Promised Messiah Speaks:

Creation: The Quran and Science

By HADRAT MIRZA GHULAM AHMAD (d. 1908)
The Promised Messiah and Mujaddid of the 14th Century Hijra

Another objection raised against the Holy Quran is that it says that the universe was created in six days with the Divine Command ‘Be’, and on the seventh day God rested, while Geology has proved that the creation of earth took hundreds of thousands of years. Our reply is that there can be no doubt that creation was due to “Be” or the Divine Command. Whether it takes hundreds of thousands or millions of years to create a thing, it first requires the Divine Command. Any one who believes in God cannot deny that every action is due to His command. However, an atheist would contend that all creation takes place by itself, without any need of a command. But when God’s existence, and that nothing can happen without His Will, are proved every honest person must admit that nothing can happen without His intention. No force dare act without His permission.

The verse which contains the word “Be” is this: “His Command, when He intends a thing, is only that He says to it, ‘Be’, and it is.” (36:82) That is, God’s Command takes the form that when He says “Be”, so it is. It must not be thought that it takes place forthwith without delay because the verse does not use the word “forthwith”. The verse shows intention which means if He so wishes He may cause it to happen soon or He may delay it. As can be seen from the laws of nature that some things come to pass speedily while others take time. Therefore, this is not a place for objection.

As regards the objection that God created the heavens and earth in six days, and rested on the seventh, let it be clear that the word “rest” does not occur in the Holy Quran. However, it is found in the Old Testament. Though this may be a metaphor, to clear any misunderstanding the Holy Quran has used another term: That is “And certainly We created heavens and the earth and what is between them in six days, and no fatigue touched Us.” (50:38) This refutes the suggestion that God rested on the seventh day. For if it (the Old Testament) is taken literally it does mean that God tired. The point is that only he who tires, rests. However God is free from tiring because no defect is to be found in Him.

As regards the statement that God created the heavens and earth in six “days”, the Holy Quran tells us that God’s day does not equal that of man. At one place it says that God’s one day equals one thousand years, and in another fifty thousand years of man (22:47 and 70:4). Therefore, we cannot say what duration is meant by these “six days”. However, we can be sure that they do not mean six days as measured by man. It is obvious that when the sun and the moon and the earth and the heavens did not exist, human days could not exist either. And when God Himself has clearly laid down that His days are different from man’s, such an objection can only be based on either ignorance or mischief.

Apart from this, geological research does not bear the seal of absolute truth. Its theories are mere guesses, nay only suspicions, and they change by the day. The conclusions of the Greek philosophers in these matters have been discredited by modern science, there now remaining not a trace of them. Similarly, today’s research will be overshadowed by that of the future. The scientific conclusions that have appeared so far have sometimes suggested that it is the heavens that revolve, and sometimes that it is the earth. Perhaps the future may reveal a third view.

Chasma-i Ma’rifat
EDITORIAL

What Worth Fatawa (Proclamations) Of Kufr?

Last year a council of muslim ulema in Saudi Arabia declared Libya's Col. Moammar Qaddafi, a Kafir. Some years back, the government of Pakistan had declared Ahmadis as non-muslims. Almost each one of the sects or schools of thought in the Muslim world has been proclaimed Kafir by one or the other sect or school.

This epidemic of calling muslims a Kafir is not of recent origin. Glancing through the pages of history one finds that there has hardly been a Muslim Saint or scholar against whom a fatwa of kafir was not issued. Imam Abu Hanifa, the well known founder of the Hanfii School was in his days condemned as a Kafir, put in prison and ultimately poisoned. Imam Shafii was called “worse than the devil”, was sent as a prisoner from Yeman to Baghdad and on the way he was abused by the people all along. Imam Malik was made to stand on a camel's back, was taken around on show and given seventy stripes - and all this for difference of opinion on a religious point. Imam Hambal was proclaimed kafir and kept in jail for twenty eight long months. Every evening they would bring him out, flog him in public and spit at his face. Imam Bukhari was banished from his birthplace and was not allowed to lay his head anywhere, till tired of life, he prayed to Allah to call him back to Himself. Bayazid Bustami was seven times expelled from his hearth and home. Sheikh Shibli was condemned to death. Sheikh Abdul Qadir of Baghdad, Sheikh Mohy-ud-din Ibn-al-Arabi, Maulana Jalaludin Rumi, the renowned author of ‘Masnavi’, Imam Ghazali, the great muslim philosopher, every one of them was decorated with this ungrateful insignia of kufr. Mujaddid Alf-Thani had two years to rot in Gawalai jail. These were just a few to name otherwise the list can be drawn in volumes. They were all great men of the Islamic History and their names command reverence since ages. But who were the people who proclaimed them kafir? Firstly, the muslim ulema, the stereotyped theologians with narrow mental groves stuffed with a few conventional books who clung to their received notions and would on no account part with them while they completely lacked in spiritual experiences and wider outlook on life which was the common hallmark of those great souls whom these ulema chose to make victims of their fatwa-e-kufr. Secondly, the Politico Mullah's of the Ummaid, Abbasid and later ages including this our era, who paraded religion for gaining or partaking political power and offices in the State. Thirdly, the governments or states in a particular time as is evident from many cases cited herein above.
Life After Death
A SCIENTIFIC REALISATION
by A. A. Karim, Grantham

What Worth Fatawa
cont.

Coming to the question of worth of these proclamations, let us first examine their position under the teachings of Quran and Sunnah. Those well versed in Quran and Sunnah fully well know that there is not a single verse of the Quran nor any Hadith that confers any powers on any individual, a body of scholars or even on a State, Islamic or un-Islamic, to declare a Muslim a non-Muslim. On the contrary, many verses of the Quran and many Ahadith are found whereby Muslims have been forbidden from calling a person professing to be a Muslim, a non-Muslim or kafir. Hence, evidently all Fatawa-e-Kuf, by whomsoever issued, not only are unauthorized but violate the clear injunctions of Quran and Sunnah. The sooner the violators redress their error and recant, the better.

Yet another measure of assessing the worth of these Fatawa is how the fatwa of the past have been looked at by the following generations of Muslims. It is an incontrovertible fact of history that in spite of the Fatawa-e-Kuf, the above named Saints and scholars of the past have been held in great esteem and reverence by the Muslims since ages. This fact alone should suffice to bear out that the later generations of the Muslim Ummah have not considered the Fatawa-e-Kaf, whether issued by an individual, a body of ulema or a government or state, worth the paper those were written on or how else the victims of these fatawa will be held in great reverence? This should suffice to manifest the falsity, foolishness and complete absurdity of these proclamations of kuf as from time to time, and the present day proclamations are no exception thereto.

Masud Akhtar

It was reported recently that a group of prominent American scientists, including psychiatrists, psychologists, cardiologists and neurologists, have been reluctantly coming to the conclusion that there may after all be a life after death. For some time now, a professional scientific organisation known as The Association for the Scientific Study of Near-Death Phenomena, has been startled by the experiences of many people who have gone through the 'near-death phenomenon' - being found to be clinically dead but unexpectedly recovering and later able to answer questions about their experiences.

In more than one hundred such cases studied, the scientists have found that there was considerable similarity in what people of different mentalities, religious views and backgrounds remembered after their apparent return from death which, by their sheer consistency, could not be lightly dismissed.

The experience of the 'dead who returned' were of two kinds - pleasant and unpleasant. A typical example of the former was that the person having apparently died, 'finds himself outside his body and sees it from a distance, lying prone. After a while he notices that he still has a body but one of a very different nature from the one he has left behind. Soon others come to meet and help him. He glimpses the already-dead spirits of relatives and friends, and a loving, warm spirit of a kind he has never encountered before - a being of light - appears before him. This being asks him a question, non-verbally, to make him evaluate his life, showing him a panoramic instantaneous playback of its major events. At some point he finds himself approaching a sort of barrier, apparently representing the limit between earthly life and the next. Then he finds that he must return to earth, that the time for his death had not yet come . . . ' The unpleasant experiences of the others were also consistent. They also found themselves in other bodies, different from the one left behind. They did not glimpse the already-dead spirits of relatives and friends, nor met a loving, warm, welcoming spirit.

Instead, they found themselves confronted and hemmed in by frightening spectres and grotesque, ghoulish forms, and in a grip of terror the like of which they had never before experienced nor could explain. All around them they could hear the moaning and lamenting of people in the same plight as themselves. They were very glad and extremely relieved to come back to life again.

Of course, some of the scientists, a minority, remained sceptical, giving the usual explanations - that the 'experiences' were really 'delusions and hallucinations', the symptoms of Hypoxia, the arrest of the flow of oxygen to the brain, or that although the patients were most certainly not lying but genuinely believed that what they 'experienced' did occur, the experiences were only figments of the subconscious, for the human mind, they declared, subconsciously draws upon its memories of religious teachings, taking memory for reality, as if to shield itself from the catastrophe of death.

The majority, however, refused to accept the explanation of the sceptics. They pointed out that the sheer consistency of the reported experience ruled out the delusions and hallucinations of Hypoxia which would have been individual and consequently dissimilar. Moreover, although many of the patients were religious, a number were irreligious, while others were positively anti-religious with the last having a great proportion of sceptics, cynics, atheists, materialists among them and thus could not draw subconsciously upon their memories of religious teachings or beliefs as these, in some cases, were non-existent!

It was generally felt that the reported experiences could be scientifically verifiable and a serious study along with further scientific investigations of life after death should be made. The scientists were, for obvious reasons, not prepared to admit the revolutionary effect this would have on traditional Physics and many accepted scientific theories. For an afterlife would mean that mind could exist without matter, that there could exist thinking entities which were not subject to natural laws because they possess neither mass nor volume.

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Not all but a vast majority of Muslims believe in the second advent of the Israelite Prophet Jesus, Son of Mary, after the Holy Prophet Muhammad and yet in the same breath they claim to have belief in the doctrine of the 'finality of Prophethood'. The founder of the Ahmadiyya Movement in Islam and the two Sections of the Ahmadiyya believe that Jesus, Son of Mary, is dead hence cannot re-appear but one section of the Ahmadiyya, better known as Qadianis, believe that the Founder of the Movement was a Prophet. The present article will enable our readers to fully understand and appreciate the position of all the parties.

-Editor

Next to the doctrine of "Kuf and Islam", the second important doctrinal difference between the Lahore and Qadiani Jamaats of the Ahmadiyya Movement pertains to 'Nabuwah', i.e. as to whether after the Holy Prophet Muhammad (peace be upon him), a prophet can or cannot appear in his Ummah? Or whether Hazrat Mirza Ghulam Ahmad, Rahmatullah Alaih was a calimant to Prophethood?

QADIANI BELIEFS
The Qadiani Jamaat believes that an 'ummati Nabi' can appear in Muslim Ummah after the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), and that the only difference in 'Nabi' (Prophet) and an 'Ummati Nabi' is as to the manner of attaining Nabuwah and not in the essence of Nabuwah as such. According to their belief, an Ummati Nabi is recipient of prophetic revelation (Wahi Nabuwah) just like a Nabi and by his denial, one goes out of the pale of Islam as one does in case of the denial of the perfect prophet. They believe that Hadrat Mirza Ghulam Ahmad was such a Prophet.

BELIEFS OF LAHORE SECTION
As against the above stated beliefs of the Qadiani Jamaat, the Jamaate' Ahmadiyya Lahore believes that the Holy Prophet Muhammad (peace be upon him), is the last of the prophets and no prophet, old or new, can appear after him, and that Hazrat Mirza Ghulam Ahmad Sahib is not a claimant to Prophethood; and that the term 'Ummati and Nabi' (a follower, as well as a prophet), which is not to be found in the Holy Quran and Hadith, was coined by the mystics (Sufia-e-Karam) to denote a 'Muhaddath' and not a Nabi or prophet; and that a Muhaddath is not a recipient of Prophetic Revelation (Wahi-e-Nabuwah) because Prophetic Revelation ceases with the Holy Prophet Muhammad (may peace be upon him); and that no one goes out of the pale of Islam by denying a Muhaddath or 'Ummati and Nabi' because he belongs to the category of "Aulia Allah" (Saints) and not prophets; and that this exactly was the belief of Hazrat Mirza Ghulam Ahmad Sahib.

FOUNDER'S BELIEFS
Relying upon not only the Holy Quran, the Hadith and his personal beliefs, but also on "Ilham" (Wahi-e-Willayah) received from Allah, Hazrat Mirza Ghulam Ahmad Sahib, the founder of the Ahmadiyya Movement in Islam, declared in very clear and unambiguous terms that Holy Prophet Muhammad (peace be upon him), is the 'Khatamun Nabiyeen', the last prophet. The concensus of Ummah also supports this belief. Anyone who imputes the claim to prophethood to Hazrat Mirza Ghulam Ahmad Sahib ignores the terms and writings of Hazrat Mirza Sahib, which like other mystics (Sufia-e-Karama), he used in his dual capacity as a Mujaddid of 'Shariah', as well as Mujaddid of 'Tareeqah' (mysticism). By failing to distinguish between Shariah and Tareeqah, most people fall prey to the misconception that Hazrat Mirza Ghulam Ahmad laid claim to prophethood, although all through his life he has been denying any claim to prophethood in most categorical terms. Not a single line from his voluminous writings can be quoted, saying that he was claimant to Prophethood. The following quotation from the writings of the Founder of Ahmadiyya Movement amply bear out the above assertions.

1. "My opponents alleged, 'this person has turned away from Islamic beliefs, does not believe in miracles, nor does he believe in Lailat-ul Qadr, Miraj (ascension) or existence of angels and over and above that he is claimant to prophethood and denies the finality of prophethood'. At this stage, in the presence of city superintendent of police, they received a reply from my side stating that all these allegations are false and fabrications. I do not deny any of these beliefs. True fact is that subject to the sanctity of the basic beliefs of Islam I have written some fine points and secret acquirements or knowledge of the recipients of divine inspirations in my books, 'Turadhi-e-Aslam and Iqala Aham', which do not in any manner contradict any of the basic beliefs. If my opponents, because of their lack of understanding and/or ill intentions, consider such terminologies of hidden matters of 'Tasawuf' and fine points of Ilham and acquirements of secrets of knowledge against the beliefs of Ahle Sunnah, then evidently it is the fault of their conception. Otherwise, I have not in fact given them any cause for differences."

(Majmuah Ithiharaat, Vol. 1, p. 252)

Thus, only those people who are not conversant with the fine points and terminology of Tasawwuf and Tareeqah, by failing to clearly distinguish between the terminologies commonly used in Shariah and those which are only used in Tareeqah, attribute a claim to prophethood to Hazrat Mirza Ghulam Ahmad Sahib. Before going into the details of Tareeqah and Tasawwuf, it appears proper to find out as to what Hazrat Mirza Ghulam Ahmad Sahib has said about the doctrine of finality of Prophethood in the light of the teachings of Quran and Sunnah.

THE FOUNDER QUOTES FROM THE HOLY QURAN IN SUPPORT OF HIS BELIEFS IN THE FINALITY OF PROPHETHOOD
1. "And Muhammad is not the father of any man amongst you but he is the Messenger of Allah and last of the Prophets'. This verse is clearly bearing evidence that no messenger will come to the world after the Holy Prophet Muhammad (peace be upon him)."

(Iqala Aham, p. 614)

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Finality of Prophethood cont.
2. "Quran does not consider permissible advent of any prophet, old or new, after the last of the prophets (peace be upon him)."
   (Izla Auham, p. 761)
3. "Allah has made a promise that no messenger will be sent after our Holy Prophet (peace be upon him)."
   (Izla Auham, p 586)
4. "Holy Prophet Muhammad’s being the last of Prophets prohibits descent or advent of any other Prophet."
   (Izla Auham, p. 575)
5. "Can anyone, who believes in the Holy Quran and the verse, ‘But the messenger of Allah and the last of Prophets’ as the word of Allah, say that he is a Prophet or Messenger of Allah after the Holy Prophet Muhammad?"
   (Anjam Atham, footnotes, p. 27)
6. "The Holy Quran, each word whereof is final and imperative, in its verse, ‘But the messenger of Allah and the last of Prophets’ established that the Prophethood came to an end with our Holy Prophet (peace be upon him).’
   (Kitab-ul-Bariah, footnotes, p. 184)
7. "According to the Holy Quran, advent of any Prophet after our Holy Prophet Muhammad (peace be upon him) is prohibited."
   (Ayam-us-Sulh, p. 164)
8. "The Holy Quran, as is evident from its verses ‘This day I have completed the Religion for you and ‘But a Messenger of Allah and the last of Prophets’, has brought Prophethood to an end on our Holy Prophet Muhammad and has stated in very clear terms that our Holy Prophet is the last of Prophets when it said ‘But a Messenger of Allah and the last of Prophets’."
   (Tuhfa-Golavria, p. 83)
9. "According to the Holy Quran, Holy Prophet Muhammad has been made the last of the Prophets."
   (Arbaeen, No. 2, p. 26)
10. "As manifested by the Holy Quran, a Rasul (Messenger) is one who receives orders and laws and beliefs of faith from Allah through Gabriel but thirteen hundred years have passed over sealing of the Prophetic Revelation (Wahi Nabuwah). Will His seal be unsealed now in the present age?"
   (Izla Auham, p. 534)

It is evident that by giving quotations from the Holy Quran, Hazrat Mirza Ghulam Ahmad Sahib has established in very clear and glaring terms that Holy Prophet Muhammad (peace be upon him) is the last of the Prophets and no Prophet, new or old, can appear after him. In the presence of these writings it will only be audacious to ascribe claim to Prophethood to him or to say that he did not believe that the Holy Prophet Muhammad (peace be on him) was the last of the Prophets.

FOUNDER QUOTES HADITH IN SUPPORT OF BELIEFS IN THE FINALITY OF PROPHETHOOD
We now proceed to quote from the writings of Hazrat Mirza Ghulam Ahmad Sahib where he has quoted Hadith in support of his belief in Finality of Prophethood of Muhammad.
1. "Muhammad is not the father of any male person amongst you, but he is only a messenger of Allah and the last of Prophets. Don’t you know that Allah has called our Holy Prophet Muhammad Khadem-ul-Anbiya (last of Prophets) without any exceptions or reservations and the Holy Prophet himself has explained this verse of the Quran by saying, ‘There will be no Prophet after me’.
   (Hamamatul Bushra, p. 20)
2. "The Holy Prophet Muhammad (peace be upon him) has repeatedly stated that there will be no Prophet after him and the Hadith ‘La Nabiya Baadi’ was so well known that no one ever challenged its validity.
   (Kitabul Bariah, footnotes, p. 184)
3. "Just like this by proclaiming ‘La Nabiya Baadi’, the Holy Prophet has completely closed the doors on the advent of any new Prophet or on one coming for the second time.
   (Ayam-us-Sulh, p. 52)
4. "The Holy Prophet said, ‘Had Moses been alive he would have been my disciple’. What did he mean by saying this? Simply this much, that during the period of his Prophethood, no other Prophet can appear. It is deplorable that in spite of being called Muslims and in spite of reciting, the Kalima people show disrespect to the Holy Prophet when after acknowledging him as the last of the Prophets, they break open the seal.”
   (Malfoozat, V. 5, p. 391)
5. "If Allah keeps His promises and if the promise that has been made in the verse, ‘Khatam-un-Nabiyeen’ and which has been clearly explained in various sayings of the Prophet stating that after the passing away of our Holy Prophet Muhammad (peace be upon him), Gabriel has been stopped from bringing Prophetic Revelation, is true and correct, then for sure no one can appear as a Messenger of Allah after our Holy Prophet Muhammad (peace be upon him)."
   (Izla Auham, p. 577)

The meanings of the word, ‘Khatam-un-Nabiyeen’ occurring in the Quran have been explained by the Holy Prophet Muhammad himself in the words, ‘La Nabiya Baadi’ and the same meanings have been stated by Hazrat Mirza Sahib in his various writings – rather he went to the extent of saying that the Hadith, ‘La Nabiya Baadi’ was so well known that no one ever challenged its validity and further that by saying ‘La Nabiya Baadi’, the Holy Prophet closed the doors of Prophethood on the advent of any new Prophet or on the coming of anyone for the second time. This proves without any shade of doubt that Hazrat Mirza Sahib believed that the only explanation to the words, ‘Khatam-un-Nabiyeen’ given by the Holy Prophet was that there will be no Prophet after him. Honesty demands that all those who acknowledge the validity and correctness of these writings of Hazrat Mirza Sahib must submit to the meanings of ‘Khatam-un-Nabiyeen’ as understood and stated by the Imam of the 14th Century, rather than following their personal opinions and desires. Failing that, one cannot but construe that by rejecting the teachings of the Holy Prophet and of the Mujaddid of the 14th Century, these people are lending themselves in the state of non-believers.

PERSONAL OPINION OF THE FOUNDER

In addition to extensively quoting from the Holy Quran and Hadith on the issue of Finality of Prophethood, Hazrat Mirza Ghulam Ahmad Sahib has categorically stated at hundred and one places that no prophet can appear after our Holy Prophet Muhammad (peace be upon him). He wrote:
1. "In Islam no prophet can appear after our Holy Prophet Muhammad (peace be upon him)."
   (Raze-Haqiqat, p. 16)
2. "After Finality of Prophethood in Islam no prophet can appear."
   (Ibid, p. 16)

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Finality of Prophethood cont.

3. "It is a matter of belief in Islam that after our Holy Prophet Muhammad (peace be upon him) no Prophet will ever appear."

(Kashful Ghita, p. 26)

4. "In Islam door of that Prophethood which establishes its rule and authority is closed for good. Allah has said: 'But a Messenger of Allah and last of the Prophets and Hadith states, 'there will be no Prophet after me'. If after these clear statements a Prophet, new or old, appears then how can our Holy Prophet Muhammad be called the Khatem-ul-Anbiya.'"

(Ayam-us-Sulh, p. 74)

Probably Finality of Prophethood could not have been explained in better, clearer and stronger terms than what Hazrat Mirza Sahib stated at the strength of the Quran, the Hadith and Islamic Beliefs. It was not simply his personal thought or view, rather Allah had informed him on this matter through Ilham, as he writes:

"And it has been revealed to me that religion in fact is only Islam and undoubtedly the only Prophet now is Muhammad (peace be upon him). As Allah is only one and unparalleled, so is our Holy Prophet Muhammad one and unparalleled to be obeyed. Neither there is any Prophet after him nor there is any parallel to him and with him Prophethood came to an end."

(Minnanur-Rahman, p. 20)

Strange though it may appear, yet the fact remains that a vast majority of Muslims believe that Jesus Christ will descend from heavens in the last days of this world for the rectification and reform of mankind. These very people, who believe in the re-advent of an Israeliite Prophet after our Holy Prophet Muhammad (peace be upon him), call Hadhrat Mirza Ghulam Ahmad Sahib a Kafir, alleging that he had no belief in the Finality of the Prophethood of the Holy Prophet Muhammad. Hypocrisy probably could go no farther. The total religious knowledge of this vast majority is based on hearsay. For had anyone taken the trouble to read the books of Hadhrat Mirza Ghulam Ahmad Sahib, only then he will know how strongly Mirza Sahib felt about the Finality of Prophethood. How absolute Finality of Prophethood he proclaimed by declaring that after the Holy Prophet Muhammad, no Prophet, old or new, can appear - not even the Jesus Christ of the old times because he was a prophet and his re-advent will run asunder the belief of Finality of Prophethood as taught by the unqualified words, 'Khatem-ul-Anbiya' or 'Khatam-un-Nabiyeen' in the Quran and 'La Nabiyya Baadi' in the Hadith. Without any consideration for the wrath of the erroneous multitude of Muslims he strongly advocated the absolute Finality of Prophethood. We quote a few of his writings on the point:

1. "TWENTY-FIRST VERSE (He quoted 40 verses of the holy Quran in support of his contention that Jesus Christ is dead and will not come to the world for the second time.) And Muhammad is not the father of any male person amongst you but is a Messenger of Allah and Khatam un Nabiyeen, i.e. Holy Prophet Muhammad is not the father of any male person but he is a Messenger of Allah and one who brings to an end the prophethood. This verse clearly argues that no prophet will appear after our Holy Prophet Muhammad (peace be upon him). Thus it clearly establishes that Messiah, son of Mary, the Messenger of Allah, cannot come to world now because Messiah, son of Mary was a prophet and it is an element of prophethood that the prophet receives knowledge about religion by Revelation through Gabriel. Since it has already been established that prophetic Revelation has now ceased till the last day, therefore, essentially one has to believe that Messiah, son of Mary will never descend."

(Izala Auham, p. 614)

2. "How can Messiah come now? He was a Prophet and the fortified wall of 'Khatam-un-Nabiyeen' prohibits him from advent."

(Izala Auham, p. 522)

3. "And I have repeatedly written that the advent of Messiah, son of Mary after 'Khatam-un-Nabiyeen' is a matter of great mischief."

(Izala Auham, p. 544)

4. "The Holy Quran with its overwhelming evidence is proving the truth of our assertions and runs asunder the false whims of our opponents; and it closes the doors on the re-advent of the past prophets."

(Izala Auham, p. 538)

5. "Our unjust opponents do not believe in the complete and absolute closure of the doors of 'Khatam-e-Nabuwah'. According to them a window is still open for the re-advent of Israeliite Prophet Messiah. If after the Quran, a real prophet comes and the prophetic Revelation re-starts, then what will become of 'Khatam-e-Nabuwah'? Will the Revelation to a prophet be called Prophetic Revelation or something else? Or do you believe that your supposed Messiah will be shown off Revelation (waah)? Repent and entertain fear of Allah in your hearts and do not become transgressors. If your hearts have not hardened then think, is it not an audacity to willingly or unwillingly call a person Kafir although he honestly and truly believes that the Holy Prophet Muhammad (peace be upon him), is the last prophet and the Holy Quran is the last of the Revealed Books; who believes in all prophets and is one of the people of Qiblah and considers Halal (permissible) what has been declared permissible by Shariah and considers prohibited (Haraam) whatever has been prohibited by the Shariah. O you fabricators, remember that it is not easy to call me a Kafir. You have taken a great burden upon your heads and you will be made to account for all these matters."

(Siraj-e-Munir, p. 4)

6. "Amongst other matters the Holy Quran's verse, 'But he is the Messenger of Allah and the last of the Prophets' and similarly the Hadith, 'There is no prophet after me' stand in the way of the advent of Messiah, son of Mary. How can this be permissible that, in spite of our Holy Prophet's being the last of the prophets, any other prophet may now descend and the Prophetic Revelation recommence?"

(Ayam-us-Sulh, p. 47)

7. "Our Holy Prophet's being the 'Khatam al Anbiya' also requires the death of Jesus Christ because if a prophet appears after him, then neither he can be considered last of the Prophets nor the process of Prophetic Revelation can be considered having ceased for good - and belief in the re-advent of Messiah, son of Mary is not only derogatory to the position of our Holy Prophet Muhammad (peace be upon him), but also contradicts and

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Finality of Prophethood cont.

believes the clear injunctions of the Holy Quran; The Second advent of Messiah, son of Mary is not mentioned anywhere in the Holy Quran whereas prophethood coming to an end with the Holy Prophet Muhammad (peace be upon him) has been stated in very clear terms. Making distinction between the new or old prophets and thereby trying to make an exception for the old prophet in this behalf is a grave mischief because such a distinction or exception is neither traceable in the Holy Quran nor in the Hadith. On the other hand the negation contained in the Hadith ‘La Nabiyya Baadi’ - there is no prophet after me’ is of universal application and nature. Thus it will be most impertinent and audacious on the part of a person that, in pursuance of one’s shallow and indelicate thoughts, he may intentionally give up the clear injunctions of the Quran and may entertain belief in the advent of a prophet after the ‘Khaire-ul-Anbiyya’.

(Aiyam-us-Sulah, p. 146)

8. “On the one hand Allah states to the Holy Prophet ‘there will be no prophet after you’ and on the other quite contrary to the above Allah may send Jesus Christ. Will this act of Allah not be vexing to the Holy Prophet?”
(Aik Ghalti Ka Izala)

9. “Undoubtedly no prophet, new or old, can appear in a manner you believe in the Second advent of Jesus Christ in the last days of the world. You believe in him to be a prophet of Allah. Not only that, you also believe that he will be receiving Prophetic Revelation for forty years - a period longer than the period for which our Holy Prophet Muhammad received Prophetic Revelation. Undoubtedly such beliefs are false and full of sins. The verse ‘But Messenger of Allah and last of the Prophets’ and the Hadith ‘there is no Prophet after me’ are absolute evidence on the falsity of such beliefs.”
(Aik Ghalti Ka Izala)

10. “The verses of the Holy Quran ‘and when we caused him to die’, and ‘and all Messengers before him have passed away’ clearly prove death of the Jesus Christ. Likewise the verses ‘This day I have completed your religion for you’ and ‘But Messenger of Allah and the last of the Prophets’ clearly prove the Finality of Prophethood with our Holy Prophet Muhammad (peace be upon him). Quran has clearly stated that the Holy Prophet Muhammad is the last of the Prophets. There are people who entertain belief in the Second advent of the Jesus Christ and believe that he will appear as a Prophet and Gabriel will descend on him with Prophetic Revelation. I enquire of them how the belief in the Finality of Prophethood and cessation of Prophetic Revelation after our Holy Prophet Muhammad will remain intact in view of their above said beliefs re: Jesus Christ? - rather one will have to believe that Jesus Christ is the last Prophet. Then what remains of Islam after entertaining such beliefs?”
(Tufha Golbaria, p. 283)

A cursory application of mind to the grounds advanced by Hadhrat Mirza Ghulam Ahmad Sahib about the death of the Jesus Christ in his above quoted writings abundantly manifests that according to him Holy Prophet Muhammad (peace be upon him) is the last Prophet; Prophetic Revelation has ceased after the Holy Prophet Muhammad; Religion has been completed and perfected, therefore, no prophet, new or old, can appear after Holy Prophet Muhammad; Prophetic Revelation is an inseparable element of prophethood, therefore without Prophetic Revelation no one can be a Prophet; and because Jesus Christ was recipient of Prophetic Revelation, therefore, he cannot appear now.

THE FOUNDER STATES HIS BELIEF

Hadhurat Mirza Sahib stated his belief re: Finality of Prophethood in the following terms:

1. “I have complete belief in the Finality of Prophethood of Holy Prophet Muhammad and have perfect faith in the fact that after our Holy Prophet Muhammad, the last of the Prophets, no Prophet, new or old, will ever appear for this Ummah.”
(Nishan Asmaani, p. 28)

2. “Our leader and Master Muhammad Mustafa (peace be upon him) whom we consider the leader of the Sinless ones and leader of those Holy people who are born from a woman, and whom we consider the last of the Prophets because all Prophethood, all righteousness and all excellences that a man could attain came to a perfection in him.”
(Majmua-Ishthirat, Vol. 2, p. 156)

3. “I bring it to the knowledge of all the people and I declare on oath by the name of Allah, eminent be His glory, that I am not a Kafir (non-believer). There is no God but Allah and Muhammad is the Messenger of Allah’, is my belief and I have complete faith in the verse ‘But a Messenger of Allah and the last of the Prophets’. I affirm this statement of mine as many times as there are glorifying names of Allah; and as many times as there are words in the Quran; and as many times as there are excellences of the Holy Prophet Muhammad (peace be upon him), in the knowledge of Allah. None of my beliefs is against the dictates of the Quran and the Holy Prophet Muhammad (peace be upon him).”
(Karamat As Sadiqun, p. 25)

4. “And the real fact about which I bear witness at oath is that our Holy Prophet Muhammad is the last of the Prophets, and no Prophet, new or old, will appear after him.”
(Anjam Atham, footnotes at p. 27)

5. “It is an article of faith with me that our leader and Master Hadhrat Muhammad Mustafa (peace and blessings of Allah be upon him) is the last of the prophets.”
(Katab-al-barriyah, footnotes p.182)

6. “And we affirm our belief in the terms that ‘there is no God but Allah and our leader and Master Hadhrat Muhammad Mustafa (peace and blessings of Allah be upon him) is His Messenger and the last of the Prophets.”
(Ayyam-as-Sulah, p. 86)

7. “And it should be understood with complete heartfelt belief that Nabuwah (Prophethood) has come to an end with our Holy Prophet Muhammad (peace be upon him) as Allah has laid down in the verse ‘But the Messenger of Allah and the last of the Prophets’. Denying this verse or even taking it lightly amounts to saying good bye to Islam.”
(Letter in Al-Hakim of 17th August 1899)

8. “And Prophethood came to an end with him not only for the reason of closing days of the world but also for the reason that all excellences attained perfection in his person.”
(Lecture at Sialkot, p. 6)

9. “Only Allah who sent our Holy Prophet Muhammad (peace be upon him), at the end of all the Prophets so that all nations of the world be brought under one banner, informed me.”
(Tatima - Appendix; Haqiqat-al-Wahy, p. 44)

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"His verse reveals his thought."

His restlessness at times exceeds all bounds when he says:

Without Thee, not for a single moment, have I peace within me; (without Thee) my heart is all the time sinking like the heart of an ailing person.

Those who have seen him and lived with him bear witness to the fact that his life was completely saturated with the Divine Love.

Here are some of his sweet lines depicting in unearthly tunes the love of a passionate soul for its Heavenly Beloved:

After the love of God I am intoxicated with the love of Muhammad. If this be heresy, by God I am the greatest of heretics!

As to the Founder's love for the Holy Qur'an it has many facets. As usual he does not indulge in verbosity. What we find is his genuine personal experience about the higher aspects of spiritual truths and their revelation to mankind. He writes in one of his books:

"It is my experience and the experience of all those who have gone before me, and it is an evidence of the fact, that the Qur'an attracts its true followers by its spirited qualities and its intrinsic radiance. It illuminates their minds. Then by its lustrous miracles, it binds their hearts with God with such ties as defy the word which otherwise tries to cut them into pieces. It exalts its true followers by enabling them to have communion with God and enriches their minds with the knowledge of the Unseen." (Chashma Ma'rifat)

The same thought he would convey in verse:

The light of the Qur'an draws one towards God and God's face can be seen with this light.

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PROMISED MESSIAH
His Verse, cont.

When the Founder expresses his love for this great Divine scripture it becomes a live symbol for him which has even the human touch of the beauty and elegance of one's beloved. Comfort, compasion and joy and even pangs of separation are experienced by him for the sake of the Qur'an:

جاهل و مسی قران نور جان بر مسیان
هم فرمی جان اورون کا پاڑا جاند قران

The elegance and beauty of the Qur'an is the life of every Muslim. The qamar is the moon for others but our moon is the Qur'an.

It is not a poetic exaggeration but a statement of facts, as far as he is concerned, when he says:

وہ روشنی جو پاہی نہیں بین بم اس کتاب میں
کہی میں کہی ہے وہ بردار انسکوا کی
افرادی جو سیمون سی نہیں دیکھتے
یہ کہ ہو نئی دیکھتے ہیں۔

The light which I find in this Book, can never be found in the thousands of suns. The sadness which settled on my soul has disappeared. The darkness which engulfed the hearts has all turned into light.

The Mirza was furnished with this microscope of Divine revelation and ever since he used it with distinct advantage in his criticism of all contemporary thought and in the exposition of the spiritual laws governing the life of man. He had found God. But it was only the God of the Qur'an that existed. All other gods were only the “big brother” of the Mumbo Jumbo of the primitive man. No other spiritual explanation of this Universe, he proclaimed, was in consonance with reason except that given in the Qur'an. This was not mere credulity. It was an enlightened conviction, the mature result of a thorough survey of all the existing religions of the world. This naturally drew him into the field of controversy, at which he displayed considerable force and acumen. And as the last word on comparative religion, he compiled his famous work, Barahin-i-Ahmadia, dealing with every existing shade of thought in the field of religion - from Hinduism in all its offshoots (Arya Samaj, Brahma Samaj, Dev Samaj and so forth) to Christianity, and down to atheism. The work may rightly be called the Encyclopaedia of Religion.

The publication of this book created a stir in religious circles and brought Mirza Ghulam Ahmad to a position of prominence in the world of religious thought. The Muslims acclaimed him as the greatest servant of Islam. To give the reader an idea of the deep appreciation which his work won, I cannot do better than reproduce in brief the tribute which a leading theologian of the day, Maulvi Muhammad Hussain of Batala, who subsequently became the leader of opposition against him, paid to it. He devoted as many as 125 pages in several issues of his magazine, Ishaat-us-Sunnah (June to November 1884) to a review of this book. He winds up this lengthy review with the observation:

“This is the summary of the book. Now we would express our estimate of it in brief and in unexaggerated terms. In our opinion, this book, in view of the present age and the present conditions, is such that the like of it has never so far been published in the history of Islam and as for the future, we can say nothing. Its author has also displayed such steadfastness in helping forward the cause of Islam with money, with personal labour, with pen and tongue, that a parallel of it is rarely met with among the past Muslims. If someone should consider these comments of ours as Eastern exaggeration, let him produce at least one such book in which Islam has been so forcibly defended against all hostile critics, especially against the Arya and Brahma sects of Hinduism. And over and above this, let him point to just a few of such persons who may have undertaken besides these manifold services, to furnish proof of the spiritual fruits of Islam and have so manfully thrown out to all opponents of Islam and disbelievers in the fact of Divine revelation the challenge: ‘Whoever doubts the fact of revelation, let him come to me and have a personal observation of the truth of this spiritual experience.’ ”

It is no place to go into details. It is a pity the numerous admirers of the Mirza have so far done nothing to introduce the outside world to these beautiful writings of the Great Man. The wealth of thought contained in the pages of at least the Barahin and the Kamalat should by now have been made accessible to the Western reader.

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THE PROMISED MESSIAH
As His Contemporaries Saw Him

The tributes paid to Hazrat Mirza Sahib by opponents of the Shmadiya Movement and by some of the most prominent non-Ahmadis of the time will allow our readers an appreciation of the impact made by the Promised Messiah on those who opposed the Movement, but were nevertheless instilled with such admiration for the Holy Founder’s efforts for Islamic revival that they paid their tributes unequivocally.

—Editor

Maulvi Bashir-ud-Din Sahib, Editor Sadiq-ul Akhbar Rewari, wrote: Mirza Sahib in his impressive lectures and magnificent writings has given a tart rejoinder to the opponents of Islam and has laid them low. He has proved that truth is always triumphant and, in reality, he has spared no pains in support of the truth and has rendered great service to the cause of Islam. Justice demands that one should mourn the sudden and untimely demise of one who was a redoubtable champion of Islam, a great friend of the Muslims and an eminent scholar. (sadiq-ul-Akhbar, June 1, 1908)

Shamsul Ulama Maulana Muntaz Ali wrote: Mirza Sahib (may his soul rest in peace) was a pious and saintly person. He possessed such a quality as enabled him to triumph over the stone-hearted people. He was a man of great learning, and a reformer of high calibre. He was a model of a pious life. We do not believe in his status as the Promised Messiah. But there is no denying the fact that his guidance and leadership possessed the Messianic touch of quickening the dead souls into life.

Mirza Hairat Dehlvi, Editor Curzon Gazette, Dehlvi wrote: The deceased is worthy of great reverence for his splendid services to Islam against the Arya Samajists and the Christians. He gave a new orientation to the religious debates and laid the foundations of a new literature in India. In our capacity as Muslims and as a research scholar, we make a clean breast of the fact that even the most eminent Arya Samajist or the greatest priest had not the courage to face the deceased. Although the deceased was a Punjabi, yet he wielded a powerful pen and in the whole of India there was not a single person who could equal him. In his brain there was a vast store of capturing and vigorous vocabulary. When he put his pen to paper, there was such a spontaneous flow of balanced words as beggars description. Those who have no knowledge of his first successor - Maulana Noor-ud-Din - erroneously think that Maulana Noor-ud-Din rendered him great help in writing the books. But we speak from our personal knowledge that Maulana Noor-ud-Din could not stand comparison with him in authorship. Although at places the Punjabi touch is discernible in his Urdu writings, yet his vigorous Urdu writings are in a class by themselves. In fact one goes into ecstasy on perusing some paragraphs of his writings. Among his followers, there are ignorant, and common people, but there are also capable and efficient men who are B.A.’s and M.A.’s. There are also Arabic scholars among them. In the modern times, it is a matter of no small pride for a religious preceptor that

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PROMISED MESSIAH
As His Contemporaries Saw Him, cont.
scholars well-versed in the ancient and the modern knowledge should become his disciples. He has made a breakthrough against the fire of deadly predictions, bitter opposition and severe criticism. He reached the pinnacle of eminence after weathering all storms. In response to his every claim, his followers redoubled their allegiance. The voices that rose in acceptance of his claim indicate that the deceased in his life-time achieved great victories. (Curzon Gazette, June 1, 1908)

Maulana Muhammad Hussain Batalvi wrote:“Our knowledge of the conditions and circumstances of the compiler of Braheen Ahmadiyava is so great that very few contemporaries can claim to know him more than we do. On that basis, we express our opinion in simple and unexaggerated words. In our opinion, this book in this age and in the existing circumstances is such that the like of it has not so far been published . . . “Allah may after that bring about an event.”(65:1) Its compiler served Islam by money, by self-sacrifice, by his written and spoken words and has proved to be so steadfast, that very few among the past muslims can stand comparison with him.”Risala Ishaat-us-Sunnah, vol. 1, No. 7.

Maulvi Muhammad Hussain Batalvi in his evidence in 1913 in the court of a First-Class Magistrate - Lala Devki Nand, Gujranwala, said: “All sects believe that the Holy Quran is the Revealed Word of God. These sects also hold belief in Hadith. Ahmadi Sect is of recent origin. Ever since Mirza Ghulam Ahmad Sahib Qadiani claimed to be the Messiah and Mehid, this Sect continues to repose firm faith in the Holy Quran and Hadith. None of the sects mentioned above, is a total Kafir in the eyes of our sect.”

Shamsul Ulama Maulana Mir Hasan wrote: “Alas! We did not appreciate his services. It is not possible for me to give a befitting narration of his spiritual excellences. His life was not the life of an ordinary person. He belonged to the class of people who are the Elects of God and they come to the world only very rarely.”(Al-Hakam, April 7, 1934.

M. Mir Hasan was personal tutor & teacher for Sir Muhammad Iqbal and a prominent scholar of the time

The author of Zikr-i-Iqbal writes: When Mirza Sahib was living in Sialkot, Maulana Mir Hasan often got opportunities of meeting him. In those days, Maulana Sahib saw and assessed his person at very close quarters. Maulana was a votary of Sir Sayyed’s Movement. But Mirza Sahib also had made a great impact on Maulana’s mind by his exaltation, piety and righteousness. (p. 278)

Maulana Shibli, author & eminent scholar of religion and Urdu literature: In reply to a question why Mirza Sahib is not acknowledged as Imam, Maulana Shibli replied that there was no harm in accepting him as such. On the other hand, it is highly commendable. But he said he was averse to being pressurised into swearing allegiance to him. He added: People say that he claims to be Nabi and they say that it could never be right in any sense. In reply I say to them that I recite to you one verse of Mirza Sahib. From that you can infer what his real claim is. Leave the critics alone, as some even (sinfully) say that God has wife, sons and daughters. Should we abandon God on that account? The verse of Mirza Sahib is:

“I am not at all Nabi nor have I brought any scripture. But I am a recipient of divine revelation and am a God-sent Warner.”

Reciting this verse, Maulana Shibli said that his claim, in the light of the verse, is correct. There was no harm in accepting this claim. (Al-Hakam - March 10, 1906).

The Editor of Akhbar Municipal Gazette, Lahore, Wrote: “Mirza Sahib enjoyed great reputation as a man of learning. His writings were marked by great fluency. We have been greatly grieved by his death as he was an eminent Muslim savant. We feel a scholar has departed from the world.” (Akhbar Municipal Gazette, Lahore.)

The Editor of Al-Basheer, Etawah, (India) wrote: “There is no denying the fact that Hazrat Aqdas was one of the world-renowned personalities. In this age of advanced science and art, it is really a matter of great wonder, that he had lakhs of such firm disciples who regarded his every command and the prophecy as revelation and readily bowed to it. Among his followers are the common people, illiterates and literates, rich and poor, savants and scholars and modern educated men. In short, there were all categories of Muslims. Hazrat Aqdas Mirza Sahib enjoyed such spiritual hold on his followers, that one can assert that in the whole of India no maulvi or savant or scholar exercised any such influence on his adherents. Even no sufi or a saint or a leader or a reformer commanded any such loyalty from his followers. As Mirza Sahib was the religious preceptor and the pious Imam of a numerically strong Jamaat, our sense of culture forces us to respect him and mourn his demise.”(Al-Basheer, June 2, 1908)

Maulana Abdullah Al-Imadi, Editor of Vakil, Amritsar, wrote: “Although Mirza Sahib had not received systematic education in the current knowledge and theology, yet a close assessment of his person shows that he was born with a unique temperament which is not given to each and every person. By virtue of his study and upright nature, he had attained mastery over religious literature. In about 1877, when he was 35 or 36 years old, we find him charged with an unusual religious fervour. He leads a life of a true and pious Muslim. His mind is immune from the worldly temptations. He is as happy in solitude as if he were in congenial company. Even when he is in a company, he is busy enjoying the pleasures of solitude. We find him restless. It appears as if he is searching for a lost thing, which has no trace in the mortal world. Islam with all its glories has so overwhelmed his person that sometimes he is holding debates with the Arya Samajists, sometimes he is writing voluminous books to highlight the truth of Islam. His debates in Hoshiarpur in 1886 were so delightful, that one cannot forget their pleasant impact on one’s mind. As a counterblast to other religions, he has written some books which expound the glories of Islam. Their perusal is so inspiring that their effect has not yet faded. His Braheen Ahmadiyava overwhelmed the non-Muslims and overjoyed the Muslims. He has given a captivating picture of religion. He has washed off the dust of superstitions and human weaknesses which had settled on it. In short, this book has been received with great eclair in India at least. The echoes of its resounding reception still ring in our ears. Although some elderly persons have given an adverse verdict on it yet the proper time for its correct evaluation was 1880, when it was published. Then the Muslims had unanimously decided in its favour.

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RELIGIOUS consciousness seems to be ingrained in human nature. If we go down into the depths of man, despite the variety of religious expressions and structures, we reach the humus from which the religious question proceeds. Psychological, ethnological and sociological researches are coming ever more to recognize the presence of this original space in man. Beyond the systems, and together with the differences between religion and religion, there is a historically constant disposition which orients man in a specific way and tends to express itself in religious forms.

A description of this religious dimension of man can be attempted by following various routes and with the help of various ways of speaking. On one hand can be seen the improvement of the human mind which does not cease from questioning itself about its source and beginning, the radical need of the spirit to discover the ultimate meaning of his existence and of his action in the world, and to understand his relationship with everything. On the other hand the will discovers itself directed closely towards a good, which attracts it under the form of absolute and which transcends every time “the goods” which are offered it, and towards which it feels able to organize relationship.

Whatever way one looks at man in the sources of his interior dynamism, one arrives always at a problem and at a tendency to integration: with himself, with the world and society, with the Absolute. All this denotes an opening of the finite human being towards the infinite and absolute, a gap in the human psyche which no partial reality can fill.

It is true that this search often remains in the confused state, like a question hidden in the mind. For many it is no more than an indistinct feeling of uncertainty, anxiety, instability, an obscure desire for fullness, which is sometimes aroused under the impact of certain events or impressions, while for the most part it lies inert, overwhelmed by the problems of daily living. It is also true that it emerges only in privileged circumstances, under the stimulus of particular conditions, but we cannot deny to human beings the opening onto these horizons which represents an ultimate and necessary point of reference to their existence. It is this autonomous region of human consciousness and this specific inclination that has made religion possible.

Religion as it exists in history is, however, a very complex phenomenon. It includes a vast number of beliefs and practices of extremely diverse nature. Belief in and propitiation of the so-called spirits of trees and rivers, worship of the tombs of the dead, ceremonial feeding of the ghosts of ancestors, totem and taboo, ritual eating of some kinds of food and abstaining from other kinds, self-flagellation and starving of the body in the hope of purifying and strengthening the soul as well as ceremonial feasts, belief in many gods as well as belief in the one and only God, worshipping gods of stones having the shapes of animals and freaks as well as the worship of God as an unseen and omnipresent spirit, life-long chastity and nunneries as well as temple-prostitution—all these and many more are termed religious beliefs and practices.

The mistake of the anthropologists lies in attempting to trace the origin of all the religious beliefs and practices to a single factor. For instance, Grant Allen, following Herbert Spencer, thinks that religion arose out of ancestor-worship. In his book *The Evolution of the Idea of God* he traces three stages of man’s conception of the dead. At the first stage the difference between life and death is but ill or inadequately perceived; the dead are thought of as yet bodily living. Hence the corpses are preserved and eventually mummified. At this stage gods as such are for the most part unknown; it is the corpses of friends and ancestors that are worshipped and revered. At the second stage death is recognized as a physical fact, but is regarded as only temporary. At this stage, men begin to bury the corpses, look forward to the resurrection of the body and expect the life of the world to come. At the third stage, the soul is regarded as a distinct entity from the body; it survives it in a separate and somewhat shadowy form; so that the opinion as to the future, proper to this stage, is not belief in the Resurrection of the Body, but a belief in the Immortality of the Soul. And just as the idea of Resurrection arose from and is closely bound up with the practice of burial, the idea of Immortality arose from and is closely bound up with the practice of burning the dead. The idea of God, says Grant Allen, took birth during the second and third stages, when the ghosts or spirits of the dead ancestors began to be worshipped as household-gods and the ghosts of the dead chiefs or rulers of the tribe as tribal gods. Later on with the rise of kingship came the conception of the Supreme God and polytheism gradually gave way to monotheism. “In almost every case where we can definitely track him to his rise,” writes the author of *The Evolution of the Idea of God*, “the deity thus begins with a Deified Man, elevated by his worshippers to divine rank (after his death) and provided with a history of miraculous incidents.”

Sir James Frazer, on the other hand, believes that religion developed out of magic, or rather as a result of the realization of the inefficacy of magic. Everywhere, he argues, the Age of Magic comes before the Age of Religion. In the Age of Magic man believed that merely by performing certain ceremonies, accompanied by certain spells, he could control nature and the course of events and produce the desired results. In this age there were no gods. It was only when man discovered that very often the magical ceremony, though properly and exactly performed, did not produce the result that it was designed to produce, that he began to think that there must be “other beings, like himself, but far stronger, who, unseen themselves, directed its course and brought about all the varied series of events which he had hitherto believed to be dependent on his own magic.” Thus arose the belief in gods, and the primitive man instead of, or in addition to, his magic ceremonies began appealing to these superior beings to intervene and grant him the favors that he wanted. Frazer defines religion as “a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life.” Thus defined, he continues, “a

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Man, Religion & Anthro.
cont.

religion consists of two elements, a theoretical and a practical, namely, a belief in powers higher than man and an attempt to propitiate or please them. Of the two, belief clearly comes first, since we must believe in the existence of a divine being before we can attempt to please him.”

Another great anthropologist was Sir E. B. Tylor. In Primitive Culture he expounds a theory of the origin of religion which is different from both the theories mentioned above. He thinks that the earliest religion was Animism, that is, the belief that everything, in the animate as well as the inanimate world, has an indwelling soul. The primitive man was led to adopt this view first of all on the basis of his experience of dreams. He was, of course, totally incapable of making any sharp distinction between the real things of his waking moments and the things which he saw in his dreams. So when the primitive man awoke from his sleep, he thought he had really somehow been away, doing the things which he saw himself doing in the dream. But as he well knew by experience that his body did not go on these excursions, the natural explanation that came to his mind was that every man must be having within him a spirit or a phantom-likeness of his outer self, which could go out of his body and see and be seen itself in dreams. While his body was lying in the cave where he had fallen asleep, his inner self or spirit had gone to other places, met the spirits of other men and engaged in diverse activities. Even waking men in broad daylight sometimes saw these human phantoms, in what are called visions or hallucinations. The primitive man was further led to believe that the soul did not die with the body but lived on after quitting it, for although a man was dead and buried, his phantom-figure continued to appear to his friends in dreams and visions. On precisely the same grounds, the primitive man concluded that his horse and dog, his spear and shield, the sun and the moon, the rivers and mountains also had phantom-like-nesses of their bodies or outer forms.

Now, some of these spirits—for instance, the spirits of storms and rivers—were far stronger than man and could, when angry, destroy his dwellings and cause immense harm to him, and also, when pleased, confer great benefits on him. To these, therefore, and to the spirits of powerful chiefs, the primitive man began addressing his prayers and making offerings and sacrifices to propitiate them and get them onto his side. These became his gods. So, says Sir E. B. Tylor, “Animism, in its full development, includes the belief in souls and in a future state, in controlling deities and subordinate spirits, these doctrines practically resulting in some kind of active worship.” Thus according to him all religious beliefs and practices, from the primitive to the most exalted, developed out of Animism.

Dr. R. R. Marett, who approaches religious problems from a psychological point of view, regards Supernaturalism as a basic feeling which may well be prior to Animism; he defines it as composed of fear, admiration, wonder, and the like, which may be expressed as “awe.” This can be experienced in relation with animate or inanimate objects, and he terms it Pre-animistic religion, which is fundamentally a mode of social behavior. The attribution of personality to departments of physical nature (but not of soul or spirit) he terms Animatism. He regards “tabu” as the negative and “mana,” which may be briefly described as power, as the positive mode of the supernatural. Tabu is prohibitive or even threatening, whereas mana is operative and wonder-working. Pre-animistic religion would in this case seem to be the substratum out of which definite magic and definite religion might have differentiated. What Marett terms “awe” is designated by Goldenweiser as “thrill,” and he states that ultimately magic divested itself completely of the religious thrill.

Other anthropologists and social psychologists have thought of religion as a normal psychological adjustment by which societies build a protective barrier of fantasy against fear. Emile Durkheim, the French sociologist, regards religion as the most primitive of all social phenomena. It is out of religion, he writes, “that there have come, by successive transformations, all the other manifestations of collective activity, law, morality, art, science, political forms etc. In the Beginning all is religious.” According to Durkheim, the origin of all religious experience was to be sought in the collective elevation of feeling (euphoria) that occurred when individuals came together in the larger gatherings of the tribe, which was a reaction to the comparative flatness of secular life.

Sigmund Freud, the famous founder of psychoanalysis, also regards the world of religion as a world of fantasy. According to him, the need for a faith in God and religion arises from man’s feeling of helplessness in relation to the external world. For the individual, as for mankind in general, life is hard to endure. The culture in which he shares imposes on him some measure of privation, and other men occasion him a certain degree of suffering, either in spite of the laws of this culture or because of its imperfections. Added to these are the evils that unvanquished nature inflicts on him. “One would expect,” says Freud, “a permanent condition of anxious suspense and severe injury to his innate narcissism to be the result of this state of affairs.” Man seeks consolation against this feeling of helplessness, and even to some extent masters it, by the humanization of nature. It is by so doing that he can feel at home in the face of the supernatural, and deal psychically with that frantic anxiety. He can also exercise, appeal to and bribe humanized Nature, which is his god, and thus rob him of part of his power. Freud says that there is nothing new in this situation, for it has an infantile prototype and is really only the continuation of this. Once before man has been in such a state of helplessness: as a little child in relation to his parents. When he was a child, his father commanded admiration and fear and, at the same time, gave him protection. The child as he grows up soon realizes that his father is a being with strictly limited power and by no means endowed with every desirable attribute. He, therefore, looks back to the memory-image of the overrated father of his childhood, exalts it into a Deity, and brings it into the present and into reality. “When the child grows up and finds that he is destined to remain a child forever, and that he can never do without protection against unknown and mighty powers, continued on page 17...
The Divine Being: The Existence of God

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

Material, inner and spiritual experience of humanity

In all religious books the existence of God is taken almost as an axiomatic truth. The Qur’an, however, advances numerous arguments to prove the existence of a Supreme Being Who is the Creator and Controller of this universe. These are, broadly speaking, of three kinds. Firstly, there are the arguments drawn from the creation, which relate to the lower or material experience of humanity; secondly, the evidence of human nature, which concerns the inner experience of humanity; and thirdly, there are arguments based on Divine revelation to man, which may be called the higher or spiritual experience of humanity. It will be seen, from what is said further on, that, as the scope of experience is narrowed down, so the arguments gain in effectiveness. The argument from creation simply shows that there must be a Creator of this universe, Who is also its Controller, but it does not go so far as to show that there is a God. The testimony of human nature proceeds a step further, since there is in it a consciousness of Divine existence, though that consciousness may differ in different natures according as the inner light is bright or dim. It is only revelation that discloses God in the full splendor of His light, and shows the sublime attributes which man must emulate if he is to attain perfection, together with the means whereby he can hold communion with the Divine Being.

The law of evolution as an evidence of purpose and wisdom

The first argument, drawn from the creation, centers round the word Rabb. In the very first revelation that came to the Prophet, he was told to “read in the name of the Rabb Who created” (96:1). The word Rabb, which is generally translated as “Lord,” carries really quite a different significance. According to the best authorities on Arabic lexicology, it combines two senses, that of fostering, bringing up or nourishing, and that of regulating, completing and accomplishing (L.L., Ta.). Thus its underlying idea is that of fostering things from the crudest state to that of highest perfection, in other words, the idea of evolution. Raghib is even more explicit on this point. According to him, Rabb signifies the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection. There is thus, in the use of the word Rabb, an indication that everything created by God bears the impress of Divine creation, in the characteristic of moving on from lower to higher stages until it reaches perfection. This argument is expanded and made clearer in another very early revelation which runs thus: “Glorify the name of thy Rabb, the Most High! Who creates, then makes complete, and Who measures, then guides” (87:1–3). The full meaning of Rabb is explained here: He creates things and brings them to perfection; He makes things according to a measure and shows them the ways whereby they may attain to perfection. The idea of evolution is fully developed in the first two actions, the creation and the completion, so that everything created by God must attain to its destined completion. The last two actions show how the completion or evolution is brought about. Everything is made according to a measure, that is to say, certain laws of development are inherent in it; and it is also shown a way, that is to say, it knows the line along which it must proceed, so that it may reach its goal of completion. It thus appears that the creative force is not a blind force but one possessing wisdom and acting with a purpose. Even to the ordinary eye, wisdom and purpose are observable in the whole of the Divine creation, from the tiniest particle of dust or blade of grass to the mighty spheres moving in the universe on their appointed courses, because every one of them is traveling on along a certain line to its appointed goal of completion.

In this connection attention may be drawn to another characteristic of God’s creation. Everything, we are told, is created in pairs: “And the heaven, We raised it high with power, and We are the maker of the vast extent. And the earth, We have spread it out; how well have We prepared it! And of everything We have created pairs that you may be mindful” (51:47–49). “Glory be to Him Who created pairs of all things, of what the earth grows and of their kind and of what they know not!” (36:36). “And Who created pairs of all things” (43:12). This shows that there are pairs not only in the animal creation but also in “what the earth grows,” that is, in the vegetable kingdom, and further in “what they know not.” In fact, the idea of pairing is carried to its furthest extent, so that even the heavens and the earth are described as if they were a pair, because of the quality of activity in the one and of passivity in the other. This deep interrelationship of things is also an evidence of Divine purpose in the whole of creation.

One law prevails in the whole universe

A further point upon which the Qur’an lays especial stress is the fact that, notwithstanding its immensity and variety, there is but one law for the whole universe: “Who created the seven heavens alike; thou seest no incongruity in the creation of the Beneficent God. Then look again: can thou see any disorder? Then turn the eye again and again—thy look shall come back to thee confused, while it is fatigued” (67:3–4). Here we are told...
that there is in creation neither incongruity, whereby things belonging to the same class are subject to different laws, nor disorder, whereby the law cannot work uniformly; so that the miraculous regularity and uniformity of law in the midst of the unimaginable variety of conflicting conditions existing in the universe is also evidence of a Divine purpose and wisdom in the creation of things. From the smallest particle to the largest heavenly body, everything is held under control and is subject to a law; no one thing interferes with the course of another or hampers it; while, on the other hand, all things are helping each other on to attain perfection. The Qur'an stresses this fact frequently: "The sun and the moon follow a reckoning. And the herbs and the trees adore (Him)" (55: 5, 6). "And the sun moves on to its destination. That is the ordinance of the Mighty, the Knower. And for the moon, We have ordained for it stages till it becomes again as an old dry palm branch. Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit" (36:38-40). "Then He directed Himself to the heaven and it was a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly" (41:11). "Allah is He Who made subservient to you the sea that the ships may glide therein by His command, and that you may seek of His grace, and that you may give thanks. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself. Surely there are signs in this for a people who reflect" (45:12, 13). "And He created the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command" (7:54). All these verses show that, inasmuch as everything is subject to command and control for the fulfillment of a certain purpose, there must be an All-Wise Controller of the whole.

Guidance afforded by human nature

The second kind of argument for the existence of God relates to the human soul. In the first place, there is the consciousness of the existence of God. There is an inner light within each man telling him that there is a Higher Being, a God, a Creator. This inner evidence is often brought out in the form of a question. It is like an appeal to man's inner self. The question is sometimes left unanswered, as if man were called upon to give it a deeper thought: "Or were they created without a (creative) agency? Or are they the creators (of their own souls)? Or did they create the heavens and the earth?" (52:35, 36). Sometimes the answer is given: "And if thou ask them, Who created the heavens and the earth? They would say: The Mighty, the Knowing One has created them" (43:9). On one occasion, the question is put direct to the human soul by God Himself: "And when thy Lord brought forth from the children of Adam, from their loins, their descendants and made them bear witness about themselves: Am I not your Lord (Rabb)? They said: Yes, we bear witness" (7:172). This is clearly the evidence of human nature which is elsewhere spoken of as being "the nature made by Allah in which He has created all men" (30:30). Sometimes this consciousness on the part of the human soul is mentioned in terms of its unimaginable nearness to the Divine Spirit: "We are nearer to him than his life-vein" (50:16). And again, "We are nearer to it (the soul) than you" (56:85). The idea that God is nearer to man than his own self only shows that the consciousness of the existence of God in the human soul is even clearer than the consciousness of its own existence.

If, then, the human soul has such a clear consciousness of the existence of God, how is it, the question may be asked, that there are men who deny the existence of God? Here, two things must be borne in mind. In the first place the inner light within each man, which makes him conscious of the existence of God, is not equally clear in all cases. With some, as with the great divines of every age and country, that light shines forth in its full glory, and their consciousness of the Divine presence is very strong. In the case of ordinary men, consciousness is generally weaker and the inner light more dim; there may even be cases in which that consciousness is only in a state of inertia, and the inner light has almost gone out. Secondly, even the atheistic or the agnostic recognizes a First Cause, or a Higher Power, though he may deny the existence of a God with particular attributes; and occasionally that consciousness is awakened in him, and the inner light asserts itself, especially in times of distress or affliction. It looks very much as though ease and comfort, like evil, cast a veil over the inner light of man, and the veil is removed by distress—a fact to which the Qur'an has repeatedly called attention: "And when we show favor to man, he turns away and withdraws himself; but when evil touches him, he is full of lengthy supplications" (41:51). "And when harm afflicts men, they call upon their Lord turning to Him" (30:33). "And when a wave like awnings covers them they call upon Allah, being sincere to Him in obedience. But when He brings them safe to the land, some of them follow the middle course" (31:32). "And whatever good you have, it is from Allah; then when evil afflicts you, to Him do you cry for aid" (16:53).

There is in man's soul something more than mere consciousness of the existence of God; there is in it a yearning after its Maker—the instinct to turn to God for help; there is implanted in it the love of God for Whose sake it is ready to make every sacrifice. Finally, it cannot find complete contentment without God.

Guidance afforded by Divine revelation

The third group of arguments found in the Qur'an, to prove the existence of God, relates to Divine revelation—the clearest and surest evidence—which not only establishes the truth of the existence of God but also casts a flood of light on the Divine attributes without which the existence of the Divine Being would remain mere dogma. It is through this disclosure of the Divine attributes that belief in God becomes the most important factor in the evolution of man, since a knowledge of those attributes enables him to set before himself the high ideal of imitating Divine morals; and it is only thus that man can rise to the highest moral eminence. God is the Nourisher of everything in the creation, so His worshipper will do his utmost to serve the cause not only of humanity but also of all creatures. God is Loving and Affectionate to His creatures, so

continued on page 18 . . .
Finality of Prophethood

to.

10. “the period of Prophethood of the Holy Prophet Muhammad (peace be on him), extends till the day of resurrection and he is the last of the Prophets.”

(Chashma-e-Maariifat, p. 82)

FOUNDER ALWAYS DENIED CLAIM TO PROPHETHOOD

Whenever any person through lack of understanding or ill intentions attributed a claim to Prophethood to Hadhrat Mirza Ghulam Ahmad Sahib, he categorically denied any claim to Prophethood. He repeatedly stated that attributing a claim to Prophethood to him is a fabrication and repeatedly solemnly affirmed that anyone claiming to be a Prophet, after the Holy Prophet Muhammad (peace be on him), will only be an accursed one and faithless person and one who is out of the pale of Islam. He wrote:

1. “I have belief in all those matters that are the doctrines of Islam and like Alikee-Sunnah I too believe in all those matters which are established from the Quran and the Hadith. As to any claimant to Prophethood or Messengership after our Holy Prophet Muhammad (peace be on him), I consider him a liar and a Kafir.”

(Majmua Istiharaat, Vol. 1, p. 230)

2. “And as to other allegations against me that I claim to be a Prophet or do not believe in the Finality of Prophethood, all these allegations are false and absolute lies. In all these matters I too have the same beliefs as is the faith of all Alikee-Sunnah. Now in the presence of all this multitude of Muslims in this mosque of Allah I affirm and declare that I am a believer in the Finality of Prophethood of the Holy Prophet Muhammad (peace be on him) and whoever does not believe in this Finality of Prophethood I consider him unbeliever and out of the pale of Islam.”

(Majmua Istiharaat, Vol. 1, p. 255)

3. “I have no claim to Prophethood. This is your mistake or else you allege so out of some other motives. Is it necessary that if one claims to be a recipient of Ilham, he inevitably becomes a Prophet too?”

(Jang-e-Muqaddas, p. 67)

4. “It is a fabrication of Muhammad Hussain that he attributes to me non-belief in the Miracles of the Prophets or that I am a claimant to Prophethood; or that I do not consider the Holy Prophet Muhammad (peace be on him) as last of the Prophets- nay I call Allah almighty as my witness that I have belief in all these doctrines and I consider a denier of these matters as an accursed one and a looser in this world as well as in the hereafter.”

(Majmua Istiharaat, Vol. 2, p. 257)

5. “Can any such unfortunate fabricator who lays claim to Prophethood and Messengership have any faith in the Holy Qur’an? And, conversely stating, can any person who has faith in the Quran and the verse ‘But Messenger of Allah and the last of the Prophets’ as word of Allah, claim to be a Prophet and Messenger of Allah after the Holy Prophet Muhammad (peace be on him).”

(Anjam Atham, footnotes, p. 27)

6. “We too curse the claimant to Prophethood.”

(Majmua Istiharaat, p. 297)

7. “They fabricate allegations against me as if I have laid a claim to Prophethood - it is my faith and belief that my leader and Master Hadrat Muhammad Mustafa (peace be on him) is the last of the Prophets and I believe in Angels, Miracles and all those doctrines in which Alikee-Sunnah believe.”

(Kitab-al-Bariyyah, footnotes, p. 182)

8. “My ignorant opponents accuse me that I lay claim to Prophethood or Messengership. I have no such claims.”

(Aik-Ghalati-Ka-Izala)

9. “This humble person as against these Ulama of the day, has stated many times on solemn affirmation in the name of Allah, that I am not a claimant to any Prophethood, but in spite of these affirmations these people do not abstain from calling me a Kafir.”

(Letter to Maulvi Ahmad Ullah Amritsari in Al-Hakim, Jan. 27, 1904)

10. “And yet another silly matter is this that in order to incite ignorant people they say that I have laid claim to Prophethood, although it is their absolute fabrication.”

(Haqiqat-al-Wahy, p. 390)

If, in spite of such clear and unambiguous denials of any claim to Prophethood contained in the writings of Hadhrat Mirza Ghulam Ahmad Sahib that are extent from 1891 to 1908, any one still chooses to go on alleging that he changed the meanings of the ‘Khutme Nabuwwah’ or that he claimed to be a Prophet then evidently anything hardly can satisfy such a stubborn person.

The only question that yet remains to be found answer to is that if in fact Hadhrat Mirza Ghulam Ahmad Sahib was not a claimant to Prophethood and believed that the Holy Prophet Muhammad was the last of the Prophets, then in spite of the above quoted denials why did he use the terms Zill Nabi, Baruni Nabi, Unmati and Nabi, Majazi Nabi, etc., about himself in his writings? Had he not used such terms for himself then probably no misunderstanding would have been generated or existed about his beliefs.

The real fact is that message of Islam is addressed to all the nations and people of the world. Hadhrat Mirza Ghulam Ahmad Sahib was raised as the Mujaddid of the 14th Century Hijrah for the reform of the whole world through revival of Islam. The universality of the message of Islam necessitated that the Mujaddid’s message may also be addressed to all the nations and followers of all the religions. For this reason, in order to bring home his message to the followers of other religions he extensively used terms prevalent in those religions. Similarly, while addressing followers of various Muslim sects and schools of thought he used the terms familiar to a particular Section. If he addressed Alikee Shar’iah using the language and terms of Shariah, then he addressed Alikee Tareeqah (Mystics) using the terms prevalent in Tareeqah (Mysticism) such as ‘Fana’, ‘Fana Fir Rasool’, ‘Fana Fish Shaitan’, and ‘Fana-Fillah’, etc. In addition to these, there are numerous other terms which he used for himself. The question that begs itself is that after all why did he use these terms and provided a chance to his opponents to raise objections? For a person of superficial observation, who is neither concerned with nor has any share from the deeper spiritual experiences and resulting deeper and spiritual aspects of a message, use of such terms do not have any significance because according to him had other great Mystics and Alikee-Karaam restrained from using these terms it would have been better. But the fact remains that these very terms and terminologies are the real soul and essence of the messages of the spiritually contemplative saints and mystics. Hadhrat Mirza Ghulam Ahmad Sahib,

Continued next page . . .
talked to Ahle-Tareeqah (Mystics) in their language using the terms that were familiar to them so that they may not remain unacquainted with the spiritual secrets, signs and favors bestowed upon him by Allah and further that they may be able to tread the various stages of the spiritual path in his company. Since he was a Mujaddid of the Shariah as well as of Tareeqah, hence most naturally Hadhrat Mirza Ghulam Ahmad Sahib addressed his message of reform and revival in Tareeqah to mystics in the very terms coined and used by them. The terms Zilli, Baruzi, Majazi, Ghair Tashriie, Ummati and Nabi, etc. which are found in his writings have in fact been used for making his message and position understood to Ahle Tareeqah (Mystics) so that they may also get his message and may have share from his spiritual achievements and knowledge. These terms are not un-Islamic. The same terms which in the Holy Quran and Hadith are stated as 'Khilafat', 'Willayah', 'Imamat', 'Muhaddathiyah', 'Sheikh', and 'Ulema-e-Ummati Ka Ambiyyee Bani Israel' (the Ulema of my ummah are like the prophets of Israel) have been used by Sufia-e-Karam (mystics) in the language of Tasawwaf (mysticism) as Zilli, Baruzi, Ummati and Majazi Nabi, etc., and did not at any stage have connotated a real Prophet. Anyone who uses these terms for himself does not become a Prophet or Messenger and remains belonging to the group of Aulia Allah, and that is exactly what Hadhrat Mirza Ghulam Ahmad Sahib has stated in his writings:

1. “All mystics agree that Willayah is Zilli-Nabuwvah.”

(Lujatun Nur, p. 38)

2. “The whole ummah agrees that a non-prophet becomes a representative of the Prophet through Baruz.”

(Ayyam us Sulah, p. 163)

3. “If Muhaddithat . . . may be called a majazi Nabuwvah . . . then does it mean a claim to Prophethood?”

(Izala Auham, p.)

If the readers study the use of these terms in the writings of Hadhrat Mirza Sahib, keeping in view the context and atmosphere in which Hadhrat Mirza Sahib was using these terms, then he will never ascribe a claim to Prophethood to him because many learned scholars and Mystics have used the words ‘Nabi’ and ‘Rasul’ for themselves in these very meanings before the Mujaddid of the 14th Century Hijrah.

One who uses the words ‘Nabi’ and ‘Rasul’ in this qualified sense is never considered a Prophet or Messenger and is always counted amongst the Aulia Allah (mystics). It was for this reason that in spite of many such Revelations (Ilhamat) which contained the word ‘Rasul’ or ‘Nabi’ having been recorded in Hadhrat Mirza Sahib’s book, Brahni Ahmadiyyah, this book was acclaimed by almost all great ulema of India at that time (if someone raised objections, then those were taken care of and replied by a great scholar, Maulvi Muhammad Hassain Batalvi in such concrete scholarly manner that it set the objection at rest forever). Had the use of words ‘Rasul’ and ‘Nabi’ in this qualified sense of Zil, Baruz, Majaz (Metafor), etc. been considered impermissible by the Ulema of India then they would not have sung praises for Brahni-Ahmadiyya in the manner they did.

“People did not understand my claim and alleged that I was claimant to Prophethood. Allah knows that these allegations are simply false and there is not an iota of truth in these allegations and in fact these are absolutely biased. They have coined these false allegations simply in order to incite simple people to declare me heretic and use abusive and cursing words against me and further to incite them on my opposition and thus create a wedge in the ranks of the believers. I affirm in the name of Allah that I have firm belief in Allah and his Apostle and I believe that he is the last of the Prophets.”

(Hamamatul Bushra, p. 81)

The above discussion amply clarifies as to what was the belief of the Founder of the Ahmadiyyah Movement in Islam regarding Finality of Prophethood and we leave it to the better judgement of the readers to draw their deductions as to the correctness or otherwise of the beliefs of the two groups of the Ahmadiyya viz the Qadiaint Jamaat and the Ahmadiyya Anjaman Ishaat Islam, Lahore as set out in the beginning of this article.

LIFE AFTER DEATH

A SCIENTIFIC REALISATION?

by A. A. Karim, Grantham

It is a great pity that scientists have for so long obdurately refused to accept the religious explanations for life after death, for not only would they have come across the truth sooner, but their investigative processes would have been helped considerably. In Islam, as well as in Christianity and Judaism, belief in the Hereafter is fundamental. All three religions teach that man is composed of ‘body and soul' - the material and the spiritual - one perishable, the other indestructible. Because of its indestructibility, the soul lives on in the life after death, with death being only a transitional stage.

AFTER-LIFE DESCRIBED IN THE HOLY QURAN

The Holy Quran is the only scripture that gives detailed explanations of the hereafter - explanations consistent with the experiences of those mentioned above who had 'returned from the dead'. The verses quoted should be compared with the above-noted descriptions supplied by the 'near-dead':

The Holy Quran states:

“We have ordained death among you and none can prevent Us, that We may change your attributes and make you grow into what you know not.”

(56:58-61)

New Body After Death:

“They say, ‘When we are bones and decayed particles shall we then be raised up into a new creation?’ See they not that Allah, Who created the heavens and the earth, is able to create the like of them.”

(17:98,99)

Paradise: Pleasant Feelings and Good Company:

“Surely those who keep their duty are in Gardens and fountains. Enter them in peace, secure, . . . (sit as) brethren, on raised couches, face to face. Toll afflicts them not therein.”

(15:45-48)

“Surely the owners of the Garden are on that day in a happy occupation - they and their wives are in shades, reclining on raised couches.”

(36:55,56)

Hell: Unpleasant, Bad Company, Regret, Desire To Get Out:

“For them therein will be sighing and groaning.”(11:106) “And hell is made manifest to the deviators, . . . They will say, while they quarrel ‘we were Continued on next page . . .
certainly in manifest error . . . so we have no intercessors, nor a true friend. Now, if we could but once return, we would be believers." (26:91-102)

Deeds Preserved and Brought Before Man:

"And We have made every man's actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open. Read thy book, thine own soul is sufficient as a reckoner against thee this day." (17:13,14)

Barrier:

"And before them (i.e., the dead) is a barrier till the day they are raised (i.e., day of resurrection)." (23:100)

Light:

"Is he who was dead, then We raised him to life and made for him a light by which he walks among the people . . . . (6:23)

"On that day, you will see the faithful men and the faithful women, their light running before them and on their right hands." (57:12)

As the above verses of the Holy Quran clearly show, death is inevitable and an after-life certain. There are two stages in the life after death Barzakh (barrier) - which is the intervening stage between death and the Day of Resurrection, which is actually the beginning of the second stage. On the Day of Resurrection, all the dead will be raised up for judgement, and assigned places of reward or chastisement commensurate with their deeds while on earth. The Holy Quran (40:45,46; 3:168,169) and the Hadith (Bukhari 23:90) state, moreover, that the dead are conscious while in Barzakh, of the life that went before and are made aware of the life that is to come.

Present-day scientists, of course, maintain that they cannot accept anything without clear, definitive proofs. This has not stopped them, throughout the ages, from making claims which they wanted the world to believe were conclusive but which have turned out to be merely speculative. However, the great Muslim philosophers and scientists of the Middle ages, Jabir ibn Hayyan (Geber d. 776 A.D.), Ibn Sina (Avicenna 980-1037), Ibn Zakaria (Rhazes, 865-932 A.D.), Ibn Rushid (Averroes, 1126-1198 A.D.), to name only a few, proved in no uncertain manner that Islam and science were not incompatible and if 'harnessed together' could prove of immense benefit to mankind. Their successors today should take note and follow.

Man, Religion & Anthro. cont.

he invests these with the traits of the father-figure; he creates for himself the gods." Thus according to Freud, "Religion is an attempt to get control over the sensory world in which we are placed, by means of the wish-world, which we have developed inside us as a result of biological necessities."

The theories referred to so far regard religion as a natural growth. They maintain that man is naturally and instinctively religious. Now we come to an anthropologist who considers religion to be a historical phenomenon, and declares that the primitive man had no religion. Professor A. C. Hocart connects the origin of religion with kingship. He writes:

"The earliest known religion is a belief in the divinity of kings. I do not say that it is necessarily the most primitive: but in the earliest records known, man appears to us worshipping gods and their earthly representatives, namely kings.

"We have no right, in the present state of our knowledge, to assert that the worship of gods preceded that of kings; we do not know. Perhaps there never were any gods without kings, or kings without gods."

Lord Raglan also considers religion to be something which men acquire and adopt because of certain historical factors, and not as something inborn or natural. He is of the view that religion is originally and primarily a rite. Beliefs, mythology and theology are invented later on to "explain" the rite. Men first do something, hoping thereby to obtain favorable results for themselves and the world, and afterwards invent "explanations" for what they do. The first religion of man—that is, the earliest rite—had a symbolic significance and presupposed a certain level of sophistication and civilization. It could not have originated in the primitive or pre-civilized societies. The primitive people borrowed some other features of civilization. They, however, mechanically imitated the different movements of the rite without having any idea of their symbolical significance.

The first religious rite, from which the other features of religion evolved in the course of years, was a sort of restoration rite. In very ancient times there was the custom in several communities to choose a young man as the destined sacrificial victim and to keep him with divine honors for a year. He was treated as a privileged guest of the whole community and all his wishes were satisfied. At the end of the year, however, he was ritually slaughtered and portions of his flesh and blood were scattered over the fields to give them fertility and to revive the world. The remaining portions of the flesh were eaten and blood drunk to give new life to the participants. It was believed by them that if this ceremony was not performed, the world would grow old and die.

In course of time the chosen sacrificial victim, who even in the midst of pleasures was haunted by the thought of his destined gruesome end, conspired with the priests to have a substitute slaughtered in his place. The man originally chosen would abdicate for a short while, the substitute would be compelled to take his place, and be sacrificed. He would then resume his place of honor, thus becoming a sort of permanent ruler. Lord Raglan traces the origins of the idea of God as well as of kingship to the sacrificial victim. The man who had been originally chosen to be the sacrificial victim, but had thus managed to become the permanent guest of the community while his substitutes were slaughtered year after year, was the first king as well as the first living God. When later on his divinity came to be regarded as something separate and distinct from him, though residing in him, the idea of the invisible God took birth, and the man who was king and living God began to be regarded as the incarnation of the invisible God or as his son. In the course of years several myths of savior-god were invented on the basis of this rite. It was believed that by his death and resurrection in some remote

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Man, Religion & Anthro. cont.

time, God had given new life and salvation to man. The most important ceremony connected with the cult of the savior-god was the symbolical eating of his flesh and drinking of his blood, which was supposed to bring the partaker into communion with him.

It must be admitted that each one of the theories mentioned above contains some element of truth. These theories do give satisfactory explanations of the origins of many religious beliefs and customs even now found among different communities. But none of them can be said to have explained away the whole of religion. There are many religious beliefs and practices, on the origins of which these theories, taken individually or collectively, can throw no light. Each one of these theories takes it for granted that religion has evolved from the crude to the refined, from primitive polytheism to moral monotheism. This, however, is not supported by many facts placed before us by several other anthropologists. For instance, Andrew Lang, on the basis of some indisputable facts about pre-historic and primitive societies, puts forward the "hypothesis of an early Supreme Being among savages, obscured later by ancestor-worship and ghost-gods." 10

Pater W. Schmidt adopted Lang's thesis and has written largely about the conception of a transcendent, all-good God among prehistoric people. Schmidt claims that definite evidence is now available to prove that "the High Gods, in their oldest form, come before all other elements in religion, be they naturism, fetishism, ghost-worship, animism, totemism, or magic, from one or other of which the earlier evolutionistic theories had derived the origin of religion." 11

From this it is clear that the more exalted religious ideas, such as belief in a transcendent, all-good God and the obligation to shun all forms of evil and to do good in obedience to Him, have existed side by side with primitive and crude customs, like ancestor-worship, fetishism, totemism, etc., from the very beginning and in all ages. It would not be right to say that the former have evolved from the latter. This can lead to only one conclusion: that there have been two entirely different sources of religious beliefs and practices; that, in fact, there have always been two kinds of religion—the Man-made and the Revealed.

Man-made religion includes animism, corpse-worship, ancestor-worship, king-worship and magical and unifying rites and sacrifices. The innate and natural religious urge in man has led him to attribute sacredness to several things, to invent and adopt many objects of worship and to find religious expression in performing all sorts of rites. But as man's mental faculties were not adequate to the task, the religions that he invented lacked truth and were not very ennobling. At best they were only vague guesses at truth. It is only this part of the complex whole called religion which the anthropologists have succeeded in accounting for.

The more sublime and exalted religious ideas and practices are beyond the scope of anthropological study. They were revealed to man by God. The one and only God not only creates and sustains the world, but also reveals himself to man and guides him to the right path. He has not left the people of any country or of any age without true guidance, for He is the Lord and Cherisher of all mankind. All revealed religions in their original forms preached faith in the one and only God, Who is All-good, All-loving, All-knowing, Almighty; and exhorted men to submit themselves to His will and to do good. For what pleases God is not rituals and sacrifices, but truth, sincerity and kindness. The proof that He wants from them of their love for Him is that they should love and serve His creatures.

These two types of religion—the Man-made and the Revealed—are, therefore, very different from each other. God has been sending His prophets and messengers to make the people give up man-made religions and adopt the revealed religion. But old habits die slowly. Some elements of the man-made religions survive and are absorbed into the revealed religion. The priests of the old religion and the half-hearted believers of the new find it convenient and perhaps profitable to carry on with the old practices. They revive them after the passing away of the prophets and mix them up with the beliefs and practices of the revealed religion. With the passage of time the spirit departs from the revealed religion, it becomes corrupt, and novel interpretations begin to be given to it. Thus, we find that most of the existing religions are mixtures of elements taken from man-made and revealed religions.

NOTES
5. A. Goldenweiser, History, Psychology and Culture.
8. A. C. Hocart, Kingship (Thinker's Library).
10. Andrew Lang, The Making of Religion.

PROMISED MESSIAH
As His Contemporaries Saw Him cont. from page 10

As to his character, there is not a trace of any blot on it. He lived a pious life. He was God-fearing all his life. In short, his fifty years of moral integrity, clean habits and sterling services to religion, raised him to the enviable position of great prominence among the Indian Muslims." (Akbar Vakil, Amritsar, May 30, 1908)

THE DIVINE BEING cont. from page 14

one who believes in Him will be moved by the impulse of love and affection towards His creation. God is Merciful and Forgiving, so His servant must be merciful and forgiving to his fellow-beings. A belief in a God possessing the perfect attributes made known by Divine revelation is the highest ideal which a man can place before himself; and without this ideal there is a void in man's life, a lack of all earnestness and every noble aspiration.

In another way, Divine revelation brings man closer to God and makes His existence felt as a reality in his life, continued on page 20...
The East is unfortunately far too behind in its modes of thought to appreciate the scientific exposition of Islamic truths contained in these books. The Mirza’s high philosophy, so strikingly in keeping with the scientific spirit of the West, is sure, if properly presented, to revolutionize the entire range of Western thought in the domain of science and philosophy. Besides, no one can understand either the man or his message but through these books. It is not enough to tell the people that a Messiah was foretold to appear in these latter days or to marshal quotations after quotations from the Qur’an and the Hadith in support of it. People must see the Messiah as he was. The Messiah must be his own argument. And the Barahin and the Kamalat constitute two mirrors which reveal the lofty soul of their illustrious author.

But to give the reader just a sample of the pearls of thought in these books, for the first time in the history of religion, Mirza Ghulam Ahmad postulated, of course, from the Qur’an that the laws and teachings of a revealed religion must not conflict with the laws of physical nature, inasmuch as the one is the Word of God and the other the Work of God. The laws emanating from one and the same source must not be contradictory. That is why the Qur’an, when it wants to explain some abstract spiritual truth, calls attention to some concrete phenomenon of Nature. This is like explaining the unknown by the known. Under this general principle the Mirza, in the course of his exposition, has thrown light on some very subtle questions, e.g., the existence of God and the fact of Divine revelation. He takes some such line of argument: In the whole realm of physical nature there appears at work a law that may be called the law of demand and supply. There is no demand anywhere but without fail, there is corresponding to it supply as well somewhere in Nature. Hunger and thirst are the two primary demands of man’s nature. The needful supply is there in the shape of food and water. Even before man’s birth Nature ensures the requisite supply and fills the mother’s breast with milk. Man wants to see with his eyes but this cannot be done without light. So comes the supply of light. The ear must hear and this creates a demand for something to bring sounds. That something is provided in the form of air. Generalizing from these natural phenomena, the Mirza asks: Is not there a deep hankering in the innermost heart of man after some Great Unseen Power to exist behind all this universe? If the hankering is there, the supply to satisfy that hankering must also be there. Two things therefore follow. Firstly, the Great Unseen Power must be there. Secondly, He must make Himself known to man. The next question that arises is: How is it possible for man to know God? By mere reason? No, he says. The highest flight of reason is. There ought to be a God. But ought to be would not do. For a thirsty man, it is no use telling him that somewhere on earth, there ought to be water. That would not satisfy his thirst. Ought to be is not the supply. Here is water - that is what he wants and that is what alone can quench his thirst. Likewise, a mere there-ought-to-be-a-God cannot quench man’s spiritual thirst. The demand wants something more - that there is a God. Now, how is it possible to bridge this gulf between the ought-to-be of the philosopher and the is that the thirsty-of-spirit wants? In one and only one way - viz., that God should actually speak to man. Speech alone can remove all uncertainty and transform the philosopher’s probable into the saint’s actual. Hence the fact of God speaking to man.

The parallelism between the Word of God, the Holy Qur’an and the Work of God, Nature, is so beautifully brought out at great length in the Barahin. The very first attributes of God with which this Book of God opens are shown to be every inch the same we find at work in the book of Nature. A cursory glance at nature around us reveals four laws universally at work. Firstly, everything is created with a set purpose. By a gradual process of evolution it attains to its appointed end. Take, for instance, a tiny seedling. The ideal before the seedling is some day to grow into a big tree. The process of its growth and development is marked by definite stages through which it must pass. This is the primary law regulating the life of everything in Nature, i.e., evolution from the lowest to the highest point along a set, fixed route. This primary law of Nature forms the fundamental attribute of the God of the Qur’an, viz., Rab. This word Rab literally means one who brings a thing up, step by step, from the lowest to the highest stage. The whole of Nature proclaims the working of the attributes of Rab, Rab alone therefore could be the God of man, who is part and parcel of the same Nature. And most appropriately the Qur’an depicts Him, first and foremost, as Rab. Again, it is a common observation that the seedling would never see the light of day unless a number of other requirements are provided - viz., suitable soil, water, air, sunshine and so forth. The Qur’an represents this law of Nature by the attribute Rahman, which means one who supplies these preliminary requirements but for which no growth is possible. This done, further success of growth depends on how far the laws of horticulture are observed. If these are observed, the result is proper growth. If not, the seed must either get atrophied or the result must be stunted growth. These two laws form further two attributes of the God of the Qur’an, viz., Rahim and Malik. Rahim is one who rewards effort on right lines. Malik is one who has the power to punish or pardon in case the proper laws of growth are not observed. No evolution of man is possible but along these lines. For his physical growth, for instance, he must want proper food. But food he cannot have ready-made. He must exert himself. In exertion lies the secret of his growth. He must grow his own food. This he cannot do unless air, rain, sunshine and so many other things which are beyond his control came to him as a free gift. Rahman makes a free supply of these; for the word means one who supplies such material without any effort on man’s part. When the material has been supplied, man must use his God-given powers to put it to right use. When he does so he gets the desired results. The power which ensures that effort must be plentifully rewarded is called Rahim. And to keep us to the right course of effort, we must be in no doubt as to the inevitability of results. Wrong effort must lead to undesirable fruit. The power which ensures this is known as Malik. Any process of evolution whether in Nature or in man proceeds along these fourfold lines. Thus the Qur’anic God is the God we find manifested in Nature and hence the only true God.

His zeal for the propagation of the Qur’an is immense. It has even been turned into grief, for with his limited resources he cannot realise what he

Continued on next page...
hopes to do for the sake of this Great Divine Scripture. He expresses his thoughts in Persian verse thus:

جاحت کیا ہے شد زغم ایک کتاب پاک نیا کوہ محسوس کیا ہے اس وقت جانہ تماشہ ہے اس وقت نہیں محسوس

The grief for this pure Book has burnt into my soul; and there is not much hope that I shall survive. My Lord! is it only destined for me that I should suffer for the sake of the Qur’an, or is there no one else in this age who can partake of this (painful) secret.

It was for this reason that the late Allama Iqbal, the famous poet-philosopher of the Indo-Pak sub-continent (b. 1877 d. 1938), once truly remarked that in the last fourteen hundred years many Muslims sang songs in praise of God and the Holy Prophet but none, except Mirza Ghulam Ahmad, sang so devotedly about the beauties and glories of the Qur’an.

Mirza Ghulam Ahmad was nothing of the credulous sort of man who is content with ideas merely hereditary, customary or conventional. He took things far too seriously to be so cheaply satisfied. He had the keen, discerning eye of the scientific critic of the day and weighed and judged the comparative values of the existing religions on their own merits. It was after thorough investigation that conviction as to the Divine origin of the Qur’an was forced upon him. It was not the conviction either of the over-credulous or of the self-doped. It was the enlightened conviction of critical scientific research that made him sing:

هر طرف تکر کرم دولَا
کوہ چراغ ہے میں ںے
کوہ چراغ جیاں دین محمد
س اتے ںے ہے میں ںے
ہم ںے ہے میں ںے


“My contemplation, I let go in every direction; but no faith like the faith of Muhammad did I find. In person did I test the truth of Islam. Listen! I say, it is light through and through.”

About the ultimate success of Islam he has no doubt in his mind, though he realises that difficult times are ahead and Muslims are not prepared for this uphill task for the sake of Islam. This makes him very sad at times. He prays to God thus:

فضل ےہاں وہ ہیں اس وقت یہ کسی مدد کسی اسلام نے ہو ہے اس وقت یہ باہر سے زخم ہے لگا سہی ہے وہ ہے باہر

With the hands of Thy Grace, O Lord! come to my rescue at this time, so that the ship of Islam may safely weather this storm. Apply some healing balm on my lacerated heart, for I am sorely afflicted. Listen to my wailings, I am completely broken down.

Again:

ایم کیوں یہ ہے میں نے میں میلانس
کس راہ اسمع اسمع ہلی ہلی ہلی ہلی

I see everyone sunk in his own personal sorrows, but no one is sorrowing for the propagation of the message of the Qur’an.

THE DIVINE BEING

cont.

and that is through the example of the perfect man who holds communion with the Divine Being. That God is a Reality, a Truth—in fact, the greatest reality in this world—that man can feel His presence and realize Him in each hour of his everyday life, and have the closest relations with Him; that such a realization of the Divine Being works a change in the life of man, making him an irresistible spiritual force in the world, is not the solitary experience of one individual or of one nation, but the universal experience of men in all nations, all countries and all ages. Abraham, Moses, Christ, Confucius, Zoroaster, Rama, Krishna, Buddha and Muhammad, each and every one of these luminaries brought about a moral, and in some cases also a material, revolution in the world, which the combined resources of whole nations were powerless to resist, and lifted up humanity from the depths of degradation to the greatest heights of moral, and even material, prosperity; which only shows to what heights man’s soul may rise if only it works in true relationship with the Divine Being.

One example may be considered in greater detail—that of the Holy Prophet Muhammad. A solitary man arose in the midst of a whole nation which was sunk deep in all kinds of vice and degradation. He had no power at his back, not even a man to second him, and without any preliminaries at all, he set his hand to the unimaginable and apparently impossible task of the reformation, not merely of that one nation but, through it, of the whole of humanity. He started with that one Force, the Force Divine, which makes possible the impossible—“Read in the name of thy Lord!” “Arise and warn and thy Lord do magnify.” The cause was Divine, and it was on Divine help that its success depended. With every new dawn the task grew harder, and the opposition waxed stronger, until, to an onlooker, there was nothing but disappointment everywhere. Nonetheless, his determination grew stronger with the strength of the opposition and, while in the earlier revelation there were only general statements of the triumph of his cause and the failure of the enemy, those statements became clearer and more definite as the prospects, to all outward appearance, grew more hopeless. Some of these verses in the order of their revelation are: “By the grace of thy Lord thou art not mad. And thine is surely a reward never to be cut off” (68:2; 3). “Surely We have given thee abundance of good” (108:1). “Surely with difficulty is ease” (94:5). “And surely the latter state is better for thee than the former, and soon will thy Lord give thee so that thou wilt be well pleased” (93:4; 5). “Surely it is the word of an honored Messenger, the possessor of strength, having an honorable place with the Lord of the Throne” (84:19; 20). “And during a part of the night, keep awake by it (i.e. the Qur’an) . . . maybe, thy Lord will raise thee to a position of great glory” (17:79). “O man! We have not revealed the Qur’an to thee that thou mayest be unsuccessful” (20:1; 2). “And on that day the believers will rejoice in Allah’s help” (30:4; 5). “We certainly help Our Messenger, and those who believe, in this world’s life and on the day when the witnesses arise” (40:51). “Blessed is He Who, if
The Divine Being

cont.

He please, will give thee better gardens than these: Gardens in which flow rivers. And He will give thee palaces” (25:10). “Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear” (24:55).

“He is Who sent His Messenger with the guidance and the religion of Truth, that He may make it prevail over all religions” (48:28).

In like manner, the end of opposition is described more clearly in the later revelations than in the earlier, although that opposition grew more and more powerful as days went on. The following three verses belong to three different periods: “Till when they see that which they are promised, they will know who is weaker in helpers and less in number” (72:24). “Or say they, We are a host allied together to help each other? Soon shall the hosts be routed and they will show (their) backs” (54:44, 45). “Say to those who disbelieve: You shall soon be vanquished” (3:11). And all this did happen a few years after these things had been foretold, though at that time there was nothing to justify such prophecies and all the circumstances were against them. No man could possibly have foreseen what was so clearly stated as certain to come about, and no human power could have brought to utter failure the whole nation with all its resources ranged against a solitary man and determined to destroy him. Divine revelation thus affords the clearest and surest testimony of the existence of God, in Whose knowledge, past, present and future are alike and Who controls both the forces of nature and the destiny of man.

Sin & Salvation

(I) Once the Prophet went with his companions to visit and inquire about the health of a Muslim who had been ailing and suffering from an unknown disease for a long time. They found the sick man very weak and reduced almost to a skeleton. He could hardly take any nourishment and yet he lingered on. The Prophet inquired about his sickness, when the man whispered in a weak voice that he had prayed to God to punish him for his sins in this world instead of in the next; and this may account for his troublesome and lingering illness. On hearing this the Prophet chided him; for if God was to exact punishment for each and every sin and error that a man commits, then he (the Prophet) even could not escape it altogether. He said: “We should always pray to God for His forgiveness and mercy and seek His help to keep to the right path, as in that alone lies our salvation. Our prayer should be: ‘O Lord! grant us what is best of this world, and of the world hereafter, and save us from the punishment of hell.’ ”

It is related that the sick man followed this advice and in due course became well again.

(II) Muaz bin Jabal relates that he once asked the Prophet to tell him the means whereby he could escape punishment in the Hell in the life hereafter and to get to Heaven. The Prophet replied: “You have asked me a very important question, but this is possible only with God’s help. First of all, you must worship one and only God, say your obligatory prayers daily, give poor-rate every year as ordained, keep fasts in the month of Fasting and perform pilgrimage to the House of God in Makka at least once in your lifetime. But in addition to these, remember that giving alms turneth away the wrath of God while getting up in the night and praying to God will help to wash away your sins and raise you spiritually in the eyes of God. Further, strive in the way of the Lord; and give rein to your tongue which can cause much mischief.”

Muhammad

A Model Of Varacity And Uprightness

The following very interesting episode in the lifetime of the Holy Prophet gives a glimpse into the true character of Muhammad.

The day on which Ibrahim, his baby son, breathed his last was darkened by a solar eclipse. Some of the Arab tribes were singularly affected by the concurrence of the two events. They thought that the eclipse took place on account of the sad demise, and that the father of the deceased, whose loss was mourned by the heavenly bodies, could not be but a true Divine messenger. Consequently they flocked to the door of the Prophet and requested him to make them Muslims. The Prophet, on hearing what they meant and what they thought, came out and told them plainly that the phenomenon they had witnessed had nothing to do with the birth or death of any mortal; and that if any of them had been induced under that impression to accept him as a Divine messenger, he had better go away.

Incidentally, Ibrahim, the Prophet’s only son, died in infancy. When he was dying the Holy Prophet, accompanied by some of his companions, visited him. The Prophet’s eyes were filled with tears and he exclaimed: “The eyes shed tears, the heart grieves, but we are reconciled to what our Creator has ordained for us; but your leaving us, O Ibrahim, makes us sad indeed.” Thereupon one of his companions questioned him whether showing grief like this was proper for a Prophet of God. The Holy Prophet replied that this was only human nature and an expression of God-given mercy and love.
MUHAMMAD THE GREATEST MAN OF HISTORY

“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

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him—the wonderful man—and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the Dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

—George Bernard Shaw