WORLD MUSLIM CONVENTION

OF

AHMADIYYA ANJUMAN ISHAAT-I-ISLAM

5 – 7 APRIL, 1985

AT

MASJID NOOR

12 BAU STREET, SUVA, FIJI.

ORGANISED BY

AHMADIYYA ANJUMAN ISHAAT-I-ISLAM (LAHORE) FIJI

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Price $2
OUR BELIEFS

Ashhadu-an la ilaha ill-llahu wahdahu la shorika lahu wa ashadu-an-an Muhammad-an 'abdulwu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections, Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.

2. We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.

3. We believe that the Holy Prophet Muhammad is the Khatam al-Nabiyyin. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.

4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur'an and Hadith.

5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (ashab), the Purified Wives, and members of the Holy Household (ahl bai't), as beloved, worthy of respect, and honourable in the sight of God.

6. We hold the Imams Abu Hanifah, Shafi'i, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqh); and saints such as Shaikh 'Abdul Qadir Jilani, Khwaja Naqshbandi; and Shaikh Ahmad Sirhindi to be leaders of Tusiwawaf (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.

7. In accordance with the Holy Prophet's sayings about mujaddids and muhaddathis, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hadrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, not as a prophet.

8. We consider each such person to be a Muslim who professes to believe la ilaha ill-llahu, Muhammad-ur rasul Allah ('there is no god but Allah, Muhammad is the Messenger of Allah') and calls himself a Muslim.

9. All the members of the Ahmadiyyah Anjuman Isha’at Islami Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyyah Anjuman Isha’at Islam Lahore has not only been proclaiming these beliefs but, for sixty-five years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

SWORN DECLARATION OF HADRAT MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha ill-llahu Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khatam al-Nabiyyin" (the Qur'an, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are excellency of the Holy Prophet in God's eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khatam al-anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HADRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hadrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hadrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name.""

SWORN DECLARATION OF MAULANA SADR-UD-DIN, HEAD OF THE LAHORE AHMADIYYAH COMMUNITY:

"Knowing God to be present and to be our witness, we state on oath that from the beginning we have believed, and we still believe, that no prophet, neither a new one nor a former one, can come after the Holy Prophet Muhammad."

MASJID NOOR

Headquarters of the
AHMADIYYA ANJUMAN ISHAAT-I-ISLAM (LAHORE) FIJI
12 Bau Street, Suva, FIJI.

and

VENUE FOR THE WORLD MUSLIM CONVENTION OF
AHMADIYYA ANJUMAN ISHAAT-I-ISLAM HELD FROM
5 - 7 APRIL 1985.

The first mosque built on the earth is the Sacred Mosque, the Ka’bah built at Makkah also called Bakkah (Qur’an 1); and all mosques should therefore face towards the Sacred Mosque (Qur’an 2, Hadith 3)

"Surely the first house appointed for men is the one at Bakkah blessed and guidance for nation". (Qur’an 3:96)
Message of the Holy Prophet at his Farewell Pilgrimage

A UNIVERSAL CHARTER OF BASIC HUMAN RIGHTS OF FREEDOM AND EQUALITY

When at the tenth year of the Hijra, Muhammad set out to perform the pilgrimage to Mecca, there was not a single idolater in the huge concourse of 124,000 pilgrims assembled at Mecca from all corners of the country. The very spot where he was only twenty years ago a rejected person, to whose word no one was willing to lend his ear, was now the scene of marvellous devotion to him.

To whichever side he turned his eye, he saw hosts of devoted friends who recognised him both as their temporal and their spiritual leader — and inspiring manifestation of divine power to him as well as to those who had assembled there.

It was here on the ninth day of Dhul Hijja, the day of the assembling of the pilgrims at Mount Arafat, that he received a revelation from on High which sent a thrill of joy through the vast gathering: “This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion.

Obviously Muhammad perceived that the message of the perfection of religion meant his approaching end. Here he delivered the following sermon to the whole of Arabia through representatives of tribes coming from every quarter:

"O people! lend an attentive ear to my words; for I know not whether I shall ever hereafter have the opportunity to meet you here."

"Do you know what day it is to-day? This is the Yaum al-Nahr or the sacred Day of Sacrifice. Do you know which month is this? This is the sacred month. Do you know what Place is this? This is the sacred town. So I appraise you that your lives, your properties and your honour must be as sacred to one another as this sacred day in this sacred month in this sacred town. Let those present take this message to those absent. You are about to meet your Lord Who will call you to account for your deeds.

“This day all sums of interest are remitted, including that of ‘Abbas ibn ‘Abd al-Muttalib. This day, retaliation for all murders committed in the days of ignorance is cancelled, and foremost of all, the murder of Rabi ibn Harith is forgiven.

“O people! this day Satan has despair of re-establishing his power in this land of yours. But should you obey him even in what may seem to you trifling, it will be a matter of pleasure for him. So you must beware of him in the matter of your faith.

“Then, O my people! you have certain rights over your wives, and so have your wives over you... They are the trust of God in your hands. So you must treat them with all kindness...And as regards your slaves, see that you give them to eat of what you yourselves eat, and clothe them with what you clothe yourselves.

“O people! listen to what I say and take it to heart. You must know that every Muslim is the brother of another Muslim. You are all equal. You enjoy equal rights and have similar obligations.) You are all members of one common brotherhood. It is forbidden for any of you to take from his brother save what the latter should willingly give. Do not tyrannize over your people, (do not usurp their rights)".

"Whoever submits himself entirely to Allah while doing good (to others) — he has his reward from his Lord." (Qur’an 2:112)

This page has been sponsored by Mr Salim Baksh in evergreen memory of his loving parents, Mr & Mrs Fakir Baksh.
Message from the Chairman
World Muslim Convention Magazine
Mr Salim Baksh

Assalam-o-Aleikum wa Rahmatullah wa Barakatuhu

As chairman of the World Muslim Convention Magazine, I am exceedingly pleased to present to you this magazine. May I take this opportunity of extending a very warm welcome to you, particularly if you have come from abroad to participate in this convention.

Further, I should like to welcome and thank the guests who have so cordially accepted our invitation and have come a long way to join us and to make the World Muslim Convention a successful and memorable occasion. I likewise extend a hearty welcome and my sincere greetings to my local friends, members of the jamaat and to other visitors who have also come to support the activities of our jamaat on this auspicious occasion. We pray to Allah that He may shower his mercy and blessings and His countless bounties on all of us, Ameen.

At this time of upheaval, uncertainty, misunderstanding, and sometimes anguish, it is more necessary than ever to recognise and to reintroduce the teachings of the Holy Prophet Muhammad(S) as revealed in the Quran in which the whole man and all men have a place for peace and happiness. Real and lasting peace comes from beliefs and actions that all Prophets of all nations must be respected. This faith illuminates the hearts and charms the gloom of prejudice.

It is surely by basing on such an ideal as established by the Holy Prophet Muhammad(S) that fulfilment of each individual without detriment to others — that work acquires its loftiest significance.

The religion of Islam appeals to many human faculties — both physical and spiritual — and in this way it involves a set of capacities that expresses the fundamental unity of the individual, which is the basis of any humanistic outlook. Religion is thus a vital necessity, affording each individual the opportunity to satisfy his bodily needs as well as his spiritual aspirations, in an activity that enables a man to improve his health, happiness, preserve his psychological equilibrium and fulfil a spiritual need to excel.

It is with this in mind I should like to ask all those who have responsibilities in the propagation to redouble their efforts to promote the principles of emulation without hope of gain, with respect for the rules and laws and the value of the graceful gesture as taught by our Holy Prophet Muhammad(S) 1400 years ago.

I would add that it is our duty which we should continue to perform with the utmost clear sightedness and the strongest determination. I hope this convention will be a source of satisfaction, education, information and pleasure for you.

I gratefully acknowledge the help I received from Mr Nizam-ud-Dean and Mr M. Ameen Sahu Khan, secretary and editor of this magazine respectively; Mr Jaffar Ali Buksh and Mr M. Imran Sahu Khan who acted as advertising managers and gave their valuable contributions. Without their help and contribution my efforts would have been in vain.

I hope that the efforts of this Jamaat will be universally recognised, respected and followed for the betterment of mankind.

May Allah help us to serve the cause of ISLAM, Ameen.
Message from
The Ameer-E-Jamaat and
International President of
Ahmadiyya Anjuman Ishaat-I-Islam
Hazrat Dr Saeed Ahmad Khan Sahib

It gives me great pleasure to send this message on my behalf, and on behalf of the Central Anjuman (Lahore), on the happy occasion of the inauguration of the central mosque of our Jamaat in Fiji Islands. Coming soon after the inauguration of the central mosque of our Suriname Jamaat, it is a happy augury of the new spiritual life and vigour which the Merciful Allah has bestowed upon our Jamaats abroad in recent times. May He also bless your grand mosque so that it becomes a busy centre, and not only a monument of pride for the members of our Jamaats, but also a House in which Allah is much remembered.

There are grand and beautiful mosques like yours in other countries too, but the real beauty and grandeur of a mosque lies in the remembrance of Allah, in which also lies man’s peace of mind and spiritual happiness which constitute the paradise of this life promised to the true believers. We shall look forward to a new life and vigour in the Fiji Jamaat as a result of the blessings of the new mosque.

Although far placed geographically from us, the Fiji Jamaat is close to our hearts. May this relationship grow closer still and may it be blessed with Divine favours for which I pray and request you to join me in that prayer. May the Merciful Allah accept our humble prayers and shower His choicest blessings in both the Worlds, and richly reward all those people whose efforts and sacrifices over a period of years have resulted in the creation of this great edifice.

Ameen.

"And had there not been Allah’s repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah’s name is much remembered.” (Qur’an 22:40)
Message from
H.E. Ratu Sir Penaia Ganilau
GCMG KCVO KBE DSO, ED,
Governor-General of Fiji.

It gives me much pleasure to extend a very warm welcome to all participants in this World Muslim Convention of Ahmadiyya Anjuman Ishaat-I-Islam (Lahore), particularly to our overseas visitors who have come so many miles to attend it.

I note that one of the topics for the Convention concerns Islam and World Unity. Whilst we ourselves are blessed with peaceful coexistence we cannot remain isolated from the external pressures that threaten to undermine global harmony. And more than ever today do we require a genuine fusion of generosity and compassion if we are to survive as a family of nations.

Often this involves personal sacrifices and as a country our contribution towards world peace is well known. But it is at home that we, as individuals, could set an example by caring for the underprivileged, by showing respect and tolerance or each other, and by earnestly contributing to the orderly development of our nation.
Message from
The Acting Prime Minister
The Hon. Ratu David Toganivalu

It is always cause for deep gratitude and pride for us in Fiji that so many different religions can exist, grow, and work together harmoniously in our society.

The constitution of this multi-cultural nation of ours provides a strong framework for the respectful co-existence of its people. It also guarantees them the freedom to worship God according to their beliefs, and welcomes their contribution to the moral and social upliftment of the community.

The Ahmadiyya Anjuman Ishaat-I-islam (Lahore) is an active society. And at this its first World Convention to be held in Fiji, I trust all deliberations will be both enlightening and fruitful.

The Convention’s Theme, “Ahmadiyya Movement in the service of Islam,” is a fitting one because it is through service that a society becomes successful.

I note with interest also the convention topics and I am sure they will stimulate lively and meaningful discussion.

This convention programme “IQRA’, carries the exhortation all of you as followers of the teachings of the Holy Prophet know well. May it serve to remind you once more that seeking knowledge sincerely through reading, study, and the sharing of insights, brings one a little closer to the truth.

I am told that participants in this gathering of the Ahmadiyya Anjuman Ishaat-I-Islam will be coming from the United States, Canada, The United Kingdom, Holland, Trinidad, Suriname, British Guyana, Pakistan, Indonesia, Australia and Germany.

I take this opportunity to wish you all a very happy and memorable stay in Fiji, and may your meeting be a most successful one.

May God bless you!
Message from
Mr Ghulam Nabi Dean
President of Ahmadiyya Anjuman
Ishaat-I-Islam (Lahore) Fiji

In the name of Allah, the Beneficient, the Merciful.

It is indeed my great pleasure and that of the Anjuman to welcome each one of you to the dedication of Masjid “NOOR” and to the World Muslim Convention of Ahmadiyya Anjuman Ishaat-I-Islam, in Suva, Fiji. May I take this opportunity to give to you some background of the Anjuman’s activities in Fiji.

From the year 1920 and subsequently there was religious awareness amongst the Indian Community in Fiji for the upkeep of their culture and tradition. The different religious denominations brought their teachers and preachers from India.

The Muslim League was founded in 1926 by Mr A. Ghaffoor Sahu Khan; along with him were Messrs N.A. Khan, K.N. Dean, Abdul Aziz Khan and a few others.

In 1931 Master Muhammad Abdullah, the first Muslim teacher, came to Fiji as Head Teacher of the Vuniwona Muslim School, Nausori. Since there was a need for a full fledged Muslim Missionary, who had knowledge of other religions, the Fiji Muslim League, in 1933, brought Mirza Muzaffar Beg of the Ahmadiyya Anjuman Ishaat-I-Islam Lahore; he was well versed in the Hindu religion and Christianity. After he resumed duty a split took place amongst the directors of the League and some wanted him to return to Lahore because he was an Ahmadi.

The League held its General Meeting but the sympathisers of Mirza Muzaffar Beg did not take office and the League went into the hands of the opposition group. Mirza Muzaffar Beg was barred from praying at the Toorak Mosque, he and his sympathisers were boycotted by the League.

In 1934 Ahmadiyya Anjuman Ishaat-Islam Fiji, a duly registered body was formed to begin Islamic Propagation work. It published a monthly magazine “Paigham-E-Islam” in English, Urdu and Hindi, and were the first to hold Quran Dars in Fiji to replace the milad.

In 1956 Maulana Abdul Haque Vidvarthi, of the Headquarters Lahore, visited Fiji, a noted scholar not only of Islam but also of Bible, Vedas, Hebrew, Arabic, Sanskrit, Hindi, Gurmukhi, Persian, etc.

He stayed for three months in Fiji and lectured in every district, his sermons being appreciated by Muslims and non-Muslims alike.

Then in 1966 Maulana Ahmad Yar came from Lahore. He infused new vigour amongst the members and the activities started again. After completing his term of office Maulana Ahmad Yar returned to Lahore and was replaced by Maulana Hafiz Sher Mohammad. He followed the same course of activities as the previous Maulana, holding weekly Quran Daras, Juma Prayers, attending to Radio programmes and visiting other centres.

In 1974, under the editorship of Dr M.S. Sahu Khan, a quarterly magazine in Urdu and English for the propagation of Islam was started, Urdu being rendered by Maulana Hafiz Sher Muhammad. The Anjuman also printed several literatures in English, Urdu and Fijian languages for free distribution.

To consolidate its activities the Anjuman erected a mosque in Maro, Nadroga, in memory of the late Maulana Muhammad Ali and which was dedicated by Maulana Hafiz Sher Muhammad on 18th August. The Anjuman also decided to erect a mosque in Suva, the capital of Fiji, to serve as our Headquarters. The old Tip Top building was demolished and the work on Masjid “Noor” commenced in 1980. There is a library, a Kindergarten and quarters for the resident missionary attached to the mosque. A substantial amount of the building fund was donated by the generosity of our members locally and a good amount collected from overseas by Maulana Hafiz Sher Muhammad.

In Arabic “Masjid” means where one prostrates oneself. Being the meeting place of all the Muslims five times daily besides special occasions, the mosque serves as a training ground where the doctrine of equality and fraternity of mankind is put into practical working. Besides being a religious centre, the mosque is also the cultural centre of the Muslim community. Here the Muslim community is educated on all questions of its welfare.

The Holy Quran speaks of the Muslims duty to defend and protect all houses of worship, irrespective of the religion ‘and had there not been Allah’s repelling some people by others, surely there would have been pulled down cloisters and churches and synagogues and mosques in which Allah’s name is much remembered.’ (22:40).

The inauguration, and dedication, of Masjid Noor was to have taken place towards the end of July, last year by Hazrat Ameer Dr. Saeed Ahmad Khan, the head of the Lahore Ahmadiyya Movement. At about the same time the Ahmadiyya Anjuman of Paramaribo, Suriname, having built a very beautiful mosque, had invited Hazrat Ameer for the dedication and a three day International Muslim Convention attended by delegates from all parts of the world.

Another International Convention of the Ahmadiyya Anjuman followed in San Francisco, U.S.A., under the auspices of Hazrat Ameer, towards the end of August.

The activities of the Ahmadiyya Anjuman Ishaat-I-Islam is progressing throughout the world with great impetus.

May Allah make this occasion very successful and shower His blessings upon us.
Message from
Hon. Militoni Leweniqila
Minister for Home Affairs
and Immigration

It is indeed my privilege to have been invited to contribute to your souvenir programme “IQRA” on the occasion of the World Muslim Convention of Ahmadiyya Anjuman Ishaat-I-Islam (Lahore) in Suva from the 5th to 7th April.

In this country, we are fortunate that our constitution makes provision for the protection of our freedom of conscience and this includes freedom of thought and of religion and freedom to manifest and propagate our religions or beliefs. Despite differences in religion and beliefs, the various ethnic groups in this country have been able to co-exist quite peacefully and this, in my view is due in no small measure to the very positive contributions organisations such as yours have made to our society.

I note with particular interest that one of the topics to be covered at your forthcoming convention is your role in propagating world unity. Fiji, despite its relative smallness, has always been in the forefront where peace and unity is concerned and our current peace-keeping role in the middle-east is a classical example of our firm commitment.

May I take this opportunity in warmly welcoming our overseas guests who would be taking part in this convention. I wish you all an enjoyable stay in Fiji and may your deliberations with your counterparts here be fruitful and useful.

May the peace and blessings of the Lord be upon you all.
Message from
Mr N.A. Faruqui
Senior Vice President,
Ahmadiyya Anjuman Ishaat-I-Islam,
Lahore.

It gives me great pleasure to join in your celebrations of the inauguration of the central mosque of the Ahmadis in Fiji Islands. I greet you all and send my earnest prayers and best wishes to my brothers and sisters of the Fiji Islands. May this house of Allah, so aptly named Masjid-i-Noor, spread the Divine light all around it. And may Allah be always remembered in this house dedicated to Him. The real purpose of this Divine House is to invoke Allah's blessings and mercy on those praying in it and seeking His pleasure.

May He be pleased to make those praying in it successful in this life and the Hereafter. Ameen.

"Read in the name of thy Lord Who created; He created man from a clot. Read and thy Lord is most Honourable, who taught to write with the pen, taught man what he knew not." (Qur'an 96:1-5)
Message from
Shaukat A. Ali
General Secretary
Ahmadiyya Anjuman Ishaat-I-Islam
(Lahore) Fiji

In the name of Allah, the Beneficent, the Merciful.

All praise is due to Allah who has made it possible for a small community such as ours to complete a magnificent Mosque in Suva.

I take this opportunity to thank most sincerely all those members and sympathizers, both here and abroad, who have contributed so generously towards this worthy cause. I am aware of the tremendous pressures on some members during the various stages of the project and the sacrifices by our members generally.

Holy Prophet Muhammad (may peace and blessings of Allah be upon him) is reported to have said,

"Whoever builds a mosque, desiring thereby Allah’s pleasure,

Allah builds for him the like of it in paradise."

"Desiring thereby Allah’s pleasure" means one is required to visit the mosque regularly for prayers. I would like to urge members to regard Masjid Noor as an educational, cultural and social rendezvous apart from the spiritual centre for regular prayers, so that there is a hive of activities and optimum use is made of the facilities. Insha Allah you will be rewarded abundantly in the hereafter.

The Official Dedication of Masjid Noor is being followed by an International Convention of Ahmadiyya Anjuman Ishaat-i-Islam Lahore. These functions coming in the golden jubilee year of the establishment of the Anjuman in Fiji is an important milestone for us. This is the first time a convention of this type has been organised in the Pacific region and I sincerely pray that the Anjuman continue to expand and flourish in every country of this region.

May Almighty Allah continue to guide us so that we can continue to spread the message of the Holy Quran, which is the real aim of the Anjuman. Ameen.
Message from 
Mr Alim Shah 
President, 
Ahmadiyya Anjuman Ishaat-I-Islam 
Republic of Guyana 

Assalaam Alaikum Wa Rahmatullahe Wa Barakatahu

On behalf of myself and other executive members, I send fraternal greetings to the President, Board of Directors, and members of your Anjuman, and best wishes for your Convention in April. May Allah shower his Blessings to make it successful, and make all of us more dedicated in the Service of Islam.

It would have been our greatest pleasure to attend the Convention, there is so much inspiration we can draw by meeting other members who share our common objectives, however as you may know, we are ourselves nearing the completion of our new Mosque, which we hope “INSHA ALLAH” to finish before next Ramadhan, so it becomes very difficult for anyone to leave now.

Nevertheless, our hearts will be with you, your success will be a reward for all of us. In our community, the detractors no longer castigate us, they now commend our mission, and though not openly, invite us to carry on. Time is on our side, they are realising the truth of our message, as non-Muslims in high places are seeing what the Promised Messiah discovered nearly a century ago.

Once again, our best wishes, and May Allah bless your Convention.

Was Salaam
Ahmadiyya Anjuman Ishaat -I-Islam (Lahore) Canada

P.O. BOX 964
POSTAL STATION "A"
VANCOUVER, B.C.

Message from
Mrs Sameena Sahukhan,
President, Ahmadiyya Anjuman Ishaat-I-Islam
(Lahore) Canada

The Honourable President,
A.A.I.I. (Lahore) Fiji,
Suva, Fiji.

Dear Brother-in-Islam,

Assalamu Alaikum wa Rahmatullah.

"Whoever builds a mosque desiring thereby Allah's Pleasure, Allah builds for him the like of it in paradise". (Al Bukhari 8:65)

Mubarak Ho! Mubarak Ho! Mubarak Ho!

Hearty congratulations to you and your entire jamaat for the great achievement in successfully completing the construction of the house of Allah, the Masjid Noor, for the propagation of the noble religion of Islam. You have been blessed and rewarded by the Omnipotent, Omniscient and Omnipresent Allah for the great effort and sacrifices you made with patience and tolerance.

I must also mention without fail, as justifiably it is admitted on all hands that the major sacrifice made by the most dedicated and learned Hafiz Maulana Sher Muhammad Sahib with vigour, zeal and perseverance has in reality been the core, the nucleus, the pivot of your accomplishment. I bow my head in prayer for a handsome reward for this ‘man of God.’

"Whoever brings a good deed will have tenfold reward like it" (Al Quran 6:161)

The enthusiasm and zeal you all have shown to do this good deed is commendable. You have firmly planted the seed of Islam and Ahmadiyyat in Fiji and I have full confidence that you will provide all the nourishment to make it grow into a huge and strong organization the fame of which will Insha Allah be world renowned. I hope and pray that you will keep the banner of Ahmadiyyat flying from the highest mantle and make the following Quranic verse directly applicable to our God-ordained Movement:

"And from among you there should be a party who invite to good and enjoin the right and forbid the wrong and these are they that are successful" (3:103)

Ahmadiyyat is the only true picture of Islam today and the only lighted candle in this pitch-dark world. It is rightly said, "How far that little candle throws his beams so shines a good deed in a naughty world."

The Gospel of the Promised Messiah Hazrat Mirza Ghulam Ahmad is the torch which sheds light on the beautiful face of Islam. The versatile writers and eloquent orators whose works have swept the world over and championed the cause of Islam were produced and elevated by the books written by Hazrat Imam, as well as his speeches and discourses preserved in the form of Malfuzat. It is therefore very necessary for an Ahmadi male or female to acquaint themselves with the ideas and thoughts of Hazrat Mirza Sahib to keep aglow the light enkindled in our hearts.

I sincerely pray that Allah may bless all the members of the Jamaat and enable them to devote more of their wealth, time, labour and knowledge for the furtherance of the cause of Islam.

Ameen!
Message from
Mr M. Anwar
The Imam & Missionary-in-Charge
Ahmadiyya Anjuman Ishaat-I-Islam
(Lahore) U.K.

In the name of Allah, the Beneficient, The Merciful
Assalamu Alaikum wa Rahmatullah e wa Barakatuh.

Thank you ever so much for your invitation to attend the opening Ceremony
of your newly constructed beautiful mosque. I wish I could have been able to do so.
However despite being thousands of miles away, I feel as I am right there among
you sharing your spiritual excitement and delight.

Glory be to Allah, this jamaat has a unique history of its services for the cause
of Islam. Opening of a magnificent mosque in Suriname last year and the
completion and opening of this very beautiful mosque here in Fiji this year speak
for themselves the untiring spirit, through dedication and tremendous sacrifices of
the members. These of-course are inspiring addition to the matchless achievements of the Movement.

On this very auspicious occasion I extend my heartiest felicitations to the
President, Mr G.N. Dean and to all the worthy members for their all out efforts in
this regard. I pray that this house of God may always remain properly served and
prove to be a beacon-light for all other Muslims.

With all the best wishes.

"Whoever builds a mosque, desiring thereby Allah’s pleasure, Allah builds for him the
like of it in paradise." (Bukhari 8:65)
Message from  
Mr. A.H. Niamut  
President of the  
Surinam Islamic Association  
Ahmadiyya Anjuman Ishaat-I-Islam

Assalam Alaikum w.r.w.b.

In the name of Allah, the Beneficent, the Merciful. A Mosque is the symbol of unity of the Muslim community. It provides it with a sense of belonging and togetherness. The Mosque also helps sustain people who make the following Quranic injunction the motto of their life; And hold fast, all together, unto the bond with God, and do not draw apart from one another. And remember the blessing which God has bestowed upon you; how, when you were enemies.

He brought your hearts together, so that through His blessings you became brethren; and (how when) you were on the brink of a fiery abyss, He saved you from it. In this way God makes clear His signs upto you so that you may find guidance, and that there may grow out of you a community who invite to good and enjoin the right and forbid the wrong. And these are they who are successful (Al Quran Ch. 3 verse 103 and 104).

It gives me great pleasure to offer on behalf of myself and of the members of my organisation heartiest congratulations on your success. May Allah guide us on the right path of Glory and crown our efforts with His choicest blessings.
Message from
The President
Mr Abdul Razak

On behalf of all Indian Ahmadis belonging to Ahmadiyya Anjuman Ishaat-i-Islam Lahore, I congratulate all our brethren of Ahmadiyya Anjuman Ishaat-i-Islam Fiji, on this most auspicious occasion of the opening ceremony and the official dedication of Masjid-E-Noor in Suva Fiji, and also the International Ahmadiyya Convention.

Under the present trying circumstances, it is a bold venture to construct new Masjids by Ahmadis throughout the world. It is my firm conviction that the above achievements are accomplished through the sincere devotion, dedication, hardwork, and the sacrifices of the Ahmadis of Fiji and through the sincere prayers of our beloved Hazrat Ameer Dr Saeed Ahmad Khan saheb. We are really grateful to Allah for bestowing on us a God-fearing Ameer to lead and guide us.

Allah has given us an opportunity to hold an International Ahmadiyya Convention in Fiji. I pray Allah for the success of the Convention and for the progress of the Anjuman in Fiji and throughout the world and this Anjuman of the Promised Messiah to be the real torchbearer of Islam throughout the world. I once again congratulate all Ahmadi brethren and sisters for their sacrifices in constructing a new Masjid and convening the International Ahmadiyya Convention and making it a success.

Assalamualaikum wa Rahmatullahe Barkatuhu.

"And who is more unjust than he who prevents men from the mosques of Allah that His name should be remembered therein and strives to ruin them." (Qur'an 2:114).
Message from The President, and the General Secretary

CONGRATULATIONS!

Assalam'alaikum wa Rahmatulla wa Barakatuh

We, all members of Gerakan Ahmadiyyah Lahore Indonesia, congratulate our brothers here, in Fiji, in connection with World Muslim Convention of Ahmadiyya Anjuman Ishaat-ı-Islam.

We hope and pray that the Convention will be a success and bring great benefit to us all to continue the mission of the Holy Prophet and Promised Messiah.

May Allah bless us all.

Wassalamu'alaikum.

"And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque; and wherever you are, turn your faces towards it." (Qur'an 2:150).
Message from
The President,
Mr A.S. Abdul Santoe
Ahmadiyya Anjuman Ishaat-I-Islam
(Lahore) Rotterdam

In addition to a spiritual center of a Muslim community, the Mosque is also the main social, cultural, educational and political institution in the life of the Believers.

The erecting and organizing of such an institutional center is therefore being dedicated to the glory of the Almighty as well as in the benefit of Mankind.

On the indeed very happy occasion of dedication of our Masjid Noor in Suva, I wish to extend on behalf of the Ahmadiyya Anjuman Ishaat-I-Islam — Rotterdam, and on my own behalf, our sincere congratulations to the President and the executive committee as well as to all our Brethren in Fiji.

The achievement of establishing a House of peace is a real contribution to our living and sparkling faith of Islam in general and the Ahmadiyyat (Lahore) in particular. Al Hamdu Li’l Allah.

We pray to the Almighty and Merciful Allah to bless and protect this House, erected in His service to propagate His last Message to Mankind through His last prophet Mohammad (Allah’s peace and blessings be upon Him), Ameen.

Wassalaam

"The mosques are Allah’s," (Qur’an 72:18)
الله
Mujaddids of Fourteen Centuries

1. Abu Bakr
2. Umar
3. Uthman
4. Ali
5. Al-Shaykh Mutawakkil
6. Imam Al-Jasim
7. Imam Al-Kashif
8. Imam Al-Kashif
9. Sayyid Muhammad Jama
10. Imam Syed
11. Al-Shaykh Ahmad Sirhind
12. Shaykh Wali Al-Munawwir Dalavi
13. Sayyid Ahmad Bike
14. Hazrat Khwaja
d
15. 15TH CENTURY HIJRAH
THE MUJADDID OF THE 14TH CENTURY HIJRAH

Mujaddid is appointed by God

It must also be borne in mind that the term (God will raise or appoint) has occurred in tradition for the advent of a mujaddid, and appointment of anybody from human beings signifies only his appointment from God. The same term has been used in the Holy Qur'an for appointing messengers. This means that the appointment of a mujaddid indicates the raising of a particular person who has been bestowed with the gift of Divine revelation and communication for a special purpose. Ulama and leaders, no doubt, have always been present among Muslims and they too serve Islam in their own way but a mujaddid is a servant of Islam with whom Almighty God communicates and whom He appoints for a specific purpose, i.e., for the eradication of errors in religion that have weakened and distorted the original form of Islam. Such mujaddids have been appearing at the head of every century.

Authenticity of the Hadith of Mujaddid

Imam Sayuti writes in 'Mirqat al-Sa'ud' (میرقۃ السعید) that all the preservers ( Sussex) of Hadith agree on the authenticity of this tradition, and fore-runners like Hakim and Baihaqui and their successors like Abdul Fazal Iraqi and Ibn-Hajar all approve of its genuineness. Ibn-Asakir too, after accepting the truth of this tradition writes that this proves the coming of mujaddid at the beginning of every century. Shah Wali Ullah of Delhi in his book 'Izalat al-Khafa' and 'Tafhimat-i-Ilahiyya' also admits the authenticity of this report.

Another argument for its genuineness is that other authentic traditions collaborate with it. In fact the basis of this tradition lies in the Holy Qur'an. The fundamental principle is that in spite of bringing prophethood to an end God will continue to communicate with the sages of this ummah for the eradication of errors that may find place in Islam from time to time. He would himself guide this nation, by raising mujaddids at different intervals. Free Communication of God with non-prophets has been mentioned in the Holy Qur'an. The mother of Moses, for instance, was not a prophetess, but the Holy Qur'an clearly says:

"And We revealed to the mother of Moses" (XXVIII:7).

At another place we observe:

"When We revealed to your mother what was revealed" (XX . 38).

In both these verses Moses' mother has been referred to as the recipient of Divine revelation and this revelation was positive to such an extent that she put her son Moses in the river without any fear. Mother of Jesus was also spoken to by angels and she too was not a prophetess. Companions of Jesus were also not prophets, but the Holy Qur'an says:

"And when I revealed to the disciples" (V. III).
About the saints of this 'ummah' we find:

"Angels descend upon them" (XI. 30).

And again:

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"They shall have good news in this world's life, (X : 64).
These 'mubaharat' in authentic traditions of the Holy Prophet have been called a part of prophethood:

"Nothing is left of prophethood except 'mubaharat'."

Moreover in reports that have been agreed upon by all it has been mentioned that as God spoke with non-prophets from among other nations, so shall He address to persons of this 'Ummah', Umar the Great was one of them, (Bukhari).

Thus if Divine communication is indispensable to a 'mujaddid' both the Qur'an and the genuine tradition confirm that God shall always communicate with such persons in this nation.

Claims of other Mujaddids

Another strong argument in favour of the authenticity of this tradition is that many renowned Muslim saints like Jalal ud-Din Sayuti, Shah Wali Ullah of Delhi, Mujaddid Alf Thani have openly declared themselves, in accordance with the report, to be 'mujaddids' of respective centuries. To quote one example I refer to Shaikh Ahmad of Sirhind who is very well-known with the title of mujaddid Alf Thani (Mujaddid of the second thousand), and he is referred to as 'mujaddid Sahib' among common people. His claim can be found in the following words in one of his letters:

"This knowledge has been derived from illumination of the lamp of prophethood... and the possessor of this knowledge and wisdom is the mujaddid of this thousand years... and it must be remembered that a 'mujaddid' has passed at the head of each century but the 'mujaddid' of a thousand years is different from the 'mujaddid' of the century."

This statement is true as the popularity of Hazrat Shaikh Ahmad in this part of the world has excelled all other previous 'mujaddids'.

THE MUJADDID OF THE 14TH CENTURY

Thus when it has been established from the Holy Qur'an, traditions, sayings and claims of other 'mujaddids' that the coming of a 'mujaddid' at the beginning of each century is essential, then exactly at the head of the 14th century Hijrah the claim of being a 'mujaddid' by Mirza Ghulam Ahmad of Qadian was just in accordance with the spirit and tradition of Islam. Quite obviously, appearance of a 'mujaddid' at the beginning of each century has been made essential; and if no 'mujaddid' had appeared at the head of the 14th century not only the Hadith had to be falsified but also the principle of the Holy Qur'an. Moreover the truth of the claims of Muslim saints must also have become doubtful. Strangely enough more than one 'mujaddid' had appeared during the past centuries, but the head of the 14th century nobody claimed to be a 'mujaddid' except Mirza Ghulam Ahmad.

If we ponder a little deeply his position as a renovator becomes more established. He was gifted with Divine communication even fourteen or fifteen years before his claims. He was then a champion of the cause of Islam; a great defender of Islam against the onslaughts of other religions. He not only dealt with the old religions like Christianity and Hinduisms with all the argumentative force at his command but also made a thorough analysis

of the new movements in India like Brahmo Samaj and Arya Samaj. The example of no one else can be cited, who stood so firm to defend Islam at such a critical moment, and the Muslim world fully realised this fact. Years before his actual claim, his piety, righteousness and devotion to God were very well known to his intimate friends and relatives. His scholarship was also admitted on all hands.

While paying homage to a book by Hazrat Mirza Sahib a person who turned to be the greatest opponent of Ahmadiya Movement said, "The like of it has not appeared in Islam before." This is a very strong evidence for truth seekers. Even before his claim he was doing such a splendid service to Islam that it could only be compared with the activities of the mujaddids of the past. After proclaiming his mission his work gathered strength, so much so that the seed which was sown by him grew up into a huge tree whose branches now spread in the East and West.

Who Else is the Mujaddid?

Every Muslim, every lover of the Qur'an and traditions, and every lover of the Saints of this nation must consider seriously if Mirza Ghulam Ahmad is not the mujaddid, who else is the mujaddid of the 14th Century Hijrah. The basic principle of the Holy Quran cannot be untrue, the Hadith of mujaddid cannot be a mere fabrication, those who had already claimed to be mujaddids according to this tradition cannot be regarded as mere impostors. If all this is true, the truth also is the fact that a mujaddid must have been raised at the head of this century and who is that person except Mirza Ghulam Ahmad? History to which we are ourselves witnesses does not mention the name of a single person except Mirza Ghulam Ahmad who claimed to be the mujaddid of this century. The name of this or that person may be cited in haste by some of us but the point to be considered is whether these persons declared it themselves that they had been appointed by God as mujaddid of this century. Again, is there any person other than the Great Mirza, who at the end of the 13th century and the beginning of the 14th century did such a yeoman service to the cause of Islam? Service to Islam does not mean publication of a few books and stirring the Muslims for some mundane and political objects but the real point is that who was the person who staked his all for the glory of Islam in its grievous struggle against other religion? Who was the person who shielded Islam against the assaults of hostile forces? Who was he who fought day and night to establish the superiority of Islam over other faiths? Who put forth before the world the real picture of Islam? Who stirred the religious consciousness of general Muslims and created such a strong movement among his followers that they became the torch-bearers of Islam to different nations of the world? Who gave the message of hope to the tottering world of today?

On the one hand nobody has claimed to be a mujaddid of this age, on the other we observe that no one else has accomplished such a great task purely for the cause of Islam, and it is only Mirza Ghulam Ahmad who stands above all in his claims and mission; Therefore, anybody who rejects, him in fact rejects the clear saying of the

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This page has been sponsored by Mr Mohammed Ameen Sahu Khan in loving memory of his brothers, Mohammed Issac, Mohammed Shafi, Mohammed Usman and Mohammed Zafrullah Sahu Khan.
Holy Prophet Muhammad about the raising of mujaddids at the commencement of each century.

**Muslims must Cooperate with the Mujaddid**

As there is no way out except to regard Mirza Ghulam Ahmad as the mujaddid of the 14th century, it is also incumbent on us to join hands with him in the struggle for Islam. To adopt an attitude of indifference is in fact despising the Divine Commandments and traditions of the Holy Prophet Muhammad. This should mean that according to the will of God a mujaddid was raised for the defence and support of Islam, but we do not recognise this need. Besides this there is a clear direction of God in the Holy Qur’an:

“O you who believe! be careful of (your duty to) Allah and be with the true ones” (IX: 119).

Here special reference to the true ones is not for those who do not tell lies, as every Muslim is expected to abstain from it and in every country thousands of Muslims are found who speak truth, but the truthful ones are those who manifest the truth, in their actions. They are the persons who stand firm, and face all tribulations for the cause of the greatest truth in the world i.e. Islam. Obviously there is no better person than a mujaddid to whom these words can apply.

Again we find in a tradition:

“He who dies in a condition that he has not recognised the Imam of his age, dies a death of ignorance.”

Here ignorance does not mean kufr (infidelity) which results form denouncing a Prophet but the ignorance of wisdom and learning of the Imam. The mujaddid is certainly the Imam of his age. He is interested in religious reformation and renovation and for this job he is especially enlightened by God and favourable circumstances are created by God for the success of his mission. Thus indifference to the mujaddid and practical negligence to his mission is in fact doing great harm to the cause of Islam. This is just putting obstacles in the way of Divine Will.

**Mujaddid’s Task**

REMOVAL of vices that have found place in the Muslim nation: is the first task of a mujaddid. The greatest of evils, which came in trail of the materialistic civilization and education of Europe was the negligence of Muslims towards Islam. This resulted in a total denial of Divine Revelation which shook the very foundation of religion. Communication of God with man is the real basis of religion. This engenders complete faith in the existence of God. This inspires faith in Divine knowledge. On this is based the relation of man with God. But what was the effect of modern education on Muslim mind. Most of them denied the existence of Divine Revelation. The task before the mujaddid, therefore, was to prove the authenticity of prophetic order for the guidance of mankind and to show that God has been communicating with his humble servants during all these ages. This could not be proved unless special emphasis was laid on the attribute of Divine communication with human beings which is just like His other attributes of listening, seeing and knowing. That is why in his book *Barahin Ahmadiyya*, which is the first and his largest book, the Founder has laid great stress on this aspect of the question. The continuity of Divine revelation has been proved not only by forceful arguments deduced from Islamic Shariah, but also by the evidence of his own personal experience. No doubt the mujaddid of past centuries claimed to have Divine communication but the emphasis on this point found in the words of the mujaddid of the 14th century cannot be traced in their writings. This is only because the greatest evil of the present time was this negation of Divine communication. The rejection was sometimes made in the form that Almighty God spoke with His servants in the past but has ceased doing so now, and sometimes in the form that Revelation from God was simply a subjective experience and it did not descend on man’s heart from outside. The foundation of religion was shaken both ways. If Almighty God used to speak before, why should He be deprived of this attribute now? If He spoke before He must speak now. And if Revelation is considered just an inner voice, then the existence of God, faith in Him and His knowledge are nothing but mere tales and the whole prophetic order reduces itself to nought. To institute the truth of prophetic order it was however essential that a true faith in the existence of God be established and this could not be achieved unless Divine communion with God was properly substantiated. To clarify this point the Founder put forth his own visions and inspirations in which future events were foretold and he mentioned his own evidence for their verification. These prophecies were in fact advanced by him just to establish, in a way, the veracity of prophethood, and for this reason alone the word ‘prophet’ too was used by him. The literal meaning of his word is one who informs of this unseen matters or one who makes prophecies. The real object of the use of this word in its dictionary sense (and not in the terminology of shariah) was, to make people know that the faith in the Holy Prophet Muhammad and other prophets could not be maintained unless communication with God was definitely proved. If continuity of Divine communication is rejected, all matters relating to prophethood become dubious. The real faith in the existence of God too depends on this great fact of Revelation. Influence of the materialistic education of the West had shaken such a belief to its core. The first object before the mujaddid of this age, therefore, was to create a real faith in God so that man may develop a genuine association with his Creator. The result of religious outlook on life is a complete and living faith in God. This could not be revived unless the phenomenon of Divine Revelation was established as a living reality.

**His Second Task**

The second great mistake in which most of the Muslims were involved was about the right place of the Holy Qur’an in their life. It was the real strength of the Holy Qur’an that had made them once a powerful nation in the world. The Holy Qur’an was the fountain-head of Islamic Shariah. Through the Qur’an and the practice of the Holy Prophet, Muslim leaders of *Ijihad* derived the solution of existing problems. But unfortunately the knowledge of the Holy Qur’an among Muslims had dwindled away gradually. In Islamic institutions all sorts

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of lessons were taught but the Holy Qur’an was relegated to a backward position. Muslim Ulama and masses read commentaries of the Holy Qur’an for grammatical knowledge of orthography, etymology, syntax etc. and Muslims in general recited it for future reward (thawab). The indifference of Muslims towards properly educating themselves in the Holy Qur’an made them lethargic in all spheres of life. One prominent aspect of the life of the Mujaddid of the 14th century was his deep knowledge and love of the Holy Qur’an. Whatever time he could spare, even when he was engaged in worldly pursuits in fulfilment of his father’s wishes, he spent it in reading and pondering over the pages of the Holy Qur’an. During his stay at Sialkot and later at Qadian the Holy Qur’an was always his guide and companion in solitary moments. What was after all the object of his book Barahin-i-Ahmadiyya? Its very name i.e., “Arguments in support of the reality of the Holy Qur’an and the prophethood of Muhammad” suggests that it was full of conclusive proofs for the truth of the Holy Qur’an. It was his habit to go through the whole of the Qur’an when writing on any important subject. He held this Book above everything else. The three sources of Islamic Shariah were put by him in the following order:

(1) Holy Qur’an.
(2) Hadith.
(3) Fiqh (jurisprudence).

SWORN DECLARATION OF HADRAT MIRZA GHULAM AHMAD OF QADIAN:

“I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha ill-allah Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that “he is the Messenger of Allah and Khatam al-Nabiyyin” (the Qur’an, 33:40). I swear to this statement as many times as the Holy Qur’an, and as many times as there are excellency of the Holy Prophet in God’s eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death.’’

“In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khatam al-anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam.”

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doing evil — this is charity on his part.” (Bukhari 24:31).
26. “Abu Hurairah said, the Prophet said that the man who exerts himself on behalf of the widow and the poor one is like the one who struggles in the way of Allah, or the one who keeps awake in the night (for prayers) and fasts during the day.” (Bukhari 69:1)
27. “It is not righteousness that you turn your faces towards the East and the West, but righteous is the one who believes in Allah, and the Last Day, and the angels, and the Book and the prophets, and gives away wealth out of love for Him... and pays the poor-rate” (The Holy Quran 2:177).
28. “Zakaat is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allah and for the wayfarer.” (The Holy Quran 9:60)
HAZRAT MIRZA GHULAM AHMAD
NOT A PROPHET

After our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) no other Prophet can come. To attribute claim to Prophethood to Hazrat Mirza Gulam Ahmad Sahib is a gross forgery. The religion of Islam is based on the Unity of God and on the Finality of Prophethood of Prophet Hazrat Muhammad (Peace and blessings of Allah be upon him). Unity of Godhead demands Unity of humanity, and for this reason, when Allah perfected the religion, then on one hand He taught humanity this lesson of Unity and on the other hand also declared the Finality of Prophethood for the sole reason that all worshipping one God ought to gather under the banner of one religion. For this reason with the words “La Ilaha illallah” (There is no god but God). Allah decreed that it be also added and proclaimed that “Muhammad ar-Rasulullah” (Muhammad is his Messenger). This became the Tenet of Faith. Unless faith is based on the combined effect of both these parts religion or faith in religion would remain incomplete. For if the reason for founding Islam has been the Worship of one God so it has been also the acceptance of our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) as the Final and Seal of Prophets with it.

For when the Kalima (Tenet of Faith) was declared to be the foundation of the Religion of Islam, then as long as this remains the Kalima (Tenet of Faith), there can never be another Prophet within the fold of Islam or for the followers of the Prophet Muhammad (Peace and blessings of Allah be upon him) or otherwise. If there can be another Prophet then it would be necessary that instead of the Prophethood and Messengership of Prophet Muhammad (Peace and blessings of Allah be upon him) the Prophethood and Messengership of that other Prophet would have to be accepted and followed and consequently the basis of the religion of Islam would alter and through this the religion itself must alter. And further it cannot be maintained that only by word of mouth belief in the Prophethood and Messengership of that Arabian Prophet Muhammad (Peace and blessings of Allah be upon him) be declared, yet in one’s heart it be maintained that the Prophethood and Messengership of yet another prophet after him must essentially be accepted, In fact, the Lord and the Ruler in Islam is one and the only most Glorified God, and as the Almighty God, is the only God in Islam and through this, there being no possibility of Polytheism to be included, likewise the Prophet of Islam is one in his personality endowed with all the beauties of humanity and all the perfections of all previous Prophets (on all of whom may be peace and blessings of Allah).

At this juncture a few answers to questions from the writings of Hazrat Mirza Gulam Ahmad Sahib (the Promised Messiah) would be appropriate and these are given hereunder:

1. Question: Is it written in the Holy Quran that no other Prophet can come after the Holy Prophet Muhammad (Peace and blessings of Allah be upon him)?

Answer: Hazrat Mirza Sahib has declared that in view of the Holy Quran no Prophet can come after the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) and he wrote:

(i) After the declaration in the Holy Quran “Khatam-al-Nabiyyin”, the coming of another Prophet, whether a new one or the coming of an earlier one, is completely forbidden” (Izala Auham P. 761).

(ii) The 21st verse is this: “Muhammad is not the father of any of your men, but he is the messenger of Allah and the Seal of the Prophets”.

The verse declares openly that after our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) there will not come in this world any other Prophet. (Izala Auham P. 614).

(iii) Similarly in reference to verse “alayma akmatu lakum deemakum” (This day have I perfected for you your religion) and the verse “wa laakin rasulallah wa Khatam al-nabiyyin” (but he is the messenger of Allah and the Seal of the Prophets) clearly shows that the line of Prophethood has been concluded and sealed by our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) and these clearly show that our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) is the Seal of the Prophets. (Tuhfa Golar-wiyah P. 51).

(iv) The words of the Holy Quran are final and in its Glorious verse “wa laakin rasulallah wa Khatam al-nabiyyin (but he is the messenger of Allah and the Seal of the Prophets) confirms that in truth and in fact that on our Prophet Muhammad (Peace and blessings of Allah be upon him) Finality of Prophethood was made. (Kitab-ul-Bariya P. 184).

(v) In the circumstances when Allah has issued an edict that there will not be any prophet coming after thee then contrary to that command would He send Jesus. (I K Gali ka Izala P. 14).

(vi) The Quran clearly declared that Prophet Muhammad is the Seal of the Prophets, yet my unjust opposition intend and attempt to prove that Hazrat-Isa (Jesus) (Peace and blessings of Allah be upon him) is the seal of the Prophets and they assert that the “Masih” mentioned in the Sahih Muslim etc. referred to as “Nabi” would be in fact a true prophet in the factual religious terminology. (Kitab-ul-Bariya, P. 191).

(vii) If Allah has truthfully declared and the promise (“Khatam al-Nabiyyin”) contained in the verse relating to the (seal of the Prophets) is correct, then after the death of Holy Prophet Muhammad (Peace and blessings of Allah be upon him), Angel Gabriel has forever been forbidden to bring prophetic revelations. (Izala Auham P. 577).

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2. Question:
Did Prophet Muhammad (Peace and blessings of Allah be upon him) say that there was no Prophet after him?

Answer:
Certainly. Hazrat Mirza Sahib wrote:
(i) That Prophet Muhammad (Peace and blessings of Allah be upon him) repeatedly said that no Prophet will come after him and the Hadith “la Nabiya Badi” (There is no Prophet after me) was so renowned and accepted that no one ever questioned the truth of this. (Kitab ul Bariya P. 199).
(ii) Do you know not that Allah the most Gracious and Merciful without reservation declared “my Prophet Muhammad (Peace and blessings of Allah be upon him) is the Khatam al-Nabiyyin and my Prophet Muhammad (Peace and blessings of Allah be upon him), as an explanation of the Quranic Verse, said, “la Nabiya Badi” (there is no Prophet after me).” (Arabic Translation — Hamamat-ul-Bushra P. 74).
(iii) In this way the Holy Prophet (Peace and blessings of Allah be upon him) by declaring, “There is no Prophet after me”, has closed the doors for the appearance of any new Prophet or of the re-appearance of any old Prophet forever. (Ayyam us-Sulh P. 152).

3. Question:
What is the belief in Islam about the Khatam-e-Nabuwat (Seal of the Prophets)?

Answer:
Hazrat Mirza Sahib said that;
(i) The belief in Islam is that after our Prophet Muhammad (Peace and blessings of Allah be upon him) no Prophet will ever come. (Kashfulghita P. 26).
(ii) In Islam after Hazrat Muhammad (Peace and blessings of Allah be upon him) no other Prophet can come. (Raz Haqiqat P. 16).
(iii) After the Khatam-e-Nabuwat in Islam no other Prophet can come. (Raz. Haqiqat P. 16).
(iv) In Islam the door of Prophethood has been closed and this has been Sealed. Allah the Almighty has asserted “Walakim Rasulullah was Khatam al-Nabiyyin” (but he is the Messenger of Allah and the Seal of the Prophets) and in the Hadith “la Nabiya badi” “There is no Prophet after me. And if some other Prophet, new or old, will come, then how can our Prophet Muhammad (Peace and blessings of Allah be upon him) remain the Khatam al-Nabiyyin. (Ayyam us-Sulah P. 74).
(v) Allah the Almighty will never tolerate such disgrace and dishonour for the followers of the Holy Prophet (Peace and blessings of Allah be upon him) nor will He permit such a disrespect for His Beloved Khatam al-Ambiya at any moment of time. That by sending a prophet, it would necessitate the descending of Angel Gabriel and thus overturn the very foundation of Islam. In spite of the fact that Allah has promised that after the Holy Prophet (Peace and blessings of Allah be upon him) no other Prophet would be sent. (Izala Auham P. 586).

4. Question:
In regard to Khatam-e-Nabuwat, what was the personal belief of Hazrat Mirza Gulam Ahmed Qadiani (May Peace be on him)?

Answer:
In relation to the Khatam-e-Nabuwats his Holiness declared his own belief in the following manner:

(i) I accept and believe that the Holy Prophet (Peace and blessings of Allah be upon him) was the Khatam al-Nabiyyin (Seal of the Prophets) and have perfect faith and know this and on this assertion have absolute faith that my Holy Prophet (Peace and blessings of Allah be upon him) is the Khatam al-Ambiya and that after our Holy Prophet (Peace and blessings of Allah be upon him) for the followers no other Prophet will come. (Nishan Asmani P. 30).
(ii) Can one be such a despicable forger that on the one hand himself to claim to have faith in the Holy Quran and believe in the verse “wa laakin rasulullah wa Khatam al-nabiyyin” (but he is the messenger of Allah and the Seal of the Prophets) as Allah’s words and yet say that he also is a messenger and prophet after the Holy Prophet. (Peace and blessings of Allah be upon him)? The real truth is that on oath I bear witness that my Holy Prophet (Peace and blessings of Allah be upon him) is the Khatam al-Ambiya (Seal of the Prophets) and after him, no other prophet will come, whether new or old. (Anjam Asham P. 27).
(iii) With heartfelt faith, one should understand that Prophethood on our Holy Prophet (Peace and blessings of Allah be upon him) has been sealed as Allah Almighty has asserted “wa laakin rasulullah wa Khatam al-nabiyyin” (but he is the messenger of Allah and the Seal of the Prophets). To refuse to accept this verse or to view this contemptuously is, in fact, separating oneself from Islam. Any person who refuses to accept this is a transgressor and he treads on a dangerous situation. He also is in a dangerous situation, like the Shaia’s, transgressing against a fundamental belief. One ought to know that Allah Almighty has brought all prophethood and messengership to an end in the Holy Quran and on the Holy Prophet (Akhabar al Hakam August 1899).
(iv) Prophethood without Code is also closed.
Muhuiddin Ibn Arabi wrote “That Prophethood with Code is forbidden but the other is permissible. “But our religion is that Prophethood of all types are closed.” Malfuzzat, Part 6, P. 347).
(v) There has been revelation made to me that the only true religion is Islam and doubtless the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) is the only chosen one. Thus as Allah Almighty is one and alone, likewise our Holy Prophet (Peace and blessings of Allah be upon him) is one and only prophet who is to be obeyed. Consequently there is no Prophet after him (Peace and blessings of Allah be upon him) and no one is his partner and he is the one to have ended Prophethood. (Menan al-Rahman P. 20).
5. Question:
When the belief of Hazrat Mirza Sahib was that no Prophet can come after the Holy Prophet (Peace and blessings of Allah be upon him), then why did he write "I receive revelations"?

Answer:
The revelations which come to humanity from Almighty Allah are of two kinds. One that is made to Prophets (may peace be on all of them) "WAHY NABUWAT", and the other which is made to Saints known as "WAHY WALAYAT", as he stated:

(i) I believe that Prophetic revelations (Wahy Risalat) commenced from Prophet Adam (Peace be on him) and ended on Hazrat Muhammad Mustapha (Peace and blessings of Allah be upon him). (Tabigh Risalat, Vol. 2, P. 20).

(ii) O people! O those calling themselves the descendants of Muslims! Do not become the enemy of the Holy Quran and do not acclaim a new continuity of Prophetic revelations after the Khatam al-Nabiyyin and be humble before that Allah in Whose presence you would appear. (Asmani Faesala P. 15).

(iii) It is obvious that if only one such revelation was permitted and only one phrase was brought by Angel Gabriel who then again remained silent, then even this would be contrary to the Finality because then the Seal of the Finality would be broken and Prophetic revelations will commence, and as such, whether little or much, the revelation would be the same. (Izala Auham P. 577).

(iv) I have seen that this revelation in all respects is only in the form of Saintly revelation (WAHY WILAYAT) that is revealed on me. (Barakat-ud-Dua P. 21).

(v) Not Prophetic revelations (Wahy Nabuwat) but Saintly revelations (Wahy Walayat) through the shadow of the Prophet Muhammad (Peace and blessings of Allah be upon him) and by obedience to the Holy Prophet received by the saintly followers of the Holy Prophet (Peace and blessings of Allah be upon him) I am accepting this. And beyond this if any person is accusing me then such a person is certainly going astray and abandoning honesty. (Tabigh Risalat, Vol. 6, P. 2).

Whoever claims to be a "Zilli" or "Baroozi" in fact, is not in the category of Prophets. He, in reality, is only a Saint. The words "Zilli" and "Baroozi" Nabi (Prophet) to the Mystics were only synonymous words to Walayat and Imamat. This is what Mirza Sahib wrote:

(a) Walayat proper is "Zill-e-Nabuwat" (Hujjat Ullah P. 14)

(b) On this truth the consensus of opinion of all the Mystics is uniform that "Walayat" is "Zill-e-Nabuwat" (Lujatun Noor P. 38).

(c) Prophethood is a reality and Walayat is like a shadow. (Karamaat Sadikin, P. 85).

(d) All the Ummat agree with one consent that a non-prophet becomes a deputy or locum tenens of a prophet in the form of barooz; and this is exactly the significance of the hadith: "The Ulema of my Ummat are the likes of the prophets of Israel". (Ayyam al-Sulh, P. 164).

(e) The fact of being a barooz denotes the negation, of his own existence. (Ek Ghalti ka Izala).

(f) So this thing that he has been called Ummati (a disciple) as well as Nabi (a Prophet) indicated that he will be endowed with the two dignities of disciple ship and prophethood, just as it is essentially necessary to have them in a Muhaddas. But the Lord of prophethood has but one dignity within him, the dignity of prophethood. In short, Muhaddasiyyat is doubly-dyed with both these colours (Izala-i-Auham, P. 532).

(g) Sometimes, in Divine revelations, such words are used in a metaphoric sense, in respect of certain auliya of His, and they are not applicable to plain matter of fact and reality. This is the whole dispute which the wrong-headed, ignorant scoffers have pulled into a different direction. The name "nabi Allah" which has been conferred, in Sahih Muslim etc., on the Promised Messiah by the sacred lips of the Holy Prophet, is in accordance with this metaphorical significance which is, in the books of the venerable Sufis, an accredited and familiar usage of Divine Communion; otherwise what sense can there be in the coming of a prophet after the Last of the Prophet (Khatam al-Anbia). (Anjam-e-Atham, P. 28).

(h) The use of this word nabi does not mean a real (haqiqi) prophet, but only as signifying a Muhaddah, which the Holy Prophet has explained as meaning one who is spoken to by God....

(Announcement signed on 3rd Feb. 1892 C.E. at Lahore).

(i) This humble servant has never laid claim to prophethood or messengership in the real sense of the term. To apply a word in its non-real (ghair haqiqi) sense or to use it in conversation in its ordinary literal sense does not amount to heresy (kufr) (Anjam Atham (1898 C.E.) P. 27 foot note).

(j) Allah communes and communicates with His saints (auliya) in this nation and they are imbued with the colour of prophethood but they are not prophets in reality, for the Quran has brought the Shar‘i‘ah to the point of perfection. (Mawahib al-Rahman (14th Jan., 1903). PP. 66,67).

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Therefore “Zilli”, “Baroozi”, “Ummati”, “Majazi” Nabi (Prophethood) in reality is another name of “Walayat” and “Muhaddasiyat” and these words do not refer to real prophets.

7. Question:
If any person claims to be a Prophet after the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) what is the verdict of Hazrat Mirza Sahib in regard to such a claimant?

Answer:
If any person claims Prophethood after the Holy Prophet Muhammad, in regard to such a claimant, the Promised Messiah has said as follows:—

(i) After our Lord and master, Muhammad Mustafa, (may peace and blessings of Allah be upon him!) the last of the messengers (Khatm al-mursalin) — I regard any claimant to proprhethood and messengership to be a liar and an unbeliever (kafir) (Istithar 2nd Oct., 1891 C.E.).

(ii) I look upon anyone who denies the finality of proprhethood (Khatm-nabuwat) to be a heretic and outside the pale of Islam. (Taqirij Wajib al'Ilan at Delhi (23rd Oct., 1891 C.E.).

(iii) We also curse the claimant to proprhethood. (Majmu'ah Istitharaiat P. 224).

8. Question:
The connotation in which Hazrat Mirza Sahib has employed the word “Prophet” in reference to himself has any other saint (Waliallah) similarly called himself a "Nabi" (Prophet)?

Answer:
From amongst the followers of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) there have been many Saints (Aulia) who employed the words “Nab” (Prophet) and “Rasul” (messenger) to themselves.

(i) For instance Abdul Qadir Jilani (Peace be on him) said:— "On high I was the one with the light (Nur) of Holy Prophet Muhammad (Peace and blessings of Allah be upon him). In the revelations of Allah the Almighty therein was my Prophethood (Nabwati). (Kasidah Ruhil).

   I was absorbed in the Messenger of Allah and in that period I was not Abdul Qadir but I was Muhammad (Salif ur-Rabbani P. 100).

(ii) Hazrat Farid Shakar Ganj (Peace be on him) said:— I am Ali, I am Wali (Saint), I am Nabi (Prophet) (Daily Nawaw Waqt, 4th July, 1964).

(iii) Hazrat Maulana Rum (Peace be on him) said with respect to his Spiritual guide, “O my disciple, the saint of his times is a prophet”. (Masnawi Daftar Panjam).

(iv) Hazrat Sheikh Shibli (Peace be on him) relates:— “Two persons approached Hazrat Abu Bakar Shibli (Peace be on him) to accept baiat (pledge). To one of them he said: Say "La ilaha illallah Shibli Rasullallah" (There is no God but Allah and Shibli is his messenger).

That person said: “La haula wala kuwwata illa billah”. (May Allah forbid. There is none and none has the All power except Allah). Hazrat Shibli (Peace be on him) hearing this also repeated the same words.

The other inquired, “Why did you (Hazrat Shibli) repeat those words? On questioning by Hazrat Shibli (may peace be on him) why the other had recited those words, the other asked for pardon and mercy, saying that he recited those words because he had come to accept baiat on the hands of a pious person but found that he had already foresaken the Shariah. Hazrat Shibli (may peace be on him) replied that he (Hazrat Shibli) also recited those words because he had mistakenly divulged a blissful secret to an ignorant person. (Tazkira Ghausia P. 291).

(v) Hazrat Sayed Ameer Sahib Mauza Kotha, District peshawar, had revelation in which he was referred to as a “Nabi” (Prophet). On this Saint (May peace be on him), on the 21st day of Rajab, revelation in the following words were received:—

   “O Prophet! Fear Allah and do not obey the unbelievers. ... Surely for you in the messenger of Allah there are pure examples, (Nazamumud dorar fi sil kisseyar, P. 152).

It is in similar connotation Hazrat Mirza Sahib for himself has employed the words “Nabi” (Prophet) and “Rasul” (messenger). If all these respected personages, in view of having employed these terms in relation to themselves as “nabi” and “Rasul” yet did not become Prophets in fact, then Hazrat Mirza Sahib also cannot be acclaimed a Prophet but only one who had been similarly absorbed in the love of the Prophet (Fana Fi Rasul) as he had written:—

(a) This name has been accorded to me in the state of being absorbed in the love of the Prophet (Fana Fi Rasul).

(b) Up till today, in the great mystics of Islam, there has not been any conflict amongst those who have preceded, that within this faith appearances of those who would resemble prophets would continue in the manner our Holy Prophet (Peace and blessings of Allah be upon him) had foretold in respect to spiritual and learned religious leaders as glad tidings that “The learned in my followers would resemble the Prophets of the Tribe of Israel.” And Hazrat Bayazid Bustami Quds Sirrah's pure words appear in Tazkira-al-Aulia. Hazrat Farid ud Din Attar Sahib also wrote in other accepted books of authority that he asserted: “I am Adam, I am Sheesh, I am Noah, I am Ibrahim, I am Moses, I am Jesus, I am Muhammad (may peace and blessings of Allah be upon him and all his brethren). (Itzala Auham, P. 259).

(c) “Lahore May 25th, 1908-A man from the Frontier came and accosted the Founder impertinently. Upon this the Founder said "I have neither substituted another formula of faith of my own nor have I enjoined another kind of prayer. To follow in the very footsteps of the Holy Prophet is my full faith and conviction. This word of
Nabuwat (prophethood) which has been used is from God. The person to whom matters are revealed in abundance, by way of prophecy from God, is called a prophet. God is known by His signs and for this purpose Godly-savants are raised. It is written in the Mathnawi:

"O my disciple, the saint of his times is a prophet." Muhiyud Din ibn-i-Arbi has also written to the same effect. Hazrat Mujaddid (Ahmad of Sirhandi) has also expressed his belief like it. Would you then call all of them kafirs? Remember this institution continues till the last day". (Badr 1908).

Dr. Hazrat Maulana Noor-ud-Din (peace be on him) stated (in reply):— "If you are prepared to listen then I can produce and show thirteen authoritative proofs of the statements of Reformer Saints (Aulia) of having employed the terms "Nabi" and "Rasul". How can you dare say that within the last 13 hundred years no one had used these words!" (Akbar Badar 13th Sept., 1908).

9. Question:
If the claim of Hazrat Mirza Sahib is not as a claimant to Prophethood, then what is his claim?

Answer:
Hazrat Mirza Sahib in relation to the claim has said:—

(i) When the end of the 13th Century arrived and the rise of the 14th Century commenced then Allah the Almighty, through revelation, informed me that "You are the Mujaddid of this Century". (Kitab ul Bariah Footnote P. 201).

(ii) After a few years had elapsed, through revelation from High I was clearly informed that the "Masih" that was promised from the beginning to the followers (Ummat) and who was also the last "Mahdi" to appear in Islam when wickedness had spread itself far and wide would appear to obtain direct guidance from Allah and guide people from being left astray. He has been appointed as the one to obtain from Allah the spiritual food in an enlightened form and serve it to satisfy humanity; the announcement about whom had been given by the Holy Prophet (Peace and Blessings of Allah be upon him) thirteen hundred years ago; I am that person. (Tazkira Sahadatain P1).

(iii) I am a Muhaddath (Reformer-Saint) of Allah. I am the appointed one from Allah. I am a Muslim from amongst the Muslims, who for the 14th Century has come in the likeness of the "Masih ibn-Mariam". A Mujaddid of the religion from the Lord of the Heavens and the Earth. I have come. (Tabligh Risalat Vol. 2 P. 21).

(iv) This must be remembered, that the claim of being the Promised Messiah is not in any way greater than the claim of being a recipient of Divine communication (Mulham min Allah) or a Mujaddid from God. It is evident that anybody who enjoys this status of Divine communication, all his names from Allah, such as the Messiah or the like of Moses, are justified for him. (A'nah Kamalat Islam (20th Feb., 1893 C.E.) P. 340)

(v) In this age, who is the Imam of the age to whom all

the Muslims and dreamers and the learned are obliged to obey as commanded by the Almighty Allah? Through the grace and favour of Allah the Almighty, I now fearlessly declare that I am the Imam of this age. (Zarurat-ul-Imam P. 24).

(vi) This obedient Servant's claim of being a Mujaddid and of being of the resemblance of "masih" and the claim to be the recipient of revelation with the Almighty's Grace is bringing to an end the eleventh year. (Nishan A'smani P. 34).

(vii) Not the least any claim towards Prophethood but only a claim to Wallayat (Saint) and that of Muhaddathyat (Reformer). (Majmua Ishitharat P. 223).

(xi) O wise ones! You ought not to be surprised that Allah the Almighty, at a time most needed as this and when history demanded it, revealed a light from High and to one of His creatures for general welfare and in particular for the adherents of the tenet of the faith of Islam; and the propagation of the Light of the Best on High and in support of the Muslim, sent to clear their misconceptions for the purpose for which He has sent in this world ....... If you are astonished over the incident, such a surprise ought to have been reflected on the fact if the abundantly clear prophecy of our beloved sinless Prophet (Peace and blessings of Allah be upon him) had remained fulfilled when he had said that on the head (that is on the commencement) of every century, Allah the Almighty will create such a one from His creatures that would revive the religion .... If you are true believers, then he thankful and prostrate before Him. Your forefathers awaited for the arrival of such a one and they passed away, but you have been fortunate enough to have seen that time. It is now for you whetherto respect it or not. Whether to take advantage of this or not. It is entirely in your hands. I will, time and again, continue to relate and from this declaration I shall not cease that I am the one that has been sent in time for the reformation so that religion may be instilled afresh in the hearts of men. (Fatah Islam).

10. Question:
Both Ahmadiyya Anjuman Ishaat-e-Islam and Jama'at Rabwah accept Mirza Sahib as their party leader and Imam. Then what are the significant differences between them?

Answer:
There are many differences between the beliefs of those two Jamaats, but the main being two particular differences are denoted hereunder:

1. (a) Did the Founder of Ahmadiyya Movement Hazrat Mirza Gulam Ahmed (Peace be on him) claim to be a Prophet?
(b) Did he ever declare that those who did not accept him were heretics (Kafirs) and as such were outside the fold of Islam?

Jamaat Rabwah believes:—

(i) That the Promised Messiah (Hazrat Mirza Sahib) ....

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was in fact a Prophet.

(ii) "All Muslims who have not taken the pledge (ba'iat) to the Promised Messiah (Hazrat Mirza Sahib) even though they have not even heard the name of the Promised Messiah such Muslims are heretics (Kafirs) and outside the fold of Islam."

"I accept that these are my beliefs." (Ayina Sadaqat P. 35. Author Mian Mirza Bashir al-Din Mahmud Ahmed, Khalifa the Second, Rabwa).  

(iii) Because we accept Hazrat Mirza Sahib as a Prophet and non-Ahmadees do not accept him as a prophet, therefore, by virtue of the teachings of the Quran that refusal to accept belief in any Prophet is heresy (Kufir) — non-Ahmadees are heretics (Kafirs)." (Al Fazal 26-29 June, 1922).

(iv) "Every person who believes in Moses but denies Jesus, or believe in Jesus but denies Muhammad, or believes in Muhammad but denies the Promised Messiah (Mirza Sahib), such person is not only a heretic (Kafir) but a fully pledged heretic and outside the fold of Islam." (Kalematul Fasal P. 28 — Mirza Bashir Ahmed Sahib).

2. The beliefs of the Ahmadiyya Anjuman Ishaat-ul-Islam are:

(a) We believe in the Unity of Godhead of Allah and believe in the Messengership of Hazrat Muhammad (Peace and blessings of Allah be upon him), the Messenger of Allah.

(b) We believe that the Holy Prophet Muhammad (PBAH) is the Khatam al-Nabiyyin and the last Prophet, and in the words of Mirza Sahib "On this we have our firm belief that our Prophet (PBAH) is Khatam al-Ambiyya and after our said prophet, for the followers, there will never come any other prophet whether new or old" (Nishan A'smani P. 28).

We consider any person who denies the Finality of Prophethood to be a heretic and being outside the fold of Islam. (Majmua Istihiharat Vol. 4, P. 333).

"We believe that Prophetic Revelations commenced on Hazrat Adam Safiullah (Peace be on him) and ended on the chosen one, Muhammad Mustapha (Peace and blessings of Allah be upon him). (Majmua Istihiharat Vol. 4 P. 333). I also curse the claimant of Prophethood.

(c) We believe that Quran is the last and perfect Book of Allah, of which no command has been abrogated nor any shall ever be abrogated to the day of resurrection.

(d) We believe, as our faith, that "Angels are truthful (in existence). The day of gathering (resurrection) is to come and the day of reckoning is to come and Heaven and Hell exist." (Ayam Sulah P. 86).

(e) We believe in the tenet of faith "la ilaha illallah Muhammadur Rasullah (There is no God but Allah, Muhammad is His Messenger) and believe that Prayers (Namaz), Fasting (Roza), Pilgrimage (Hajj) and Charity (Zakaat) as being the pillars on which the religion has been founded.

(f) We believe in all the Prophets and all the scriptures, the truth of which is confirmed by the Holy Quran.

(g) We respect all the companions of the Holy Prophet (Peace and blessings of Allah be upon him) and all the religious Imams, may these Imams be of Ahle Sunnat School of thought or Shia and any companion or Imam or Muhaddath or Mujaddid. And if any person despise any of them we too look upon such a person with despise.

(h) We believe as our faith that "If any person reduces one iota of the Shariah (law) of Islam or increases it an iota or disobeys the obligatory commands and causes disorder, such a person is a faithless one and an apostate."

(i) We believe in the regular order of the Almighty Allah and accept all the permanent commands received through His Holy Prophet as obligatory. Having accepted all the commands as commands, we undertake to fully obey same, provided all the pious believers have been unanimous in their obedience. And those beliefs of the Ahle Sunnat which have received unanimous opinion in accepting as Islamic, we believe in accepting those as such. (Ayam us Sulah P. 86-87).

"We maintain the religion of the Muslims in our hearts, We are slaves of the Khatam-al-Mursaleen. (Seal of the Prophets)".

FOUR QUESTIONS FOR OUR QADIANI BRETHREN

In our July/September, 1979 issue of Paigham-e-Haqq, we reprinted a letter sent by our Mr. A.L. Shariff, addressed to Mr. Ziamud Dean, Qadiani, where fifteen questions were posed by Mr. Shariff, challenging the Qadianis to prove that Hazrat Mirza Ghulam Ahmad had claimed prophethood for himself. Among these fifteen, four carried rewards of $100 each should their answers be given. It is significant that not only these four were not answered, but none of the remaining nine have been answered to date.

For the benefit of our readers, we reprint here those four questions which carried the aforementioned rewards.

1. Hazrat Mirza Sahib has certainly written, "my revelations are not wahy-e-nabuwat but are wahy-e-wilayat (not prophetic, but saintly)". Can Mr. Ziamud Dean, in contrast to this, show from any one book of the Holy Founder that his revelations were not Wahy-e-Wilayat but were Wahy-e-Nabuwat? If so, Mr. Ziamud Dean will be given a reward of $100.

2. Hazrat Mirza Sahib has certainly written that in a prophet there is only one aspect of prophethood and in a mubaddas, there are two aspects — one of prophethood and one of ummatiat. If Mr. Ziamud Dean can show from any one book of the Holy Founder, in contrast to this, that in a mubaddas there is only one aspect of prophethood while in only a prophet, there are two aspects — of ummatiat and of nabuwat, then Mr. Ziamud Dean will be given a reward of $100.

3. Hazrat Mirza Sahib has certainly written "In my revelation and in the Hadith of Muslim, the word 'nabi' which came for Masih Mauood, does not mean haqiqi nabuwat (true prophethood) but means majazi nabuwat (metaphorical prophethood). If Mr. Ziamud Dean can
show, in contrast to this, from any book of the Holy Founder that the meaning should be haqiqi nabuwat and not majazi nabuwat, then he will be given a reward of $100.

4. Mr. Ziamud Dean and his society have imputed a malicious accusation on the Holy Founder that “all writings before 1901 wherein the Promised Messiah disclaimed prophethood have been abrogated and it is wrong to argue from them.” If Mr. Ziamud Dean can show from the Holy Founder’s tract “Eh Galti ka Izala” (A Misunderstanding Removed) that “my references before 1901 where I have disclaimed prophethood are now abrogated and it is wrong to argue from them, then Mr. Ziamud Dean will be given a reward of $100.

A. L. SHARIF, QAI D SHUBBAN
UL-NAHMADIIYYA, SUVA.

MAULANA MUHAMMAD ALI

Born in December, 1874, in a village called Murar in Kapurthala state in North India, he had a gifted brilliance which earned him his Metriculation at the age of sixteen and his BA degree from the Government College of Lahore (a prestigious British institution) at the age of twenty majoring in mathematics and topping Punjab University in the bargain. While enrolled for his MA studies, his proficiency in mathematics was recognised when he did part-time service as a Professor of Mathematics Islamia College. He obtained his MA at the age of twenty-one and his LL.B law degree three years later.

It was while he was a Professor of Mathematics in Lahore that he made acquaintance with a personality that changed his lifestyle completely. Although he was already a devoted Muslim, after his meeting with a Mirza Ghulam Ahmad of Qadian in 1892, he was so impressed by what he saw and heard from this man who claimed that he was the appointed Reformer of the Muslim Fourteenth century that Muhammad Ali (and later his other relatives) took pledge as a disciple. Muhammad Ali, who was equally proficient in Urdu, Arabic and English, took to translating his newly found Master’s booklets, pamphlets, tracts, etc. into English. The fascination for the Divine became so deep and his attachment for Mirza Ghulam Ahmad so complete that when the latter prevailed upon him to stay at Qadian and devote more time to religious work, he abandoned his newly set up law practice and his post of Extra Assistant Commissioner with the Government, and by May, 1899, left Lahore directly for Qadian.

After a short stay there, he accepted to fully devote his life to the cause of propagation of Islam, and in March, 1900, was accommodated in Hazrat Mirza Ghulam Ahmad’s own house. That he had made a fine impression on his Master was never in doubt, as Hazrat Mirza Sahib’s writings often spoke of him as “One of our most sincere and true friends and companions from amidst our community” and “During this period I have been watching his character, his religious observations and his day-to-day life .... he is humble and his nature, very modest and righteous to the core of his being, and in many respects, his qualities are enviable....”

When the publications of the world famous “Review of Religions” commenced, Muhammad Ali became the natural choice of an editor. Later, when the Founder of the Ahmadiyya Movement first set up his regular organisation or “Anjuman”, Muhammad Ali became, first the

HAZRAT MAULANA MUHAMMAD ALI

Twenty-nine years ago (on 13th October, 1951, to be exact), one of the most remarkable men in the world of contemporary religions passed quietly away from amongst our midst, leaving behind him a legacy of literature and achievement which must rank as impressive and distinguished as the epic of Saladin of Crusade fame — only that its full impact is still being felt as the world, and particularly the Western world, is confronted with the fertility of his writings and the courage of his arguments. Maulana Muhammad Ali’s glorious services to Islam can be gauged by the fact that thousands of converts to Islam have been won in both East and the West by studying his boundless flow of articles and books on Islam. No small credit goes to him that Islam is now mentioned in Western countries with respect and a new appreciation.

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Assistant Secretary, and in 1901, became both the Secretary and the Editor.

It was at this time that he commenced his great researches into the various doctrines of Islam — such as the philosophy of Heaven and Hell, Islamic Wars, Marriage, Laws of Inheritance, Divorce, Ursury and Interest, Quaranic studies, Traditions and sayings of Prophet Muhammad and many others. His incisive mathematical mind, his retentive memory and his brilliant legal background prepared him well for his analysis and presentation of his studies. His work drew universal praise and helped remove many a misunderstanding in West about Islam.

The most outstanding work entrusted to him was the translation of the Quran into English. Until then, all translations done by European translators were poorly executed, and in several cases, deliberately mis-represented the Quranic teachings. Commencing in 1909, the monumental work was completed by 1914, and ranked the best in the world. Even rival translators, such as Pickthall, Prof. Sarwar and Maulana Abdul Majid Daryabadi, praised its excellence and the thoroughness of the work.

His editorship and contributions to "Review of Religions" drew tributes from the scholars and writers alike, and even the editor of "Al-Hakim", the most distinguished organ of its day, in Qadian, extolled Muhammad Ali as "great and praise-worthy" and noted how his articles were read from Europe to America.

"Neither greed is prompting him nor any distress or affliction can deter him. God has given him the ability to do it and he will complete his mission quietly."

After the death of the Founder in 1908, the great and highly esteemed Maulana Nur-ud-Din became the successor or the First Caliph of the Fourteenth Century (Islamic) Reformer. In the six years that followed, the Ahmadiyya Movement, inspite of great opposition and trials, gained many adherents. Following the death of Maulana Nur-ud-Din, the Movement split into two, with one group under the leadership of the Founder's son, Mirza Mahmud Ahmad, and on the other hand, there was only Muhammad Ali. Muhammad Ali and his friends, on realising that they could not reconcile themselves to the ideas of the other party, departed from Qadian, and settled in Lahore in 1914, where with other prominent Ahmadis, they set up the Ahmadiyya Anjuman Ishaat-i-Islam. The irreconcilable difference was the insistence by Mirza Mahmud Ahmad to declare the founder, Mirza Ghulam Ahmad as a prophet, to interpret the appearance of the name "Ahmad" in Quran (a reference to Prophet Muhammad's other name), as being Mirza Ghulam Ahmad, and to declare non-Ahmadis as heretics.

Even after the split, Muhammad Ali continued with his literary outpourings, and some of the most famous of his seventy to eighty books and works of reference were "The Religion of Islam" which found translations in many languages, including Chinese, Arabic, Dutch and Turkish, "A Manual of Hadith" — a choice collection of the Prophet Muhammad's sayings and Traditions, "Bayan al-Quran" — a three volume Urdu translation and commentary of the Quran, "The New World Order", "Early Caliphate" and "Muhammad the Prophet". In these and other monumental works, the reader cannot help but pause and marvel at the depth and massiveness of the writer's research and the perspicuity of his commentaries.

Among the many tributes he received, perhaps that of M Pickthall, an English convert, contemporary and a translator of the Quran, best sums up Maulana Muhammad Ali.

"Probably no man living has done longer or more valuable service for the cause of Islamic Revival than Maulana Muhammad Ali of Lahore"

Maulvi Muhammad Ali's Sincerity, devotion attested by the Promised Messiah

Maulvi Muhammad Ali, the most devoted and sincere Companion

"One of the most sincere and true friends and companions from amidst our community is Maulvi Muhammad Ali, M.A., who, in addition to his many other educational qualifications, has passed the final law examination, and, not minding any monetary losses, he is staying with me in Qadian for the last few months, to translate some of my writings into English... During this period I have been watching his habits, his character, his religious observations and his day-to-day life; and I thank God that I found him righteous and of exemplary character in every respect. He is humble in his nature, very modest, and righteous to the core of his being, and in many respects his qualities are enviable. It is obvious that such able and fine young men, who are also educated and respectable, are not easy to be had." (Majmu' a'-i-Isthiharat, 9 August 1899, p. 47).

Earnest Prayers for Maulvi Muhammad Ali

"And I am very glad to state that another young and righteous man has, by the grace of God, joined our community, and by that I mean Maulvi Muhammad Ali, M.A., Advocate. I am expecting much good to come out of him. He has, at the expense of his worldly affairs, settled down in Qadian to serve his religion. He is also learning the beauties and wonders of the Holy Qur'an from Maulvi Nur-ud-Din Sahib. And I am confident that my intelligent forecast will not go amiss in his case, that this young man will make great progress in the way of Allah, and am sure that, with the grace of Allah, he will, remaining steadfast in righteousness and in the love of his religion (Islam), would set such an excellent example for his colleagues and fellow-workers that they could very well imitate him. O Lord! grant my prayer, Amen!" (Majmu' a-i-Isthiharat, Vol. VIII, 4 October 1899, p. 68).

Promised Messiah prophesies effectiveness of Maulvi Muhammad Ali's writings

"It has always worried me that all the truths that were revealed to me and all the sound arguments that I had advanced in support of the religion of Islam were not made known to those of our people educated along modern system of education, and to the seekers after the truth in the Western world. This worry had become almost unbearable, when God, wishing for our mission to succeed before I leave this world, suggested a way to me ... and that was to have a monthly English journal..."
published through which we could do our work.” *Tubligh-i-Risalat*, Vol. 1, pp. 1 & 2).

“Some one praised that the articles published in *Review of Religions* are of a very high order. “Why should not it be so,” remarked the Promised Messiah, “when its editor is Maulvi Muhammad Ali who is an M.A., intelligent and capable, and is well conversant with religion ... that is why God has made his writing effective.”

**The Muslim Elites' Reviews on the Revolutionising Work of Maulana Muhammad Ali**

Mr. M. Pickhall. An English Muslim convert

“Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulvi Muhammad Ali of Lahore ... In our opinion the present volume is his finest work. It is a description of Al-Islam by one well-versed in Sunnah who has on his mind the shame of the Muslim decadence of the past five centuries and in his heart the hope of the revival, of which signs can now be seen on every side. Without moving a hair’s breadth from the traditional position with regard to worship and religious duties the author shows a wide field in which changes are lawful and may be desirable because here the rules and practises are not based on an ordinance of the Holy Quran or on an edict of the Holy Prophet (peace be upon him)”.

Hafiz Ghulam Sarwar

“There is no other translation or commentary in English of the Holy Quran to compete with Maulvi Muhammad Ali’s master-piece ....

“He has made himself immortal by his English Translation and Commentary. — “Let no man run away with the idea that Maulvi Muhammad Ali has introduced new meanings in his translation. Wherever he has differed, his translation is either correct or he has quoted authorities in his favour”.

**Maulana Abdul Majid Daryabadi**

“...To deny the excellence of Maulvi, Muhammad Ali’s translations, the influence it has exercised and its proselytising utility, would be to deny the light of the sun. This translation certainly helped in bringing thousands of non-Muslims to the Muslim fold and hundreds of thousands of unbelievers much near Islam. Speaking of my own self, I gladly admit that this translation was one of the few books which brought me towards Islam fifteen or sixteen years ago when I was groping in darkness, atheism and scepticism. Even Maulana Muhammad Ali of the Comrade was greatly enthralled by this translation and had nothing but praise for it.”

**Periodical Wakeel, Amritsar**

“We have seen the translation critically and have no hesitation in remarking that the simplicity of its language and the correctness of the version are all enviable. The writer has kept his annotations altogether free from sectarian influence with wonderful impartiality and has gathered together the wealth of authentic Muslim theology. He has displayed great skill and wisdom in using the new weapons of defence in refuting the objections of the opponents of Islam”.

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**SWORN DECLARATION OF HADRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:**

“I, Muhammad Ali, head of the Lahore Ahmadiyya Community, do swear by Almighty God that my belief is that Hadrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hadrat Mirza Sahib himself. ‘O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God’s punishment for those who deceive His creatures by swearing falsely in His name.”

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“Allah will exalt those of you who believe and those who are given knowledge to high degrees.” (Qur’an 58:11)

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THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM, LAHORE

After the death of Hazrat Maulana Nur-ud-Din, the first successor of the Promised Messiah, which took place in March, 1914, a split occurred in the Movement on two fundamental issues: Firstly, whether the Founder of the Movement was a prophet or a Mujaddid; and Secondly, whether all those who did not believe in his claims were still Muslims or they had gone outside the pale of Islam. The majority of the Ahmadesee accepted the son of the Founder as their head and agreed with him in regarding Hazrat Mirza Sahib as a prophet and declaring his non-believers as Kafirs. Hazrat Mirza Sahib had formed an Anjuman towards the close of his life, and entrusted the entire affairs of the Movement to that Organisation, and had nominated 14 members to run that body, with Maulana Muhammad Ali as its Secretary and Maulana Nur-ud-Din as president. Thirteen members survived Maulana Nur-ud-Din, out of whom six members sided with the Qadian group and seven members dissociated themselves from the obnoxious doctrines as promulgated by the head of the Qadian group.

Maulana Muhammad Ali and four of his friends who lived in Lahore and were among the 14 Trustees as described above, joined heads together to form another body in Lahore on the principles enunciated in the Will of the Founder and in accordance with the aims and objectives stated therein, and reflecting the true spirit of the Ahmadiyya Movement. These principles were violated and flouted by the majority party in Qadian, and in spite of the best efforts of these five members for about two months to convince the majority group of the evil consequences of those false doctrines which were against the teachings of Islam and contrary to the precepts of Hazrat Mirza Sahib, the split could not be avoided. The formation of another body was the only alternative left to them to save Islam from a predicament and to keep the true spirit of the Ahmadiyya movement alive. This is how the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore came into being in May, 1914.

Maulana Muhammad Ali was elected as the president of the Anjuman and Ameer or the religious head of the Jamaat, and he continued to hold these offices till the end of his life. Dr. Mirza Yaqub Beg was the first Secretary General and Dr. Syed Muhammad Husain Shah the first Financial Secretary. Khawaja Kamal-ud-Din, Shaikh Rahmat Ullah and Maulana Ghulam Hasan Khan of Peshawar were among the other five friends of Maulana Muhammad Ali, who were the founders and pioneers of the Lahore Ahmadiyya Movement and who also happened to be the members of the 14 member body founded by Hazrat Mirza Sahib.

The Lahore Ahmadiyya Anjuman literally started from scratch and gradually rose to be a world-wide force as today it is. It had no assets, no office, no office-staff, no funds, no furniture, no stationery, except a strong will to save the Ahmadiyya Movement from annihilation. It steadily grew and Allah blessed the sincere efforts of His humble servants. The annual budget covered a period of a year and a half and showed an income and expenditure of just seven thousand rupees. Today this figure runs into 16 lacs. The main objectives of the Anjuman were the dissemination of the teachings of the Holy Quran, the production of healthy literature on Islam and training missionaries for carrying the message of Islam to the four corners of the world. The Woking Muslim Mission was started by Khawaja Kamal-ud-Din in 1912, and soon this Anjuman took upon itself to finance this Mission. A missionary-training college was established in Lahore in 1914. The English translation and commentary of the Holy Quran was published in 1917, Muslim High School was started in 1918, Life of the Holy Prophet (in Urdu) was published in 1919, “Bayan ul Quran,” the commentary in Urdu was published in 1922, “Muhammad the Prophet” in 1923, and similarly, Maulana Muhammad Ali continued to produce volume after volume and wrote about 60 books on all aspects of Islam. This was the Jihad for the spread of the message of Islam. An English weekly “The Light” was started in 1927, and it is still spreading light all over the world.

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The German Mission was established in 1922, and a magnificent mosque was built in Berlin in 1924. The Java Muslim Mission was also established in 1924 and it created a great religious consciousness in Java and Sumatra and saved thousands of Muslims from going over to Christianity. Valuable literature on Islam including the translation of the Holy Quran in Javanese and Dutch was published by this Mission. A mission in Trinidad was established in 1920, and one in Thailand in 1930. A mission in Austria was opened in 1934. The work of translating the Holy Quran into the German language started in 1932 and the German translated was published in 1940. A Teacher/misssionary was sent to the Fiji Islands in 1931, who was followed by another missionary in 1933, and there are now regular Ahmadiyya Jamaats in several places in Fiji Islands with a Mosque in Suva. A mission in U.S.A. was established in 1946 at San Francisco. Thousands of untouchables in Travancore and other places in India were also brought into the fold of Islam through the efforts of the Lahore Anjuman.

The Ahmadiyya Anjuman Ishaat-i-Islam Lahore steadily grew in status and prestige and exercised great influence among the Muslim masses as well as official circles. It was recognised as a premier Muslim organisation of the Punjab, and the Government as well as the Muslim leaders always sought the advice of Maulana Muhammad Ali whenever a difficulty arose. The Anjuman became financially secure when it acquired 1500 acres of agricultural land in the Punjab in 1930-32 and 1300 acres of land in Sind and Karachi, which was the result of the far-sightedness, sagacity, personal attention and influence of its president. This Anjuman contributed its bit in the Pakistan Movement, and the Qaid-i-Azam always held this Anjuman and its president in great esteem.

The death of Maulana Muhammad Ali in 1951 was a great misfortune for the Lahore Ahmadiyya Movement, but we had to submit to the Divine will. Maulana Sadruddin, who was the Vice-president for many years, now became the head of the Organisation. He was also very closely associated with the five founder-members of the Lahore Ahmadiyya movement and served the cause of Islam in various capacities. The Maulana had served as Imam both at Woking and Berlin, and was the founder of the German Muslim Mission. He is the author of the German translation of the Holy Quran and a few other books on the beauties of the Holy Quran and the place of Hadith in the Islamic literature. The Maulana possessed a magnetic personality and was highly popular among his adherents and the general Muslim public. He made a tour of the West Indies and South America at the ripe old age of 90 years.

The Anjuman is progressing under the able guidance of its present leaders and has devoted special attention to the free distribution of healthy literature on Islam among non-Muslims. Maulana Muhammad Ali, towards the close of his life, made a special effort to raise enormous funds to supply a set of 7 valuable books containing the English translation of the Holy Quran, 'The Religion of Islam', 'The Teachings of Islam', 'A Manual of Hadith', 'Muhammad the Prophet', 'Living Thoughts of the Prophet Muhammad', and 'The New World Order' to the libraries of the world. Hundred of sets were placed in the libraries of Steam Ships all over the world, for a passenger on board a Steam Ship has more leisure to read than he otherwise has in his busy life. Besides the Steam Libraries, thousands of sets have been supplied to other libraries in many big cities of the world. Recently it was recommended by a friend in U.K. that a number of sets may be supplied to libraries in U.K. as our books are in great demand, and the borrowers have to wait for months to get a book. The English translation of the Holy Quran is particularly in great demand, and we received so many requests from the African countries that we cannot cope with them all. The tide of conversion to Christianity in Africa is now checked. Similarly, a great change is already witnessed as coming over Europe and America in their understanding of Islam. Even the Catholics are very keenly interested to know more about Islam. All this is due to the humble efforts of the Lahore Ahmadiyya Movement, and Rev. Kramer was justified in writing about the Ahmadis: "They are a very remarkable group in modern Islam, the only group that has purely missionary aims. They are marked by a devotion, zeal and sacrifice that call for genuine admiration". Again he writes: "The Lahore group... is more exclusively concentrated on the proclamation of Islam as the only religion that is in conformity with reason and nature". (Islam in India Today). Dr. Murray Titus said: "The Ahmadi are
In order to really remain active, the Lahore Anjuman decided in 1975 to set up a special committee under the able guidance of Dr. Saeed Ahmad Khan, its Senior Vice-president, to activate its branches in foreign countries and to remain constantly in touch with them and give them maximum cooperation in furthering the cause of Islam. As a result of the efforts of this Committee regular Ahmadiyya Jamaats have been formed in U.K., Trinidad, Guyana, Suriname, Holland (at six places), Fiji Islands (at many places) Indonesia (at many places), Canada, and the United States of America. The U.K. Jamaat needs a special mention, because it adopted the name of Ahmadiyya Anjuman Ishaat-i-Islam for the first time in 1975, through the guidance and inspiration of Dr. Saeed Ahmad Khan Sahib and the enthusiastic response of U.K. Ahmadees, and because of the extra-ordinary zeal and fervour of its devoted members.

Particular emphasis is being laid on disseminating the teachings of the Holy Quran on a very wide scale, and efforts are being made to translate the Holy Book in as many languages as possible. The Indonesian Jamaat has recently published the Indonesian translation of the Holy Quran, and the Anjuman in Lahore is reprinting the English translation and the Dutch translation.

MEMBERS OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM (UK) LAHORE

Back Row : Gazi Arshad Sahib (Treasurer), Shahid Aziz (Secretary), Masood Akhtar Sahib (Asst. Imam), Majeed Ali Sahib (Director free Publication), Dr. Naran Abdullah, Aziz Ali Sahib, Saeed Ahmad Sahib.

Front Row : Mrs. Rehane Ismail, Dr. Nazeer-ul Islam (Imam), Mrs. Jamila Khan (President).

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Our Present Ameer

HAZRAT DR. SAEED AHMAD KHAN
(A Brief Life Sketch)

A child of 7-8 years, who had entered the Ahmadiyya Movement in Islam at the age of six by Ba‘i‘ah (Pledge of fealty), through a letter, would daily sit by the side of the window of the house of the Founder of the Ahmadiyya Movement that opened in the Mubarak Mosque and will quietly follow the founder on his entry in the mosque and will sit near him during the Salaat (Prayer service). The exercise of this tender age devotee soon caught the attention of the promised Messiah and he enquired as to who was this child and what was his name? Maulana Muhammad Yahya Khan, the father of the Child, who had come to Qadian in December 1907 along with his brother Maulana Muhammad Yaqub Khan and this child replied that, the child was his son and that the promised Messiah himself had proposed his name, ‘Saeed Ahmad’ at his birth. Thereupon the Promised Messiah raised his hands for praying to Allah and seeking His favours for this little devotee of His. Who could have thought at that time that one day the Child will be shoudering the responsibilities of the leadership of the Jamaat founded in accord with the will (testament) of the Promised Messiah. It was during this stay at Qadian December 1907 — March 1908, that Dr Saeed Ahmad Khan re-affirmed his adherence to the Ahmadiyya Movement by Ba‘i‘ah at the hands of the Founder.

Date of Birth and Family Background

Hazrat Dr Saeed Ahmad Khan was born in October 1900 in District Maujehra, North West Frontier Province of Pakistan in a family that excelled in Scholarly pursuits and religious dedication, righteousness and Taqwa in that area. Maulana Muhammad Saeed Khan, the grandfather of Dr Saeed Ahmad Khan, was a disciple and Khaleefah (successor in religious practices) of Hazrat Saeed Ameer, Rehmat Allah Alaiha, a well-known sage, Wali Allah and mystic of his time in that region. It is the same Hazrat Saeed Ameer Sahib who during his lifetime had declared that the ‘Mehdi’ whose advent in fourteenth century Hijrah had been predicted in Ahadith of the Holy Prophet Muhammad (peace be upon him), has been born and he is a Punjabi speaking person. The Promised Messiah has reproduced and quoted this testimony by this Wali Allah regarding his advent in his book (Tuhfa-e-Golarvia’). Though neither Hazrat Saeed Ameer Rehmat Allah Alaiha nor his worth disciple and successor Maulana Muhammad Saeed Khan lived to personally see and meet the Founder of the Ahmadiyya Movement yet the latter in his will advised both his sons namely Maulana Muhammad Yahya Khan and Maulana Muhammad Yaqub Khan to make endeavours to see the claimant when anyone proclaims to be the Mehdi and to side with him without any consideration for the general opposition and enmity of the people at large, if they find that the claimant is truthful. Consequently when Hazrat Mirza Ghulam Ahmad Sahib claimed to be the ‘Promised Mehdi’, both the brothers went to Qadian, met the Founder and joined Ahmadiyya Movement by Ba‘i‘ah at the hands of the Promised Messiah. It is noteworthy that both Maulana Muhammad Yahya Khan and Maulana Muhammad Yaqub Khan were Sahib-e-Kashf-o-lham (recipients of divine inspiration) and were considered amongst the most dedicated disciples of the Promised Messiah. The seed of the Ahmadiyya Movement that they had sown in the Hazara Division of the North-West Frontier Province later blossomed in the form of establishing many branches of the Jamaat in that area.

Early Life and Education

Being born in a scholarly and religious family, Dr. Saeed Ahmad Khan received his early lessons in Basics of Islam from his father; whereafter he was sent to ‘Datta’ a village about 9 miles from his house for receiving customary religious instructions. After spending two years in ‘Datta’, he joined Mansehra Middle (Junior High) School and studied up to 7th Grade in that school. In 1912 he revisited Qadian in the company of a few elderly persons of his village. Those days Hazrat Maulana Noor-ud-din Sahib, who had succeeded the Promised Messiah as the head of the Ahmadiyya Movement, used to deliver Dars on Bukhari Shereef (Hadiths). During this stay Dr Saeed Ahmad Khan regularly attended and so attentively listened to these discourses in Bukhari by Maulana Noor-ud-din Sahib that his deep interest caught sight of the Maulana and he one day enquired about the name and the family of this boy. On knowing that he was the son of Maulana Muhammad Yahya Khan, Hazrat Maulana Noor-ud-din Sahib embraced him and kissed him saying, "he is the son of my very devoted friend, a friend who during any illness did not part from near my bed for consecutive six months and served me..."
in such a loving and caring manner that it is not possible even by a father, a mother, a brother, a sister or a daughter to do.”

After completing his 7th grade from Mansehra Junior High School, Dr Saeed Ahmad Khan joined Taleemul-Islam High School Qadian in 1913 in 8th grade and studied there for two years till passing his 9th grade. During this stay he regularly attended the Dars-e-Quran by Hazrat Maulana Noor-ud-din Sahib. On the passing away of the Hazrat Maulana Noor-ud-din in 1914, Dr Saeed Ahmad Khan returned from Qadian and passed his Matriculation Examination from the Government High School, Abbotabad.

Allah has gifted Dr Saeed Ahmad Khan with a sweet voice and his melodious recital of the Holy Quran touches the souls and melts the hearts of the listeners. In appreciation of this gift of Allah to his son, Maulana Muhammad Yahya made him to lead the Salat (prayers) from the early age of fourteen years. This in turn induced the worthy son of that worthy father to learn the Holy Quran by heart and he set on this noble task when he was a ninth grade student. Resultingly, he knows most of the Quran by heart.

After passing the faculty of Science pre-medical examination from the Islamia College Peshawar, Dr Saeed Ahmad Khan entered King Edward Medical College, Lahore and earned his M.B.B.S. Medical Degree from the University of Punjab in 1925. He was counted amongst one of the brilliant students in Medical College and earned medals of distinction. During his this stay at Lahore, he regularly attended the Dars-e-Quran by Maulana Muhammad Ali, M.A. LL.B. The impact of these lessons in Quran as well as the personal qualities of the Late Maulana Muhammad Ali, on the personality of Dr Saeed Ahmad Khan becomes abundantly evident to anyone who had seen the late Maulana and sees Dr Saeed Ahmad now. It was during this period that the Ahmadiyya Youngmen Association was founded and Dr Saeed Ahmad was elected its first President.

Medical Career

After completion of his education Dr Saeed Ahmad Khan joined the Health Services of the North-west frontier Province as an Assistant Surgeon. He specialized in the Lungs Surgery for the treatment of Tuberculosis and soon earned the reputation of being an outstanding and leading Surgeon in his line of specialization. In 1939 he became the Medical Superintendent and Surgeon incharge of the Government Tuberculosis Sanatorium at Dadar in N.W.F. Province, the largest Sanatorium of its kind in the pre-independence India. He worked in this Sanatorium for 25 years till his retirement in 1964. He also was appointed as Deputy Director of Health Services West Pakistan. He toured Europe under the fellowship of the World Health Organisation as the Chairman of a group of leading Physicians and Surgeons drawn from various countries. He was elected President of the Pakistan Medical Association Hazara consecutively for many years, and also as President of the Pakistan Panel of the Tuberculosis specialists.

In recognition of his dedicated and meritorious services in the medical profession the British Government awarded him the title of ‘Khan Bahadur’ and after independence the Government of Pakistan awarded him ‘Sitara-e-Khidmat’a Civil Award. In 1947 Dr Saeed Ahmad Khan visited Mecca (Saudi Arabia) for performing Hajj and in 1950 he again visited Saudi Arabia on an invitation from His Majesty King Abdul Aziz Ibne Saud (the father of the present King of Saudi Arabia) and performed Hajj the second time. By that time he had earned international recognition as an outstanding Surgeon in Tuberculosis and King Abdul Aziz Ibne Saud made him an offer to serve as his personal Surgeon. Many a men in the medical profession would have accepted this offer considering it a golden opportunity but Dr Saeed Ahmad, who prefers serving poor and suffering humanity rather than serving a Monarch, politely declined this offer.

Wherever he went during his service in the Health Department, Dr Saeed Ahmad very regularly continued his family practice of delivering Dars-e-Quran and Dars-e-Hadith. He added the reading of the writings of the Promised Messiah to the above and completed reading of all his books collected under the title of ‘Roohani Khazain’ — In addition he performed the Imamat of the Salat and delivered Jumah Sermon. Since 1930 he has been performing Imamat of Salat during the Annual Convention days of the community at Lahore.

Dr Saeed made his own Clinic at Abbotabad after retirement from the Health Department and practised there till 1974 when his clinic and house were burnt to ashes by rioters misled by Politico Mullahs in the name of the 'Tahreek-e-Khatm-e-Nubuwah' — He had also built a mosque adjacent to his house where he delivered Darse Quran and Hadith daily. With the cooperation of the Lahore Local Jamaat, he had organised a 'Summer School' for the Ahmadiyya Youth wherein parents and grown up also participated. This proved a very useful method of motivating the youth in re-discovering themselves and their parents as religion abiding persons. This was an exercise to live religion — Unfortunately these courses could not be continued at Abbotabad as a result of the aftermath of the political Turmoil of 1974. 

Settles down at Lahore

As stated above the house and the Clinic of Dr Saeed Ahmad Khan were burnt down by rioters incited by Politico Mullahs in 1974, hence he came down to Lahore. Offers were made by many wealthy members of the Jamaat to help him in setting a Clinic at Lahore. Even the 'Seimens' Pakistan Ltd offered to set up an X-Ray plant for him at Lahore price whereof was to be paid in later years but Dr Saeed Ahmad Khan declined all these well meaning offers. He instead decided to

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dedicate the rest of his life for the cause of the religion and the propagation of Islam.

One of the highly respected person by his community for his Taqwa, righteousness and dedication, Dr Saeed Ahmad Khan is a life member of the Ahmadiyya Anjuman Ishaat-e-Islam Lahore since 1934 and has been serving on the executive committee of the said Anjuman since long. For many years he had been the senior vice president of the Anjuman and one of the four persons, of the Jamaat who are authorized to take Biaat from the person desirous of becoming a member of the Jamaat — As Senior Vice President of the Anjuman he was the Chairman Foreign Missions Committee, a Committee responsible for organizing and administering the Missions of the Jamaat in Foreign lands, and has toured Europe, U.S.A., West Indies etc. many a times. He made use of the wealth of administrative experience he brought with him from the health department and has been able to raise strong and dedicated Jamaats in various parts of the world working hard since 1974. He is a staunch advocate of the philosophy that rather than pooling hopes and work of the propagation of Islam in an odd missionary, all members of the Jamaat should work for missionary work in an organized manner and for that purpose a platform, an institution is a must. Completely unassuming and frank, Dr Saeed Ahmad Khan, mixes up with the youth and common members of his Jamaat just like another member amongst them. This has not only endeared him to the members of his Jamaat but also provides him opportunities to personally motivate them. Elected President and Ameer-e-Jamaat of the Ahmadiyya Anjuman Ishaat-i-Islam Lahore on 20th November, 1981, on the passing away of the Late Maulana Sadr-ud-Din, Dr Saeed Ahmad set the course for his Jamaat in the International Annual Convention of the Community in December 1981 by reminding them of the message sent by late Hazrat Maulana Muhammad Ali M.A. LL.B. from his death bed to them in 1951. “Your duty is to deliver the Quran to the world, the Quran will itself accomplishes the rest,” and getting approval of the members to the proposal of converting the English Translation with commentary of the Quran by Maulana Muhammad Ali into all languages of the world. Work on two translations is presently in hand. Preparations for translation of other valuable literature on Islam including the Sahih Bukhari are also in hand. A new Mission house has been established in Wembley, near London in United Kingdom.

During the tribulations and trying days of 1974, when, the National Assembly of Pakistan in clear contradiction of the teachings of the Quran and Sunnah chose to declare Ahmadis as a non-Muslim minority in the form of a bill of attainer rather than positively defining a Muslim, Dr Saeed Ahmad Khan, though having suffered great loss and harrassment at the hands of ill-informed rioters, stood like a rock and in a very solemn voice and definite tone declared, “we had accepted the claims of the Promised Messiah as truthful and had pledged ourselves into the fold of his Jamaat for aiding and achieving the objectives of his mission which were none but establishing the predominance of Islam on other religions through propagation of Islam and Taqwa. Nothing has changed since the demise of the promised Messiah and till this day — neither the claims of the Founder have been disproved nor the objective he gave us for predominance of Islam is false or sinful. I have already suffered a lot and am prepared to lay my life in a truthful cause if Allah so requires. No power on earth can make me change my course. Come what may, I will like to stand and die as a person faithful to truth and a truthful cause. This is a hard and difficult path that we are deciding to tread. The odds are great and numerous. Those who feel that they will not be able to shoulder these difficulties are free to choose their own course for we strongly believe in the verse of the Holy Quran ‘there is no compulsion in religion’ — but as for my personal case goes, I will never imagine of giving up the course which I believe is the right and the truthful one, even if I have to stand it all alone.” These words not only portray his inner strength but served like a light-house for many a wavering minds. He played a historical role at a time when the movement was put on the crossroads by the 1974 events.

He has revived the ‘Summer School’ tradition on a larger scale at Lahore, wherein College and School youths of the Jammat from all parts of Pakistan assemble during summer vacations and undergo religious instructions, participate in debates on various religious topics and try to live like dedicated true Muslims. Most members from Lahore, irrespective of their age and station in life, join with these young people of the community. In a world which is engaged in a mad race for material benefits at individual, as well as national level, providing a chance to the youth to give a break and try to discover one’s spiritual self by making efforts to honestly live in accord with the teachings of the Quran and Sunnah in itself is a great experience which will go a long way in shaping and moulding the personality of the participant.

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**Gems Of Thought**

Said the Prophet: The person who when placed in administrative authority over a people does not promote their well-being in sincerity, will never catch even the scent of heaven.

(Bukhari).
The Lahore Ahmadiyya Movement Fiji.

By Dr. Allah Baksh Saheb, Editor "The Light", Lahore

It was in the year 1880 that the Founder of the Ahmadiyya Movement began to write his monumental book "Braheen-i-Ahmadiyya". He was going to advance cogent argument and convincing proofs on the truthfulness of Quran and the Holy Prophet of Islam. He published his researches in 1885. Not only he advanced rational evidence but he challenged the opponents to refute his proofs, to win the award of Ten thousand Rupees offered by him. This unique work in favour of Islamic faith elicited untinted praise and was acclaimed by Muslims as an unparalleled and unprecedented service to Islam.

A century has passed since Braheen-i-Ahmadiyya first saw the light of publication. The fourteenth Hijra has ended and the fifteenth Islamic century has begun. Let us very briefly compare conditions before and after the 14th Hijra. During the past epoch Muslim decadence had sunk to its lowest depths, so much so that Muslims had become desparing of Islamic — Renaissance. Lamentations about the future failure of the faith of Islam were loud. The "Mussadas-i- Hilal" and "Shiwall" of the famous poets of Islam of that period are an eloquent but sad commentary on the hopeless fallen state of Muslims of the times. Now during the course of a century tables have been turned totally. We hear and read both from the Muslim and non-Muslim sources the flowering facts of resurgence of Islam. A wonderful revolution indeed has been worked. During the past century all other inimical and alien movements against faith in general and Islam in particular have also taken a revolutionary turn. Secular and Scientific materialism is on its wane. Eminent world philosopher and even scientists themselves have despaired of the present civilisation as a saviour of mankind. As a matter of fact the invention of wholesale destructive armaments betoken extinction of human race. The world is in serious search of a moral and spiritual balm for healing of its diseases. Then there is the movement of narrow nationalism. It is being replaced by inter-national and universal outlook on life. Lastly the movement of Christian ascendency has received a deadly set-back. Christian evangelists are themselves denying church dogmas and publishing books on Jesus being no more than a mortal human being. His death on cross and his resurrection are now regarded as fabrications and myths. Truly the cross has been broken. It is now dawning upon man that as in the physical realm so also in the moral and spiritual fields, each and every person must bear his own cross; no atonement, no belief in the blood of another man can save him.

Such then are the turn of events that have taken place. What mighty revolutions have already occurred in favour of true faith in general especially in favour of the faith of Islam in particular. All this has happened since the publication of the Braheen-i-Ahmadiyya and the inauguration of the Ahmadiyya Movement by the Mujaddid of the 14th Islamic century. Since the man of God uttered his loud cry to the world of 'back to faith and back to Islam' all this mighty world revolutionary changes have happened. The Lahore Ahmadiyya Movement has separated itself and stood for unity of all Muslims despite their differences in minor details. This fundamental Muslim unity is based on another article of faith, the finality and discontinuance of the institution of Prophethood with the advent of the Holy Prophet. No prophet after the Holy Prophet of Islam has been the loud slogan of the Lahore Ahmadiyya. A whole authentic book with the title "No prophet after me", according to a saying of the Holy Prophet, has been written by Hafiz Sher Mohammed who worked for the past several years in the Fiji Islands. The introduction of the Lahore movement in Fiji is an interesting story. In the early twenties Arya Samaj was challenging the Fiji Muslims to hold debates with them. Some Muslims wrote a letter to Anjuman-i-Himayat Islam Lahore to depute a person for the purpose. This Anjuman finding its inability to meet the Fiji situation forwarded the letter to President of the Ahmadiyya Anjuman Ishaat-i-Islam Lahore for compliance. Maulana Mohammad Ali of blessed memory deputed Master Mohammad Abdullah as a teacher and preacher in Fiji. Thus were laid the foundations of the Lahore Movement in Fiji. A branch was thus established here. After some years need was felt for a full-fledged missionary then was the turn of Mirza Muzaffar Beg to visit these islands. The Mirza Sahib's death had occurred recently. He fought many a valiant battle with the opponents of Islam. Having established the supremacy of the Islamic faith, the Lahore Movement was firmly strengthened. Later on Maulana Abdul Haque Vidyarthi visited these islands. Afterwards more recently Maulana Ahmad Yar came to these lands. All these veteran crusaders have since died. Hafiz Sher Mohammed upon his arrival had been the main personality in strengthening the Movement here with the active collaboration of Mr. G.N. Dean President of Fiji Jamaat.

It would be seen from this short review of the history of Fiji Jamaat how the tender plant of Lahore Ahmadiyya first shown at the hand of Master M. Abdullaah and afterwards nurtured by the above mentioned Ahmadiyya leaders has yearly grown from strength to strength. With the expansion of the Lahore Ahmadiyya Movement in the world, has been widening sphere of activities of the Fiji branch. Thanks are due to Almighty Allah who is bringing about His ordained aim of not only establishing the main aims and objects of the Movement but is helping its branches the world over to become still more active. As I have shown in the beginning, the ultimate objective of Islamic — Renaissance and Muslim Revival is receiving Divine assistance the world over. Let us gird up our loins to share in this noble task of revolutionising the world towards Islam and the Teachings of Quran with all our might. When God wills to bring about an event, no one can thwart His intention. "When He wills to do a thing, He says be and it comes about".

None can hinder His purpose, His will must be done. His will in the present age which he has revealed upon His Mujaddid is to establish the affair of Islam firmly upon the earth. Will we not avail of this opportunity to share the great blessings of revival of Islam and Muslims through the medium of the God ordained Lahore Ahmadiyya Movement.
CERTIFICATE OF REGISTRATION OF AHMADIYYA JAMAAT IN FIJI — 1934

RELIGIOUS BODIES REGISTRATION ORDINANCE NO. 2 OF 1931

MEMORANDUM, of the name of TRUSTEES for the

Colony of Fiji of AHMADIYYA ANJUMAN ISLAMAT E-I-LEEM FIJI

pursuant to the Religious Bodies Registration Ordinance 1861.

Names of Trustees

NURA ABDUL KHAN
(Father's name Abdul Karim Khan)

BAHU KHAN
(Father's name Firu Khan)

MOHAMMED TOHAMIR KHAN
(Father's name Babarullah Khan)

MOHAMMED SHAHID KHAN
(Father's name Babarullah Khan)

Signatures.

N. Khan
President

B. Khan
Vice-President

M. Khan
Member

M. Khan
Member

Signed by the said NURA ABDUL KHAN
in the presence of

Signed by the said BAHU KHAN in
the presence of

Signed by the said MOHAMMED TOHAMIR
KHAN in the presence of

Signed by the said MOHAMMED SHAHID
KHAN in the presence of

(For attention see overleaf)

The above is a facsimile of the original registration certificate when the Ahmadiyya Jamaat was first registered in Fiji in 1934, marking the beginning of Ahmadiyyat in Fiji.
AHMADIYYA ANJUMAN

Fiji was ceded to Great Britain on 10th October, 1874, and became a Crown Colony since then. Immigration from India was sought and the first lot of Indians arrived in the year 1879, and among them were the first Muslims who set foot on the soil of Fiji. After the expiry of their indenture they settled in various places of the Colony. Wherever the Muslims were in numbers they built mosques and kept the continuity of their religious teachings and imparting to their children. Today the Muslim population in Fiji is somewhat 60,000.

In the year 1926 the Muslim League was formed. Late Mr. A.G. Sahu Khan being the founder. At the same time Arya Samaj brought missionaries and school teachers from India, who formed the Sangathan Movement in Fiji and boycotted the Muslims in every respect. They began the Shuddhi or proselytising the Muslims and the Christians to Hinduism. They went on challenging the people of other faiths to debate with them on religion. They wanted to prove that the Vedic Dharam was the only true religion from God, and all others false. They also said that the Quran is the word of Muhammad and "Alif Lam Mim", the beginning of the 2nd Chapter is "Om" of the Vedas because it has no meaning.

Since the Muslim Community had no person well versed in the Islamic Theology, except for the Milad Khwans no one was capable enough to accept their challenge and debate with them. The Fiji Muslim League wrote to several of the well known Muslim organisations in India and elsewhere, and advertised in the Muslim Newspapers to obtain the services of a mufti who was well versed in the teachings of Islam and other religions, and who could debate with the Arya Samajist missionaries. There was no response from any Muslim source.

ISHAAT-I-ISLAM IN FIJI

had their missions in Europe and other places overseas, who also had missionaries well versed in Islam and other religions, and could debate with anyone in this respect, approached Maulana Muhammed Ali, then being Amir or President of the Ahmadiyya Anjuman Ishaat-I-Islam of Lahore, and requested for a mufti of the calibre required for the Fiji Muslim League. The Maulana willingly sent Mirza Muzaffar Beg Sateh to Fiji under contract with the Fiji Muslim League for three years.

MAULANA MIRZA MUZAFFAR BEG

The Maulana Mirza Muzaffar Beg arrived in Fiji in the year 1933. His coming to Fiji was the turning point for the Muslims. After his arrival split took place amongst the Directors of the Fiji Muslim League and some wanted him to return to Lahore because he was an Ahmadi. The Fiji Muslim League held its General Meeting and those that were in favour of Mirza M.M. Beg refused to take office, and the Fiji Muslim League went into the hands of the opposition group.

After his arrival in Fiji, Mirza Muzaffar Beg used to pray at the Jame Mosque Toorak, but as soon as the opposition group came into power they barred him from praying in the Toorak Mosque. Some Muslims, who were in sympathy with M.M. Beg, also stopped from going for prayers at the Toorak Mosque and prayed elsewhere. They were branded as Ahmadies and boycotted. After some deliberations the sympathisers of M.M. Beg formed the Ahmadiyya Anjuman Ishaat-I-Islam of Fiji. The Anjuman was duly registered in 1934.

Mirza Muzaffar Beg Sateh successfully clarified what "Alif Lam Mim" meant. There was the turning point of the cause of Islam in Fiji in its true perspective. It will be recalled that the opponents of Islam were deliberately misconstruing the verses of the Holy Quran in general and the above words in particular. Since then the Ahmadiyya Anjuman Ishaat-I-Islam was established in

FIRST EXECUTIVE MEMBERS OF THE FIJI MUSLIM LEAGUE — 1926

Standing : E. Malmal, N.A. Khan, S.K. Hussein, K. Nasr-ud-Dean
Sitting : M.S. Buksh, Abdul Aziz Khan (President),
A. Ghafoor Sahu Khan.

The Anjuman Himayat-ul-Islam of Lahore, having is establishment just opposite to the establishment of the Ahmadiyya Anjuman Ishaat-I-Islam of Lahore on Brandreth road, and knowing that the Lahore Ahmadis

This page has been sponsored by Mrs Sameena Sahu Khan of Vancouver, Canada.
Fiji and continued to progress with its sole object being propagation of Islam in its widest sense.

The Anjuman published a tri-lingual monthly magazine “Paigham-E-Islam” in English, Urdu and Hindi and several circulars and tracts in the three languages.

Perhaps the above gives a historical background as to how the seed of the Ahmadiyya Movement was sowed in Fiji. The Movement had a lot of problems to face at the outset. However, by the Grace of Almighty Allah the efforts of the pioneers and foundation members were not unrewarding. We all must express our sincere gratitude and pray for the pioneers in this field. It may not be out of place to recall that the First President of the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji was Janab Muhammad Twahir Khan, J.P. The First Secretary was Janab A.R. Sahu Khan J.P. the First Treasurer was Janab G.N. Dean, and some of the First Committee members were Messrs. M.E. Khan (Nadi), Ramzan Khan (Nadi), Maulvi Abdul Kareem (Nausori) and Mehboob Khan (Maro, Nadroga). Some of the other founder members who did their utmost in this field were Messrs. Kallan Khan, Sayed Latifat Hussain, Sahu Khan (Senior), Nasirud Dean Khairati, Amrud Dean, Noore Abdul Khan (all of Suva), M.T. Khan (Lautoka), Mohammad Akhil, Gulam Nabi, Haji Haidar Buksh and Master Muhammad Abdullah (Nausori). There have been many more and we acknowledge and appreciate their untiring task, whether they be named or not as it would be appreciated it is not possible to make an exhaustive list.

The Ahmadiyya Anjuman Ishaat-i-Islam of Fiji did its work in Fiji. However, it went into the background when the Muslims had to take a firm stand in the 1940’s when it was desired that a Common front be presented rather than the sectional in the place of atmosphere of the trust. Accordingly when the Muslim Association of Fiji was formed our members, for political purposes in particular backed the Muslim Association of Fiji. This was a great necessity. However, since the purposes of the Muslim Association had been served our members felt it also a necessity that the functions and the works of the Anjuman be revived.

**Maulana Abdul Haque Vidyarthi visits Fiji**

In the year 1956, the Country was fortunate to have received a visit from Maulana Abdul Haque Vidyarthi from the Headquarters, Lahore, a noted scholar, not only of Islam but also of Bible, Vedas, Hebrew, Arabic, Sanskrit, Hindi, Gurumukhi, Persian, etc. Maulana Sahib was a foremost authority on Vedic Studies in India, and earned himself that rare title of “Vidyarthi”. He was also the author of, among other famous works, the monumental 3-volume “Muhammad in World Scriptures”. A scholastic research work showing the various prophesies in the scriptures of world’s religions, indicating the advent of the Holy Prophet Muhammad. Maulana Sahib spent three months in Fiji and in this period his learned sermons were appreciatively heard by not only Muslims, but very many others as well.

**Maulana Ahmad Yar**

In 1966, Maulana Ahmad Yar arrived as a missionary from Lahore. This marked another significant turning point in the history of the Jamaat in Fiji. Maulana Sahib re-established the Jamaat which, at this time, had lost some of its drive and had seen a drift of some of its members to Qadiani Jamaat. A fresh programme of weekly Quran-daras was instituted at various members’ residences and a strengthening of the Lahore Jamaat was built up.
Maulana Saheb used to travel extensively around Fiji, lecturing and speaking on Islam. In Labasa, he received a Civic reception and was welcomed by the Mayor of Labasa at the reception held at the Diamond Theatre. He toured the whole of Labasa, delivering sermons and received a special welcome at the Nasarawaqa Mosque by the Muslims there.

With the new strength the Jamaat now acquired, a new need arose for it to have a centre or headquarters of its own. A valuable, centrally located property was purchased from the Tip-Top Ice Cream Company which was moving to its new factory elsewhere and felt the need to sell off its old factory at 12 Bau St, Suva. The Jamaat members put in a considerable amount of hard, voluntary work, converting the factory into a large markas, complete with a big hall, a library, quarters for the resident missionary and a kindergarten. For many years, this remained the Fiji headquarters of the Jamaat, and it took the arrival and fervor of the next missionary from Lahore, Maulana Hafiz Sher Mohammed, to replace the markas with Fiji’s largest mosque.

Between the departure of Maulana Ahmad Yar to Pakistan in 1968 and the arrival of Maulana Hafiz Sher Mohammed in 1972, the Jamaat continued along the course set for it by Maulana Ahmad Yar. However, this intervening period was an unsettling one in that the local branch of the Qadiani Jamaat was intensifying its attempt to draw away the Lahore members, while a resurgence of anti-Ahmadist feelings aroused by certain visiting maulvis from Pakistan (such as Lal Hussein Akhtar, an ex-Ahmadist dismissed in disgrace from the Jamaat’s Lahore headquarters) made it imperative that a missionary of the calibre of Maulana Hafiz Sher Mohammed should come to fortify the Jamaat’s bulwarks against such attacks.

Maulana Hafiz Sher Muhammad

Maulana Hafiz Sher Mohammed, a teacher of Arabic and urdu, did more than defend the Jamaat — he rebutted every attack and radio broadcasts, put logical arguments before his opponents and forced them to go on the defensive. Maulana Saheb’s literary defence of Islam, and Ahmadiyyat was not limited to Fiji, but he accepted and brilliantly demolished challenges from other parts of the world and issued forth challenges of his own: he toured various countries of the West and with his lectures, debates and writings, silenced many who opposed and strengthened those who believed. In Fiji, he set up the publication of this quarterly journal, “Paigham-e-Haqq”, and became its major contributor. He wrote numerous pamphlets and tracts, and published the following books:

**English:**
2. Qadiani Hazrat ki Khidmat Mee 35 Sawalaat.
3. Har Musalman ko Salis Banne ki Dawat.
4. Khilafat Ahmadiyya Par Ek Ajmal Nazar.
5. Rawiyate Hilaq Ya Chand Dekhe ka Masla.
6. Aan Hazrat Swal. ke baad koi Nabi nahin a sakta.
7. Mujahid Kaun Hae.
13. La Nabiya Baadi.

In addition to the above the following works on Islam were translated and published in the Fijian language namely:
1. Islam the Religion of Humanity.
2. Islam is Modern.

Through Maulana Sahebs efforts the centre at 12 Bau street was replaced with a mosque. The construction of this mosque, now complete, makes yet another landmark in Suva. Maulana Saheb had, prior to this, inaugurated another mosque at Maro.

**“IQRA” EDITOR’S REGRET**

Greetings and congratulatory messages have also been received from our Ahmadi Brothers and Sisters in the following other countries:

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The editor deeply regrets that due to some unforeseen circumstances these messages arrived after the magazine was sent to print.

This page has been sponsored by Mr Ahmad Ali in memory of his father, Mr Mira Sahib of Flagstaff, Suva.
MASJID NOOR
— A LOOK BACK —

For a long time, since the inception of Ahmadiyyat in Fiji in 1934, it was felt that the organisation should acquire a property for the purpose of having its own Markaz, and indeed, during the sixties, as Muslim Association of Fiji, a freehold block was acquired in Tamavua. However, it was only when Maulana Ahmad Yar Sahib arrived in 1966 and re-established the jamat that a fresh need arose for a centre or headquarters.

At about the time of Maulana Ahmad Yar, the Muslim Association of Fiji had acquired a valuable property, being the old Tip Top Ice Cream factory, at 12 Bau Street, Suva. A lot of voluntary hard work by the members converted this factory into a sizeable Markaz. (The freehold block in Tamavua had been sold off to acquire this.) The Markaz also contained a library, quarters for the resident missionary, and a kindergarten. However, a need continued to exist to replace the building with a mosque.

In 1972, Maulana Hafiz Sher Mohammed arrived, and among other notable achievements, he spear-headed the drive to replace the Markaz with a proper Mosque. The jamat purchased the property from the Muslim Association of Fiji and set about collecting funds for the project. Maulana Sahib's appeal brought in about two hundred thousand dollars, and contributors and sympathisers from overseas donated as well.

In 1979, Maulana Hafiz Sher Mohammed laid the foundation stone of Masjid Noor, and Western Builders Limited commenced the construction work.

The Mosque construction work occurred in three stages — first, the Mosque proper, then the kindergarten and library, and finally, the quarters for the resident missionary. This last work was finally completed in 1985, and this included the car-park, the fence work, and the carpeting. The Mosque floor area of 2600 square feet made it the largest in Fiji at the time of its completion, it is unique in its design in that pre-cast segments have been used for its large dome, and it has a single minaar.

The Mosque, MASJID NOOR, has now become a focal point for the area and serves as the headquarters for the jamat.

This page has been sponsored by Mr Mohammed Imran Sahu Khan in loving memory of his beloved father, Maulvi Abdul Gani Sahu Khan.

CAPT. MOHAMMED TOWHIR KHAN
Amir Jumaat and Trustee

NURA ABDUL KHAN
President and Trustee

SAHU KHAN (Snr.)
Vice-President and Trustee

A.R. SAHU KHAN
General Secretary

K. NASIR-UD DEAN
Foundation Member

A. GHAFOOR SAHU KHAN
Foundation Member

SAIYAD AZAD MOHAMMAD
Pesh Imam and Member

SAIYAD LATAFAT HUSSEIN
Foundation Member

MAULVI ABDUL KAREEM
Foundation Member, Nausori

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GHULAM NABI
Foundation Member, Nausori.

SHUKRULLAH MIAN
Foundation Member, Nausori.

HAJI HAIDAR BUKSH
Foundation Member, Nausori.
Ex-President Vunimono Muslim School

MAHBOOB KHAN
Foundation Member, Maro.

A. GANI SAHU KHAN, (Pesh Imam)
Leading Id Prayers at Town Hall, Suva.

Maro Mosque, Nadroga.

Group photograph of some worshippers at the Maro Mosque, Nadroga.
Group photograph after the Id Prayers at 12 Bau Street, Suva. In the background is the old building which is replaced by the New Mosque.

Group photograph of ladies and children after the Id Prayers at 12 bau Street, Suva, with Maulana Hafiz Sher Mohammed in the centre.
BOARD OF DIRECTORS OF AHMADIYYA ANJUMAN ISHAAT-I-ISLAM OF FIJI — 1972-73.
Back Row: Abdul Sattar, Abdul Munaf, M. Yusuf Sahu Khan (Hon. Secretary), Abdul Wahid Khan, M. Aziz Taiyab Khan (Treasurer), Dr. Shams-ud-Dean Sahu Khan (Ex-Secretary & Editor Paigham-E-Haqq).
Front Row: Tazim Raza, M. Hanif Ashraf Khan, Ghulam Nabi Dean (President), A. Hussain Sahu Khan (Vice-President). Absent: Maulvi Abdul Lateef (Vice-President), M. Hafiz Khan, Maulvi Sheikh Usman, M. Usman Khan.

BOARD OF DIRECTORS OF AHMADIYYA ANJUMAN ISHAAT-I-ISLAM OF FIJI — 1974-75
Back Row: M.A.T. Khan (Hon. Treasurer), Rasul Buksh, M.S.T. Khan, Hafiz Khan, Shauket A. Ali (Hon. Secretary), A. Hamid Khan.
Front Row: M.H. Ashraf Khan, G.N. Dean (President), Maulana Hafiz Sher Muhammad (Missionary-in-Charge), Tazim Raza (Vice-President), A. Hussain Sahu Khan.
Absent: A. Wahid Khan (Vice-President).
PRAYERS OF THE MUSLIM PEOPLE

AHMADIYYA ANJUMAN ISHAAT-I-ISLAM OF FIJI (SAHORE)

To be read in Arabic by Maulana Hafiz Sher Muhammad, Missionary-in-Charge, and in English by Ghulam Nabi Dean, President.

Reading and Prayer from the Holy Quran.

In the name of Allah, the Beneficent, the Merciful.

O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah.

Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allah admonishes with you what is excellent. Surely Allah is ever Hearing Seeing.

Be maintainers of justice, bearers of witness of Allah, even though it be against your own selves or (your) parents or near relatives — whether he be rich or poor, Allah has a better right over them both.

PRAYER

Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive.

Almighty God let there be peace in our country, the Fiji Islands, and shower Thy mercy upon its people. — Ameen.

H.R.H. Princess Anne meets G.N. Dean, President of the Anjuman, with other representatives of the Inter-Faith Service of Independence Celebrations.

Representatives of the Ahmadiyya Anjuman at the Inter-Faith Service of Celebrations are: G.N. Dean (President), Maulana Hafiz Sher Mohammad (Missionary-In-Charge), F.K. Dean (Board Member), and A. Wahid Khan (Vice-President).

G.N. Dean and Maulana Hafiz Sher Muhammad offering prayers at the Inter-Faith Service of 10th Independence.

The above prayer is a facsimile page from the programme of the Inter-Faith Service read by the representative of the Ahmadiyya Anjuman Ishaat-I-Islam on the occasion of the 10th Anniversary Independence Celebrations of Fiji at the National Stadium, Suva, on Sunday, 12th October, 1980.
On the occasion of the visit of HER MAJESTY QUEEN ELIZABETH II to Fiji a Service of Celebration, arranged by a Committee of National Religious Leaders, was held at the National Stadium, Suva, on Sunday, 31st October, 1982. The following prayer was by the Ahmadiyya Anjuman—

THE PRAYERS OF THE MUSLIM PEOPLE
FOR THE FAMILIES IN THE NATION

AHMADIYYA ANJUMAN ISHAAT-I-ISLAM (LAHORE) FIJI

To be read in Arabic by Maulana Hafiz Sher Muhammad, Missionary-in-Charge, and in English by Ghalam Nabi Dean, President.

Reading and Prayer from the Holy Quran.

In the name of Allah, the Beneficient, the Merciful.

And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she brings him forth in pain. And the bearing of him and the weaning of him is thirty months. Till, when he attains his maturity and reaches forty years, he says: My Lord, grant me that I may give thanks for Thy favour, which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee; and be good to me in respect of my offspring. Truly I turn to Thee, and truly I am of those who submit. (46:15).

PRAYER

Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive.

Almighty God let there be peace in our country Fiji and shower Thy mercy upon its people. — Ameen.
"The Communist World Is Conquerable"

"Let no one be mistaken about the fact that the final showdown with communism will be on ideological grounds."
— Dr. Saeed Ahmad Khan

Speech of HAZRAT DR SAEED AHMAD KHAN, International President of Admadiyya Anjuman Ishaat-i-Islam, Lahore, (then Senior Vice-President) delivered at Newark Community Center, California, USA, at a farewell dinner given in his honor on August 18, 1981.

And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful.

Ladies and gentlemen.

The verse I have just recited sums up the divine principle and purpose on which the Ahmadiyya Movement is based. I intend explaining its relevance and importance to the future shape of events in the world.

As we all know, the present world scene is dominated by the conflict between two power blocs—the Western democracies led by the USA and the communist bloc led by the USSR. This is a division in political terms. The same scene is viewed from a different angle by those who have faith in God and religion. They view the world along the lines of the "believers and non-believers." Through the ever-increasing conflict of the two power blocs the hopes of peace and security continue becoming dimmer with every day that passes, and the danger of a nuclear holocaust rendering this beautiful abode of mankind into ashes is ever present. This state of affairs must change or else mankind will be gradually pushed to its annihilation. We are of the view that the future of the human race will be secure only if the affairs of this world are managed and controlled by men who have a living faith in God and who entertain fear of God in their hearts.

Both the Western democracies and the communists are wedded to the concept of secularism, though they differ in the application of this concept under their respective systems. In the Western democracies, secularism stands for separation of state from religion based on clearly defined principles, namely, non-entanglement of the state with religion and complete freedom of professing and practising one's religion. In spite of these clearly defined principles, at times in practice limitations are imposed on the practice of one's genuine religious beliefs and laws are made and enforced which clearly run contradictory to the religious doctrines. In cases of clash between the statutes and the religious beliefs, the statutes prevail and the religious doctrine is thrown to the backyards. This recent extension of secularism beyond its originally defined principles has resulted in weakening the moral fiber of society in the Western democratic world. Barred this development, the freedom of professing, practising, and preaching one's religion is available to all the people in the free world. The state neither establishes nor destroys religion and rather likes to remain unconcerned. Apparently in such a state of affairs there is no clash between the state and the religion.

Quite contrary to this, communism openly preaches and practises destroying religion. Atheism is one of the pivotal concepts on which the edifice of communist ideology has been raised. Hence an apparent clash between the communists and the believers. Since Islam teaches Jihad, that is, struggle in all forms including waging war, against a government that stands to destroy religion, therefore coexistence between communism and Islam on an ideological basis is out of the question.

A study of the history of the growth and expansion of communism reveals some facts which might be of much use in combating further expansion and extension of communist influence. I will mention only a few of these:

1. In its first phase communism grew and flourished as an ideology in a predominantly Christian Europe, and Christianity found itself helpless in stalling its growth. On the other hand, the failings of the Christian church to provide any solution to the problems posed by the machine age made easier the growth and development of this new gospel. The massive support received by this new ideology from the working class in Europe, and its drawing the majority of its membership from ex-Christian communities, speaks by itself of this helplessness of the church against this new godless ideology.

2. After the establishment of a communist state in Russia, a vast majority of the Christian population submitted to the indoctrination process of the government, while a vast majority of Muslims within the borders of the USSR have not only kept their religious entity actively alive at all times but the government had to grant them a special status permitting them to continue professing and practising their religion.

3. In its second phase, communist influence expanded towards the Far East to areas of predominately Buddhist and Christian influence, yet two Muslim nations, namely Indonesia and Malaysia, have successfully fought against communist insurgence and have emerged successful in keeping communism at bay.
4. After World War II billions of dollars in economic aid were pumped into Europe and elsewhere in order to save the people from falling prey to communism. As against that, ill-fed and ill-dressed people of the Middle East, in spite of having been driven into the laps of Russia through constant denial of their legitimate rights and requirements by the Western democracies, have not accepted the communist ideology. They have demonstrated the superior force of the Islamic concept of life, in as much as in more than two decades of its presence, mainly as a seller or supplier of armament, Russia has not been able to form or establish any communist organization in the Muslim Middle East. It is well known to all, who has compelled the Arabs to look for and buy arms from Russia. On one end Turkey stands as a stout sentinel of the free world on the borders of Russia, while on the other Afghans are writing history with their blood by fighting with their primitive rifles against about a hundred thousand Russian troops equipped with the most modern weaponry. In the Far East, standing on the borders of predominantly communist West Bengal of India, the Muslim nation of Bangladesh, in spite of its extremely poor living conditions, by remaining immune from the neighbouring communist influence is demonstrating the strength of the Islamic spiritual force. In short, the Muslim world stands like a rock against atheistic communism by dint of strong spiritual and ideological bases provided by the teachings of the Holy Qur'an.

5. Communist ideological influence is presently being exerted on Africa and Latin America.

One undeniable fact that emerges from the study of this history in amply clearer terms is that Islam and Islam alone is that ideological force which is not only capable of stalling the growth of communism in its areas of influence but may ultimately defeat the communist ideology in a world conflict of the two. The choice for believers has thus been narrowed. They have no option but to choose between Islam and communism — one imbibing a living and closer relationship with God while the other stands for destroying the very concept of God. It is most unfortunate that the hatred and militancy generated against Islam for centuries in Europe and the USA is keeping this extremely important fact from the vast majority of people in these lands. But the sooner it dawn upon the minds of people in the free world, the better it will be, in their own interests as well as in the interest of world peace and security.

Let me deal with another important relevant factor involved in the global conflict of the two power blocs. That is, the repulsion of the communist onslaught through armed resistance and economic aid. Since Russia has amassed a gigantic war machine and is extensively using it for achieving its objectives, it will be a folly to call a halt to resisting the force by force. Islam does not teach turning your other cheek to a person who slaps you on one cheek. Islamic teachings are very explicit in this regard. Islam enjoins war in defense of one's faith. It is Jihad—struggle in all forms including waging of war in defense of one's faith—that has been made incumbent upon all Muslims as a sacred struggle. Aiding such a struggle is also enjoined upon Muslims as a sacred duty. This is the doctrinal position under the teachings of Islam. But let us not forget that arms and economic aid and all such devices, though quite necessary and valid to save the world from forcible subjugation by the communists, are not the end in themselves. Without defeating communism on ideological grounds, these just amount to fighting the symptoms of a disease rather than curing the cause. Since the signing of the Kennedy-Khrushchev coexistence and detente, a slumber seems to have overtaken the Western democracies on the ideological front. This probably resulted from their feeling assured of their economic interests through a clear demarcation of the sphere of influence of each nation and the accompanying assurance by each not to interfere in the other's sphere. The other reason one might think of is that the Western democracies, having noticed the ineffectiveness of Christian societies in keeping communism at bay, have left the ground to more effective societies. Whatever the reason, the fact remains that efforts on an ideological basis have slackened to a great extent, if they have not completely been abandoned. Quite contrary to this, the communists still remain wedded to their ideology as before. They have not shown any signs of slackening their efforts in this regard. Subjugation of the world to their ideology still remains their goal. Induction of armament is just another means towards the achievement of their objective. Let no one be mistaken about the fact that the final showdown with the communists has to be on an ideological basis. This can be averted in only one way: that the communists give up their anti-God, anti-religion doctrines and allow the freedom of professing, practising, and preaching religion in the communist world.

When atheistic thought and communism were growing in Christian Europe, a Divine scheme for providing a panacea for all atheistic evils was contemporaneously at work in the Muslim world. The advent of the Promised Messiah, the Mehdi and the Mujaddid (Renovator) of the 14th century Hijrah, foretold by the Holy Prophet Muhammad (peace be upon him) in many of his prophecies recorded in the books of Hadith, was fulfilled in the appearance of Hadrat Mirza Ghulam Ahmad Qadiani, the founder of the Ahmadiyya Movement in Islam. According to these prophecies the revival of Islam and the ultimate predominance of Islam over all other faiths was destined at the hands of the Mehdi and the promised Messiah, who was to be an Imam from amongst the Muslims. According to all Muslim schools of thought this was to happen in the 14th century Hijrah. The revival of Islam pre-required pin-pointing the problems, setting its own house right, and finally conveying the message of Islam to all the nations. As atheism was the growing force in Europe and was likely
to engulf the whole world and to pose the greatest challenge to religion in its history, therefore the promised Messiah called the attention of his people to this fact and offered the solution. In Taryaq-al-Qulub, one of his early books, he wrote:

“God has sent me to this world so that I may call the people back to God through affability, civility and tenderness and through the resplendence of the light that has been bestowed upon me enable the people to tread on the right path. Mankind stands in need of strong logic that may conclusively establish that there is a God. A great number of the people of the world have gone astray only for the reason that they have no belief in the existence of God nor do they believe in the guidance revealed by Him. There can not be a simpler or clearer way of proving the existence of God than establishing that God speaks to His righteous men and informs them upon the events of the future and grants them knowledge of hidden things or mysteries which otherwise are beyond the reach of human knowledge... My God has done me a great favor that he selected me amongst the whole world so that through the clear manifestation of his sings He may bring the apostatized men back to the right path.”

Let me emphasize that the Ahmadiyya Movement is not a new religion in any sense at all. It is, on the contrary, the revival of Islamic faith in its original and pristine purity. Not only is the movement not a new faith, but, if properly appraised, it does not even represent a new sect in Islam. As a matter of fact this movement represents a Divine scheme to inaugurate the struggle for dissemination of the true teachings of Islam in the modern world. It is a campaign to establish the truth and superiority of the principles of Islam and to revive the conquering forces of the faith.

The founder of the Ahmadiyya Movement has explained the purpose of his being raised as a Mujaddid (Renovator) in almost all his books, speeches and discourses. I will presently read a few quotations from these to make clearer to you his mission and purpose:

“The spiritual triumph of the religion of Islam which would be brought about by conclusive arguments and clear proofs, whether it happens in his lifetime or after his death, is destined to be accomplished through this humble servant. Though the religion of Islam has been triumphant from the beginning on account of its strong appeal to the human mind and though from the earliest times its opponents have met with disgrace and discomfiture, its conquests over the different religions depended on the coming of a time which, by opening the ways of communication, should turn the whole world into a kind of united states of the world. “

“Thus God intends, by raising me in this age and by granting me hundreds of heavenly signs and visions of extra-ordinary matters relating to the future and deep knowledge of truths, and by giving me knowledge of hundreds of sure arguments, to spread and propagate the knowledge of the true teachings of the Qur'an among all nations and in all countries.”

His book Fath Islam, as its name indicates, deals with the triumph of Islam in the world. The object of his advent is described thus:

“Do not wonder that God the Most High in this time of need and in the days of this darkness has sent down a heavenly light and, having chosen a servant of His for the good of mankind in general, has sent him to make supreme the religion of Islam and to spread the light brought by the most excellent of His creatures, viz., the Prophets Muhammad (may peace be upon him), and to strengthen the cause of Muslims and to purify their spiritual condition.”

And again he says in the same book:

“The truth will win and the freshness and light of Islam which characterized it in its earlier days will be restored and that sun (of Islam) will rise again which rose in its full resplendence before. But it is necessary that heaven should withhold its rising till our hearts bleed with labor and hard work and we sacrifice all comfort for its appearance and submit ourselves to all kinds of disgrace for the honor of Islam. The life of Islam demands a sacrifice from us, and what is that? That we lay down our lives in its way. And on this our death depends the life of Islam, the life of Muslims and the manifestation of the Living God. This in other words is called Islam. And the revival of this Islam is the will of God, the Most High.”

He was a prolific writer, and throughout his books and all other writings, as well as in most of his Persian and Urdu poems, is reflected the great passion which he had for the propagation of Islam, and his writings are full of hope, prayers and the glad tidings that the days of triumph of Islam are drawing nigh. It is quite astonishing that, while living in a village absolutely cut off from all modern movements, neither having knowledge of the English language nor any contact with the Western world, he particularly set before himself the task of propagating Islam in the West. In one of his books published as early as 1891 he writes: “This humble servant has been shown in a vision that the rising of the sun from the West signifies that the Western world shall have the light of Islam.” He then records a vision in which he saw himself speaking from a pulpit in London and explaining the truth of Islam in a well-reasoned address in the English language; and afterwards he saw himself catching a large number of white birds. Then he interprets this vision to mean that though he may not personally go there, his writings would spread among these people and they would embrace Islam. He had great faith and a firm conviction on this point. He says, “At this critical moment a man has been raised by God and He desires to manifest the beautiful face of Islam to the Western world and open its ways to the Western countries.”

Contributions made to Islamic thought

The contributions made by the Founder of the Movement to Islamic thought are multifarious and numerous and it is not possible to deal with them all in
a limited time. I will only mention some of the salient features. Before doing so, I would like to point out, firstly, that all matters in which the Founder gave a new direction to Muslim thought are closely connected with Islam's advancement in the world; they have nothing in common with the sectarian differences among Muslims; they are vital to the existence and advancement of Islam, as they are meant to wipe off certain blemishes which were ascribed to it. Secondly, it should be remembered that religion was made perfect in Islam and the Holy Prophet Muhammad (peace be upon him) is the last of prophets. Therefore, any revival of the faith can only be a revival of the great truths taught by Islam, i.e., an interpretation of the Holy Qur'an and the sayings of the Prophet. It is as such that the Ahmadiyya Movement has given prominence to many important religious truths, some of which I would like to mention now.

1. Qur'an and Sunnah —
the pivotal center for revival

The two great and original sources of Islam are the Holy Qur'an and the Sunnah. There can be no difference of opinion about these sources being the two main foundations on which is built the faith of Islam. Any belief, tenet and teaching traceable to the Qur'an and the Sunnah must be accepted to form part of the Islamic faith; while anything proved to be repugnant to these two sources must be rejected. These two sources form the basis of the brotherhood of all Muslims all over the world. In matters of detail and interpretation, Muslim schools of thought may differ from each other. However, as long as they accept and adhere to these two basic sources, they are Muslims, irrespective of their minor differences. Members of the Lahore Ahmadiyya Movement do unequivocally declare that the Qur'an and Sunnah form the basic pillars of Islamic faith, and that the neglect of this vital principle by Muslims is mainly responsible for disunity, divisions and sectarianism. The Founder of the Ahmadiyya Movement was the first person in this age to raise his voice, loud and clear, against the nefarious practice of takfeer, i.e., calling brother Muslims heretics and unbelievers. The Founder also emphasized reversion to the Divine Book, the main pivot around which revolves the progress and unity of Islam. The Holy Qur'an has itself stated, “Hold fast by the covenant of Allah all together and be not disunited” (3:102). This “covenant of Allah” is nothing else but the Qur'an as indicated by a saying of the Holy Prophet.

The message of the Lahore Ahmadiyya Movement to the Muslims in general, therefore, is to return to the Word of God and learn to understand and imbibe the exact spirit of Qur'an and Sunnah and not to be satisfied with mere verbal repetition, formalism and ritual ceremonialism.

2. God's communication with man continues

For common people the question of Jesus Christ's death is perhaps the only distinguishing feature of the Ahmadiyya Movement. This, however, is not wholly correct. There is no doubt that the Founder has laid great stress on this point, as it was an obstacle in the way of the propagation of Islam, and the claim of the Founder as the Promised Messiah is also based on this. But the greatest distinguishing feature of Ahmadiyyat is that it has revived the almost dead concept of God's communication with man. The foremost task to which the Founder devoted his attention was to demonstrate this truth once more to the world, that God still spoke to his righteous servants and that this in no way interfered with the finality of Prophethood. The real claim of the Founder was that of being a Mujaddid, a renovator, and a muhaddath whom God appoints to uphold the cause of religion, and who is not a prophet though God communicates with him frequently. For the revival of faith in religion the first point is to prove the authenticity of Divine communication with man, as this is what has been vehemently denied in this age. The concept of a mechanical God, as the Ultimate Cause, is even admitted by a materialist, but the foundation of religion was, and is, on the fact of God's communication with man. The basis of almost all religions is the phenomenon of Divine revelation. But there is no religion except Islam that advocates that even now God communicates with man. Yet this concept became extinct even amongst Muslims. Wahabism was a strong movement in Islam before the advent of the Ahmadiyya Movement, but its followers, called Ahl Hadith, also believed that God's communication with man was meant for times gone by, although in authentic traditions it is clearly mentioned that there would be persons in this ummah who would not be prophets and yet God would speak to them. Under the influence of modern education, Sir Sayyed Ahmad Khan of Aligarh (India) went so far in this respect as to entirely reject the concept of God's revelation to human beings. It was left to the Founder of the Ahmadiyya Movement to establish this point from the Qur'an and the Hadith, that Divine Communication had not come to an end. He presented his own self as a proof and claimed to be the recipient of such favors of God. In his books he has mentioned many of his prophecies which had come true, and has also made forceful assertions that it was only in Islam that Divine Communication was continued, and therefore Islam was the only living religion in the world.

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3. No compulsion in religion

The Founder also removed the misconception that a Muslim who renounces Islam should be immediately put to death. Ahmadiyyat has made it clear from the Qur'an and Hadith that it is neither lawful to convert a person to Islam by force nor to keep him within the faith under threat of the sword, and has thus removed this stain from the beautiful faith of Islam, that it had no spiritual force to keep itself alive.

4. Relations with other religions — Jihad and its true significance

The fourth major area of contribution to Islamic thought, or revival of the great truths taught by Islam, was in respect of Islam's relationship with other religions. The Founder emphasized the original broad and liberal outlook of Islam towards other religions, which, in course of time, had entirely been lost sight of. Through misrepresentations and misunderstandings, Islam had come to be looked upon as a most intolerant religion while it is, as a matter of fact, extremely liberal. Never in the lifetime of the Holy Prophet was any person converted to Islam by force. Nor was any war waged by him against a nation for the purpose of spreading Islam amongst them. Yet European writers had drawn this very picture of Islam and its Founder to create hatred against Islam. The Western domination in the world helped to spread this distorted view far and wide. On the other hand, the concept of a warrior Meḥdi among Muslims themselves gave support to this misunderstanding. The correction of this fundamental mistake is a distinctive feature of Ahmadiyya thought, and the Founder's claim of being the Meḥdi was to root out this false notion from amongst Muslims themselves. This, in other words, means that Islam does not stand in need of force for its propagation. It was the task of the Founder of the movement to remove all erroneous views on the subject and to put things in their proper perspective. He laid great emphasis on jihād with Qur'an not only in theory but also in practice. By his personal example he demonstrated how jihād with the Qur'an should be carried out, and he instilled the same zeal in his followers. In this way he established the superiority of Islam in the world and showed the way how Muslims, in spite of being weak from the point of view of worldly power, could bring the stronger nations under the yoke of Islam, if they would just make the correct use of the weapon which had been given to them in the form of the Qur'an. Jihād with Qur'an and the preaching of Islam (Ishaat-i-Islam) are identical expressions. How far Ahmadiyyat has succeeded in the revival of these ideas can be gauged from the fact that until recently when someone talked about preaching of Islam, he was immediately identified as being an Ahmadi. Muslims were completely oblivious to the great power which lay with them in the form of the Qur'an, until Ahmadiyyat awakened them to this supreme reality. Jihād is indeed obligatory on all Muslims under all circumstances, but this is the same Jihād which the Holy Prophet and his Companions carried on under all circumstances and conditions, whether they lived at Makkah or Madinah. The bringing home of this great truth to the Muslims has been one of the foremost tasks of Ahmadiyyat.

Emphasis by the Ahmadiyya Movement on the point that the sword has nothing to do with the propagation of Islam has led many people to falsely accuse its Founder of having abrogated the Islamic doctrine of Jihad. It is a great injustice to accuse the Founder of having abrogated the Islamic doctrine of Jihad. Nothing could be further from the truth. The Founder of the Movement and all Ahmadis believe in every single word of the Holy Qur'an and the doctrine of Jihad is as valid for them as for any other Muslim. What the Founder rejected was not the doctrine but its orthodox interpretation, which had given rise in the West to grave misconceptions and the wrong impression that the word jihād was synonymous with war undertaken to force the religion of Islam upon non-Muslims. The Muslims themselves labored under a similar delusion. The belief in the advent of a warrior Meḥdi found currency amongst the Muslims because of the false impression that conversion at the point of the sword was also permissible. The result was that they absolutely forgot the importance of jihād with Qur'an. It was the task of the Founder of the movement to remove all erroneous views on the subject and to put things in their proper perspective. Mirza Ghulam Ahmad has thrown ample light on this subject and pointed out that there is a Jihād which one can always carry on for Islam (i.e. exerting oneself spiritually in the way of God and doing one's best to preach the message of Islam to others) and there is a Jihād with the sword which can be resorted to under specific conditions for the defense of Islam. He declared preaching of Islam to be the Jihād of this age. Other spiritual leaders prescribe for their disciples different adhkar and mujahadat, i.e., recitals and certain hard exercises for their spiritual advancement, which could not be traced to the ways of the Prophet and his Companions. On the other hand the Founder, while taking ba'iat, would ask his followers to strive hard in the cause of propagation of Islam.

5. Qur'an to be given precedence over everything else

The fifth major distinctive feature of the Ahmadiyya Movement is that the Qur'an must be given precedence over everything else. While all Muslims agree that the Qur'an is the real source of guidance for Muslims, in practice they attached more importance to Fiqh (jurisprudence) over the Qur'an and Hadith, and the Divine Book was relegated to the background. Principles of religion or portions thereof were referred to one of the four Imams according to the Ahl Sunnah and to the traditions of the Prophet according to the Ahl Hadith. With the attaching of greater and greater importance to Fiqh the natural beauty and simplicity of Islam was lost in the labyrinth of arduous and nerve-wracking questions which ultimately sapped the energies of the Muslim nation. Books depicting the
teachings of Islam by Christian writers were chiefly based on works of Fiqh and they tried to excite hatred against Islam among Europeans by presenting before them a confused and complicated picture of the simple doctrines and beliefs of Islam. To remove these misunderstandings and to clear the ground for preaching of Islam, it was essential that the original simplicity of Islam be restored. This was the work which the Founder of the movement accomplished by laying due stress on a firsthand study and knowledge of the Qur'an in a Muslim's life, and by explaining the right place of the Holy Qur'an as compared to the Hadith and Fiqh. The Founder used the Qur'an as his chief instrument for reformation of Muslims and for propagation of Islam among non-Muslims. Although the Ahmadis fully respect the Hadith and after that the ijtihad of the Imams, and they refer to these (in that order) as two sources of information on religious matters after the Holy Qur'an, yet their main energy is spent in disseminating the knowledge of the Qur'an, which was the real source of life for the Muslims before, and which is still capable of giving them a new life.

Hadrat Mirza Ghulam Ahmad in all his writings, whether in support of Islam or in repudiation of others' false doctrines, used to base all his arguments on the Divine Book. In important discussions and controversies and indeed before writing a book on any subject, his normal practice was to go through the Qur'an from beginning to end and derive all his inspirations and conclusions from it. While debating with non-Muslim missionaries and religious leaders he used to lay down the condition that whatever claims or arguments were advanced, should be based on their respective religious scriptures, a principle which he used to follow himself scrupulously even though his opponents could not. In this way too he established the glory and supremacy of the Qur'an.

Besides this Hadrat Mirza Ghulam Ahmad cleared away many other misconceptions about the Qur'an which the Muslims erroneously adopted. For instance, it was generally believed that there were certain verses in the Qur'an which had been abrogated by other verses. By accepting such a view it had to be admitted that there were discrepancies in the Holy Book. This erroneous doctrine was removed by the Founder of the movement, who made it clear that there was no verse in the Qur'an which had been abrogated by another verse.

For another example, Mirza Ghulam Ahmad, by declaring that the door to ijtihad (exercise of judgment) was open, encouraged the use of intellect and reasoning in interpretation of the Qur'an. He himself gave a lead to his followers by laying down a healthy relationship between intellectual and spiritual truths by interpreting the Qur'an in both a scientific and a literary manner: by disregarding the fanciful and imaginary stories which were then being treated as an essential part of interpretation of the Qur'an; by fighting against the ignorance and narrow-mindedness of the ulemas; and by laying down the principles that while interpreting the Qur'an, the Qur'an itself should have priority over everything else and then should come Hadith (but reports dealing with stories should be accepted after great caution and scrutiny) and that care should be exercised in selecting that meaning of words which does not go against history, human intellect or experience.

Acting upon the course set by its founder, the Ahmadiyya Anjuman Ishaat-i-Islam Lahore played a history-making role during this century in introducing the teachings of the Holy Qur'an and Islam to Europe and America. Back in 1914 when no other Muslim sect or organization could dream of propagation of Islam in the West, this Anjuman established the first Muslim mission of this century in Woking, Surrey, United Kingdom. Again, its leader and president, the most accomplished scholar and author on Islam, namely Maulana Muhammad Ali, made history in 1917 by giving to the world the first English translation with running commentary of the Holy Qur'an from the pen of a Muslim; this, incidentally, was also the first translation by a Muslim in any European language. His book The Religion of Islam, published in 1926, was another landmark. Muhammad the Prophet and Living Thoughts of the Prophet Muhammad, two biographies of the Holy Prophet Muhammad, and other literature produced by the Ahmadiyya Anjuman in the 20s, 30s and 40s, made their mark and the thinkers, philosophers, and learned men in Europe and the USA not only recognized but acknowledged the truth.

Muhammad now is considered the greatest man of human history. Islam is recognized as one of the greatest religions and spiritual forces of the world. This change in world attitude, which undoubtedly has been the fruit of the more than half century's devoted efforts of the Ahmadiyya Anjuman, is shaping the future of the world. The tide now is in Islam's favor, instead of hatred, now there is an ever-increasing desire in the minds of the common men in Europe and the USA to know more about Islam.

The complete message of the Lahore Ahmadiyya Movement is, however, not only "Back to Qur'an" but also "Onward with Qur'an." In the completely changed conditions of the present times, the true teachings of Islam must be widely disseminated and broadcast to an ignorant world. Under the urge of scientific inquiry and research the criterion of sifting truth has undergone a total revolution. Blind following and bowing to unreasonable authority have been replaced by an urge for cogent reasoning, convincing proof, conformity to natural laws and fulfillment of the needs of mankind. The accepted criterion now is that the faith that can satisfactorily solve the modern problems of humanity shall be the future faith of mankind. Ahmadiyat maintains that Islam and the Qur'an, and these alone, can solve the problems of today's world. The Founder of the movement held the Holy Qur'an above everything else and directed the

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attention of the Muslims to the great work of *Jihad with the Qur'an* (Jihad bi'l Qur'an).

In its annual conference at Lahore in December 1980, the Ahmadiyya Anjuman Ishaat-i-Islam Lahore, proceeding on the course set by the Founder, took yet another great decision which will have far-reaching effects on the future shape of the world. We resolved to present the translation with running commentary of the Holy Qur'an in various languages such as French, Spanish, Russian, Chinese, Japanese, etc. A fund has been constituted to which members of the Anjuman from all over the world are making donations. I am pleased to know the Anjuman's USA wing, the California-based Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, Inc. in a recent meeting of its board of directors, decided that it will finance the translations and commentary in three languages, namely, Russian, Chinese and Japanese.

Let us not forget that about half the population of the globe is at present in the communist bloc and a large number of them are not communists. The constant atheistic teachings in schools and universities, though successful in creating a generation of non-believers, have yet not been able to completely uproot the faith of the people in God. We in the free world owe a duty to these people: the duty to keep burning the candle of faith and belief in God and religion. No doubt, the Western democracies are possessed of much greater economic resources over the communist bloc and also enjoy superiority of industrial production, science and technology, and military hardware, but let us keep in mind that this gap is ever decreasing and the day is not far when this material superiority will be lost. It is our duty to prepare the people for that day. As I have already stated, communism is an ideology and an ideology cannot be defeated only by the superiority of material sources. It necessitates possessing a superior ideology. Fortunately, this ideology is available in the form of the teachings of the Holy Qur'an. It only needs to be disseminated to all the people, whether living inside or outside the Iron Curtain. We have decided to proceed with our project on an emergency basis. As a first step we have already started work on a Spanish translation of the Holy Qur'an and hope the translation will be completed and published by the end of 1982. This translation has been given priority in order to carry the message of hope to Latin America, which is almost like a virgin land as far as the propagation of Islam is concerned. Secondly, in view of the communist intention of extension in this region, it is necessary to provide the umbrella of formidable belief in God that the teachings of the Qur'an create.

Groundwork on translations into the Russian and Chinese languages is in hand. It is going to be most effective weapon in the hands of the free world for defeating the communist ideology. I have to assure you all that the communist world is conquerable ideologically, provided we are capable of carrying the ideological material to the communist world itself. Once the communist world sees the light of belief in God, the future of mankind is sure to be bright and secure. We seek assistance of all the believers in this noble cause, which incidentally is the common cause of all of us.

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**WHO IS A MUSLIM?**

*By Maulana Hafiz Sher Muhammad,*

*English rendering by Ch. Masud Akhtar, B.A., LL.B.*

The question 'Who is a Muslim?' should normally be so much simple to answer and the definition of a Muslim is so easily intelligible that it should not be difficult for a person of average mental competence to know as to who is a Muslim, but selfish motives and political ambitions render one's thinking so crooked that he becomes incapable of seeing and recognizing simple and common truths. This, coupled with the practice of 'Professional Priestcraft' pooling the monopoly of religious teachings in a self motivated class of people generally known as 'Ulema' has so completely confused the perception of the common Muslim that most of even those who hath had the benefit of receiving modern education in Colleges and Universities cannot fully understand as to who is and who is not a Muslim. The negarious practice of a proclaiming a Muslim a heretic or kafir has been so extensively indulged into by the so called 'Ulema' of various ages in Islamic history that without proper insight into the teachings of Islam it is really difficult to determine as to who is a Muslim, or what is the definition of a Muslim. It will be no exaggeration to say that the blood bath of Muslims by Muslims that has gone in the name of religion from time to time since the times of Hadhrat Ali, Allah be pleased with him, and the proclamation of Kufri (heresy) against the great Imams and the savants of the Muslim Ummah in various periods during the last fourteen hundred years, all eminated from political and selfish motives. The very fact that there is not a single sect or school of thought in the whole Muslim world which has not been made victim of a proclamation of Kufri by the Ulema of one or the other sect of Muslims, should suffice to bear out the truth of our above assertion to a
man of average common sense.

History of the Muslims of the Indo-Pakistan sub-continent for the past hundred years or so warrants a special study in this regards. The induction of the political process of electioneering into Indian Politics by the British Rulers helped accelerate the practice of proclaiming of Kafir of Muslims by the Ulema of India. As and when the elections drew nearer, the politicians, who otherwise had nothing to do with religion, would start experiencing the 'fits' of religion — “Religion is a danger at the hands of so and so sect or school of thought” they will proclaim and resultantly a political or mass movement in the name of religion will be mounted. At times Shia-Sunni differences will be fanned, Brailvi-Dev Bandi issue will be jumped, anti Wahabi or anti Ahmadi sentiments will be generated in the name of 'danger to Islam' or 'protection of the finality of the prophethood'. Strange though it may appear, yet the fact remains that all such political movements and proclamation of kufur originated in those areas of India where either the Muslims formed the majority of population or they formed quite a sizeable minority. This tradition has been kept going even after the Independence of India and partition into two Sovereign States of Bharat and Pakistan as 'danger to Islam' and 'finality of Prophethood' continues to loom in Pakistan a Muslim majority state and not in Bharat inspite of more than three hundred anti-Muslim riots during the past 35 years. The pattern of this process is not difficult to follow. The politicians are interested in the votes of the majority of the populace hence they select as their victim any sect of Muslims which is smaller in number and level all sorts of false and fabricated allegation against it. Since the media and press are either in the hands of the majority or none dares wear the displeasure of the majority in the better interest of their business the poor victim of the process finds itself completely helpless. No one listens to them in the wilderness of the hysteria generated by political forces of the country. No one cares to verify as to what the true facts are, and this goes on year after year. No one stops to think that 'Islam' and 'Finality of Prophethood' are not that weak as would exist only through the help and assistance of these political wrestlers'. No one remembers that Almighty Allah has 'vouchsafed' 'Islam' and 'the Finality of the Prophethood' and Himself is the best protector of all. Since in this political Halloo-Baloo, the real teachings of the Quran and Sunnah as to 'Who is a Muslim', and what are his rights to be considered as a Muslim are relegated to the back of minds and since this practice of proclamation of kufur is being now extended to all over the world hence it seems necessary that the teachings of Islam with regard to this problem be brought to the knowledge of readers.

Before going into the teachings of the Quran and Sunnah about 'Who is a Muslim' we deem necessary to state that Islam has granted complete freedom of professing any religion and has guaranteed complete freedom of belief and conduct in accordance with an individuals religious belief. Even the most modern secular states like the USA do not grant that much of freedom of religion to its citizens as has been granted by Islam in as much as these modern states require the conduct or actions of a citizen to conform to the laws of the state where such laws are in conflict with their religious belief. Thus a distinction is made between the religious 'belief' and 'conduct'. There is complete freedom of belief but not that of 'conduct'. As against this Islam guarantees complete freedom of both 'religious belief' and 'conduct', if such conduct is traceable to one's religious belief. Under the teachings of Islam professing any religious belief is an individual's personal right exercise whereof is in his absolute will and wisdom. If the Governments were to determine as to what is the religion of a person in complete deference to the professed beliefs of an individual then no religious minority, be they Muslims or non-Muslims, shall ever be able to dream of the 'freedom of religion' guaranteed by Islam — nay there will be no religion left.

Muslim as defined in the Holy Quran

1. 'but those who believe in our Ayah (messages) so they are Muslims.' (30:53)
2. "Say, we believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishamel and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the Prophets from their Lord; we make no distinction between any of them, and to him we are 'Muslims' (i.e. to Him we submit)" (3:83).
3. "The dwellers of the desert say: we believe, say you believe not but say we became Muslims, and faith had not entered into your hearts." (49:14)
4. "And say not to any one who offers you salutations, thou art not a believer." (4:94)

The above four verses have been selected from various surah of the Quran to bring to the readers the fact that how liberal a view in the matter of one's being a Muslim has been revealed by Allah to the Holy Prophet Muhammad, peace be upon him. The verse (30:53) requires a belief in the Ayah or messages of Allah to be called a Muslim. Verse (3:83) in fact is an explanation to 30:53 whereby a 'belief in our Ayah' has been explained to be a belief in Allah and the messages brought by all the Messengers of Allah without making any distinction between them and acknowledging to be a Muslim to Allah. Verse (49:14) declares that even if the faith has not entered into the heart of a person but he professes it he is to be deemed to be a Muslim. This gives the fine distinction between a 'Momin' and a 'Muslim.' Verse (4:94) enlarges the liberal view of the matter to the extent that 'one who offers you salutation (in Islamic manner) he is not to be called a non-believer. If inspite of the occurrence of these verses in the Holy Quran and inspite of expressing belief in the Holy Quran as the word of Allah, one chooses to by-pass
these and indulges in proclaiming kafir of those who profess to be Muslims then Allah alone can forgive them for this sin.

Muslim as defined in Hadith

Now let us see how the Holy Prophet Muhammad, peace be upon him, on whom the above verses of the Quran were revealed expresses his views in this matter:

1. ‘Hadrat Umar, Allah be pleased with him, narrated that once Gabriel came to a meeting of the Holy Prophet Muhammad (peace be on him) and enquired what is Islam? The Holy Prophet replied ‘Islam is that you bear witness that there is no God but Allah and that Muhammad is the messenger of Allah and keep up the prayers and pay Zakat and keep fast in Ramadzan and perform pilgrimage to Kabah if you have means for it.

(Mishkatul Masabi Katabul Iman)

2. ‘Ibn Umar narrated ‘The messenger of Allah said, ‘Islam is built on five (things) the bearing of witness that there is no God but Allah and that Muhammad is the messenger of Allah and the keeping up of prayer and the payment of Zakat and the pilgrimage, and fasting in Ramadzan.

(Bukhari 2:1 Kitabal Iman)

3. ‘Anas said, the Messenger of Allah said, ‘Whoever bears witness that there is no God but Allah, offers prayers as we do and turns his face to our Qiblah and eats the animals slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah. (Bukhari 8:28).

And in Bukhari Kitabal Salat Bab Fazal Istaqbal Al Qiblah instead of the words ‘for whom is the covenant of Allah and the covenant of the Messenger of Allah, the words ‘for him is that is for Muslims and on him is that on a Muslim i.e. he had the rights and liabilities of a Muslim like other Muslims.

4. ‘Whoever recites ‘There is no God but Allah,’ and dies thereafter sticking to this his belief, he will enter the paradise.’

5. ‘Abu Hurairah said, the Prophet was one day sitting outside among the people when a man came to him and asked: What is Islam? The Prophet said: Islam is that thou shall worship Allah and not associate aught with Him and that thou keep up prayer and pay the Zakat as ordained and fast in Ramadzan..(B2:36).

6. The Holy Prophet used to say, Islam is the name of your apparent conduct (or actions) and Iman is the name of the belief which you entertain in your heart.”

(Narrated by Ahmad and Bazzar)

7. ‘Islam is ten parts, whomsoever could not get even one of it his life went waste and that first part is that one bears witness that there is no God but Allah by reciting which he enters the Millat (Islam). (Narrated by Tibrani from Ibne Abbas — Kanzel Armlal Volume 1-8, 9).

8. Abu Saeed Khudri narrated that Khalid bin Waleed asked for the permission of the prophet for killing a person. The Holy Prophet did not permit saying, may be he offers Salat (prayers). Thereupon Khalid said there are many who offer salat and they profess from their mouths what is not in their hearts The Holy Prophet replied ‘I have not been ordained to cut open the hearts of the people and search for their ... intentions.”


9. Usama Ibn Zaid narrated from Ibn-Abi-Shaibah, said the Holy Prophet sent us to a battle. In the morning we fought against Hurqat who are from Juainah. During the encounter, I found a person who recited ‘La illaha ill-Allah’, even then I killed him with my spear. Thereafter it occurred to my mind and I stated this event to the Holy Prophet. The Prophet of Allah enquired, ‘Had he recited ‘La ilaha ill-Allah and even then you killed him.’ I said ‘O messenger of Allah he had recited it under fear of my weapons.’ The prophet replied ‘Did you hear open his heart so as to be able to know as to whether he had recited ‘La ilaha ill-Allah from his heart,’ and the Prophet kept repeating this so much that I desired that I had embraced Islam only on that day.”

(Muslim in Ban-e-Tahreem Qalal al kafir Bedid Quil La-Illah-ill-Allah).

The above sayings of the Holy Prophet establish without an iota of doubt that a person’s apparent conduct that he professes belief in Allah and associates none with him and offers prayers like the Muslims offer, facing towards Qiblah, eats the animal slaughtered by Muslims, pays Zakat and observes fasting in the month of Ramdan like other Muslims suffices for his being recognized as a Muslim and a probe as to his internal condition as to whether his belief is only tongue deep or heart deep is not allowed.

Muslim in the eyes of Jurists

Having known the teachings of Quran and Sunnah, we now proceed to see how well-known Muslim jurists and Imams of Fiqah have defined a Muslim.

1. Imam Abu Mansoor Muhammad Ibn Muhammad Hanfi Ma Tareedi Samarqandi wrote:

“If any one likes to be counted amongst the Ummah of the Holy Prophet Muhammad, then he has simply to recite “La ilaha ill-Allah Muhammad- ar-Rasul Allah” (there is no God but Allah and Muhammad is the messenger of Allah) and confirm it with his heart, so he is a believer even though he may not be informed upon obligatory and prohibitory injunctions.

(Sharah Fiqah-e-Akbar Published by Dairah-Tul- Maarif, p. 34)

2. Hadhrat Imam Shafi, mercy of Allah be on him, wrote:-
"It was reported to Hadhrat Umar (Allah be pleased with him) that a certain person was not a believer from his heart and was a Muslim only outwardly. Hadhrat Umar enquired from him, is not it true that you became Muslim only outwardly and in reality you are not a Muslim? Your object in embracing Islam has only been to enjoy the rights of a Muslim?" In reply that person enquired from Hadhrat Umar, "Does Islam completely deprive such people of rights who accept Islam outwardly and does not leave any door open for them?" Hadhrat Umar in reply said, "Yes Islam has left the door open for them;" and then Hadhrat Umar assumed silence. (Kitabul Am Vol. 6, P.159).

3. The author of ‘Lissan Al Hukkam’ wrote:-
"It is written in the commentary of ‘Qadoovi’ that even if a person is an atheist, or an idolator or one who believes in God but also believes in other associates of God, when he recites ‘La-ilaha-ill-Allah’ (there is no God but Allah) then he enters in Islam or when he says I believe that Muhammad (peace be on him), is a messenger of Allah then he enters in the pale of Islam because the deniers of Islam shun reciting or making these statements. Thus when a person manifests acknowledging any one of the two statements then he will be taken out of the fold of the non-Muslims and will be declared a Muslim.” (Lissan Al Hukkam Footnote on Mo’inul Hukkam p. 204)

4. Allama Ispahani-Rehmat Allah Aliah wrote:-
"According to Islamic Shariah, Islam is of two types. One Islam is below Iman and that is acknowledging with tongue and reciting Kalimah. This entitles one to security of life and is not conditioned with the correction of belief. The verse of the Quran “the dwellers of the desert say, we believe say to them, you have not become Momins rather say we became Muslims,” refers to this type of Islam. The other type of Islam is that which is higher than Iman and it is that in addition to recital of Kalemah the heart also testifies the belief and such a person manifests his faithfulness by his conduct too, and completely submits to all the injunctions of Allah. This type of Islam is referred to in the verse of the Quran regarding Hadhrat Ibrahim, (Abraham) in these words: “When the Lord said to him, submit, he said: I submit myself to the Lord of the worlds.” Ch. 2:131, and the verse: “Surely the (true) religion with Allah is Islam.” Ch. 3:18 also refers to it. (Mafaradaat Imam Raghib p. 240).

5. Hadhrat Shah Wali Allah Muhaddath Dehlvi, Rehmat Allah Aliah, wrote:-
"Shaareea Aliah as Salaam has stated two types of Iman. One is that on which worldly injunctions are dependent e.g. Security of life and property and its application is to such matters as indicate submission and these are that the Holy Prophet, peace be upon him, said ‘I have been ordained jihad (struggle) with the people till such time as they testify that none except Allah is worth worship and Muhammad is the messenger of Allah and offers prayers and pays Zakat. When they do this, they will find security of life and property except for the calls of Islam on them and whatever sins or disobedience they will indulge in secretly Allah will take account for that from them. Holy Prophet, peace be upon him, has said, ‘whoever offers prayers as we do and takes our Qiblah for his Qiblah and eats from the animal slaughtered by us, he is a Muslim for whom there is a Covenant of Allah and His Messenger so do not do any foul in that Covenant; and Holy Prophet, peace be on him, said these things are the basis of Iman, any one who recites from his tongue ‘La-illaha-ill-Allah’ never call him a kafir for any sin nor consider him out of the pale of Islam for any bad deed. (Hayetul Balighah Vol. 1 Al Qissamal thani min Abwab Al Iman p. 322).

As defined by Muslim Scholars:
Having known the views of the jurists now we see how reputed Muslim Scholars have dealt with the matter.

1. Maulana Shibli Naumani wrote:-
"The principles that form the basis of Islam are Tauheed (belief in the Unity of God) and Nabuwwah (belief in the prophethood of Holy Prophet Muhammad.) Whoever said ‘La-illaha-ill-Allah,’ he entered the garden (of Islam). This is Islam simple, clear and short; and this simplicity is Islam’s mask of distinction compared to other religions and a European scholar has expressed his opinion about this simplicity in these words; “If a Christian thinker will cast a look on lengthy and complicated beliefs of his religion then he will acclaim, why could not any religion be so clear and simple that I could be a believer by simply declaring belief in one God and His messenger Muhammad.” “In fact these were the only two statements by reciting which and by expressing belief in which a kafir becomes a Muslim, a wicked becomes a righteous, a vicious becomes auspicious and a reprobate becomes a chosen one. (Ilm-ul-Kalam Aur Alkalam p. 237)

2. Maulana Shabbir Ahmad Uthmani, wrote:-
"The word ‘Muslim’ only means this much that a person covered by it claims to be a Muslim and recites Kalimah-e-Tayyabah ‘La-ilaha-ill-Allah and Muhammad-ur-Rasul Allah. (There is no God but Allah and Muhammad is the Messenger of Allah). (Khatuba-e-Saddarat p. 15).

3. Maulana Syed Abul-Aala-Maududi wrote:-
"The Holy Prophet, peace be on him, has explained the constitutional law of Islam in these Ahaadith (sayings) and it is that when a person acknowledges the unity of God and prophethood of the Holy Prophet he enters the pale of Islam.
and becomes a citizen of the Islamic State. The matter whether he is a real believer or not is for Allah to decide. We are nobody to decide this because of the Hadith “I have not been ordained to tear-open the hearts of the people and probe their hidden intents.” The security of life and property is established simply by reciting the Kalemah-e-Tauheed (unity of God) and belief in the prophethood of the Holy Prophet. 
(Tafheemat p. 164).

Position at Law in India before 1947.

After quoting the view of three wellknown Muslim scholars of Indo-Pakistan sub-continent it seems fit to look into the position at law in India before independence.

1. The British rulers in India had left intact the personal law of Hindus and Muslims. These laws were enforceable through courts of law and for this reason courses in Hindu Law and Muhammadan law (as the Islamic law was termed by the Britishers those days) were offered in almost all the Universities/Law Colleges in India as a part of the degree in law. ‘Muslim’ as defined at law those days in the text books of law was:—

“22 Who is a Muslim? Every person who acknowledges having embraced Islam i.e. every person who acknowledges (i) that there is only one God and God has no associates, and (ii) Muhammad is the Prophet of God, will be called a Muslim.

(a) Such a person can be a Muslim by any of the two methods:—

(i) by having born in a Muslim family or
(ii) by changing his religion.

(b) It is not necessary that he follows particular religious rites or ceremonies or is an orthodox Muslim. No court has authority to go into the truth or otherwise of his religious beliefs.

(c) For being a Muslim it suffices that one acknowledges being a Muslim by expressing his belief, in the Unity of God and Prophethood of Muhammad.”

(Muhammadan law, Chapter II — Conversion 2. Muhammadanism.)

The issue, whether a member of a sect against whom the Ulema have issued a proclamation (fatwa) of Kufr is deprived of being treated as a Muslim and his rights under the Muhammadan law, was raised in many judicial cases. Various high courts of India and even the Privy Council at London, which at that time was the highest appellate court for India, decided that “no one has the authority to throw out of the pale of Islam any such person who professes to be a Muslim.”

(i) All India Reporter Lahore High Court 1933 — P. 759—


(iii) All India Reporter Allahabad High Court 1933 P. 264).

2. Not only that, a Pakistani Lawyer Mr Tauzilur-Rehman M.A., LL.B. in his books Published in 1965 defined a Muslim in the following words:—

“Whoever believes in the Unity of God and the Finality of Prophethood of the Holy Prophet Muhammad and profese to be a Muslim, is a Muslim.”

This definition by Mr. Tazilur-Rehman slightly differs from those given herein above from the Quran, the Hadith, the writings of the jurists and the scholars and the tenets of Muslim law as taught and administered before independence in as much as that he instead of belief in the Prophethood of Muhammad, uses the term ‘belief in the Finality of the Prophethood of the Prophet Muhammad.’ He most probably has been extra cautious in choosing words for the definition of a ‘Muslim’ as would satisfy and please the political quarters who had mounted the ‘political movement under the name and style of ‘The Protection of the Finality of Prophethood’ otherwise the fact remains that the words belief in the Prophethood of Muhammad has always been considered by both Muslim jurists as well as masses as inclusive of a belief in the Finality of the Prophethood of Prophet Muhammad, peace and blessings of Allah be on him.

By now it should be clear to our reader that the definition of a ‘Muslim’ is so simple and commonly intelligible that even an illiterate person can easily comprehend it, and no special skill, learning or knowledge is required for knowing as to who is a Muslim. It is a great tragedy that despite of it a great number of Muslim Ulema in various countries indulge in calling Muslims a Kafir or non-Muslim simply because of difference of opinion or interpretation on certain point. They do so in open defiance to the clear injunction of Allah and His Prophet, peace be on him.

Quran and Hadith Prohibit Takfir

The Holy Quran prohibits calling a Muslim a Kafir so much so that if one greets a Muslim with ‘Assalam-o-Alaikum’ he may not be called a non-Muslim, verse 4:94 reads as under:—

“And say not to any one who offers you Salutations, thou art not a believer.”

Hadith

Likewise, prohibition of Takfir of Muslims occurs in many sayings of the Holy Prophet Muhammad, peace be on him, To quote a few:—

1. Holy Prophet, peace be on him, said, “Do not call those kafir who follow your Qibla.”
   (Tibrani-an-Ibne Umar)

2. “Whosoever will call him kafir who recites ‘La-ilaha-ill-Allah,’ will render himself much nearer to kufr.”
   (Tibrani-an-Ibne Umar)

3. Ibne-e-Umar, Allah be pleased with him, narrated that the Prophet, peace be on him, said, “Whoever
calls a Muslim a kafir will himself become a kafir.
(Sunan Abu Daud vol. 2 Kitabussunnah)
Hazrat Ans narrated that the Holy Prophet (peace be on him) said, “There are three matters in Islam and one of these is that if any one recites ‘La-ilaha-ill-Allah, do not fight with him, do not call him a kafir for any of his saying and, do not throw him out of the pale of Islam.
Evidently if anyone has any respect and regard for the abovequoted statements of the Holy Prophet, peace be on him, he will never dare call kafir any person who recites ‘La-ilaha-ill-Allah.

The righteous Imams, jurists and scholars also prohibited from calling a Muslim a kafir.

The Jurists View:

Prohibition of calling a Muslim a kafir in fact is one of the basic principles of Ahle-Sunnah-wal-jamaat and great jurists have condemned in very strong terms the practice of the Takfir of Ahle-Qiblah as is evident from their writings quoted hereunder:

1. “And it is one of the principles of the Ahle-Sunnah-wal-jammat that those who have belief in Qiblah shall not be called kafir;
(Sharah-Aquid-e-Nasfi p. 121)
2. “Hazrat Imam Abu Hanifah does not call any of the Ahle-Qiblah a kafir.”
(Sharah Mawaqif-Maqasad-Khas)
3. “Considering any Muslim out of the pale of Islam is a great sin.”
(Sharah Shafii vol. 2, p. 50)
4. “So long as his statement can possibly be interpreted in an agreeable sense, fatwa for the takfir of a Muslim should not be issued.
(Ashbah wal Nazair Ma' Sharah Hamdi p. 175)
5. Hazrat Mullah Ali Qari Hanfi, Rehmat Allah Aliah said, “if a person has ninety-nine grounds for being treated as a kafir and one ground for being treated as a Muslim then according to scholars of Ahle-Sunnah-wal-jamaat it is obligatory for the Qazi and Mufti to adopt that one ground of his being a Muslim and consider him a Muslim.”
(Surah Fiqah-e-Akbar, Published from Egypt p. 146)
6. “Whatever statements of Kuf we find in the books of Fatwa, if these are not logical and if the name of the declarant is not traceable then these are not authoritative because in the matters of religion the basics of belief is on imperative arguments and exclusive proof and calling a Muslim a kafir is pregnant with many evils.”
(Surah Fiqah-Akbar by Mullah Ali Qari p. 139).
7. “The venerable Imams, mercy of Allah be on them, have manifested that where even a weak or trivial ground exists for non-takfir, the Mufti should not issue a fatwa of kufur.”
(Rafa Al-Ishtabah An Ibarat-al-Ishtabah published from Egypt p. 4)
8. When in any matter there are many grounds for kuf and one ground for non-kuf then, acting on the principle of favourable view, it is proper for the Mufti to adopt that one ground which negates kufur.”
(Sil-al-Hasam-al-Hindi — By Syed Muhammad Abidin p. 45).
9. “Some prejudiced people from the Asharihah call the followers of Imam Hambal kafir and so followers of Hambal call the Asharihah a kafir. It is not proper for both of them to call each other kafir because it is the belief of the reliable Imams of Hambiah, Ashriah, Hanfiah, Shafiah and the Malikiah that none of the Ahle-Qiblah is a kafir.”
(Miftah Dar-al-Saadah wa-Misbah-al-Sayyedah vol. 1 p. 46).
10. “Any person who recites the Kalamah (La-ilaha-ill-Allah) whether he believes in Islam in his heart or not, cannot be declared an apostate.”
(Kitab-e-Uloom-Le Shafai vol. 6, pp. 147-148).
11. Counting various stages of Iman (belief) Imam Ghazali, Rehmat Allah Aliah writes: “We have no doubt that any person who recites ‘La-ilaha-ill-Allah-Muhammad-ar-Rasul Allah’ from his tongue but does not verify it from his heart will land in the Hell on the day of reckoning but there is no doubt in it that in the matters of this world’s affairs according to Imams and state officials he should be considered a Muslim and it is incumbent upon us that we believe in his stated words.”
(Ahya-al-Uloom vol. 1 p. 97).
12. If anyone believes in Qiblah, we do not call him a kafir even though he may be on the wrong in many matters because after acknowledging Tauheed (unity of God) and verifying the prophethood of the Holy Prophet Muhammad peace be on him, and adopting the Qiblah no person is altogether excluded from Iman and the Holy Prophet, peace be on him, has said, “desist (your hands) from those who recite ‘La-ilaha-ill-Allah’, and do not call them kafir.”
(Imam-al-Kitab by Mir Dard Dehlvi, p. 75).
13. “All great scholars are unanimous in stating that if out of hundred grounds of belief of a Muslim ninety nine are such as will bear to his kuf but one is such as shall bear him out as a Muslim then his takfir (proclaiming him kafir) is not permissible nor is his property and life permissible (i.e. can fall from securality), rather Hazrat Gangohi, may Allah illuminate his resting place, clearly states in his letters, ‘Anwar-ar-Qalooob’ that this statement of jurists pertaining to ninety-nine grounds of kuf is not the one meant for placing any limits and if there be a thousand grounds out of which nine hundred ninety-nine bear to his kuf but one bears to his Iman, even then his takfir is not permissible.”
(Naqqash-e-Hayat By Maulana Hussain Ahmad Madni p. 126).
14. Syyed Abul-alia Maududi wrote: "The underlying purpose of these injunctions is that in calling a believer a kafir so much care should be exercised as is done in issuing the orders for death of a person rather more because in passing the orders of killing a person there is no danger of one's himself becoming a kafir but in proclaiming a believer a kafir, when that believer in fact is not a kafir and in his heart there is ever an iota of Iman, then the accusation of kufir will revert to the proclaimer. Thus any one, who entertains any fear of Allah in his heart and is capable of perceiving how great is the danger of falling in kufir, can never dare indulge in takfir of a Muslim until after thorough investigation he has ascertained about his becoming a kafir. In this matter limits of so great care have been placed that even if a person's conduct points to his condition of hypocrisy and there are clear indications that he is not a Muslim within his heart but he recites Kalimah (la-ilaha-ill-Allah Muhammad-ar-Rasul Allah) from his tongue then calling him a kafir or dealing with him as kafir is not permissible."

(Tarjaman-ul-Quran Jamade-al-Awal 1355 AH. vol. 8 p. 5).

It is not permissible to call a Muawwil (a person who places different interpretation) a kafir.

Almost all Muslim jurists and scholars are unanimous in holding that a person who places a different interpretation on an injunction of Quran and Sunnah shall not be declared a kafir for the reason of difference in interpreting the same. To quote some:

1. Hazrat Imam Razi, Rehmat Allah Alaih, wrote: "Those giving different interpretation are not called kafir." (All Tafseer Al Kabir Part I P. 172).

2. Hazrat Imam Shakmi, Rehmat Allah Alaih, wrote: "There is an ijma (consensus) of Ulema that if any person is denier of the common meanings of any NAS (injunction) and he interprets if differently then he will not be called a kafir or Fasig." (Irshad Al Fahool p. 67).

3. Hazrat Imam Shafai, Rehmat Allah Alaih, wrote: "I do not call any person who believes in Qiblah, a kafir; "I do not call any such person a kafir who due to error differently interprets against the clear meanings." (Shawahid-al-Haq-Lish-Sheikh Yusuf Bin Ismail-Al Nabhiri p. 125).

4. "The argument of those research scholars who say that those differing in interpretation should not be called a kafir is that (since they have recited kalimah (la-ilaha-ill-Allah Muhammad-ar-Rasul Allah), therefore, their lives and properties are secure and we have not found any evidence that because of an error of interpretation one becomes a kafir."


5. Allama Ibn Hajar Hatmi, Rehmat Allah Alaih, referring to 'Battle of Caneis,' (Jarul) wrote: "Because of these battles the companions of the Holy Prophet, Allah be pleased with them, have not gone out of the pale of Islam and both groups are equal in it. We cannot call any one of the two a Fasig nor any other defect in their belief has occurred on this account, because we have proved that each one of the two groups was interpreting differently and the interpretation of each one was such as cannot be belied outright."


6. "This is the fatwa of Imam Abul Muhaasin and Ulema of Baghdad that any one of the followers of various schools of religion of Islam should not be called a kafir because the Holy Prophet, peace be on him, has said, "any one who offers our Salat (Prayer) and faces towards our Qiblah and eats the animal slaughtered by us has the same rights as ours and his liabilities too are the same as ours."


7. Discussing the problem of "Kuf and Islam," Allama Abdul Wahab Shirani wrote: "Certain Ulema have the audacity of calling those who differ in interpretation (Muawwaleen) a kafir but a vast majority of Ulema and khulafa are opposed to this fatwa because those differing in interpretation (Muawwaleen) are the people who have belief in the Holy Prophet, peace be on him, therefore, any one who calls them a kifir indulges in injustice and wrong-doing."

The foregoing overwhelming evidence from the Quran and Sunnah and at its interpretation an application as is apparent from the writings of the established Muslim jurists and scholars proves that

(i) One who recites the Kalimah 'La-ilaha-ill-Allah Muhammad-Ar-Rasul Allah' (There is no God but Allah and Muhammad is his messenger) is considered a Muslim as of right, and his conduct of offering prayers like other Muslims, accepting the Qiblah as his Qibla, eating the meat of animal slaughtered by Muslims, observing fast during the month of Ramadan and performing Hajj if he has means for it suffice to qualify him for being considered a Muslim and entitle him to the covenant of Allah and His messenger.

(ii) Calling a person kafir who recites "La Ilaha-ill-Allah Muhammad Ar Rasul Allah" is not permissible rather is a matter pregnant with great evil and sin.

(iii) No one is to be called a kafir for the reason of difference of interpretation of any injunction.

Now by placing these teachings of Islam derived from Quran and Sunnah and from the writings of the venerable Imams, jurists and scholars before all the Muslims of average common sense, wherever they be, we appeal to them to weigh all those multi-million fattah-e-kufr that are issued by Muslim Ulema day in day out.
and day out against one or the other Muslim individual, sect or school of thought and which are unfortunately heeded to by ignorant multitude of Muslims and be thy own judge as to whether these fatwa are any worth. The choice is yours and you have a freedom of choice to opt for “Deen Allah” or “Deen-e-Mullah” (the man made religion as these fatwa merit to be called in the presence of clear injunctions of Allah and His Messenger to the contrary).

ISLAMIC RELIGIOUS BOOKS WERE PRESENTED BY THE AHMADIYYA ANJUMAN ISHAAT-ISLAM (LAHORE) FIJI TO THE SUVA CITY LIBRARY.

On behalf of the Lord Mayor of Suva Cr. Rokosol Mr. V. Chand, the Town Clerk (on left), is accepting the books. Mr. G.N. Dean the President and Maulana Hafiz Sher Muhammad, Missionary-In-Charge, are presenting for the Anjuman.

The following books were presented: English translation of the Holy Quran by Maulana M. Ali, Muhammad the Prophet, Early Caliphs, The religion of Islam, Jesus in Heaven and Earth, The New World Order, Muhammad in World Scriptures by Maulana Abdul Haque Vidyarthi, etc.

Late Mr Ahmed Hussain Sahukhan, L.L.B.
Vice President

Late Mr Abdul Shakoor Sahu Khan,
A Magistrate and a Staunch Ahmadi
Greetings on the Fifteenth Islamic Century Hijrah

"He it is Who made the sun a shining brightness, and the moon a light, and ordained for it stages that you might know the computation of years and the reckoning. Allah created not this but with truth. He makes the sign manifest for a people who know."

(The Holy Qur'an, 10:5)

According to the calendar upheld by the Muslims, the Fourteenth Century (after Hijrah) finished on 8th November, 1980. As far back as one can see into history, people have always proposed and used their own calendars, commencing from the time of Noah, using the Deluge as the commencing point, to various other notable events throughout history. While some have devised calendars based on solar cycle, others have chosen lunar cycle. Thus, today, calendar systems based on both lunar and solar cycles exist, with each calendar's beginning found in some very important event in a certain nation's history. While in one it may be the ascension to the throne of a king, in another it may be a calamity; again, while in one it may be a victory in a war, in another it may be a natural alteration in the heavenly or earthly cycle.

Some examples may be cited: In many parts of India, the Bikrami Era commenced from the date of ascension to the throne of Rajah Bikrum. In Italy, calendar was, for a long time, counted from the time of a large fire that swept a city there. And today, the solar calendar that we call the Christian Era, also known as Gregorian Calendar, is in actual fact, an old Roman calendar, improved by Emperor Augustus, and subsequently modified many times. The final adjustment was by Pope Gregory XIII. in the year 1582. 600 years after the advent of the Julian Calendar, (introduced in 45 B.C. by Julius Caesar) a Christian cleric, named Dans Exigo, due to erroneous calculations, alluded this calendar to Christ and named it the Christian Calendar. whereas in actual fact, the calendar has nothing to do with the life or death of Christ (American Peoples Encyclopedia).

Likewise, in the Arab World, a lunar cycle calendar existed long before recorded history, and the names of the months were as they are today in the Arabic calendar. And Haji, or pilgrimage, has historically been always observed in the last month of the year. Thus, in the days of Prophets Abraham and Ishmael, this observance of Haji on the final month was exactly as it is today.

The Muslims' Hijri year is taken from the Hijra, or the flight of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) from Mecca to Medina. The month of Muarram is taken as the first month of the first year of this counting.

Although it is commonly stated that Hazrat Umar, Caliph, set the beginnings of the Hijri calendar, this is, in fact, not true. In actual fact, Hazrat Umar made this dating system a legal endorsement by decree, whereas the beginnings of this system had been laid down by the Holy Prophet, taken from the year of the flight. And this dating system, which found its beginning in the Flight of the Holy Prophet, has gone through its various periods to complete now its Fourteenth Century.

From the Hadith (recorded sayings and traditions of the Holy Prophet) we find that the Holy Prophet through Divine inspiration, has made many concise references to the various periods of this Muslim Era, commencing from his time to the Fourteenth Century. Of special note are those great changes that were to take place in the Fourteenth Century — the century just completed. We are given accounts of the great wars, mighty material progress of humanity, or great discoveries in the field of knowledge. He gave an account of each one, and if the description given in the Hadith for Fourteenth Century is taken, it fits the actual events of this period so well that it is astounding. When one considers the Holy Prophet's revelations about the Dajjal, Gog and Magog, Dabat-ul-Arz, the prevalence of the doctrine of the Trinity and about the Messiah and the Mahdi, as noted in the Hadith, the reader's faith in Islam, the Holy Prophet and in Allah is renewed.

Due to the lack of space, it is not possible to write on all these prophecies here; However, his one prophecy, which relates to Mujaddids, will be mentioned here:

"Most surely Allah will raise for this community at the head of every century one who shall revive for it its faith."

(Abu Dawud, Hadith).

Henceforth, after the Holy Prophet and according to this Hadith, every century has seen at its beginning a Mujaddid, and the Mujaddid for the Fourteenth Century A.H. was Hazrat Mirza Ghulam Ahmad (peace be upon him). Hazrat Mirza Sahib, on announcing his Mujaddidship, addressed the world as:

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This page has been sponsored by Mr Jan Mohammed of Ba, in loving memory of his father, Mr Abdul Gani.
1. “Ye wise, do not be surprised that light in time of need to dispel darkness of this depth, God has sent a light from Heaven and appointed one of His servants for the benefit of all and sundry to raise again the voice of Islam: to spread the light and knowledge we owe to the Holy Prophet, to support and assist the interests of Muslims, and also, at the same time, to bring about their internal reform. You would have had more cause to be surprised if God had remained silent at such a time. And yet, He has promised always to guard and support the Faith of Islam, and never to let it lose its power and popularity and influence in the world. Could such a God have stood still and done nothing at this moment of darkness? I say it again, there would have been more surprise if at such a time God had done nothing, if He had forgotten His promise of help contained in the clearest possible terms in His own holy words. Occasion for surprise there would have been if the promise contained in the sayings of our Holy Prophet had gone unfulfilled. The Holy Prophet said that God will raise at the head of every 100 years a servant of His to reform His own Faith.

What I say is not an occasion for surprise, therefore. It is an occasion, rather, for rendering thanks — to God. It is an occasion for renewing faith, certainty of faith, that is to say — God Almighty through sheer Grace and Mercy has fulfilled His promise. The prophecy His apostle made has been made true without a minute’s delay. Not only has a prophecy been fulfilled, but the door has been opened for the fulfillment of thousands of other prophecies — the showing of other miracles. If you have faith, therefore, you must render thanks to God. You must prostrate again and again in gratitude to Him. This is the time your fathers waited to see but it did not come. Generations went by and it did not come. It has come for you. It is for you to be grateful for it, for you to benefit from it. I must say that I cannot be stopped from repeating that I am the promised one who has been sent to restore the faith, to re-establish it in the hearts of men.”

(Fatih Islam)

2. “When the 13th Century of the Hijira came to an end and the 14th Century was about to begin, Allah, the Exalted, informed me through revelation that I was the Reformer of this Century.”

(Kitab-ul-Bariyya, P. 168).

3. “Not the least any claim towards prophethood but only a claim to Wallayat (Saint) and that of Mujaddiyat (Reformer).”

(Majmua Ishtihatat P. 223).

4. “Allah has, at the very beginning of the century, at the very moment of need, sent you a Mujaddid. And the century is the Fourteenth Century, which was designated to bring to the glory of the full moon that new moon which started fourteen centuries ago — that century you and your forebears have been waiting for, and about which, so many visions have been seen by those seers. And on the other side, the need for a Mujaddid has become so great as has never been seen before. But you still have not accepted this.”

(Majmua Ishtihatat)

5. Allah has promised that a Mujaddid will come in every century; however, when they are asked to tell us who is the Mujaddid for this century, they do not reply, while twenty years of this century has passed away. And when I present myself as the Divine-appointed Mujaddid of this century, they refuse it.”

(Maljuzat, Vol. 9).

Note how the person who came from Allah to reform the religion has drawn attention to this prophecy of the Holy Prophet, and with what challenge. How he went on seeing the condition of Islam and the Muslims. His books are witness to this. With what love he invited Islam not to waste time. And, in accordance with the instructions of the Holy Prophet, the protection of Islam, the dissemination of the Qur’an and the glorification of the Holy Prophet in the world combine in the fourteenth Century Masihi and Mahdi, in order that all the nations of the world, acknowledging the glory of the Holy Prophet bow their heads before the message brought by him. But it is a great pity the world did not pay any attention to his heartfelt call.

The result has been that the world has remained poorer for this vast knowledge and the century has finished. But no other Mujaddid came.

If Hazrat Mirza Sahib was not the Fourteenth Century Mujaddid from Allah, then who, in this one hundred years, has received instructions from Allah to announce that he is the Fourteenth Century Mujaddid?

Happy are those who saw this promise of Allah with their inner eyes and accepted it, and by having accepted the Fourteenth Century Mujaddid, spread Islam in the world. Whereas days and nights will continue to pass to the end of time, and in every century, the promise of Allah to send a Mujaddid will continue as before.

It is our prayer that the whole world and all religions will find the new century happy and every person will be spiritually and materially happy, and that this world’s political and religious quarrels will finish and the world will once again embrace a peaceful life.

ISLAM: THE RELIGION OF HUMANITY
by Maulana Muhammad Ali

THE DIVINE BEING

Conception of God in Islam

Of the three fundamental principles of belief in Islam, the first is a belief in God. Islam in the first place preaches a God Who is above all tribal deities and national gods. The God of Islam is not the God of a particular nation, so that He should confine his blessings to it alone, but He is described in the opening words of the Holy Qur’an to be the “Lord of (all) the worlds” (1:1), and thus, while giving the highest conception of the Divine Being, it also enlarges the circle of the brotherhood of man so as to include all nations of the earth, thereby widening the outlook and sympathies of man.

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Among the numerous sublime attributes of the Divine Being to which the Holy Qur'an gives expression, the attribute of mercy occupies the highest place. It is with the names ar-Rahman and ar-Rahim that every chapter of the Holy Book opens. The words Beneficent and Merciful convey to the English reader of the Holy Qur'an only a very imperfect idea of the deep and all-encompassing love and mercy of God as indicated by the words ar-Rahman and ar-Rahim. "My Mercy encompasses all things," says the Holy Qur'an (7:156). Hence the Messenger who preached this concept of the Divine Being (the Holy Prophet Muhammad) is rightly called in the Holy Qur'an "a mercy to the nations" (21:107).

Here is but one description of the Divine attributes as given in the Holy Qur'an:

"He is Allah besides Whom there is no God: the Knower of the unseen and the seen; He is the Beneficent, the Merciful. He is Allah besides Whom there is no God, the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness. Glory be to Allah from that which they set up with Him as gods! He is Allah the Creator (of matter), the maker (of souls), the Fashioner: His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise" (59:22-24).

God is above all limitations, and He cannot be likened to anything known to man (42:11). While God comprehends all vision, man's vision cannot comprehend Him (6:104). He is One; duality or trinity in Divine nature, or multiplicity of gods, is unthinkable (2:163; 16:51; 4:171); nor does He hold the relation of fatherhood or sonship to anyone (112:3; 19:90:93). He is Omniscient (20:7), Omnipotent (16:48-50), and Omnipresent (58:7), being nearer to man than his own self (50:16; 56:85). There is a very large number of other attributes of the Divine Being which give a loftiness to the conception of God in the Qur'an not met with in any other revealed book.

The Existence of God

Faith in God being the foundation of Islam, three kinds of arguments are advanced relating to the existence of God:

1. Evidence is drawn from the material universe that there must be a Creator and Controller of the universe. In the Holy Qur'an, this evidence centres around the word Rabb, the first attribute of the Divine Being to which Revelation drew attention — "Read in the name of thy Rabb" (96:1) — and with which the Holy Qur'an begins (1:1), being also the oftest repeated attribute in the Holy Book. Rabb, usually translated as Lord for the sake of brevity, means the Fosterer of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection. Everything created thus bears the impress of Divine creation in the characteristic of moving from lower to higher stages until it reaches completion. Evolution, which has proved a stumbling block to other religions, is thus made in Islam the very basis of belief in God, and serves as an argument of purpose and wisdom in creation. The oneness of law prevailing in the universe, notwithstanding the immensity of its diversity (67:3, 4), existence of the strictest control throughout nature from the tiniest particle to the mightiest sphere (36:38; 55:5, 6), and similar other arguments run through every page of the Holy Book.

2. The second group of arguments for the existence of God relates to the human soul in which is implanted, according to the Holy Qur'an, the consciousness of Divine existence. An appeal is again and again made to man's inner self: "Were they created for nothing?" "Are they creators of their own souls?" "Did they create the heavens and the earth?" (52:35, 36). "Am I not your Rabb?" (7:172). God-consciousness is thus shown to be a part and parcel of human nature. Sometimes this consciousness is mentioned in terms of the unimaginable nearness of the human spirit to the Divine spirit: "We are nearer to man than his life-vein" (50:16); "We are nearer to your soul than you" (56:85).

This argument is further strengthened by showing that there is something more than mere consciousness of the existence of God. The spirit of God has been breathed into man (15:29), and hence it is that the soul of man years after God; there is in it the instinct to serve God and to turn to Him for help (1:4). Every man, even the polytheist, turns to God in affliction and distress, when the full strength of human nature asserts itself (10:12, 22; 39:8). There is, further, implanted in man faith in God, by which he is guided through darkness and difficulty (10:9); love of God, out of which selfless service is rendered to humanity (2:177; 76:8); trust in God, which is an unfailing source of strength to man in times of failure (14:12).

3. The surest and clearest evidence of the existence of God is, however, afforded by the spiritual — the higher — experience of humanity, by God revealing Himself to man. It is Divine revelation that not only establishes the greatest reality of this life that God is, but also casts a flood of light on the Divine attributes and sets man on the way by walking on which he feels His existence as a reality in his own life, and which enables him to hold communion with Him. It is this realization of the Divine Being that works a change in man's life and gives him an irresistible spiritual force through which he can bring about a change even in others' lives.

The most perfect example of such Divine revelation is the Holy Qur'an, the contents of, and the transformation brought about by which, prove the existence of the Divine Author. It contains such sublime truths, grand principles, and far-reaching prophecies as could not have been the human knowledge of an unlettered Arab living in the seventh
The transformation itself as brought about by the Holy Qur'an is unparalleled in world history. Within less than a quarter of a century, the whole of the nation inhabiting the Arabian peninsula was reformed: idol-worship gave place to the worship of One God, superstition to the most rational religion the world could imagine, ignorance to the love of knowledge, oppression of the weak to equality for all, depravity to the highest moral virtues, and in a land where centuries of reformation work by human hands had proved fruitless.

Unity of God

Unity of God is the one great theme of the Holy Qur'an. The opposite of Unity is shirk (associating of gods with God) which is said to be the gravest of all sins (31: 13) due to the fact that it demoralizes man, while Divine Unity brings about his moral elevation. The various forms of shirk mentioned in the Qur'an — worship of things such as idols, animals, forces of nature, etc, supposing other things and beings to possess the same attributes as God, as in the doctrine of trinity or of co-eternity of matter and soul; blindly following the behests of great men; and, blind submission to one's own desires — are an indication of the ennobling message underlying the teaching of Divine Unity. The doctrine of Unity frees man not only from slavery to animate and inanimate objects, but also from servitude to the forces of nature which, he is told, he can subdue for his own benefit (45:12,13). It goes further and delivers man from that greatest of servitudes — slavery to man. It does not allow to any mortal the dignity of Godhead, or of being more than a mortal; for the greatest of mortals (the Holy Prophet Muhammad) is commanded to say: “I am only a mortal like you; it is revealed to me that your God is One God” (18:110). Thus all bonds which fettered the mind of man were broken, and he was set on the road to progress.

Bismillah - r - Rahman - r - Rahim
(IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL)

Ahmadiyya Anjuman Ishaat -I-Islam (Lahore) Canada

P.O. BOX 964
POSTAL STATION "A"
VANCOUVER, B.C.

THE FAITH OF
AHMADI MUSLIMS

By M. Yaseen Sahukhan
Secretary A.A.I.I. (Lahore) Canada

The questions have ever been asked: Why are the Ahmadi Muslims so strong of faith and are so militant a Movement of Muslims? How come they above all are so alive to the task of Islamic propagation and defence, and are willing to undergo any strain and privation for the sake of Islam?

The answer is quite simple! We Muslims of the Ahmadiyya Islamic World Movement are those upon whom Divine Light had been kindled in our Hearts enabling us to witness the grand fulfillment of many of the mighty prophecies of our beloved Prophet Muhammad (O.W.B.P.) in this very day and age.

We have seen the Truth of Islam and of its Holy Prophet unfold before our very eyes and as such we are ever thankful and grateful to Allah that we hasten to obey His Call to strive for the establishment of Al-Islam on Earth. By Divine command we have taken pledge in Allah that we “Hold Islam above all the worldly persuasions” and so forever we continue to be that “party of Allah from among the Muslims who must ever enjoin the right and forbid the wrong” (Holy Quran 3:103).

We have witnessed the mighty prophecy of our Master Muhammad (O.W.B.P.) telling of the advent of the Holy Promised Messiah and Mahdi fulfilled in the noble person of Hazrat Mirza Ghulam Ahmad of Qadian, India. We have witnessed those heavenly signs accompanying his advent that we are awed and inspired by the real Grandeur of the Divine scheme of things religious.

The signs we have witnessed and which were prophesied by the Holy Prophet Muhammad to occur with the advent of the Mahdi are:

1. The rise of Gog and Magog.

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2. The works of the Dajjal and the anti-Christ in this age.
3. The lunar and solar eclipses that occurred in a single month, the month of Ramadan of 1894 A.D.
4. The rising in the West of the sun (of Islam).
5. The intriguers, the evil designs and cunning movements of certain well known forces to snuff the life out of Islam and Muslims.

These are some of the prophecies of the Holy Prophet Muhammad, the signs he spoke of that will be accompanying the Messiah and Mahdi that we may easily identify his blessed advent.

True enough Hazrat Mirza Ghulam Ahmad did lay claim to these Divinely ordained offices in the year 1889 A.D. just before the above mentioned signs were shown to uphold the very Truth of his claims, and today we as witnesses to the Truth, inspired as such, are carrying this very Truth to all mankind.

It is nearly one Hundred years since that advent of the Mahdi-Messiah, and gradually his call and his message have reached the far corners of the earth as he himself did prophesy.

Today the men and women of spiritual insight are coming to fully realise the Divine Hand and Wisdom that worked the fulfillment of Muhammad Prophecies, and soon the world will accept the grand and overwhelming Truth of Islam.

The very earth is acknowledging the Truth that Divine Favours are flowing abundantly upon Islam and the true Believers, and soon it shall resound with Divine Praises when the Great Prophecies are all fulfilled when “The Religion of Truth will prevail over all the earth” (Holy Qur’an 48:28).

We surely have witnessed “The Mighty Achievements” and are inspired with love for Allah, His Holy Prophet and His Mahdi of whom it was prophesied “Will postpone all war (jihad) and who will unsheath the spiritual sword of Al-Quran to win the world for Allah, for His Prophet, for Islam.”

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AL-QUR’AN: AL-KALAM — ALLAH

by Salim Baksh, MLS, ALAA (Lib & Arch), ALA

With Divine communications to the first man, the Holy Qur’an informs us why revelations from God were needed and what purpose they fulfilled. Man had two objects before him: to conquer nature and to conquer self. Man can bring under his control the powers of nature according to his desires if he follows certain rules, conquer his passions and educate himself. Man was powerful against all Divine help to give him sufficient strength to develop his faculty of knowledge. This help came to him in the form of certain words.

Revelations or communications to man-kind, according to the Holy Qur’an, is universal. Five kinds of revelation are referred to; revelations to inanimate objects, to animals lower than man, to men in general, to the prophets in particular and to angles.

The Divine revelation to each class is, however, of a different nature. Here I am chiefly concerned with the Divine revelation to the Holy Prophet Muhammad (p.b.u.h.) and how the Divine communications reached us in the form the Holy Qur’an.

COMMUNICATIONS:

It is accepted by believers that messages which were revealed in all ages and in every section of mankind came from an all-knowing external source, known to us as God. Oral messages were received and transmitted for the guidance of all. This kind of message is based on an immediated apprehension of truth revealed by the all-wise and all-knowing God. Some people accept revelations as true, because it is believed by them to be sent to them by God Himself and what God communicates cannot be false. But there are others who would not accept a revelation as the word of God unless it is established according to strict laws of physical sciences and observation.

The Divine communications, as we know today, began with Adam who was the first to whom God revealed His messages. God continued to address and educate man through prophets to warn them that their happiness and progress lay in accepting His instructions and submitting themselves to Him according to his law of nature. In His communications God appeared Himself as commanding and forbidding, rewarding and punishing with other numerous attributes of special qualities.

In each case, however, the message which was intended for the betterment of the humanity, was changed and deformed by perverse men. The original communications which were revealed to prophets were

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no longer found. Continuation of the former messages were finally sent down as God's final revelation through the seal of Prophet Muhammad, in a definitive and explicit form which would not be lost, mutilated or misconstrued. This message calls upon man to pursue his life in willing conformity to the Will of God or the laws which govern life in order that he might attain peace and happiness within himself and peace and prosperity in his relations with his external world.

LANGUAGE:

The early Arabs were like other nomadic and semi-nomadic people, they had been somewhat disdainful and even distrustful of the written word. This was not for any lack of Linguistic prowess but, on the contrary, because they were in love with the spoken word. Their poets — and the ancient Arabs have been described as a nation of poets — never thought of perpetuating their lives by writing them down, despite their keen desire to be remembered by posterity. For this purpose each poet would transmit his verse to two men of a younger generation who would be relied upon to transmit them in turn to others.

It was the revelation of the Qur'an, and the need to record precisely every syllable of it, which imposed writing on the Arabs as an accomplishment.

The Qur'an was revealed in Arabic and it is a matter of faith in Islam that since it is of Divine origin it is inimitable and cannot purely appear in another language and its translation cannot be truly justified in the truest sense as the message was communicated to the Prophet. No translation, however faithful to the meaning, can express the same meaning of certain idioms of Arabic expression. Therefore, it is necessary for non-Arabic speakers to refer to commentaries of the Qur'an written by learned scholars in order to understand the verses reasonably and explicitly.

The Founder of the Ahmadiyyah Movement, Hazrat Mirza Ghulam Ahmad proclaimed in the Great Religious Conference held in Lahore in 1896, as follows:-

"We have shown in our book Minan-ul-Rehman that the Arabic language is the only language which can claim to be Divine ... the first as well as the last medium of Divine revelation ... and was at last revealed to the world from which men learned to make their own languages, and the last Divine Book, i.e. the Holy Qur'an is also in Arabic".

The beauty of Arabic is so great that “Arabic when expertly used is a remarkably terse, rich and forceful language, and the Arabic of the Qur'an is by turns striking, soaring, vivid, tender and breath-taking ... it is meaningless to apply adjectives such as “beautiful” or “persuasive” to the verses of the Qur'an; its flashing images and inexorable measures go directly to the brain and intoxicate it".

Over the years, languages have had a tendency to evolve. This has been true to Greek, Latin, French, English, Russian, and undoubtedly for many other languages. However, the vocabulary, grammar, spelling and even pronunciation of literary Arabic have been preserved intact for more than fourteen centuries.

RECITATION

The recitation of the Qur'an also became a major part of daily routine for Arabs in prayers. They developed skills of reciting the verses of the Qur'an in the most impressive manner. Qaris and Hafiz learnt the art and skill of such expression and taught the same in schools and mosques. The art of recitation of the Qur'an is so inspiring and magnificent that it greatly impressed even the western scholars and critics.

"It is not surprising then, that a skilled reciter of the Qur'an can reduce an Arabic — speaking audience to helpless tears, that for thirteen centuries it has been ceaselessly meditated upon, or that for great portions of the human race, the "High-speech" of seventh-century Arabic has become the true accents of the Eternal."

REVELATIONS

"Read in the name of thy Lord who creates", was the very first verse of the Qur'an which was transmitted to the Prophet Muhammad through the intermediary of the Archangel Gabriel and that is, therefore, at the level of pure revelation, having the sacramental status of Divine speech. The whole revelations did not come in one sequence but in portions according to the occasions and needs. Therefore, the truth lies that when the need was necessary a portion was revealed to the Prophet for the guidance of the community.

The Prophet of Islam himself did not know reading and writing, yet the very first revelation which he received from God was an instruction to read. The wisdom behind it is that it is through reading and writing and its proper application that man can attain a position of glory in the world he lives. He can create a pleasant atmosphere around himself and help his community towards perfection.

Prophet Muhammad (p.b.u.h.) heard the first of these revelations in the cave of Hira, near Makkah (Mecca) with a voice commanding him to "Read..." The Lord continued to deliver the Divine message till the Prophet's death on 25th May, 632 AD.

"Alif, Lam, Mim" — I Allah, am the best knower — these letters are abbreviations in Arabic. Abbreviations are known to be used in all languages, such as UK, USA and USSR which stand for names of major powers of this world and are accepted by all without any commotion. God being the most supreme power of the world used his name in an abbreviated form with his qualifications as the best knowledgeable author of "the Book". Further, He describes the suitability of "the book" for readers — an introduction, "this Book", there is no doubt in it, is a guide to those who keep their duty."
The Qur'an is also called Al-Kitab, "the Book" by its author, although it was revealed orally; the meaning of "the Book" shows distinctively and explicitly its application that the Qur'an was from its inception meant to be a complete book in visible characters on writing material.

The Qur'an is the word of God for Muslims while controversies by non-Muslims have raged as to the sense in which this is true—whether it is the created or uncreated word, whether it is true of every Arabic letter or only the message as a whole. Whatever the allegation may be—it is an accepted truth that its authenticity has never been questioned and the fourteen century—old challenge by its author has never been accepted by any one. The words of God came to the Prophet of Islam in an oral form and were memorized and recorded immediately by his companions as soon as the revelations were transmitted to them.

Al-Qur'an reveals the following statements to dispel the doubts of non-believers:—

- "Say: If men and jin should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others".10
- "Or say they: He has forged it. Say: then bring ten forged chapters like it, and call upon whom you can besides Allah, if you are truthful."11
- "And if you are in doubt as to that which we have revealed to our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful"12
- "Or say they: He has forged it? Say: then bring a chapter like it, and invite whom you can besides Allah, if you are truthful."13
- "The revelation of the Book is from Allah, the Mighty, the Knowing".14

The Qur'an itself contains frequent denunciations against those who should presume to fabricate anything in the name of the Lord, or conceal any part of that which God had revealed.

The revelation mentioned in the Qur'an states that the Qur'an is the Word of God and being its author He promises for all time to preserve it against attempts to destroy it and from every kind of corruption:

"Surely we have revealed the Reminder and surely we are its Guardian".15

To this Sir William Muir admits that — "There is probably in the world no other book which has remained twelve centuries with so pure text".

According to Abu Hanifa, the great Iman, "the Qur'an is eternal in its original essence. He says the Qur'an is the word of God, and is His inspired Word and Revelation. It is necessary attributes (Sifah) of God. If is not God, but still it is inseparable from God. It is written in a volume, it is read in a language, it is remembered in the heart; its letters, its vowel points, and its writings are all created, for these are the works of man, but God's Word is uncreated (Ghairu'l-Makhluq). Its Words, its writing, its letters, for its meaning is arrived at by their use, but the Word of God is fixed in the essence (Zat) of God..." (see Kitab'l Wasiyah, p. 77)'16

On the question of literary merits, writes Professor Gibb, that "no man in fifteen hundred years has ever played on that deep-toned instruments with such power, such boldness, and such range of emotional effect as Mohammed did"17

Furthermore, Gibb quotes Carlyle's dictum on the Qur'an and writes that it is as toilsome reading as I ever undertook, a wearisome, confused jumbles crude, incolette Nothing but a sense of duty could carry any European through the Koran". "This is what must indeed be the first impression of any reader" stated Gibb. After years of close study of the Qur'an Carlyle changes his opinions and confirms his further judgement that in the Qur'an "there is a merit quite other than the literary one. If a book comes from the heart, it will continue to reach other hearts; all art and authorcraft are small account to that"18

The Qur'an on its merits contains the following verse:

"And it is a Qur'an we have made distinct, so that thou mayest read it to the people by slow degrees, and we have revealed it in portions"19

Revelations were thus needed to enable man to rise to high stages of life.

AUTHENTICITY

Al-Qur'an is the proper name of the Holy and Sacred Book. This name occurs many places in the Book itself. The word qara'a is an infinitive noun from the root qa'ra'a meaning primarily, "he collected things, together" and also "he read" or "recited"; and the Book is so called both because it is collection of religious teachings and because it is a Book that is to be read daily and widely. It is an ideally perfect scripture. It does not leave anything wanting. Hence no one can ever think of changing God's words. There is not a jot or a title which any rationalist can brand as irrational. Hence the question of deletion, addition or amendment is absolutely unthinkable. Its teachings are self-sufficient and ever-lasting and their values do not decline by the lapse of time.

The word Qur'an is derived from the Arabic Qara', which occurs at the commencement of Sura Al-'Alaq (96). Other names of Al-Qur'an which have distinguished meanings are "al-Majid" — the Glorious Qur'an; "al-Qur'an Sharif" — the Noble Qur'an; "Kalam — Allah" — the word of God and "Kitab" — the book.

Like the ninety-nine attributes of Allah and Prophet Muhammad the Qur'an does also possess similar quality of attributes which in all its meanings are true to guide the man on the path of righteousness.

According to Jalal u'd-din's script, in his Itqan,
ARRANGEMENTS

The Qur’an is arranged according to a specific criterion which places the longest Surah (Chapter) first, preceded by Al-Fatihah51 or “The Opening” and followed by the other Surah arranged in a sequence, with certain exceptions, according to their length and number of verses.

Since Prophet Muhammad had to emigrate in the course of his prophetic mission, from Makkah to Madinah, the Qur’an was revealed to him at these two cities; hence the place of revelation has been associated with each Surah in the form of the work “Makkiyah” or “Madiniyah” being stated in the heading of the Surah which also includes the title.

The arrangements of verses are mentioned in the Qur’an itself—

“Surely on Us rests the collecting of it and the reciting of it.”22

The Qur’an was from the very first verse intended to be collected and arranged into one whole Book. The words of the Qur’an clearly indicate the collection of the Qur’an was to be accomplished under Divine guidance.

Further, the Qur’an sets a rule for reading the verses in an accepted form—

“So when we recite it, follow its recitation.”23

These verses indicate that the revelation was not only for verses to be collected and arranged under a specific guidance of God but the manner of recitation was also taught for the purpose of arrangements of verses.

“Move not thy tongue therewith to make haste with it”24

This verse further sets a foundation of recitation of the verses of Quran.

WRITING AND COMPILATION

During the time of Prophet Muhammad, Arabic was only a spoken language. The Qur’an was the first book written in Arabic. Whether the Qur’an was in a book form, was written down in full, during the life time of the Prophet, is a question on which there are several opinions.

The generally received accurate account describes its first compilation during the life of the Prophet. It is certain that along side those written materials35 several of the companions of the Prophet had the entire revelation by heart; that every Muslim of that time treasured up more or less some portions in his memory; and that there were official reciters of the Qur’an, for public worship and tuition, in all countries to which Islam extended. These formed an unbroken link between the revelation fresh from the lips of the Prophet and the pen of Zaid, the official writer or scribe.

The Prophet himself was illiterate. For each new revelation Prophet Muhammad was wont to recite the revealed passage first and dictate the verse to a scribe and ask him to re-read it. He specified where each new passage should be placed in relation to the existing text. In the last year of his life, Prophet Muhammad himself recited the entire Qur’an twice in the month of Ramda’an.

The form in which the verses were recorded faithfully by compilers are stated as follows by a scholar:—

“the contents and the arrangements of the Koran speak forcibly for its authenticity ... It testifies to the faith and reverence of the compilers, and proves that they dared no more then simply collect the sacred fragments and place them together in juxtaposition. The editor plainly contended himself with compiling and copying out in a continuous form, but with scrupulous accuracy ... He neither ventured to select from repeated versions of the same incident, nor to reconcile difference, nor by the alteration of a single letter ... nor by tampering with the text to soften discreditable appearances. Thus we possess every internal guarantee of confidence.”26

It is believed that the Prophet himself divided the Surah under the Divine Guidance and gave them the present titles, which were chosen from words and letters which occur in chapters of Al-Qur’an.

It is reported in Bukhari in his “Ash’al — Kutbe bada Kitab-Allah” that Ibn Abbas, a companion of the Prophet stated to Shadad bin Ma’ Aqqal that the Prophet left no asset after his death except “a volume between two covers”27 meaning the Qur’an.

When God’s messages were completed the last revelation which was given to the Prophet shows also that the book came to its end:—

“This day have I perfected for you your religion and completed my favour to you and chosen for you Islam as a religion”28

This means that the Divine guidance in the shape of Islam suffices for all spheres of human life for ever. This Holy Qur’an was the final message sent to voucsafe during the life and the life after death of Prophet Muhammad.

REFERENCE:

1. Al-Qur’an, ch 96: 1-7 (Al-Alaq — the clot)
2. Note: Identical manuscripts of the Qur’an, dating from the first century of the Hegira up to the present era are still in existence and are preserved in great libraries of the world. In European libraries, besides innumerable modern manuscripts of the Qur’an, there are also codices, and fragments of antiquity, some of them probably dating from the first century of the Hegira. The original volume written by Hazrat Othman himself, has been exhibited in various parts of the world.

The top garment of Hazrat Ali containing the entire verses of the Qur’an written in Arabic is preserved in the Library of Maulana Azad at Aligarh University, India.

3. Williams, JA ed Islam p. 16
4. Qari — a reader, especially of the Qur’an. This word has been derived from the word Qara — to be read.
5. Hafiz — a keeper, or one who has the whole Qur'an memorized.
6. Williams, J.A. ed Islam p. 16
7. Al-Qur'an ch 96.1
9. Ibid ch 2.2
10. Al-Qur'an ch. 17:83
11. Ibid ch. 11:13
12. Ibid ch. 2:23
13. Ibid ch. 10:38
14. Ibid ch. 40:2
15. Al-Qur'an ch. 15:9
19. Al-Qur'an ch. 17:106
21. The Fatihah has various other known names. It is spoken of as the "Seven Oft — repeated Verses" in the Qur'an itself. It is also known as the "Fitihah al-Kitab" or the opening of the book, like an introduction of a book found in modern books.
22. Al-Qur'an ch. 75:17
23. Ibid ch. 75:18
24. Ibid ch. 75:16
25. Writing materials consisted from scraps of parchment and leather, tablets of stones, ribs of palm branches, camels' shoulder-blades and ribs and pieces of boards.
27. Al-Asadi, Yakub Ali Arfani. Tareekh Al-Qur'an p. 66
28. Al-Qur'an ch. 53.

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Pictured above are some of the Nadi branch members after one of their normal classes.

This page has been sponsored by Mr & Mrs Mohammed Ali Uddan in loving memory of their eldest son, Mr Mohammed Ali Raza.
A GLIMPSE AT THE SIGNIFICANCE OF THE AHMADIYYA MOVEMENT

By M.S. Sahu Khan LLM, PhD,
Vice President Ahmadiyya Anjuman Ishaat-I-Islam Fiji

It must be clearly understood and appreciated by everyone that Ahmadiyyat is not a new religion as such but is a movement within Islam. However, the opponents to this movement project it as being a new "religion". However, the basis of the formation of the Ahmadiyya Jamat is found in the verse of the Holy Quran:

"And from among you there should be a party who invite to good, and enjoin the right and forbid the wrong. And these are they who will be successful" (3:103)

There are earlier and later verses in that text that prohibit the formation of factions, sects and other dissensions among Muslims. However, the above verse creates an exception in the formation of a party or a Jamaat for the propagation of the Truth. It is absolutely clear to anyone who has the absolute faith in the teachings and prophecies of the Holy Quran that such a Jamaat shall be successful and Allah shall not fail in his promise. It has been well described by Dr Murray T. Titus in his book "The Indian Islam" (1930) at page 217.

"The Ahmadies are at present the most active Propagandists of Islam in the world".

The Ahmadiyya Movement basically stands for the propagation and preaching of Islam. It is really on the preaching of Islam (Ishaat-I-Islam) depends all the success of Islam. It is the duty, nay responsibility, of every Muslim that he takes up the cudgel for the propagation of Islam. The Ahmadiyya Movement is a missionary movement for the fulfilment of the duty, nay command, of the Holy Quran for the preparation of a missionary force which was and is the greatest necessity of Islam.

"Why, then, does not a company from every party from among them go forth that they may apply themselves to obtain understanding in religion". (Ch. 9:122).

It is only by means of a missionary effort that Truth can be spread and the ultimate object is not lost sight of. It is absolutely in the fulfilment of such a Command of Allah that the Ahmadiyya Movement stands for. The movement in reality means presenting the true picture of Islam to the world. That is to attract the heart of the other people towards Islam on one hand and to create enthusiasm, courage and zeal for action among the Muslims on the other.

It will be seen and cannot be denied that since the Ahmadiyya Movement took grips the whole of the Muslim Community has awoken from "sleep" and there has been a revival in Islam.

The power of captivating the hearts exists in the Holy Quran itself. Men are oblivious of the real beauty of Islam which is hidden behind a veil. It was to unveil such a beauty that gave rise to the establishment of the Ahmadiyya Movement. Ishaat-i-Islam means the unveiling of the beauty of Islam. Once again. The members of the Ahmadiyya Movement carry on their task in the face of obstacles and persecutions not only from outside forces but also from within the Muslims themselves. One has just to turn his face to Pakistan which country is supposed to champion the cause of Islam. It even had to amend its Constitution to declare the members of the Ahmadiyya Movement as "Non Muslims".

However the members of the Ahmadiyya Movement are undaunted by such pressures which really are done absolutely against the teachings of the Holy Quran. Islam has granted complete freedom of professing any religion and has guaranteed complete freedom of belief and conduct in accordance with an individual's religious belief. The Holy Quran clearly states "There is no compulsion in religion" (Ch. 2:256).

Accordingly, under the true teachings of Islam professing any religious belief is an individual's personal right. How can then a Government or an Institution force a person in his beliefs and to proclaim a person to be a kafir or non-Muslim. In any event the Holy Quran clearly states as to who is a Muslim. Four

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pertinent verses of the Holy Quran may be cited.

1. 'but those who believe in our Ayah (messages) so they are Muslims' (Ch: 33:53)

2. "Say, we believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the Prophets from their Lord; we make no distinction between any of them, and to him we are ‘Muslemoon’ (i.e. to Him we submit)" (Ch. 3:83).

3. "The dwellers of the desert say; we believe, say you believe not but say we became Muslims, and faith had not entered into your hearts." (Ch. 49:14).

4. "And say not to any one who offers you salutations, thou art not a believer." (Ch. 4:94).

Inspite of such clear verses in the Holy Quran and inspite of the fact that one expresses the belief in the Holy Quran as the word of Allah, there are Muslims and Governments of Muslim Countries in this world today who choose to indulge in proclaiming Kafir of those who profess to be Muslims!

Furthermore the Holy Quran States
"And who is more unjust than he who prevents (men) from the Mosques of Allah, from His name being remembered therein, and strives to ruin them? (As for) these, it was not proper for them to enter them except in fear. For them is disgrace in this world, and theirs is a grievous chastisement in the Hereafter" (Ch. 2:114).

However the members of the Ahmadyya Movement continue to strive in their task of the propagation work and in unveiling the true beauty of the Holy Quran, The success of the propagation responsibility has been promised in the Holy Quran.

"O, Man/We have not revealed the Quran to thee that thou mayest be unsuccessful" (Ch. 20:1-2).

The Holy Quran further states:—
"And if there could be a Quran with which the mountains (of obstacles) could be blown away, and the (distances of) the earth could be cut down, and the (spiritually) dead could be made to

speak (it is this Quran) — nay, the commandment (in these respects) is wholly Allah’s." (Ch. 13:31)

The message to the members of the Ahmadyya Movement can best be summed up by re-stating the words of Hadrat Dr Saeed Ahmad Khan, President and Ameer-e-jamatz of the Ahmadyya Anjuman Ishaat-i-Islam Lahore when he said:

"So don’t be cowed down-by the obstacles and difficulties in your way, nor by the enormity of the field to be covered, nor by the spiritual apathy of the present times. The Holy Quran can overcome all these difficulties. The commandment for this revolution will come from Allah. We have to convey His book to the people of the world.

That is what the Holy Quran said to the Holy Prophet and through him, to us who are trying to discharge his sublime mission in the following words:
"O Messenger, deliver that which has been revealed to thee from thy Lord; and if thou do it not, thou hast not delivered His message. Allah will protect thee from evil" (Ch. 5:67)
May Allah be with you and guide you to, and on, the path of those on who he bestowed His favours. Ameen"

Accordingly, the Ahmadyya Movement is not only a necessity but is in fulfillment of the command of the Holy Quran. The only object of the Movement is to create such conditions under which Islam could flourish and the real beauty of the Holy Quran is revealed. Let us all pray to the Almighty:-

"O Allah help him who helps the religion of Muhammad and make us from among them. O Allah foresake him who foresees the religion of Muhammad and do not make us from among them."

To quote late Maulana Muhammad Ali "I hope from the heart of every lover of Islam will rise "Ameen" at this prayer/I call my Muslim friends to help the religion of Muhammad and expect that my call will not be a call in the wilderness."

May Allah guide us all in our contributions to the cause of Islam.
The Late Maulana Sadr-ud-Din

The late Maulana Sadr-ud-Din, immediate past head of the Lahore Ahmadiyya Movement, died in Lahore, Pakistan on 13th November, 1981, at a very ripe age in excess of 100 years. Maulana Sahib was one of the pioneers of Ahmadiyyat and took his pledge at the hands of the Holy Founder himself in 1905.

Maulana Sadr-ud-Din, though a teacher by profession, dedicated his life to the cause of Ahmadiyyat at the young age of 23, as Imam of the Woking Muslim Mission which was founded by another Ahmadi pioneer and compatriot, Khwaja Kamal-ud-Din. In England, he edited the famous Islamic Review and won many new converts for Islam.

In 1922, the Maulana was sent to Berlin by the Lahore Ahmadiyya Anjuman to allow a mission to be established in Germany. In Berlin, the Maulana had a magnificent mosque constructed and started a German monthly review, called 'Muslimisch Review'. Many new converts were won for Islam. And on his return to Lahore in 1925, the Maulana was closely associated with the first German translation of the Holy Quran.

The achievements of Maulana Sadr-ud-Din were many and glorious. Among the most notable was the proof-reading and printing of the first edition of Maulana Muhammad Ali's English translation of the Holy Quran which appeared in 1917.

The late Maulana succeeded Maulana Muhammad Ali as head of the Ahmadiyya Anjuman Ishaat-i-Islam of Lahore in 1951 and held this position until his death thirty years later. Under his courageous guidance, the Anjuman went from strength to strength and many overseas missions were opened. He rendered supreme services in the cause of Islam. May Allah be well pleased with him! Amen.

Maulana Sadr-ud-Din was succeeded by Dr Saeed Ahmad Khan as the Ameer of our Jamaat. May Allah be with him!

QUESTIONS:

1. The Hadith of the Holy Prophet (peace be upon him) that Allah will raise a Mujaddid after every hundred years is well known. Is there any such Hadith wherein it is stated that there is a Mujaddid after a thousand years?

2. Hazrat Mujaddid Alif Thané stated that he was a Mujaddid who is raised after a hundred years as well as a Mujaddid who is raised after a thousand years. What does this mean? Does it mean that there will be no Mujaddid for a thousand years after Hazrat Mujaddid Alif Thané? Or does it carry other meanings?

3. When Hazrat Mirza Ghulam Ahmed Sahib was asked in 1905 as to whether a Mujaddid will appear after him, what was his reply?
THE DEATH OF JESUS
Evidence of the Holy Quran

The first disputed issue between the Ahmadiyya Community and the general body of the rest of the Muslims relates to the death of Jesus. The average Muslim believes that Jesus is alive in heaven with his physical body. But members of the Ahmadiyya Community, and also Muslim research scholars, believe that, like other prophets, Jesus too has died.

The Holy Quran emphatically proves that Jesus has passed away like other mortal human beings, and is no longer alive anywhere. It clearly states that Jesus possessed only human characteristics, and was in no way divine but a servant of God and His messenger. From birth to death, he was subject to all the physical and biological limitations that God has devised for human beings.

FIRST EVIDENCE: All human beings live and die in this world.

Prophets belong to the human race, and they are, therefore, subject to the eternal Divine law that human beings live and die in this world. The Quran states:

1. "Therein (i.e. on the earth or physical world) shall you live, and therein shall you die, and from where shall you be raised." (7:25).

2. "And there is for you in the earth an abode and a provision." (7:24).

3. "Have We not made the earth draw to itself the living and the dead." (77:25, 26).

4. "From it (i.e. the earth) We created you, and into it We shall return you, and from it raise you a second time." (20:55).

In these verses, God has set forth His law that all men shall live their lives, with their physical bodies, in earth. Furthermore, it is opposed to the Divine law, according to which prophets have to bear persecution here on earth, that Jesus should be raised up to heaven when he was opposed by the Jews. His supposed physical life in heaven for two thousand years without food or drink is also opposed to the Divine law expressed in the above verses.

SECOND EVIDENCE: Physical life depends on food and drink.

God has described His law, applicable not only to ordinary people but to all prophets as well, that life depends on food and drink:

1. "We did not send before you (O Muhammad) any messengers but they surely ate food." (25:20).

2. "We did not give them (i.e. the prophets) bodies not eating food" (21:8).

Of Jesus and his righteous mother, it is stated: "They both used to eat food" (5:7). So if Jesus no longer eats food — all Muslims hold that he does not eat food in heaven — he cannot, by the Divine law stated above, be alive with his physical body. The body requires food, so Jesus no longer eating food must be dead.

THIRD EVIDENCE: Human body suffers ravages of time.

There is not a single human body in the world which is impervious to change. The living body is necessarily changing all the time. The Quran states:

1. "And We granted abiding for ever (Khulud) to no mortal before you (O Muhammad). If you die, will they abide (Khulidun)?" (21:34).

2. "They (i.e. the prophets) did not abide for ever (Khulidin)" (21:8).

As regards the meaning of the word Khulud (translated above as abiding for ever), the famous Quranic dictionary of Imam Raghib explains: "Khulud is that a thing be immune from decay, and that it endures in an unchanging condition. The Arabs call such a thing Khulud ... i.e., to persist in one condition, not being subject to change" (pp. 153,154).

According to Arabic lexicology, therefore, Khulud signifies persistence in one and the same state, with no change or decay taking place. In the verses above, a Divine law has been explained under which every person is affected by the passage of time. He is first a child, then an adult, then old, and finally he dies. This is corroborated by many other verses, for example:

1. "Allah is He Who created you from a state of weakness, then gave you strength after weakness, then ordained weakness and hoary hair after strength" (30:54).

2. "Of you is he who is brought back to the worst part of life (i.e. old age), so that after knowledge he knows nothing" (22:5).

3. "And whomsoever We cause to live long, We reduce to an abject state in creation. Do they not understand?" (36:69).

A general law of God has been described here, to which no human being is an exception. From being a child, a person develops physically to attain his fullest development. After that he begins to decline and ultimately reaches his 'second childhood' when he los all his former attainments.

If, for the sake of argument, Jesus were to return to this world, he would be about 2000 years of age, and hence, according to the above Divine law, too old to be capable of doing anything at all. In fact, it is certain that, under this law, Jesus died a very long time ago.

FOURTH EVIDENCE: Death of all Prophets

1. "The Messiah, son of Mary, was only a messenger; messengers before him had indeed passed away" (5:75).

2. "And Muhammad is but a messenger — messengers have already passed away before him. If, then, he dies or is killed, will you turn back upon your heels?" (3:143).

The second verse here explains the first one. Both verses are similarly worded, the first referring to Jesus, and the second to the Holy Prophet Muhammad. The
Quran's verdict here is very clear for a truth-seeker. The first verse explicitly states that all prophets before Jesus had died — and all Muslims accept this. In the second verse, the same words are used to state that all prophets before the Holy Prophet Muhammad (peace and blessings of Allah be upon him) had died. In fact, since no prophet arose between Jesus and the Holy Prophet, the second verse could only have been revealed specifically to show that Jesus had died. Classical works of Arabic grammar tell us that, owing to the prefix al (the), the word messengers (al-rusul, lit. “the messengers”) in the above two verses really means all messengers (see Bahr al-Muhit, vol. 3, p. 68).

**Meaning of Khalat**

It should be remembered that the word Khalat (translated above as “passed away”) in the past tense without an article, when used about human beings, refers to their death. (See Lisan al-Arab and Aqrab al-Mawarid). In the Quran too; whenever the words qad Khalat without the particle ila are used about any persons, the meaning is that they passed away and died, and will not return to this world. For instance:

1. “Those are a people that have passed away (qad Khalat)” (2:134).
2. “... before which other nations have passed away (qad Khalat)” (13:30).
3. “... among nations that have passed away (qad Khalat) before them” (46:18).
4. “Such has been the way of Allah with those who have passed away (Khalat) before” (33:38).

In interpreting the two verses about all prophets before Jesus and the Holy Prophet (peace and blessings of Allah be upon him) having passed away, the commentators have generally adopted the same meaning:

“The Holy Prophet would leave the world as had done previous prophets, by natural death or murder” (Qanwa ‘ata Baidawi, vol. 3, p. 124).

In fact, the above verse about the Holy Prophet (3:143) itself clarifies the meaning of Khalat (passing away of all previous prophets) by using the words “if he dies or is killed” with regard to him. Obviously, the “passing away” of all previous prophets must also be one or other of “dying” or “being killed.”

**FIFTH EVIDENCE: All “Gods” are dead.**

All those who were taken to be gods besides the One God are described by the Quran as “dead”:

“And those whom they call on besides Allah created nothing, while they are themselves created. Dead (are they), not living. And they know not when they will be raised” (16:20-21).

And as to Jesus being taken for a god, the Quran itself bears witness: “Certainly they disbelieve who say: ‘Allah, He is the Messiah, son of Mary’” (5:72).

These verses prove conclusively that Jesus, who is taken to be ‘god’ by a large section of mankind and is called by them “Lord Jesus”, must have been dead when these verses were revealed. Otherwise, this exception would have been mentioned here.

After anwaat (“Dead (are they!)”), the words ghairu ahya’u (“not living”) clarify the matter absolutely, and re-affirm the death of these “gods”.

**SIXTH EVIDENCE: Jesus’ second coming contradicts Finality of Prophethood**

Jesus’ coming again into this world would infringe the principle of the Finality of Prophethood because the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the last and final prophet according to that principle. The Quran says: “Muhammad is not the father of any of your men, but he is the Messenger of God and the last of the prophets” (33:40).

The Holy Prophet’s being the last prophet (Khatam an-nabiyyin) necessitates that after him there should not appear any prophet, neither a new one nor a former one. Just as the coming of a fresh prophet would infringe the Finality of Prophethood, so would the appearance of a former prophet, because the Last Prophet is the one who appears after all other prophets. If Jesus comes after the Holy Prophet, he (Jesus) would be the Last Prophet, the Khatam an-nabiyyin.

It is wrong to argue that, in his supposed second coming, Jesus would not be a prophet (nabi). For the Quran says: “Jesus said: I am a servant of God; He has given me the Book and made me a prophet, and made me blessed wherever I may be” (19:30, 31). So, were he to return to this world he would still be a prophet. His coming without prophethood would be meaningless, for the task of leadership of the Muslims (Imamah) and succession to the Holy Prophet (Khalifah) could be performed by a member of the Muslim community. Hence it stands proved that Jesus died, as did all other prophets, and that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the Last Prophet.

**SEVENTH EVIDENCE: Holy Quran specifically mentions Jesus' death.**

Having explained so many general principles on the subject of life and death, it was not necessary that the Holy Quran should speak specifically of the death of Jesus. Nevertheless, almighty God has particularly mentioned Jesus’ death in the Quran. When the Jews succeeded in their plans to have Jesus sentenced to crucifixion, he prayed to God to be delivered from this fate, and was answered by Him thus:

“O Jesus, I will cause you to die, and exalt you to My presence, and clear you of those who disbelieve, and make those who follow you above those who disbelieve till the day of Judgement” (3:54).

Here God made with Jesus four promises:

i. “Cause you to die” (tawaffu), i.e., Jesus would not be killed by the Jews, but would die a natural death.

ii. “Exalt you in My presence” (raf’a), i.e., he would not be crucified, which the Jews sought to do to prove him accused, but rather he would receive Divine nearness.

iii. “Clear you of those who disbelieve” (tathir), i.e., he would be cleared of the Jews’ allegations against him, as he was by the Holy Prophet Muhammad.

iv. “Make those who follow you above those who disbelieve till the day of Judgement”, i.e., his followers would ever have the upper hand over his rejectors.

The above verse proves that Jesus has died, for raf’a (exaltation to God’s presence) is attained only after
death when all the material veils have been removed. Every righteous person is granted raf'a to God after his death. The Holy Prophet has said: "When a believer nears death, angels come to him. So, if he is righteous, they say: 'O pure soul! leave, you were in a pure body' ... So that pure soul comes out, then they take it to the heavens and its gates are opened for it" (Mishkat).

Hence, whenever a righteous individual dies, the angels take his soul up to heaven. The very same happened in Jesus' case, so that after his death his soul was raised to heaven, and he joined the ranks of the righteous among the dead.

Thus God fulfilled all the above promises in order: He rescued Jesus from the hands of the Jews, and eventually granted him a natural death; after his death, God honoured his soul with Divine nearness; He cleared him of the Jews' allegation against him through the Holy Prophet Muhammad; (peace and blessings of Allah be upon him) and He gave Jesus' followers the upper hand over his rejectors.

Eighth Evidence: Christians Went Astray after Jesus' Death

Jesus' statement, on the Day of Judgement, that his people made him a "god" after his death, is thus recorded in the Holy Quran:

"And when God will say: 'O Jesus, did you say to men, 'Take me and my mother for two gods besides God'?" He will reply: 'Glory be to Thee! it was not for me to say what I had no right to say. If I had said it, Thou wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen. I said to them naught save as Thou didst command me: 'Serve God, my Lord and your Lord.' And I was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wast the Watcher over them. And Thou art Witness of all things" " (5:116, 117).

This extract proves the following:

i. Jesus shall deny preaching the erroneous present-day Christian doctrine of his divinity;

ii. He shall confirm the teaching he actually gave to his people;

iii. So long as Jesus was among his people, his followers held the current beliefs;

iv. It was after Jesus' tawaffa (translated above as 'Thou didst cause me to die') that their beliefs became corrupted.

Meaning of Tawaffa

Lexicons of Arabic tell us that tawaffa Allahu falanun, i.e., 'God did the act of tawaffa to such a one, means that God took his soul and caused him to die.' This is the meaning given in Taj al-Urus, Al-Qamus, Surah, Asas al-Balaghah, Al-Sihah, and Kalyat abi-i-Baqaa.

In the above verse, Jesus speaks of two distinct periods of time. The first one is mentioned in the words "so long as I was among them", and the second one when only "Thou wert the Watcher over them"; 'them' being Jesus' people, the Christians. And the first period (of Jesus' presence among his people) changed into the second (of only God, not Jesus, being their watcher) because of tawaffa taitani, or "when Thou didst cause me (Jesus) to die."

Now according to the above verse, the Christians held correct beliefs in the first period, and distorted views in the second. As the Quran tells us repeatedly, and as all Muslims believe, Christian beliefs had become corrupted (or, in other words, the second period had begun) by the time of the advent of the Holy Prophet. So Jesus was dead by that time since the second period was to come after tawaffa taitani or the death of Jesus.

Summary

According to the Holy Quran, Jesus holds no more than the following three positions:

i. He is a mortal from amongst mortals;

ii. He is a prophet of God from amongst the prophets; and,

iii. He is of those whom some people worship.

The Jews believe him to be an ordinary mortal, while the Christians worship him. The Muslims accept him as one of God's prophets. The Quran has proved Jesus to be dead with regard to each of the above three positions.

I. Jesus as an Ordinary Mortal:

The Quran states: "We have not made before thee (O Muhammad) any mortal to abide for ever. If thou diest, will they (the opponents) abide?" (21:34). This verse shows that the human body is never immune from change, and that it must live and die here in this world. As Jesus too was human, he must be subject to the laws God has devised for men. Therefore, under the Quran law "every soul must taste of death", he has died.

II. Jesus as a Prophet:

"And Muhammad is only a messenger. All messengers before him have indeed passed away" (3:143). This verse proves the death of all previous messengers by the time of its revelation. Jesus was thus dead by that time.

III. Jesus as a Supposed Diety:

As regards all those who are taken for gods besides Allah, the Quran tells us:

"They are dead, not living. And they do not know when they will be raised" (16:21).

It is universally known, and confirmed by the Quran, that Christians believe Jesus to be divine, and call him in their prayers. So, according to the above verse, Jesus is dead and "will not answer them till the day of Judgement."

Hence it is fully and conclusively proved that Jesus died long ago, and belief in his continued life is against the clearest teachings of the Holy Quran.

Evidence of the Hadith

We have shown from numerous verses of the Holy Quran that Jesus is not alive in heaven but that he died in his own time as did other prophets. No doubt should, therefore, remain in the mind of any just and truth-loving person about this matter. But, for further satisfaction of the seekers after truth, we now present some sayings (ahadith) of the Holy Prophet Muhammad, who of course was in the recipient of Quranic revelation and its premier commentator, to decide this issue so thoroughly that each and every Muslim would have to bow to the verdict.
FIRST HADITH: Meaning of Tawaffa

"It is reported from Ibn Abbas that the Holy Prophet said in a sermon: O people! you will be gathered to your Lord (on the Day of Judgement) ... and some people from my Ummah will be taken and dragged toward hell. I shall say: 'O Lord, but these are my people'. It will be replied: 'You do not know what they did after you'. Then I shall say, as did that righteous servant of God (i.e. Jesus): 'I was a witness of them so long as I was among them, but when Thou didst cause me to die (tawaffaitani) Thou wastWatcher over them' ..."

(Bukhari, Kitab al-Tafsir, under Surah Ma‘idah).

The last words of the Holy Prophet (peace and blessings of Allah be upon him) ('I was a witness of them ...') are taken from a verse of the Holy Quran where Jesus is quoted as replying in these very words on the Day of Judgement. It is agreed by all Muslims that, when these words are used by the Holy Prophet in the above hadith, the meaning of tawaffaitani occurring there is "Thou didst cause me to die". So, obviously they have the same meaning when used by Jesus, i.e., Jesus was taken from his people by death, not by rising alive to heaven.

SECOND HADITH: All Prophets had to die.

In his last illness, during which he died, the Holy Prophet (peace and blessings of Allah be upon him) entered the mosque with the support of two men to make the following address:

"O people! I have heard that you fear the death of your Prophet. Did any Prophet before me live on so that I should be expected to live on amongst you? Listen! I am about to meet my Lord, and so will you. So I bid you to treat well the early muhajirs".

(Al-Nawar al-Muhamadiyya min al-Mawahib lil-Diniyiya, Egypt, p. 317).

This hadith settles the meaning of the three Quranic verses: "Muhammad is only a messenger, messengers before him have indeed passed away" (3:143);

"And we made no mortal before thee to live on for ever" (21:34); and "Nor did they (the Prophets) live on for ever" (21:8). Had any prophet at all still been alive, the Holy Prophet could not have uttered the words above. So Jesus was dead by that time.

THIRD HADITH: Death within a century.

i. "There is no one alive today but will be dead before a hundred years have passed over it" (Muslim, Kunz al-Ummal, vol. 7, p. 170).

ii. "The Holy Prophet (peace and blessings of Allah be upon him) said: 'Allah sends a wind every hundred years which takes the soul of every believer'. This hadith is sound in transmission" (Mustadrak, vol. 4, p. 475).

These hadith show that all those who were alive in the Holy Prophet's time died within a hundred years. Had Jesus been alive (in heaven as is supposed) he too would have died within that period.

FOURTH HADITH: Jesus' age given as 120.

"Aishah (God be pleased with her) said that, in his illness in which he died, the Holy Prophet (peace and blessings of Allah be upon him) said: 'Every year Gabriel used to repeat the Quran with me once, but this year he has done it twice. He has informed me that there is no prophet but he lives half as long as the one who preceded him. And he has told me that Jesus lived a hundred and twenty years, and I see that I am about to leave this world at sixty'" (Hajaj al-Kiramah, p. 428; Kanz al-Ummal, vol. 6, p. 160, from Hadrat Fatima; and Mawahib al-Ladinya, vol. 1, p. 42).

The Tabrani says concerning this hadith: "Its narrations are reliable, and it is reported in a number of different versions". The hadith here leaves no room to doubt at all. It not only announces Jesus' death but gives his age as 120 years. And it is reported through at least three routes: from Aishah, Ibn Umar, and Fatima. This hadith is, therefore, sound and a very clear proof of Jesus' death.

FIFTH HADITH: Jesus dead like Moses.

i. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) said: "Had Moses or Jesus been alive, they would have had to follow me" (Al-Yawaqit wal-Jawahir, p. 240; Fath al-Bayan, vol. 2, p. 246; Tafsir Ibn Kathir, under verse 81 of Al-Imran).

ii. "Had Jesus been alive he would have had to follow me" (Sharh Fiqh Akbar, Egyptian ed., p. 99).

iii. "If Moses and Jesus were alive, they would have but followed me" (Al-Islam, published by The Fiji Muslim Youth Organization, vol. 4, Oct. 1974).

The above hadith clearly show that both Moses and Jesus were considered to be dead by the Holy Prophet.

SIXTH HADITH: Tomb of Jesus.

The Holy Prophet (peace and blessings of Allah be upon him) said: "May the curse of God be upon the Jews and the Christians who made the graves of their prophets into places of worship". (Bukhari, Kitab as-Salat, p. 296).

The Holy Prophet said this because he was anxious that Muslims should avoid the evil of making the tomb of their prophet into a place of worship, as Jews and Christians had done with their prophets' graves. The Jews had had numerous prophets but the prophet properly recognised by the Christians is only one — Jesus. This hadith shows that the Holy Prophet believed that Jesus had a tomb. And, in fact, this is the place where Jesus was kept after being removed from the cross (till he recovered from his wounds), which Christians revere greatly. Obviously, according to this hadith, Jesus did not rise up to heaven.

SEVENTH HADITH: Jesus in company of the dead.

The various hadith about the Holy Prophet's Mi’raj record:

i. "Adam is in the first heaven ... Joseph is in the second heaven, and his cousins Yahya (John the Baptist) and Jesus are in the third heaven, and Idris is in the fourth heaven" (Kanz al-Ummal, vol. VI, p. 120).

The Holy Prophet (peace and blessings of Allah be upon him) saw Yahya and Jesus in the same place; and as the former, indeed every other prophet seen, is dead, so must Jesus be.

ii. The above hadith is corroborated by another that tells us that in the Mi’raj vision the Holy Prophet met the spirits of all the previous prophets (Tafsir ibn Kathir, Urdu ed. published in Karachi, vol. III, p. 28).
EIGHTH HADITH: Jesus' "descent" on night of Mi'raj.

A hadith about the Mi'raj records:

"Then the Holy Prophet (peace and blessings of Allah be upon him) descended in Jerusalem, along with all the other prophets. At the time of prayers, he lead them all in prayer" (Tafsir ibn Kathir, Urdu ed., vol. III, p. 23).

Among "all" the prophets is included Jesus. Had he, unlike other prophets, been alive physically in heaven, his "descent" to Jerusalem would have been with his material body. In that case, he would have had to rise up to heaven physically a second time. But the Quran mentions only one "raf" ("exaltation" which is misunderstood as "rising up to heaven") of Jesus!

This difficulty does not arise if we believe, as is clear from the various hadith about Mi'raj, that Jesus was in the same condition (i.e. dead) as were all the other prophets seen in the vision.

NINTH HADITH: Holy Prophet's discussion with a Christian delegation.

"When a delegation of sixty men from (the Christian) people of Najran came to the Holy Prophet, their chief priest discussed with him the status of Jesus and asked him as to who Jesus' father was. The Holy Prophet said: 'Do you not know that a son resembles his father?' They replied: 'Yes'. He said: A lastum ta'lamuna anna rabbana la yamuutu wa anna 'Tsa ata 'alaihi-l-fana' i.e., 'Do you not know that our Lord lives for ever while Jesus perished'" (Asbab an-nuzul) by Imam Abu-l-Hasan Ali bin Ahmad al-Wahide of Neshapur, published in Egypt, p. 53).

What clearer testimony could there be that Jesus has died than this saying from the blessed tongue of the Holy Prophet!

TENTH HADITH: Two different descriptions of Jesus

In Sahih al-Bukhari, there are recorded two different physical description of Jesus — one applying to the past Messiah, and the other to the Messiah whose advent in the latter days is prophesied.

1. In the Mi'raj the Messiah seen with Moses, Abraham, and other prophets, by the Holy Prophet, was described by him thus:

a. "I saw Jesus. He was a man of a reddish complexion" (Bukhari, Kitab-amiyib, ch. 24).

b. "I saw Jesus, Moses, and Abraham. Jesus had a reddish complexion, curly hair, and a wide chest" (ibid., ch. 48).

It is clear from both these hadith that by Jesus, who was seen here along with Abraham and Moses, is meant the Israelite prophet. He had a red complexion and curly hair.

2. Bukhari has recorded a hadith in which the Holy Prophet (peace and blessings of Allah be upon him) relates a dream of his about the future:

"In a state of sleep I saw myself circumambulating the Ka'ba, and I saw a man of a wheatish complexion with straight hair. I asked who it was. They said: This is the Messiah, son of Mary" (Bukhari, Kitab al-Fitan, ch. 27).

Thus, where Jesus is mentioned along with Abraham and Moses, he is described as of a reddish complexion with curly hair; but where he is seen along with the Dajjal in a dream about the future, he is said to have a wheatish complexion with straight hair. Evidently, these two different descriptions do not apply to one and the same person. So Jesus, the Israelite prophet, whom the Holy Prophet saw in the Mi'raj vision, and the Messiah who was to appear in the latter days to kill the evil Dajjal, are two different persons.

The Israelite Messiah, Jesus, died, as is made clear by the Holy Prophet Muhammad's sayings. And the Messiah whose advent in the latter days has been prophesied by the Holy Prophet, was to be from the Muslim Community, and not an Israelite prophet. This is borne out by the following three hadith:

i. 'Ulama'u ummati ka anbiya'i bani Israil, i.e., "The knowledgeable ones of my community are like the prophets of the Israelites."

ii. Ala inna-hu Khalili fi ummati min ba'di, i.e., "Certainly he (the Messiah to come) is my khilafah after me in my community."

iii. Fa amma-kum min-kum, i.e., "he shall be your Imam from among yourselves."

Conclusions

From all the hadith quoted above the following conclusions are drawn:

First hadith: The Holy Prophet Muhammad has referred to his own death using the words falamma tawahafaitani. Since these very words are used in the Holy Quran in respect of Jesus, it proves that he, too, has died.

Second hadith: The Holy Prophet asked his companions if any one at all of the previous prophets had survived so that he too could go on living. Had Jesus been alive the Holy Prophet (peace and blessings of Allah be upon him) could not have used this argument. Or, his companions would have argued back that as Jesus was alive the Holy Prophet need not die either. This shows that the Holy Prophet and his companions believed Jesus to be dead.

Third hadith: The Holy Prophet (peace and blessings of Allah be upon him) prophesied that all believers living then would be dead within a hundred years. So even if Jesus had been alive then, he would have died in the specified period.

Fourth hadith: Just as the ages of various prophets, for example, Moses, David, Suleman, etc., are recorded in Hadith, Jesus' age is noted in a hadith as being 120 years.

Fifth hadith: Had Jesus been alive, the Holy Prophet could not have said that "Moses and Jesus would have been my followers had they been still alive".

Sixth hadith: The Holy Prophet has made a reference to the tomb of Jesus.

Seventh hadith: On the night of the great Mi'raj the Holy Prophet saw Jesus and Yahya (John the Baptist) together in the same place. Yahya being dead, shows that Jesus also was dead. The Holy Prophet met not the physical bodies, but the souls of the prophets, in the Mi'raj experience.

Eighth hadith: On the Mi'raj night all the other prophets, including Jesus were led in prayer by the Holy Prophet Muhammad (peace and blessings of Allah be upon him) in the mosque at Jerusalem. This shows that Jesus was dead,
for otherwise he would have descended to Jerusalem physically, and then ascended to heaven a second time — something which no one believes. This vision of leading all the previous prophets in prayer signified that the Holy Prophet was the Khatam al-ambiya, and the one to whom the followers of these prophets would now have to render obedience.

Ninth hadith: The Holy Prophet’s discussions with the Christian delegation from Najran show that he believed Jesus to be dead.

Tenth hadith: In Bukhari two different physical description of Jesus are recorded: one where he was seen along with other prophets in the Mi’raj; and the other where he is seen circumambulating the Ka’ba with the Daijal in a dream of the Holy Prophet relating to the latter days, i.e., in the distant future.

This proves that Jesus, the Israelite prophet, was dead, for the Messiah of the latter days was to be another person. It should be noted that prophecies invariably require interpretation and are not necessarily fulfilled exactly literally. The reason is that when a prophet or other righteous person is shown future events by God Almighty, it is in the form of visions and dreams seen by their spiritual, not physical, eyes. All holy scriptures are agreed that most dreams and visions require interpretation. This also applies to the Holy Prophet’s prophecies relating to “the descent of the Messiah”, Daijal, Gog and Magog, the Dabbat al-ard, etc.

From the prophecies about the “coming” of the Messiah, therefore, one cannot deduce that Jesus is still alive, while on the other hand numerous verses of the Quran and many hadith declare forcefully that Jesus is not alive but died at the age of 120 years.

Ijma of the Muslim Nation

According to Muslim belief, after the Holy Quran and then the Hadith, the Consensus of the Muslim Community (Ijma) is a binding argument which every Muslim must accept. So, having proved from the Quran and the Hadith that Jesus died a natural death in his own time, it is necessary to see what decision, explicitly or implicitly, the Ijma has given in this respect.

Umar’s Saying

After the Holy Prophet, Muhammad’s (peace and blessings of Allah be upon him) death, the first Ijma of the Muslims, in which participated all the Companions of the Holy Prophet, related to this very issue of Jesus’ death. All authorities — collectors of Hadith, commentators of the Quran, and historians — record that when the Holy Prophet died, Umar (God be pleased with him) stated saying:

i. “The Holy Prophet has not died, and shall not die until God kills the hypocrites” (Durr Mansur, vol. IV, p. 318).

ii. “The hypocrites say that the Holy Prophet (peace and blessings of Allah be upon him) has died. But he has not died. He has gone to see the Lord, as did Moses when he stayed away from his people for forty days and returned after it was thought that he had died. By God! the Holy Prophet too will certainly return as Moses returned, and cut off the hands and feet of those who say that he is dead.” (Sirat Ibn Hisham, Egypt, vol. III, p. 464).

Abu Bakr’s arrival and speech

We find in Hadith, that Abu Bakr (God be pleased with him) arrived, saw the Holy Prophet, and:

“He uncovered his face, bent down, kissed him, wept, and said: ‘I would give my father for you, O Prophet of God; God would never give you two deaths, and you have died of the death that God had ordained for you? Abu Salma says: Ibn Abbas told me that Abu Bakr came out, and Umar was talking to the people. He told him to sit down, but he refused. He told him again, and he still refused. Abu Bakr then recited the Khalimalah, and the people turned their attention to him, leaving Umar.’” (Bukhari, Kitab al-Jana’i’a).

Hadrat Abu Bakr then announced:

“Whoever among you worship Muhammad, Muhammad has indeed died; but whoever worships Allah, Allah lives on for ever, never dies. Allah says: ‘Muhammad is only a messenger; messengers before him have indeed passed away ...’ (the Quran, 3:143) (Bukhari, Kitab al-Mughaz).

The Companions’ realisation.

Bukhari records:

“By God, it was as if the people did not know that God had revealed this verse until Abu Bakr recited it. Then, (it was as if) the people had learnt it from him; and whomever one heard, he was reciting this verse (i.e. ‘Muhammad is only a messenger; messengers before him have indeed passed away ...’)” (Kitab al-Jana’i’a).

Hazrat Umar related:

“I was so shocked that my feet could not support me and I fell to the ground when I heard him recite it (i.e. the verse) that the Holy Prophet had indeed died” (ibid., Kitab al-Mughaz).

Companions agreed on death of all prophets

Umar’s contention that the Holy Prophet had only gone to visit the Lord, and would be returning, was refuted by Abu Bakr proving that all previous prophets had died — and consequently also the Holy Prophet. Had Umar or any other companion believed that Jesus was alive in heaven, he would certainly have spoken out against Abu Bakr’s deduction from the verse that all previous prophets were dead. This shows that none of the companions even imagined that Jesus, or any other prophet, was still alive and had not died.

This incident establishes the companions’ consensus — the first Ijma after the Holy Prophet — that all Prophets are dead. It also disproves any isolated reports ascribed to certain companions that Jesus is alive in heaven, for such odd reports contradict the Quran, the Hadith, and the Ijma of the companions, and must therefore be rejected.

The Imam of the Age, Hazrat Mirza Ghulam Ahmad of Qadian (d. 1908), has written this very thing:

“No companion is recorded as denying this argument put forward by Hazrat Abu Bakr that proves the death of all previous prophets. And this despite the fact that all the companions were present there. They were all silent upon hearing the argument. This proves that all the companions agreed on this point; such agreement constitutes conclusive evidence, and cannot be in error.” (Tiryaq al-Qulub, p. 285, Sign no. 72).
SOME QUESTIONS ADDRESSED TO ALL JUDICIOUS, GOD FEARING RELIGIOUS LEADERS, SCHOLARS AND THEOLOGICAL EXPERTS

1. Which verse of the Holy Qur'an says that Jesus ascended to heaven with his earthly body?

2. If, according to you, Jesus has ascended to heaven with his physical body, then does he eat and drink there, or not? What does the Holy Qur'an say in this matter?

3. Jesus' prophecy that the Holy Prophet Muhammad would come after him is quoted in the Holy Qur'an (chapter 61, verse 6). Is there any verse of the Holy Qur'an stating that Jesus would descend from heaven with his physical body after the Holy Prophet Muhammad? If so, please quote that verse?

4. If the verse of the Holy Qur'an bâl râfa'ahu Allahu ilaihi ("Nay, God exalted him (Jesus) in His presence", chapter 4, verse 158) is taken by you to refer to Jesus' physical ascension to heaven, then what will these words mean after (as you believe) Jesus has descended from heaven? Will they mean Jesus is in heaven or on earth?

5. If, as you believe, Jesus will descend to earth from heaven in the latter days, how old would he be then? What do the Holy Qur'an and the Hadith say about this?

6. Since his ascension to heaven, as you believe, has Jesus ever returned to earth with his physical body? What do the Holy Qur'an and Hadith say about this?

7. Jesus' own language was not Arabic. So when he descends how will he read the Holy Qur'an and the Hadith as these are in Arabic? Will he learn through Divine Revelation or from Muslim scholars? Please explain from the Holy Qur'an?

8. Will Jesus be favoured with prophetic revelation (wahy nabuwah) after the Holy Prophet Muhammad (peace be upon him), whereas in fact such revelation came to an end with the Holy Prophet?

9. According to the Holy Qur'an, Jesus was a messenger of God sent to the Israelites. If he descends amongst the Muslims in the latter days, after the Holy Prophet Muhammad, then he would not be the Seal of the prophets (Khatam al-nabiyyin) and the last prophet because of coming after all other prophets? By his coming, would not the Seal of finality of prophet-hood with the Holy Prophet break?

10. If, in spite of the verse of Khatam al-nabiyyin of the Holy Qur'an, a prophet like Jesus can come amongst the Muslims, then what words of the Arabic language would God have used if He had intended to convey the meaning that no prophet would appear after the Holy Prophet Muhammad?

11. If, in spite of the hadith "la nabiyya ba'di" ("There is no prophet after me"), Jesus can still appear after the Holy Prophet, then what words of the Arabic language would the Holy Prophet would have used to say that "There is no prophet after me"?

12. In the hadith, narrated by Nawas bin Sam'an and recorded in the collection of Muslim, about the second advent of the Messiah, the words nabi Allah (prophet of God) are applied to the Messiah four times. What is the interpretation of this term in view of the Khatam al-nabiyyin verse of the Holy Qur'an, and the hadith la nabiyya ba'di?

13. The Holy Qur'an says that on the day of Judgement every prophet will be a witness for his nation, and the Holy Prophet Muhammad (peace be upon him) will be a witness for the Muslim ummah. Will not the advent of Jesus amongst the Muslims in the latter days be in contradiction with this verse?

14. If Jesus, at his second advent, will not be a prophet (nabi) but a follower (ummait) of the Holy Prophet Muhammad, then would this not be against the Quranic verse: "And we sent no messenger but that he should be obeyed by God's command" (4:64), i.e., a prophet is himself a leader, not a follower of another prophet.

15. The istikhlaฟ verse in the Holy Qur'an (24:55) contains God's promise that, after the Holy Prophet Muhammad (peace be upon him), Khulafa (successors) will be raised amongst the Muslims to establish and strengthen Islam, these successors will be the likes of the Israelite prophets. Now even if Jesus were to appear amongst the Muslims as a successor to the Holy Prophet, rather than as a prophet, this would, would it not, contradict the above verse which refers to the likes of the Israelite prophets, not actual Israelite prophets?

16. If someone believes that Jesus, like other prophets, is dead, and that all hadith speaking of the descendent, or second advent, of the Messiah were fabricated as a result of Magian and Persian religious thought, and that these hadith are contradictory to the true Quranic spirit, is such a person a Muslim or not?

AHMADIYYA ANJUMAN
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THE MESSAGE OF ISLAM
FOR THE MODERN DAY

by Shahid Aziz, M. Sc.

The topic I have chosen for this lecture is "The Message of Islam for the Modern Day". However, the title of this lecture is not correct because it implies: first that the present generation of humans is inherently different from earlier ones, and second, that Islam is in some way new.

A study of history shows that ever since creation man has faced the same problems. Essentially these problems revolve around human arrogance and human greed. Amongst other things we see these qualities manifested as nationalism, slave-labour wages by multinational companies in the Third World, and strikes by workers who are in a position to hold a nation to ransom for unrealistically high wages at the expense of others. These symptoms of the diseases of greed and arrogance are not new, they have been with us ever since man was put on this planet. One can point to nationalism of the city-states of ancient Italy, to the destructive wars of Athens and Sparta, to the use of labour for building the Pyramids and the Great Wall, and to the use of coercion employed by, for example, the Roman armies to secure high wages.

As for the second point, Islam does not claim to be a new philosophy of life. Islam was taught by all the prophets who preceeded the Holy Prophet Muhammad (peace be upon him). It was the way of life preached by the holy prophets Abraham, Noah, Jacob, Ishmael, David, and many others, down to the prophet Jesus. The Holy Quran clearly states that Moses was given the Book, and messengers were sent after him one after another. It commands Muslims to believe in that which was revealed to Abraham, and Ishmael and Isaac, and Jacob and the tribes, and in that which was given to Moses and Jesus, and that which was given to all the other prophets from their Lord.

The Holy Quran could not have commanded the Muslims to believe in these prophets had their teachings been in any way contradictory to the Holy Quran. On the contrary, the Holy Quran specifically claims to contain the true teachings of all the prophets. Indeed it goes further than claiming simply to contain the teachings of all the previous scriptures. The Holy Quran, in its own words, verifies that which went before it, and is a guardian over it.

So Islam is not only the living embodiment of all previous religions, it is their seal of authenticity. Although the Holy Quran does not mention all the religions, it does not mean that prophets not mentioned in the Holy Quran are false.

Messengers were sent to every nation and all people, although only some of these messengers of God have been mentioned in the Holy Quran. And just as it is incumbent upon Muslims to believe in Moses, Jesus, and David, we believe there were many others of whom we have no knowledge.

When one pauses to think about it, one realises that, logically, this is the only acceptable position for a religion to take. Islam means submission to Allah, and it signifies peace between fellow men. This being so, in broad terms, a prophet from Allah could not but preach Islam. As all the prophets preached Islam, it is only right and fair that this should be recognised and verified by that way of life which is generally known by the title of Islam.

However, because at the time of earlier prophets (may peace be upon them all) the human race had not advanced to a point where one universal message would have been possible or sufficient, there were differences in the Divine guidance revealed to different people. By the time the Holy Prophet Muhammad appeared the stage had been set for the revelation of a universal and eternal message. And because it was to be the universal and everlasting message it contained the supreme teachings of all religions. Therefore, because the Divine guidance is now complete there is no further need for prophets or for new scriptures. So the Holy Prophet Muhammad is the Last of the Prophets, and the Holy Quran the final message. Islam has no message which is confined to the modern day. It is a compilation of the noblest teachings of all the previous scriptures. Its message is universal and everlasting, and within that message lies the solution to the problems of all humanity for all time to come. This does not, however, mean that Allah no longer communicates with His servants. There is continuing Divine guidance in Islam. It is mediated to this very day through Divine-ly raised reformers called mujaddids and saints known as aulias. However, their revelation is subservient to the Holy Quran and is directed towards reviving those spiritual qualities which become dormant through a lack of contact with the Divine-elect. One may think of them as an eternal flame which is used by men through the ages to light their spiritual candles.

Let us now turn to the problem humanity faces, and the solution proposed by Islam. The problem is essentially spiritual, although to us its outward forms only are visible. It is man's soul that is sick and needs to be healed. However, just as for a physical disease, both the symptoms and the causes of a serious disease must be treated, so it is for the spiritual sickness. In Islamic philosophy man's spiritual, moral, and physical states

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are closely linked. Sickness in any one of these is bound to affect the others. The soul, however, is the seed from which human qualities sprout forth. Bad seed gives a bad crop, and a good seed gives a good crop. As I have already said, this sickness manifests itself in arrogance and greed. From these two moral, or rather immoral, qualities spring theories of master races, hoarding of wealth, extortion, production and sale of pornography, and other evils all too familiar to us.

Islam, on the spiritual level, teaches man to subdue his carnal desires, or in the words of the Holy Prophet Muhammad (peace be upon him), to convert the devil within one to Islam. If we do not do so, we will be the losers. In Islamic philosophy only those survive spiritually who exhort each other to patience and truth. A man’s lineage, class, position, or his wealth shall avail him nothing. Man’s ego tells him that he is superior because of his culture, language, or living standard. This was the attitude of the founding fathers of America. Settlers in Australia, colonisers of Africa, and the imperial rulers of India had the same idea. It was the Divinely ordained duty, they said, of the European nations to preach the Gospel, and teach the heathen the right way to live.

This is not Islamic teaching. According to Islam, people have superiority over each other in goodness only. It gives one a little hope of the future of humanity when one finds a statesman of the stature of Edward Heath reiterates Islamic teaching, although in a political context. He said:

"In so many cases the extent of our influence depends crucially upon the belief of others that we respect their values ... not merely in the realm of politics but also of culture and religion".

The Holy Quran goes further. It declares the whole of humanity to be one single nation. By this one single statement it removes the seeds of nationalism, and superiority based on colour or culture. The very first verse of the Holy Quran declares Allah to be Al-Rahman and Al-Rahim. That is to say, that His love and mercy are for the whole humanity, without any distinction between the believer and the unbeliever. That the One God is the God of every nation and each religion should not be a surprise to anyone, for we were created to reflect Divine attributes. Humanity could become a single nation only if there was One God for all the people. It also follows from this that there can only be one final way of life which leads to communion with God, and that way of life, we believe, is Islam. Another reason for nations and communities not being condemned wholesale is that each individual is responsible for his actions. Further, he will be punished or rewarded for each action separately. One slip, one wrong step, or one weakness does not mean that all the good one may have done would be wasted. The only superiority Islam recognises is that based on virtue.

Islam has also abolished superiority based on gender. You will note that I have not said that Islam has made man and woman equal, but rather that Islam does not recognise any superiority based on gender. The reason is that Islam considers man and woman to be two essential parts of the family unit. They are different, and each has its own duties and obligations. In spiritual, religious, economic and social matters, Islam does not draw any distinction between them. In every place where the Holy Quran mentions "man", it mentions also "woman". Many verses of the Holy Quran begin with: "Say to the believing men, and the believing women".

As for polygamy, it is only permitted, not made incumbent upon Muslims. It was allowed to counter social consequences of wars which were repeatedly thrust upon the Muslims. We do not have to think back to the two world wars to find the social effects of war. In our own life-time we have seen the effect of "fighting for peace" in such places as Vietnam, Laos, and Cambodia. It was to provide for the widows and orphans of such catastrophes that polygamy was allowed.

It is not only in theory that Islam declares an end to superiority based on man-made ideals. It puts this theory into practice in the ritual of prayer and Pilgrimage, and fasting. Five times a day a man is required to bow to a supreme Being, and to humble himself by prostration. A mosque does not have a special pew for the squire, and there are no reserved places. One stands where there is room, the young and the old, the rich and the poor, the prince and the pauper, stand shoulder to shoulder. In the same way, at the time of the Pilgrimage there is no distinction of any kind. At that time all Muslims are even clothed in the same clothes. This gathering of millions, all of them clothed in two white sheets, each performing the same ritual, not only levels all distinctions but also presents the most magnificent spectacle of universal brotherhood. In addition, for a whole month every year all healthy Muslims are commanded to give up food and drink during the whole day. Such abstinence not only helps man to subdue the animal within him but causes the well-to-do to feel the pangs of hunger which, in the normal course of events, are a poor man's lot only.

The other sickness in the human soul is that of greed. Arrogance leads to war, and greed leads to exploitation. Islam counters not only arrogance and greed, but also their consequences. It is a practical religion which recognises that in many instances human beings fail to live up to the ideals they are taught. That is why Islam went so far as to lay down rules for conduct of war and testament of prisoners of war. Today these rules are generally known as the Geneva Convention. Islam counters greed in a similar manner.

However, this is not confined to greed at an individual level. National greed is no less damaging than individual greed to mankind. A deliberate policy by a country, or group of countries, to buy raw material

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at knocked-down prices, and then sell manufactured products made from the same raw material back to the producer at exorbitant prices does no credit to these countries. Neither do attempts to deprive the so-called Third World of advanced technology on the pretext that such technology will lead to a spread of advanced destructive weapons. Those countries which have themselves stockpiled enough destructive weapons to destroy the earth many times over, are the ones which are inhibiting spread of advanced technology to those who most need it. Indeed, these are the countries who, at the cost of their programmes to help the old, the sick, and the poor, have announced massive increases in their defence budgets. Not content with conventional weapons, atomic bombs, hydrogen bombs, Tridents, Cruises, and many other instruments of horror and destruction, these powers have now undertaken the most terrifying programme of expansion of their ability to wage Chemical warfare. All this is being carried out in the name of freedom. When we look at the supporters of Afghanistan, South Africa and El Salvador, we realise that behind the smoke-screen of fighting for freedom lies the real reason, which is extension of political power, and influence of one power on another.

Behind this pursuit of national interest by a government lies the collective will of a nation. The national, or the collective, greed is a summation of the greed of the people of a country. This is why Islam lays so much emphasis on eliminating individual greed. Once this is eliminated, so too is unscrupulous pursuit of the so-called national interest at the cost of the rest of mankind. The only way to overcome human greed is to instil in man a desire for selfless service of humanity.

As with all other problems, Islam deals with greed at both the spiritual and physical levels. It gives service of humanity the status of an article of faith. It is given the same status as belief in the Unseen (God), revelation to the Holy Prophet Muhammad and all preceding prophets, and the Hereafter. Indeed, it gives services of humanity the same status as prayer. It goes so far as to say that praying shall avail a man nothing unless it is accompanied by service of humanity. The reason for laying so much emphasis on service of humanity is that Islam imposes only two obligations upon man. The first is to recognise the uniqueness of his Maker and to serve Him. The second is to serve humanity. Further, service to humanity should be selfless and without show. So strict is the Holy Quran on this point that it equates services of humanity for show with disbelief in Allah. Islam also commands that when doing good, no distinction is to be made between Muslims and non-Muslims. The object of the Quranic teaching is to knit together mankind into a bond of love and brotherhood, and selfless service of humanity without distinction of race, colour, creed, or religion, is the first step towards this eventual goal.

Islam has a very broad definition of service to humanity. A kind word, advice to someone with a problem, calling man to the service of his Maker and fellow man, and refraining from sin, are all within the definition of service to humanity. Islam calls the service of humanity struggling in Allah’s way. It also lays the greatest emphasis on spending one’s wealth for the good of mankind. First there is voluntary spending of one’s wealth to help the needy. This includes scholarships for poor students, medical aid for the poor, and financial aid to orphans and widows. Being a practical religion Islam also recognises that voluntary exhortations to doing good are not enough. There will always be those who find excuses to avoid “wasting” their “hard-earned” money in this way. Therefore, it imposes a tax, called Zakaat, upon all Muslims. Zakaat can only be used for administration of the tax itself, and for the needy.

By enjoining upon man the obligation to use all his faculties and resources for the benefit of humanity, Islam teachers man to overcome his greed. Once he has achieved this, he puts others’ needs before his own.

Let me not leave you with the impression that Islam is against acquisition of wealth. On the contrary, Islam encourages investment and trade undertaken for the purpose of generating wealth. It is unscrupulous pursuit of amassing wealth to the exclusion of all other considerations that Islam prohibits. It regards as lawful only those venture which may result in a loss as well as a profit. Any means of generating wealth which does not require the investor to take a risk, such as interest on loans, is prohibited by Islam. The other action on the part of the investor which makes acquiring wealth unlawful is a refusal to share it with others, first by refusing to give a part of it away voluntarily, second by not paying Zakaat, and third by not allowing it to be shared amongst as many people as possible after death.

The message of Islam for the modern day, in fact for each and every day, is that the solution to the world’s problems lies in curing man’s spiritual disease, and that cure can only come about by adopting an Islamic way of life in its totality. As a first step towards complete cure, man should subdue and overcome his arrogance and greed. Then by treating all men as equals, and through selfless service to humanity, will man begin to find communion with God, and start to establish the Kingdom of Heaven on earth.

Foot-notes
1. “Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them” (The Holy Quran, 2:136).
2. “A Messenger from Allah, reciting pure pages, wherein are (all) right books” (ibid., 98:2,3).
3. “And We revealed to thee the Book with the truth,
verifying that which is before it of the Book and a
guardian over it” (ibid., 5:48).
4. “And there is not a people but a warner has gone
among them” (ibid., 35:24).
5. “And certainly We sent messengers before thee —
of them are those We have mentioned to thee and
of them are those We have not mentioned to thee”
(ibid., 40:78).
6. “And who believe in that which was revealed to
thee and that which was revealed before thee”
(ibid., 2:4).
7. “A Messenger from Allah, reciting pure pages
wherein are (all) right books” (ibid., 98:2,3).
8. “Muhammad … is the Messenger of Allah and the
Seal of the prophets” (ibid., 33:40).
9. “This day have I perfected for you your religion
and completed My favour to you and chosen for
you Islam as a religion” (ibid., 5:3).
10. “Those who say, Our Lord is Allah, then continue
in the right way, the angels descend upon them,
saying: Fear not, nor be grieved, and receive good
news of the Garden which you were promised”
(ibid., 41:30).
11. “Surely Allah will raise up for this people (i.e., the
Muslims) in the beginning of every century one
who will revive for its religion” (Kitab al-Sunan,
Abu Dawud).
12. “Surely man is in loss, except those who believe
and do good, and exhort one another to truth and
exhort one another to patience” (The Holy Quran,
ch. 103).
13. Speech of Foulton, Missouri, reported in ‘The
14. “Mankind is a single nation” (The Holy Quran,
2:213).
15. “In the name of Allah, the Rahman, the Rahim”.
(The Holy Quran).
16. “And whoever commits a sin, commits it only
against himself” (ibid., 4:111).
17. “And He has made every man’s actions to cling
to his neck … thine own soul is sufficient as a
reconciler against thee” (ibid., 17:13,14).
18. “And thou wilt see every nation kneeling down.
Every nation will be called to its record” (ibid.,
45:28).
19. “So he who does an atom’s weight of good will see
it, and he who does an atom’s weight of evil will
see it” (ibid., 99:7,8).
20. “And We revealed to Moses’ mother …” (ibid.,
28:7).
21. “When We revealed to thy mother that which was
revealed…” (ibid., 20:38).
22. “And when the angels said: O Mary, surely Allah
has chosen thee and purified thee…” (ibid., 3:41).
23. “For men is the benefit of what they earn. And for
women is the benefit of what they earn” (ibid.,
4:32). “And give women their dowries as a free gift.
But if they themselves be pleased to give you a
portion thereof, consume it with enjoyment and
pleasure” (ibid., 4:4).
24. “…Who believe in the Unseen and keep up prayer
and spend out of what We have given them, and
who believe in that which has been revealed to
thee and that which was revealed before thee, and
of the Hereafter they are sure” (ibid., 2:3,4).
25. “Hast thou seen him who believe religion? That is
the one who is rough to the orphan, and urges not
the feeding of the needy. So woe to the praying
ones, who are unmindful of their prayer! Who do
good to be seen, and refrain from acts of kindness”
(ibid., ch. 107).
(peace and blessings of Allah be on him) said: In
(one’s) wealth there is a due besides the Zakat.
Then he recited: It is not righteousness that you
turn your faces towards the East and the West”
(Mishkat 6:6).
27. “And those who spend their wealth to be seen of
men and believe not in Allah nor in the Last Day”
(ibid., 4:38).
28. “Abu Hurairah said, on the authority of the
Prophet (peace be upon him): There is a man who
gives charity and conceals it so much that his left
hand does not even know what his right hand spends
(Bukhari, 24:13).
29. “And serve Allah, and associate naught with Him,
and be good to the parents and to the near of kin
and the orphans and the needy and the neighbour
of (your) kin and the alien neighbour, and the
companions in a journey and the warfarer…” (The
Holy Quran, 4:36).
30. “Abu Hurairah reported, The Prophet (peace be
upon him) said: ‘On every bone of the fingers
charity is incumbent every day: one assists a man
in riding his beast or in lifting his provisions to the
back of the animal, this is charity; and a good word
and every step one takes in walking over to prayer
is charity; and showing the way (to another) is
charity.” (Bukhari 56:72).
31. “Jabar said, the Messenger of Allah (peace be upon
him) said: ‘Every good deed is charity, and it is a
good deed that thou meet thy brother with a
cheerful countenance and that thou pour water
from thy bucket into the vessel of thy brother.”
(Mishkat 6:6).
32. “Abu Musa reported, The Prophet (peace be upon
him) said: ‘Sadaqah is incumbent upon every
Muslim. They (his companions) said, O Prophet of
Allah! And (what about him) who has not got
(anything to give)? He said that he should work
with his hand and profit himself and give in
charity. They said that if he did not have anything
(despite this), The Prophet replied that he should
help the distressed one who is in need. They asked
what if he is unable to do this, The Prophet said:
that he should do good deeds and refrain from

"None of you has faith unless he loves for his brother what he loves for himself.”

(Bukhari 2:6)
I. Read in the name of your Lord, Who created, 2. He created man from a clot of liquid. 3. Read, and your Lord is Most Kind, 4. Who taught (to write) with the Pen. 5. And He placed it as a means of recording and conveying 6. Surely to your Lord is the return. 7. And He is Most Illustrious, Who is the Most Forgiving, Most Merciful.

The last verse of the Surah reads: "Verily! with the Pen He has written every affair in its ascription and in its oblation and written every creation."

The Surah concludes with a reminder of the Last Day and the Day of Judgement:

"And We shall raise every soul to life, then to Us shall return every deed."
The Persian script forming the flame of knowledge is a quotation from Ferdowsi's immortal "Shahnameh" wherein the poet, paraphrasing the Prophet Mohammad, urges a lifelong quest for learning: "Seek knowledge from the cradle to the grave". design: Ali-Zadeh Hamedani.
مذیج اجلاس کے لئے مدعو میں علی سلام

تحریر:

میں جنہوں نے ایک مسلمہ نوجوان کی حمایت میں ایک اجلاس کے لئے مدعو کیا تھا، لیکن میں نے اسے رد کیا۔ میں نے اسے کہا کہ اس میں مسلسل عبادات اور تعلیم کے لئے خصوصی دور حفظ کیا جائے گا۔

ساتھیوں کا نظریہ:

ساتھیوں کی نظریہ میں وہ اجلاس کی حمایت کرنا چاہتا تھا لیکن میں نے اسے رد کیا۔ میں نے وہ کہا کہ اس میں مسلسل عبادات اور تعلیم کے لئے خصوصی دور حفظ کیا جائے گا۔

مذکورہ:

مذکورہ میں وہ اجلاس کی حمایت کرنا چاہتا تھا لیکن میں نے اسے رد کیا۔ میں نے وہ کہا کہ اس میں مسلسل عبادات اور تعلیم کے لئے خصوصی دور حفظ کیا جائے گا۔
درغذہ نیں کریم علی اللہ کی فقیہت

ہاں آس کا دودھ جھلکی سے بی نکلا روشنیں ورسنے کا
یک لیگ کہتیں برتری وانگی نہ
اس پر اکھی ختم کرنا ممکن
بنی ہیں لکھے میں اس سے تابنے
دلم میرے ہاں گھوپنے کا
کچھ ہیں جس سے میں ہی سمجھنے
وروز چبے خانے کے اعتقه کی
بہت اپنے بھی تیرنا ہوئیا
ہر کی سر کا انجری کافی
دو کوڑ سے ہر چیرنے کی
باقی سب میں بھی جنگنے
بھرتی کہی رکا میں ہوئیا
پرچم ہیں جنیں نہیں ہوئیا
سلطان بھی سے آس پرہما

کہانی تبادلہ: "میں کی کہوت، دیہڑ والے یک کراں ہوئی لیکن چٹان پا یہ..."
اسحقت ضاری اسحقی ہم کی بی نظم کامیابی

(اسحقت قلی اند کے مصیبہ مدرک حضرت اللہ)

(تصویر سے مطابق صورت صرف مومیاً تحریر ہے)

(بیانات بے خیال)

اسحقت ضاری اسحقی ہم کی بی نظم کامیابی

(تصویر سے مطابق صورت صرف مومیاً تحریر ہے)

(بیانات بے خیال)
شجرہ الکتب مہیج مخصوص

 unfavorably...
اہمہا اور وزنہا کاہو تاکسیر تجس میں حلف شروع اور مانا گیا کریکے

- مولانا نظر حسین خان
پہلے متوجہ ہے کہ خزانہ کاروباری انجنیر کا انتظامیہ کا سیکریٹری ہیں۔

5- حرفیہ کی بدولت بھی بہتر ہو جاتی ہے کہ خزانہ کاروباری انجنیر کا انتظامیہ کا سیکریٹری ہے۔

6- خزانہ کاروباری انجنیر کا انتظامیہ کا سیکریٹری ہے۔

7- خزانہ کاروباری انجنیر کا انتظامیہ کا سیکریٹری ہے۔

8- خزانہ کاروباری انجنیر کا انتظامیہ کا سیکریٹری ہے۔

9- خزانہ کاروباری انجنیر کا انتظامیہ کا سیکریٹری ہے۔
پہلی جماعت کے خصوصی انتخابات

کامیاب ہوئیں، میں نے تحریر کی

(مراقبہ میں ضرورت ہے)

رب: "لیکن ان کو مزید اعجاز کی صورت میں بنا لیں۔ اس کے بعد ایک بار سیرات اور پھیلے کر، ان کے دل کو امام ایک بار سیرات اور پھیلے کر، ان کے دل کو امام کو راضی کر بنایا"}

(ورودی میں)

11. ملکہ نظرے میں ایک عجائب کا کوئی نجوم ہم ماننے کی نظر میں خیال نہیں

(ورودی میں)

12. حیرت سے ملا ایک چیز، جو کہ ہم نے اس کی صورت میں پہلی بار متعین کیا

(ورودی میں)

13. ہمارے کوئی سامان سمجھنے کی نظر میں خیال نہیں

(ورودی میں)

14. ہمارے کوئی سامان سمجھنے کی نظر میں خیال نہیں

(ورودی میں)

15. ہمارے کوئی سامان سمجھنے کی نظر میں خیال نہیں

(ورودی میں)

16. ہمارے کوئی سامان سمجھنے کی نظر میں خیال نہیں

(ورودی میں)

17. ہمارے کوئی سامان سمجھنے کی نظر میں خیال نہیں

(ورودی میں)

18. ہمارے کوئی سامان سمجھنے کی نظر میں خیال نہیں

(ورودی میں)

19. ہمارے کوئی سامان سمجھنے کی نظر میں خیال نہیں

(ورودی میں)

20. ہمارے کوئی سامان سمجھنے کی نظر میں خیال نہیں

(ورودی میں)
رسولِ کرم صلی اللہ علیہ و مکرم بن کرتنا ان کی دیپینیں لو یہاں سے انسان بنیں ہیں ہو تو مفت زیارت ہو جاتی ہے کیونکہ امام قریب ہی کی نعوت کے معروف ہیں۔ شکریہ کے لئے ہم نے حضرت عائشہ علیہ السلام کے ذریعہ امام امام صلی اللہ علیہ و مکرم کے مشوقیہ سے ہزاروں لو یہاں سے انسان بنیں ہیں۔

ہم نے حضرت عائشہ علیہ السلام کے ذریعہ امام صلی اللہ علیہ و مکرم کے مشوقیہ سے ہزاروں لو یہاں سے انسان بنیں ہیں۔

کوئی بھی نم غن سے بلان لئے زیارت نہ ہو جاتا ہے۔ یہ کہا ہے کہ "نےس بن مسعود" کا بھی اس کا تذکرہ ہے۔

حکمتِ نبویٰ: "خیرات بلا کرا عالم دیتی ہے۔"
بوبلیت شمیم میری جاوت شمار کرے ہو آ

(صغیر خرچ)
بابعکس

میں کہیں قمری زمین اچک ہوں گا ۔ اپنی خلیلیہ کی کہانی کہ اسے سوچا چاہئے جب ہم باہم سے ہمیشہ ایک ہم ہیں۔

جو اہم ہے، یہ ایک کتاب ہے جس سے پہلے اہمیت یہ نہیں کہ ہم باہم سے ہمیشہ ایک ہم ہیں۔

تشریح حرفیت میں اعلان عمل کی طرف ۔

جونس لیکھتے تھے کہ کسی باہر میںی

کہ ایک ہم قمری زمین ہے۔

1000 ر vowed یہ سمجھی رہے ہیں

THE RELIGION OF I 849

allah ke naam par

کی اہمیت کہا ہے۔
حاصل کرے کہ حضرت دین کا بنی یک ہی خیال،

لیکہ دکھیں میں نئی بھیگا مذہب یا مذہب،

دین نے کے پہلے جیسے کہ تو کہیں بائبل نہ

حسیب میں "کہ تو جہلم میں اہمہ کا سختہ سر ہے۔

سختہ سر کی "کہ تو جہلم میں اہمہ کا سختہ سر ہے۔

بالہنےاًگاں پناہ ان کی رہائی میں دیا

سیلہ وہ میں، پناہیں بلا گذار

کہنا پایدا ہے اہمہ فارگن بہ بیاد کا "

اس کے دیوی کے نیڑے دیوی نہ دیوی کے نیڑے دیوی

محیبل میں نیاں میں نیاں نیاں کے نیاں

کے قشود پر نبی آم کے نبرد کی این

ابناء کرے کہ جہل کا بنی اسائیت

کریں بی ہی آابہ کاتری یا یک

ارشادیاً ای متعالی ہی، دیو، کہ لوک کو بھی دیو کا نبی ہو نور قرآن
There is but one God: Muhammad is the Messenger of God.

"Muhammad is . . . the Messenger of God and the Last of the Prophets . . ."

THE HOLY QUR'AN 33:40

"There will be no Prophet after me" - THE PROPHET MUHAMMAD
جعفری گلی کے خرائم‌السیبین

ہندوستان کا اہم ترین تجارتی مرکز
کے سامانوں کے مارکیٹ کا مالی ترین
کیوں کہ جعفری گلی کے تجارتی مرکز کا
کوئی بہتر ہونے والا ہے؟ اس کا
کبھی ہی کہا نہیں ہے کہ ہندوستان کا
کسی ایک قوم کے لئے مرکز کون
ہے۔ اس کا مقام جعفری گلی کے
رہنے والا ہے۔ اس کا مقام جعفری
گلی کے مرکز کے چوارن کا
ہے۔ اس کا مقام جعفری گلی کے
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ہے।
بني توجيح دورات العلوم المعنية بمشاركة المسلمين كمبرمجين بمستوى من بستة

(مشترط محمد عثمان، أزدهر، إسماعيل)

"nishkii Quran in honored hujjihyin".

"موفقك على أن ي艅ر، يا حجيج من بستة"

"موفقك على أن ي休み، يا حجيج من بسته".