The Promised Messiah Speaks:

How A True and Perfect Law
Revealed by God, Practically
Operates Upon the Heart of Man.
by HADHRAT MIRZA GHULAM AHMAD
Founder of the Ahmadiyya Movement in Islam

A perfect Divine Law enables a man to rise from the deepest depths of ignorance to the highest pinnacles of light and knowledge; it turns the savage into a man, the man into a highly moral being, and last of all, transforms his morality into spirituality and godliness.

The injunctions of the Law have, moreover, the effect of regulating a man’s relations with his fellow beings and of strengthening the bonds of sympathy between them. By its aid he begins to see and know their rights and in his dealings with them applies his attributes of justice, goodness, and sympathy on the appropriate occasion. He freely gives to each, according to his deserts, a share of his knowledge, substance, comforts, and other blessings which God has granted him. Like the sun, he sheds his lustre over all and like the moon, transmits to others the light which he borrows from the great and original source of light. He brightens like the day and shows the ways of truth and virtue and again like the night, he draws the veil over the faults and misdeeds of others and affords rest to the tired and weary. Like the heavens, he takes every distressed one under his shelter and revives the lifeless earth with salubrious rain, and like the earth, he submits in all humility and lowliness to be trampled under the feet of others as a trial for them and furnishes them with various spiritual fruits. The effect of walking in obedience to the ordinances of a perfect law is, therefore, that a man is able to perform his duty towards God and his duty towards man in a fitting and creditable manner. He is totally resigned to the will of God and completely engaged in the service of humanity. Such is the transformation which obedience to the law brings about in a man in this life.

In the next life, the spiritual union with God shall find a clearer manifestation in being afforded the sight of God. The services of God’s creatures, which a man has performed simply out of His love, and to which faith and the desire of good deeds are the only incentives, shall be symbolized into the trees and rivers of paradise. Almighty God says in the Holy Qur’an: “By the sun and its brightness; by the moon when she walks after it, (i.e., borrows light from the sun and then transmits it like the sun); by the day when it shows the splendour of the sun and indicates the way; by the night when it darkens everything and conceals it in the veil of its darkness; by the heaven and the final cause of its spreading forth; by the soul and its excellence which has made it balance all these things (i.e., all the excellences which exist separately in each of these things are possessed concurrently and completely by the soul of a perfect man, and as they are all separately engaged in the service of mankind, the perfect man

continued on page 2
EDITORIAL

Let Well Informed People of Pakistan Decide Our Case - Part II

Part I carried an understanding offer from us to debate the issue as to whether Hadhrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, ever made any claim to Prophethood, provided this debate is relayed and telecast live from all the stations of the Radio Pakistan and Television Corporation of Pakistan respectively.

(MAR/APR 83 Issue)

Legal and Constitutional Issues

The principles of Islamic Jurisprudence are well established and are widely known to jurists in the Muslim world. Islamic Jurisprudence not only lays down the nature of the composition of an Islamic State but also clearly enunciates various sources of law and their order of precedence. Under these principles a State does not become an Islamic State merely because the majority of its citizens happen to profess to be Muslims. To be recognized as an Islamic State, it must fulfill the prerequisites both in its composition and practice as laid down in Islamic jurisprudence. Though democratic in its composition, yet the Islamic State is inherently different in its characteristics from the modern day democratic state. Democracy is commonly defined as ‘government of the people, by the people, for the people’, and carries with it the concept of the vesting of complete sovereignty in the people. According to the teachings of Islam, this sovereignty of the people is subject to a limitation, namely, the Supremacy of the Sovereignty of Allah. Sovereignty over whole universe according to Islam, vests in God alone and those responsible for administering an Islamic State, are considered only as trustees for whom it is obligatory to administer in accordance with the principles and laws laid down in the Qur’an and Sunnah. Thus an Islamic State is a democracy of limited powers in discharge of its legislative and administrative functions. The representative government holds a dual fiduciary position in as much as it is answerable to Allah as well as to its electorate.

continued on next page
The Promised Messiah Speaks cont.

alone performs all that service; saved is he from death who has purified his soul in this manner (i.e., who in complete submission to the will of God is engaged in the service of man like the sun, moon, etc.).

The promise of being saved from death is an allusion to the eternal life which will be granted to the perfect one hereafter. This shows that a virtuous course of life in obedience to the commandments of the Law leads to eternal life hereafter for which the sight of God shall serve as a sustenance. The Sura then goes on to say: He is undone and must despair of his life who has corrupted his soul (and departs from this world having led an impure life and without having attained the excellences for which God had granted him his faculties). And adds by way of illustration: The fate of that wretch shall be the same as that of Samud who hamstrung the camel which was called the "Camel of God" and did not allow her to drink from her fountain. (Al-Shams, Verses 1-16)

The wretch who does not purify his soul really wounds the camel of God and deprives her of the water of his fountain. This alludes to the fact that the spirit of man is the camel of God, which he rides upon, i.e., the heart of man is the throne of the manifestation of God's glories and the water which is the source of the life of that camel is the love and knowledge of God. As to the consequences of Samud's rejection we are told that "when they wounded the camel and hindered her from drinking, they were destroyed and god did not even care for their young and their widows." Such is the fate of every person who hurts the camel of his spirit, does not care for its perfection, and withholds it from the water of life. He too shall be destroyed.

DIVINE OATHS IN THE HOLY QUR'AN

God's swearing by His creatures is a method adopted by the Holy Qur'an at which the opponents of Islam have often objected but their objections are due to lack of reflection. The oaths of the Holy Qur'an have underlying them mysteries of a very deep nature. The critics, being unable to comprehend them (on account of lack of familiarity with such matters), have taken them for a flaw. In order to grasp this subject fully, we must consider the meaning and object of swearing. In ordinary transactions or legal proceedings, when a person takes an oath, his object is simply to supply the deficiency of insufficient testimony. He really calls God to witness when there is no other witness in the case; for God is the Knower of secrets and the best witness in every case. The manner in which he intends God to bear testimony is by His action, viz., that the truth of his assertion shall be confirmed if God does not send down His punishment upon him after the oath.

It is for this reason too that a man is forbidden to swear by any creature, for no creature has the power either to know the secrets of men or to punish them for a false oath. The object and meaning of God's oaths must, however, be distinguished from those of the oaths of mortals. Divine laws reveal a twofold nature of the works of God, viz., obvious and inferential. The former are easily comprehensible, and regarding them, few or no differences exist; but in the comprehension of the latter, there is room for error and much difference of opinion. In the form of oath, Almighty God has called attention to what may be inferred from what is obvious.

To take the oaths mentioned in the verses quoted above, we see that the sun and the moon, day and night, heaven and earth belong to the former class and their properties as referred to in those verses are universally known and acknowledged. But the same properties as found in the soul of man are not obvious. To lead to an inference of the existence of these properties in the soul of man Almighty God has called to witness his obvious works. The brief oaths may thus be unfolded into a chain of reasoning. The hidden excellences possessed by the soul of man are inferred from the manifest working of the sun and moon, etc. man is a miniature universe and in his soul is

continued on page 18

continued on next page
The Promised Messiah Speaks
cont.
represented on a small scale all that exists in the external universe. By creating man, God has, as it were, enclosed in a nutshell the various forces existing in the universe. Now it is plain that the great bodies of the universe, for instance, have certain properties and forces which they employ in the service of God's creatures. It is, therefore, contrary to all reason to assert that man, who is above them all and greater than all of them, should not be capable of benefiting the rest of creation like them. Like the sun, he possesses a light, the light of wisdom and knowledge, with which he can enlighten the world. Like the moon, he borrows a light from the Most High, the original source of light, the light of vision, inspiration, and revelation, which he transmits to those who are yet in the dark and have not attained to the perfection of humanity. It is sheer ignorance, then, to assert that prophethood is a pretense and that a message from on high, Divine Law, and heavenly books, are mere impostures put forth for the purpose of achieving some private end.

Consider again how daylight renders manifest every path and reveals its ups and downs. The perfect man is the day of spiritual light. His appearance brings the different paths into view and points out the right from the wrong, for he is the bright day of truth and virtue. Similarly we observe that the night affords rest to the tired and the weary. The overspent labourer welcomes the night and goes to rest relieved of the day's toil. Night, moreover, casts a veil over faults and thus saves a person from disgraceful exposure. The perfect man, in like manner, comes to give rest to the world and to lighten the burdens of men. With his revelations and inspirations from the Source of Wisdom and Knowledge, he pours balm into the souls of all understanding men. Great truths which wise men alone could not have discovered with the sweat of their brow are disclosed with ease through the Inspired One's agency. Revelation, moreover, assists reason and covers up its faults for it conceals its failings from the world. The wise man reforms himself and corrects his errors by the guidance and light of revelation and thus with its aid he saves himself from public exposure. This is the reason why the Greek philosopher, Plato, committed himself to the foolish act of making an offering to an idol, while no such error is recorded of any Muslim philosopher, because the latter had the perfect revelation of the Holy Prophet (peace and blessings of God be on him) for the guidance of reason. It will thus be appreciated why God has called attention to the covering of night in the form of an oath.

It is moreover clear that the perfect servants of God take every distressed and fatigued person under their shelter like heaven. The prophets of God especially benefit the world with the showers of their blessings and favours as heaven does with showers of rain. They likewise possess the properties of the earth, and from their purified souls various sorts of trees of knowledge and truth grow up in abundance, and with their shade, flowers, and fruits, they bless the world. Thus the laws which we read in the open book of nature are a witness to the hidden laws and their testimony has been described in the form of oaths in the verses quoted above. How excellent is the wisdom dispayed in the Word of God! And this is the Word which has been proclaimed through the mouth of an unlettered son of the desert. Had it not been the wise Word of God, the educated sons of the worldly wise would not thus have been driven to their wits' end and failing at last to realize the true sense with their imperfect reason have objected to these passages where treasures of wisdom lay concealed.

Thus we see that when worldly wisdom fails to discover the true meaning of words which are afterwards shown to be pregnant with meaning, this constitutes a strong testimony to the superhuman origin of the words. Such has been the case with regard to the oaths of the Holy Qur'an, which were considered as weak and vulnerable points, but now when the mystery has been solved and light has been thrown upon their true significance, all intelligent persons would derive pleasure from reflecting on it.

The Holy Qur'an has resorted to the form of an oath in another place when describing the need and truth of revelation by appealing to the laws of nature. Thus it says:

I swear by the heaven which sends down rain, and by the earth which opens her bosom with rain to let forth vegetation, that this Qur'an is the Word of God and His revelation discriminating between truth and falsehood, and that it is not vain and frivolous (i.e. it is not uncalled for and unheeded but like timely rain has come in due season). Al-Tariq, Verses 12-15.

Here Almighty God calls attention to His manifest law in the form of an oath as testimony in support of the truth of the revelation of the Holy Qur'an. We see plainly in the laws of nature that rain comes down from heaven in time of need. The greenness and verdure of the earth depend upon heavenly rain. If it ceases for a time, the water in the upper strata of the earth gradually dries up. Thus we perceive that there is a connection between the heavenly and the earthly waters. Revelation stands in the same relation to human reason as heavenly water does to earthly water. As with the cessation of heavenly water, earthly water begins gradually to dry up, so also is the case with human reason, which without heavenly revelation, loses its purity and strength. When, therefore, a long period of time elapses without the appearance of any Inspired One of God, it is but natural that reason, like earthly water, should become noxious and impure.

As an illustration of this principle, we may cast a glance at the pre-Islamic period. Immediately before the appearance of the Holy Prophet (peace and blessings of God be on him) darkness prevailed everywhere. About six hundred years had passed since the appearance of Jesus Christ and during this long interval no greater magnetizer and Inspired One of God had made his appearance. The whole world bore witness to a falling off from purity and virtue, and corrupt ideas prevailed widely. This was due to no other cause but the discontinuance of revelation over a long period of time. Reason and not revelation held sway and, on account of its imperfection and

continued on page 18
A BRIEF NOTE ON A FEW SALIENT FEATURES OF ISLAM
by HAFEEZ-UR-RAHMAN KHAN
Barrister-At-Law, Brisbane, Australia

(The references indicated in the text below are to the Qur'an. The Chapter is mentioned in Roman numerals and the verse in Arabic numerals, thus IV., 116.) What follows is based mostly on the Qur'an and in a few instances, the Encyclopaedia Britannica.

ISLAM

1. “Islam” is the name of the religion. One who accepts it is called a “Muslim” (the derivative of active participle Islam). Fundamentally, Islam consists in the belief that: “There is no God but Allah and Muhammad is His Prophet”- VII, 158, Encyclopaedia Britannica.

MONOTHEISM

2. The concept of Allah is uncompromisingly monotheistic (IV., 48, 116) – Immaculate Divine Unity (CXII, 134). He is unique - creator, sustainer (1,2) and restorer of the World (VII, 54);

Allah is beneficent, merciful, (2,12) forgiving (IV, 106, 110, XXIX, 53)

Muslim God is personal. Whenever a man in need calls Him, He responds - XXVII, 62, Encyclopaedia Britannica. Man is His vice-regent on earth - II, 30, XXVII, 62.

3. The word “Islam” means to “surrender”, surrender to the Divine Will and guidance (III, 19). Muhammad was the first thus to surrender - VI, 14.

4. The will of Allah is made known through the revelations to Muhammad. All these revelations now form the Holy Book, called Qur'an, and described by Allah as the guide for the human race - II, 185. It consists of 114 Surahs (chapters).

5. The Qur'an enjoins beliefs in:

Encyclopaedia Britannica
(i) angels, II, 177, IV, 136
(ii) the revealed books of the Jews and the Christians (II, 87, III, 84, IV, 136)
(iii) a series of prophets (particularly among them are Abraham, Moses and Jesus) - III, 84.

(iv) the Last Day, the Day of Judgement (II, 177, IV, 136) and the performance of certain duties: (Encyclopaedia Britannica)

(i) Five daily prayers, (XI, 114, XX, 130, 132, XXX, 17-18)
(ii) a welfare tax called the “Zakat” (II, 43); the only permanent tax levied by Qur'an at a fixed rate in proportion to the wealth of the property, collected from the well-to-do, and distributed among the poor Muslims.

(iii) fasting (II, 183, 184, 187) for a certain number of days; those who are sick or on a journey the same number of other days; and those who can afford it may instead feed daily a man in need (or more than one, of their own free will);
(iv) and a pilgrimage to Mecca once in a life time provided one can afford it and provided a person has enough provisions to leave for his family in his absence. If you are prevented from it send an offering - (II, 196, III, 97).

6. Muhammad was but a messenger (the like of who had passed away before him) - (III, 144).

7. He was born in Mecca in Arabia in 570 A.D. Every year during the month of Ramadan he retired with his family to a cave in a nearly hill (Hira) for meditation. There at the age of forty he received the first revelation and thereafter the revelations kept coming. He passed on these messages from Allah to the people. Several people accepted Islam but the powerful pagan population of Mecca persecuted them and made life intolerable for them and made open teaching impossible. The people of Medina, quite a distance from Mecca, invited the Prophet to go to them, so he migrated there in 622 A.D. The Muslim calendar called Hejira (migration) begins from that year and is based on lunar months. He died in 632 A.D. at the age of 63 in Medina.

BROTHERHOOD

8. Soon after Muhammad’s arrival in Medina the community state of Islam emerged and also Islam’s ethos as a religion uniting in itself both the spiritual and temporal aspects of life and seeking to regulate not only the individual’s relationship to God but human relationship in a social and egalitarian setting as well (Encyclopaedia Britannica vol.9)

9. The believers were to be brothers unto each other and stress was laid on good advice and co-operation within the community (Encyclopaedia Britannica), which was declared by the Qur’an to be a single Brotherhood (XXI, 92).

USURY FORBIDDEN

HELP ENJOINED

10. So the needy may be helped with a loan of money but usury was forbidden. The Qur’an says, “Give up what remaineth (due to you) from usury if you are (in truth) believers.” (II, 278) And if you do not, then be warned of war (against you) from Allah and his messenger. And if ye repent, have your principal (without interest) (II, 279). It adds, “And if the debtor is in straightened circumstances then, (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you if ye did but know - II, 280. Confidentiality of help is emphasised by the Qur’an - II, 264; II, 271.

SPENDING AND HOARDING

So that the Muslims lend to the needy and spend in helping the deserving, the Qur'an says, “You will not attain unto piety until ye spend of that which ye love...” - III, 92 - and “spend aright” - IV, 39; But squandering is prohibited - II, 188, IV, 29, and as to hoarding Qur'an says, “Let not those who hoard up think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection...” III, 180 11. Social service is the foremost pillar of Islam. Praying to God and other religious acts are no use if that primary duty is not done. The Qur'an says, “It is not righteous that you turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last

continued on next page
A Few Salient Features of Islam

Day and the angels and the Scripture and the Prophets and giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free, and observe the prayer and payeth the poor due, to fulfil the contracts which you have made and to be firm and patient in pain (or suffering) and adversity and throughout all periods of pain. Such are the people who are sincere. Such are the God fearing.” (II, 177)

In another verse the Qur’an says, “Hath thou observed him who believeth religion. That is he who repelleth the orphan. And urgeth not the feeding of the needy. Ah, woe unto worshippers who are heedless of their prayer; who would be seen at worship yet refuse small kindnesses.” (CVII, 1-7) (Also see Encyclopaedia Britannica, Vol. 9 p. 914)

12. On the setting up of the community state “Baitulmal” (a treasury) was established from which every Muslim (the Prophet and other all) took the same share and as early as the second caliphate (i.e. the seventh century for the first time in history the Caliph Omar laid down the law that the State shall be responsible for everybody’s maintenance.)

NO COMPULSION IN RELIGION

13. The Qur’an says, “There is no compulsion in religion.” (II, 256)

AUTONOMY IN RELIGION TO OTHERS

14. The Jews and Christians were allowed religious autonomy - Encyclopaedia Britannica; Qur’an, V, 48, II, 62; later the Zoroastrians and Hindus also, when contact with them was established - Encyclopaedia Britannica.

HOLY WARS

15. The object of “Jihad” (fighting in the cause of Allah) was not the conversion of individuals to Islam but to “enjoin good and forbid evil” so that there is “no mischief or corruption on earth.” Jihad was a defensive rather that ye judge justly…” (IV, 58); and “O, Ye who believe! Be Ye staunch in justice than an expansive fight. It is strictly prohibited to wage wars for the sake of acquiring worldly glory, power and rule - Encyclopaedia Britannica.

16. Qur’an says, “Fight in the way of Allah against those who fight against you but begin not hostilities. Allah loveth not transgressors . . .” (II, 190) and “. . . when you go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you salam, ‘You are not a believer.’” IV, 94.

ADMINISTRATION AND JUSTICE

17. As to the administration of law or adjudication of contentious matters the Qur’an says, “Allah commandeth you that you restore deposits to their owners and when you judge between mankind - even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man . . ..” IV, 135; and “Allah enjoineth justice with kindness . . ..” XVI, 90.

18. There is another command also: It is, “O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you deal not justly. Deal justly that is nearer to your duty. Observe your duty to Allah. Allah is informed what ye do.” V, 42.

WOMEN

20. Women had no share of inheritance in pagan Arabia before Islam. In fact, the pagan Arabs did not like girls to be born (XVI, 58, 59) and often killed them.

21. The Qur’an enjoined that, “. . . unto the women a share of that which parents and near kindred leave, whether it be little or much - legal share.” IV, 7.

STATUS OF WOMEN

22. It is not a sacrament; it is a contract. But the union should be “in honest wedlock, not debauchery.” IV, 24.

24. The Qur’an enjoins that the men must give to the women (whom they marry) free gift of their marriage portions as a duty. IV, 4, 24.

25. A woman may, however, offer to defer the receipt of immediate payment. 26. Or she may offer on her own account to remit a part of it. IV, 4.

NUMBER OF WIVES

27. I would say only one wife is allowed at a time. I am going to explain the context in which more than one wife is mentioned.

28. The pagans were waging wars on Muslims and inevitably there were casualties and married men died leaving behind widows and orphans. It was the 7th Century A.D. the society was not economically advanced enough to that women could have jobs and support the family, and people in all ages have been avaricious and greedy and the orphans and their wealth had to be protected also. So the Qur’an says:

IV, 10: Those who devour the wealth of orphans wrongly, they do but swallow fire into their bellies and they will be exposed to burning flame.

IV, 2: Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth . . that would be a great sin.

IV, 3: And if you fear that you will not deal fairly by the orphans, marry of the women...two, three or four; and if you fear that you cannot do justice (to so many) then one (only)...thus it is more likely that you will not do injustice (to orphans).

IV, 129 You will not be able to deal equally between (your) wives, however much you wish (to do so) Verse (3) above made marrying more than one wife conditional upon their being treated justly and also said that if you fear that you cannot do justice to them then one only. The last verse quoted above has declared that the man will not be able to deal equally between his wives, however much he wished to do so. So it is the situation where verse 3 above said that the man should then marry one only.

29. Before divorce, rapprochement is contemplated by Qur’an, which says, “And if you fear breach between them twain (the man and wife) appoint an

continued on next page

MAY • The Islamic Review 5
A Few Salient Features of Islam cont.

arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind..." (IV, 35)

30. If no reconciliation takes place the husband or the wife can divorce the other. (Marriage being a contract, a woman can ask and man can give to the woman the right to divorce.)

31. "Divorce must be pronounced twice (once each month after the periods); and then (a woman) must be retained in honour or released in kindness. And it is not lawful that men take back from women aught of that which they have given them..." (II, 229)

32. Qur'an enjoins again, "Retain them not to their hurt..." (II, 231)

33. If a man divorces his wife the third time, it is irrevocable. Qur'an says, "And if he hath divorced her (the third time) then she is not lawful unto him thereafter..." (II, 241)

34. Thus, there is no hasty, emotional or impulsive divorce.

35. Qur'an enjoins, "For divorced women a provision in kindness: a duty for those who ward off evil." (II, 241)

36. "It is no sin for you if ye divorce women while yet ye have not touched her, nor appointed unto her a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good." (II, 236)

THIEF

37. The Qur'an has two verses on the subject of theft, one after the other: 
"...As for the thief, both male or female, cut off their hands. It is the reward for their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise..." (V, 38)

38. The first verse, talking of punishment is subject to the command in the second verse which says but if the thief repenteth and amends his conduct Allah forgives him in mercy. (There is another verse which makes this further clear. It says, "...Nor would thy Lord be the one to destroy communities for a single wrong-doing if its members were likely to mend..." (XI, 117) by Abdullah Yusuf Ali)

ADULTERY

39. The Qur'anic injunction with regard to punishment is contained in verse 2 of Chapter XXIV which says, "The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes..."

40. It is obvious from Verse 3 of the same chapter which provides as to how the adulterer or the adulteress should marry after the punishment that the killing of the guilty is not contemplated by the punishment.

41. The guilt has first to be established by the evidence of four (reliable) witnesses (XXIV, 4, quoted below)

42. "And those who accuse honourable women and not bring four witnesses, scourge them (with eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers" (XXIV, 4)

43. ACCOMPLISHMENTS - Finally, one may say that Islam: (a) destroyed idolatry; (b) raised women from the status of a chattel to complete equality with men; (c) effectually stopped drunkenness and immorality which until then had disgraced the Arabs; (d) made men in love with faith, sincerity and honest dealings; (e) transformed tribes who had been for centuries content with ignorance into a people with the greater thirst for knowledge. They translated the Latin literature which started the renaissance in Europe; (f) for the first time in history made universal human brotherhood a fact and principle of common law; (g) for the first time in history, the State was made responsible for everybody's welfare; (h) effected a general reform of the Arab society, in particular protecting its weaker segments, the poor, the orphans, women; (i) infanticide of girls was forbidden; (j) distinction and privileges based on tribal rank or race were repudiated. The only distinction recognised in the sight of God is to be based on piety and good acts; (k) the age-old Arab institution of inter-tribal revenge was abolished. The Prophet's support and guide in all that was Qur'an.

44. A visit to some of the monuments and centers of Muslim culture or a visit to the museums with a collection of Muslim art or artifacts will be helpful in the appreciation of Islam. The following museums have good collections:


U.S.A. - The Metropolitan Museum of Art, New York City; The Museum of Fine Arts, Boston, Massachusetts; The Freer Gallery of Art, Washington D.C.; The Walters Art Gallery, Baltimore, Maryland; Cleveland Museum of Art, Cleveland, Ohio.

Following is a schedule of the English version of the relevant Qur'anic verses or their parts as referred to in the foregoing text.

VII, 158 "Say, O Men! I am sent to you all, as the Apostle of Allah, to whom belongeth the dominion of the heavens and the earth: there is no God but He; it is He that giveth both life and death. So believe in Allah and his Apostle...".

IV, 48 "...Allah forgiveth not that a partner should be ascribed to Him. He forgiveth all save that..."

IV, 116 "...Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that..."

CXI, 1-4 "...Say: He is Allah, the One!" He begetteth not, nor was begotten, "And there is none comparable unto him."

I, 2 "Praise be to Allah, the Cherisher and Sustainer of the Worlds."

VII, 54 "Lo! Your Lord is Allah Who created the Heavens and the earth..."

XXVII, 62 "Is not He (best) who answereth the wronged one when he crieth unto Him... and hath made you viceroys of the earth..."

II, 30 "And when thy Lord said unto the angels: Lo! I am about to place a vicerey in the earth, they said: 'Wilt thou place therein one who...will shed blood while we hymn Thy praise and sanctify Thee.' He said: Surely I know that ye know not.
THE PROMISED MESSIAH
HIS INFLUENCE ON AMERICA

The Promised Messiah, Hadhrat Mirza Ghulam Ahmad, was the first Muslim who thought of delivering the message of teachings of Islam to the Western World during recent centuries. He no doubt was the first person who invited the American people to Islam. The following lines tell us the story of this message:

ALEXANDER RUSSEL WEBB EMBRACES ISLAM

A theologian, a priest, a prominent journalist and a statesman, Alexander Russel Webb was born in 1846 in Hudson, New York. His father was the Editor of a daily newspaper. Mr. Webb became a priest in charge of a church in Saint Louis, Missouri. On being disillusioned from the Christian teachings, Mr. Webb bid good bye to Christianity as well as to his job as priest, and started publication of a weekly paper, soon earning high reputation in the world of journalism. He was offered the editorship of the Daily Gazette of Saint Joseph, Missouri. It was just the opening of a meritorious journalistic career, as he was offered and worked as editor of many well known daily newspapers in the following years. Giving up Christianity did not mean end of the road on the path of faith for Mr. Webb. His religious inclination and background led him to the study of other religions. In his sojourn for search of a faith that could satisfy his mind, Mr. Webb thoroughly studied Buddhism, Brahmanism, Zoroastrianism and Confucianism. He also glanced through a brief account of the life of the Holy Prophet Muhammad. Since literature on Islam in English from the pen of any Muslim was non-existant those days, hence he could not lay his hands on any material on Islam whereby he could have enlightened himself. It was at this juncture that Mr. Webb per chance came across a poster in English published by the Promised Messiah, Hadhrat Mirza Ghulam Ahmad of Qadian. This poster was an offer of a reward of ten thousand rupees to any non-Muslim who may disprove or rebut any one of more than three hundred arguments presented by Hadhrat Mirza Ghulam Ahamd Sahib in his book Brahmin-e-Ahmadiyya in support and proof of the truth of the teachings of the Holy Qur'an and the prophethood of the Holy Prophet Muhammad. Mr. Webb was much impressed by such a daring and open challenge to the followers of all faiths other than Islam and wrote a letter to the Promised Messiah in 1886 asking for literature on Islam in English. Since, as already stated, no literature on Islam in English language was available, the Promised Messiah in reply stated salient teachings of the Islam with a comparison of its teachings with other faiths and also promised to publish and send him some pamphlets on Islam in English. Mr. Webb addressed another letter wherein he stated that once he is satisfied about the truth of the teachings of Islam, he will not only embrace Islam but will also work for the propagation of Islam in U.S.A. This letter was received by Hadhrat Mirza Ghulam Ahmad Sahib in April 1887. In reply more details on Islam followed and thus as a result of this correspondence Mr. Webb embraced Islam at Manila, when he was Ambassador of U.S.A. in Philippines. On learning about his embracing Islam, a deputation of Muslims from India led by Haji Adullah Arab went to Manila to see Mr. Webb. They invited him to India and urged upon him to give up his diplomatic job to do propagation of Islam work in U.S.A. During his visit to India Mr. Webb was prevailed upon by Muslim (non-Ahmadi) hosts to drop his proposed visit to the Promised Messiah as they thought it will adversely affect their efforts for raising funds for the mission they had decided to open in U.S.A. for propagation of Islam by Mr. Webb. Never-the-less, Mr. Webb acknowledged in the presence of his hosts his indebtedness to Hadhrat Mirza Ghulam Ahmad Sahib for having shown him the path to Islam. Mr. Webb returned to U.S.A. and started publication of 'The Muslim World'. Unfortunately his Muslim sponsors from India (other than the Ahmadiyya) failed to provide the promised funds for this publication. Hence it could not be continued for long. However, Mr. Webb, who was given the Muslim name of Sheikh Muhammad, continued correspondence with the promised Messiah till his death. In one of his letters in 1902 he wrote to the Promised Messiah "we in the west are looking forward to you for propagation of Islam here because the teachings of Islam as propounded and presented by you go straight home to the western mind." Once asked his opinion by the Promised Messiah about the work of the propagation of Islam in U.S.A., Mr. Webb wrote "It is a must that the Muslim missionary who comes to U.S.A. for the propagation of Islam must set a personal example by his adherence to the teachings of Islam because without such a model, the people of U.S.A. who have no knowledge about Islam, can not easily comprehend Islam. It is unfortunate that Muslims who are presently living in U.S.A., for their lack of knowledge and ignoring the teachings of Islam in their practical life, are not capable of setting such an example, rather by their conduct they are a slur on the good name of Islam. If a Muslim preacher sets a personal example, it will have good effect on the people and Islam will make progress in this land."

PRAYER DUEL WITH DR. JOHN ALEXANDER DOWIE AND DOWIE'S DEATH

Dr. John Alexander Dowie, a Christian Priest of Chicago, claimed in 1902 that he was an Apostle and Messenger of God and he has appeared as Elijah before the second advent of the Lord Jesus Christ as John the Baptist had appeared as Elijah before the Christ. He claimed that Lord Jesus Christ, whom he believed to be God, has revealed to him that His Second Advent will take place within twenty five years. He started publishing a paper 'Leaves of Heavens,' claimed that he could heal the diseases of the people and thousands of Americans became his followers. He planned and made a separate city wherein he lived in princely fashion.

continued on next page
Promised Messiah's Influence on America

cont.

amongst his followers. In December 19,
1902 issue of his 'Leaves of Healing' he
wrote that his mission was to gather
the people from the East, the West, the
North and the South and to make this
town and other towns as settlements of
the Christian till such time as the
Muhammadanism is completely wiped
out from the face of the world and that
all Muslims will die as a result of his
prayers and Islam will vanish and the
Ka'bah will be ruined. He further wrote
that if he was not a true prophet and
Messenger of God then none else had
been a truthful prophet on this planet.
The Promised Messiah who, on hearing
about Dr. Dowie's claims, had become
a regular buyer of Dowie's paper
addressed an open letter to Dr. Dowie
on August 8, 1902, which was published
in the September 1902 issue of Review of
Religions. Copies were dispatched to all
the well known dailies and periodicals
of the U.S.A. In his letter, the Promised
Messiah invited Dr. Dowie to a 'prayer
duel for death of the impostor'.

Amongst arguments favoring the death
of Jesus Christ and mention of the Jesus
grave in Sri-Nagar, Kashmir, the
Promised Messiah wrote that Dowie
repeatedly writes that all people, except
those who believe in the Divinity of
Jesus Christ and Messengership of
Dowie, shall die; therefore, all the
Christians of Europe and America
should hurry up and become followers
of Dowie so that they avert the
predicted death. When they believe in
an unreasonable dogma of the divinity
of Jesus Christ, let them submit to yet
another unreasonable dogma of
Dowie's apostleship of that Godhead.

He wrote:

"Dr. Dowie should further bear in mind
that this challenge does not proceed
from an ordinary Muhammadan. I am
the very Messiah, the promised one, for
whom he is so anxiously awaiting.
Between Dr. Dowie's position and mine
the difference apparently is that Dowie
fixes the appearance of Messiah within
the next twenty-five years, while I give
him the glad tidings that the Messiah
has already appeared. I am that
Messiah and Almighty God has shown
numerous signs from earth as well as
from heaven in my support. My
following, which already claims a
hundred thousand souls, is making a
rapid progress. The proof that Dr.
Dowie promised in support of his
extravagant claims is the very height of
absurdity. He claims to have healed
hundreds of sick men. But why did his
healing power not avail in the case of his
own beloved daughter where it should
have been exercised in the highest
degree. She died and he sheds tears in
her remembrance till this day. Why
could not this avail in the case of one of
his followers who died during child
birth, where he was called and prayed
yet she died. Many hypnotists in this
country are doing the healing but no
one considers it of any spiritual
significance. I wonder on the simplicity
of the American people who have fallen
in Dowie's trap. Was the weight of the
error of attributing divinity to Jesus
lesser that they have put on yet another
weight of Dowie's apostleship on their
shoulders.

Dr. Alexander Dowie claims to have
been sent by the Son of Mary in his
capacity of Godhead, that as his
Apostle he may draw the whole world to
a belief in the dogma of his divinity.
Whether the God of Muslims
(Muhammadans) or the God of Dowie
is the real God may be settled without
the loss of millions of lives that Dr.
Dowie's prediction would involve. That
method is that without threatening the
Muslim public in general of destruction,
he should choose me as his opponent
and pray to his God that of us two
whoever is the liar may perish first.
A condition is this - that the death is not
caused by another human being but is
carried by any illness or accident like
lightning, snake bite or attack of a
ferocious animal. I look upon Son of
Mary as a weak human being, although
I recognize him as a prophet of God,
while Dr. Dowie takes him for the lord
of universe. Which of us is right, is the
real point at issue. If Dr. Dowie is
certain of the divinity of the Son of
Mary, he should issue the proposed
prayer with the signatures of at least one
thousand men affixed to it. Upon
receiving it, I should address my prayer
to Almighty God and publish it with the
signatures of the same number of
witnesses. In making this proposal, I
have not taken the initiative, but the
jealous God has incited me upon Dr.
Dowie's presumptuous predictions that
all Muhammadans shall perish. I give
Dr. Dowie three months for reply and in
the meanwhile I am praying to God
Almighty to sustain the truthful one. If
Dr. Dowie has the courage to accept
this challenge, he will thereby open a
way for the Christians to the acceptance
of truth, but if he fails to reply to this
notice and continues in his extravagant
claims and perishes during my lifetime,
then it shall serve as a sign to the people
of America.

I am a person in his old age, whose
lower portion of body has been
rendered weak from diabetes and
recurring diarrhea, and blood pressure
and anemia have afflicted the upper part
of my body and I see that I don't
continue to live because of my good
health but simply by the favour of God
Almighty. If Dowie's false God really
wields some power, then he must ask
Dowie to accept this challenge. If
instead of destroying all Muslims the
purpose is served by my death alone,
then Dowie will get a great sign in
favour of his claims and millions of
people will not only put their belief in
the Divinity of the Son of Mary, but
also in the Apostleship of Dowie; and I
state it truthfully that if the prejudice
that Muslims of the whole world
entertain against the dogma of the false
divinity of the Christian world is placed
on one side of the balance and the
strong feelings that I entertain against
the false God of the Christian world is
placed in the other, mine will
definitely weigh heavier."

Reports about this letter were published
in America in the Literary Digest, New
York, dated June 20, 1903 (a copy of the
same appears in this issue elsewhere),
The Burlington Free Press of June 27,
1903, and Chicago Interpreter of June
28, 1903.

Dr. Dowie did not reply to this
challenge. When a year passed on it, the
Promised Messiah, through a poster in
English dated August 23, 1903, repeated
his offer for prayer duel to Dowie and,
after mentioning about his own old age
and ill health and Dowie's comparatively younger age and robust
health, and after comparing the general prevalent unhygienic living conditions in
India, particularly the plague ridden
province wherein his village was

continued on next page
Promised Messiah’s Influence on America cont.

situated, with the most hygienic living conditions prevalent in America, he brought to the notice of the people the element of higher chances of death in his case and called upon Dowie once again to accept his challenge. In this letter he stated in clear terms that even if Dowie avoids accepting his challenge, he will not be spared the wrath of God, and not only shall he meet death during the Promised Messiah’s life time, but also the city which he has made will meet destruction. Dr. Dowie died in the first week of March, 1907. Just a few days before that, the Promised Messiah published a poster on February 20, 1907, wherein he wrote:

“Allah has informed me of a new sign which will be a great victory. This will be a sign for the whole world, i.e., its effect will not be limited to India, and God will cause it and it will be a sign ordained from above. All people should wait for this sign because God will cause it to appear very soon so that it be proved that this humble servant of God, who is being subjected to vituperations of all nations, is in fact from Him.”

HON. ALIJJAH MUHAMMAD’S EMBRACING ISLAM AND THE AMERICAN MUSLIMS IN U.S.A.

Till then, no translation of the Holy Qur’an in any European language from the pen of a Muslim was to be found. Some translations and commentaries by Christian authors were available. These were not reliable translations and free and frequent use of Judio-Christian traditions and stories was made in commentaries. The Promised Messiah amongst other steps for propagation of Islam in Europe and America gave priority to the English translation with commentary of the Holy Qur’an, and assigned this task to one of his beloved disciple and follower, namely Maulana Muhammad Ali, M.A. LL.B. After many years labour and hard work the Maulana was able to complete this great work and the first-ever translation with commentary of the Holy Qur’an from the pen of a Muslim scholar was published in 1919. This remains one of the most authentic translations of the Holy Qur’an till this day. It was this translation of the Holy Qur’an which was presented by Mr. Fard-e-Muhammad to Hon. Alijjah Muhammad and became instrumental in completely revolutionizing not only his life but lives of many thousands of his followers. Hon. Warris Deen Muhammad, the present Chief Imam of the American Muslim Mission in the U.S.A., under whose dynamic leadership the nation of Islam in U.S.A. is making great strides in learning teachings of Islam and delivering the message of Islam to their other brethren in U.S.A., paid very rich tributes to this translation and other literature during his visit in 1975 to the headquarters of the Ahmadiyya Anjuman Ishaat Islam, Lahore, Pakistan. In a public speech, the chief Imam acknowledged and narrated how indebted he and his jamaat feels to that body of Muslims for showing them the light of Islam. Thus, the presence of about one hundred thousand members of the American Muslim Mission in U.S.A. is a living monument to the efforts of the Promised Messiah in propagation of Islam to the Western World. It is hoped that in keeping with the traditions of their great benefactor, the members of the American Muslim Mission will carry the message of Islam to the four corners of the world. The Promised Messiah had predicted the rising of the ‘Sun of Islam’ from the West. There is no doubt that the Western World, for its values of freedom of expression and human rights, is the most suitable land for effecting the rising of the Sun of the most rational religion known to the human race.
PROMISED MESSIAH
HIS PROPOSAL TO HINDU MAJORITY
FOR COMMUNAL PEACE IN INDIA

from MUJADDID-E-AZAM

Only a few see in its true perspective the communal problems of India that led to the partition of the subcontinent in 1947 in two sovereign states of Bharat and Pakistan. A false statement, that the communal hatred existed in India since more than a thousand years due to the persecution of Hindus at the hands of Muslim Rulers of India, is carried in many text books of Social Studies in Europe and America. Facts of history disprove this statement. India had never been one sovereign state encompassing the whole sub-continent except for under the British Colonial Rule. Scores of Sovereign states and most of those Hindu Rulers had existed in the subcontinent side by side the Muslim Rulers of Delhi. Even in that part of India which was ruled by Muslims, Hindus enjoyed not only complete freedom of religion but also of profession etc. A major portion of the Army composed of Hindus and Hindus held high positions like generals, Ministers, secretaries, advisors, etc. in the government of Muslim Rulers. Had there been coercion of Hindus, as the text authors make their readers believe, Hindus will not form a majority of population at the end of a more than a thousand years of Muslim rule in India, nor would a Hindu temple be found in every village of India at the time of the advent of the British in India. Had hatred been commonly prevailing in India between Hindus and Muslims, then thousands of Indian Hindus will not lay their lives fighting under the Banner and Command of Sultan Fateh Ali Tipu in battles against the British.

Hatred of other human beings on account of difference in religious belief in fact is a gift of European origin, which amongst other things Europeans brought to India. It was just not a coincidence that the first Marhata war against the Mogher Emperor of Delhi was fought many years after the establishment of Trading Houses of the British in a region where Marhatas formed majority of population. The policy of divide and conquer was pursued by the British in India and consequently the first falling out between the Hindus and Muslims was witnessed in Bengal and South India - both areas where the East India company had its offices. After the conquest the policy was more vigorously followed under the slogan of "Divide and Rule". This and not the Muslim Rule in India over a thousand year accounts for the communal hatred. As did the British Rule prolong in India so stronger did grow this hatred between various religious communities in India.

Following the lead given by the Christian Priests of European origin, the Arya Smajists, a strongly communist Hindu movement founded during the early days of the British Raj in India, subjected Islam, the Holy Qur'an and the Holy Prophet Muhammad, peace be upon him, to false vituperous and contemptuous attacks. The object was complete annihilation of Islam from the face of India. The Promised Messiah took the challenge and in a matter of few years turned the scales on the Christian Priests and Arya Pandits. Rich tributes were paid at his death to the Promised Messiah even by his adversaries for his great defense of Islam in the field of religious debate. Having lost in the battlefield of the religious debate, the proponents of the Communal hatred chose another field for the fulfillment of their objects - the political arena. Since the underlying issues were essentially related to religion, therefore, the Promised Messiah during the last days of his life decided to make a proposal to Hindus for achieving the communal peace in India. A public meeting was announced to be held at Lahore on May 31, 1908 for this purpose. He came to Lahore a few days earlier and was busy writing his speech Paigham-e-Sulah (The Message of Peace) that he died on May 26, 1908. Prominent citizens of Lahore including Mian Sir Fazle Hassain Barrister at law, and Mian Sir Muhammad Shafi (Both were non-Ahmads) sponsored a public meeting for June 21, 1908 in the Punjab University Hall under the President Ship of Mr. Justice Sir Partol Chandar, judge chief court of the Punjab wherein Khawaja Kamaluddin read the above referred article written by the Promised Messiah. This was his last writing amongst the voluminous literature he produced in the defense and propogation of Islam. Not only his insight as to the communal Problem but also his unparallel deep love and dedication to the Holy Prophet Muhammad, peace be upon him, is completely reflected from this article. We are reproducing here under a few parts of that article, as reported in the Mujaddid-e-Azam.

The Promised Messiah opened his lecture with Alfatelah, the opening chapter of the Qur'an. Explaining the meanings of the verses of Alfatelah he stated "the boundless providence of the most benevolent Allah rather than being limited to a particular race, people, region or time is all encompassing. God has provided the sun, the moon the air and the water for the physical sustenance of all the people - nay all creation - without any distinction or discrimination.

Similarly, his providence in the sphere of spiritual life is boundless and not limited to any particular race, nation, region or time. He raised his Prophets, Messengers and Apostles in all nations, in all regions. Races or nations who believe that God's Providence in spiritual matters was limited to them alone in fact deny that other races or nations were God's creation, or else say that God, after creating them, forgot about them and threw them in a dust bin. The Israelites, the Christians, the Arya Smajists and the Hindus who believe that God's revelation, guidance and apostleship was limited to them alone in fact do not believe in God as the Provider and Sustainer of the Universe. Compared to this, Holy Qur'an teaches that God is the Provider and Sustainer of the whole universe, and His benificent providence encompasses all races and continued on next page
Promised Messiah’s Proposal for Peace in India

cont.

nations. It states, “There is no people to whom an apostle or messenger has not been sent.”

Continuing his article, the Promised Messiah wrote:

“It is no secret that one amongst many other blessings of unity is the fact that problems considered insurmountable are solved or overcome in a united way. Hindus and Muslims are two such nations in this country that the throwing out of one by the other or vice versa would just be day dreaming. If a calamity befalls one, the other will be automatically affected by it. If, out of arrogance and vanity, one will try to despise the other, it will not be spared self-harm. . . . Whomsoever of the two is planning for the annihilation of the other, his parable is like the parable of a person who is engaged in cutting the very branch of the tree on which he is seated . . . . At this crucial juncture, when both the parties stand in dire need of peace, I like to make a ‘call for peace and reconciliation’.

Pointing out that the greatest discord between the Hindus and Muslims of India is due to difference of religious belief, he wrote: “A Hindu Rajput is an enemy of Muslim Rajput simply because of religious beliefs, otherwise there is no difference of race between them. If we learn to cast off from favour petty differences and try to remove the major underlying cause for religious hatred, then difference in religious beliefs shall not pose any hinderance in achieving communal peace.” He proposed the principle of not subjecting the founders or the scripture of any religious denomination to vituperous and contemptuous attack and stated the position of the Muslims in this behalf in these words:

“And we do not use contemptuous or foul language regarding prophets or apostles of other religions or nations - rather we believe that whatever apostles have been raised in various nations, the very fact, that millions of people have put their faith in them and their greatness and affection is established in any region of the world and a long age has passed on such a belief in them or love for them, suffice as proof of their truthfulness. Had they not been raised by God, they would not have gained such popularity and recognition. For the same said reason we consider Vedas having been revealed from God at source and consider its Rishis (sages) as righteous persons, although we observe that the teachings of Vedas have neither made nor are capable of making any one a worshipper of one God alone. The idolators, the worshippers of Fire, Sun, Moon and Ganges and worshippers of thousands of Dieties or the Janies or followers of Shakti Mat, all of them attribute their religious beliefs to Vedas. Vedas are such a compendium that all of the above sections of Hinduism derive the teachings of their taste or use from the same said Vedas. However, in view of the teachings of God regarding other religions, we firmly believe that Vedas at source are not a concoction of man. Concoction can not possess the appeal that draws millions of people to it nor can it become the basis of an everlasting religion. Although we have not come across the teachings of idol worship in Vedas, but undoubtedly these are full of teachings regarding Fire, Water, Sun and Moon worship and none of the Hindu sects but for the new sect of Aya Smajists are false? Those who are worshipping these elements of nature, possess a strong proof that worship of these elements is specifically mentioned in Vedas, while it’s prohibition is nowhere to be found. Statement, that all these are various names of God, is a claim which has not yet been clearly settled in Hinduism. Had it been established, then there was no reason why prominent Pandits (Priests) of Banaras and other places will not accept the beliefs of the Aya Smajists. Dispite more than thirty years efforts only a handful of Hindus have adopted Aya Smaj and compared to other sects their number is small to the extent of almost non-existence. Nor do they wield any significant influence on other Hindu sects

Similarly, the dogma of Nucog is attributed to Vedas. Neucog is repugnant to human sense of honour and nobility. We can not admit that it actually formed a part of the teachings of Vedas. Rather our good disposition persuades us to think that such teachings have been attributed to Vedas out of selfish motives and gains. Since thousands of years have passed over the revelation of Vedas, therefore, possibly the translators of Vedas have made interpretations and changes. In spite of all these problems, in obedience to the command of God, we consider Vedas at source a revelation from God, and whatever errors that are found therein we attribute to translators. Compared to this, Holy Qur’an from the beginning till end teaches only “the unity of God”, and worship of “none but God”. Nowhere does it teach worship of the sun, the moon, or any elements of nature. Instead it clearly states, “do not worship the sun, the moon, or any other creation - worship only Him who created these”. In addition, Holy Qur’an has the testimony of the antiquated as well as fresh signs and serves as a mirror wherefrom the existence of God is reflected. Why are they then subjecting it to wild vituperations and why don’t the Aryas deal with us in the same nice manner as we do with them? Why the seed of discord and enmy is being sown in this country? Can some one hope that this will bear good fruits? Is it piety to stone those who shower flowers on you? Is it righteousness to throw filth on those who offer you milk?

If our Hindu and Aya friends are really interested and willing for letting complete peace prevail in this land, then they should acknowledge that our Holy Prophet Muhammed, peace be upon him, was a truthful Prophet of God and should cease using contemptuous words about him. If they agree to this, then first of all I am willing and ready to sign an agreement with them that we the members of the Ahmadiya Silsala (school) in Islam will always be affirming the Vedas and will mention the names of the Vedas and it’s Rishis with due respect and reverence. And if we fail to keep this agreement then we will pay a huge sum, which shall not be less than three hundred thousand rupees, as penalty to Hindus. If Hindus seek settling differences with us willingly and honestly then they should also sign such agreement with us which should state that they believe in the Prophethood of the Holy Prophet Muhammed, peace be upon him, and consider him a truthful prophet of God and in future they will mention his name

continued on next page

MAY • The Islamic Review 11
Promised Messiah's Proposal for Peace in India

with due respect and reverence as is befitting for a believer, and if they fail so to do then shall pay a large sum, as penalty to the leader of the Ahmadiyya Sif'Isalih. Signatures of at least ten thousand persons from each side shall be a condition necessary for this agreement.

My dears friends, nothing is more valuable than peace. Let us work unity through signing this agreement and let us become one nation. You have seen how much discord has been worked because of contempt of each other and how much damage has been caused to the country. Come, let us now try the blessings of each others affirmation.

"Dowie should further bear in mind that this challenge does not proceed from an ordinary Mohammedan. I am the very Messiah, the promised one, for this and this alone is the best course for establishing peace. Ignoring this and trying other methods amount to leaving an open and clearly visible sore on a body untouched simply because of it's false lustre though from inside it is full of pungent infection." Continuing this offer he wrote: "If our Hindu friends may recognize our Holy Prophet Muhammad, peace be upon him, as a truthful Prophet of God and believe in him, then the dispute related to 'Beef' will also be solved. Anything that has been made Halal (permissible) for us does not necessarily become incumbent upon us to eat. There are many things which are Halal (permissible) but we have never tasted or used those. Considering a thing Halal is different than actually using it. Religion is this that we may stop or avoid taking any thing which is prohibited (Haram); we should do good to all His creation and deal with others in a just and helping manner, and believe in the prophethood of all the prophets and Apostles having been so appointed by God in their times and not making any distinction between them; and rendering service to humanity as such. This is the essence of our religion. But, how can we enter into peace with those, who without entertaining any fear of God and unjustly remember our Holy Prophet Muhammad, peace be upon him, with ill words and make false and filthy accusations against him and use contemptuous language in respect of him. Let me state it in honest and clear terms that we can enter into peace with the serpents of Alkaline lands and with the wolves of wilderness but we can not enter into peace with those who make contemptuous and filthy attacks on our Holy Prophet Muhammed, who is much more dearer to us than our parents and our very lives. May Allah keep us steadfast on Islam till our last, we do not wish to do anything whereby our faith may be lost. With a heavy heart I state, that Islam, the clean and peace loving religion which does not attack the founders of any religion, and Holy Qur'an, the worthy of reverence scripture which laid foundations for peace between nations and taught belief in the Prophet of every nation, are subjected to contempt.

In the whole world, it is the sole distinction of the Holy Qur'an that it taught us about the Prophets, "say we believe in all the Prophets and we make no distinction between them (ie. by believing in some and by rejecting others)." Name any other revealed book which is so peace loving. Holy Qur'an has not reserved the Mercy of Allah for any one family or race. It recognizes the prophethood of all the Israelite prophets be he Ishaq, or Jacob, or David or Moses or Jesus. It did not call the prophet of any nation a liar, be he in India, or Persia or any other part of the world. Rather it states in clear terms that prophets were sent to every nation, to every region and thus laid the foundations for peace between the nations. Is it not a matter for great sorrow that every nation is using contemptuous language about 'Prophet of Peace'? That magnificent prophet, on hearing whose name great kings of Islam step down from their thrones in reverence and consider themselves among his ordinary servants. This is an honour which has been bestowed upon him by God. In face of this God granted honor any attempt to despise him amounts to waging war against God. Muhammad - e - Mustafa, peace be upon him, is that magnificent prophet of God in whose support and manifestation of honor God has shown great signs. Is it not God's sign that more than 200 million (now much more than that - editor) people feel honor in
RIVAL MESSIAHS IN A PROPOSED PRAYER DUEL

June 20, 1903

Mirza Ghulam Ahmad, of Qadian, Punjab, India, is “the promised Messiah,” according to statements made under his own signature. He has challenged Dr. Dowie, of this country, to a duel, the weapon being prayer and each side to call on the Almighty “that of us two whoever is the liar may perish first.” The person who issues this challenge, according to The Review of Religions (Gurdaspur, India), is “the Promised Messiah” sent “for the reformation of the world exactly at the time fixed by calculations based on biblical prophecies for the time of the advent of the Messiah and he has a following of over a hundred thousand members, “rapidly growing”. The teaching of this Messiah is that Christ was a mere mortal, a good man without divinity. Mirza Ghulam Ahmad further declares in the organ already named; whom he is anxiously waiting. Between Dr. Dowie's position and mine the difference is that Dowie fixes the appearance of the Messiah within the next twenty-five years while I give him the glad tidings that Messiah has already appeared. I am that Messiah, and Almighty God has shown numerous signs from earth as well as from heaven in my support. My following, which already claims a hundred thousand souls, is making a rapid progress. The proof that Dr. Dowie furnishes in support of his extravagant claims is the very height of absurdity. He claims to have healed hundreds of sick persons. But why did his healing not avail in the case of his own beloved daughter, where it should have been exercised in the highest “degree”?

Dr. Alexander Dowie, writes the Messiah, “claims to have been sent by the son of Mary in his capacity of Godhead, that as his Apostle he may draw the whole world to a belief in the infallable dogma of his divinity.” The Indian claimant proposes.

Whether the God of Mohammedans or the God of Dowie is true God may be settled without the loss of millions of lives which Dowie's prediction would involve. That method is that without threatening the Mohammedan public in general of destruction, he should choose me as his opponent and pray to his God that of us two whoever is the liar may perish first. I look upon Son of Mary as a weak human being, altho I recognize him as a prophet of God, while Dr. Dowie takes him for the Lord of the universe. Which of us is right, is the real point at issue. If Dr. Dowie is certain of the divinity of the son of Mary, he should publish the proposed prayer with the signatures of at least one thousand men affixed to it. Upon receiving it, I should address similar prayer to Almighty God and publish it with the signatures of the same number of witnesses. If Dr. Dowie has the courage to accept this challenge, he will thereby open a way for all Christians to the acceptance of truth. In making this proposal, I have not taken the initiative, but the jealous God has incited me upon Dr. Dowie's presumptuous prediction that all Mohammedans shall perish.

An important discovery regarding Jesus Christ has been made by the followers of the challenging Messiah, as we read in the Indian publication already named. This discovery is that “Jesus did not die upon the cross,” but was “taken down alive and senseless.” Subsequently the son of Mary “recovered, traveled eastward, and lived up to a good old age.” His tomb, it is also stated, is “situated in the Khan Yar Street at Srinagar, Cashmere.” Our authority opines: “The incontrovertible testimony afforded by the tomb itself, backed as it is by the unanimous oral testimony of hundreds of thousands of men, and by the written evidence of ancient documents, becomes in our opinion too strong to be resisted by the most determined of skeptic.”

BURLINGTON FREE PRESS EXPRESS

June 27, 1903

People in different parts of the country have been seriously discussing the efficacy of prayer in connection with the breaking of the recent drought, and
Muhammad Alexander Russell Webb
Born 18th Nov., 1846, died 1st Oct., 1916, late of American Consular Service.

"I have been requested to tell you why I - an American born in a country which is nominally Christian, and reared under the drippings, or more properly perhaps the drivelings of an orthodox Presbyterian pulpit - came to adopt the faith of Islam as my guide in life. I might reply promptly and truthfully that I adopted this religion because I found, after protracted study, that it was the best and only system adopted to the spiritual needs of humanity...And here let me say that I was not born as some boys seem to be, with a fervently religious strain in my character. When I reached the age of 20, and became practically my own master, I was so tired of the restraint and dullness of the Church, that I wandered away from it and never returned to it...Fortunately I was of an enquiring turn of mind - I wanted a reason for everything, and I found that neither laymen nor clergy could give me any rational explanation of this faith, but either told me that such things were mysterious or that they were beyond my comprehension...About eleven years ago I became interested in the study of Oriental religions...I saw Mill and Locke, Kant, Hegel, Fichte, Huxley, and many other more or less learned writers discussing with a great show of wisdom concerning protoplasm and monads, and yet not one of them could tell me what the soul was or what became of it after death....I have spoken so much of myself in order to show you that my adoption of Islam was not the result of misguided sentiment, blind credulity, or sudden emotional impulse, but it was born of earnest, honest, persistent, unprejudiced study and investigation and an intense desire to know the truth....

"The essence of the true faith of Islam is resignation to the will of God and its corner stone is prayer. It teaches universal fraternity, universal love, and universal benevolence, and requires purity of mind, purity of action, purity of speech and perfect physical cleanliness. It is the simplest and most elevating form of religion known to man."

Muhammad Alexander Russell Webb (born 18th November 1846, died 1st October 1916), late of American Consular Service, at a lecture delivered on Islam at the Framji Cawasji Institute on Thursday 10th November 1892, as reported in his Lectures on Islam, Lahore 1893.

Al-Haji Lord Headley al-Farooq
(d. 1935) England

"It is possible some of my friends may imagine that I have been influenced by Mahomedans; but this is not the case, for my present convictions are merely the outcome of many years of study. My actual conversations with educated Muslims on the subject of religion only commenced a few weeks ago, and need I say that I am overjoyed to find that all my theories and conclusions are entirely in accord with Islam? Even my friend Khwaja Kamal-al-Din has never tried to influence me in the slightest degree. He has been a veritable living concordance, and has patiently explained and translated portions of the Koran which did not appear quite clear to me, and in this respect he showed the true spirit of the Muslim Missionary, which is never to force or even to persuade. Conversion, according to the Koran, should come out of free choice and spontaneous judgement, and never be attained by means of cumbulsion, Jesus meant the same thing when he said to his disciples, 'And whosoever shall not receive you nor hear you, when ye depart there...'

(St. Mark, vi, ii).

"I have known very many instances of zealous Protestants who have thought it their duty to visit Roman Catholic homes in order to make 'converts' of the inmates. Such irritating and unneighbourly conduct is, of course, very obnoxious, and has invariably led to much ill-feeling - stirring up strife and tending to bring religion into contempt. I am sorry to think that Christian missionaries have also tried these methods with their Muslim brethren, though why they should try to convert those who are already better Christians than they are themselves, I am at a loss to conceive. I say 'better Christians' advisedly, because the charity, tolerance and broadmindedness in the Muslim faith come nearer to what Christ himself taught than do the somewhat narrow tenets of the various Christian Churches.

"To take one example - the Athanasian Creed, which treats the Trinity in a very confusing manner. In this Creed, which is very important and deals conclusively with one of the fundamental tenets of the 'Churches', it is laid down most clearly that it represents the Catholic faith, and that if we do not believe it we shall perish eternally. Then we are told that we must think of the Trinity if we want to be saved - in other words that a God we in one breeze hail as Merciful and Almighty in the next breath we accuse of injustice and cruelty which we would attribute to the most bloodthirsty human tyrant. As if God, Who is before all and above all, would be in any way influenced by what a poor mortal 'thinks of the Trinity'.

"Here is another instance of want of charity. I received a letter - it was of my leaning towards Islam - in which the writer told me that if I did not believe in the Divinity of Christ I could not be saved. the question of the Divinity of Christ never seemed to me nearly so important as that other question, 'Did he give God's messages to mankind?' Now, if I had any doubt about this latter point, it would worry me a great deal, but, thank God, I have no doubts, and I hope that my faith in Christ and his inspired teachings is as firm as that of any other Muslim or Christian. As I have often said before, Islam and Christianity as taught by Christ himself are sister religions, only held apart by dogmas and technicalities which might very well be dispensed with.

"In the present day, men are prone to become atheists when asked to subscribe to dogmatic and intolerant beliefs, and there is doubtless a craving for a religion appealing to the intelligence as well as to the sentiments.

continued on page
PIONEERS OF MUSLIM RELIGION, THOUGHT & CULTURE

THE GREAT MUSLIM JURISTS - IMAM AHMAD IBN HANBAL

by MASUD BEG MIRZA

The fourth celebrated Muslim Jurist was Imam Ahmad ibn Muhammad ibn Hanbal, who was born at Baghdad in the year 164 A.H. and died at the same place in 241. During his student-life, he made extensive travels which led him through Iraq, Syria, and Hijaz to Yemen, for the main purpose of acquiring the knowledge of Hadith. After he returned home, he became a pupil of Imam Shafi'i and took lessons from him in the Usul-ul-Fiqh. In his religious ideas, he was very rigid and with an unalterable mind he clung to the old traditional views. He lived during the reign of three 'Abbasid Caliphs - al-Mamun, al-Mut'asim and al-Wathiq. This was the time when Rationalism gained predominance and even religious dogmas were tested by reason and the State-prescribed views alone were to be adhered to.

The Reign of Al-Mamun

Mamun’s reign was undoubtedly the most brilliant and glorious of all in the history of Islam. Historians agree that under Mamun and his two immediate successors, the ‘Abbasid empire had attained the zenith of prosperity. It is generally believed that the study and cultivation of humanitarian sciences is the best index to a nation’s development. As such the reign of al-Mamun was most advanced and progressive. His court was crowded with men of science and letters; with poets, physicians and philosophers from every part of the civilised world belonging to different creeds and nationalities. He secured from Athens the best philosophical works of ancient Greece and got them translated into Arabic. Great impetus was also given to original research and production by the establishment of special departments under qualified professors; and authorship was encouraged by munificent allowances. Mamun adopted the Mu'tazilite doctrines and tried to introduce the same throughout his dominions. According to these views, man was a free agent in the choice of good or evil and his actions were not preordained; there would be no corporeal resurrection, and God could not be seen on the Day of Judgement with our corporeal eyes, for that would imply that He Himself is a body. The Divine attributes were not separate from His Essence. That the Qur'an was not existing from the beginning and was not co-eternal with God, but it was a “created” object.

All the acknowledged theologians, during Mamun’s reign, were required to profess without reserve the doctrine of the “creation of the Qur’an,” and the governor of Baghdad was instructed by the Caliph to summon all the religious dignitaries and test them on the essential doctrines and to report their answers. Most of them expressed their agreement with the views of the Caliph, a few remained unyielding, among whom Ibn Hanbal proved the most reactionary. He is described as “a red-hot puritan, breathing eternal perdition to all who differed from him.” A serious struggle started between the parties of progress and retrogression. Ibn Hanbal proclaimed that the Deity was visible to human sight; that the statements about His being seated on the throne were to be accepted in their literal sense; that man was in no sense a free agent, and so forth. He denounced the scientific development of the time, and proclaimed a holy war against Rationalism. The streets of Baghdad became the scenes of frequent rioting and bloodshed; and the Caliphs had to repress the fanatical violence with some severity. Ibn Hanbal was considered to be the prime mover of such disturbances and was put in jail and also subjected to corporal punishment. He patiently submitted to these trials without being moved even to any softening of the rigid traditional form of confession. The fame of his learning, piety and unswerving faithfulness to Tradition gathered a host of disciples and admirers around him.

The Musnad of Ibn Hanbal

The Musnad of Ahmad ibn Hanbal is a great encyclopaedia of traditions. It contains about 29,000 traditions and was compiled by his son ‘Abd Allah, though its material was collected by the Imam himself. However, the traditions in this collection are not arranged according to subject-matter but according to the names of the Companions to whom they are ultimately traced. As such, strict rules of criticism, as were favoured by men like Imam Bukhari, were not applied to these traditions, and the Musnad does not enjoy the same reliability as regards its material as the collections of Bukhari and Muslim. Ahmad ibn Hanbal made very little use of reasoning and depended entirely on Tradition, with the result that he admitted even the weakest report. It would thus appear that from the system of Abu Hanifa, who applied reasoning very freely and sought to deduce all questions from the Holy Qur’an by the help of reason, the system of Ahmad ibn Hanbal is distinguished by the fact that it makes the last possible use of reason. And because of his occupation more with the sources of Hadith than with the derivation of the law, some representatives of jurisprudence do not consider him an authoritative exponent of Fiqh. It is a fact that Ibn Hanbal did not establish any system of Fiqh, but in his answers to his pupil’s questions he made pronounce-ments on specific disputed points of law. Hit Fatwa amounted to about 20 books, and some of his pupils systematized his teachings during his very lifetime. However, the ijma of the orthodox Sunnis recognize Ibn Hanbal’s ideas as one of the four authoritative mazhab. Ibn Hanbal was the pioneer of the Ahl al-Hadith, and derived as far as it was possible, every law from traditional sources because of his extreme indulgence to Hadith.

Ibn Hanbal was strongly opposed to innovations or bid’ah in religious rites, and it was pushed to extremes in his mazhab resulting in rigorism and a more intolerant attitude than in the general orthodoxy. During the seventh century A.H., a very strong exponent of hanbalism appeared in Syria in the person of Imam ibn Taimiya (661-728), and caused a great sensation. He took up anew the fight for the Hanbalite theology, refuting the rationalistic explanation of the Holy Qur’an, and the hadith, rejecting tawil, and denouncing innovations, as for instance visiting tombs, venerating the saints etc. In this way he offended the orthodox ijma and was persecuted. By his fall the prestige of hanbalism suffered a considerable decline. Until the establishment of the Turkish predominance in Islam, all the four schools, including the Hanbalites, were represented officially by Qazis in all Islamic centres. But the predominance of the Ottomans dealt Hanbalism a very severe blow, and since then it continued more and more to dwindle away. Imam Ibn Taimiya was followed by another strong man and a faithful pupil - Muhammad ibn Qayyim, who was

continued on next page

MAY • The Islamic Review 15
Pioneers of Muslim Religion
cont.

equally known for the harshness of his views and the intolerant controversy against those who believed and thought otherwise. The views of the Hanbalite leaders again gained prominence and appeared in a new and vigorous form in the movement of Muhammad ibn 'Abd al-Wahhab (1115-1201 A.H.), who are known as WAHAABIIYA. This name was given to the community by its opponents, in the Founder's lifetime, and is also used by European authors, but it is not used by its members in Arabia, who call themselves Muwahhidun or the "unitarians." They are the followers of Ibn Hanbal, as interpreted by Ibn Taimiya.

EDITORIAL
cont.

If it be conceded argendo that the said governments were Islamic, then what will be the status of legislation in the matters of religion? Evidently, such a legislation to be considered of any value at Shariah, must conform to the rules of Islamic jurisprudence. The sources of law according to Islamic jurisprudence are in order of precedence the Qur'an, the Sunnah (Hadith) and the Ijtehad. Where a matter is explicitly stated in the Holy Qur'an, all other sources to the contrary are automatically excluded. Sunnah being the practice and words of the Holy Prophet Muhammad, peace be on him, is the Second highest source. Since the Holy Prophet is the best example in strictly conforming his conduct to the teachings of the Qur'an, hence not even a remote possibility of any clash between the two is imaginable. In any case, if there appears one, then Sunnah is interpreted so as to be in accord with the Qur'an. Ijtehad will come to play only if or when there are no explicit teachings available in the Qur'an and/or Sunnah on a particular matter, or to clarify the applications of the principles laid down in the Qur'an and Sunnah to a particular situation.

Ijtehad is permissible only through certain limitations as to qualifications, etc. of the jurists capable of giving their opinion in such matters and by no stretch of imagination a present day legislature, elected on the basis of adult franchise of a joint electorate of Muslims and non-Muslims and on party system basis, will qualify as a body capable of Ijtehad. In the present day constitutional context, if a legislature makes some law which it considers is the proper application of a certain teachings of Islam, then lacking inherently to qualify as a body capable of Ijtehad it necessitates some other body of Jurists to determine the validity of such a legislation at Shariah or otherwise. Since under the said constitution of Pakistan no provision for such a body of jurists was made and not even the courts were allowed to go into the issue of validity or otherwise at Shariah of the provisions of the constitution, apparently doors on Ijtehad were completely closed.

Since Qur'an and Sunnah are two primary sources of law in an Islamic State, hence it is incumbent upon an Islamic legislature to follow the teachings contained therein. The teachings of the Qur'an and Sunnah as to the calling of a person a muslim or non-Muslim are very clear, unambiguous and explicit as shall appear from the following quotations: "Say not to any one who offers you (Islamic) salutation, thou art not a believer." (Qur'an 4:49)
"Do not declare the people of your Qiblah as Kafirs." (Albukhari-Kitabel Adab).
"Whoever says his prayers as we say our prayers (salla salatan'a) and faces the Qiblah (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." (Albukhari 8:28)

Apparently, the presence of these teachings not only excludes the scope of Ijtehad in this field but also stands to invalidate any opinion that contradicts or even clashes with these clear instructions of the Qur'an and Sunnah.

The above verse of the Qur'an and the sayings of the Holy Prophet Muhammad, peace be upon him, apply all fours on the Founder and the two sections of the Ahmadiyya. The National Assembly of Pakistan chose to declare them non-Muslims notwithstanding these clear injunctions of the Qur'an and Sunnah and notwithstanding the founder and the two sects of the Ahmadiyya qualifying as Muslims under these teachings. Evidently this legislation contradicts and clashes with the clear and explicit teachings of the Qur'an and Sunnah. So long as states in muslim world continue neglecting the enforcement of the principle of the supremacy of Allah's sovereignty, such contradictions will continue to occur. Those who put some value on the Constitutional Amendment re the Ahmadiyya in their prejudice against the Ahmadiyya close eyes to a fact of dire importance to the future shape of Islam. It is not simply an issue of Ahmadiyya's being Muslims or non-Muslims. The basic issues run much deeper than the exponents of Takfir-Muslimeen apparently think, e.g:
(1) While there are clear instructions found in the Holy Qur'an and Sunnah of not calling a person professing to be a Muslim a non-Muslim, can the exponents of Takfir quote those verses of the Qur'an and quotations from the Hadith exhorting Muslims, the Ulema or those in authority to declare those who profess to be Muslims a non-Muslim? Or else, where do they derive authority to make such declaration?
(2) Where we find explicit teachings of the Qur'an and Sunnah which stand to contradict such declarations, which of the two is to be considered authoritative? The word of Allah and His messenger or the word of Ulema and legislatures?
(3) Whether an Islamic Government is competent to declare that the religion of any section of its citizens is not the one that they profess and practice but is one which the government chooses to

continued on page
Distinguishing Features of the Ahmadiyya Movement

For common people the question of Jesus Christ’s death is perhaps the only distinguishing feature of the Ahmadiyyah Movement. This, however, is not correct. There is no doubt in it that this Movement has done a lot to clarify this point as it was an obstacle in the way of the propagation of Islam, and the claim of the Founder (as the “Promised Messiah”) is also based on this. The foremost task to which the Founder devoted his attention after his claim of being a mujaddid was to demonstrate once more to the world that God still spoke to His righteous servants. This was, in fact, the main theme of his first book, the Barahin Ahmadiyyah; and even after this he has not laid so much emphasis on Jesus Christ’s death as on this subject. His real claim was that of mujaddidiyyat and a mujaddid (renovator) is a muhaddith whom God appoints to uphold the cause of religion. Thus the basis of the Founder’s claim is that, in spite of the finality of Prophethood, God speaks with the righteous persons in this ummah. The claim of his being the “Promised Messiah” is a part and parcel of his claim to mujaddidiyyat; it is just one aspect of his claim of being a mujaddid. This aspect, no doubt, is based on the conception of the death of Jesus Christ but the basis of his real claim, that is of his being the renovator, is the phenomenon of Divine communication. If we go through the matter a little carefully we find that for the revival of faith in religion the first point is to prove the authenticity of Divine communication with man as this is what has been most vehemently denied in this age. The conception of a mechanical God in the form of the cause of causes is even admitted by a materialist but the real foundation of religion was, and is, on the fact of God’s communication with man. One book or the other is considered to be the word of God by various nations of the world which shows that the basis of almost all religions is the phenomenon of revelation. But there is no religion except Islam that advocates that even now God communicates with man. Wahabism was a strong movement in Islam which appeared before the advent of Ahmadiyyah Movement, but its followers, called Ahl Hadith (people of the Hadith) also believed that God’s communication with men was meant for times gone by, although in authentic Hadith it was clearly mentioned that there would be persons in this nation who would not be prophets and yet God would communicate with them. If this fundamental fact of revelation was thrown overboard, nothing was left of religion. As has been discussed before, the whole structure of religion stands on this foundation. The first and the greatest task of Ahmadiyyat was to clarify this point that God the Most High communicates with His righteous servants. Accordingly the Founder of the Ahmadiyyah Movement established this point from the Qur’an and Hadith that Divine communication had not come to an end.

Those who say, our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved.” (the Qur’an, 41:30)

At another place we find: “They shall have good news in this world’s life.” (Ibid., 10:64)

Again, in an authentic Hadith it has been mentioned: “There has remained nothing of prophethood except mubashsharat (good news).” (Al-Bukhari, 92:5)

In another report we find: “Among those that were lived before you of the Israelites, there were men who were spoken to by God, though they were not prophets, and if there is one among my followers, it is ‘Umar.” (Ibid., Al-Muslim)

The testimony of the Qur’an and Hadith and the saints of this nation could only be an evidence for Muslims but as atheism and materialism were rampant in this age, it became essential that all nations should be provided with a conclusive proof of this living reality. The mujaddid of this age was, therefore, appointed to show that God actually spoke with man, and this favour could be obtained even today by righteous Muslims. So he challenged the followers of other religions to give any proof of such a Divine favour by following their respective religions. He put his own self as an example to make such favours of God known to the world. In the Barahin Ahmadiyyah he has mentioned many prophecies which had come true and had also made a very forceful assertion that it was only in Islam that Divine communication was continued and Islam was the only living religion in the world. All the other religions failed to help their followers to achieve this high state of communication with God.

Islam is not Spread by Sword

Islam, as pointed out, is a natural religion of man:

“The nature made by Allah in which He has made man.” (the Qur’an, 30:30)

By natural religion is meant that its principles are such as have been reposed in man’s nature which is voluntarily attracted towards them. So much so that according to a report by the Prophet (peace and blessings of Allah be upon him) every child is born in Islam whether it is born in the house of a Jew, a Christian or a polytheist. Obviously, there need not be any compulsion in accepting what is harmonious with man’s nature. The next principle, therefore, laid down by Islam is that there is no compulsion in religion. (the Qur’an, 2:256)

If we search the records of history of the time of the Holy Prophet (peace and blessings of Allah be upon him) we find that no historian has made reference even to a single incident where a person was forced to accept Islam by the Prophet or where a war was waged by him against a nation for the purpose of spreading Islam. But in spite of all this, European writers have drawn such a picture of Islam and its founder as if people were converted to Islam at the point of sword. The main object of such a propaganda was only to create hatred among the European people against Islam. The Western domination in the world has also helped to spread this false view far and wide among all the nations of the world. In India the Arya

continued on next page
True Conception of Ahmadiyya Movement cont.

Samajists lent a helping hand to the Christian Missionaries in propagating such calumnies against Islam. On the other hand the conception of the coming of a "Mahdi" among Muslims also strengthened such misunderstandings. Shi'ah, Sunni, Ahl Hadith and other sects of Muslims came to believe about the advent of such a "Mahdi" who was going to propagate Islam by means of the sword. The result was that from Muslims' side no attempt was made to remove the misunderstanding which had resulted in hatred against Islam thus creating formidable obstacles in the way of its progress. The Ahmadiyya Movement used all its resources to clear Islam of such a charge. The removal of this fundamental mistake has rather become a distinctive feature in all its literature. So much so that the Founder's claim of being the "Mahdi" was to root out this false notion about Islam from the minds of Muslims and non-Muslims alike. This in other words, means that Islam does not stand in need of any sword whatsoever for its propagation. Islam rejects the idea of the advent of a "Mahdi" who would wield sword for the spread of Islam. What was not lawful for and practised by the Holy Prophet - that is the spread of religion by force - how could it be permissible for anybody else?

A Few Salient Features of Islam cont.

and Jesus and the Prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

XI, 114 "Establish worship at the two ends of the day and in some watches of the night . . . ."

XX, 130 "...and celebrate the praises of thy Lord ere the rising of the Sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day. . . ."

XX, 132 "And enjoin upon thy people worship, and be constant therein. . . ."

XXX, 17 "So glory be to Allah when ye enter the night and when ye enter the morning. . . ."

XXX, 18 "Upon Him be praise in the heavens and the earth! - and at the sun's decline and in the noontday!"

II, 43 "Establish worship, pay the poor-duty and bow your heads with those who bow (in worship)."

II, 183 "O Ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil)."

II, 184 "(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but who so doeth (more) good of his own accord, it is better for him: and that ye fast is better for you if ye did but know."

II, 187 "And eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them (wives) not . . . ."

II, 196 "Perform the pilgrimage and the visit (to Mecca) for Allah. And if you are prevented then send such gifts as can be obtained with ease. . . ."

III, 97 "...pilgrimage thereto is a duty men owe to Allah - those who can afford the journey."

III, 144 "Muhammad is but a messenger, messengers (the like of whom) have passed away before him . . . ."

III, 92 "Verily, this Brotherhood of yours is a single Brotherhood. . . ."

II, 264 "O Ye who believe! Render not

continued on page 19

The Promised Messiah Speaks cont.

corruption, led people astray. The earthly water of human reason dried up because the heavenly water of revelation had not come down for such a long time.

This is the secret underlying the oaths of the Holy Qur'an. Almighty God directs the attention of men to His manifest law that the earth's bringing forth of vegetation and verdure depends upon heavenly rain. This manifest law points to the secret law relating to revelation. Reason alone cannot be trusted for it is liable to corruption and decay if revelation does not afford it nourishment. When an Inspired One of God appears upon the earth his benevolence extends to all, and human reason is illuminated and sharpened to a marked degree. There is observable a general reaching out after truth and an animation and activity of all the dormant faculties becomes noticeable. Such flowering of reason and zeal of the intellect are the consequence of the blessed appearance of one who is a recipient of revelation. When you see, therefore, that there is a general search after truth and that everyone has begun to feel the need of faith, know for certain that heavenly water has been poured down upon the earth and that Divine revelation has illuminated some faithful heart.

EDITORIAL cont.

declare? Does it not openly contradict the teachings of the Qur'an 'there shall be no compulsion in the matters of religion (2:256) and is it not a denial of basic human right of freedom of Professing and practicing religion? (4) If an Islamic Government is considered competent so to declare as pointed out in 3 above, then are we prepared reciprocally to concede the same right to governments in non-Muslim world to make declarations re the religion of their citizens professing to be Muslims? Or we consider it a prerogative of an Islamic state alone? (with due apology to the governments in non-Muslim regions in the free world as we don't think they will ever land in such a lunacy).

There are a bunch of other issues which we leave for discussion some other time, for scarcity of space in this editorial. For the present let jurists in the Muslim world answer the above issues.

Masud Akhtar
A Few Salient Features of Islam cont.

vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men . . .

III, 84 "Say (O Muhammad) We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was revealed unto Moses. I, 2 "The Beneficent, the Merciful."
IV, 106 "And seek forgiveness of Allah, Lo! Allah is ever forgiving, Merciful."
IV, 110 "Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful."
XXXIX, 53 "Say: O My Slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, Merciful."
III, 19 "Lo! Religion with Allah (is) the Surrender (to His Will and guidance) . . ."
VI, 14 "... Say I am ordered to be the first to surrender (unto Him)."
II, 185 "The month of Ramadan in which was revealed the Qur'an, a guidance for mankind . . ."
IV, 136 "O Ye Who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messengers and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His Scriptures and His messengers and the Last Day he verily hath wandered far astray."
II, 87 "And verily we gave unto Moses the Scripture and We caused a train of messengers to follow after him, and we gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty) and We supported him with the holy spirit."
II, 271 "If ye publish your almsgiving, it is well, but if he hide it and give it to the poor, it will be better for you, and you will atone for some of your ill deeds. Allah is informed of what ye do!"
IV, 39 "What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed on them. . . ."
II, 188 "And eat not up your property among yourselves in vanity . . ."
IV, 29 "O Ye who believe! Squander not your wealth among yourselves in vanity . . ."
V, 48 "And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watch over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that he may try you by that which He hath given you (He hath made you as you are) So vie one with another in good works. Unto Allah ye will all return, and He will then inform You of that wherein Ye differ."
II, 62 "Lo! those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans - whoever believeth in Allah and the Last Day and doeth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve."
XVI, 58 "When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wrath inwardly . . ."
XVI, 59 "He hideth himself from the folk because of the evil of that whereof he had had tidings (asking himself) Shall he keep in contempt, or bury it beneath the dust. Verily evil is their judgment."
IV, 4 "And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof then ye are welcome to absorb it (in your wealth)."
IV, 24 "... And those of whom ye seek content (by marrying them) give unto them their portions as a duty . . ."

Islam My Choice cont.

Whoever heard of a Muslim turning atheist? There may have been cases, but I very much doubt it.

"There are thousands of men - and women, too, I believe - who are at heart Muslims, but convention, fear of adverse comments, and desire to avoid any worry or change, conspire to keep them from openly admitting the fact. I have taken the step, though I am quite aware that many friends and relatives now look upon me as a lost soul and past praying for. And yet I am just the same in my beliefs as I was twenty years ago; it is the outspoken utterance which has lost me their good opinion.

"Having briefly given some of the reasons for adopting the teachings of Islam, and having explained that I consider myself by that very act a far better Christian than I was before, I can only hope that others will follow the example - which I honestly believe is a good one - which will bring happiness to anyone looking upon the step as one in advance rather than one in any way hostile to true Christianity."

---

WE STAND FOR:
(a) A UNITED ISLAM, that has no room for any sectarian disruption;
(b) A RATIONAL ISLAM, that seeks support for all its doctrines from the fact of experience;
(c) A LIBERAL ISLAM, that respects goodness wherever found, and respects all religious traditions as from Allah at their source;
(d) A WINNING ISLAM, that is anxious to win a whole world by loving persuasion and moral influence;
(e) A PROGRESSIVE ISLAM, that finds new light from the Qur'an and the Sunnah at every change in the intellectual climate of the world;
(f) A LIVING ISLAM, that is capable of bringing its worthy followers in speaking contact with Allah in every age;
(g) A PEACEFUL ISLAM, that condemns all kinds of violence in matters of religion, either to secure its acceptance or for the continuity of adherence to it.

MAY • The Islamic Review 19
In the Name of God,
the Compassionate,
the Merciful

a quiet people of quiet ways
living out their quiet days
with gentle joys
turned toward life
with lips of grace and quiet
smiling eyes

a quiet people i would see
dwelling in their homes and free
to serve their God
as they might choose without abuse
without cruel war and enmity
a quiet people i would see

a race made of humanity (a quiet
people) safe and free
to live in peach and amity
with gentle joys and dreams
of right who dwell amid
the sacred light and share the work
of living truth

with quiet speech with
deeds of ruth——
good ways in quiet days
of peace—— a choice a pious folk
can choose

a time to search a path
to take

David Sparenberg
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