Promised Messiah Speaks:

PERFECTION IN PRACTICE
THE HOLY PROPHET'S LIFE

by HADHRAT MIRZA GHULAM AHMAD
Founder of the Ahmadiyya Movement in Islam

The application of knowledge in practice is what leads a man to the stage of Haqqu-Yaqeen, for the certainty of a thing cannot be realized unless every side of it is put to a paractical test. This is what happened in Islam. Whatever injunctions are contained in the Holy Qur'an were beautifully illustrated in the life of the Holy Prophet (peace and blessings of God be on him) which was divided into two distinct periods: the period of sufferings, adversities and persecutions, and the period of triumph and prosperity. This was done in order to provide occasions for the display of both kinds of moral qualities, vis., those which can be demonstrated in the time of suffering and those which cannot be put in practice except in triumph and prosperity. In this way the Holy Prophet (peace and blessings of God be on him) had all his moral qualities put to the test of practice and the two periods of his life enabled him to display all the noble moral qualities in the highest degree.

The thirteen years of his ministry at Mecca were a period of suffering. A study of his life during that period shows clearly that there is not a single moral quality which could be manifested in suffering by the righteous that was not displayed to perfection by the Holy Prophet (peace and blessings of God be on him). His complete trust in God, his patient acceptance of every form of trial and adversity, his calm and serenity, his noble and dignified manner, his unbroken activity and zeal in the performance of his duties laid upon him, his perseverance, his fearless courage, and numerous other moral qualities so deeply impressed even the unbelievers that they bore testimony to the great miracle of his perseverance under the hardest trials and sufferings and were ultimately convinced that all this was because of his perfect trust in God.

Then followed the life of the Holy Prophet (peace and blessings of God be on him) at Medina, a period of victory, triumph, and prosperity, suited for the display of another set of moral qualities. His forgiveness, charity, sympathy, humility, austerity, courage and other high moral qualities were so well displayed during this period that large numbers of the unbelievers accepted Islam on seeing or experiencing them. He freely forgave those who had persecuted and tortured him and his companions over a long period, gave shelter to those who had expelled him from Mecca, enriched the poor among them and not only forgave his bitterest foes when their lives were completely at his mercy, but dealt most generously with them. In short, he demonstrated that he was indeed as God had described him in the Holy Qur'an, (a Mercy unto the Universes). The divine morals thus displayed by the Holy Prophet (peace and blessings of God be on him) convinced the Arabs that their possessor could not but be from God and a truly righteous man. Their long standing and inveterate hatred was by these noble morals converted into fast friendship.

continued on page 2
EDITORIAL

"THE BEIRUT MASSACRES"

The killing of hundreds, and by some accounts, thousands of women, children, adolescents and old men in Chatilla and Sabra Palestinian refugee camps by Phalangists Millitia and army of Maj. Saad Haddad, both clients of Israel, who were let loose on the inhabitants of these camps by the Israeli Army by the prior approval of the Israelite Government has stunned and shocked the civilized world. These crimes are in no way less atrocious than the crimes of the Nazis during World War II. French President Mitterand's call that "The international community must rise up against such massacres and take the necessary measures to prevent them," is very timely and apt. The list of charges of crimes and consequent violations of international rules, U.N. Resolutions and human rights by Israel is quite long and there is hardly any denying the fact that the support provided by U.S.A. through vetoing or barring various Resolutions presented in the U.N.O. from time to time, seeking redress of wrongs done by Israel, has gone a long way in encouraging Israel to ride rough over the world opinion, international law, United Nations Resolutions and human rights. It is highly ironic that a state which owes its very creation to the mercy appeals to the world opinion against the persecutions perpetrated upon European Jews by Nazis is engaged in committing acts more heinous and barbarous than those committed by the Nazis. If partisan feelings have not rendered blind our sense of justice, morality and civilized behaviour, then it is time to call a halt to the Israelite Hitlerism. Heaping curses on Hitler and Naziism makes no sense while many rulers and regimes guilty of like crimes enjoy our support, friendship and protection. It is self contradiction of the highest magnitude.

Even the political parties and press in Israel have openly and clearly charged the Israeli Government of planning and sanctioning these massacres. A few days back, use of cluster bombs by the Israeli Army against civilians was reported in the press. These are not matters that can be brushed aside lightly. We are confident that not even a Jew, in his right mind, will approve of these crimes against human rights. It therefore appears to be in the fitness of things that these charges be probed by an International Inquiry Commission appointed by the United Nations, for whatever Israel has done or is doing in Lebanon can not be called its own internal matter.

continued on page 2
THE PROMISED MESSIAH SPEAKS

continued on page 18

The Promised Messiah Speaks

One of these great and noble moral qualities is thus described in the Holy Qur'an:

Say to them: "My prayers, and my sacrifice, and my life, and my death are solely for God." (i.e., for the manifestation of the Divine glory and for the welfare and benefit of mankind so that through his death, life might be granted to them.)

It should not be supposed that death in the way of God and for the good of mankind here spoken of is an indication that the Prophet (peace and blessings of God be on him) was under any delusion that a suicidal end of his own life would in any way benefit mankind. Nay, the Holy Prophet (peace and blessings of God be on him) hated all such ideas and the Holy Qur'an condemns a person who entertains them as guilty of a serious crime, saying in plain words:

continued on page 14

To be able to furnish a perfect example of high moral qualities, a man must pass through prosperity as well as adversity. If he is uniformly persecuted and subjected to sufferings and hardships and has no opportunity of judging and imposing his will on his enemies, he cannot be said to possess the quality of forgiveness of injuries. What he would have done, had he the power to avenge himself on his enemies, it is not possible to determine. To know, therefore, that a man possessed high moral qualities, it is not enough to know that he showed meekness and forbearance when he was helpless in the face of his enemies and was being persecuted by them but also that he freely forgave those enemies when he was given power over them and when they were completely at his mercy. If he never went into the field of battle, the quality of his courage would be a moot point and we could not say whether he would have shown martial daring or cowardice. If he never experienced affluence, it would be difficult to say whether he would have amassed riches or spent his substance in charity. The grace of God granted the Holy Prophet (peace and blessings of God be on him) suitable opportunities for the display of all kinds of moral qualities such as meekness, charity, courage, forgiveness, justice, etc., in so excellent a degree as is without a parallel in history.

It is true that forgiveness was not extended to the handful of implacable foes of Islam who were bent upon its extirpation and who had ruthlessly butchered innocent Muslims or put them to excruciating tortures and cruel persecutions. Pardon to them would have meant the annihilation of the righteous.

The object of the wars undertaken by the Muslims at the bidding of the Prophet (peace and blessings of God be on him) was not to cause bloodshed. They had been expelled from their homes to seek shelter elsewhere and many innocent Muslim men and women had been murdered in cold blood. But their relentless persecutors had not stopped there. In obedience to
He was a prolific writer, being the author of a large number of books both on the doctrinal and historical sides of Islam and having contributed about seven thousand pages to English literature and about ten thousand pages to Urdu literature on Islam. What distinguishes him from his most contemporaries in the field is that not a single contradiction can be pointed out in his voluminous writings extending over a period of fifty years. He had passed his Bachelor of Arts examination with mathematics as his major, earning a gold medal by obtaining first position in Punjab University in 1894 in that subject which in turn brought him the job of lecturership in mathematics in Islamia College and Oriental College of the Punjab University. He obtained a Masters degree in English language and literature, and earned his Law degree from Law College of the same university, earning various medals of distinctions in all the examinations. His writings reflect the mathematician's accuracy, the proficiency of language and the art of an expert lawyer in selection of the relevant material and proving his point beyond any doubt, and also the habit of thorough research common to mathematicians and outstanding lawyers.

Probably no other author on Islam has drawn so much of admiration during this century from the scholars and intellectuals of the Muslim World as well as the West as did Maulana Muhammad Ali. Allama Sir Muhammad Iqbal, the poet philosopher of the East, was a great admirer of his and commenting on his work, "The Religion of Islam" Allama Iqbal wrote, "Like his translation of the Qur'an, this book is indispensible to the students of Islam." From the date when the Maulana Muhammad Ali Jauhar (of the Khilafat Movement) was editing the Comrade till now, Muhammad Ali's writings have been awakening Muslims to the potential beauties of Islam. Muhammad Ali Jauhar was thrilled when he received a copy of the translation of the Qur'an. He wanted to shout about it from the top of every European house. To him it was an austerely faithful translation into English which could help groping humanity at this great hour of peril. Muhammad Ali Jinah (Founder of Pakistan) sometimes remarked with pride that he had read the English translation of the Qur'an by his namesake. He possessed all the important works by the Maulana in his library and would often consult them whenever he wanted to address Muslims of India on any religious occasion.

The late Liaquat Ali Khan, the first Prime Minister of Pakistan (d. 1951), was also a great admirer of the Maulana's works. He was so interested in his writings that he donated a considerable sum to present these works to various libraries of the world on his behalf.

The late Maulana Aftabud-din Ahmad, Imam of the Shah Jehan Mosque, Woking, Surrey, England, who was a student at Devband Islamic Institution (Dar-ul-uloom), narrating the story of his joining the Ahmadiya Movement in Islam, wrote that Maulana Shabbir Ahmad Uthmaui, the Principal of the Dar-ul-uloom, Devband (India), used to deliver his Dars-e-Qur'an from the Urdu Commentary of the Holy Qur'an written by Maulana Muhammad Ali, M.A., LL.B., under the title of 'Bayanul-Qur'an'. Maulana Abdul Majid Daryabadi, a translator of the Holy Qur'an and a commentary thereon, acknowledged that while he was dazzled by the glory of Western civilization, Maulana Muhammad Ali's English translation of the Holy Qur'an showed him the right path. Reviewing one of his books The Religion of Islam, Marmaduke Pickthall, an English convert to Islam and the translator of the Qur'an, wrote in 1936: "Probably no man living has done longer or more valuable service for the cause of Islamic Revival than Maulana Muhammad Ali of Lahore. His literary works, with those of the Late Kamal ud-Din, have given fame and distinction to the Ahmadiya Movement. In our opinion, the present volume is his finest work. It is a description of Al-Islam by one well-versed in the Sunnah who has on his mind the shame of the Muslim decadence of the past five centuries and in his heart the hope of the revival, of which signs can now be seen on every side. Without moving a hair's breadth from the traditional position with regard to worship and religious duties, the author shows a wide field in which changes are lawful and may be desirable because here the rules and practices are not based on an ordinance of the Qur'an or on an edict of the Prophet (peace be on him) and should be altered when they cease to meet the needs of the community. Such a book is greatly needed at the present day when in many Muslim countries we see persons eager for the reformation and revival of Islam, making mistakes through lack of just this knowledge.

We recommend it as a stimulus to Islamic thought. To use an old fashioned word, it is an edifying book."

W. J. Milburn commented: "Perhaps no Muslim, living or dead, had done more than Maulana Muhammad Ali to lead people to see the good side of Islam. With these books, no student of World Religion would find any excuse for failing to learn about Islam."

Although considered an authority on Islam in our century, Maulana Muhammad Ali was not the product of any institution of religious studies. In March, 1897, when Maulvi Muhammad Ali was not the product of the Islamia College, Lahore, Khwaja Kamal-ud-Din, his colleague and friend and already a follower of Hazrat Mirza Sahib, prevailed upon him to accompany him to Qadian to pay a visit to the Promised Messiah. There, although already convinced of the truth of the Mission of Hazrat Mirza Sahib, Maulvi Muhammad Ali saw with his own eyes a new spiritual world and atmosphere. It was the observance of religion and faith par excellence. During his short stay of seven or eight days, Maulvi Muhammad Ali was so deeply impressed that he requested Hazrat Mirza Sahib to take his ba'at (pledge) as one of his followers.

After joining the cause, Maulvi Muhammad Ali stayed on in Lahore for another two years. He volunteered to translate into English several writings and memorials of the Promised Messiah; while on weekends and

continued on page 5

October/November • The Islamic Review
MAULANA MUHAMMAD ALI

cont.

A strange coincidence, neither the Master nor the disciple received any formal religious education at any institution of religious studies (Dar-ul-Uloom), yet they worked a revolution in the world of religion and established the predominance of Islam as against other religions. It did not take long for the Promised Messiah to assess the worth of his new but worthy follower as appears from his following remarks: "... not minding any monetary losses, he is staying with me in Qadian for the last few months, to translate some of my writings into English... During this period I have been watching his habits, his character, his religious observations and his day-to-day life; and I thank God that I found him righteous and of exemplary character in every respect. He is humble in his nature, very modest, and righteous to the core of his being, and in many respects his qualities are enviable... It is obvious that such able and fine young men, who are also educated and respectable, are not easy to be had." (Majmu'-i-Istiharaat, Vol. Viii, 9 August, 1899, p. 47)

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

The Editor of The Review of Religions

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

Maulana Muhammad Ali started the great work of his life as editor of the Review of Religions, in obedience to the wishes of Hadrat Mirza Ghulam Ahmad of Qadian, Founder of the Ahmadiyyah Movement. The first number of the Review of Religions came out in January, 1902 C.E., with the following declared object: "Our object in starting The Review of Religions is two-fold. Firstly, to draw the world to truth, viz, to teach true morals, to inculcate true beliefs, to disseminate true knowledge, and last but not least, to make men act upon the principles of truth ordained.

"Secondly, to draw them with a magnetism so mighty in operation that it may create in them a power to act upon the doctrines taught."

This declaration ends with the words: "It shall defend the cause of truth and oppose every false doctrine or erroneous teaching which is in violation of the rights of the Creator or the created."

Dealing with all burning questions which troubled men's minds in those days the Review within a period of three years acquired a fame not only in India but also in the religious circles of England and America. Its great merit was its clear exposition of the religion of Islam, though at the same time it carried on controversy with other religions, particularly with Christianity.

H had joined the Ahmadiyyah Movement opened for him a new chapter in his life. Had he not come into contact with the dynamic personality of the Founder he could not have been able to guide thousands of people all over the world towards Islam to-day. He had his spiritual instructions in the

continued on next page
MAULANA MUHAMMAD ALI

cont.

company of the Founder and was enlightened on the deeper meaning of Islam. He admits it himself in the preface of the English translation of the Qur'an: “And Lastly, the greatest religious leader of the present time, Mirza Ghalam Ahmad of Qadian, has inspired me with all that is best in this work. I have drunk deep at the fountain of knowledge which this great Reformer - Mujaddid of the present century - and founder of the Ahmadiyyah Movement, has made to flow."

Assiduously learning all he could in the company of the Founder, he now undertook, for the rest of his life, to convince the world of the beauties and practicability of the teachings of Islam.

During the period that followed, Maulvi Muhammad Ali did some great research work regarding the different doctrines of Islam - like the philosophy of Heaven and Hell, Polygamy, Islamic Wars, Pardah as sanctioned by Islam, Slavery as allowed under certain conditions, Laws of Inheritance, Divorce, Usury and Interest, Collection and Arrangement of Quranic Verses, etc., and collection and Sifting of the traditions and Sayings of the Holy Prophet Muhammad (may Allah's blessing be on him!). The articles written by Maulvi Muhammad Ali on the above topics drew universal praise and admiration. It helped remove many misunderstandings about Islam and Muslims from the minds of the non-Muslim people in the West. Hadhrat Mirza Sahib himself praised the good and noble work being done through this magazine by Maulvi Muhammad Ali. In one of his diary notes published in Badr (newspaper) dated 15 November, 1906, he says:

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

How much of faith the Master had in both the dedication and the religious knowledge of his worthy disciple is apparent from the following:

“It is a pity that whoever gets some education leans toward material gains, while I wish that from amongst them may rise good (religious) workers like Maulvi Muhammad Ali Sahib. There is no surety of life and he is all alone; and so far I see no one who may be of help to him or take his place.” (Diary published in newspaper Al-Hakm of Qadian dated 30 November, 1905).

The Promised Messiah had so much faith in Maulvi Muhammad Ali, with regard to his understanding the true significance of the Promised Messiah’s Mission and true position, that he issued the following instructions: “Hadhrat Mirza Sahib sent for the editors of the (local newspapers) Al-Hakm and Al-Badr, and enjoined on them to be very careful in editing and reporting his lectures and publishing his articles; so that a wrong reporting or a misprint or error of omission and commission may not present a doctrine in a wrong light to the public... Therefore, it seems right and proper that you (the editors) show all such manuscripts or articles, before those are published, to Maulvi Muhammad Ali Sahib.” (Diary, 2nd Nov., 1902, Malfuzat-i-Ahmadiyya, Vol. VII, p. 445).

A Great Defender of the Belief in the Finality of Prophethood

The Founder had been misunderstood and misrepresented by his friends and foes alike. A certain number of his followers, overpowered with passion and fanaticism, thought that the Founder was a prophet in the real sense of the term and all those who did not accept him as such were outside the pale of Islam. The Founder’s son, Mirza Basheer-ud-Din Muhmud Ahmad, was the leader expounder of this view. Maulana Muhammad Ali vehemently challenged this new concept and so boldly defended the belief of the Finality of the Prophethood and that no one goes out of the pale of Islam by not accepting the Founder of the Ahmadiyya Movement, extensively quoting from the Qur’an, the Hadith and the writings of the Founder himself that Maulana Abu-al-Kalam Azad, the late President of India who was the editor of The Wakiil Amrisar at that time, showered praises on him in his editorial and called it the greatest event of the Islamic world for that year.

The belief in the finality of Prophethood of the Holy Prophet Muhammad was perhaps never brought under discussion so explicitly before this controversy between two groups of the Ahmadiyya Movement.

The question engaged the Maulana’s attention for a considerable time. His various writings and particularly his book Al-Nubuswat fil Islam (The Prophethood in Islam) made this point abundantly clear. There has never been anybody else in the past centuries who has so elaborately discussed and defended the conception of the finality of prophethood (khattm Nubuswat). His writings in this respect are unique.

In his article “Dr. Iqbal’s Statement Re the Qadianis” he writes:

“Solidarity is to-day the greatest need of the Muslim communities whether living in India or elsewhere, and the basis of this solidarity must undoubtedly be laid on the Finality of the Prophethood of Muhammad (may peace and the blessings of God be upon him). One of the greatest changes brought about by the advent of our Holy Prophet - I should call it a revolution - was that before him every nation and every age had its own prophet, but the Prophet Muhammad was the Prophet of all nations and all ages, and thus prophethood was made the basis of the unification of the human race. Different peoples owing allegiance to different prophets meant so many different standards under which the human race was divided into as many different groups, but one prophet for all nations and all ages meant all peoples gathering together under one flag. Finality of Prophethood in Islam did not mean that the sending of prophets for the upliftment of humanity was brought to a close as an arbitrary act; it signified that the racial and national differences which had grown up as a result of sending different prophets to different peoples and had thus divided humanity into water-tight compartments and become a bar to the further advancement of human civilization, should be obliterated, and the whole human race living on this globe should feel as if it were a single unit. Both these ideas go hand in hand in the Holy Qur’an. On the one hand, we read: “Blessed is He who sent down the Fargan upon His servant that he may be

continued on next page
MAULANA MUHAMMAD ALI
cont.

a warner to all the nations." (25:1)
“Say, O people! I am the Apostle of Allah to you all.” (7:158)
“And We have not sent thee but to all the men as a bearer of good news and as a warner.” (31:28)

And on the other hand, the significance underlying the advent of a world-prophet in place of the national prophets is thus made clear:
“And peoples are naught but a single nation.” (10:19)
“And this your community is one community and I am your Lord.” (23:52) “All peoples are a single nation.” (2:213) “O people! be careful of your duty to your Lord Who created you from a single being and created its mate of the same kind and spread from these many men and women.” (4:1)

Thus the idea is put forward that the whole human race is one family, and all tribal and racial differences are minimised by such declaration as the following:
“O you men! We have created you of a male and a female, and made you tribes and families that you may know one another.” (48:13)
“And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours; surely there are signs in this for the learned.” (30:22)

The Finality of Prophethood has thus the unification of the human race as the underlying idea, and Sir Muhammad Iqbal hits the nail on the head when he declares that the solidarity of the Muslims must be based on the Finality of Prophethood in the Holy Prophet Muhammad. The continuation of prophethood would make the whole change brought about by the consequent finality of Prophethood in him meaningless. He is, however, mistaken in thinking that the idea of the continuance of prophethood before the Holy Prophet Muhammad is a Magian Idea and not Islamic. I quote his words:
“The concept of Magian culture, according to modern researches, includes cultures associated with Zoroastrianism, Judaism, Jewish Christianity, Chaldean and Sabian religions. To these creed-communities the idea of the continuance of prophethood was essential, and consequently they lived in a state of constant expectation... The result of the Magian attitude was the disintegration of old communities and the constant formation of fresh ones by all sorts of religious adventures.”

I am afraid in the concluding words, Sir Muhammad Iqbal has not spared the prophets who are apparently identified with “religious adventures.” I am sure he did not mean this, as the continuance of prophethood before it came to perfection in the person of Muhammad (peace be upon him); is an essentially Islamic idea. All the great prophets were promised and the world kept waiting for them and was thus in a state of expectancy. The Jews had long waited for the advent of Messiah, and both the Jews and the Christians kept on waiting for the advent of the Holy Prophet Muhammad. A state of constant expectation cannot therefore be condemned outright as Sir Muhammad Iqbal has done. In fact, when we speak of finality we admit continuance and consequent expectation before it. According to the plain teachings of the Holy Qur'an, both continuance of prophethood till a certain time and its finality, are parts of the same Divine scheme for the upliftment of humanity. A prophet, according to the Holy Qur'an, was sent to every nation when there were scanty means of intercourse, and there were nations to whom prophets were sent generation after generation to help their onward progress. One such nation was that of the Israelites, to whom a large number of prophets were sent, many of whom are named in the Holy Qur'an: “We gave Moses the Book and We sent apostles after him one after another.” (2:87) This is further explained by the Holy Prophet himself according to a hadith contained in the Sahih al-Bukhari: “the Israelites were led by prophets; when one prophet died, another was raised after him; after me, however, there is no prophet but there shall be khilafas, i.e., those who would continue my work.” It is a grave error therefore to condemn the continued coming of prophets in certain nations as an idea not based on Divine revelation but a Magian idea as is described by Dr. Iqbal.

Sir Muhammad Iqbal is aware that we, the members of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, have kept on fighting with the Qadianis for over twenty years about this very doctrine of the continuance of prophethood and its unavoidable result that all those Muslims who do not believe in the new revelation are kafirs. And therefore we consider his appeal, so far as the doctrine of the finality of prophethood is concerned, timely and opportune. I agree with Sir Muhammad Iqbal when he says:
“Any religious society, historically arising from the bosom of Islam, which claims a new prophethood for its basis and declares all Muslims who do not recognize the truth of its alleged revelation, as kafirs, must therefore be regarded by every Muslim as a serious danger to the solidarity of Islam.”

Qadianis do indeed deny the finality of prophethood but even the average Muslim has no real grasp of the idea of finality, as Sir Muhammad Iqbal rightly remarks. And how could he have it when he believes that a prophet, Jesus Christ, must come after the Holy Prophet? It is to be regretted that Sir Muhammad Iqbal has not cleared this point. Perhaps there was the fear of a hue and cry being raised against him by the Mullahs and the Mulla-ridden masses. If the Qadianis deny the finality of prophethood in Prophet Muhammad by bringing in a new prophet after him, even the orthodox set no value on finality because they insist on bringing in a past prophet, and one sees no difference between the positions of the two parties, the Qadianis and the orthodox. It was the founder of the Ahmadiyya Movement who established the finality of prophethood in Muhammad on a firm basis by announcing in clear words that neither an old nor a new prophet can come after our Holy Prophet Muhammad:
“I have firm belief that our Prophet (peace be on him) is the last of the prophets and after him there will appear no prophet in this umma, neither new nor old... only muihaddath will come.” (Nishan-i-Asmani, pl 28)

“Our Prophet (peace be on him) is the last of the prophets and no prophet can come after him, therefore in the Islamic law the muihaddath takes the place of the prophet.” (Shahadat al-Qur'an, p. 27)

continued on next page
MAULANA MUHAMMAD ALI cont.

"Can a wretched liar who claims prophethood and messengership for himself have any faith in the Holy Qur'an? And can any one who believes in the Holy Qur'an... say that he is a prophet and messenger after the Holy Prophet Muhammad?" (Anjam-i-Atham, p. 27)

It is true that the Founder of the Ahmadiyya Movement has used the word prophet metaphorically regarding a muhaddath and regarding himself, but metaphor and reality are two different things, and he has explained this at many places:

"The promised Messiah, on account of his being a muhaddath can be called a prophet metaphorically." (Izala-i-Auham, p. 349)

"If muhaddathiyyat is called prophethood metaphorically, it does not mean a claim to prophethood." (Ibid., p. 422)

"I have never claimed to be a prophet and a messenger in a real sense, and to use a word in a metaphorical sense and in a wider literary sense is no heresy." (Anjam-i-Atham, p. 27)

I have been called a prophet by God in a metaphorical and not in a real sense." (Haqiqat al-Wahy, p. 65)

The Lahore section of the Ahmadiyya Movement sticks to that position. I am sure that Sir Muhammad Iqbal and many other enlightened leaders and Ulama believe in a similar finality - a finality barring the comming after our Holy Prophet of any prophet whether old or new, and it is only fear of blind opposition that stands in the way of the true Islamic position being cleared up. It is deplorable indeed that the leaders of the Muslim community should not possess the requisite moral courage to give a lead to the masses. So long as this state prevails, the finality of prophethood cannot be established, and the unity of Islam will remain a mere dream. Let the leaders and the enlightened Ulama take courage in both hands and face the masses with the central fact of Islam, the finality of prophethood. To talk of finality is useless; to establish it in the face of opposition is the real service of Islam.

A STAUNCH ADVOCATE OF SOLIDARITY OF ISLAM
He Hated 'Takfir'

He continues:

"The solidarity of Islam is endangered not by the claims of this or that man or by the claims of a certain sect or its leader; it is endangered by the tendency of takfir, by declaring those who believe in the Holy Prophet Muhammad as kafirs. A Muslim is one who declares his faith in the Holy Prophet Muhammad and to call him a kafir is to create divisions in the house of Islam that would shatter the idea of unity which, as already stated, is the idea underlying the finality of prophethood. But if the Qadianis are guilty of the heinous offense of shattering the unity of Islam by calling other Muslims kafirs, even the orthodox are not free of this guilt. A man of the learning of Sir Muhammad Iqbal should have given the right lead by denouncing the error itself, not by denouncing one section and defending the other when both are guilty of the same error. He should have also shown disapprobation of the campaign of vilificatin that is being carried on by some orthodox against the Founder of the Ahmadiyya Movement. No person should be vilified because his followers have gone astray, and sir Muhammad Iqbal, at any rate, is not unaware that the Founder of the Ahmadiyya Movement is not responsible for the Qadiani doctrine that those who do not believe in his Mission are kafirs."

I do not propose to enter into a discussion here as to whether or not the Founder of the Ahmadiyya Movement laid a claim to prophethood and as to whether or not he declared those Muslims to be kafirs who did not believe in him. This discussion I leave for a separate tract. But I would refer Sir Muhammad Iqbal to an incident which he himself so recently related to me when I paid him a visit during his sickness in October, 1934. The Founder of the Ahmadiyya Movement, he told me, was then in Sialkot - he did not remember the year, but it was the year 1904 as the facts related by him show. Sir Fazi-i-Hussain was then practising as a lawyer in Sialkot, and one day while he (Mian Fazi-i-Hussain Sahib) was going to see the Mirza Sahib, he (Sir Muhammad Iqbal) met him in the way, and after inquiring where he was going, he also accompanied him. During the conversation that ensued with the Founder of the Ahmadiyya Movement, Sir Fazi-i-Hussain asked him if he looked upon those who did not believe in him as kafirs and the Mirza Sahib without a moment's hesitation replied that he did not. This fact which Sir Muhammad Iqbal himself related to me last year is a clear evidence that the Founder of the Ahmadiyya Movement is not responsible for the present Qadiani doctrine which, as Sir Muhammad Iqbal has rightly pointed out, is a serious danger to the solidarity of Islam.

Sir Muhammad Iqbal's evidence in this respect is fully borne out by the Mirza Sahib's own writings and by his practice. In one of his writings published in October, 1902, he writes in clear words: "From the beginning it has been my belief that no one becomes a kafir or daijal by denial of my claim." (Tiryaq al-Qulub, p. 130). And in practice, too, he followed this view, for no less than four times (twice in writing and twice orally) did he direct or permit his followers to hold a funeral service over the dead Muslims who were not his followers. There is the most reliable evidence that he himself conducted such services in his lifetime, and his followers did the same in all the big centres where their numbers were sufficient, such as Lahore, Sialkot, Simla, etc., and the practice was only stopped by the present head of the Qadiani section, the Lahore section being still faithful to the Founder in this respect.

At any rate, Sir Muhammad Iqbal who is personally a witness of the fact that the Founder of the Ahmadiyya Movement was not guilty of calling other Muslims kafirs should have raised his voice against the campaign of vilificatin that is being carried on against him, especially because such a campaign is against the explicit teachings of the Holy Qur'an which condemns carping and fault-finding even against non-Muslims. The Jews and the Christians were among the bitterest enemies of Islam and they vilified Islam and the Holy Prophet, yet the Muslims were told to call them to the way of the Lord "with wisdom and goodly exhortation and have disputations with them in the best manner." (16:125). A fight on principles would be far more effective than the continued on next page
present campaign of vilification which is undermining the whole strength of Islam.
And again:

"Takfir, or the turning of Muslims into kafirs is as much the favourite occupation of the Ulama of the later period all over the Muslim world as tabligh, or carrying the message of Islam to non-Muslims was that of their great predecessors in the earlier and glorious days of Islam. If, through their noble efforts, people entered Islam in companies, through the efforts of these latter-day upholders of the cause of Islam, Muslims are being turned out of Islam in companies. If all the noble - or ignoble - doings of our Ulama, the fatwas of kuff, are gathered together, I do not think there will be a single person left who may be called a Muslim! Sir Muhammad Iqbal himself is sure to share the fate of Maulvi Zafar Ali, of Zamindar, who has already been declared to be a kafir. I have not the least doubt that the moment Sir Muhammad Iqbal makes known publicly those beliefs of his in which he does not agree with the orthodox, he will be in the same camp with the Qadianis.

I do not defend anybody who declares a Muslim to be a kafir, least of all the Qadianis who with one stroke of pen have turned four hundred or more million of Muslims out of the pale of Islam. But I say that even they are Muslims so long as they fulfil the conditions laid down by the Holy Prophet: "Whoever says prayers as we say and faces our Qibla...he is a Muslim and has the covenant of god and his Messenger." Every Muslim must bow his head before the authority of the Holy Prophet and honour the covenant of God and His Messenger. It is due to this respect for the Prophet's covenant that the great Imams have held that even if there are ninety-nine grounds for the kuff of a man and only one ground for calling him a Muslim, still he should be called a Muslim and not a kafir. That one ground is declaration that "there is no God but Allah and Muhammad is His Messenger." If even kafir can become a Muslim by the Kalima, how can a Muslim be turned out of Islam in spite of this confession?"

And continuing the subject he writes:

"In fact, all those people who declare faith in the Kalima - la ilaha illa Allah Muhammad ar-Rasul Allah (There is no God but Allah and Muhammad is the Messenger of Allah) are Muslims whatever their differences may be. The person who believes in Muhammad has Muhammad's authority that he is a Muslim, and to call him a kafir is to deny the authority of Muhammad as the Last Prophet of God. One wonders to see Sir Muhammad Iqbal laying so much stress on the finality of prophethood and at the same time denying the authority of the final Prophet. There were people in the Prophet's time who were the most dangerous and sworn enemies of Islam, the hypocrites, who would not join the Prophet in defence of Islam, and yet they were looked upon by the holy Prophet as Muslims because they said that they believed in him and said their prayers facing the Qibla. Even their chief, 'Abdullah ibn Ubayy', was honoured by the Prophet as being a Muslim. When 'Abdullah died, the Holy Prophet said funeral prayers over his body in spite of opposition of Hazrat 'Umar. Nor did the Companions of the Holy Prophet ever declare a believer in the Holy Prophet to be a kafir, whatever their differences. The Kharijis were the first group in Islam who called their Muslim brethren kafirs, and they are spoken of as having shattered the unity of Islam - qad shaqqu asa-l-Muslimina. And every one who to-day declares a believer in the Prophet Muhammad to be a kafir also shatters the unity of Islam, whether he is one of the orthodox Ulama or a Qadiani or the great Muslim philosopher sir Muhammad Iqbal. According to a saying of the Holy Prophet, whoever calles a believer in the Kalimat a kafir, is nearer to unbeliev than to Islam. Man kaffara ahl-a la ilaha ill-Allah fa huwa il-a kufri aqarab."

And why are the Qadianis kafirs? Because, says Sir Muhammad Iqbal, they believe in the coming of a prophet after the Holy Prophet Muhammad. But all the orthodox do the same. The Sunnis and the Shias and the Ahl Hadith set as much value on the finality of prophethood as do the Qadianis, because they all believe in the coming of Prophet Jesus Christ, after the holy Prophet Muhammad. So strong is this belief that men at the top of opposition to the Ahmadiyya movement who honestly believe that Jesus Christ is dead and that he will not come to guide the Muslims have not the moral courage to say so and face the opposition. But a man of Sir Muhammad Iqbal's position should not shirk his duty, if it was the call of duty which prompted him to join in the general uproar against the Ahmadiyya movement and declare the Qadianis as kafirs because they accept a prophet after Muhammad (peace be on him). With the same force as he has used against the Qadianis he should declare the orthodox Muslims kafirs because they also believe in the coming of a prophet after the Final Prophet. It is not just to have one balance to weigh the Qadianis and another to weigh the orthodox.

There is yet another point in Sir Muhammad Iqbal's statement which deserves to be noted here. He not only condemns the Qadianis and applauds the orthodox for one and the same belief, vis., that of the coming of a prophet after the Holy Prophet, but also he condemns as kafir the only group of Muslims, the Lahore Ahmadis, who accept the finality of prophethood in the truest sense, rejecting the coming of either an old or new prophet after him. It is true that he does not say so in his statement, but he gives unstinted support to the blind opposition and persecution which is being carried on against both, the Qadian and the Lahore sections of the Ahmadiyya Movement. If he really felt that a certain group ought to be condemned on account of its errors, he should also have raised his voice against blind opposition to the Lahore section which neither believes in the coming of a prophet after Muhammad nor calls any Muslim a kafir.

The Ahmadis are not the first group in Islam who have been declared kafirs; their predecessors in this line are numerous. It is not yet fifty years when the Ahl-i-Hadith or Wahabis were unanimously declared to be kafirs by the orthodox, and yet to-day they are a part and parcel of the orthodox. Later still, Sir Syed Ahmad Khan was

continued on next page

October/November • The Islamic Review 9
declared to be a kafir. It is amusing to hear men of light and learning talk of fatwas of kufir against the Ahmadis obtained not only from Ulama in India but also from Arabia and other Islamic countries as if the disease which has sapped the energy of the Muslim community were peculiar to any one country. Previous fatwas of kufir were also endorsed by the Ulama of Arabia and there is nothing strange in the fatwa of kufir against Ahmadis being so endorsed. The Wahabis and the Naqirs (followers of Sir Syed Ahmad Khan) have met with a similar treatment.

PROPHETHOOD CAME TO AN END BUT REVELATION OR DIVINE COMMUNICATION CONTINUES — CONCEPT OF FINALITY OF PROPHETHOOD

A Means to Unity of Human Race Not A Tool For Division in the Ranks of Muslims

As I said at the very commencement, the unity of the human race is the great idea underlying the finality of prophethood which means that there shall be no authoritative revelation after Prophet Muhammad. It must be borne in mind that according to the plainest teachings of the Quran and Hadith, the advent of our Holy Prophet does not make the end of revelation but the end of authoritative revelation, or the Gibraic revelation, so that Prophet Muhammad shall be the final authority in religion. The great idea was to bring all people under one authority and to gather them under one standard, in order to bring about the unity of the human race, the greatest requisite of human civilization, not to end Divine communion. As the Holy Prophet has said, “There shall be people among your followers to whom God shall speak though they shall not be prophets.” (Al-Bukhari, Kitab: Munaqib Umar)

If god had ceased to speak to His righteous servants, it would have meant an end of religious experience, and of religion itself. On the other hand, the continuance of prophethood would have meant authority besides that of the Holy Prophet. Prophethood and authority go hand in hand: “And We have not sent a messenger but that he should be obeyed with the permission of God.” (The Quran, 4:64) The whole difference lies in this, that when God speaks to a man and grants him authority, he is a prophet; and when He speaks to a man but that revelation carries no authority with it, he is called a muddathath in Islam. And the muddath that is promised at the beginning of every century is also a muddathath. A muddathath may be called a prophet only metaphorically, because God speaks to him, but he is not a prophet in a real sense, because his revelation is not authoritative and he is himself under the authority of a prophet. The final authority based on revelation rests with the Prophet Muhammad.

Now let us see what this final authority has to say regarding the unity of his followers. Take the Divine revelation first and there it is declared in plain words: “Do not say to him who offers you Islamic salutation (salam), thou art not a believer!” that is the highest authority, the authority of the final Divine revelation. No Muslim who believes in the Holy Qur’an can say to another Muslim who accosts him with assalam-u-alaikum that he is a kafir and not a Muslim. The Holy Prophet himself on the highest authority - that of Bukhari - is reported to have said: “Whoever says his prayers as we say our prayers (salla salatana) and faces the Qibla (in his prayers) and eats the animal slaughtered by us, he is a Muslim and for him is the covenant of god and His Messenger, so do not look lightly on the covenant of God.” (Al-Bukhari, 8:28) Here is the plain verdict of the final authority in religion that any one who says prayers as directed by the Prophet and faces the Qibla when saying his prayers is a Muslim. Yet our national poet and great philosopher says that the Qadianis must be declared kafirs. Do not the Qadianis say the same prayers as do the other Muslims? Do they not face the same Qibla in their prayers? If they do, and Sir Muhammad Iqbal is aware that they do it, then indeed they have the covenant with God and His Messenger that they are Muslims, and any one who declares them kafirs rejects the authority of the Prophet Muhammad.

TOLERANCE AND NO COMpulsion IN RELIGION

He wrote: “The Holy Qur’an lays down as its basic principle: “There shall be no compulsion in religion.” (2:256) If these words have any meaning, they mean that no one shall be compelled to adopt a certain religious view. It is the Magna Carta of religious freedom for the Muslim and the non-Muslim alike. And Islam carried the idea of religious tolerance to such an extent that protection of the churches, where idols of Jesus and Mary were kept in those days, and of all other houses of worship was declared to be one of the first duties of a Muslim State. Can it be imagined that a religion, which gave such freedom to those who rejected the Holy Qur’an and the Holy Prophet and worshipped human beings and idols, required a Muslim to be hanged because he differed with the majority in his religious views?

However, Sir Muhammad Iqbal does not seem to be very serious about this matter. he speaks of the good old days when men were hanged for claiming Godhead, as it happened in the case of Jesus Christ and Mansur, and yet he considers Jesus a prophet and Mansur a saint! In translating Akbar’s Urdu couplet, he speaks of Mansur as “Persia’s mystic saint”, “a rebel” and “a religious adventurer” deserving to be hanged, and yet a prophet or a mystic saint! It is not impossible that Sir Muhammad Iqbal has a similar conception of the saint of Qadian. It was he who saw in the small band of followers of the saint of Qadian “a pure and unmixed type of Islamic culture” (Islami sirat ka taith namuna) [This description of the members of the Ahmadiyya Movement was given by Dr. Sir Muhammad Iqbal at Aligarh; see Millat-i-Baidzar ek Imrani Nazar, p. 18, published by marghub Agency, Lahore.] and yet he is of opinion that he ought to have been hanged like the mystic saint of Persia.

I am sure Sir Muhammad Iqbal issued this statement in haste. In one respect, at least, he has corrected himself. His first statement surely blamed the government for not having hanged the founder and crushed the Ahmadiyya movement in its infancy, but on a second thought he found that this position was untenable and issued
By kind permission of the author and publishers, we produce below, in translation, an extract from the book *Geschichte des Islams in Deutschland* by Mohammad S. Abdullah, published by Verlag Styria (Graz, Vienna and Cologne, 1981) as Volume 5 in the series *Islam und Westliche Welt*. On pages 23-27 of the book, the story is told of a prisoner-of-war camp specially established for Muslim prisoners by the German government in 1914 at Wunsdorf bei Zossen near Berlin, this was a consequence of the pledge of friendship for the Muslim peoples given by Kaiser Wilhelm II in 1898. A wooden Mosque was built for the prisoners, which continued in service until 1924. The ensuing section (pages 27-34) is entitled "Die Zweite Gemeindegründung (1922-1945) The Establishment of a Second Congregation (1922-1945), It is this section of the book which is presented here in translation.

On April 27th, 1922, the "El-Djamah-ul-Islamiya Fi Berlin", the Islamic Congregation in Berlin, was founded in Berlin under the leadership of professor Jabbar-Kheiris from India. It had as its members Muslims from 41 nations. The congregation saw itself as a "union of all Muslim men and women resident in Germany for the cause of Islam." When the Wunsdorf mosque had ceased to be available, acts of worship and congregational meetings took place at the most varied locations in greater Berlin: in Wannsee Castle, in Humboldt House, in the Oriental Club, in Hindustan House, in the Tiergartenhof, as well as on the roof of the observatory in Trepтов.

During this period, plans were laid for the erection of a central mosque for Berlin. What was envisaged was a building five storeys high, 50 metres in width and 70 metres in length, flanked by two minarets with a height of 65 metres. Attached to the mosque were to be a students' hostel, an oriental restaurant, a Muslim hotel, club rooms of the most diverse kinds, and living-quarters for the officers of the congregation. Moreover, the separate compartments were each to be fitted out according to the national individuality of the various oriental ethnic groups.

Eventually, on August 7th, 1923, at the Kaiserdamm near the Witzleben railway station, the first stroke of the spade for laying the foundation stone of this mosque was executed by Imam Mubarak Ali. Notwithstanding, the building could not be completed. The congregation had clearly overestimated its financial resources. Building eventually had to stop and the walls had to be demolished.

It is not really possible to speak of an organized Islamic congregational life in the strict sense until after 1924, when the Indian Imam Maulana Sadr-ud-Din of the movement known as the Ahmadiyya Anjuman Isha'at-I-Islami (not to be confused with the Ahmadiyya Movement or Mission of Qadian-Rahwah) formed a Muslim congregation at 5/III Giesebeckstrasse in Berlin-Charlottenburg with a view to erecting a mosque in the area. This mosque, according to the plans of his community in Lahore, would serve as a centre of Islam in Europe. On September 13th, 1924, digging commenced on the site of 7/8 Brienerstrasse in Berlin-Wilmersdorf, near Fehrblener Platz; the laying of the foundation stone followed on October 9th, 1924.

The mosque was built by the Berlin architect Herrmann. The Taj Mahal at Agra served as his model. What was to result was a domed building 26 metres high, flanked by two minarets with a height of 32 metres. Mosque and congregational centre are surrounded by a graceful garden park.

The prayer-hall was opened on April 26th, 1925, by the imam of the congregation, Maulana Sadr-ud-Din. The solemnities were attended by, among others, the Turkish ambassador General Kemal-ud-Din Sami Pasha, the Persian Ambassador Sadyyhoss Saitaneh Sadri and the Afghan Ambassador General Sirdar Gulam Siddig Khan. The centre finally came into service in 1926/27.

From the beginning on the Berlin mosque stood open to the Muslims of all nations. At the opening ceremony the imam said: "Our mosque shall speak eloquently of the Unity of God and of brotherhood among men. This place of worship shall make it known that there is one sole God over us all. It will cry out in the land that we are to hold in like honour all Prophets without distinction: Abraham, Moses, Jesus Christ and Muhammad; that we must believe alike in all holy scriptures, in the Old Testament as well as in the New, and in the Qur'an." In 1930 the German Muslim congregation adopted the name "Deutsch-Moslemische Gesellschaft" ("German Muslim Society" a limited company). Well-known Islamic theologians taught at the mosque, such as professors Dr. Nazir-ul-Islam and Dr. Sheikh Mohammad Abdullah, under whose leadership the mosque soon became a centre of Islamic literature in Europe. Up till 1939 there appeared from the mosque's press a great number of valuable publications in the german language, the greater part of which is to be found today in the library of the Berlin Free University, or else in the Library of Congress in Washington. Most notably, the *Moslemische Revue* ("Muslim Review"), edited by professor Abdullah (founded April 1924, last issue 1940), was at that time something conceived for the specialist world. In 1938 there appeared the *piece de resistance* of the mosque's press – the *First Arabic and German edition of the Qur'an*, translated by Maulana Sadr-ud-Din. The scholar provided his work with a detailed commentary, which was intended especially for a german and christian readership. It ways in the Foreword: "In Germany, Islam is looked upon with a gratifying lack of prejudice. Accordingly, I am certain that the German public will give this translation from the pen of a Muslim a friendly welcome." The Qur'an was reprinted in 1964.

In fact, everything of any consequence in the field of oriental studies was brought together during those years at the mosque in the german Muslim Society. At its peak the Islamic Congregation, which extended throughout the Empire, numbered 1500 persons, including well-known personalities from the world of specialist scholarship. When Professor Abdullah left Germany in 1939,

*continued on next page*
lecturing duties were temporarily assumed by the Egyptian theologian Professor Dr. Ahmad Galwash, who to this day teaches at the Al-Azhar University in Cairo and is the author of an English-language treatise on the principles of religion. Also among the Friday speakers at the Berlin mosque during the first year of war, and later to be President of the Islamic World Congress and Chairman of the Conference of Ulama, was Hajj Muhammad Amin al-Husaini, who resided in Kielalée.

When the Islamic Centre was fully operational in 1926/27, the Islam-Institut (Islamic Institute) was founded, which was combined with an archive, an information bureau, a library, and a so-called "religious observances section" that was organized on January 7th, 1929, by the committee of the German Muslims. The Arab members of the student population at Friedrich-Wilhelm University formed themselves into the Ismiya-Akademie-Islamische Vereinigung (Ismiya Academic Islamic Association) and those of the Charlottenburg Technical College into the Arab Student Confederation "Arabiya". The organizer and leader of these institutions was the Syrian Hadij Mohammad Nasi Tschelebi. He also edited the periodicals Islamische Gegenwart ("Islam at the Present Time", or "Islam Now"), Der Islamische Student ("The Islamic Student") and the Islam-Echo.

Besides these, there also existed in the ambience of the Deutsch-Moslemische Gesellschaft a Deutsch-Türkische Vereinigung (German Turkish Association), the Gesellschaft für Islamische Gottesverehrung (Society for Islamic Worship) founded on December 27th, 1924, and furthermore the Türkische Club (Turkish Club), the Orient Club (Oriental Club), the Caucasian Students from Azerbaijan and Georgia, and the Deutsch-Agyptische Vereinigung (German Egyptian Association) founded on November 30th, 1922. To these must be added the Deutsch-Persische Gesellschaft (German Persian Society), which had been founded already in 1918, and the Sufi Movement under the leadership of Kazem-Zadeh Ivanschaer, who also distinguished himself as Friday preacher at the mosque. Also active were the Uzbek and Turkestanian delegations and the Persian Students' Union "Iran".

In the course of the struggle for the old imperial capital, the Islamic place of worship suffered considerable damage. When the clouds of war had finally dispersed, the slender minarets, which had hitherto greeted the Fehrbelliner Platz, were destroyed. Immediately after the war, with Imam Mohammad Aman Hohobm, the fortunes of the Islamic community in Germany became the responsibility of the first Muslim theologian of native German origin. Although he was to a large extent successful (up till his departure in 1954) in reassembling the congregation which had been scattered by the disruptive effects of the war and the post-war period, yet at the mosque, on account of the very unlimited financial resources, only trifling repairs were accomplished, just sufficient to preserve the fabric of the building. All further efforts in the years that followed were finally frustrated when, at Christmastime in 1974, the mosque was affected by high water, which even ruined costly prayer-carpets laid out in the interior of the house of worship. Imam Mohammad Yahya Butt, leader of the congregation since 1959, wrote in those days: "Neither the Muslims in Berlin nor the founding Congregation are in a position to raise the necessary funds to ensure the continued existence of the mosque."

Before the final downfall, the historic place of worship was eventually rescued by the Berlin Council. The Council placed 215,000 Deutschemarks at the congregation's disposal towards the end of the Monument Protection Year 1975 so that, in the end, the Imam could still commission a complete renovation from the architect Wolfgang Noack in time for the 50th anniversary of the mosque. Admittedly, it is not yet possible to think in terms of finally rebuilding the characteristic minarets as well. A further 800,000 Deutschemarks would be needed for this purpose. A glance at the visitors' book of the Berlin mosque communicates something of the international atmosphere that surrounded the Islamic Centre up to the start of the Second World War. A few visitors may be mentioned here: the Agha Khan (Agha Sultan Muhammad Shah), in those days President of the League of Nations; the Chief of the Druzes, Emir Chekib Arslan; the Prince of Hyderabad; Jada Hawal Bahadur and Za Hawal Mirzam Bahadur; the internationally famous Islamicist Baron de Montagnac-Veros; Fi Moussa Douhali, son of the then Shaikh-ul-Islam of Morocco; Al-Hajj Amir Hassanuddin, Prince of Koet; the Maharaja of Baroda; Princess Sayada; the Sultan of Bhopal; Sir Mirza Ismail; Prime Minister of Mysore; Sir Liakat Ali, Minister of State of Bhopal; Sir Abdul Qadir, Justice of the High Court of India.

There are also the signatures of the Muslim participants in the 1936 Olympic Games in Berlin.

In May, 1936, over sixty evangelical and catholic theologians visited the Islamic Centre to be instructed by Imam Professor Abdullah regarding the teachings of the Qur'an and the Prophet Muhammad.

One might also mention that the Islamic reformer and poet-philosopher Sir Muhammad Iqbal, who died in 1936, was a friend and supporter of the mosque in Berlin.

The establishment of the second Congregation in Berlin owed much to the following in particular: Dr. Hamid Marcus; Amin Boosfeld; Chalid-Albert Seiler-Chan; Omar Schubert; Mohammad Aman Hohobm.

On November 23rd, 1977, the Deutsche Welle reported in its "News from the World of Islam": "In token of the 'great debt of gratitude' which was owed him by the Federal Republic of Germany, President Walter Scheel has bestowed the Order of Merit of the Federal Republic of Germany upon the Islamic theologian and diplomat Mohammad Aman Hohobm. Hohobm, who has for some months been engaged in the West German Embassy in London, received the honour from the hand of Ambassador Ruete. The presentation ceremony was also attended by the General Secretary of the Islamic Council of Europe, Minister Salim Azzam (of Saudi Arabia)."
IS THE CONCEPT OF THE ADVENT OF JESUS CHRIST AS CONTAINED IN ALL BOOKS OF HADITH A JUDAEO-CHRISTIAN IDEA?

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

In the World Muslim League Journal of October, 1981, Mr. Zakariya Idrees Oseni in his article "Jesus in the Scriptures as Seen by Muslims" (pp. 18-19 of the said journal) writes:

"As regard the second coming to the world of the Prophet Isa, the Bible has a lot to say in confirmation (see Matt. 24:30; 16:27 and Rev. 1:7).

The whole issue has no basis in the Qur'an. Something about it is, however, mentioned in the Hadith (Traditions of the Prophet Muhammad) but I do not know how authentic such Traditions are especially when we look at the issue critically in the light of what the Qur'an says. It is unfortunate that some Muslim scholars have in the past embraced the Christian doctrine of the second coming of Jesus Christ to such an extent as to disregard the following verse of the criterion (the Qur'an) which was the last verse to be revealed in the Holy Qur'an:

"This day I have perfected for you your religion, and have completed My favour Upon you and have chosen For you Islam as a religion."

Perhaps, the evolution of the idea that Jesus will come back and preach Islam and establish justice on earth and kill the Dajjal (the Anti-Christ), whatever that means, had among its sources Shia heterodoxy and Judaico-Christian tradition."

Back in 1934, Allama Sir Muhammad Iqbal called "the idea of the continuity of the Spirit of Messiah an absolutely Jewish idea." We are republishing the Comments of Maulana Muhammad Ali, M.A., LL.B. on Allama Iqbal's above statement as originally published in his article 'Dr. Iqbal's Statement Re The Qadianis', as this is relevant to Mr. Zakariya Idrees Oseni's above quoted remarks.

Editor

It is not sufficient to condemn this thing as Magian and that thing Jewish. Facts must be faced. The Holy Qur'an is clear on the point that religion having been brought to perfection by the message of the Holy Prophet Muhammad, there was no need of a prophet after him, and he was therefore declared to be the Last of the Prophets. In spite of this, all books of Hadith are agreed that Jesus Christ must come. Many of the companions of the Holy Prophet report as having heard him speak of the advent of the Messiah, and all reliable collections of Hadith have accredited these Hadith. It is expected of every true Muslim to solve this confusion. Sir Muhammad Iqbal avoids it by condemning "the idea of the continuity of the spirit of Messiah as an absolutely Jewish idea." The question is, who introduced this Jewish idea into Hadith? Nor is the appearance of the Messiah a solitary idea. There are the connected ideas of the appearance of the Anti-Christ and Gog and Magog, the latter also finds expression in the Holy Qur'an. Either all these ideas must be accepted or they must all be rejected as Jewish or Christian ideas. But if all of them are rejected, the result will be that we will have to reject a very large number of Hadith, accredited by the best authorities, as spurious. This would give a severe blow to the reliability of Hadith as a whole. It is true that there have been some religious adventurers who have denounced the whole collection of Hadith, and who think that all the religious commandments contained in Hadith are mere fabrications, but I am sure Sir Muhammad Iqbal is not one of them. Even European critics would not condemn Bukhari, and Bukhari has a large number of Hadith relating to the advent of the Messiah and of Dajjal and Gog and Magog and other allied subjects.

While condemning the continuity of the spirit of Messiah as 'Jewish idea', Sir Muhammad Iqbal does not seem to have given a serious thought to Hadith which must entirely be thrown overboard if the prophecies relating to the appearance of the Messiah among the Muslims are to be rejected in totum. He is undoubtedly one Muslim leader whom the masses would follow blindly, and he should have directly faced the question whether Hadith containing prophecies about the Messiah, Dajjal and Gog and Magog, as contained in Bukhari and other reliable collections of Hadith, should be accepted or rejected. But he apparently condemns the idea of the coming of Messiah without saying anything about the Hadith which speak of it. If Sir Muhammad Iqbal does not accept the authority of Hadith, he should plainly say so; if he does, he should clear his position. And I may add that the mere fact that the Jews expected the coming of the Messiah does not entitle us to condemn that idea. The Jews also received a revelation, and the Messianic idea can be condemned only if it is shown that among the Jews that idea was not based on revelation. The fact is that the hope of a Messiah was given to the Israelite people by prophet after prophet, and there is not the least ground for supposing that it was not based on revelation.

The only fault of the Founder of the Ahmadiyya Movement is that like a true son of Islam, he bowed his head before the authority of the Holy Qur'an and Hadith, and when he was satisfied that the fullness of prophethood in the Holy Prophet Muhammad was a bar against the coming of Jesus Christ in person, whose death is in fact plainly spoken of in the Holy Qur'an, he, instead of rejecting Hadith, gave it an interpretation which made it conform to the principle of finality laid down in the Holy Qur'an. He did not reject the prophecies relating to the advent of Messiah but said that they meant, not the coming of Jesus Christ in person because he was a prophet and no prophet could come after our Holy Prophet, and also because he died like other prophets; but the coming of a Mujaddid or Muhaddath in the spirit and power of Jesus Christ. And in support of this interpretation he produced evidence both from previous sacred history and from Hadith itself. The Old Testament contained the prophecy that Elijah would appear before the advent of messiah, and when Jesus Christ was asked where Elijah was if he was the Messiah, he pointed to John the Baptist, explaining that he had come in his spirit and power. This was a clear case where the prophecy of the personal advent of a prophet was declared to be fulfilled in the appearance of quite a different man,

continued on next page

October/November • The Islamic Review 15
because in spirit the two bore a very strong resemblance.

The Founder of the Ahmadiyya Movement also gave numerous arguments from Hadith itself showing that it was a mistake to consider the prophecy as meaning the personal advent of Jesus, for where his advent was spoken of it was added by way of explanation, wa imam-u-kum minkum, meaning “And he is your imam from among yourselves.” The prophecy thus clearly showed that the Promised Messiah was not the Israelite Prophet Jesus but an imam of the Muslims from among themselves. Further corroboration of the two Messiahs being distinct personalities is contained in the hadith Al-Bukhari which gives different descriptions of the two Messiahs. The Israelite prophet Jesus Christ whom the Holy Prophet saw in his Ascension is described as having a white complexion and curly hair, while the Messiah to come as seen in a vision by him is described as being of a brown colour with lank hair. These two entirely different descriptions of the two personages clearly show that they belong to different races and are entirely two different persons in appearance. They receive the same name, Messiah, because they come in similar conditions and have the same functions, the one among the Israelites and the other among the Muslims. Just as the first Messiah came 1300 years after Moses, the second Messiah comes 1300 years after Prophet Muhammad (peace be on him) who is plainly spoken of as the like of Moses, both in the Mosaic prophecy and in the Holy Qur’an. Again, as the Jews had lost their temporal power before the appearance of the Israelite Messiah, the Muslims have from a mighty ruling nation of the world been reduced to a condition of slavery in most countries before the coming of the second Messiah. Both nations expected a man with temporal glory who should lead them to material conquests, but both Messiahs were ordained to fill the humbler role of a spiritual reformer. And both were rejected in a similar manner. The Jews not only rejected their Messiah but also crucified him; the Muslims have been no less severe in their opposition. The two Messiahs bear a similarity even in their acceptance. The majority of the followers of the first Messiah raised him from prophethood to the dignity of Godhead, while the majority of the followers of the second Messiah have raised him from mujaddidship to the dignity of prophethood.

I am fully conscious that Islam is a religion which does not ban reason, but at the same time it must be added that Islam is based on revelation and not on reason. The Qur’an and the Hadith are the foundations of the religion of Islam, and though it is true that hadith which contradict any principle laid down in the Holy Qur’an cannot be accepted, yet at the same time hadith being an explanation of the holy Qur’an given by the holy Prophet himself cannot be lightly set aside, especially such Hadith as are contained in the Sahih Al-Bukhari which by an almost unanimous verdict of the Muslim community is the most reliable book (Asah al-kutub) after the Book of God. It is easy to condemn the coming of the Messiah as a Jewish idea but what about the large number of hadith contained in Al-Bukhari and other reliable collections about the appearance of the Messiah among the Muslims, and the still larger number about other allied subjects such as Daijal and Gog and Magog? The Holy Prophet’s word is the authority before which a Muslim must bow his head, and if the Holy Prophet said, and certainly he did say, that the Messiah must make his appearance among the Muslims, it is flouting the authority of the Prophet to say that the idea of the coming of a Messiah is borrowed from the Jews. The greatest Imams of Islam never thought of throwing off the yoke of Hadith, and that great luminary of Islam, Imam Abu Hanifa, is reported to have said: “Give up my word before the word of the Messenger of God.” Even if Sir Muhammad Iqbal may claim the dignity of a mujtahid, he cannot assume a role higher than that of Imam Abu Hanifa, and he must bow his head before Hadith. He is at liberty to give his own interpretation to the words of the Prophet, that being the proper sphere of a mujtahid, but he cannot reject those words simply because the idea of the coming of a Messiah is distasteful to him.

THE PROMISED MESSIAH

SPEAKS continued

the Divine-Commandment of self-defence, the sword was allowed to be taken up against those who had drawn the sword for the utter extirpation of Islam. The object of these wars was, therefore, to remedy an evil by abating the bloodshed caused by the persecutors of the Muslims. Had the Muslims not defended themselves under these circumstances against the outrages of their persecutors, the result would have been the slaughter of hundreds of innocent people including women and children, and Islam would have been uprooted from the earth.

The error of the opponents of Islam lies in a misconception of the attributes of the Divine Being. They think that a Divinely revealed Law should on no account and under no circumstances whatever enjoin a resistance of evil or the punishment of evil-doers and that Divine love and mercy should not be manifested except in the form of meekness. With them the most reverential attitude towards the Divine Being consists in limiting His perfect attributes to humbleness and lowliness. This is a serious error. Anyone who chooses to reflect will see that the Divine laws of nature, though they are a mercy for mankind, are not always manifested in a mild and gentle form. The Divine Physician out of His infinite mercy gives us sometimes sweet syrup to drink and out of His mercy also administers a bitter dose on other occasions. Both are manifestations of His mercy. Thus it is His mercy which requires that the wicked should be destroyed when He sees that they aim at the extirpation of the righteous and act corruptly in the earth and shed innocent blood. For this purpose He sends punishment upon the wicked either from earth or from heaven for He is Wise and He is Merciful.

All praise is due to God the Lord and Sustainer of the universes.

NOTES

1. Al-An’am, Verse 163
2. Al-Raqaya, Verse 196
3. Al-Shuara, Verse 4
4. Al-Fatir, Verse 9
THE MISSION OF JESUS
by AL-HAJ MUMTAZ AHMAD FARUQUI, B.Sc., E.E.

The Holy Qur'an says: “He (Jesus) was naught but a servant on whom We bestowed favour and We made him an example for the Children of Israel.” (43:59)

According to the Gospels, Jesus had been raised as a Prophet of God with a threefold objective: to fulfil the law, to “seek and save” the lost tribes of Israel, and to proclaim the advent of the Paraclete.

Matthew records (Matt. 5:17-20) in some detail what Jesus said about the Mosaic law and his mission concerning it. According to Luke, Jesus said: “And it is easier for heaven and earth to pass, than one tittle of the law to fail.” (Luke 16:17)

When Jesus was questioned about the way to eternal life, he answered: “... if thou wilt enter into life, keep the commandments.” (Matt. 19:17)

Jesus had come with a Gospel to the house of Israel. In Matthew we read: “... I am not sent but unto the lost sheep of the house of Israel.” (Matt. 15:24) and “For the Son of man is come to save that which was lost.” (Ibid 18:11)

No doubt Jesus condemned certain Pharisaical practices; for example, although the Mosaic law ordained fasting on certain specified days, the Jewish people had started fasting also on every Monday and Thursday. Jesus desired to restrict the formalistic legalism and, to some extent, the ritualism of the religious laws. In short, as a Jew, he conformed to the law of Moses and asked others also to do so. Nowhere did he advocate abolition of the law; nowhere did he withdraw himself from Judaism. But, being a Prophet, he modified certain laws.

The following directions were given by Jesus to his twelve disciples when he sent them to preach his Gospel: “... Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.” (Matt. 10:5-6)

Paul, who was not a disciple of Jesus, went, however, against these instructions and became an apostle to the Gentiles, who were, according to Jesus, “dogs” and “swine”. (Ibid. 7:6 and Mark, 7:27)

It is ture that risen Lord is made to express contrary views, though it is obvious that a correction in the teachings of the living Jesus cannot thus be allowed to be sought. In any case, the relevant passages are the product of the now admitted forgeries (committed by the early Christian fathers) i.e. the passages contained in the last chapter of the Gospel According to St. Mark. Similarly, in the Acts of the Apostles, the alleged instructions of Jesus are pious Christian forgeries, and much later additions.

Peter is reported to have converted a Gentile after a vision in which Christ permitted him to do so. (The Acts, 10:28, 36) but the other disciples knew and believed that the mission of Jesus was confined to the house of Israel. (The Acts, 11:19)

The Paraclete

When the Israelites proved unworthy of the favour that God had granted them for so long, He finally sent Jesus as a warner to the twelve tribes of Israel living in Judaea and elsewhere. He preached to the two tribes in Judaea first, but they mocked him, scorned him, and persecuted him. He then cursed them; by cursing the fig tree (Matt. 21:19) he cursed the house of Jacob. He warned them: “The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” (Matt. 21:43)

Some Christian commentators of the Bible have tried to apply this to Christian converts from the Gentiles. But the Gentiles have never in history been described as a nation. The Lord had made a covenant with Abraham (Gen. 17:10) and had blessed him with a promise that his seed should multiply in great numbers. (Ibid. 15:5) The same promise had been made to Hagar, Abraham’s wife. (Ibid. 16:10) to Abraham the Lord had further promised: “I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee ...” (Ibid. 12:2,3)

According to Dummelow, the promise to Hagar (Ibid. 21:17-21) was “fulfilled in the Arab race.” (Rev. J.R. Dummelow, Commentary on the Holy Bible, [London, Macmillan & Co. 1917], p. 25) for the wilderness of Paran is still in the possession of the bedouin Arabs, the descendants of Ishmael. (Ibid. p. 29) Abraham had prayed for the posterity of Ishmael (Gen. 17:18) and his prayer had been answered: “And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.” (Ibid. 17:20) On the other hand, the Prophet Jeremiah foretold that “the seed of Israel also shall cease from being a nation before me for ever.” (Jeremiah, 31:36)

In the Old Testament, a significant prophecy is addressed to Moses: “I will raise them up a Prophet from among their brethren, like unto thee, and I will continued on next page
THE MISSION OF JESUS
cont

Jesus himself said: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John, 14:26) Then again: “Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.” (Ibid. 14:30) Elsewhere he is reported to have said: “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter (i.e. the Paraclete) will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” (John, 16:7, 8; also John 16:12-14)

The Comforter stands here for the Greek word Paraclete. The Comforter was also called the Holy Spirit, but this cannot be the Holy Spirit ordinarily accepted by Christians because the Holy Spirit is reported to have descended on Jesus at the time of his baptism by John the Baptist, whereas in this case Jesus has to go away before this Paraclete, or Comforter, will come.

The language that Jesus spoke was Aramaic and, according to Wastenfells, he used the Aramaic word Mauhamana; in Hebrew the word would be Maumamanna; both words mean “the Praised”. In the sister language Arabic, this word would become Muhammad, or Ahmad (both of which are names of the Holy Prophet of Islam), both of which are derived from the root hamد, which means ‘praising’.

A mention should be made here of The Gospel of Barnabas. Barnabas was an apostle of Jesus, a companion of Paul, (Acts, 14:14) and an uncle of Mark the Evangelist, (Col. 4:10) selected by the Holy Spirit. He travelled through Palestine from Damascus to Caesarea, and from Philippi to Mt. Sinai, preaching the Gospel. His relics were discovered in a tomb in Cyprus in the fourth year of the Emperor Zeno’s reign (i.e. A.D. 478) and a copy of his Gospel, written in his own hand, was found lying on his breast. The Gospel of Barnabas (written in Hebrew language) was accepted and read in the Christian churches of Alexandria (Egypt) up to the year A.D. 325. the first general or Ocumenical Council, representing theoretically the entire Christian Church, was held in A.D. 325 at Nicaea. They came to certain decisions, and by A.D. 328 all the Gospels in the Hebrew language were ordered to be destroyed. The Gospel of St. Barnabas was condemned by three successive Decrees. The Decree of the Western Church (A.D. 382), of Innocent I (A.D. 415) and of Gelasius I (A.D. 496). The Galasian Decree mentions the Evangelium Barnabe in its index of the prohibited and heretical Gospels. However, in A.D. 383, the Prelate at Rome managed to get a copy of the Gospel of Barnabas and kept it in his personal Library. (Injeel Barnabas, in the Urdu Daily Nawa-i-Waqt, Rawalpindi, Pakistan, 2 March, 1973) This recovered Gospel eventually found its way to the library of Pope Sixtus V (who was Pope from 1585 to 1589), where it was discovered by a Christian monk named Fra Marino, who accepted Islam after reading it. This fact has given an excuse to Christian writers to put forth the ridiculous contention that the Gospel of Barnabas is a forgery by a renegade from Christianity to Islam. How about a Spanish translation of the same Gospel found in Madrid about A.D. 1738, and destroyed by the Christian Church? It was also given out by Sale and others that an Arabic version of this Gospel was prepared but, when challenged to produce it, they recanted. The Gospel contains a complete life-story of Jesus, from his birth to his so-called ascension. It also gave the discourses and teachings of Jesus. The reason for its rejection by the Church was that it contained a clear prophecy, in the words of Christ, about the advent of the Holy Prophet Muhammad: “... Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of His Spirit God giveth them prophecy. And when I saw him my soul was filled with consolation, saying: ‘O Muhammad, God be with thee, and my He make me worthy to unite thy shoelatches, for obtaining this I shall be a great prophet and Holy one of God.’ And having said this Jesus rendered his thanks to God.” (The Gospel of Barnabas, Oxford University Press, 1907, p. 105, 47a.)

continued on page 19
IS THE OLD TESTAMENT INSPIRED?
by Arfaque Malik

Is the Old Testament inspired? If it is, it should be a book difficult to produce. No one should be able to produce it. Its philosophy should be perfect and should accord with every fact in nature. It should contain no astronomical, geological or scientific mistakes. Its morality must be highest and the purest. Its laws and regulations for our conduct should be just, wise and perfect. It must not contain anything calculated to make man cruel, revengeful, vindictive and infamous. Its pages must be filled with intelligence, justice, purity, honesty and mercy. It should be opposed to strife and war, to slavery and lust, to ignorance, credulity and superstition. Does the Old Testament satisfy this standard? Certainly not. The Old Testament itself does not calim to be inspired.

What do we have in the Old Testament? We find Noah exposing himself (Genesis 9:20-25); Abraham marries his father's daughter (Genesis 20:12); Abraham traffics in his wife's honour (Genesis 12:11-19, 20:2-18); Abraham takes a concubine (Genesis 16:4); Lot offers his daughters to a mob of sodomites (Genesis 19:1-8); Two sisters seduce their drunken father (Genesis 19:30-38); Isaac repeats Abraham's trick and passes his wife off as his sister (Genesis 26:6-12); Jacob marries two sisters and takes concubines as well (Genesis 29:23-30, 30:1-10); Reuben commits incest with his father's concubine (Genesis 35:22, 49:3-4); Judah has sons by his daughter-in-law Tamar (Genesis 38:13-27); God's back parts displayed (Exodus 33:23) etc. etc. Is this the inspired writing?

The birth of twins is described in Genesis 25:21-26 as well as in Genesis 38:27-30. We read: "And it came to pass in the time of her travail, that behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, this came out first. And it came to pass, as he drew back his hand, that behold, his brother came out: and she said, how hast thou broken forth? this breach be upon thee: Therefore his name was called Pharez. And afterwords came out his brother that had the scarlet thread upon his hand: and his name was called Zaxah." (Genesis 38:27-30)

Is this the inspired writing? In the Old Testament we come across the story of Eve being created from the rib of Adam (Genesis 2:21-23), an assertion which has no scientific basis. Lot's wife changed into chloride of sodium: "She became a pillar of salt." (Genesis 29:26) According to the Old Testament it is twice as wicked for a woman to bear a daughter than as a son: "And Lord spoke unto Moses ... If a Woman have born a man child: then she shall be unclean seven days ... But if she bear a maid child, then she shall be unclean two weeks." (Lev. 12:1-5).

Is this the inspired writing? God sanctions slavery (Exodus 21:2-6, Lev. 25:44-46); He orders slave-capturing expeditions (Deut. 20:10-15); He murdered 50,070 men for looking inside a box (1 Sam. 6:19). David slays and mutilates two hundred Philistines (1 Sam. 18:27). David lives by massacre and robbery (1 Sam. 27:8,9). God strikes Uzzah dead for saving the ark from falling (2 Sam. 6:7,6). David kills two-thirds of his Moabish prisoners and maims the captured horses (2 Sam. 8:2, 8:4).

Is this the inspired writing? The Old Testament contradictions are many. We shall refer to only a few: man was made after the beasts (Genesis 1:25,26) but Genesis 11:18-20 informs us that Man was created before the beasts. In Genesis 7:2 we are told: "Of every clean beast thou shalt take to thee by sevens, the male and his female." but in Genesis 6:19 we read: "Of every living thing of all flesh, two of every sort shalt thou bring into the ark." Both of the versions narrated above cannot be true. If one is correct, the other must be inaccurate. There are numerous examples of similar contradictions but we consider the above examples sufficient for our purpose, as even one contradiction is enough to render the Old Testament doubtful.

The only scripture of the world that meets the requirements of the test, referred to earlier, is the Holy Qur'an. There are no contradictions, no atrocities, no immoralities, no absurdities. It contains guidance and arguments (2:185); contains answers to objections (53:33); a collection of moral and spiritual truth and the best

YOU TOO .... !

"The World Muslim League" organ The Journal, of October, 1981, published an article of Mr. Zakriya Idrees Oseni titled 'Jesus in the Scriptures as Seen by Muslims' wherein appeared the following statement:

"Whatever be the case, the Islamic belief is that Jesus died a natural death after God had saved him from crucifixion. The stories of his ascension after he had been saved from crucifixion, which we sometimes find in some Arabic books, are obviously taken from Christian sources and should not be taken very seriously by Muslims with discerning minds."

About a hundred years back, the founder of the Ahmadiyya Movement in Islam, Hadhrat Mirza Ghulam Ahmad, the Mujadid (Reformer) of the 14th century Hijrah, declared that thirty verses of the Holy Qur'an prove that the prophet Jesus Christ had died like other human beings and as such had not risen bodily to heaven as is commonly believed. Since then, 'Death of Jesus' has been an Ahmadiyya belief. Ahmadi's are not the only people in Islam who entertain such a belief. Imam Muhammad Abduhu of Egypt and Sir Syyed Ahmad Khan of India held the same belief. Later came a fatwa from Allama Mahmud Shaltoot of the Al-Azhar University in Egypt declaring that Jesus is dead and did not rise bodily to heaven as is commonly believed, yet the orthodox Mullahs stuck to their position and, amongst other things, it constituted one of the crimes of the Founder of the Ahmadiyya Movement and his followers for proclamations of Kufur (heresy) against them by the orthodox Maulvis - so much so that in 1978, when the Qadiani Ahmadis held their 'Wafat-e-Masih' conference in London, England, representations and memorandums were offered to the British Government by the orthodox Maulvis From Pakistan and Arab World stating that the conference is a threat to their beliefs and will endanger peace and order in the United Kingdom. Consequently, the British Government had served notices on the sponsors of that conference not to state anything that might injure the feelings of the

continued on next page

continued on next page

October/November • The Islamic Review 17
WHY DO WESTERNERS EMBRACE ISLAM?
by M.A. HOBOHM
Translated from German by Selim Ahmad, B.A.

INTRODUCTION
M.S. Abdullah, in his book *Geschichte de Isams in Deutschland*, refers to the work of the german-born Muslim Mohammad Aman Hoboehm during his period of service as imam of the Berlin mosque, and quotes a newspaper article relating to his diplomatic career and the honours which he has received. The following extract from an article written by M.A. Hoboehm himself is taken from the book *Islam Our Choice* (Woking, 1961), pp. 161-162.

Selim Ahmed

Why do westerners embrace Islam? There are various reasons. In the first place, truth always has its force. The basic tenets of Islam are so rational, so natural and so appealing that an honest truth-seeker cannot help being impressed by them. To take, for example, the belief in monotheism. How it raises the dignity of man and how it frees us from the grip of superstition! How naturally it leads to the equality of men, for all have been created by the same god and all are servants of the same Lord.

Then the idea of a life after death turns the tables. Life in this world is no more the main objective and much energy is devoted to the betterment of the Hereafter. The faith in the day of judgment automatically spurs a man to give up misdeeds, for good deeds alone can ensure eternal salvation, although the wrong deeds may prosper here for a limited time. The belief that none can escape the consequences of the judgement of a just, impartial and omniscient Lord makes one think twice before one does anything wrong - and surely this internal check is more effective than the most efficient police in the world.

Another thing that attracts foreigners to Islam is its emphasis on tolerance. Then the daily prayers teach us punctuality and the one month of fasting enables one to exercise self-control over oneself, and without doubt punctuality and self-discipline are two of the most important attributes of a good man and a great man.

Now comes the real achievement of Islam. It is the only ideology which has succeeded in instilling in its followers the spirit of observing the ethical and moral limitations without external compulsion. For a Muslim knows that, wherever he is, he is being observed by God. This belief keeps him away from sin. As man is naturally inclined towards goodness, Islam also offers peace of mind and heart - and this is what is totally absent from the Western society.

I have lived under different systems of life and have had the opportunity of studying various ideologies, but have come to the conclusion that none is as perfect as Islam.

M.A. Hoboehm

The Beirut Massacres
cont. from page 2

orthodox Muslims. Not only that, a counter "Hayat-e-Masih" conference was announced and held wherein teams of politico-Mullahs from Pakistan and certain Arab countries delivered fiery speaches against the concept of the death of Jesus. Now Mr. Zakriya Idrees Oseni's article (in the Journal of October 81) tells us "Whatever be the case, the Islamic belief is that Jesus died a natural death after God had saved him from crucifixion, and stories of his ascension, taken from Christian sources, should not be taken very seriously by Muslims."

It is a healthy sign that after all The World Muslim League, which played an important role in the matter of issuance of proclamation of Kufur against the Ahmadis, has ultimately discovered the truth that the 'death of Jesus' is an Islamic belief. It is hoped that the orthodox elements in the ranks of the League no longer consider it a crime and have found courage to change their belief as to Hayat-e-Masih (life of Jesus) and his bodily ascension to heavens.

Masud Akhtar

approval of any Christian mindful of his religion. Such misdeeds, in fact, heap disrepute and slur on the good name of Christianity, and rather make people hang their heads low in shame. We hope all Christian Churches will join with us in condemnation of these barbarous acts, and we appeal that special services all over the world may be held for praying for the souls of the martyrs of the Beirut massacres and thus all civilized men, without any distinction of cast, creed or belief, may express their feelings of disapproval of such crimes against humanity.

Masud Akhtar
ISLAM IN GERMANY

"In his encomium the Ambassador referred to the fact that Hobohn was one of the few Germans who had consistently and with complete dedication 'built a bridge between Germany and the world of belief of Islam'. The recognition and friendship which he had thus found as a German among his Islamic co-religionists all over the world had also 'proved productive and fruitful' for relations between the Federal Republic and the Islamic countries. 'They have become, in the best sense of the word, a living link between us, and these states and peoples which are so very important for the future of our world and for world peace', said the Ambassador. Hobohn had used his close contacts with the Islamic World Congress, with the World Muslim League and with the General Secretary of the Islamic Conference of Foreign Ministers in many ways for the benefit of the Federal Republic.

"After the Second World War, Mohammad Aman Hobohn was Imam of the Berlin mosque and superintendent of the Muslim congregation in Germany up till 1954. Directly after this he entered the Foreign service and was engaged in Indonesia, Pakistan, Somalia and Sri Lanka. In 1967, he was decorated with the Star of Pakistan 'for his services to Islam'. In 1970, the International Islamic Organization elected him as its Vice-President.

The Ambassador stressed especially Hobohn's role at the Summit Conference of Free-World States (1976) in Colombo and during his period of service in Somalia. His work had definitely contributed to the fact that 'in Somalia there was created that atmosphere of trust which helped prevent a tragic ending to the Lufthansa hijacking'."

MAULANA MUHAMMAD ALI

another statement that he wanted only that the Government should treat the Qadianis as non-Muslims. A little more consideration is sure to convince him that his new position is also untenable. If a person says he is a Muslim, the government has no business to issue a communiqué declaring him 'a non-Muslim', even if the Ulama declare him to be a kafir with all the force at their command. The Qur'an and the hadith, as already quoted, are against Sir Muhammad Iqbal. The Prophet's practice is also against him. Even the hypocrites in the Prophet's time who were the sworn enemies of Islam and who openly disbelieved in the Prophet were never declared to be non-Muslims by the Muslim State under the Prophet himself, simply because ostensibly they subscribed to the Kalimah. Even the evidence of history is against Sir Muhammad Iqbal, for the heretics of to-day have very often been the saints of tomorrow. Syed Ahmad of Sirhind was thrown into prison by a Muslim ruler on the complaint of Ulama as a rebeler of Islam, and yet the whole of India, and Afghanistan as well, accept him as the Mujaddid of the 11th century of Hijra to-day. There are numerous such examples which I need not recount here. It is therefore not too much to hope that even Mirza Ghulam Ahmad, who set on foot a worldwide movement for the propagation of Islam, will be accepted as a saint tomorrow.

THE QUR'AN

A Necessity
by Hazrat Khwaja Kamal-ud-din

Soon after the time of Jesus, an age of utter decline and decay settled down on the world as though it had been waiting for his departure. The Divine Flame which he had kindled in the human breast in the valley of the Jordan began to smolder, and had already gone out utterly in other parts of the world. Religion had everywhere deteriorated into a code of the emptiest sort of ritualism promulgating a sickly species of theology that killed the spirit of material progress. While the Church in the West taught that man was a vile creature on God's earth and that everything in the earth had been created to pamper the flesh and kill the spirit, Brahmanism, in the East, preached that man had no intrinsic worth at all, nor was there anything of good in him. His only salvation lay in separating himself from all worldly affairs and in leading the life of a recluse in the jungle. Such theologies and philosophies were fatal to progress. Absolute death - spiritual, material - overtook the world, and dense clouds of wickedness and
THE QUR’AN - A Necessity  
continued from previous page

ignorance darkened its horizon. In this gloomiest epoch that had ever been known, a silver line appeared on the Arabian coast. A voice like a thunderclap came to a son of the desert, who sat meditating over the miseries of the world in the recesses of Mount Hira near Makka. It was a Message from on High, a Message that was unique in its character even in the world of Revelation. All former Messages either spoke of tribal well-being (like that which came from Sinai or through the Vedas) or they alluded to personal favour, like that heard on the banks of the river Jordan. The revelation in the cave of Mount Hira brought a Universal Gospel to humanity and revealed that the lowest of the low (for such had men become at that time) was destined to be greatest of the great. The words declared that the Most Honourable God intended to raise him to a degree of eminence that would mark him out as the best among His creation. It also disclosed the way whereby man must attain such a dignity, and the acquisition of a new learning was the remedy ordained by the Revelation to raise him from his degradation.

Was it but a pleasing phantasy born of the Prophet’s own mind, or a Promise from the Most High, or was it a matter for the coming events of history to decide? Yet the Revelation was of a character unique in its grandeur and sublimity, and such as had never been heard before; it remained silent, however, for full six months, when the bearer of the Great Gospel was bidden again to begin his work of reformation among the People of Ignorance, as they proudly called themselves. Many other Revelations followed, but it was sometime towards the end of the Prophet’s Makkah Period that the nature of the prophesied greatness was defined in a Chapter entitled The Bee. It announced that the rule of the Lord on earth was going to be established very soon, and that this rule was no other than the self-same Kingdom of God, with man as His vicegerent on the earth, which had been so anxiously besought by Jesus in the prayer which has risen continually from every Christian home since then; the first three sections of the Chapter gave the salient features of the Kingdom. The first section dealt with the various animals already under human subjection, but the second described certain most surprising phenomena in the kingdom of Nature. It told that the water that comes from the clouds and causes the trees and plants and herbage to grow, comes for the service of man; that night and day, the sun and the moon, and all other luminaries in the starry land, had been created by the Lord to serve the needs of man. After speaking of great oceans, mountains, rivers and roads as parts of the same Kingdom, it proceeded to put the whole case in a nutshell. It said that the world was full of gifts for man, that had not as yet come within his comprehension. Truly, a wonderful Gospel. A creature like the man, who at that time had lowered himself to such a state of degradation as to be ready to worship everything he saw as his lord was, all of a sudden, given these startling tidings that every other manifestation of Nature, including that greatest luminary, which had hitherto been worshipped as ‘god’ all over the world, were his servants and ministers, and that it was his lot to act as their sovereign. On another occasion the Revelation enunciated, one by one, all the objects that had received human adoration, till then, as God. The Book declared that all these things were the slaves of man. In short, everything which had been reverenced as his lord and master till yesterday was his servant. The Message came to a Man who belonged to a nation poor in all respects, yet he was chosen by God to take in hand this wonderful task. Let the worldly-wise people of culture and science look at the matter in the light of history and ask themselves whether this idea of man’s greatness ever dawned on the human mind before Muhammad? It was not mere imagination but a reality; though much of it has not yet materialized. The days are yet to come when the acquisition of new sciences, as prophesied by the Qur’an, will enable us to bring even the mighty sun under our yoke, when it will work as a hand-maiden in our kitchen for the purposes of supplying light and heat.

The same chapter also gives us an insight into the things which had kept man down, and of which the reversal would carry us to the peak of greatness. All our present eminence depends on our reducing Nature to our service. But we have accepted its various components as our God, and a worshipper, as in duty bound, cannot expect any menial service from his lord. We could not hope to change our destiny unless we cultivated in ourselves a strong sense of Monotheism (Ch. 16, Section 3).

The Book also taught us the way to achieve this miracle. We were told that the whole of nature was ruled through the agency of angels who would be obedient to our will if we acquired the necessary knowledge. The Qur’an did not leave us in any uncertainty as to the nature of that knowledge. The service of God was clearly the first requisite in obtaining this ascendancy over the angels, but we have also to study the universe at large in the light of the said service. We had to understand Nature in order to discover the utility to ourselves of its various components. We had also to learn the manner and the law in and under which they would disclose their properties to our advantage. We had to find out the make and shape of things as well as their ingredients and the proportions in which they combine to create other things and the particular laws applicable to them. Our attention was drawn to the phenomena of Nature.
SOME AUTHENTIC WORKS ON ISLAM

By Maulana Muhammad Ali, M.A., Ll.B.—

The Holy Qur'an. English translation with Arabic text, exhaustive footnotes, and detailed index. • The Religion of Islam. "Extremely useful work, almost indispensable to the students of Islam." —Dr. Sir Muhammad Iqbal • A Manual of Hadith. A selection from Hadith. • Muhammad the Prophet. A biography. • The Early Caliphate • The Living Thoughts of the Prophet Muhammad. A wonderful book on the life and teachings of the Holy Prophet. • The New World Order • The Ahmadiyya Movement • Muhammad and Christ • Muslim Prayer Book • History of Prophets • Introduction to Study of Quran

By Mirza Ghulam Ahmad—

Najmul Huda (The Star that Guides) • Teachings of Islam • Triumph of Islam

By Maulana Abdul Haq Vidyarthi—

Muhammad in World Scriptures

By Khawaja Nazir Ahmad, Barrister-at-Law—

Jesus in Heaven on Earth

By Mumtaz Ahmad Faruqui—

Anecdotes from the Life of the Prophet Muhammad • Anecdotes from the Life of the Promised Messiah • The Crumbling of the Cross • Prayers of the Quran and the Holy Prophet • Truth Triumphs

By Mirza Masum Beg—

Christ Is Come

By Mrs. Ulfat Aziz Us-Samad—

Great Religions of the World

By Ghulam Nabi Muslim—

Manual of Quran

By Maulana Aftabuddin Ahmad—

Sahih Bukhari, parts 1, 2, 3

Ask for these books at your bookstore, or write for complete details and prices to: Zafar Abdullah, 36911 Walnut St., Newark, Calif. 94560
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