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Of the Word of God

By Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi

That a revealed book should itself set down rational arguments in support of the truth of its principles is essential because the function and purpose of a sacred scripture is not that a man should learn by heart some vague formulae, and should then proceed to assume that he had found the way to salvation. The real purpose of a revealed book is that it should take man to the stage of an abiding conviction of the mind, which no doubt or misgiving should be able to shake. For as long as man lies in his life consigned to the hell of ignorance, and possesses only a formal faith, with no kind of real conviction even in that faith, and a passion for material things, without rational vision, he is exposed, in this state of mind, to serious danger in that sphere of life which pertains to the soul. The following verse would apply to him: "Whoever is blind in this (world) he will be blind in the Hereafter, and further away from the (right) path."* 

Therefore, a scripture which fails to establish its own validity, and the truth of its principles, cannot open the door to a virtuous and prosperous life. In fact, it functions as an obstacle in the way of human progress. Following such scriptures would involve no proper use of one's vision and imagination, nor the rational faculty with which all human beings are endowed. He never penetrates into the inner reality of things, leaving his intellect and the powers of his mind inactive. With his own hands, he thus destroys these previous capabilities, and falls to a very low level of life. He loses the power which enables man to distinguish between good and evil, and the description, in the following words of the Almighty, becomes fully applicable to him: "They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle; nay, they are more astray."**

In short, of the word of God, this is the excellent purpose that it should emphasize the importance of a proper use of the powers and capacities which, in divine wisdom, have been made inherent in man; and it should teach that in their exercise, one should carefully avoid either extreme. Among these powers and capacities, one is the rational capacity, common sense and intellect; and the superiority of man lies, over the lower forms of life, in his making proper use of this faculty, and in the extent to which he may be able to cultivate it to a point of perfection. Only a proper use of this faculty can turn him into a human being, and enable him to realize the higher purpose of his life. Evidently, if the scripture he follows does not enable him to take proper care of this instrument, and to cultivate it, it would tend, instead, to suspend it, and turn it into an obstacle in his path. Instead of helping him in the attainment of the superior aims of his life, this very faculty would snatch away from him the qualities which put a human being above the rest of the creation of the Lord.

As for the Quran, it is pure, and teaches the unity, majesty and excellence of the Divine Being. Its distinctive characteristic is that it ascribes no abject and mean motive to the Almighty; nor does it impose any doctrine, but whatever it teaches, it establishes the truth by incontrovertible arguments, and leads to the point of complete certainty and perfect faith. It purifies all the corruption and depravity which have tainted the belief, words and deeds of the people by clear arguments; it teaches all the modes of moral conduct and behavior, the knowing of which is essential for man to be man; it dispels every evil with the same power and force with which it is prevailing today. Its teaching is very simple and straight; it is, as it were, a mirror, a reflection of the laws of nature, and a bright sun for man's internal light.

*The Quran, 17:72. We are here told that those who remain blind to truth in this life remain blind in the life after death, which shows that it is here that a hellish life begins with spiritual blindness, and that the hell of the next life is also a blindness.

**The Quran, 7:179.
Dear Readers,

We have been encouraged by the warm reception the first issue of The Islamic Review received in the USA as well as abroad and hope to build up a class of readers amongst the people who take their Faith seriously.

Our editorial brings home an important issue faced by the human race in general and the Muslim world in particular: that is, the impact of nationalism on the human race.

Articles on the Quran and from the Hadith are appearing as promised by us in our previous issue. We have included an article on “The Glory of the Quran” from the writings of the Imam Mahdi and Promised Messiah Hadhrat Mirza Ghulam Ahmad, and hope the spiritual depth of this article will move many minds. We will continue with this article in the December issue also.

The Iraq–Iran war is the subject discussed in “The Muslim World,” and our welcome of Libyan president Moammar Qaddafi to the brotherhood of “infidel Muslims” will probably arouse your interest.

“An Open Letter to General Muhammad Zia-ul-Haq and All Heads of State in the Muslim World” touches upon the issue of proclaiming a Muslim a heretic—an evil practice prevalent in most countries of the Muslim world.

Abul-Qasim answers your questions under the heading, “In Reply to Your?”

We welcome any comments, questions, and proposals.

Yours sincerely,
The Publishers
Editorial:
LUNACY IN THE MIDDLE EAST

In the last fortnight of September 1980, Iraq invaded Iran and a lunatic war ensued. This conflagration has brought to the surface many hidden factors which should serve as eye-openers to those in the Islamic world who believe that considerations of religion should take preference over all other considerations. President Saddam Hussain’s proclamation, “We are the sword of the Arab people”; the Iraqi claim that King Khalid of Saudi Arabia phoned Saddam Hussain to express support for Iraq’s battle against the enemies of the Arab people; Saudi Arabia’s contradiction of that claim (after the Iranian threat to blow up the oil fields of all those states which sided with Iraq), explaining that King Khalid’s phone call had expressed only his “concern and good brotherly feelings for Iraq and a prayer to God Almighty to grant what is best for our Arab and Muslim world”; King Hussain’s declaration of support for Iraq; and the Western media’s reports that the Western intelligence officers believe that the Saudis, at least in the early days of the war, covertly cooperated with Iraqi forces to the extent of permitting them the use of base facilities and transit rights for war planes—all betray the preference for Arab nationalism over Islam by the respective parties. It seems lunacy has taken hold of most of the leaders in the Middle East, so that they have embarked upon a path which has rent the much-needed Islamic solidarity in pieces. This overwhelming mood of Arab nationalism is most probably the cause of the impotence of the Islamic conference in helping to avoid an armed conflagration between the two Muslim nations.

Nationalism, a product of the political philosophies evolved by man, though considered a virtue by a majority of its worshippers, has in fact proved to be the worst enemy of humanity. The genie of nationalism has served to divide humanity into races and nations which hate one another; in their march for advancement and their passion for more and more material comforts and worldly pelf and power, they seek to destroy one another, not being bound by any moral code. The passion for national aggrandizement makes the sense of right and wrong completely disappear in international affairs. Smaller nations become victims of the tyranny of more powerful and more advanced nations. Might is right, even in today’s world as it was in the savage state. The two world wars and armed conflagrations in various regions of the world therefor— which left populous cities and towns in ruin and desolation, changed fertile lands into barren wastes, killed hundreds of thousands of the healthiest youth, maimed even greater numbers for life, destroyed the happiness of millions of homes, and plunged vast sections of humanity into misery and affliction—are the trumps which this creed of nationalism has presented to the human race during this century. The future holds no better promise if we do not learn to cross these artificial barriers, which are the brainchildren of men devoid of seeing, to the horizons beyond the territorial, linguistic, and racial limits. As against this divergence generated amongst the human race by nationalism, Islam offers the greatest civilizing force the world has ever known or is likely to know. Fourteen centuries ago it was Islam that came to the help of a civilization whose very foundations had collapsed, and that set about laying foundations and rearing an entirely new edifice of culture and ethics. A new idea of the unity of the human race as a whole, not of the unity of this or that nation or race, was introduced into the world; an idea so mighty that it welded together nations which had warred with and hated one another since the world began. It not only cemented together the warring tribes of Arabia but it established a brotherhood of all the nations of the world, joining together even those who had nothing in common except their common humanity. It obliterated differences of color, race, language, and geographical boundaries, and even differences of culture. It united man with man as such, and the hearts of those in the Far East began to beat in unison with the hearts of those in the farthest West. Indeed it proved to be not only the greatest but the only force uniting humanity, because whereas other religions had succeeded merely in unifying the different elements of a single race or a single nation, Islam actually achieved the unification of different races and nations, and harmonized the jarring and discordant elements of humanity.

The conception of humanity as one nation, notwithstanding the diversity of races and colors and languages and outstepping all geographical boundaries, is Islam’s unique contribution to human civilization. The Quranic teaching that “all men are a single nation” (2:213) is the only panacea for the poison of national jealousies and hatred. It is the only message of hope for the future survival of mankind, which is presently torn into nations fighting one another.... And when a war breaks out between two nations professing adherence to Islam over a dispute about a waterway—a natural resource not produced by either of the two—then what else than lunacy can it be called? One wonders why they could not agree to call it “Shat al Islam” (a waterway of peace) rather than calling it “Shatt al Arab” or “Shat al Faras” after their nationalities. And one wonders, why could not King Khalid remind Saddam Hussain and the Iranians of the Quranic teaching, “And a believer would not kill a believer except by mistake” (4:92), rather than simply expressing brotherly feelings for Iraq? And above all why could not the Saudi king pray to God for the good of “Islam and Arabs” rather than for the good of “Arabs and Islam”? May Allah grant us the wisdom and courage to uphold the teachings of the Holy Quran rather than fulfillment of our low worldly desires.

Acknowledgment: A major portion of this editorial has been borrowed from Maulana Muhammad Ali’s book The New World Order.
THE GLORY OF THE QURAN

By HADHRAT MIRZA GHULAM AHMAD, the Promised Messiah and Mahdi

Before entering upon a discussion on the truth and authenticity of the Quran, it seems necessary that a mention be made of certain principles which are of fundamental importance, and which will be found useful in appreciating the arguments offered in the following pages.

External and internal evidence

External evidence is the testimony derived from sources which are independent of the thing discussed. In relation to a book, it signifies those phenomenal events which come to pass in such a way as to prove its supernatural source, or serve to establish the paramount necessity of its having been divinely inspired. Internal evidence stands for those intrinsic values, which lead us to the inevitable conclusion that it is the infallible Word of God which is far above the power and possibility of mortal man.

The arguments constituting external evidence on the truth of the Holy Book may be divided into four sections:

—Arguments based on facts which require to be rectified and reformed, as are found in the previous practices of unbelief and heresy, depraved deeds and dishonest dealings which man has adopted instead of the right beliefs and righteous actions and which, having spread all over the world, vitiating its atmosphere, deserve richly to be set right and amended by the grace of the Almighty.

—Arguments deduced from teachings found in the revealed Books in imperfect form, the deficiency of which becomes all the more glaring when examined in the light of Prophet Muhammad’s teachings. It is also for this reason that these Scriptures can be considered to be at the mercy of an original revealed Book which may lift them up to the level of perfect excellence.

—Arguments derived from the Book of Nature which may be further subdivided into two kinds: external evidence, consisting of such facts as are brought into existence by God directly, without the intervention of human stratagem, and as bestowed upon every particle. Internal evidence, implying those inner excellences of the Book, the grandeur of its phrase and the greatness of its teaching, which no amount of human power can compete and which, in point of fact being nonpareil, become a sign of the Supreme Being.

—Arguments relating to the secrets of the Unseen (umur-i ghaibiyya), that is, facts falling from the lips of a man of whom it cannot be accepted that he was capable of making those statements. It should be clear, from a consideration of the secrets disclosed and the conditions of the man, that it could not be possible for him to have a previous knowledge of those facts, neither through sensible experience nor by means of contemplative thought, nor will it stand to reason to suppose that he became aware of them through the agency of a confidant, although the very same facts may not be without the ambit of another man.

Arguing adversely, it may be objected that it is quite possible to restate the simple facts incorporated in the Scriptures by taking to the method of hearsay. For this purpose, a man need not be well-read; he can easily reproduce a fact which he has heard from a learned man. The facts of the religion of these people, too, are not so hard and abstruse as not to be understood without the help of high learning and erudition. If the Scriptures were not to contain such problems as cannot be solved except by scholars of high degree, it would have to be admitted that they constitute no high and distinctive mark of learning. For, a book commands but scant respect in the eyes of the learned if it should fail to rise above the crude intelligence of the common folk and fall far below the level of sublime truths. If a person should cherish that the teaching of his Scriptures is devoid of all the exalted truths, he is guilty of a contempt of his own Books. Nor will his feeling of pride be able to hold its own for the simple reason that he will be counted among the mass and, his knowledge and wisdom being in no way superior to theirs, cannot fall within the domain of the secrets of the Unseen, provided their teaching should be so widespread and well known that there may be good reasons to believe that every illiterate person can be aware of it, if he should devote even his small attention to the matter. On the other hand, if their contents are not generally known, nor universally prevalent—in that case, however crude those facts may be, a disclosure of them will be regarded as the disclosure of the secrets of the Unseen in reference to the man who is absolutely ignorant of the lan-
guage in which those facts have been written.

Therefore, the knowledge of the Unseen falls beyond the ken of mortal man; and whatever is beyond the power and possibility of man is evidently caused by God. So, the secrets of the Unseen are caused into existence directly by the Divine Being, without the least intervention of human element.

A thing which is brought into existence by the power of the Almighty, be it a living being or a sacred Scripture, should be beyond the possibility of man to produce a like of it. This principle, which is of a general nature, may be proved in two ways: Firstly, by constructive imagination, according to which it is necessary that God should be One and without an associate in His person, attributes and deeds. For, if the association of a created being were possible in any of His creations, words and deeds, it could be possible in all His works and attributes, in which case the possibility of the creation of another God would also become conceivable. And if a thing were to possess some of the divine attributes, it should have to be regarded as an associate with the Supreme Being, which is quite inconsistent with the plain dictates of common sense and reason. Secondly by judgment of all those things which have been created exclusively by the power and command of God, from the smallest atom to the most gigantic orb of the heaven. It is an established fact that even from among the merest trifles, for instance, a fly, a gnat or a spider, not one thing is there which lies within the possibility of man to create. On the other hand, the composition of their tiny bodies is so wonderful that it constitutes a strong argument for the existence of the Creator of the world.

Divine challenge

When it has been firmly established that all things created by God are unequaled in their excellence, and conversely, things which have no parallel are essentially of super-natural source, the puerile proposition, which asserts that it is not necessary that the Word of God should be unique or that its being unequaled does not necessarily prove that it is from the Almighty, becomes baseless.

However, it is alleged that there exist in the universe many a word of man, the like of which has not so far been produced, and yet these have not been accepted as divine word. This erroneous conception has arisen from want of thought and deliberation; otherwise, of human word, howsoever precious it may be, it can never be claimed justly that it is beyond the power and possibility of human mind, and that the author of it has done a deed which may well be called God-like. A man can do what another man has done. When a word is called the word of man, the conclusion that it is, therefore, not beyond the power of another person, is indisputable and the possibility of its being unparalleled is also precluded.

There has never been a man who ever claimed that his words and deeds can be compared with those of the Divine Being. And, if there had been such an impudent person with such an arrogant claim, many would have challenged him. It should be known that it is exclusively the privilege and glory of God to have challenged all the nations of the world to produce, if they could, word like unto His Word, and to have roused them to summon all their resources for this contest. And when hundreds of reputed poets have laid down their lives without being able to produce even one small chapter like that of the Quran, it will indeed be the limit of ignorance to call their writings as unsurpassable, and to associate them with the Almighty in this attribute of His. The Quran says that “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. But if you do (it) not—and you can never do (it)—then be on your guard against the fire whose fuel is men and stones; it is prepared for the disbelievers.” And again the challenge it threw that “if men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others. And certainly We have made clear for men in this Quran every kind of description, but most men consent to naught save denying.”

It is thus clear that the distinctive quality of being unparalleled and unapproachable in excellence belongs exclusively to the Divine Word and Deed. It is this very argument which helps to induce belief in the existence of the Creator, and without which the way to reach Him through the gateway of reason would have been closed. The fact of the existence of God, it cannot be gainsaid, it so closely connected with this great principle that it will be nothing short of cutting at the very root of Reason and Faith if we should dare admit mortal men into its purview, and ascribe to them the divine attribute.

If a person should refuse to accept this general principle, established after a careful observation of the laws of nature, he should not, thereafter, refer to Reason nor speak of the Laws that govern this universe, and should discard all books on logic and philosophy. How will he feel when he asserts that a bee, so perfect in its make, has undoubtedly been created by God, but His Word, with all the grandeur of its phrase and greatness of its teaching cannot be so perfect as to evince its super-natural source? Is it not a matter of regret that, whereas in the case of a bee, he professes that its physical structure is such that it lies beyond the power of man to produce a like thereof, but in regard to the Divine Word he avers that its like can be produced?

Such a person contemplates that man cannot create honey, but he has all the power to produce word like unto the Word of God. Does he not feel that if there should be, in the Divine Word, not even as much excellence as in the make-up of an insect, the objection thereof would have to be laid at the door of the Almighty, Who has exalted the inferior creation over and above the superior and higher in excellence, and has endowed the former with such arguments, pertaining to his own person, as have not been conferred on the superior one?

These truths are so evident and clear that even he who has not entered the fold of Islam can understand that it is necessary for the Word of God to be unequaled and unsurpassable in excellence. Every sensible man who reflects on the working of the laws of nature, realizes that every thing created by God, however trifling it may be, is so full of marvelous and wisdom that it is far beyond the power and capacity of human being to produce; nor will he ever be able to accept the possibility of association of a created being in the person, attributes and deeds of the Creator.

For a man of intelligence and understanding, there are, besides what has been stated in the foregoing pages, many more arguments which establish the fact of the incomparability of the Divine Word in a very clear and lucid manner. Suppose, for instance, some men of letters enter into a contest for the production of a composition which

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IRAQ–IRAN WAR

Iraq invaded Iran in September 1980 and started a war which will go down in the history of Islam as one of the most damaging acts to the cause of the Muslim world. Why other Muslim nations or the Islamic Conference failed to make a move for the settlement of the dispute between its two member states when verbal war was going on on Tehran and Baghdad Radios remains a mystery. A timely move at that time might have saved the Islamic world from this catastrophe. This failure to make a move before the start of shooting war makes many an eyebrow raise about the shape and control of the Islamic Conference. Nevertheless, this war is one of the most unfortunate events of Islamic history. President Saddam Hussain and those who advised him to launch an attack on Iran overlooked the adverse effects this war was likely to have on the Islamic world, the Arab world, and the people of Iraq and Iran. The gains, if any, will be insignificant compared to the losses flowing out of this conflagration.

The dispute is said to have arisen out of two matters—the claim on the Shat al Arab or the Shat al Faras as Iraq and Iran respectively call it, and the danger of export of the Iranian Revolution of Mullahs to neighboring Iraq and other countries of the region. That war is the solution of either is an erroneous view in itself.

The Myth of a Power Gap in the Region

The Western and America media and experts have been constantly carrying propaganda concerning a presumed power gap in that region since the time the British forces east of Suez were withdrawn by the United Kingdom. In fact this so-called power gap is a myth pure and simple. At the time of the pull-out of its forces from that region, Britain was neither a superpower nor such a formidable military power as would have deterred any of the superpowers of the era from making an entry with their armies in the area, had any of the superpowers chosen to make such an entry. Britain could do it only with the assistance of the rival superpower or with the help of other European nations. Such assistance, if it had been available to any state in the region, could safely have defended the region, as would have been the case with Britain. The British presence in the region was simply to browbeat the unarmed and underdeveloped states of the region in order to safeguard the economic interests of the United Kingdom. The ever-increasing intervention of the two superpowers in the region on the one hand, and the ever-growing wave of liberation of colonies on the other, compelled Britain to change its policy in the region from overawing to simply trading, and they decided to withdraw. It is again a hard fact that no single nation in the region, no matter how many arms it may purchase from other nations, is by itself capable of holding the Russian or American armies for even an hour or two, if either of those superpowers chooses to indulge in military invasion of the region. In fact, the mutual rivalry of the two superpowers is the best security available to the region for its defense against invasion by the other. The story would be different if all the states in the region were to join hands and have the assistance of one of the superpowers or of any arms manufacturing nation of the West willing to deliver arms without any reservations. Then in all-military terms they would form a formidable force. In the present situation when divergence rather than unity is the order of the day, if talking of a power gap in the region is a myth, the filling of this so-called gap by any single state of the region is still greater myth—nay, it is bound to sow the seeds of discord more deeply, as any claim of superintendence by any state in the region will add hatred and mistrust. The late Reza Shah Pahlavi of Iran committed a mistake in falling prey to this myth of a power gap in the region and trying to fill in this gap by claiming a role of superintendence of the area by Iran. It was a political blunder. He purchased arms worth billions of dollars from the USA, landed his forces in three comparatively less populated islands, sent his army to Oman to help crush a leftist uprising, entered into a treaty with Iraq for sharing the Shat al Arab or Shat al Faras with Iraq, which now Iraq calls a humiliating treaty, but all this with what result? Has it added to the security of the region? And following in the footsteps of Reza Shah, now President Saddam Hussain of Iraq has embarked upon the path of realizing the dream of filling the so-called power gap in the region, and has started a war—a war in which Muslims die on both sides, which is rendering hundreds of thousands of Muslims homeless and is inflicting death, injury, and misery on other hundreds of thousands. Is it likely to guarantee the security of the region? No, this war has ripped the unity of the Muslim world apart; it has caused deep wedges in the lines of the Arab world, and above all it has very severely damaged the cause of the Palestinians. Economic and industrial investment to the tune of billions of dollars by the poor Iraqi and Iranian nations have been destroyed during this mad war, which will not only increase the dependence of these nations on the industrially developed nations, but is likely to prolong their march towards development by a decade or more in addition to increasing reliance on arms-producing superpowers; this in turn will increase their intervention in the region, resulting in further discord. The power gap, if it existed at all, most naturally required to be filled in to ensure the security of the region, but it is apparent from the examples of Reza Shah and Saddam Hussain that the fulfillment of the dream of filling the so-called power gap leads towards further insecurity of the region. This alone should serve as proof that the so-called power gap is only a myth. What if Iraq or Iran gains control of the Shat waters to the exclusion of the other? It is not worth one hundredth of the damage it has caused to the cause of the Muslim world, the nations of the region, the Arabs and the Palestinians.

Can the Irani Revolution Be Exported?

Whether Iran’s "Revolution by Mullahs" is an exportable commodity is a question which is not easy to answer. It may not be or it may be. Iran’s revolution in fact is the revolution of the people against a monarchy. It is a popular revolution against a form of government which people felt was outdated and tyrannical. To call it a revolution of the mullahs will not only be unjust but will amount to defying the role of the common man of Iran in the political struggle of that country. If through an accident of history Khomeini or a few mullahs were put in the saddle of leadership in that country, it does not follow that we should call it a Revolution of the Mullahs. Iran is treading the path of democracy, and in a democratic system only the fittest survive. In due course of time those mullahs who prove themselves incompetent to control the destiny of a nation will be weeded out, and a . . . continued on page 15
AN OPEN LETTER
To General Muhammad Zia-ul-Haq
Chief Martial Law Administrator and President of Pakistan
and All Heads of State in the Muslim World
by MASUD AKHTAR, B.A., L.I.B.

YOUR EXCELLENCIES.
ASSALAMU ALAI-KUM WA RAHMAT
ULLAH WA BARAKATU HU'.

I am addressing this letter to your Excellencies to draw your attention to a matter of great importance for the future shape of Islam in the world, and more particularly to General Muhammad Zia ul Haq of Pakistan for the reason that not only has he been more eloquent in his claim to rule his country only in order to create conditions conducive to the application and enforcement of Islamic Shariah in his country, but also because this problem has surfaced from his country.

Now it is a universally known fact that through an amendment in 1974, the National Assembly of Pakistan incorporated a clause in the constitution of that country, declaring Hadhrat Mirza Ghulam Ahmad of Qadian and two groups of his followers—namely the Saddar Anjuman Ahmadiyya, Rabwah, better known as Qadiani Jamaat, and Ahmadiyya Anjuman Ishaat Islam, Lahore, better known as the Lahore Ahmadi—be non-Muslims for the purposes of the constitution and the law. Another section of this amendment prohibits the justiciability of these constitutional provisions in any court of the country. Pursuant to these constitutional amendments, two important actions, which go to the very root of the problem, were taken by the Government of Pakistan. First, all Ahmadis in government service, in spite of the fact that they professed to be Muslims, were compelled to sign government-prescribed forms declaring themselves to be non-Muslims. This was and is still called the “Declaration of Faith”—a forced declaration of faith in fact, inasmuch as it compels Ahmadis to declare themselves non-Muslims in spite of their faith in Islam. By contrast, no such declaration has ever been forced on really non-Muslim communities like the Christians, Hindus, Sikhs, Parsees, etc., etc. Secondly, as a consequence of the above declaration, all Ahmadis have been debarred from performing Hajj (the Pilgrimage to Mecca). Apparently the second is dependent on the first.

The Reason—The Alleged Claim to Prophethood by the Founder of the Ahmadiyya Movement. Is It True?
Your Excellencies!

It is alleged by the opponents of the Ahmadiyya Movement in Islam that the Founder Hadhrat Mirza Ghulam Ahmad of Qadian was a claimant to Prophethood; hence he and his followers do not have faith in the Finality of Prophethood in the person of the Holy Prophet Muhammad, peace and blessings of Allah be on him, and consequently the Ahmadis must be considered as non-Muslims, out of the fold of Islam. We wish to make it clear here that we the followers of Hadhrat Mirza Ghulam Ahmad belonging to the Ahmadiyya Anjuman Ishaat Islam, Lahore, better known as the Lahore group of Ahmadis, like the founder himself, have a staunch faith in the Finality of the Prophethood, and we further believe that it is included in that part of the Kaimah which is recited in the words “I bear witness that Muhammad is the Messenger of Allah,” and anyone laying claim to prophethood or believing in any prophet thereafter evidently violates this testimony and goes out of the pale of Islam. But the real question is, did Mirza Ghulam Ahmad ever lay claim to prophethood?

No Claim to Prophethood

In fact nothing will be more beyond truth than to allege that Hadhrat Mirza Ghulam Ahmad had claimed to be a prophet. To the contrary, whenever such a claim was imputed to him by his adversaries he always, and at every stage of his life, in clear and unambiguous terms stated that he was not a claimant to prophethood and that his claim was only that of a Muhaddath. He went so far as to say that those who ascribe a claim of prophethood to him fabricate a lie against him. The following quotations from his writings confirm the above:

“I have heard that some of the Uléma’ of this city are giving publicity to false charges against me that I lay claim to prophethood, or do not believe in angels, or in heaven and hell or in the existence of Gabriel, or in Lalait al-Qadr (the grand night) or in miracles and the Mi‘raj (Ascension) of the Holy Prophet. So, to make the truth known to all and sundry, I do hereby publicly declare that all this is a complete fabrication. I am not a claimant to prophethood, neither am I a denier of miracles, angels, Lalait al-Qadr, etc. On the other hand, I profess belief in all those matters which are included in the Islamic principles of faith and, in accordance with the belief of the Ahl Sunnah wa-al Jamma’ah, I believe in all those things which are established by the Quran and hadith, and after our lord and master Muhammad Mustafa (may peace and blessings of Allah be upon him)—the last of the messengers (Khatam al-mursalin)—I regard any claimant to prophethood and messenger-ship to be a liar and unbeliever (Kafir). It is my conviction that apostolic revelation (wahy risalah) began with Adam, the chosen one of Allah, and came to a close with the Messenger of Allah (i.e., the Prophet Muhammad), may the peace and blessings of Allah be upon him. Everyone should bear witness to this statement and Allah All-Knowing and Listing is the first of all witnesses—that I declare my belief in all those doctrines by the acceptance of which even a Kafir becomes a Muslim and a follower of any other religion too is immediately proclaimed a Musalman.” (Announcement at Delhi on 2nd October 1891).
“There is no claim to prophethood but of muhaddathiyah—yrah which has been made by the command of Allah.” (Izalah Auhum p. 421)

“I am not a prophet but a Muhaddath from Allah and a recipient of Divine communication so that I may renovate the religion of Mustafa.” (Anah Kamalat Islam p. 383)

“Neither did I lay claim to prophethood, nor did I say to them that I was a prophet. But these people made a haste and misunderstood me in my statement. . . . I have told the people nothing except that which I had written in my books that I was a Muhaddath and Allah communicated with me as He did with other Muhaddathin.” (Hamamat al-Bushra p. 79).

“These people did not understand me and said that this person was a claimant to prophethood and Allah knows that this saying of theirs was quite baseless.” (Hamamat al-Bushra p. 81).

“I lay no claim to prophethood. This is only your mistake or are you saying it with some other motive? Does a person also become a prophet if he claims to be the recipient of Ilham (inspiration)?” (Jang-i-Muqaddas p. 67).

Your Excellencies,

Such denials of a claim to prophethood, which run into hundreds, are contained in almost all the books of Hadhrat Mirza Ghulam Ahmad relating to his claims. All honest and judicious persons who had a chance to read his books are convinced that he did not claim to be a prophet and that the charge of claim to prophethood is a fabrication. It remains an open challenge to all and sundry to give one quotation from his writings saying, “Yes, I claim to be a prophet.” Similarly it cannot be shown from any of his writings that he did believe or proclaim that any person will go out of the fold of Islam by not believing in him. I admit that Mirza Bashir-ud-din Mahmood Ahmad, a son of Hadhrat Mirza Ghulam Ahmad, coined a belief after the death of his father that anyone who did not believe in the founder of the Ahmadiyya Movement went out of the fold of Islam. This was blasphemous and quite contrary to the teachings of the Founder. The falsity of this belief became evident in 1953–54 when Mirza Bashir-ud-din Mahmood Ahmad in his statement before the Anti Qadiani Riots Enquiry Commission recanted his false belief. This to our mind was the most significant event of this history, as a blow had been dealt to the dirty practice of Takfir-i-Muslimeen (culling Muslims heretics). However, no fair person can put the blame at the doors of the founder for the false and wrong beliefs of his son, who was motivated to establish a Gaddi (a priestcraft wherein only the lineal descendants succeed their father as the chief priest)—a popedom in the form of Khilafat. The founder was above all such considerations.

A Champion of the Finality of Prophethood (Khatm-i-Nabuwah)

Hadhrat Mirza Ghulam Ahmad was the greatest champion of the cause of the Finality of Prophethood of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, inasmuch as he is the first person in Islamic history who fully understood and explained the significance of the words

“La Nabi a Ba’adi occurring in the Hadith. He wrote that this statement of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, completely bars the appearance of any prophet after the Holy Prophet Muhammad (peace and blessings of Allah be upon him), be it a new or old prophet. This statement bar-

ring the appearance of any prophet “new or old” is the firmest and the clearest belief in the finality of the prophethood, which hitherto was not professed by any Muslim, as a vast majority of them believed in the second advent of an Israelite prophet, Jesus Christ, after the Holy Prophet Muhammad (peace and blessings of Allah be upon him). To Hadhrat Mirza Ghulam Ahmad, professing faith in the finality of the prophethood and simultaneously entertaining a belief in the advent of Jesus Christ were matters inconsistent and contradictory to each other. He proclaimed that Allah had informed him that Jesus Christ is dead and cannot come a second time to this world, as none has ever returned from the dead. He adduced evidence from no less than thirty verses of the Holy Quran on the death of Jesus Christ. Referring to the Hadith about the advent of Jesus son of Mary, he drew the attention of the Muslims to the words

“Imam o kum minkum ٰء لَهَمْ مَيْلٌ “ in that Hadith and explained that these words clearly point out that the Promised Messiah has to be an Imam from amongst the Muslims, the words “Jesus son of Mary” having been used only to indicate the similarity between that Imam and Jesus Christ and are only a simile. He drew the attention of the Muslims to the Hadith wherein the Holy Prophet Muhammad (peace and blessings of Allah be upon him) has stated that the Ulema of his Ummah are the like of the Israelite prophets; and yet to another one in which the Holy Prophet stated that there are the like of all the old prophets in his Ummah: Abubakr is like Abraham, Umar like Moses, Othman like Aaron and Ali son of Abi Talib is like the Prophet Muhammad himself. In yet another Hadith the Holy Prophet is reported to have said that the Mahdi will be the like of Jesus Christ. Hadhrat Mirza Ghulam Ahmad in a most scientific manner put forward the evidence from the Holy Quran about the death of Jesus Christ on the one hand, and quoted all the above cited sayings of the Holy Prophet recorded in the Hadith on the other, to explain his philosophy of the finality of the prophethood as understood from the words “La nabiya Ba’adi,” and asserted that there was no contradiction in this and the other Hadith wherein the advent of Jesus son of Mary, an Imam from amongst you, has been promised. According to him all the Ahadith cited above, read together, clearly indicate that “Jesus son of Mary” is only a simile, indicating only the likeness of the Imam Mahdi to Jesus Christ. Such a crystal-clear concept of the finality of the prophethood had never been explained by any Muslim scholar before him. The following quotations indicate the firmness of his belief in the finality of the prophethood of the Holy Prophet Muhammad, peace and blessings of Allah be upon him:

“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 prophethood and messengership to be a liar and unbeliever (kafir).” (Proclamation, Isthathar, 2nd Oct. 1891)

“I look upon anyone who denies the finality of prophethood (khatm nabuwah) to be heretic and outside the pale of Islam.” (Speech at Delhi, 23rd Oct. 1891)

“It does not behove me that I should lay a claim to prophethood and go outside the pale of Islam and join the party of unbelievers.” (Humamat al-Bushra, 1903, p. 79).

“Can an ill-fated fabricator who himself lays claim to messengership and prophethood have any faith in the Quran? And can such a person who has faith in the Quran . . . say that he is a messenger and prophet after the Holy Prophet?” (Anjam Athis, p. 27, footnotes)
"Our master the Messenger of Allah is Khatam al-anbiya and as no prophet can appear after him, therefore, in this Shari’ah muhaddathin have been substituted for prophets." (Shadat al-Quran p. 27)

"I firmly believe that our prophet (peace and blessings of Allah be upon him) is khatam al-anbiya and after him no prophet, neither new nor old, shall appear for this Ummah... Of course muhaddathin will be raised who are communicated with by Allah Almighty." (Nishan Asmani p. 28)

The Words "Nabi" and "Rasul"

Your Excellencies,

The word Rasul has been used for persons other than Prophets in the Holy Quran and Hadith. Verse 50 of Surah (chapter) Yousaf reads:

"And the king said, ‘bring him to me,’ so when the Rasul (messenger) came to him, he said, go to thy ‘Rab’ (the sustainer, here referring to the king).” Now in this verse not only has the messenger of the king been called a “Rasul” but the king also has been called “Rab” (the sustainer).

Verse 35 of Surah Namal reads as follows:

"and I am sending them gifts, then shall see what reply the ‘Murslool’ (messengers) bring.” Now in both the above quoted verses the word “Rasul” has been used in its literal dictionary meanings rather than Islamic terminological meanings.

Such a literal use of the word “Rasul” is also found in the Hadith, e.g.:

"when the ‘Rasul’ of Rasul Allah came to me..." (Bukhari Kitab al Mafiab Bab 81)

"He said all praise be to Allah who enabled the Rasul of Rasul Allah (to perform such acts) which pleased and satisfied the Rasul Allah." (Sunan Abu Daud Para. 27. Bab 71)

Now in both the above quoted Ahadith the word “Rasul” occurring first was used for the messenger of the Holy Prophet and the one occurring later refers to the Holy Prophet himself.

The writings of past scholars and Imams also contain the use of the words “Nabi” and “Rasul” e.g., Hadhrat Shah Wali Allah, Rahmat Allah Alaigh wrote:

"and remember that the Hadith in which the large number (124,000) of Anbiya (prophets) has been reported, in that number the Muhaddath also have been included and the word Mursal stands for Nabi.” (Khair-e-Katheer Muhadith ke Iqsam p. 246)

Hadhrat Syed Ismail Shaheed Rahmat Allah Alaigh wrote:

"Muhadath is called Rasul too.” (Abqat, Urdu translation, p. 104)

Hadhrat Mujadid Alif Thani Rahmat Allah Alaigh wrote:

"So what should we derive from the achievments of the Shaikhain (Hadhrat Abu Bakar and Hadhrat Umar Allah be pleased with both of them): they are counted amongst the Anbiya (the Prophets) for their righteousness and spiritual elevation and possess the qualities of Anbiya.” (Maktubat Imam Rabbani Daftar Aswal chapter 4 Maktoob 251 p. 64)

Hadhrat Syed Abdul Qadir Jilani Rahmat Allah Alaigh wrote:

"it was I who was in the Heights with the Light of Muham-mad (peace and blessings of Allah be upon him) and my Nabuwah was in the secret knowledge of Allah.” (Qaseedah Roohi Hadhrat Ghaus al Azam)

Hadhrat Fareed-ud-din Shakar-ganj of Pakpattan wrote:

"I am Ali, I am Wali, I am Nabi.” (Nawai Waqt, daily, 4th July 1964)
مولانا سنا اللہ پانیپاتی نے لکھا:

"یہ سرزمین میں وہ لوگ ہیں جنہوں نے نور فرمایا ہے وہ رسول اللہ (پ) نے نور فرمایا اور ابھی اس کا انعقاد کیا ہے۔" (تفسیر مظاری پی. 140)

مولانا مفتی کیفایت اللہ نے لکھا:

"یہ "رسول" کے لیے ایک کیفایت ہے اور اس کے لیے "اللہ" کی کیفایت ہے۔" (تفسیر مظاری)

"The word Rasul is general and both men and angels are included in it... Some scholars said that in a general metaphorical sense 'Aulia' are also included in the word 'Rasul.' (Tafsir Mazhari p. 140)

مولانا مفتی محمد شفیع بندی نے لکھا:

"لا کسی کی لئے وہ نور ہے جو بہت سارے روایت ہیں اور یہ نور ملتی ہے۔" (مجلس الاعلی)

"Sheikh (Ibn Arabi) calls the signs of Nabuwah, good tidings (Mubashharat) and Wilayat as Nabuwah Ghair Tashree." (Khatm Nabuwah part III p. 31)

مولانا محمد حنیف ندیو نے لکھا:

"یہ "Sheikh" کے لیے "Wilayat" کی کیفایت ہے۔" (مجلس الاعلی)

"O disciple, the Murshad-i-Kamal (the righteous priest) is the Nabi (prophet) of his era as the light from him reflects the light of the Prophet (Masnavi Daftar fifth, Miftah-ul-Uloom volume 13 p. 152)

مولانا کاحوائی حبیب اللہ طارع رحمن اللہ نے لکھا:

"Think of me as Rasul Allah." (Masnavi Bahar al-afan volume 1 p. 179)

مولانا اشراف علی ثانوی نے لکھا:

"Sufis consider Walayat a continuing process and then call a species of Wilayat as Nabuwah, in a terminological sense. You may consider that for them nabuwah has application of their own as Walayat and not as part of Risalat, therefore, when they say that the benefits of Nabuwah are continuous they mean to say that Walayat is continuous... This matter will become amply clear that sufis have an application of their own for Nabuwah which includes Aulil Ummah." (Mizajat Nai Zaviyun Say p. 72)
In addition to the above there have been righteous men and Imams in this Ummah who have made their followers and disciples recite their “Kalimah” (bearing testimony to the prophethood). I quote a few examples hereunder.

Hadhrat Abu Bakr Shibli Rahmat Allah Aliha told his followers at the time of accepting Ba’ait (pledge) to recite

مَا أَنَا مِن مَّيَاتِ الْإِنْسَٰٰنِ إِلَّا رَسُولُ اللَّهِ ﷺ

“There is no God but Allah and Shibli is Rasul Allah.”
(Tazkara Ghausia p. 315)

Hadhrat Khawaja Moin-un-din Chishti Rahmat Allah Aliha while accepting Ba’ait from his follower told him to recite

تَسْلِيمَ ۖ وَسَلَّمَ عَلَيْهِ ﷺ رَحْمَةُ ۖ وَبَرَاءَةُ

“There is no God but Allah and Chishti is Rasul Allah.”
(Fawaid-al-Salikeen p. 18)

Hadhrat Sheikh Sadiq Gangohi Alaih Rahmat told one of his disciples:

َرَسُولُ ۖ وَسَلَّمَ عَلَيْهِ ﷺ رَحْمَةُ ۖ وَبَرَاءَةُ

“There is no God but Allah and Sadiq is Rasul Allah”
(Al-Takashaf an Muhimmat al-tassawaf p. 594)

Maulana Ashraf Ali Thanvi, replying to a letter from one of his followers, who had recited the Kalemah

كَفَيَّةٌ ۖ وَسَلَّمَ عَلَيْهِ ﷺ رَحْمَةُ ۖ وَبَرَاءَةُ

“There is no God but Allah and Ashraf Ali is Rasul Allah” during sleep and had recited the Darood while awake

تَسْلِيمَ ۖ وَسَلَّمَ عَلَيْهِ ﷺ رَحْمَةُ ۖ وَبَرَاءَةُ

“O Allah shed thy blessings upon our leader and our Nabi and Maulana Ashraf Ali Thanvi,” informed him that whatever he had recited was exactly in accordance with the Sunnah.

Your Excellencies,

All of the above quotations are either from Imams whose righteousness is established in the Muslim world and who were Mulhim (the recipients of Ilham) or from the scholars of various sects and schools of thought. None of them was mad, nor is any of them considered a Nabi or prophet by the Muslims. Nevertheless, some of them made people recite their Kalimah acknowledging them as Rasul or Nabi, while others were acknowledging that the word Nabi can be used for Aulia Allah. Did it not breach the Khatm-e-Nabuwah? Was it not a claim to prophethood or acknowledgment of others being called a Nabi or Rasul after the Holy Prophet Muhammad (peace and blessings of Allah be upon him)? No one calls them non-Muslims nor is any of them Fatwa of Kufr issued against them or against those who believe in them. Why? Simply because their contemporaries had sufficient knowledge of the Quran and Hadith and the spiritual experiences of the Sufia and their terminologies to understand the real meanings of the words used. Secondly, religion had not fallen into the hands of the Politico Mulahhs. The above quotations fully establish that the words Nabi and Rasul had been used in the past in the Islamic literature and more particularly by the Sufia and Imams who enjoyed spiritual experiences like Kashif or Ilham, for persons other than Prophets, and this did not mean the real prophethood nor did it violate the doctrine of Khatm-e-Nabuwah.

* * *

Your Excellencies.

Now let us see how Hadhrat Mirza Ghulam Ahmad, who claimed to be the Mujaddid of the Shariah as well as Sufia (Tareeqat), uses and explains the use of the words Nabi or Rasul occurring in his Ilmat and writings:

“The word Rasul is general which includes Rasul, Nabi and Muhaddath.” (Aina Kamalat-e-Islam p. 322)

“By the word Rasul is meant those who have been sent by Allah, be they Rasul, Nabi or Muhaddath.” (Ayyam-al-Sulah p. 171)

“By Rasul is meant one who has been sent or ordained by Allah who came for the Deen-e-Islam.” (Siraj Munir p. 40)

“Remember that in Kalam Allah the word ‘Rusali’ applies to a singular person as well as to non-prophets.” (Shadat-al-Quran p. 20)

“Rusul means those who are sent be they Rasul, Nabi or Muhaddath.” (Shadat-al-Quran p. 23)

“One who receives news about the unknown from Allah he is called a Nabi in Arabic. The Islamic terminological meanings are different. Here only dictionary meanings are meant.” (Arbaain no. 2 p. 20)

“These people did not understand me and said that this person was a claimant to prophethood and Allah knows that this saying of theirs was quite baseless. . . . I said it is true that Muhaddath contained all elements of prophethood in him in a potential form and not in point of position and if the door of prophethood had not been closed he would have been a prophet in position as well.” (Hamamat al-Bushra p. 81)

“The coming Messiah on account of being a Muhaddath is also called metaphorically a prophet.” (Izala Auham pp. 421-422)

“If Muhaddathiyyah is looked upon as prophethood metaphorically, does this amount to a claim to prophethood?” (Izala Auham p. 422)

“In a metaphorical sense Allah has the right to speak of an inspired servant (Mulham) as a Nabi or a Mursal.” (Siraj Munir p. 3)

“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 Kufr (heresy).” (Anjam Atham p. 17)

“Here the use of the words Rasul and Nabi in Ilham is just by way of metaphor and simile.” (Arba`in no. 3 p. 25)

“To use the word Nabi and Rasul for him is not improper but is an eloquent simile.” (Tuhfa Golariwiyah p. 24)
“From the beginning my intention has been that the word ‘Nabi’ does not mean a real prophet but only a mukaddath who according to the Holy Prophet is a recipient of Divine communication.” (Majmua Ishtharat Vol. I p. 98)

“From the beginning, as Allah knows best, my intention has never been to use this word Nabi as meaning a real prophet, but only as signifying a mukaddath, which the Holy Prophet has explained as meaning one who is spoken to by Allah. . . . Therefore, I have not the least hesitation in the reconciliation of my Muslim brethren, by expressing the same idea in another form, and that other form is that whenever the word Nabi is used in my writings, it should be taken as meaning mukaddath, and the word Nabi should be regarded as having been botted out.” (Izala Auham p. 422)

A comparison of these quotations and explanations from the writings of Hadhrat Mirza Ghulam Ahmad with those of the Muslim scholars of various schools of thought quoted herein above clearly establishes that Hadhrat Mirza Ghulam Ahmad was using the words Nabi and Rasul not in their real sense but as metaphors or similes, meaning thereby the Mukaddath, i.e., in the same sense in which these words have been used by the Aulia Allah and Sulfa in the past, and such a use does not in any manner violate the doctrine of Khatm Nabuwah nor does it call for any Fatwah or Declaration of Kufur. If it does, then I fear that (God forbid) Hadhrat Abu Bakar Shibli Rahmat Allah Alai, Hadhrat Khawaja Moin-ud-din Chishti Rahmat Allah Alaih, Hadhrat Sheik Sadiq Gangohi and Maulana Ashraf Ali Thanvi shall also have to be declared Kafir and non-Muslim along with Hadhrat Mirza Ghulam Ahmad. They made people recite their Kalimah acknowledging them as Rasul Allah, a greater crime than can be ascribed to Hadhrat Mirza Ghulam Ahmad, as he did not budge at any time from the Kalimah acknowledging the Holy Prophet Muhammad as Rasul Allah, nor did he ever ask anybody to recite his Kalimah acknowledging him as Rasul Allah. Not only that, Imam Mohiy-ud-din Ibn Arabi and all such Muslims who consider him to be a righteous person shall have to be declared non-Muslims, because what Hadhrat Mirza Ghulam Ahmad had been saying and claiming finds support in the writings of the said Imam—nay, his writings contain much more than that. Failing this, those who consider and declare Hadhrat Mirza Ghulam Ahmad and his followers non-Muslims are to be accused of keeping double standards— and double standards, Your Excellencies, may be anything but religion.

Respected General Muhammad Zia ul Haq, by imposing martial law in Pakistan you have practically undone that constitution of Pakistan which declared Ahmadis a non-Muslim minority for the purposes of the constitution and law, and speaking in legal terms your word has become the supreme law of the country. You profess to keep power to yourself only in order to enforce Islam in that country. Whether Islam stands in need of force to be accepted and practiced is a question beyond the scope of this letter. Now you are the law-giving authority of the country; therefore, the responsibility for any laws made or kept in force is entirely yours. Similarly, responsibility for these laws being in consonance with or being in contradiction to the provisions of the Holy Quran and Sunnah also lies entirely upon your shoulders, for which you will be answerable to Allah Almighty. It is a matter of great regret that those part of the constitution of Pakistan which declare Ahmadis a non-Muslim minority have been kept in force by your Government through a Martial Law Order. Similarly, the two obnoxious laws which respectively compel Ahmadis to declare themselves non-Muslims and bar permission for the performance of the Hajj (pilgrimage to Mecca) to Ahmadis are also intact. The question therefore arises as to whether the constitutional amendments and the abovementioned two laws are Islamic. If not, are they worth keeping on the books of statutes in an Islamic State?

Your Excellencies,

In states claiming to be secular, the sovereign lawmakers, be they kings, presidents, or parliaments, have and exercise unfettered powers of lawmaking, but not so in an Islamic state. According to the Holy Quran, Allah and not the Parliament is the Supreme Lawgiver. The Islamic State, therefore, remains under an obligation to enforce laws given in the Holy Quran and Sunnah, and its lawmaking powers are limited to making only such laws which are not in contradiction to the Quran and Sunnah. Thus the parliament in an Islamic State will not be sovereign, as it will be in a secular state. The question whether a law or constitutional provision enacted by the parliament is or is not in contradiction to the Quran and Sunnah will always be present in an Islamic State, which will always necessitate justiciability of the bills passed by the parliament at a certain forum. Apparently such a judicial body shall have to be the supreme court of the country. Although the framers of the last constitution of Pakistan tried to decorate its title page and preface with the words “Islamic Republic,” in fact by keeping the provisions of non-justiciability of the bills passed by the parliament elected and working under that constitution they made this parliament the supreme lawmaking authority rather than Allah. This was an inherent contradiction in the objects and contents of that document. As for the present, I am not interested in other matters which fall in the domain of politics, and therefore revert to the question of constitutional amendments and laws made thereunder declaring Ahmadis a non-Muslim minority.

The question of who is a Muslim or non-Muslim is not a very complicated or difficult question. This question does not arise in the case of anyone who is not a Muslim or does not profess to be a Muslim. This essentially leads one to the enquiry as to who is a Muslim. Only once we know the definition of a Muslim will one be able to decide whether one claiming to be a Muslim fulfills the requirements of being a Muslim. It is a sad commentary on the conduct of professional religious leaders in Pakistan that after the passage of fourteen hundred years of Islamic history no two Ulema in Pakistan agree on a definition of “Muslim,” as has been pointed out by Mr. Justice Muhammad Munir in the enquiry report of the Anti Qadiani Riots, 1953. Whatever the reason for not defining the word Muslim in the constitution of Pakistan by its framers, a definition is essentially warranted when the Parliament had taken upon itself to declare persons professing to be Muslims as non-Muslims. Unfortunately the constitution of Pakistan does not define the words “Muslim” or “non-Muslim,” whereas reserving only for Muslims the posts of the President, the Chief Justice, and the Chiefs of Staff of the Army, Navy, and Air Force essentially required that the word “Muslim” be clearly defined. I have no hesitation in saying that the framers of the constitution intentionally failed to define the word Muslim, as any definition of the word at-Shariah will cover Ahmadis as Muslims, which in turn will take away a political leverage used by most of the politicians of Pakistan for exploiting public opinion whenever it suited their ends. I am confident that had the justiciability of the provisions of the

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constitution and laws made by the Pakistan Parliament in relation to Ahmadis been allowed, a positive definition of the word Muslim would have been provided by the Supreme Court of Pakistan.

Your Excellencies,

I now revert to the Holy Quran and Sunnah to find a definition of the Muslim. If a definition is available in the Quran and/or Sunnah that will most naturally take preference over any other definition.

In the search for a definition of the word “Muslim,” most logically one has to see how a convert to Islam becomes a Muslim, because that act alone makes him a member of the Muslim nation. That act alone is considered the distinction between a Muslim and a non-Muslim. It can be said without any fear of contradiction from any quarter that for fourteen centuries, whenever a person has embraced Islam he has been made to recite the two testimonies (Tashah), which is also called the Kalimah:

“Ashhadu an La Ilaha illallah (I bear witness that there is no God but Allah);

“Washhadu anna Muhammadan Rasul Allah (and I bear witness that Muhammad is the Messenger of Allah).”

The moment one publicly pronounces the above words he is deemed to have become a Muslim from a non-Muslim. The Call of Islam Society, Tripoli, Libyan Arab Republic, at page 16 of their pamphlet “How to Pray,” has stated this practice of becoming a Muslim in the following words:

“Adherence to Islam: When a human being is convinced of the truthfulness of this religion, and wishes to adhere thereto, he has only to believe in his heart, and confess this belief by saying, ‘I confess that there is no God but Allah, and I confess that Muhammad is His Prophet.’ and, therefore, the person will be a Muslim. This declaration is called in Islam the ‘Two Testimonies.’”

Now this being the universal practice in the Islamic world since the Holy Prophet Muhammad’s time, a continued adherence to these testimonies by anyone will most naturally qualify him to be considered a Muslim. Here a very interesting question arises, which must be answered by those who have the dirty habit of calling or proclaiming Muslims as non-Muslims, as to what they think they would do to convert such a person to Islam. I will explain by giving an example. Supposing for the sake of argument I, Masud Akhtar, an Ahmadi, who has been reciting the two testimonies all my life and still recite them many times in a day, and all through my life have believed that the Holy Prophet Muhammad is the last prophet and no prophet, new or old, can appear after him—suppose that I have been declared a non-Muslim by the constitutional amendment of Pakistan and am considered as such by all the Mullahs, even by those who are in Mecca and Medina, and now I ask them to make me a Muslim. My question is, What shall they do to make me a Muslim? Make me recite the two testimonies or something else? If they will make me recite the two testimonies, then my humble submission is that I have been reciting these testimonies all my life, all through the world, and recite them daily even now. Yet according to them these have failed to qualify me as a Muslim. Then how comes it that their recital will now ensure that I shall become a Muslim? Is it not a mockery of the religion? I wish people had heads helping them think in a sane manner. And in case some other method is to be used for my conversion to Islam, then my question is, where is the authority for this in Islamic Fiqah? And why two different methods for the conversion of two different persons to Islam?

Your Excellencies, the Holy Prophet Muhammad, peace and blessings of Allah be upon him, has himself given a precise definition of a Muslim as reported in the Hadith. (This Hadith in Arabic is reproduced in this issue of The Islamic Review in the article captioned “Iman and Islam.”) When the Holy Prophet was asked, What is Islam?, he said, “Ism is that thou shalt worship Allah and not associate aught with him and thou keep up prayers and pay the Zakat as ordained and fast in Ramadzan” (Bukhari 2:36). Again, as narrated by Ibn Umar, the Holy Prophet said, “Ism 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). Again, as narrated by Anas, the Holy Prophet said, “One who offers prayers as we do, and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah; so do not violate Allah’s Covenant” (Bukhari 8:28).

The Holy Quran teaches us that if a person offers you salutation by saying “Assalamu alaiyum” (even if it be in the battlefield for the fear of life), don’t say that he is not a believer. Now applying these definitions in the case of Hadrat Mirza Ghulam Ahmad and his followers, one finds that they have always borne the two testimonies, they believe and confess like all other Muslims that there is no God but Allah, they bear witness and confess that Muhammad is the Messenger of Allah, the last of the prophets, after whom no prophet, new or old, is to appear, they offer the same prayer as all the Ahl Sunnah do, they face towards the same Qiblah as all other Muslims do, they eat the animal slaughtered by Muslims, they pay Zakat very regularly, they fast in the month of Ramadzan, they go for pilgrimage to Mecca (provided they are not restrained by the keepers of Qiblah), and always profess that they are Muslims and have always saluted their Muslim brethren in the Islamic way of salutation by saying “Assalamu alaiyum.” In short, judging by the standard of definition of Muslim as given by the Holy Prophet, they fit in all fours, yet the constitution and laws of Pakistan calls them non-Muslim, and following suit most states in the Muslim world also treat them as such. This brings us in face to face with a question which is of dire importance as to the shape of things in the Islamic world, and, Your Excellencies, it concerns each and all of you, and that question is:

“Whether the present-day Islamic State is bound by the Quran and Sunnah? or is it sovereign in the sense the Western democracies or States think they are?”

In case Your Excellencies think that every state calling itself an Islamic State is essentially bound by what has been precisely laid down in the Holy Quran and Sunnah, then drawing Your Excellencies’ attention to the above quoted Hadith of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, I will request Your Excellencies to judge the Ahmadis in the light of the said Hadith and expunge those provisions of constitution and law which declare them a non-Muslim minority from the statute book. But in case Your Excellencies feel that an Islamic State is free to make any laws irrespective of these being in clear contradiction of the Quran and Sunnah, then I will request Your Excellencies to place the justiciability of the whole issue before an international panel of impartial, unprejudiced, independent judges so that answers to the following questions are found:

1. What is the definition of a Muslim?
2. How and by using what words has a non-Muslim become a Muslim since the times of the Holy Prophet?

3. Is a parliament or any other lawmaking body competent to declare the faith (religion) of its citizens contrary to the one which such citizens profess? (To be explicit, can a government declare that its citizens professing to be Christians, Hindus, Buddhists, etc., are not Christians, Hindus, Buddhists respectively?) Will such a decision find any support in Shariah?

4. Are all the decisions of a government of the Muslims correct and in accordance with Shariah? Is it incumbent upon Muslims to believe in such decisions?

5. If the answer to question number 4 is affirmative, then where the decisions of the then governments against Hadhrat Imam Hussain Alihaas-salam, Hadhrat Imam Azam, and Imam Ahmad Hanbal Rahmat Allah Alihaa, correct and in accordance with Shariah? If those decisions were correct at that time, then do you consider them as correct even today?

6. If you consider that the government in an Islamic country is competent to make declarations about the faith of its citizens as stated in Question 3 above, then are you prepared to concede such a right to the government of a non-Islamic country to make a similar declaration about the faith of Muslims residing in that country?

7. When a matter is clearly stated in the Holy Quran and the Hadith, is it binding on an Islamic State to follow it? Is an Islamic State competent to make laws contradictory to the clear words of the Quran and the Hadith? Which of the two should prevail?

I hope Your Excellencies will stand up to the call of faith and will accept one of the two of my requests so that the truth becomes known to the whole world.

With the highest regards, Wassalam,

Yours in Islam,
Masud Akhtar

The Muslim World . . .

(Continued from page 7)

saner element is bound to take the leadership from those who prove incompetent. The Iranian Revolution, being the product of its own political conditions, apparently has no chance of export to any neighboring state. The similarity of conditions will be an essential element for any society choosing to import Iran’s revolution, and one hardly sees any country in the region which is laboring under the type of political system which was prevalent in Reza Shah’s Iran. Even if it be an exportable commodity, the question is whether war is the solution. Decidedly not. Russia has been exporting its revolution to almost all the countries of the world, but no nation chose to declare war on Communist Russia on the plea that it sensed import of Russian revolution, even in those days when Russia was not a formidable military force. Revolutions are the product of the conditions prevalent in a society, a reaction to the present conditions and an urge to change those conditions to the good; they brew up in the minds of the people and no gun, tank, airplane, missile, or even nuclear weapon can stop a revolution from traveling across the state, if that revolution has the potential of capturing the minds of the people of another state. If any state in the Middle East fears that the Iranian Revolution can travel to its territory, then it will be well advised to remove the causes in its country which feed such revolutions, rather than jumping its armies into the Iranian borders. If Khomeini calls Saddam Hussein an infidel or Kafir and urges Iraqi Shiites to overthrow his government, it is nothing new. Professional and politico mullahs in all Muslim countries habitually indulge in calling Muslims non-Muslim and Kafir on account of differences in religious and political matters. It is a nasty practice which can easily be set at rest by a simple proclamation by the Muslim nations through the good offices of the Islamic conference, that everyone who recites the Kalemah, “La Ilaha Il Allah, Muhammad an Rasul Allah,” is a Muslim, irrespective of whatever school of thought or sect he belongs to, and anyone who calls such a person a non-Muslim and Kafir is a violator of the Covenant of Allah and His Messenger (peace be upon him) and is an open enemy of Muslim solidarity. And further, that no mullah has any authority to make any proclamations about the faith of another person who professes to be a Muslim, and that such proclamations in violation of such an agreement be made punishable crimes. Such an arrangement will set at rest the propaganda carried out by one country against the leaders of the other. Saddam would have been well advised to raise this issue at the level of the Islamic Conference and press for a decision instead of sending armies to punish Khomeini for his proclamations calling him an infidel.

Yet Another Infidel

United Press International reports that a Saudi Arabian Council on Islamic theology has condemned Libyan president Moammar Qaddafi an “infidel” for his supposed rejection of Sunnah as a source of Islamic theology and jurisprudence and for describing himself as a Prophet in a book entitled “Qaddafi, Prophet of the Desert.” INNA LIL-LAH-E-WA INNA-LAIAH-E-RA’OON.

In recent days Ayatullah Khomeini called Saddam Hussein an infidel; now the Saudi Arabian Council on Islamic theology has made this new addition to the list of infidels in the Islamic world. We hold Moammar Qaddafi in high esteem for his services in the cause of the propagation of Islam and to the Islamic world in general, and welcome him into the brotherhood of “infidel Muslims” who work wholeheartedly, day in and day out, for the glory of Islam, and no one can have any better claims in this brotherhood of “infidel Muslims” than we Ahmadis, being the seniormost members of this club. In our comments dealing with the Iraq-Iran war we have touched upon the issue of such proclamations by the Mullahs calling Muslims “infidel” or “Kafir,” and have suggested a way out of this dirty practice. We feel the time has come when the Muslim world should address itself to this important question to prevent further divisions in the ranks of the Muslim people.

Whether the Libyan president really does not believe in Hadith and Sunnah is yet not known to us, but that the Saudi Arabian Council on Islamic Theology does not have any faith in the Hadith and Sunnah is apparent from their proclamation, which clearly runs contradictory to a Hadith of the Holy Prophet Muhammad, peace and blessings of Allah be upon him.

—Abul-Bilal
Q. What is the significance of the name Ahmadiyya with your group? —Syed Muhammad Yusuf, Lahore, Pakistan.

A. Before the census of 1901, followers of Hadhrat Mirza Ghulam Ahmad were called Mirzais or Qadianis by others, the Founder himself having given no name to the Movement. Had he not given any name to his followers one of these names must have found place in the official papers of the Government. Realizing this difficulty he made an announcement about his Movement on 4th November 1900 C.E., the following passage of which explains the significance of the name:

"As, on the occasion of the official census, arrangements have been made that every section which is distinguished from other sections with regard to its doctrines should be registered in a separate column and whatever name that section likes and suggests for itself should be entered in official documents... therefore the name which is appropriate for this Movement and which we approve for our community is Muslims of the Ahmadiyyah section.... This name has been given to this section because our Holy Prophet, peace and the blessings of God be upon him, had two names, one Muhammad and the other Ahmad. The name Muhammad was indicative of his jalal (glory or grandeur) which contained a prophecy that the Holy Prophet would punish with the sword those who took up the sword to annihilate Islam and murdered hundreds of Muslims. His name Ahmad reflected his jamal (beauty) which meant that the Holy Prophet would spread peace and harmony in the world. So Almighty God made a division of these two names in this manner, that in the Makkan period of his life there was a manifestation of his name ‘Ahmad’ where it was taught that Muslims should go on advancing the cause of Islam while suffering all kinds of persecutions, and in his life at Madinah the name Muhammad was manifested when overthrow of the opponents was considered necessary by Divins wisdom and by requirements of justice. But it was prophesied that in latter ages there would be a manifestation of the name ‘Ahmad’ again... Thus, on account of this, it is fit that this section should be called the Ahmadiyyah section."

It is quite evident from this that the name ‘Ahmadiyyah’ was given to this Movement, not because ‘Ahmad’ was a part of the Founder’s name, but because ‘Ahmad’ was one of the two names of the Prophet Muhammad. By referring to the significance of the name ‘Ahmad,’ he showed that the domination of Islam would be effected in this age only by the beauty and attraction of its teachings and the sword would not be needed for its defense, as it was not needed in the Makkah period of the Holy Prophet’s life. The association of the name of the Movement with the name of the Holy Prophet shows that he did not consider it necessary to bring forward his own personality.

Q. (1) Who do you think is going to win in the Iraq—Iran war? (2) Do all Muslims in the world agree on the basic teachings of Islam? —Zakia Abdullah, Newark, California, USA.

A. (1) Israel, the superpowers, and the industrially developed countries. (2) Yes, all Muslims, to whatever sect they may belong, agree on the basic teachings of Islam, which are also known as the five pillars of Islam, and those are:

1. The Two Testimonies: They are: I confess that there is no god but Allah, and I confess that Muhammad is his Prophet.

2. To Pray: To adore Allah in a manner that is special to Muslims. Allah has imposed upon every Muslim, man or woman, to perform five prayers per day.

3. To pay the tithe: Every rich Muslim shall have to give a fixed part of his fortune to beggars, needy people, and those who fight for Allah’s glory.

4. The fasting: To abstain from eating, drinking and having sexual intercourse during the day, i.e. from dawn to sunset, during the month of Ramadhan of every year.

5. Pilgrimage: To visit Allah’s Holy Shrine in Mecca, the Sacred City of Islam, so as to perform some special worship at fixed days of the year. It is an obligation that every major and able Muslim should fulfill once at least in his life.

—Abul-Qasim

The Glory of the Quran... (Continued from page 6)

should be pure and full of knowledge, wisdom and learning. It needs no saying that the palm, in this contest, will be borne only by that writer who will have a vast knowledge and a profound practice in the art of writing. No other person, deficient in learning and intelligence, comprehensiveness and capability, will be able to reach the former’s elegance and grandeur in writing, and become his equal.

We may here take another example of a physician, who is not only an expert in the art of diagnosis and healing, but is also an adept in the art of speaking and writing. The perfect and precise manner in which he will dilate upon and discuss the causes, symptoms and treatment of a disease, will not be equaled by another man who is not endowed with the gift of the gab. The speech of an illiterate cannot, therefore, be at par with that of a scholar.

Now that it has been established that the disparity, which exists in the literary and intellectual power of a human being, finds its expression correspondingly in his speech, it becomes necessary that the word, which is claimed to be that of God should, in regard to internal as well as external excellences be unapproachable by human word for the reason that the knowledge of no other being can be equal to that of the Divine Being.

When human beings, notwithstanding the fact that they belong to the same species, have different powers of expression on account of the disparity in their knowledge and wisdom, experience and practice, so that a man of small understanding and knowledge cannot attain to the higher level of a scholar’s speech-excellence, how could it be possible for a created being, whose knowledge is insignificant, to be an equal of the Creator? The fact that all the internal and external grandeur of a word is solely dependent on the literary capability and practical experience of a person now stands proved.

Notes

1. The Quran, 2:23–24. A similar challenge is contained in 10:38, 11:13 and 17:88. Note that “stones” in the above verse are generally understood to be the idols which the Arabs worshipped.
2. The Quran, 17:88–89. See also 10:37–38; 11:13–14

To be continued in our December issue.
IMAN (Faith) and
ISLAM (Submission)

By MAULANA MUHAMMAD ALI, M.A., I.I.B.

1. “The Messenger has faith in what has been revealed to him from his Lord and so have the believers; they all believe in Allah and His angels and His books and His messengers; we make no difference between any of His messengers” (2:285).

2. “And those who believe in that which has been revealed to thee and that which was revealed before and of the Hereafter they are sure” (2:4).

3. “O you who believe! Believe in Allah and His Messenger and the Book which He has revealed to His Messenger” (4:136).

4. “The dwellers of the desert say, We believe. Say, You believe not; rather say, We submit; and faith has not yet entered into your hearts” (49: 14).

5. “The faithful are only those who believe in Allah and His Messenger, then they doubt not and struggle hard with their wealth and their lives in the way of Allah” (49:15).

6. “And to Him submits whoever is in the heavens and the earth” (3:82).

7. “Whoever submits himself entirely to Allah while doing good (to others)—he has his reward from his Lord” (2:112).

8. “And remember the favor of Allah to you when you were enemies. Then He united your hearts, so by His favor you became brethren” (3:102).

9. “And say not to any one who offers you salutation, Thou art not a believer” (4:94).

The basis of all higher religions is a faith in Divine revelation, because God is known to man, and personal contact with Him is established, only through revelation. Men can make all discoveries in the sphere of the finite but he cannot discover the Infinite God; it is God Who reveals Himself to man, and it is therefore only through Divine revelation that man can know God. Bukhari, who was gifted with special insight into matters religious, begins his Jami’ with the book of Revelation and follows it with the book of Faith. But the conception of faith in Islam is widened in two ways. In the first place, faith here stands not for faith in revelation to one person or one generation but a faith in revelation to all people in all ages (v. 1). It is a faith in the books of Allah, and in the messengers of Allah, in all the books and messengers that preceded the Holy Prophet (v. 2). And secondly, faith here combines both belief and actions; in v. 3, believers are asked to believe, which means that they should bring their faith to its full development by good deeds and sacrifices; v. 4 shows that the first step is that of mere acceptance of Islam and the second is that when faith has taken root in—entered—the heart. When this stage is reached, a man becomes capable of the highest deeds of sacrifice (v. 5). Islam or submission to Divine laws is the rule of nature 8v. 6) and man attains perfection only when he submits himself to the revealed laws of God (v. 7). Islam, however, does not aim only at individual perfection; it also establishes a vast brotherhood of humanity, membership of which cannot be denied even to the man who simply offers the Islamic salutation (vv. 8, 9).

Hadith related in this chapter begin with the basic fact that religion does not consist in hard religious exercises but in living a good life in which due regard is paid to the rights of others (hh. 1–3). Good actions, it is further stated, spring from a good heart and hence the need of faith which rules the heart (h. 4). Iman (faith) and Islam (submission to Divine law) are often used interchangeably, but Iman strictly indicates the acceptance of a principle which is the basis of action—the theoretical side—, and Islam the action itself—the practical side of man’s life (hh. 5, 6). But theory and practice here go hand in hand, and the actions which spring from faith are also called faith. One’s faith is therefore greater or less as one’s actions are more or less beneficial to humanity. Faith is spoken of as love: the man who has faith in Allah does not spare the doing of good to the nearest passer-by, so broad is his love for humanity (h. 7); he loves the whole of humanity and most of all the Holy Prophet, because he is the greatest benefactor of humanity (h. 8); his love for his brother is not mere word of mouth, but he is guided by that love in his everyday relations with him (h. 9); he loves Allah most of all and loves humanity for the sake of Allah and thus his love for humanity is based on the purest of motives.

The next three hadith show what Islam is. It does not simply mean a certain declaration; the declaration of Divine Unity and prophethood of Muhammad brings a man into the fold of Islam, but to be a Muslim he must live the life of a Muslim, the life of a man who lives in perfect peace with others. The first condition of that life is that he shall not cause injury to any man, either with his tongue or with his hand (h. 11). Such injury is said to be an act of transgression, even disbelief (hh. 12, 13). It is not permissible, however, to go to the other extreme and call a Muslim a disbeliever or turn him out of the pale of Islam because he has committed an act of disbelief. So long as a man declares his faith in the Unity of Allah and the prophethood of Muhammad, he is a Muslim (hh. 16, 17). Nay, a man who offers prayers like Muslims with his face to the Qiblah has the covenant of Allah and His Messenger that he shall be dealt with as a member of the Muslim brotherhood (h. 15). And the Holy Qur’an goes even further and accepts the Islamic salutation as sufficient proof that such a man is a Muslim, whatever his differences with others (v. 9). H. 18 gives another description of what Islam in practice is.
1 Abu Hurairah reported that
The Prophet, peace and blessings of Allah be on him, said:
"Religion is easy, and no one exerts himself too much in religion but it
overpowers him; so act upright and keep to the mean and be of good cheer
and ask for (Divine) help at morning and at evening and during a part of the
night." (B. 2:29).

2 A‘ishah reported that
The Prophet, peace and blessings of Allah be on him, entered upon her
and with her was a woman. He asked,
"Who is this?" (A‘ishah) said. She is
such and such a one; and began to
speak (highly) of her prayers. He said:
"Enough; only that is binding on
you which you are able to do; by
Allah, Allah does not get tired but you
get tired, and the devotions dearest to
Him are those in which the devotee
perseveres." (B. 2:31).

3 ‘Abd Allah ibn ‘Amr reported
The Messenger of Allah, peace and blessings of Allah be on him, said to
me, "O ‘Abd Allah! Am I not told
that thou fastest in the day time and
standest up in devotion during the
night?" I said, Yes, O Messenger of
Allah. He said:
"Do not do so; keep fast and break
it and stand up in devotion (in the
night) and have sleep, for thy body has
a right over thee, and thine eye has a
right over thee, and thy wife has a
right over thee, and the person who
pays thee a visit has a right over thee." (B. 30:55)

4 Nu‘man ibn Bashir said,
I heard the Messenger of Allah,
peace and blessings of Allah be on
him, say:
"What is lawful is manifest and what
is unlawful is manifest and between
these two are doubtful things which
many people do not know. So whoever
guards himself against the doubtful
things, he keeps his religion and his
honor unsullied, and whoever falls
into doubtful things is like the herdsman
who grazes his cattle on the bor-
ders of a reserve—he is likely to enter
it. Know that every king has a reserve
(and) know that the reserve of Allah
in His land is what He has forbidden.
Know that in the body there is a bit of
flesh; when it is sound the whole body
is sound, and when it is corrupt the
whole body is corrupt. Know, it is the
heart." (B. 2:38)
5 Abu Hurairah said,
   The Prophet, peace and blessings of Allah be on him, was one day sitting
   outside among the people when a man came to him and ased, What is faith
   (Iman)? He said:
   “Faith is that thou believe in Allah and His angels and in meeting with
   Him and (in) His messengers and that thou believe in being raised to life
   (after death).”
   He asked, What is Islam? (The Prophet) said:
   “Islam is that thou shalt worship Allah and not associate aught with
   Him and (that) thou keep up prayer and pay the zakat as ordained and fast
   in Ramadzan.”
   He asked, What is ihsan (goodness)? (The Prophet) said:
   “That thou worship Allah as if thou seest Him; for if thou see Him not,
   surely He sees thee.”* (B. 2:36)

6 Ibn Umar said,
   The Messenger of Allah, peace and blessings of Allah be on him, 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.”* (B. 2:1).

7 Abu Hurairah said,
   The Messenger of Allah, peace and blessings of Allah be on him, said:
   “Iman (Faith) has over seventy, or over sixty, branches; the most excel-
   lent of these is the saying, There is no god but Allah, and the lowest of them
   is the removal from the way of that which is harmful; and modesty (haya’)
   is a branch of faith.”” (M. 1:58)

8 Anas said,
   The Messenger of Allah, peace and blessings of Allah be on him, said:
   “None of you has faith unless I am dearer to him than his father and his
   son and all mankind.””* (B. 2:7)

9 Anas reported on the authority of
   the Prophet, peace and blessings of
   Allah be on him, He said:
   “None of you has faith unless he
   loves for his brother what he loves for
   himself.”” (B. 2:6)

10 Anas reported on the authority of
   the Prophet peace and blessings of
   Allah be on him. He said:
   “There are three qualities, in
   whomsoever they are met with he has
   tasted the sweetness of faith—that
   Allah and His Messenger are nearer
to him than anything besides them, that
   he loves a man and does not love him
   but for the sake of Allah, and that it is
   loathsome to him that he may go back
   into unbelief as it is loathsome to him
   that he may be thrown into the fire.”
   (B. 2:8)

11 ‘Abd Allah ibn Amr reported on
   the authority of the Prophet, peace
   and blessings of Allah be on him. He
   said:
   “A Muslim is he from whose tongue
   and hand Muslims are safe, and a
   muhajir (lit., one who flies from his
   home) is he who forsakes what Allah
   has forbidden.”” (B. 2:3)
12 'Abd Allah reported that The Prophet, peace and blessings of Allah be on him, said:

"To abuse a Muslim is transgression
and to fight him is unbelief." 12 (B. 2: 35)

13 Mar’ur said, I met Abu Dharr at Rabadah and he wore a garment and his slave wore a (similar) garment. I questioned him about it. He said, I abused a man and called him by a bad name on account of his mother; so the Prophet, peace and blessings of Allah be on him, said to me:

"O Abu Dharr! Didst thou call him by a bad name on account of his mother; so the Prophet, peace and blessings of Allah be on him, said to me:

"O Abu Dharr! Didst thou call him by a bad name on account of his mother; indeed thou has in thee ignorance." 12 (B. 2: 21)

14 Au Hurairah reported on the authority of the Prophet, peace and blessings of Allah be on him, He said:

"The signs of the hypocrite are three:
when he speaks, he lies; and
when he makes a promise, he breaks it;
and when he is charged with a trust,
he is unfaithful." 14 (B. 2: 23)

15 Anas said, The Messenger of Allah, peace and blessings of Allah be on him, said:

"Whoever offers prayers as we do
and turns his face to our Qiblah
and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah; so do not violate Allah’s covenant.” 15 (B. 8: 28)

16 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him,... He said:

"There is none who bears witness with sincerity of heart that there is no god but Allah and that Muhammad is the Messenger of Allah but Allah has forbidden his going to fire.” (B. 3: 49)

17 ‘Uthman said:
The Messenger of Allah, peace and blessings of Allah be on him, said:

"Whoever dies while he knows that there is no god but Allah enters paradise.” 16 (M-Msh. 1)

18 "Religion is faithfulness to Allah
and His Messenger and to the leaders
of Muslims and Muslims in general.” 17 (B. 2: 42)

Notes

1. This hadith shows what the Islamic conception of religion is. Religion does not consist in performing too many devotional exercises; these are in fact discouraged as they ultimately overpower the man who indulges in them. Religion is the name of acting aright and keeping to the mean course; this would keep a man in good heart. The truly religious man will smile in the face of everyone, as did the Holy Prophet. What is generally considered to be Divine worship is really the seeking of Divine help for acting aright and keeping to the mean. Thus is every Muslim taught to pray daily and hourly: “Guide us on the right path: the path of those to whom Thou hast been gracious” (1:5, 6).

2. A’ishah admired the devotional exercises of a certain woman but the Holy Prophet warned her of excess of these because, he said, people indulge in these and then get tired of them. The chief aim of religion is, as made clear in the concluding words, to bring about perseverance in the character of a man. He is, therefore, told to adopt that course in religious devotion to which he can keep constant.

3. There are many versions of this hadith and in all of them it is made clear by the Holy Prophet that a man has several duties to perform and he must keep all of them in mind in devoting himself to religious exercise. No religious exercise, whether it is keeping the fast or standing up in prayer, will do him good if he neglects his worldly duties. In fact, religious devotion is meant to make a man fitter for the performance of his duties which he owes to others. In the development of the spiritual, the physical side and worldly duties are not to be neglected.
4. The man who is imbued with a truly religious spirit avoids not only what is manifestly unlawful, but also the doubtful things which might lead him into the unlawful. The concluding portion of the hadith shows that religion does not consist in the devotional exercises which a many perform but in the presence in him of a right mentality—the mentality to avoid all wrongdoing. A sound mind is of the essence of religion, as the Holy Qur’an says: “Except him who comes to Allah with a sound mind” (26:89).

5. At the end of this hadith it is added that the Holy Prophet said that it was Gabriel who had come to teach people their religion. The hadith is related with slight variations by ‘Umar, but Bukhari does not accept it. In ‘Umar’s version, describing *iman* (faith), the Holy Prophet is reported to have said instead of “in meeting with Him,” “that thou believe in *qadar*,” “in the good of it and the evil of it.” The belief in *qadar* is evidently a doctrine of later growth and it is perhaps on account of this flaw that Bukhari does not accept the version but imitated ‘Umar. Another variation in ‘Umar’s version is that in describing what Islam is, the pilgrimage to Makkah is also spoken of; this is evidently an omission in Abu Hurairah’s version. And further, instead of “that thou shalt worship not at all and shall not associate with Him” in Abu Hurairah’s version, we have in ‘Umar’s, “That thou bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah.”

This hadith makes a distinction between *Iman* (faith) and Islam, showing that the former relates to one’s conviction of the latter to matters of practice. The third term *ishsan* is not a technical term and indicates the state of sincerity in one’s conviction or practice—to feel oneself in Divine presence. Iman and Islam are often used interchangeably but, as distinguished from each other, *iman* means a belief in Allah, the angels, the messengers (which includes the Books or the messages), *Isla-Allah* (which means meeting with Allah), and in a life after death; while Islam means the worshipping (*ibadat*) of Allah, keeping up prayer, fasting in the month of Ramadan, paying zakat (part of one’s savings) and the pilgrimage to Makkah.

The man who accepts these principles is a Muslim, and a member of the Muslim brotherhood.

6. This hadith corroborates the definition of Islam as given in the previous one. In fact, the first requisite of Islam—the bearing of witness that there is no god but Allah and that Muhammad is the Messenger of Allah—includes all the other four, because they are a part of the teachings of the Holy Prophet. They are mentioned along with the basic principle on account of their importance.

7. The word *seventy* is used in Arabic as a perfect number and signifies a large number. This hadith shows that *Faith* carries a much wider signification than that which it generally be attached to. It is not limited to certain matters relating to belief, to the conviction that certain principles are true, but extends to the carrying out of those principles into action; nor is it limited to certain religious acts or devotions but covers all good qualities and actions that benefit humanity.

Iman is represented as a big tree with branches extending in all directions. The conviction of Divine Unity which is the basic principle of Islam is the highest branch of this tree, while even the removal from the way of what may cause harm to a passer-by is a branch of

hummad, which is the basic principle of Islam.

13. I have omitted here the portion of the hadith which speaks of according an equal treatment to slaves, and have quoted only the words of the Holy Qur’an to show that abusing another man is an act of ignorance which word in Muslim terminology is equivalent to unbelief. Abu Dharr had used the words *Ibn al-sauda*, or son of a Negro woman, regarding another; and as these words were used contemptuously, they were considered an abuse of one Muslim by another, which was an act of ignorance or unbelief. In fact, every evil deed is an act of *kafr* according to the Holy Prophet, just as every good deed is an act of faith. Neither does a disbeliever become a believer if he does a good deed nor a believer a disbeliever if he does an evil deed. The line of demarcation between the believer and the disbeliever, the Muslim and the *kafr*, is the confession that God is one and that Muhammad is His Messenger—*La ilaha illallah Muhammadun Rasul Allah*.

14. That is to say, a person who tells lies, breaks promises and is unfaithful to trusts has no faith in him—nothing of the teachings of Islam, and his profession of faith is simply hypocrisy.

15. Here a more practical test is given. If you see a man saying his prayers in the Islamic mode and with his face to the Qiblah, that is a sure test that he is a Muslim—for him is the covenant of Allah and the covenant of His Messenger—and to call him a *kafr* is violation of the covenant of Allah. The Holy Qur’an lays down a still more practical and a broader test: “And say not to anyone who offers you (Islamic) salutation, ‘Thou art not a believer’” (4:94). When a person says to another *al-salam* (*askum* to *salam*), he is a Muslim, he cannot be called a disbeliever or *kafr*. The author of the *Mawaqif* says: “The generality of the theologians and the jurists are agreed that none of the Aht Qiblah (persons facing the Qiblah in their prayers) can be called a *kafr* (M. p. 600).

16. This hadith and the one previous to it show that when a person professes that God is one and that Muhammad is His Messenger with a *sincere heart*, i.e., trying to the best of his knowledge to follow the Divine commandments and walk in the footsteps of the Holy Prophet, he is saved from the fire and shall enter paradise.

17. Faithfulness to Allah consists in submitting to Divine commandments; faithfulness to His Messenger means following in his footsteps; faithfulness to Muslim leaders consists in obeying their orders so long as they do not go against Allah and His Messenger; and faithfulness to Muslims in general consists in doing one’s utmost for their good. This is the quintessence of the religion of Islam.

This saying of the Holy Prophet is quoted by Bukhari in the heading of his chapter.

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*Every person is sinless at his birth.*

*The Holy Quran*
THE QUR’AN PRIMER

LESSON 2: THE SHORT VOWELS звучит как, ـ ـ.

1. FATHA ـ. Whenever it occurs over a letter, it adds the sound of u as in fun or under.

2. KASRA ـ. When this occurs under a letter, it adds the sound of i as in if, in, sin, pin, etc.

3. DAMMA ـ. When it occurs over a letter it adds the sound of U as in bull, bush, push, etc.

PRACTICE (right to left)

Key:
1. a, ba, tha (sa), ja, ha, kha, da, za, ra, za, sa, sha, swa, zwa (dwa), twa, zwa, a’a, gha, fa, qa, ka, la, ma, na, ha, wa, a’ya, ya, ya.
    ada, balagha, darasa, zaraa, razaqa, wad’a, kharaja, nazara, khalaqa, sajada, fataha, fa’ala, kataba, kashala, ma’aka, nasara.
2. ai, bi, thi (si), ji, hi, khi, di, ri, zi, si, shwi, swi, dwi, twi, zai, a’i, gh’i, fi, qi, ki, li, mi, ni, hi, wi, i’i, yi, yi.
    a’ibili, bilizi, fi’ili, lilili, salima, sami’a, qirada, qalami.
3. au, bu, thu (su), ju, hu, khu, du, zu, ru, zu, su, shu, swu, zwu (dwu), twu, zwu, au, ghu, fu, qu, ku, lu, mu, nu, hu, wu, a’u, yu, yu.
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“If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? ... Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?”

—Alphonse de Lamartine in Histoire de la Turquie

QUR'AN, THE GREATEST SPIRITUAL FORCE

“It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle it is.”

—Bosworth Smith

“Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam. ... And to it was also indirectly due the marvelous development of all branches of science in the Moslem world.”

—New Researches by H. Hirschfeld

“Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad’s contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.”

—Dr. Steingass, Hughes’ Dictionary of Islam