. In the previous stages of evolution, life did not possess this capacity. However, having been granted this capacity, man's journey is forward, towards his Creator - towards God who created him. The

whole process [of evolutionary development towards higher consciousness] gave man a direction. That is to say, he was made capable of understanding God, so that ultimately, he could travel towards Him. It is travel towards God in the form of soul.

The Founder of the Ahmadiyya Community, Hadhrat Mirza Ghulam Ahmad^(as), has written a book which is known by the title *Philosophy of the Teachings of Islam*. In this book he discusses this subject at length. His observations are based entirely on the verses of the Holy Qur'an and also on some traditions [of the Holy Prophet^(sa) of Islam]. He states that, according to Islamic point of view, man's soul receives influences from his character and conduct here in this world. Man shapes the future of his soul by his actions - by his good deeds or bad deeds.

QUESTIONER

Shaping the soul in what way?

Hadhrat Mirza Tahir Ahmad:
Shaping the soul [through one's

deeds to achieve its ultimate objective]. The direction of the soul's journey after it ultimately departs from the physical body depends on whether the soul is hell bound or heaven bound. If a person is evil, [he knows deep down that he is doing wrong]. Every person knows the effect his deeds, good or bad, have upon his inner self. If we carried out an introspective analyses of our own selves, we would be surprised to find that each good act we perform creates something noble within us – we have a sense of nobility within us. Similarly, every evil a person commits leaves him with the sense of having lost something [from within him] and gradually, what is referred to as his conscience, dies. On the contrary, in the case of a good person, his good deeds gradually take him to the point where he rises above the inclination to do evil. This is the formation of soul that I have referred to. When a pious person's soul departs, that soul is ready to be granted a new beginning, a new [heavenly] life. According to the Promised Messiah^(as), the Founder of the

Ahmadiyya Community, the new form of the soul [after death] would be like a 'body', a spiritual body, from which would arise another soul and this would be a further evolution of one's creation. In other words, the newly created soul and the 'spiritual body' from which it arose would have a relationship similar to that which existed between a person's soul and his physical body here on earth. In relative terms our soul would be 'coarse' in comparison with the new 'soul' which would be born from within that earlier soul and a new spiritual body would come into being and that is the body in which we would live forever after our death.

Achievements of Hadhrat Khalifatul Masih II

by Bockarie Tommy Kallon - UK

Khalifat-ul-Masih II^(ra), (the Second Successor to the Promised Messiah^(as), Hadhrat Mirza Bashiruddeen Mahmood Ahmad^(ra), was truly an outstanding personality. His birth was in fulfilment of a glorious prophecy vouchsafed unto the Promised Messiah^(as). 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. This article summarises the some of the achievements of Hadhrat Khalifat-ul-Masih II^(ra). It shows why the place of Hadhrat Mirza Bashiruddeen Mahmood Ahmad^(ra) is forever sealed in the history of Ahmadiyyat and of Islam.

Prophecy

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 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.

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.

Introduction

The life and accomplishments of Hadhrat, Khalifat-ul-Masih II^(ra) during more than half a century of the period of his Khilafat constitute a fulfilment of this grand prophecy. Commentators were later to describe this prophecy as *the* single most outstanding sign ever given to man with the exception of the events that occurred during the life of the Holy Prophet^(as). The prophecy is studded with innumerable contingencies the non-fulfilment of a single one of which would have demonstrated its falsehood, had it been an imposture. But his astonishing record of high achievement in so many fields of human endeavour mark him out as a shining figure in the annals of the renaissance of Islam.

Early Signs

Even in the early stages of his life, the grand Divine design is retrospectively perceptible that

he was singled out for a lofty spiritual station. At the youthful age of 17 he organised a literary association of his friends under the name *Tashheez-ul-Azhan*. He started a quarterly magazine under the same name devoted to the exposition of spiritual values. Similarly, very early on, he developed a keen interest in the study of the Holy Qur'an and traditions of the Holy Prophet^(sa). He had the inestimable privilege of having being instructed in these matters by Hadhrat Khalifat-ul-Masih I^(ra) who, rather than impose, encouraged him to think for himself and to develop his God-given faculties in the most beneficent manner.

Demise of the Promised Messiah^(as)

When he was only 19 years of age, tragedy struck and he lost his revered father, the Promised Messiah^(as). Here again, Hadhrat Musleh Maud^(ra), the Promised Reformer, as he was later designated, came into his own. He understood the true import of his father's demise. So much had been accomplished during his lifetime, yet so much more had to be done. Standing by the blessed corpse of his father, he made that

famous and moving pledge that even if the whole world deserted him, he would continue single-handed in this noble work. This was not just an emotional claim made in a moment of grief. History bears unanimous testimony to the sincerity of his pledge.

Election as Khalifat-ul-Masih

Let it not be forgotten that he was elected to the exalted office of Khalifat-ul-Masih at the tender age of 25. He was immediately confronted with a series of extremely difficult situations. The Community was still relatively small in number and its financial resources were bare. Moreover, a dissident faction arose who challenged his authority and chose to break away from the Community threatening to take away the majority of members with them. In their eyes and in the eyes of the worldly, he was utterly unsuitable to discharge the enormous responsibility of that high office. But his record demonstrates how mistaken they were in their estimation. The quality of his leadership and the quality of character he imparted into the Community enabled it to

progress in leaps and bounds. The period of his leadership, characterised by landmarks and milestones, became a glorious period in the history of the Community.

Administration

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. One of the first things he did as Khalifat-ul-Masih was to establish the consultative body known as *Majlis-e-Shura*. This was to become a permanent institution within the Community that meets annually or as is necessary to deliberate and advise the Khalifa on important policy matters.

Various departments were set up by him to streamline into an effective and practical mould, the administrative machinery of the Community known as the *Sadr Anjuman Ahmadiyya*. The dynamism of his leadership and the dynamism of the Community, which was continuously stimulated under his fostering care, called for additional organs and insti-



Hadhrat Khalifatul Masih II

tutions to be established. Most notable among these is his decision to set up auxiliary organisations within the Community for the purpose of proper training and advancement for the achievement of the noble aims and objectives of the Community.

Auxiliary Organisations

His unique genius is still evident today. Every section of the Community is organised into an association. *Lajna Imaullah* for ladies over 15 and *Nasiratul Ahmadiyya* for girls under 15. *Majlis Ansarullah* is composed of

all male members over 40, *Khuddam-ul-Ahmadiyya* comprising of young men between the ages of 15 and 40 and *Atfal-ul-Ahmadiyya* for boys below 15. These bodies are now flourishing in thousands across the world and have continued to train and develop leaders for the various local chapters of the Community around the world. All members under the auspices of their particular association, bound together in affectionate ties of brotherhood and sisterhood, carry out programs designed to inculcate moral and spiritual values.

Promotion of Literacy and Education

From the beginning, Hadhrat Musleh Maud^(ra) was keen on promoting literacy and education in all sections of the Community. Particularly, he paid special attention to the education of women. As a result of the methods he adopted for the achievement of his purpose, the average standard of education is today considerably higher than that of sister communities in South Asia and Africa. The *Madrasah Ahmadiyya* which had been established for religious

instruction was raised by him to the status of *Jamiah Ahmadiyya*, an elite institution designed to train scholars to serve as missionaries of Islam in different parts of the world. To facilitate the comparative study of the history and progress of Islam, Hadhrat Musleh Maud^(ra) introduced the *Hijri Shamsi* calendar, an Islamic solar calendar supplementing the current lunar calendar.

Judicial System

Hadhrat Musleh Maud^(ra) also took the lead in matters which, though not at the centre of religion, were not outside its scope. His definition of religion comprehended everything that bore immediately or ultimately on the welfare of society. In giving practical effect to that definition, he strove to find means that would protect the Community, in every respect, from discord and disharmony. It was this yearning that led him to establish the *Qadha Board*, a judicial system, providing the Community with a very fair, economical and dignified way for its members to settle their internal disputes, in accordance with Islamic law and jurisprudence.

Visit to London

In 1924, he was requested to attend and participate in the Wembley Conference of Religions as the representative of Islam. His arrival in London was widely publicised in the press. The English translation of his address, read out by Ch. Muhammad Zafrullah Khan^(ra), was listened to with rapt attention and when it was done, there was a deep sigh as if the audience had been released from a spell. This address was later to be published as a book under the title, *Ahmadiyyat: The True Islam*. While in London, he laid the foundation stone of the Fazl Mosque which has become the beacon of light that illuminates the world. The address he delivered on this occasion, *A Message from Heaven*, reproduced in the January 2003 edition of this magazine shows what a firm belief he had in the Divine origin of the Community and how great was his yearning to bring the world under the canopy of the Mercy of God through the acceptance of the Promised Messiah^(as).

The Kashmir Cause

Hadhrat Musleh Maud^(ra) though

not a politician was granted a deep understanding and insight into political affairs. In 1930, the dispute over Kashmir was threatening to degenerate into a crisis. Hadhrat Musleh Maud^(ra) became involved upon the repeated requests of the respectable Muslim leaders of India and to the delight of all, he was elected to lead the All-India Kashmir Committee as its first President. He worked arduously for the emancipation of the oppressed people of Kashmir. It was a struggle for humanity and justice, as well as for fellow Muslims. The first ever Kashmir Day was celebrated under his guidance.

Propagation of Islam

To facilitate the propagation of the message of Islam in countries outside the Indian Subcontinent, Hadhrat Musleh Maud^(ra) launched the *Tahrir Jadid Scheme* which is still active today. Through the instrumentality of this scheme, there is hardly a country today where the Community is not established. Thousands of mosques, mission houses, clinics, hospitals, schools and colleges dedicated to the service of Islam have been

established around the globe. He followed this with the *Waqf Jadid Scheme* with emphasis on intensifying Islamic activities in the rural areas of the Indo-Pakistan subcontinent. The success of these two schemes was largely due to the way Hadhrat Musleh Maud^(ra) inspired the Community towards the spirit of sacrifice. He urged the unemployed towards work even if for a small wage. He urged members to adopt simplicity, modesty and austerity in their manner of food, dress and housing. He invited those who had retired to render services to the Community. He was thereby able to maximise resources for the Community.

Speeches and Writings

Hadhrat Musleh Maud^(ra) possessed a great versatility of mind and the range of his intellect was unmatched among his contemporaries. These qualities were strikingly illustrated in his many speeches and writings. Together they constitute a most precious treasury representing the multiple facets of Islam in scintillating and attractive colours. His speeches were intellectual banquets at which those present were

regaled to their delight. In that guise, he stimulated their intellects, enlivened their faculties, incited them to climb moral and spiritual heights and sent them home greatly enriched and determined to carry out a spiritual revolution both inside themselves and in the world around them. Everyone marvelled at the skill that enabled him to put forth the profoundest moral and spiritual verities in a language and style which were easily comprehensible by the average listener. He did not strike a pose and took no flights into the intellectual stratosphere. His purpose was to stimulate rather than to overwhelm. His audience felt at home with him. No one experienced any fatigue and at the end the feeling was not relief but regret it could not go on longer.

His books and pamphlets, which number more than 200, expose him as an eminent divine, a discerning mystic and an expert diagnostician of eternal verities. The vast expanse of his erudition was tempered by a wide scholarship that comprehended every type of literature from divine scriptures to secular masterpieces.

The existence of God and the nature of His attributes, angels and their function, prayer and its efficacy, Divine decrees and their sphere, worship and its need, Divine law and its benefit, revelation and its importance, life after death and its certainty, heaven and hell and their reality – with regard to every one of these, Hadhrat Musleh Maud^(ra) was able to analyse, discuss and explain in readily comprehensible language.

The *Tafseer-e-Sagheer*, a brief commentary he wrote on the Holy Qur'an is interpretative and free flowing. But the fathomless ocean of his knowledge is exposed in his *magnum opus*, the *Tafseer-e-Kabeer*, an exhaustive commentary on the Holy Qur'an. In this astounding work, Hadhrat Musleh Maud^(ra) uncovered his mastery on such widely varying fields as history, philosophy, psychology, geology, linguistics, medicine, astronomy, cosmology, Egyptology and many more. But above all, this ten thousand-page commentary contains a deep esoteric understanding and exposition of thousands of spiritual truths and hidden

secrets, many of which had never been presented before.

Migration and the Founding of Rabwah

Hadhrat Musleh Maud^(ra) showed an acute understanding of complex social issues, successfully guiding the Community through two fearsome world wars and a migration *en masse* to Pakistan after the 1947 partition of the Indian subcontinent, at the same time preserving the morality and welfare of the Community and disseminating its message to faraway lands. This mass migration to Pakistan from where he started the whole city of Rabwah from absolute scratch in a most inhospitable land was nothing short of miraculous. The enormous problem of rehabilitation, resettlement and reorganisation was a backbreaking task in itself. But Hadhrat Musleh Maud^(ra) also suffered great anxiety over the volunteers that stayed behind to protect the holy precincts of Qadian who were surrounded by hostile forces while at the same time bereft, momentarily, of spiritual leadership. That, perhaps, was his greatest test as a

leader and one which he passed with flying colours.

Other Achievements

This was but a brief summary of the major achievements of Hadhrat Musleh Maud^(ra). A detailed exposition would run into volumes and is beyond the scope of this article but just to give some indication, Hadhrat Musleh Maud^(ra) is credited with the launch of the *Al Fazl* newspaper that has today become an official organ of the Community. He is credited with the completion of the *Minarat-ul-Masih* in Qadian. He is credited with the establishment of the Electoral College for the election of Khalifas to save the Community from further threat of crisis should that sacred office become vacant. Due to his wisdom and sagacity subsequent elections of Khulafa have run smoothly with little or no hindrance. He restarted the *Talimul Islam* College that had to be closed in 1905 due to limited resources of the Community. He launched the *Waqf Zindagi* scheme for dedicating one's entire life to the services of Islam and in this regard he enjoyed the enviable position of having been

blessed with 13 sons, all of whom devoted their lives to the service of Islam. He initiated the yearly *Jalsa Seerat-un-Nabi* which are public meetings convened to present to the world the life and character of the Holy Prophet^(sa) in true colours. He instituted the annual observance of Religious Founders' Days, a natural and necessary sequel to *Jalsa Seerat-un-Nabi* to celebrate the lives of the founders of all great religions. These have been instrumental in promoting inter-faith understanding and appreciation.

Affinity to Hadhrat Umar^(ra)

One of his prophetic titles was *Fazle Umar*, indicating his spiritual affinity to Hadhrat Umar^(ra), the Second Successor to the Holy Prophet^(sa). His achievements in diverse spheres bore close resemblance to the achievements of Hadhrat Umar^(ra). During his tenure of office, he was continually preoccupied with problems of variety and volume calling for the exercise of the highest qualities of astonishing diversity, and on no occasion was he found wanting. His high and sterling qualities had been presaged in glowing terms by Allah Himself

in the prophecy of his revered father. He illustrated and fulfilled every one of these in the face of the most adverse circumstances.

A Golden Era

His Khilafat, spanning two and fifty years, truly represents a golden age in the history of Ahmadiyyat and of Islam. In spite of manifold duties and multifarious engagements, Hadhrat Musleh Maud^(ra) strove hard to maintain the Community at the highest level of activity, both in respect of self-improvement and in respect of propagating the message of Islam. For this purpose, he called in aid all his great talents; he had recourse to continuous advice, exhortation and admonition; he set a high and shining personal example and spent a good part of his nights in earnest supplication to the Allah Almighty.

To the members of the Community he was, at all times, a deeply loving father to whom they could look up to for guidance, advice and encouragement; to all intelligent and reasonable people of goodwill he proved himself a wise friend and

counsellor; towards his opponents he was forbearing and truly sympathetic over their lack of understanding and to the afflicted he was, without discrimination, a ready source of comfort, consolation and relief.

Obituaries

Little wonder then that the news of his demise in 1965 was received with intense and overwhelming grief. Tributes in superlative terms were paid to him from all quarters. The view taken by the Editor of *The Light*, a weekly publication of the dissident Lahori group, though not unique, is too striking to be omitted here. Under the caption, *A Great Nation-Builder*, he writes:

'The death of Mirza Basheer-ud-Deen Mahmood 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.'

Conclusion

This was Hadhrat Musleh Maud^(ra). In the role Divine wisdom imposed upon him, he acquitted himself with enviable distinction. May Allah join him in the company of his holy father, the Promised Messiah^(as) and the Holy Prophet^(sa), whose love filled his heart and coursed his veins.

It would be remiss to conclude without pointing out the need to emulate Hadhrat Musleh Maud^(ra). While, as Ahmadi Muslims, we take just pride in his achievements, this should not occasion any pomp or circumstance. Instead, we should strive to follow in his footsteps so that we may benefit not only from his precept but also from his example.

It is only fitting, therefore, to close with the pertinent advice of one of the sons of Hadhrat Musleh Maud^(ra), himself a distinguished servant of Islam. On the occasion of the centenary celebration of the announcement of this grand prophecy, this is what Hadhrat Ameer-ul-Momineen, Khalifat-

ul-Masih IV said:

'So let us enter the new Century with the determination that we would respond to the call of Musleh Maud^(ra), every moment of whose life saw the fulfilment of that prophecy. If you respond to that call, you will live the age of Hadhrat Musleh Maud^(ra). If you live the age of Hadhrat Musleh Maud^(ra), you will live the age of the Promised Messiah^(as), the greatest lover of the Holy Prophet^(sa), peace be upon him. And if you live the age of the Promised Messiah^(as), you are assured by the Holy Qur'an that you will live the age of the Holy Prophet^(as).'

(Quoted from Ahmadiyya Bulletin UK, Centenary Edition, 1989)

Bibliography

Ahmadiyyat: The Renaissance of Islam - By Muhammad Zafrullah Khan

Ahmadi Muslims: Historical Outline - By Nur-ud-Din Muneer

Basics of Religious Knowledge - Sheikh Abdul Hadi

The Unseen by the Qur'an - A Historic Perspective - part II

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



Prophecy About Archaeological Exploration

وَإِذَا الْقُبُورُ بُعِثَتْ

And when the graves will be laid open.¹⁵
(Ch.82: V.5)

While the verse of *Al-Zilzal* clearly refers to the throwing up by the earth of its hidden treasures, this verse of *Surah Al-Infitar* is evidently speaking of archaeology.

But this is not the only verse which does that. We have selected this because of its prophetic nature, otherwise there are many other verses in the Qur'an which draw the attention of man repeatedly and directly to many a buried township and civilization of earlier people. They exhort man to dig up their remains and study the factors which brought about their ultimate ruin.

The following two opening verses of *Surah Al-Takwir* predict that Islam will already have gone into decline before the dawn of the new age:

إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا النُّجُومُ كُنُودَتْ

When the sun is wrapped up,

*And when the stars are obscured.*¹⁶
(Ch.81: Vs.2-3)

It should be borne in mind that the sun and the stars as mentioned in these verses refer symbolically to Islam and Muslim divines. The Qur'an refers to the Holy Prophet^(sa) as *Sirajan-munira*:

سِرَاجًا مُنِيرًا

which literally means the the 'radiant sun' and the Holy Prophet^(sa) refers to the company of the pious people who borrowed from his light as shining stars, who in the absence of the sun still emit enough light to guide the wayward:

أَصْحَابٍ كَالنُّجُومِ فَإِنَّهُمْ إِتَّبَعْتُمْ

*My Companions are like the guiding stars; whomsoever you follow, you will be led to the right path.*¹⁷

When the sun is described as having ceased to shed light it clearly speaks of the decline of Islam, because the Holy Prophet^(sa) was its living symbol. The obscurity of stars by the same logic refers to an age when the Muslim divines would cease to reflect the light of Islam. This inference is fully supported by the contents of the verses which follow. They all invariably speak of an age of great scientific, political and social advancement which evidently is a tribute to the age. If the opening statement of this Surah as quoted above applies to these revolutionary changes, the discord between the two would be too jarring. What a dismal compliment it would become. That brilliant age of exceptional advancement in knowledge would be described as if the sun had been wrapped up and the stars had ceased to shed light. They are two different things applicable to different areas of future developments. Hence, if the main contents of this chapter refer to the material rise of the Christian world which was to follow the discovery of the Americas, the first two verses must be understood by way of contrast to apply to the fate of Islam. What had happened to Islam to earn this gloomy description by the year the Americas were discovered? If we find the

answer to this question no further proof would be needed to support our interpretation of the said verses. The year 1492 as we have pointed out before is the most outstanding landmark which separates the old world from the new. Can we prove that the downfall of Islam did reach its nadir in the same year so that any reader could easily recognise a clear link between the two? Yes we can and the verdict is not ours nor that of any other Muslim. The verdict is that of history evidenced by Christian historians themselves. The *Chronicle of the World* has the following to say about the most distinctive feature of that year in relation to Islam:

‘After a ten-year campaign Granada, the only remaining Moslem state in Spain, has fallen to the Castilian army. The surrender of the city is being hailed by Christians as the “most signal and blessed day there has ever been in Spain”. Moslems are describing it as one of the most terrible catastrophes ever to befall Islam.’¹⁸

‘Ferdinand and Isabella take Granada, the last Moslem kingdom in Spain, which had resisted Christian conquest for two centuries’.¹⁸

This brought to end the unbroken rule of Spain by the Muslims for seven hundred years.

After the termination of the Muslim political rule in 1492, there began an organised campaign by the Church to murder Islam. Though the Muslim domination had come to an abrupt end after an extended rule of more than five hundred years, the influence which Islam had built over the previous five centuries could not have been done away within a year or two. There was a large number of Moors who were scattered all over the southern hilly terrain of Andalusia providing strong isolated pockets for Islam. There was an even larger number of Spanish converts to Islam who were no less sincere and devout in practising Islam than their conquerors from Arabia and Africa. It was they, more than any other reminder of their faith, who proved an intolerable irritant to the Christian clergy which had grown desperate over the years to destroy them or their religion.

It was Ximenes (pronounced Khemenies), the loudest apostle of the Church Militant who,

‘.....would have the souls of these “infidels” saved from the hell fire whether they liked it or no.’¹⁹

He imprinted in ‘Isabella’s holy mind the pernicious doctrine that to keep faith with infidels was breaking faith with God.’¹⁹ He was

‘... not a man to be easily deterred from his purpose. He induced the queen to promulgate a decree by which the Moors were given their choice to baptism or exile. They were reminded that their ancestors had once been Christian, and that by descent they themselves were born in the Church, and must naturally profess her doctrine’.²⁰

Thus began the beginning of the end for Islam in Spain which took two hundred years to run its deathly course.

‘The mosques were closed, the countless manuscripts that contained the results of ages of Moorish learning were burnt by the ruthless Cardinal, and the unhappy “infidels” were threatened and beaten into the Gospel of Peace and Goodwill after the manner already approved by their Catholic Majesties in respect of the no less miserable Jews. The majority of course yielded, finding it easier to spare their religion than their homes; but a spark of the old Moorish spirit remained burning bright among the hillmen of the Alpuxarras...’²¹

‘... the rulers of Spain were neither wise nor honest in their dealings with the Moriscos, and as time went on they became more and more cruel and false. The “infidels” were ordered to abandon their native and picturesque costume, and to assume the hats and breeches of the Christians; to give up bathing, and adopt the dirt of their conquerors; to renounce their language, their customs and ceremonies, even their very names, and to speak Spanish, behave Spanishly, and re-name themselves Spaniards.’²²

'It was reserved for Philip II. to carry into practical effect the tyrannical law which his father had prudently left alone. In 1567 he enforced the odious regulations about language, customs, and the like, and, to secure the validity of the prohibition of cleanliness, began by pulling down the beautiful baths of the Alhambra. ²²

'In the winter of 1569-70 he (Don John) began his campaign, and in May the terms of surrender had been arranged. The months between had been stained with a crimson river of blood. Don John's motto was "no quarter"; men, women, and children were butchered by his order and under his own eye; the villages of Alptixarras were turned into human shambles.²³

'Many hapless exiles died by the way, from want, fatigue, and exposure; others reached Africa, where they might beg a daily pittance, but could find no soil to till...' ²⁴

'It is stated that no less than three million of Moors were banished between the fall of Granada and the first decade of the 17th century. The Arab chronicler mournfully records the *coup-de-grace*: "The Almighty was not pleased to grant them victory, so they were overcome and slain on all sides, till at last they were driven forth from the land of Andalusia, the which calamity came to pass in our own days, in the year of the Flight, 1017. Verily to God belong lands and dominions, and He giveth them to whom He doth will."²⁴

'The Moors were banished; for a while Christian Spain shone, like the moon, with a borrowed light; then came the eclipse, and in that darkness Spain has grovelled ever since.'²⁵

Thus concludes Stanley Lane-Poole in his history of *The Moors in Spain*. The sun of the Muslim political domination of Spain which had set in 1492, left behind, it seems, a gory dusk which took two centuries to finally dissipate the light of Islam from the sky of Spain, and turn it into a starless night.

As for the secular enlightenment brought to Spain by the outgoing Muslim civilisation, it did not take that long to follow.

Thus the year 1492 opened two gates at once. Out of one the future of the Christian domination of the world marched in with such majestic glory. Out of the other departed all the past glories of Islam with heads hung low, each aching step inflicting unbearable agony.

The fourth verse speaks of mountains being moved from one place to another:

وَإِذَا الْجِبَالُ سُيِّرَتْ

*And when the mountains will be made to move.*²⁶
(Ch.81: V.4)

Mountains in Islamic terminology mean great worldly powers. There are many verses in the Holy Qur'an which mention mountains with the same connotation. So the third verse which speaks of the mountains is in fact the verse with which we begin our study to understand what would happen in the latter days. After the initial decline of Islam ' a starless night would fall to be followed by the dawn of a day which was not to be the dawn of Islam. Great material powers would not only rise but move their influence widely from territory to territory, from continent to continent and bring under their domination country after country. That is how mountains in their sense can move and they did move. The moving of the mountains can also be understood in other ways, a discussion to which we shall turn later. Now that we have begun to re-visualize the great changes which according to this Surah of the Qur'an were destined to take place in that age, we take up the subject bit by bit and category by category in accordance with the verses as they follow.

While on the subject of movements, the implication of the fifth verse can be easily understood. It reads:

وَإِذَا الْعِشَارُ عُطِّلَتْ

... when the ten month pregnant she-camels will be abandoned.²⁷
(Ch.81: V.5)

In this context the prophecy of the she-camels being abandoned can evidently be understood to mean that better, faster and more powerful means of transport will have been invented. The scenario of the mountains moving from place to place, great powers spreading their influence from continent to continent is directly related to the issue of the she-camels being abandoned.

It should be kept in mind that the movement of the mountains can be interpreted as transportation of immense loads as well as the spread of influence of mighty political powers. Both of these definitely require more advanced and powerful means of transport than she-camels. Unless such new means had become available to man it would be sheer madness on his part to abandon whatever poor means he already had available. He would certainly not abandon the she-camel and start carrying mountain-like loads on his bare back!

The inevitable conclusion one is left to draw from this verse is that far more powerful and swifter mechanical means would be invented which would render animal modes as insignificant and obsolete.

The she-camel, it should be remembered, can only symbolically represent such modes of transport as move on land surfaces. One wonders about boats and ships etc., and why have they not been mentioned and what breakthrough does the Qur'an predict in the area of marine transport? To this we shall return later. Presently we would like to take up the next verse which speaks of the gathering of all sorts of animals.

وَإِذَا الْوُحُوشُ حُشِرَتْ

And when the wild animals will be gathered together.²⁸ (Ch.81: V.6)

The shift from the abandonment of she-camels to the gathering of animals is quite intriguing. This provides another proof that she-camels will not be left alone despite their usefulness. The mention of wild animals being gathered together in fact further advances the same idea of the invention of revolutionary means of transport. Of course all sorts of wild animals cannot be transported from place to place merely on the backs of camels. None can imagine elephants, rhinoceroses, hippopotamuses, giraffes, crocodiles, blue whales and giant octopuses enjoying camel rides! Their transportation could only become possible by the modes of transport invented in our age.

The verse which follows is still on the subject of transport:

وَإِذَا الْبِحَارُ سُجِّرَتْ

*And when the seas are made to flow forth one into the other.*²⁹
(Ch.81: V.7)

The word *Sujjirat*:

(سُجِّرَتْ)

according to Lane can be translated into the following three concurrent meanings:

1. *And when the seas shall be filled.*
2. *And when the seas shall flow forth one into another.*
3. *And when the seas will be set on fire.*

As for the first possible meaning the filling of the seas naturally creates the vision of the sea filled with plying vessels. Thus this verse too remains primarily occupied with the same discussion as in the preceding verses. This interpretation will be further corroborated when we return to this subject once again.

Presently we take up the second of the three possible meanings which speak of the joining of the seas. This prophecy is further elaborated in

the following two verses of the Qur'an:

مَرَجَ الْفُجَيْرَيْنِ ۖ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِي ۚ

*He has made the two bodies of water flow. They will one day meet. Between them there is a barrier now which neither can trespass in an act of defiance.*³⁰

(Ch.55: Vs.20-21)

وَعَرَّ الَّذِي مَرَجَ الْفُجَيْرَيْنِ هَذَا عَذَابٌ مُرْتَبِعٌ ۖ وَأَعَادَ بَيْنَهُمَا بَرْزَخًا ۖ

*And He it is Who shall merge the two seas together. This palatable and sweet, that saltish and bitter. And between them He has (presently) placed a barrier and a massive partition.*³¹ (Ch.25: V.54)

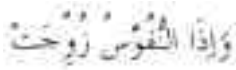
The two verses quoted above are taken from two different Surahs of the Holy Qur'an. Each predicts a separate event of the joining of two different seas together. This is exactly what happened in modern times. In the digging of the Suez Canal during 1859-1869 and that of the Panama Canal during 1903-1914, the world has already witnessed the fulfilment of these prophecies in a manner that could not have been even vaguely visualized by man during the age of the Holy Prophet(sa).

The third concurrent meaning which presents the scenario of the seas put on fire is no less bizarre than the first one, hence as unlikely to be conceived by the human mind fourteen hundred years ago. It is an idea which can only be born during the age of naval warfare with exchanges of intense firepower. Incidentally the huge number of ships involved in modern naval warfare covers such large areas of the sea as justify our interpretation that by the filling of the seas it is primarily meant that the seas would be filled with plying vessels.

Again the third concurrent meaning portraying the seas as set ablaze is an idea which belongs to the age of huge oil spills such as occur in our time. They are often ignited to minimize the horrendous threat they pose

to marine life. At such times even hundreds of thousands of square miles of sea can be observed as literally- set on fire.

The next verse from Surah *Al-Takwir* advances the same idea still further. Instead of the gathering of animals, it is humans who would be gathered together is the central message of this verse:



*And when people are brought together.*³²
(Ch.81: V.8)

This too can be translated simultaneously into three different meanings as follows:

1. When people will be linked together by mutually binding ties.
2. When people from all over the world will be merged together.
3. When the meeting of people together will be facilitated by means of much faster modes of transport.

Each of the three interpretations mentioned above has clearly come true. Ours is an age when international treaties bind practically all the nations of the world without exception. Hence, this interpretation has evidently come true and needs no further elaboration.

Likewise the founding of the League of Nations which was replaced later by the United Nations has evidently advanced the ultimate unification of the world a step further as predicted.

As for the fulfilment of the third prophecy implied in the same verse, we have already observed the distances to be virtually so reduced by the new modes of travel as to create the impression that the whole world is squeezed into one community of a single township.

Before proceeding further it would be appropriate to mention another prophecy which also relates to the subject of the bringing together of people. That prophecy speaks of the return of the Children of Israel to

the Promised Land in the latter days:

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِن فَتَاكُمْ وَوَعَدْنَا
الْآخِرَةَ جَنَّاتٍ لَكُمْ فِيهَا

*And after him We said to the children of Israel, 'Dwell ye in the land; and when the time of the promise of the latter days comes, We shall bring you together out of various peoples.'*³³

(Ch.17: V.105)

The destruction of Jerusalem in AD 70, by the Romans tolled the bell for the death of the Jewish state. From then on the Jews were scattered throughout the world moving on from country to country. It is this state of ultimate diaspora to which the above verse refers when it declares that one day the Jews will be gathered from all over the world and once again they will be assembled in the Holy Land. It is a covenant of God which shall be fulfilled. We have already seen the fulfilment of this promise on such a wide scale as has never been witnessed by man before. Never in the history of the Jewish people after any diaspora were they brought back from all the countries of the world as it happened in the recent past after the creation of the state of Israel.

Returning to Surah *Al-Takwir* from which we digressed for a while, let us now take up verse 9 which follows. This verse as well as the next, describe the same age to which all previous verses refer to from different angles.

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِمَا ذُنُوبٍ قُتِلَتْ

*And when the girl-child buried alive is questioned about, 'For what offence has she been put to death?'*³⁴

(Ch.81: Vs.9-10)

In their ignorance some Arabs felt extremely insulted when a daughter was born to them and out of shame might even bury her alive. Society had no right to interfere in such matters as though the fathers owned their children like property.

That age would be the age of the strict rule of law is the evident message. This message however, is delivered particularly with reference to the rights of women. Otherwise a simple statement concerning law and order could as well have been made. In the light of this, one simply cannot fail to register this significance. No longer will men be able to trifle with the rights of women, is the powerful import of this verse. Never in any age did the rights of women acquire such importance as in contemporary times.

All the features of the latter days which the verses of this Qur'anic Surah develop systematically with a progressive sequence, carry the subject forward from one feature to another like the brush of a master painter. The scientific development which is throughout implied is continuously interwoven with the political and social aspects. In verse 8 the bonding together of man is predicted in more than one way. The same subject is taken up again in verse II after the mention of social and political developments. The idea is introduced with reference to the most powerful means of joining people together which is through wider extensive publication of literature, newspapers, magazines etc. All the modes of transport referred to above have played their part in uniting the people of the world, but the role of the press can never be overshadowed or replaced by any other measure of uniting man. Take the role of the wide distribution of printed literature away from this age and mankind, despite the distances being reduced, will suddenly appear to fall apart once again. The people will become disjointed and isolated from each other. It was this modern state of the news media and the extensive publication of literature which is mentioned in the verse under discussion:

وَإِذَا الصُّحُفُ نُزِّلَتْ

*And when the books will be extensively published and spread.*³⁵
(Ch.81: V.11)

Also implied in this prophecy is the invention of the modern press, otherwise it would not be possible for handwritten manuscripts to be extensively published and widely distributed.

An age of large-scale publication is also bound to be an age of intense proliferation of knowledge, research and investigation. The Holy Qur'an emphasizes the role of the pen so powerfully that it directly attributes to God the act of teaching humans how to write.

The following verses which are taken from SurahAl- Alaq, the very first Chapter revealed to the Holy Prophet^(sa) emphatically pronounce:

إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ * أَتَىٰ عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمُ

Read! And your Lord is the Most Honourable.

*Who taught by the pen. He taught man what he knew not.*³⁶

(Ch.96: Vs.4-6)

These verses when read in conjunction with the verse under study clearly emphasize the character of the age as highly advanced in knowledge. During that age, the spread of educational institutions such as schools, colleges and universities also seems to be implied.

The very first verse which makes the opening statement introduces God as Most Honourable because He has taught with the pen. It is obviously implied that the pen will be the source of all knowledge and knowledge would be the source of all greatness and honour. Incidentally one should not forget that these revelations were vouched to one who himself had never learnt to hold a pen in his hand. It was the pen of God which authored the Qur'an and not the pen of Muhammad^(sa). Another implication of the verse is that knowledge would become the means of gaining power and the pen shall emerge as mightier than the sword.

The next verse advancing the same theme further pronounces that the sky will be the limit of man's knowledge:

وَإِذَا السَّمَاءُ كُفِطَتْ

*And when the heaven will be peeled off (laid bare).*³⁷

(Ch.81: V.12)

This verse presents a tragic comparison between the state of Islam in that age and the rise of the worldly Christian powers when the light of the sun of Islam will be wrapped up and the stars of the Muslim heaven will cease to shed light. The non-Muslim materialistic world will begin to scale the heavenly heights to learn the secrets of space.

This scenario brings to mind some other verses of the Holy Qur'an which also predict an era of space and air travel. The following are the relevant verses:

وَالسَّمَاءِ ذَاتِ الْحُبُوبِ

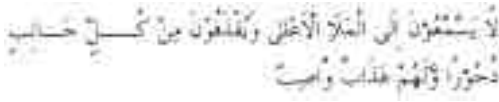
*And by the heaven full of tracks.*³⁸
(Ch.51: V.8)

وَالَّذِينَ هُمْ يُرْسِلُونَ
فَالْمُرْسَلِينَ
فَالْمُرْسَلِينَ
فَالْمُرْسَلِينَ

*And by those who are sent forth with specific tasks,
And by those who move like the moving of fast winds,
And by those who propagate a goodly propaganda,
And by those who distinguish and discriminate between friends and
foes.*³⁹
(Ch.77: Vs.2-5)

These and many other similar verses repeatedly draw the picture of a sky which is extensively used for air travel. It is charted into tracks, messengers fly to and fro, airborne propaganda is carried out extensively and it has become possible at last for man to fly on the wings of air. Having fulfilled his dream to fly, man would begin to entertain loftier ambitions. He would begin to discern the secrets of the heavens and the heavenly bodies. He would peel off the covers which enwrap them to unveil their mysteries. He would set space stations and posts to watch and monitor what passes in the heavens above him. The following verse clearly illustrates this phase of human advancement in science and technology which would make it literally possible for him to

probe into the vast expanse of the universe.



However much they strain their ears to eavesdrop on whatever passes in the lofty celestial chambers, they will not be able to do so without being pelted from all sides.

Repulsed! And for them will be a perpetual punishment.⁴⁰
(Ch.37: Vs.9-10)

Concerning the ambition of man to conquer space physically to its very limits, the following is the challenge which the Qur'an throws to all who seek the conquest of space, be they high or low.

Before we quote the relevant verse, it is essential to clarify the nature of its address. The translation: '*the company of the jinn and the company of the men*' does not do full justice to the message implied. The word 'Jinn'

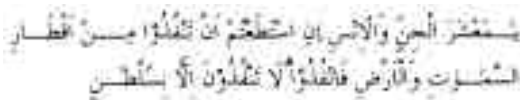


does not indicate here a ghostlike existence different from humans. Instead as also mentioned earlier it is frequently employed to indicate big people as against the common people who are referred to as *An-Nas*:



Hence, the true import of this address would perhaps be better understood if it were translated as: '*O company of the capitalist powers and O company of the proletariat.*'

Now we quote the verse and its translation taken from Maulawi Sher Ali:



O company of Jinn and men! if you have power to go beyond the confines

of the heavens and the earth, then do go. But you cannot go save with authority,⁴¹
(Ch.55: V.34)

We humbly suggest that a more appropriate translation in this context should have been 'Except with the help of most powerful deductive logic'. This means that although physically unable to transcend the boundaries of the universe, man would still be able to reach the limits of the universe as far as the extension of his knowledge is concerned. We have the following reasons to support this inference:

The translation '*Save with authority*' can in fact create the opposite impression to what the Qur'an actually intends to convey which is a categorical denial of the possibility of physical conquest of space by man to its outer limits. Authority is not the only meaning of the word *Al-Sultan*. It can be simultaneously translated as a mighty monarch, a powerful argument or strong deductive logic. Hence it may signify that man will still be able to reach across the boundaries of the universe through powerful logical deduction.

What is clearly denied is not just a short hop or two into space. What is denied is the ability of man to reach the limits of the universe with his physical body. Incidentally the hazards attending upon space flights are also mentioned as follows:



There shall be sent against you blasts of fire, and smoke; and you shall not be able to help yourselves.⁴²
(Ch.55: V.36)

This verse in fact draws a clear picture of cosmic rays rather than that of ordinary flames of fire.

Having elaborated the implied meanings of verse 12 of Surah *Al-Takwir*, with the help of the above quoted verses of Surah *Al-Rahman* (Chapter 55), we now return to *Al-Takwir* from where we left off.

It is a strange coincidence that we finished our comments on the verses of Surah *Al-Rahman* with the warning of perpetual punishment by fire. This exactly is the subject of discussion of verse 13 of Surah *Al-Takwir* which we intend to elaborate now:

وَإِذَا الْحُكُومُ سُعِرَتْ

*And when the hellfire will be made to rage.*⁴³
(Ch.81: V.13)

Here the expression hellfire refers to such wars as would create the impression that all hell has broken loose. Hence, this is the warning delivered in this verse. This is the only feasible interpretation in the context of the preceding prophecies which speak without exception of the events of this world. It would appear very odd indeed if man is told that at some time while these events are taking place here on earth, hellfire would be raging above in an otherworldly space.

The sequence of prophecies thus reaches its logical conclusion. Material progress however massive it may be cannot be of any avail to man if he gains his worldly ambitions at the cost of God's pleasure. The hour of punishment must arrive and strike man down despite all his material might. But no calamity will befall him from on high as such. He will build his own hellfire himself and his selfishness will create such global tensions as are bound to culminate in hellish wars. Looking back at the history of the two World Wars this interpretation no longer remains an academic exercise but acquires a substantial threat. This exercise so far has brought to bold relief the contrast between the tragic decline of Islam and the rise of the non-Muslim powers. The verse under study clearly depicts that the global domination of materialism will not last perpetually. The downfall of the materialistic powers will begin with growing mutual enmities which will culminate in horrendous catastrophes of their own making. Wars will follow one after the other. They will be re-kindled and quenched yet again leaving behind the ashes of the mighty powers which will incinerate themselves. The two global wars have already dented the unchallenged might of the superpowers while the weaker and the poorer nations have relatively emerged with a

sense of having gained some measure of their lost dignity. The balance is far from tilted as yet to have reached a critical stage, but though slowly, time is certainly moving in the direction of a global revolution. It is that revolution which is predicted in the Qur'an to be the ultimate revolution of Islam. Lest it should seem an over-generalised, unsubstantiated statement, we shall produce in the following chapter some sound concomitant evidence to dispel such doubts.

Based on the direct messages contained in many a verse of the Qur'an, the Holy Prophet^(sa) has clearly predicted the ultimate outcome of the global conflict during the latter days. This he has done with reference to the advent of the anti-Christ. But it should be clarified at the outset that his image as it arises from the traditions of the Holy Prophet^(sa) is not in reality as freakish as might appear on the surface. It refers to the anti-Christ in a manner that seems to combine in him the power and might of immensely powerful nations. In fact the entire age of the latter days is mentioned by the Holy Prophet^(sa) as the age of the anti Christ. All signs of the age are mentioned with reference to him. Among the signs which assist his identification is a category devoted specifically to the new modes of travel of which man had no experience before. A detailed account of what the anti-Christ would be and how he would dominate the world leaves no shadow of doubt in the mind of any unbiased reader that it is not a single person to whom these prophecies refer. The term 'anti-Christ' as used by the Holy Prophet^(sa) is only symbolic. He would be a symbol of the mighty powers of his age and his exploits would in fact be the exploits of many highly advanced and powerful Christian nations of the world. But their supremacy would not last forever. The ultimate downfall of the anti-Christ who symbolises them is also predicted in no uncertain terms. From the ruins of materialism would rise once again the sun of Islam unveiling its radiant beauty as it casts away the covers of doubt and suspicion which had enwrapped it for many a dismal century.

Now we take up the discussion of the revolutionary mode of travel once again but this time we refer to the traditions of the Holy Prophet^(sa). As for the remaining signs of the anti-Christ, particularly those which have religious significance, we shall discuss them separately at some greater length in another chapter.

Modes of travel on land, sea and air are all described without exception in a manner that fully endorses the interpretation of many a Qur'anic verse which we have presented earlier. Even the issue of the movement of mountains is explained so that the memory of the relevant verses is effortlessly resurrected. The Holy Prophet's^(sa) elaboration of the anti-Christ and the unique donkey he would ride must have seemed extremely odd to the people of his time. It had to appear odd because despite the fact that he continually refers to that mount as a donkey, none of the known characteristics of a donkey are ascribed to that oddity. However all the modern modes of transport answer to this description perfectly.

They have one common feature about them; they are all propelled by combustion engines drawing their energy from fire. Even the external combustion engines like those of locomotives driven by steam are dependant on fire. This is the sharp separating line between the earlier modes of animal transport and the revolutionary new modes of transport in the age of the anti-Christ which would reveal him to be not an animal but an inanimate object. We refer to him as 'he' only because in the prophecy he is literally spoken of as an animal. In fact he could be identified by this distinctive mark alone. Recognize the donkey of the anti-Christ and you will recognize in him the modern modes of transport. Fail to recognize him if you so choose and travel back to the age of donkeys.

Some other novel features of this symbolic donkey of the anti-Christ are described in great detail in various books of traditions. The following is a composite presentation of the information derived from them:

1. Like his donkey the anti-Christ himself would be so massive and gigantic that a monster like unto him has not even been heard of in the most bizarre tales of fantasy. He would be so tall that his head would seem to disappear beyond the clouds. He will be so immensely powerful that he would conquer the whole world single-handedly.⁴⁴

2. Despite all these physical advantages the one blemish that he would be blighted with would be the total loss of one eye, the right eye for that matter.⁴⁵
3. This donkey would not merely be a personal mount of the anti-Christ, but would also be made freely available as a means of public transport. People will climb into his belly from the openings on his side provided specifically for this purpose.⁴⁶
4. The belly will be well lighted within and equipped with comfortable seats.
5. The donkey would move at exceptionally fast speeds covering long distances in a matter of days or hours which ordinary animal mounts take months to cover.⁴⁷
5. He would have regular stoppages on its way. At every stoppage the public would be invited to come and be seated before he resumes his journey and every departure would be loudly announced. Thus the metaphorical donkey would continuously travel from place to place providing people with a fast, convenient and comfortable means of transport.⁴⁸
7. The passengers travelling in the belly would in no way be scorched by the fire he had eaten indicating that the seating compartment in his belly would be fully insulated from the fire chamber.⁴⁸
8. This donkey will also be able to travel by sea and move from continent to continent riding the ocean waves. ⁴⁹
9. During his journey by sea he would somehow swell to a much larger size. Thus he will be able to transport mountains of food upon his back across the oceans. Many a time he will be employed to deliver these enormous food supplies to such poor nations as abjectly bow to the will of the anti-Christ. The transportation of mountain-loads of food is a figurative expression reminiscent of the one contained in another previously quoted verse which predicted

such times when mountains will be made to move.⁵⁰

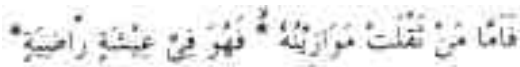
10. The amazing donkey would also know how to fly because some of his gigantic leaps are described to cover distances between East and West. It is said that one foot of the beast will be in the East and the other in the West. This is indicative of the size of his leap meaning that he would take off from one continent and land in another.⁵¹

11. In the air he will move above the level of the clouds.⁵²

12. On his forehead he would carry the moon. Apparently the moon refers to the headlights which most modern vehicles are equipped with.⁵²

After reading this vivid description of the donkey of the anti-Christ which he would use for his world conquest, we wonder if the reader really needs further assistance to recognise him.

Obviously such great Christian powers are mentioned under the title *Dajjal*⁵³ as were destined one day to command the entire world. The fire-driven donkey which acquires the changeable roles of aeroplanes, ships or trains moving at exceptionally fast speeds was to play the most formative and crucial role in the conquest of the world by the Christian powers. Apart from emphasizing the advantage of higher speeds, the advantage of weightier possessions is also specifically mentioned in the global conflict for supremacy:



*Then, as for him whose scales are heavy,
he will have a pleasant life.⁵⁴*
(Ch.101: Vs.7-8)

The weightier they are in their possession and the faster in their speeds, the more inevitable would become the supremacy of the world

powers. The mass and the speed at which he moves is what matters on the road to victory.

These prophecies are so unique that it is hard to find their equal in the realm of Divine prophecies elsewhere.

The description is so vivid and precise that one has the impression that like a painter who captures with his brush what he sees, the Holy Prophet^(sa) was moulding into picturesque words what he observed unfolding before his eyes.

With this we bring to a close the discussion on the series of the prophecies contained in the Surah *Al-Takwir*. Now we plan to present to the reader some other highly important prophecies which describe some other important features of the same age. Each of the following prophecies deals with different specific topics. They are dextrously encapsulated in various other Surahs of the Qur'an.

References

1. *The Holy Bible* (1982) The New King James version. Nelson Publishers, Nashville, Exodus 14:28-29
2. Translation of 10:91-93 by Maulawi Sher Ali.
3. Translation of 10:93 by Maulawi Sher Ali.
4. Translation of 28:86 by Maulawl Sher Ali.
5. Translation of 17:81 by Maulawi Sher All.
6. Translation of 30:3-6 by the author.
7. Translation of 54:45-47 by Maulawi Sher Ali.
8. Translation of 8:8 by Maulawl Sher Ali.

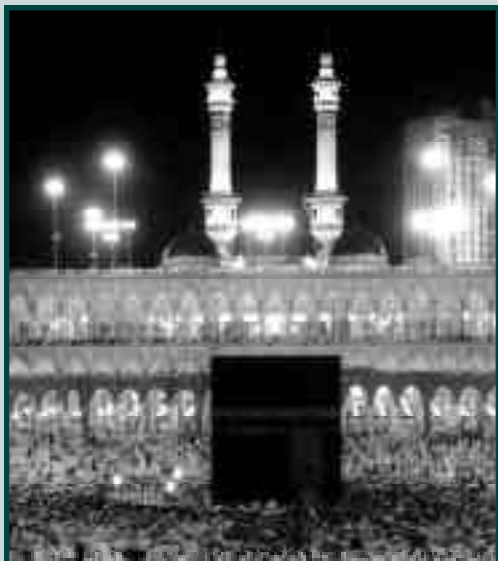
9. Translation of 38:12 by the author.
10. Translation of 33:23 by Maulawī Sher Ali.
11. Translation of 33:11-14 by Maulawī Sher Ali. (Note: We have added 'Medina' in brackets).
12. *Fat-hul-Bari* - The Commentary of Sahih AI-Bukhari by Hafiz Ahmad bin 'Ali Hajar Al-'Asqalani (773-852). Kitab AI-Maghazi Babo Ghazwah AI-Khandaq AI-Ahzab. Vol.VII p.397.
13. Translation of 84:4-6 by the author.
14. Translation of 99:2-3 by the author.
15. Translation of 82:5 by the author.
16. Translation of 81:2-3 by Maulawī Sher Ali.
17. *Mishkat-ul-Masabih*. Vol.1, Chapter III. Kitab AI-Manaqib. Babo Manaqib AI-Sahabah. Publisher: AI-Maktab AI-Islami, Beirut.
18. *Chronicle of the World*. (1989) Chronicle Communications Ltd and Longman Group UK Ltd., London, p.436.
19. LANE-POOLE, S, (1888) *The Moors in Spain*. 8th ed., T. Fisher Unwin, London, p.270.
20. LANE-POOLE, S. (1888) *The Moors in Spain*. 8th ed., T. Fisher Unwin, London, pp.270-271.
21. LANE-POOLE, S. (1888) *The Moors in Spain*. 8th ed., T. Fisher Unwin, London, p.271.
22. LANE-POOLE, S. (1888) *The Moors in Spain*. 8th ed., T.Fisher Unwin, London, p.273.
23. LANE-POOLE, S. (1888) *The Moors in Spain*. 8th ed., T. Fisher Unwin, London, p.278.
24. LANE-POOLE, S. (1888) *The Moors in Spain*. 8th ed., T. Fisher Unwin, London, p.279.

25. LANE-POOLE, S. (1888) *The Moors in Spain*. 8th ed., T. Fisher Unwin, London, p.280.
26. Translation of 81:4 by the author.
27. Translation of 81:5 by the author.
28. Translation of 81:6 by the author.
29. Translation of 81:7 by Maulawi Sher Ali.
30. Translation of 55:20-21 by the author.
31. Translation of 25:54 by the author.
32. Translation of 81:8 by the author.
33. Translation of 17:105 by Maulawi Sher Ali.
34. Translation of 81:9-10 by the author.
35. Translation of 81:11 by the author.
36. Translation of 96:4-6 by the author.
37. Translation of 81:12 by the author.
38. Translation of 51:8 by Maulawi Sher Ali.
39. Translation of 77:2-5 by the author.
40. Translation of 37:9-10 by the author.
41. Translation of 55:34 by Maulawi Sher Ali.
42. Translation of 55:36 by the author.
43. Translation of 81:13 by the author.
44. 'ALLAMAH 'ALA-UD-DIN 'ALI AL-MUTTAQI. *Kanz-ul-'ummal* vol: 14 p.604 & 613 (1979), Beirut.
45. IMAM MUSLIM BIN AL-HAJJAJ BIN MUSLIM AL-QUSAHIRI AL-NAISAPURI *Sahih Muslim*, Kitabul-Fitan, Babo Zikrid-Dajjal wa Sifatehi Wa ma ma ahu.

46. 'ALLAMAH MUHAMMAD BAQIR AL-MAJLISI *Biharul-Anwar*, Babo 'Alamate Zohurihi Alaihis-salam min AI-sufyani wad-Dajjal.
47. ABDUR-REHMAN AL-SAFURI. *Nuzhat-ul-Majalis*, vol:1, p.109. Maimaniyyah Press, Egypt.
48. 'ALLAMAH MUHAMMAD BAQIR AL-MAJLISI. *Biharul-Anwar*, Babo 'Alamate Zohurihi Alalhis-salim min AI-sufyani wad-Dajjal.
49. ABDUR-REHMAN AL-SAFURI. *Nuzhat-ul-Majalis*, vol:1, p.109. Maimaniyyah Press, Egypt.
50. *Sahih Al-Bukhari*. Kitab-ul-Fitan, Babo Zikrid-Dajjal.
51. 'ABDUR-REHMAN AL-SAFURI. *Nuzhat-ul-Majalis*, vol:1, p.109. Maimaniyyah Press, Egypt.
52. ALLAMAH 'ALA-UD-DIN 'ALI AL-MUTTAQI. *Kanz-ul-'ummal*, vol:14, p.613 (1979), Beirut.
53. Imam Muslim Bin Al-Hajjaj Bin Muslim Al-Qushairi Al-Naisapuri, *Sahih Muslim*, Kitab-ul-Fitan. Babo Zikrid-Dajjal wa Sifato wa Ma Ma'ahu.
54. Translation of 101:7-8 by Maulawi Sher Ali.

Subscription

The Review of Religions



The Holy Ka'aba

MECCA, ARABIA

The First House of Worship, and
The Spiritual Heart of Islam

We hope you have enjoyed reading this edition of the magazine. *The Review of Religions* will continue to provide discussion on a wide range of subjects and welcomes any comments or suggestions from its readers.

To ensure that you regularly receive this monthly publication, please fill in your details below and we will put you on our mailing list.

The cost of one year's subscription is £15 Sterling or US \$30 for overseas readers (Please do not send cash). Payments should be made payable to the London Mosque and sent to the address below:

The Review of Religions
The London Mosque
16 Gressenhall Road
London SW18 5QL
United Kingdom

Please put me on the mailing list for the Review of Religions for 1 year. I enclose subscription payment of £15.00 or US \$30.00.

Name: _____

Address: _____
