The Promised Messiah Speaks

OUR SOLE AIM IS
SERVICE OF ISLAM

by Hadhrat Mirza Ghulam Ahmad
Founder of the Ahmadiyya Movement in Islam

Let this fact be remembered that Almighty God has terminated all kinds of Prophethood and Apostleship after the Holy Qur'an and the personality of the Last Prophet, peace and blessings of Allah be upon him. Let this also be remembered that we have come in this world and have been sent only as a servant of the Faith of Islam and not in order to forsake the Islamic faith by coining another one. Let then every one safeguard himself from the devil's insinuation and let him evince a sincere love for Islam, never forgetting the true glory of the Holy Prophet, may peace be on him. In all sincerity and truth, we are only servants of the faith of Islam and this is the sole aim of our advent.

However, the words prophet and apostle used in respect to us are meant only in metaphorical and figurative sense; because in the Arabic Lexicology apostleship implies being sent while prophethood means divulgence of future secrets from God as well as to reveal deep secrets and profound spiritual mysteries of faith. Keeping well this much in mind, therefore it may be permissible to use them in these restricted significance. But in the Islamic terminology, these words, Prophet and Apostle, applicable only to a person who brings a complete code of Shariat or to one who annuls some of the previous orders or to one who reckons himself not as a follower of a previous prophet or still yet to one who claims direct communion with God without the intervention of another prophet. Hence, it should be clearly distinguished as not to take such a meaning here in this case. Because we have no other Book besides the Holy Qur'an, we have no other faith except Islam to follow, and we do believe in the fundamental principles of Islam, i.e. the Finality of Prophethood with our Holy Prophet (peace and blessings of Allah be upon him) and the last of the Books, the Holy Qur'an.

It is important hence to remember that true Faith of Islam may not be made a plaything in the hands of children. We entertain no other claim for us contrary to being true servants of the Faith of Islam. Whosoever therefore ascribes any higher claim besides it, on our part, attributes a false claim to us. We are recipients of spiritual beneficence only through the medium of our Holy Prophet (peace and blessings of Allah be upon him) and acquire spiritual lore and learning only through the Holy Qur'an. Hence it is of utmost importance that none should entertain any other belief beside it in his heart; otherwise he himself would be accountable for the same before God.

If we are not servants of the Faith of Islam, then all our endeavours are bound to be ineffectual, rejected and fruitless and we would be responsible to God for the same (Al-Hakm, 1899).
EDITORIAL

WELCOME 1985!

We are entering the 85th year of the 20th century of the Christian Calendar with new hopes, new goals and new enthusiasm for a better world for mankind. The year 1984 will go down rather as a dim era in the pages of history of mankind. During this year trampling of the fundamental human rights in various regions of the world continued unabated. Super power rivalry, hegemony, rather high-handedness remained unchanged. Terrorism grew both in dimensions and seriousness, internationally as well as at every nation's level. Causes of justice and fairplay remained subjected to selfish goals of nations. Man kept spilling blood of his brethren in the name of nationalism/patriotism/ideology and even religion. Certain circles may boast of treading new grounds in the field of science and technology. Developments in these fields are no doubt gigantic. But the real question is, what is the direction of these achievements? Have these been marshalled in the welfare and service of mankind? Or do these continue to pose a threat to the very existence of man on this aged globe of ours? Suffering under the self-created barriers of division amongst the ranks of human race, we continue to deny the benefits of these discoveries and developments to other nations. We are the slaves of the narrow groves of our minds which stand in the way of rediscovering ourselves as a member of one human race, descendants of the same parents and above and beyond all barriers of geographical, racial, ideological and religious prejudices. One may ask what use are all these achievements in the field of science and technology and what worth are all these advanced information satellites that the rest of the world awoke to the miseries of the famine-stricken Africa only after hundreds of thousands of our fellow beings were dead of hunger? How can we take pride in our strides in the field of science when more than half the population of our species on this globe is living on sub-human levels, ill fed, ill clad and with no roof over their heads? And if we do, then we completely miss the proper comprehension of our responsibilities as a member of the human race or else in spite of high-sounding claims of broad-mindedness we are so fully blinded by our prejudices based on nationalism and ideology that we have rendered ourselves quite devoid of that little thing commonly called "Human Conscience." Our fellow men continue to be killed and to suffer in all continents, in all countries, without any exception, at the hands of other human beings for one reason or the other, on one pretext or the other. Man still proved the worst enemy of its own species and in this respect, the year 1984 was no different than the bygone years of this century.

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THE CHIEF ATTRIBUTES OF GOD
by Hadhrat Mirza Ghulam Ahmad
(The founder of the Ahmadiyya movement in Islam, the promised Messiah, the Mehi and the Mujaddid of the 14th century Hijri)

“He is Allah besides Whom there is no God: The Knower of the unseen and the seen; He is the Beneficent, the Merciful”
—59:22

We shall now describe the chief attributes of God as mentioned in the opening chapter of the Quran which, by consensus of opinion, and according to a saying of Prophet Muhammad, is the quintessence of the Holy Book.

Attributive Names
Among the attributive names of the Almighty, four stand out prominently in the Fatiha: “In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of Requital.” Thee do we serve and Thee do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favours, not those upon whom wrath is brought down, nor those who go astray.”

Of these attributive names, priority has been given to “the Lord of the worlds” (Rabb al-‘alamin); next comes “the Beneficent” (al-Rahman), then “the Merciful” (al-Rahim) and, last of all, “Master of the day of Requital” (Malik yaum al-din). These attributes manifest themselves in this very order which is, therefore, the natural order of their display.

First Grace
The divine grace of Rabubiyat, or bringing to perfection by fostering, which is absolute and all-embracing, covers all things from heavens down to this earth without any discrimination of the animate or the inanimate. It is on account of this attribute that a thing which existed not comes into being and, passing through a process of evolution, attains to its highest point of perfection. The Quran says: “Indeed He (Allah) has created you by various stages.” And again: “You shall certainly ascend to one state after another.”

It is by means of this great attribute that all the souls and all the bodies have come into existence, and each and every thing is fostered and fed. It is, as it were, the life-breath, the animating spirit of the whole universe. Should it cease to function ever for a moment, the whole world would disappear; and if it had not been, there would not have been any creation. Hence of all His gracious attributes, God has made first the mention of Rabb al-‘alamin (the Lord of the worlds), the reason being that the attribute of Rabubiyat has precedence and priority over all the other attributive names. Their relative importance is further shown by the fact that while the name Allah is found in the Quran some 2,800 times, the name Rabb occurs about 900 times, no other name being so frequently mentioned.

Second Grace
The second kind of grace, standing next in importance, is the general grace. The difference between the two kinds is that whereas the former is Rabubiyat on an unconditional and universal scale, the existence and exhibition of the whole universe having been on account of it, the latter special divine favour having its relation exclusively with the living creatures. The purpose of this divine favour is to bestow upon all living creatures, according to their needs, without any one's having any right, title or privilege thereto. It is neither a recompense nor a reward for any one's actions or deeds. On the other hand, it is on account of the blessings of this divine grace that every living creature lives, eats and drinks, and has its needs satisfied and fulfilled; and that all the requirements of life, necessary for the subsistence of each and every living being and its species, seem to have been provided for and supplied.

All these are signs of the same divine grace that, whatever was needed for the physical development of living beings, has all been given unto them; in the same way, for the good of such creatures which, along with their physical upbringing, also stand in need of spiritual nourishment—they have in them the power to make spiritual advancement. Divine Word, just in times of urgent need, has ever since been revealed for their guidance. In short, it is by means of this second kind of God's grace that man has been successful in getting over his various needs and requirements. For his residence he has the vast surface of this earth, the sun and the moon for light, air for breathing, water for drinking, different kinds of food for eating, many medicinal herbs for the treatment of his illness, clothes and garments of so many kinds for wearing, and heavenly Books to give him guidance. And none there is who can put forth the claim that all these things have been created in consequence of his actions, and that he had done some noble deed as a reward whereof the Lord of the world has conferred all these innumerable blessings upon him.

It is thus clear that this divine grace, which is in operation in many different ways for the good of living beings, is a gift without any right or title. It is not a reward nor a return to compensate some deed or action, but it is purely a fine favour, an admirable attribute of divine love and kindness, so that every living soul may get to its destined goal, and the needs which have been infused into his nature may be accordingly provided for. Therefore, the purpose of God's eternal favour in this grace is to provide for the requirements of man and all other animals so that they may perpetuate the powers and faculties created in them may not remain in a state of inaction. The existence of this bountiful attribute in the person of the Almighty stands manifestly proved by an observation of the law of nature, for, no sensible person can have any objection to the fact that all the indispensable necessities of this world—the sun, the moon, the earth, the elements of nature, etc., whereon depended the life of all living creatures—have come into existence on account of this divine grace, and each and every living being, without any discrimination of man or beast, believer or heretic, good or bad, is deriving benefit from these great gifts according to his needs, and not a soul there is that has been deprived of this great good, which has been called Rahmaniyyat. With reference to this attribute, God says: “My mercy encompasses all things.”

Since, after Rabubiyat, this divine grace stands second in dignity and rank, the Almighty has made a mention of it after the attributive name of Rabb al-‘alamin, keeping in view their natural order and sequence.
Fourth Grace

The divine grace of the fourth kind, called Malikiyat, is of a greater nature; it is such that it cannot be displayed merely on account of one's hard work and labour. The first and foremost condition for its coming into play is that this world of cause and effect should completely cease to exist and the perfect power should display its splendour without God's stirring up the usual causes. For, in this last grace, the finis of all the favours, whatever more can be imagined intellectually with regard to the previous favours, is that this grace should be crystal-clear, and not a shade of doubt or deficiency should be left in it. In other words, there should not remain the slightest suspicion regarding the fact of the Merciful's having bestowed it with a will, and that it is the real and true favour and the perfect special blessing; rather the bountifulness and benefaction of the Great Giver of this grace should shine forth like the sun, so that the recipient thereof may be able to cherish the firm belief that, in reality, it is the Divine Sovereign Who, with His will, mercy and power, is bestowing this great blessing upon him, and that he is, as a matter of fact, getting on a perfect and perpetual basis in return for his good deeds, the reward which is excellent, pure, delightful, and that it is neither a trial nor a tribulation of any kind.

To be blessed with such a perfect, perpetual, and excellent grace depends upon the fact that man should depart from this world, which is imperfect and gloomy, fleeting and doubtful, and go to the next world, for this divine grace is a manifestation of great splendour and glories, with the condition that the excellences of the Benefactor may be seen to the highest degree of firm belief and conviction. And there should be left no stage unachieved in this matter of manifestation, observation and full belief, nor any screen of common causes standing in between, and every subtlety and acuteness, connected with the perfect divine knowledge, may get out of the place of concealment into the open field of action. Moreover, the grace itself should be so distinct, so well-defined, that the Lord Himself may say in respect of it that it is pure and clean of the scum of every kind of trial and tribulation. Besides, it should have in itself delights of such a high order that the perfect nature of which should exercise such a complete influence over the mind, body and soul, and every spiritual and physical faculty of man, that it will be impossible to imagine anything over and above it intellectually, speculatively, and even capriciously. And this world, which is imperfect and impermanent, obscure and inadequate, cannot stand to bear those great glories, brilliant lights and everlasting favours, nor can it contain the radiant rays which are perfect and ever-abiding; but quite another world is required for its display which is wholly pure and clean of the common causes and is the manifestation of the perfect power and majesty of the Creator of the world.

It is also true that some sort of felicitous foretaste of this super-special grace is enjoyed even in this world by those pure and virtuous men who trudge upon the path of Truth and turn towards God, having torn themselves off from the will and desire of their bodies; for, they die before dying, and although to all seeming they are in this world, in reality they reside and live in the next world; and since they separate their minds from the means and resources of this world, breaking away from the tendencies of human nature, and adopt a way which is extraordinary, therefore, the Almighty, too, treats them in the same singular manner, and confers upon them His special lights, which cannot be given unto others without death.

It may also be recalled that the divine purpose in making a display of this fourth truth is to disclose the following facts upon every soul to the point of firm belief: Firstly, that reward is a positive fact which comes upon the people from their Lord in accordance with His Will; but such a display is not possible in this world for the reason that the why and wherefore of the pleasure and pain that befall the human race, and the power under whose authority it works, is not disclosed upon the people in general in this world, and none of them feels or perceives, nor hears a voice saying that he is reaping the fruit of his deeds. Secondly, this great truth

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brings to light the fact that common causes of daily occurrence go for nothing, and the real power is God. Who is the Supreme Source of all good and grace and the Master of every kind of reward and requital. Thirdly, the exalted blessedness is that state of splendid bliss and glory when heavenly light and ecstasy, benign pleasure and comfort, penetrate into and pervade over the entire human body, externally as well as internally, and not a limb nor any human faculty remains without the line of its effect; and the bitterest misery constitutes that excruciating pain which, in consequence of man's disobedience and defilement, goes astray in the heart, blazes and spreads over to plunge the whole body into the horrid fire of hell. And these great manifestations cannot be disclosed in this world, for, being turbid, tainted and shrunken, so far as causes are concerned, it is in an imperfect state, and is, therefore, incapable of standing these displays. On the other hand, trials and tribulations predominate over this world and both its pleasure and pain are impermanent. Moreover, whatever befalls a man in this world is under the cover of causes, on which account the face of the Master of Requital remains concealed.

It is for this reason that this world cannot be the day of Requital in a perfect and manifest way, but the real day of Requital, on the other hand, will be the next world, the place for the perfect display of great manifestations, majesty and grace. And since the present world is the place of trial and affliction, hence whatever pleasure or pain, adversity or affluence, sorrow or delight befalls human beings, is not an indication nor evidence of the Supreme Being's favour or frown. For example, a person's becoming wealthy is no argument to prove that the Creator of the world is pleased with him, nor his falling into poverty implies that He is annoyed with him. But both these conditions are two kinds of trial, that the wealthy one may be tested in his riches, and the poor in his penury.

All these truths, it may be pointed out here, had disappeared from the world before the advent of Prophet Muhammad, and not a people there was that conformed to these truths without any admixture of exaggeration or decrease. When the Quran was revealed it pulled out these lost truths from the limbs of oblivion, brought them anew to the ears of the erring, and enlightened the world with their celestial light.

From the explanations thus given of the four names — Rabb, Rahman, Rahim and Malik — from the frequency of their mention in the opening chapter, it is clear that the Quran looks upon these four names as the chief attributive names of the Divine Being, and all His other attributes are but the offshoots of these four essential attributes.

Worship

"Thee do we serve and Thee do we beseech for help" — continues the opening chapter. This means that we worship God alone, and we believe not in the intermediation of anything else to reach Him, nor do we rely on our own intellect and knowledge, but in every affair seek His help alone. This truth is concealed from the eye of the unbeliever. Turning away from the heavenly light of revelation, the faithless seeks salvation in the imperfect intellect and believes himself to be safe.

Such a view is faulty and fallacious. It has been explained that mere intellect cannot be the means for the attainment of those high aims of perfect faith and true knowledge whereon depends salvation. Intellect, it may however be conceded, can appreciate these sublime truths only after they have been acquired; but then the perfect manifestation comes exclusively from that pure light which exists only in the Divine Being; and the imperfect light of human reason and intellect becomes simply useless and unavailing in this case.

Right Path

"Guide us on the right path" — we implore. This constitutes, in fact, the true and real prayer of man that he should search the right way, which may lead him to God, for such is the natural law ordained by the Lord that measures by means of which the desired object may be achieved and fulfilled should, as a matter of principle, be adopted. When man treads on the right path, and adopts the necessary measures and means, the desired object is achieved automatically. It has always been the law of nature that, for the acquirement of every object, there be a fixed way, and that, unless man follows that way, no one be able to achieve that object. Hence the goal to be acquired with all the toil and trouble, prayer and supplication, is the Right Path.

It is thus clear that the unfaithful are bereft of this truth as well. Some ask for food and comfort in their prayers; others believe that a sinner is not permitted to seek after guidance; yet others argue that a set form of prayer need not be specified.

Such views are baseless. Having emerged from all kinds of darkness, man should reach the highest stage of divine knowledge and no trace of any infidelity should be left behind in him. Recognizing God in the most perfect way, and having been saturated with His pure love, he should attain communion with Him, which is the highest state of blessedness. It is, therefore, the true prayer which man stands in urgent need of, and whereon depends his whole beatitude. The simple and straight way for its achievement is that we beseech the Merciful to guide us on the right path.

Favour

The opening chapter of the Quran (al-Fatiha) ends in saying: "the path of those upon whom Thou hast bestowed favours, not those upon whom wrath is brought down, nor those who go astray."

It may be recalled that the children of Adam, according to their words and deeds, intentions and actions, are of three kinds: Some are sincere seekers after God and tend towards Him with a true and humble heart. The Almighty, too, becomes a Seeker-after-them, and bestows His blessings upon them. This is called "Divine Favour" (In 'am-i Ilahi). The second kind consists of those people who adopt intentionally the course of conflict and reject God, and He, too, turns away from them in disgust so that the animosity and aversion, the resentment and repugnance that lay hidden in their hearts assume the form of a separating wall between Him and them. The name of this condition is the "Divine Wrath" (Idlal-i Ilahi). The third kind of people are those who remain unconcerned.
towards God, and make no effort to search Him, and so He, too, becomes indifferent towards them, and guides them not unto His path for the obvious reason that they have themselves become sluggish and slothful in searching for His way. The name of this state is the “Divine Indignation” (Ghazab-i Ilahi).

In short, the quintessence of the above three verities is that just as man stands in three different relations to God, in the same way He, too, deals with them accordingly. With them who resign themselves contentedly to His will, and yearn after Him with true love, He showers upon them the blessings of His pleasure. With regard to those who turn away from Him, He assumes the same role, paying them back in the same coin; and with them who become careless as to institute a quest for Him, He deals accordingly, leaving them to wallow in the mire of error.

These three examples illustrate the three states, which emerge from man's own action. However, some people argue as to why God gives not guidance to mankind indiscriminately; others contend, how can the quality of “wrath” be possibly found in Him? The former oppositionists think not that divine guidance comes only to those persons who sincerely strive for its achievement, and who tread upon those ways which are necessary for this purpose. The latter reflect not that the Almighty deals with each man in conformity with His fixed and immutable Laws; of His help and guidance He deprives him who, out of carelessness and indifference, turns away from Him; but shows His ways to him who struggles for them with all his heart and all his might. For, how can it be that he who idles away his time in doing nothing, neither stirs nor moves his foot in quest for the Lord, should be treated on a par with him who seeks after Him with all his soul and sincerity? The Supreme Being has Himself said that “those who strive hard for Him, He shall certainly guide them in His ways."

**In the Name of God**

Mention may now be made of another truth contained in the opening chapter of the Quran. The first verse reads: “In the name of Allah, the Beneficent, the Merciful” (Bismillah al-Rahman al-Rahim). It may be remarked here that other chapters of the Quran are also headed by this verse. It occurs once in the middle of a chapter as well, and the recurrence with which it has been repeated in the Quran is not to be found in the case of any other verse. In Islam, it has been adopted as a practice that in the beginning of every affair, for which prosperity is desired, this verse is recited to invoke divine help and benefaction; it has acquired such a wide usage among young and old, that even though a Muslim may not understand all the Quranic teachings, yet He will not be ignorant of this verse.

The real aim underlying the revelation of this verse is to educate the humble and the uniformed in the subtle point of divine knowledge that, out of the many attributes of God, only two have been stated here: Beneficence and Mercy. It is of these two attributes that Divine Word, together with its blessings, descends from on High. It is on account of the manifestation of the quality of “Beneficence” that the Divine Word is revealed for the knowledge and guidance of mankind, for it is a specific character of this attribute that it comes into play merely through the munificence and generosity of God before man has done any deed to deserve it. For instance, He has created the sun, the moon, the rain, the air, etc., for the good and benefit of man. All this benevolence is in consequence of His attribute of Beneficence, and no human being can put forward the claim that all these things have been created as a reward for any of his deeds.

The revelation of the Quran, which took place in order to quicken life into the dead earth, has been caused into creation by this divine attribute. It is this attribute which, in the physical field, takes care of the famine-stricken and pours the heavenly rain on the dry soil. It is, again, this attribute which, in the spiritual sphere, takes pity on the hungry and thirsty, standing on the deadly brink of agnosticism and unbelief, denuded of the truth which sustains spiritual life. The Beneficent, therefore, out of His mercy and grace, provides spiritual sustenance at the time of true need, just as He provides food at the time of hunger. It is true that Divine Word is vouchsafed only to those chosen persons with whom He is pleased; but it is certainly not true that with whoever He be pleased, a heavenly Book should be sent even unnecessarily without any genuine need whatsoever. The Word of God descends from on High only when there exists a vital need and exigence for its revelation.

To invoke help in the name of Him Who is the Beneficent and the Merciful is indeed the way of profound humility and resignation unto divine will. The importance of this way lies in the fact that it forms the first rung of the ladder of purity in actions and deeds, by means of which man, adopting the humble submissiveness, is purified of all arrogance and conceit; then, having full belief in his own weakness and the divine help, he gets a share of the supreme knowledge which is given only to the chosen ones. There is no doubt that the extent to which man adheres to this way, and considers it his duty to act upon it, and sees death and damnation in renouncing it, to that extent he is purified in his belief in Divine Unity. It is, thus, the sublime truth which guides man gradually to the stage of annihilation in the Creator of the world and he sees that there is nothing his, but all things have been conferred upon him.

In pursuance of this truth, the sincere seeker has to acknowledge the fact of his own frivolity, and accept that God is the Possessor of all power and glory, and the source of all blessings. Both these things are such which constitute the ultimate goal of the seeker-alter-truth, and the essential condition for ascending to the stage of annihilation. For instance, rain, although universal, drops only on him who stands in the shower; in the same way, he who seeks, gets, and he who searches, finds. People who, at the commencement of a work, repose their confidence in their own power, wisdom and skill, do not appreciate the greatness and worth of the All-Powerful.

It may also be pointed out here that there are philosophers who say that there is no need of invoking divine help in the commencement of a work, for God has already created powers and faculties in man, and it would be vain to ask for them again.

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The Almighty, it is no gainsaying the fact, has bestowed upon us some powers for the performance of certain deeds, yet His dominion has not passed away from over our heads; from Himself He has not separated us, and from His support, He has not detached us, nor deprived us from His blessings that know no end. Whatever He has conferred upon us is limited and small, and what is begotten of Him is limitless and unbounded: and for the accomplishment of those matters which are above and beyond our bend, no power has been vested in us. These truths are so manifest and clear that any one can test and appreciate their truthfulness by making his own experiments. No man can exist from whom these transcendent truths can remain hidden. However, these are not disclosed upon such people who, on account of their hard-heartedness and indifference, have their eye only on the few limited means, and possess no knowledge of the Divine Process; nor is their wisdom and understanding sufficient to think that it is not within the power of mortal man to prepare and provide for the innumerable things, celestial as well as terrestrial, which are required for each and every comfort and adornment of the human body, and that it is only the Possessor of all the attributes Who brings into existence all those requirements from above the heavens and from beneath the earth, and has a strong dominion over them.

An objection is sometimes adduced as to why this seeking of divine help does not bear fruit invariably, and why does not God’s mercy manifest itself every time when His help is solicited? It is only the misconception of a truth that has given rise to this doubt. For, every prayer offered with a true and sincere heart is surely heard by the Lord, Who sends His help in the way He thinks best; but sometimes it also happens that a man’s prayer and supplication are devoid of sincerity and humility, and his spiritual condition, too, is unsound and impure, and with his lips he utters the words of prayer, whereas in his heart there is indifference and even hypocrisy: and it may also sometimes happen that God is pleased to hear his prayer, and bestows upon him what He deems profitable, but the unwise man cannot comprehend this subtle favour, and begins to complain, failing to appreciate the sublime teaching that “it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you: and Allah knows while you know not.”

**Divine Power**

It should, therefore, be understood that what is illimitable and infinite, cannot be brought under the operation of any law for the simple reason that a thing which is, from beginning to end, within the ambit of a known and accepted law, and no portion thereof falls without its field, nor is unknown and incomprehensible, is undoubtedly limited and confined within bounds. If the perfect divine power should, likewise, be understood to lie within the limits of a definite law, then a thing which has been accepted and acknowledged as illimitable and infinite shall have to be regarded as confined within limits. Those who want to squeeze into the narrow hole of their knowledge and experience the illimitable power of God, understand not that such matters which fall within the operation of a definite law must be limited and narrow, whereas the wisdom and power found in the Infinite Being must necessarily be boundless and unconfined. Can any sensible man say that the Supreme Being knows only to create in this way, and nothing beyond this? Can His infinite and interminable power be measured by the imperfect human imagination. Can His inexhaustible and eternal power be ever inoperative and helpless in its dominion over this universe? His powerful hand, beyond the least shadow of doubt, is holding its sway over each and every particle; and not a single creature there is that depends not on Him, and owes its existence to the greatness of its own creation. Countless fields, which neither internally nor externally have any end or extremity, lie open before His limitless power. Just as it is possible that He can create external causes to extinguish the heat of a blazing fire, in the same way it is also possible that, in order to destroy the burning quality of that fire, He can create causes to that effect within its very body.

Moreover, when we have accepted God’s power and wisdom to be limitless and external, it becomes equally incumbent upon us to believe that it is merely impossible for us to know of all His power and wisdom. We cannot, therefore, frame any rule for His boundless strength; and we certainly cannot measure a thing the limits whereof we do not know. This world is indeed very small, and yet we do not possess full knowledge of this tiny sphere. It will, therefore, be unwise on our part if we should try to measure the infinitely immense power and wisdom of the Creator with our imperfect and inadequate scale.

**EDITORIAL (continued from page 1)**

Let us hope 1985 will help awaken us to the greatest truism of all the times that we all—the descendants of the same parents Adam and Eve—are members of one mankind rather than this or that race, nation or ideology which sets us against our very own species. It is time to dismantle all those idols from our minds which harbor even an iota of hatred against any other human being on any count on any slogan. It is time to say goodbye to all such churches, synagogues, temples and mosques whose pulpit is used for sowing the seeds of hatred against our brothers. It is time to throw out all such priests, clergy, pandits, monks and maulanas who generate and preach hatred of our own brethren in the name of religion. It is time to learn to dismantle all barriers between Man and Man on the one hand, and Man and His God on the other. It is time we all ask ourselves, do we have the courage to perceive ourselves as a member of the Nation of Mankind alone? It is time to awaken to the Message of Muhammad, peace be upon him, “Mankind is but one nation” wherein the only mark of distinction of one over the other is the “good deeds.” For the sake of Peace and prosperity of our human family we all need to tread that small distance, that tiny gulf between the “United Nations” and “ONE MANKIND ONE NATION” which most of our politicians, due to clinging to their self-created barriers, consider too long to traverse.

MASUD AKHTAR
SOME GLIMPSES OF THE BELIEFS OF PAKISTAN'S SO-CALLED FUNDAMENTALIST CLERICS

(Some extracts from the well-known Munir Inquiry Report on the causes of Anti Ahmadiyya disturbances in 1953 in Pakistan. The Government of Pakistan constituted an inquiry committee comprising of Mr. Justice Muhammad Munir (a Sunni Muslim) and Mr. Justice M.R. Kayani (a Shi'ite Muslim). Both of them are classed with the most prominent jurists of the world. Mr. Justice Muhammad Munir retired as Chief Justice of the Supreme Court of Pakistan. Author of many treatises and articles on law, he died a few months back. In his "From Zia to Zia published 1979", on page 42, he wrote, "Now, neither this report nor the records of proceedings is available." It is a secret who will be interested in destroying this vital judicial record. Some extracts from the report are being published to help a better insight into the minds and beliefs of the so-called fundamentalists to whose hands the future of Pakistan has fallen — Editor)

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1. The incidents of an Islamic State;
2. The duty of Indian Muslims in case of war between India and Pakistan;
3. The question of darul harb, darul-Islam and hijrat;
4. The effect of revitalized Hindu Government in India;
5. Question of Jihad and Khums.

On these questions the court sought guidance from the Ulama by questioning them as follows:

MAULANA ABUL ALA MAUDUDI,
AMIR JAMAAT-I-ISLAMI:

Q. Please define a Muslim.
A. A person is a Muslim if he believes in (1) ta'wil, (2) all the prophets, (3) all the books revealed by God, (4) Malika (angels), and (5) Yau-ma-ul-Akhera (The Day of Judgement).

MAULANA AMIN AHSAN ISLahi
OF JAMAAT-I-ISLAMI:

Q. Who is a Musalman?
A. There are two kinds of Musalman — a political Musalman and a haqqi Musalman. In order to be called a political Musalman, a person must:
1. believe in the Unity of God;
2. believe in our Holy Prophet being the Khatim-ul-Nabiyeen i.e. final authority in all matters relating to the life of a person;
3. believe that all good and evil comes from Allah;
4. believe in the Day of Judgement;
5. believe in the Quran to be the last book revealed by Allah;
6. perform the annual pilgrimage to Mecca;
7. pay the Zakat;
8. say his prayers like a Musalman;
9. observe all apparent rules of Islam;
10. observe all the fasts.

If a person satisfies all these conditions he is entitled to the rights of a full citizen in an Islamic State. If any one of these conditions is not satisfied, the person concerned will not be a political Musalman. (Again said) It would be enough for a person to be a Musalman if he merely professes his belief in these ten matters irrespective of whether he puts them into practice or not.

In order to be a real Musalman, a person must believe in and act on all the injunctions by Allah and His Prophet in the manner in which they have been enjoined upon him.

Q. Will you say that only the real Musalman is mard-i-salih?
A. Yes.

Q. Do we understand you aright that in the case of what you have called a political Musalman, belief alone is necessary while in the case of a real Musalman there must not only be belief but also action?
A. No, you have not understood me aright. Even in the case of a political Musalman action is necessary but what I mean to say is that if a person does not act upon the belief that is necessary in the case of such a Musalman, he will not be out of the pale of a political Musalman.

Q. If a political (siasi) Musalman does not believe in things which you have stated to be necessary will you call such a person be-din?
A. No, I will call him merely "be amal." (It will be noticed that there is a wide difference between the definition of a Muslim as given by Maulana Amin Ahsan Ilahi and that given by Maulana Abul AlA Maududi whose definition does not exclude the Ahmedis from Islam as he does not say that our Prophet was Khatim-ul-Nabiyeen.

MAULANA ABUL ALA MAUDUDI
SYED MUHAMMAD AHMAD QADRI,
PRESIDENT JAMIAT-UL-ULAMA-I-PAKISTAN:

Q. If we were to have an Islamic State in Pakistan what will be the position of the Kuffar (Non-Muslims)? Will they have a voice in the making of the laws, the right of administering the law and the right to hold public offices?

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A. Their position will be that of Zimmis. They will have no voice in the making of laws, no right to administer the law and no right to hold public offices.
Q. In an Islamic State can the head of State delegate any part of his power to Kuffar?
A. No. (Report, p. 213)

MAULANA AHMAD ALI:
Q. If we were to have an Islamic State in Pakistan, what will be the position of the Kuffar? Will they have a hand in the making of laws, the right to hold public offices?
A. Their position will be that of Zimmis. They will have no say in the making of laws and no right to administer the law. Government may, however, permit them to hold any public office. (Note: Why this hue and cry against Sir Muhammad Zafrullah Khan?) (Report p. 213)

MIAN TUFAIL MUHAMMAD OF JAMAAT-I-ISLAMI:
Q. Read the article in the ‘Civil & Military Gazette’ of 12th October, 1953, on minorities rights and say whether it correctly represents your view of an Islamic State? (It was stated in the article that minorities would have the same rights as Muslims.)
A. I have read this article and do not acknowledge these rights for the Christians or other non-Muslims in Pakistan if the State is founded on the ideology of the Jamaat.

The confusion on this point in the mind of Maulan Abdul Hamid Badayuni, President, Jamiat-ul-Ulama-i-Pakistan, is apparent from the following:
Q. Have you ever read the aforesaid speech (the speech of the Quaid-i-Azam) to the Constituent Assembly of Pakistan on 11th August, 1947?
A. Yes, I have read the speech.
Q. Do you still agree with the conception of Pakistan that the Quaid-i-Azam presented to the Constituent Assembly in which he had said that thereafter there would be only one Pakistani nation, consisting of Muslims and non-Muslims, having equal civil rights without any distinction of race, religion or creed and that religion would be merely a private affair of the individual (Pages 213-214 of the Report).
A. I accept the principle that all communities, whether Muslim or non-Muslim, should have, according to their population, proper representation in the administration of the State and in legislation, except that non-Muslims cannot be taken in the army or the judiciary or be appointed as Ministers or to other posts involving the reposing of confidence.
Q. Are you suggesting that the position of non-Muslims would be that of zimmis or any better?
A. No. By zimmis are meant non-Muslims of lands which have been conquered by an Islamic State and the word is not applicable to non-Muslim minorities already living in an Islamic State. Such minorities are called Muahids i.e. those people with whom some agreement has been reached.
Q. What will be their status if there is no agreement with them?
A. In that case such communities cannot have any right of citizenship.
Q. Will the non-Muslim communities inhabiting Pakistan be called by you as Muahids?
A. Not in the absence of an agreement with them. To my knowledge there is no such agreement with them (Pages 213-214 of the Report).
(Note: So according to this learned divine, the non-Muslims of Pakistan will neither be citizens, zimmis nor muahids. All three possible positions having been excluded, what will they be then? Outlaws? [The witness conveniently forgot the Nehru-Liaquat Pact of 8th April, 1949].)

MAULANA ABUL ALA MAUUDU:
Q. Is a country on the border of darul-Islam always qua an Islamic State in the position of darul-harb?
A. No. In the absence of an agreement to the contrary, the Islamic State will be potentially at war with the non-Muslim neighbouring country.

The non-Muslim country acquires the status of darul-harb only after the Islamic state declares a formal war against it (Pages 221-223 of the Report).
(Note: According to Ghiassullahgah darul-harb is a country belonging to infidels which has not been subdued by Islam and the consequence of a country becoming darul-harb are thus stated in the Shorter Encyclopedia of Islam (Pages 221-223 of the Report).

“When a country does become a darul-harb, it is the duty of all Muslims to withdraw from it, and a wife who refuses to accompany her husband in this is ipso facto divorced.” (Note what was the duty of Indian Muslims in the three wars with India.)

Thus in case of war between India and Pakistan, if the latter is an Islamic State, we must be prepared to receive four crores of Muslims (now almost ten crores) from across the border into Pakistan. In fact Maulana Abdul Hamid Badayuni, President Jamiat-ul-Ulama-i-Pakistan, thinks that a case of Hijrat already exists for the Musalmans of India. His view on the subject:
Q. Do you call your migration to Pakistan as Hijrat in the Islamic sense?
A. Yes (Pages 221-222 of the Report).

(If the Maulana’s view is correct, how will Pakistan accommodate ten crores Muslims. Another and a bigger question for the orthodox: How can Pakistan impose restrictions on Muslim immigrants from India or any other Muslim country, and how can Pakistan and Saudi Arabia impose restrictions on the pilgrims who have to go to Mecca for the performance of a religious obligation — the Hajj?) (Page 225 of the Report)

The law relating to prisoners of war is another branch of Islamic Law which is bound to come in conflict with modern International Law. As for instance in matters relating to prisoners of war we shall have to be governed by Maulana Abul Ala Maududi’s view, assuming that view is based on the Quran, the Sunna and previous Ijama, which is as follows:

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Q. Is there a law of war in Islam?
A. Yes.

Q. Does it differ fundamentally from the modern International Law?
A. These two systems are based on different fundamental principles.

Q. What rights have non-Muslims who are taken prisoners of war?
A. The Islamic Law on the point is that if the country of which these prisoners are nationals pays ransom they will be released (Note: To join enemy forces again). An exchange of prisoners is also permitted. If neither of these alternatives is possible, the prisoners will be converted into slaves forever. If any such person makes an offer to pay his ransom out of his own earnings, he will be permitted to collect the money necessary for the fidya (ransom).

Q. Are you of the view that unless a government assumes the form of an Islamic government, any war declared by it is not a Jihad?
A. No. A war may be declared to be a Jihad if it is declared by a national government of Muslims in the legitimate interests of the State (Page 226 of the Report). I never expressed the opinion attributed to me in Ex. D.E. 12 (Note: Ex. D.E. 12) was admittedly a letter written by Mian Tufail Muhammad (Now Amir, Jamaat-i-Islami) during what is known as the Kashmir Jihad. In this document Maulana Abul Ala Maududi’s opinion was expressed in the following words:

“Until the government becomes Islamic by adopting the Islamic form of government, to call any of its wars Jihad would be tantamount to describing the enlistment and fighting of a Muslim on the side of the Azad Kashmir forces Jihad and his death as martyrdom. What the Maulana means is that, in the presence of treaties, it is against Shariah, if the Government or its people participate in such a war. If the Government terminates the treaty and declares war, even then the war started by government would not be termed Jihad unless the Government becomes Islamic (translation from Urdu). (From p. 226 of the Proceedings)

Similar is the opinion expressed by Mian Tufail Muhammad on the Islamic Law of War. Questioned, he said:

Q. Is there any law of war in Islamic Law?
A. Yes.

Q. If that comes into conflict with international law, which will you follow?
A. Islamic Law.

Q. Then please state what will be the status of prisoners of war captured by your forces.
A. I cannot reply off hand to this question. I will have to study the point. Of course Ghanima (plunder) and Khums (one-fifth) of the property seized in war if treated as a necessary part of Jihad will be treated by international society as a mere act of brigandage (Page 227 of the Report). (Explanation — Muslim soldiers [Mujahids] who went to war could seize the property of the conquered people but had to pay one-fifth of such property to the State and appropriate the remaining four-fifths for themselves. This practice prevailed up to the time of Hazrat Umar who introduced some change in it.)

Effect of this ideology on Muslims of non-Muslim state. (From p. 227 of the Report)

AMIR-I-SHIARIY SYED
ATTAUALLAH SHAH BUKHARI:

Q. In your opinion, is a Musalman bound to obey the orders of a kafir government?
A. It is not possible that a Muslim be a faithful citizen of a non-Muslim government.

Q. Will it be possible for the four crores of Indian Muslims, to be faithful citizens of their State?
A. No (from p. 227 of the Report).

MAULANA ABUL HASNAT SYED MUHAMMAD AHMAD QADRI, PRESIDENT, JAMIAT-UL-ULAMA-I-PAKISTAN

Q. Will you admit for the Hindus, who are in a majority in India, the right to have a Hindu religious State?
A. Yes.

Q. Will you have any objection if the Muslims are treated under that form of government as malishes or shuddas?
A. No (page 228 of the Report).

MAULANA ABUL ALA MAUDUDI
AMIR JAMAAAT-I-ISLAMI

Q. If we have this form of government in Pakistan (treating non-Muslims as zimmis), will you permit Hindus to have their constitution on the basis of their religion.
A. Certainly. I should have no objection even if the Muslims of India are treated in that form of government as shuddas and malishes and Manu’s laws are applied to them depriving them of all share in the government and the rights of a citizen.

AMIR-I-SHIARIY SYED
ATTAUALLAH SHAH BUKHARI

Q. How many crores of Muslims are there in India?
A. Four crores.

Q. Have you any objection of Manu’s laws being applied to them, according to which they will have no civil rights and will be treated as malishes and shuddas?
A. I am in Pakistan and I cannot advise them (p. 228 of the Report).

MIAN TUFAIL MUHAMMAD
OF JAMAAAT-I-ISLAMI

Q. What is the population of Muslims in the world?
A. Fifty crores.

Q. If the total population of Muslims in the world is 50 crores, as you say, and the number of Muslims in Pakistan, Saudi Arabia, Yemen, Indonesia, Turkey and Iraq does not exceed 20 crores, will not the result of your ideology be to convert 30 crores of Muslims in the world into hewers of wood and drawers of water?
A. My ideology should not affect their position.

Q. Even if they are subjected to discrimination on religious grounds and denied ordinary rights of citizenship?

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"Keeping in view the several definitions of a Muslim given by the Ulama, we must agree on the following points: If we attempt our own definition as each learned divine has done and that definition differs from that given by all others, we unanimously go out of the fold of Islam. And if we adopt the definition given by any one of the Ulama, we remain Muslims according to the view of that alim but kafirs according to the definition of everyone else." (Page 218 of the Report)

APOTASY AND FREEDOM OF CONSCIENCE

"If the Ahmadis were kafirs, anyone becoming an Ahmadi, became liable to the death penalty because apostasy in an Islamic State is punishable with death. On this the Ulama are practically unanimous (vide the evidence, of Maulana Abul Hasanat Sayyed Muhammad Ahmad Qadri, President, Jamaat-ul-Ulama-i-Islam, West Pakistan; Maulana Abul Ala Maudoodi, founder and ex-Amir of Jamaat-i-Islami, Pakistan; Mufti Muhammad Idris, Jamia Ashrafs, Lahore and Member, Jamaat-ul-Ulama-i-Pakistan; Maulana Daud Ghaznavi, President, Jamaat-i-Ahl-i-Hadith, Maghribi Pakistan; Maulana Abdul Hakeem Qasimi, Jamaat-ul-Ulama-i-Islam, Punjab; and Mr. Ibraim Ali Chishti). According to this doctrine, Chaudhri Zafrullah Khan, if he has not inherited his present religious beliefs but has voluntarily elected to be an Ahmadi, must be put to death. And the same fate should befall Deobandis and Wahabis, including Maulana Muhammad Shafi Deobandi, Member, Board of Talimat-i-Islami, attached to the Constituent Assembly of Pakistan, and Maulana Daud Ghaznavi, if Maulana Abul Hasanat Sayyed Muhammad Ahmad Qadri, or Mirza Raza Ahmad Khan Bareli, or anyone of the numerous Ulama who are shown perched on every leaf of a beautiful tree in the fatwa, Ex. D. E. 14, were the head of such Islamic State. And if Maulana, Muhammad Shafi Deobandi were the head of the State, he would put to death those who have pronounced Deobandis as kafirs and outside the pale of Islam and inflict on them the death penalty if they come within the definition of a muftah; namely, if they have changed and not inherited their religious views.

"The genuineness of the fatwa, Ex. D. E. 13, by the Deobandis which says that Asna Ashari Shias are kafirs and murtads was questioned in the course of inquiry, but Maulana Muhammad Shafi made an inquiry on the subject from Deoband, and received from the records of that institution the copy of a fatwa signed by all the teachers of the Darul Uloom, including Maulana Muhammad Shafi himself, which is to the effect that those who do not believe in the sahahiyyat of Hazrat Siddiqi-i-Akbar and who are qazif of Hazrat Aisha Siddiqua have been guilty of terehif of Quran are kafirs. This opinion is also supported by Mr. Ibrahim Ali Chishti who has studied and knows his subject. He thinks the Shias are kafirs because they believe that Hazrat Ali shared the prophethood with our Holy Prophet. He refused to answer the question whether a person who being a Sunni changes his view and agrees with the Shia view would be guilty of irtidad so as to deserve the death penalty. According to the Shias, all Sunnis are kafirs, and Ahl-i-Quran, namely, persons who consider hadith to be unreliable and therefore not binding are, unanimously kafirs, and so are all independent thinkers. The net result of all this is that neither Shias nor Sunnis nor Deobandis nor Ahl-i-Hadith nor Barelis are Muslims and any change from one view to the other must be accomplished in an Islamic State with the penalty of death if the Government of the State is in the hands of the party which considers the other party to be kafirs. And it does not require much imagination to judge of the consequences of this doctrine when it is remembered that no two Ulama have agreed before us as to the definition of a Muslim. If the constituents of each of the definitions given by the Ulama are given effect to, and subjected to the rule of 'combination and permutation' and the form of charge in the Inquisition on Galileo is adapted mutatis mutandis as a model, the grounds on which a person may be indicted for apostasy will be too numerous to count.

"In an earlier part of this report we have referred to the prescription of the 'Ash-Shahab,' a pamphlet written by Maulana Shabbir Ahmad Usmani who later became Sheik-ul-Islam-i-Pakistan. In that pamphlet the Maulana had attempted to show from the Quran, the sunna, the ijma and qiyas that in Islam the punishment for apostasy (irtidad) is death. After propounding the theological doctrine the Maulana had made in that document a statement of fact that in the time of the Caliph Sadiq-i-Akbar and the subsequent Caliphs vast areas of Arabia became repeatedly red with the blood of apostates. We are not called upon to express any opinion as to the correctness or otherwise of this doctrine but knowing that the suggestion to the Punjab Government to prescribe this pamphlet had come from the Minister for the Interior, we have attempted to inquire of ourselves the reasons for Government's taking a step which ex hypothesi amounted to condemning a doctrine which the Maulana had professed to derive from the Quran and the sunna. The death penalty for irtidad has implications of a far-reaching character and stamps Islam as a religion of fanatics, which punishes all independent thinking. The Quran again and again lays emphasis on reasoned thought, advises toleration and preaches against compulsion in religious matters but the doctrine of irtidad as enunciated in this pamphlet has met with the root of independent thinking when it propounds the view that anyone who, being born a Muslim or having embraced Islam, attempts to think on the subject of religion with a view, if he comes to that conclusion, to choose for himself any other religion he likes, has the capital penalty in store for him. With this implication Islam becomes an embodiment of complete intellectual paralysis. And the statement in the pamphlet that vast areas of Arabia were repeatedly bespattered with human blood, if true, could only lend itself to this inference that even when Islam was at the height of its splendour and held absolute sway in Arabia there were in that country a large number of people who turned away from that religion and preferred to die than to remain in that system. It must have been some such
reaction of this pamphlet on the mind of the Minister for the Interior which prompted him to advise the Punjab Government to proscribe the pamphlet. Further the Minister who was himself well-versed in religious matters must have thought that the conclusion drawn by the author of the pamphlet which was principally based on the precedent mentioned in paras 26, 27 and 28 of the Old Testament and which is only partially referred to in the Quran in the 54th verse of the Second Sura, could not be applicable to apostasy from Islam and that therefore the author’s opinion was in fact incorrect, there being no express text in the Quran for the death penalty for apostasy. On the contrary each of the two ideas, one underlying the six brief verses of Surat-ul-Kafiroon and the other the la-Ikrab verse of the second surat, have merely to be understood to reject as erroneous the view propounded in the ‘Ash-Shahab.’ Each of the verses in Surat-ul-Kafiroon which contains thirty words and no verse of which exceeds six words, brings out a fundamental trait in man engrained in him since his creation while the la-Ikrab verse, the relevant portion of which contains only nine words, states the rule of responsibility of the mind with a precision that cannot be surpassed. Both of these texts which are an early part of the Revelation are, individually and collectively, the foundation of that principle which human society, after centuries of conflict, hatred and bloodshed, has adopted in defining one of the most important fundamental rights of man. But our doctors would never dissociate chauvinism from Islam.” (Pages 218-220 of the Report) (Mr. Justice S. A. Rahman in his “Punishment of Apostasy in Islam” has expressed the view that apostasy simpliciter is not punishable at all.)

“We have dwelt at some length on the subject of Islamic State not because we intended to write a thesis against or in favour of such state but merely with a view to presenting a clear picture of the possibilities that may in future arise if true causes of the ideological confusion which contributed to the spread and intensity of the disturbances are not precisely located. That such confusion did exist is obvious because otherwise Muslim Leaguers, whose own Government was in office, would not have risen against it; sense of loyalty and public duty would not have departed from public officials who went about like maniacs howling against their own Government and officers; respect for property and human life would not have disappeared in the common man who with no scruple or compunction began freely to indulge in loot, arson and murder; politicians would not have shirked facing the men who had installed them in their offices; and administrators would not have felt hesitant or diffident in performing what was their obvious duty. If there is one thing which has been conclusively demonstrated in this inquiry, it is that provided you can persuade the masses to believe that something they are asked to do is religiously right or enjoined by religion, you can set them to any course of action, regardless of all considerations of discipline, loyalty, decency, morality or civic sense.

“Pakistan is being taken by the common man, though it is not, as an Islamic State. This belief has been encouraged by the ceaseless clamour for Islam and Islamic State that is being heard from all quarters since the establishment of Pakistan. The phantom of an Islamic State has haunted the Musalmans throughout the ages and is a result of the memory of the glorious past when Islam rising like a storm from the least expected quarter of the world—wills of Arabia—instantly enveloped the world, pulling down from their high pedestal gods who had ruled over men since the creation, uprooting centuries-old institutions and superstitions and supplanting all civilizations that had been built on an enslaved humanity. What is 125 years in human history, nay in the history of a people, and yet during this brief period Islam spread from Indus to Atlantic and Spain, and from the borders of China to Egypt, and the sons of the desert installed themselves in all old centres of civilization—in Ctesiphon, Damascus, Alexandria, India and all places associated with the names of the Sumerian and the Assyrian civilizations. Historians have often posed the question: what would have been the state of the world today if Muawiya’s siege of Constanti-

pople had succeeded or if the proverbial Arab instinct for plunder had not suddenly seized the mujahids of Abdur Rahman in their fight against Charles Martel on the plains of Tours in Southern France. Maybe Muslims would have discovered America long before Columbus did and the entire world would have been Moslemised; may be Islam itself would have been Europeanized. It is this brilliant achievement of the Arabian nomads, the like of which the world had never seen before that makes the Musalman of today live in the past and yearn for the return of the glory that was Islam. He finds himself standing on the crossroads, wrapped in the mantle of the past and with the dead weight of centuries on his back, frustrated and bewildered and hesitant to turn one corner or the other. The freshness and the simplicity of the faith, which gave determination to his mind and spring to his muscle, is now denied to him. He has neither the means nor the ability to conquer and there are no countries to conquer. Little does he understand that the forces, which are pitted against him, are entirely different from those against which early Islam had to fight, and that on the clues given by his own ancestors, human mind has achieved results which he cannot understand. He therefore finds himself in a state of helplessness waiting for someone to come and help him out of this morass of uncertainty and confusion. And he will go on waiting like this without anything happening. Nothing but a bold re-orientation of Islam to separate the vital from the lifeless can preserve it as a World Idea and convert the Musalman into a citizen of the present and the future world from the archaic incongruity that he is today.

“It is this lack of bold and clear thinking, the inability to understand and take decisions which has brought about in Pakistan a confusion which will persist and repeatedly create situations of the kind we have been inquiring into until our leaders have a clear conception of the goal and of the means to reach it. It requires no imagination to realize that irreconcilables remain irreconcilable even if you believe or wish to the contrary. Opposing

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affair and nationalism their ideology. When they were pitted against the League, their sole consideration was Islam of which they held a monopoly from God, and the League was not only indifferent to but an enemy of Islam. To them Quaid-i-Azam was Kafir-i-Azam. They only knew what Islamic way of life was; and everyone in the Muslim League was living notoriously irreligious life. How they attempted to defeat the Muslim League with Islam as their weapon will be apparent from some utterances of Maulana Mazhar Ali Azhar, the Ahrar Leader to whom is ascribed the coplet in which the Quaid-i-Azam is called the Kafir-i-Azam. This gentleman is a Shia, but Madhha-i-Sahaba with him is dearer than life, and during the Shia-Sunni riots in Lucknow both he and his son adopted the slogan which rouses the ire of every Shia and went from Lahore to Lucknow to fan the Shia-Sunni fire. Speaking outside the Bhati Gate at a public meeting of the Ahrar, he said that he had, for the preceding two or three months, been asking the League whether the name of Sahaba-i-Karam would be revered in Pakistan but had received no reply. He alleged that in the Congress governed provinces where the League had no power, the League were not permitting the Sahaba to be named with reverence and asked whether, if power passed to the League, the state of affairs would be the same as in Lucknow and other provinces where Muslims were in a majority and Madha-i-Sahaba would be an offence. Proceeding he inquired if words of praise for Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman could not be uttered in Lucknow and Mahmoodabad what would be the condition in League’s Pakistan and what interest the Musalmans could have in such Pakistan (Shahbaz’ of 20th November, 1945). … This conduct of the Maulana shows quite clearly how the Ahrar and other parties can conveniently exploit religion, in which they don’t believe, for their political ends.

In this connection we may also mention a similar effort by Muslim League itself in 1946 to have Pirs and Mashaikh who command considerable following on its side. They appointed a Mashaikh Committee consisting of 12 members. Some Pirs and Mashaikh included in the Committee were leaders of unquestionable positions but the most amazing part of it is that even men like Khan Ittikhar Husain, Sardar Shaukat Hayat Khan, Malik Feroze Khan Noon and Nawab Muhammad Hayat Khan Qureshi were given the Honorific titles of Mashaikh. Thus Khan Ittikhar Hussain Khan was described as Pir Mamdot Sharif, Sirdar Shaukat Hayat Khan as Sajjada Nashin of Wah Sharif, Malik Feroze Khan Noon, Sajjada Nashin of Darbar Sargodha Sharif and Nawab Muhammad Hayat Khan as Sajjada Nashin of Sargodha Sharif and to top all the Secretaries of this Committee, Mr. Ibrahim Ali Chishti, was designated as Fazil-i-Hind Sajjada Nashin of Paisa Akbar Sharif.” (Report pages 231-232)

(Note: Majlis Ahrar played the leading role against the Ahmadiyya since 1935. Mr. Khagun Bahar, an advocate of the High Court of Punjab who is the son of the Ahrar leader Maulana Mazhar Ali Azhar played a leading role in pressing demands against Ahmadis to government of Pakistan and amongst others was responsible for violence against Ahmadiyya life and property — Editor)

THE AHRAR

“A full account of the genesis and the activities of the Ahrar has been given in an earlier part of this report. The dominating principle by which the Ahrar policy is governed is not to play the second fiddle. It was on this principle that they separated from the Congress, though even after this they continued flirting with, and kowtowing before the Congress. There was no love lost between them and the Muslim League nor was Muslim League’s Pakistan ever acceptable to them. During the period that the Muslim League under the leadership of the Quaid-i-Azam was struggling for Pakistan, the Ahrar were flinging foul abuse on all the leading personalities of the Muslim League and accusing them of leading un-Islamic lives. Islam was with them a weapon which they could drop and pick up at pleasure to discomfit a political adversary. In their dealings with the Congress religion was a private

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personal ends. . . . Khawaja Nazimuddin described them as enemies of Pakistan, and this compliment they richly deserved for their past activities. . . . How could a party which was opposed to Pakistan, to the Muslim League and all its leaders and which was merely a handmaiden of the Congress, give up its ideology and on the establishment of Pakistan which came into being despite its efforts completely change its views, as it were, overnight and pose as the monopolists of Islam in a State which it had done its best to prevent from coming into existence. Did the Ahrar discover their ideal only after Pakistan? Where was their cry of an Islamic State for Pakistan when they were engaged in a grim struggle against parties and people who were clamouring only for a homeland for the Muslims.” (Report p. 257)

Here are the views of their President for their conversion to the ideology which they wish to enforce in Pakistan:

Q. Do you know anything about Iqbal and Nehru controversy?
A. Yes.

Q. Please state the subject which was in controversy between them.
A. Nehru emphasized watan (territory) but Allama Iqbal emphasized religion.

Q. Then there was a clear conflict between the ideology of the Ahrar and that of Allama Iqbal?
A. Yes. (Report pp. 259-60)

Q. Why did the Ahrar then change their ideology?
A. So long as we were with the Congress, we were a political party but when Pakistan was about to come into existence we converted ourselves into a religious party.

Q. When the Ahrar were siding with the Congress, did they believe, as a part of their religion, that they could be good subjects in an undivided Country?
A. Yes.

Q. Do you still have that religious view?
A. No.

Q. Were the Ahrar a party of nationalist Muslims?
A. Yes.

Q. Did they have the same ideology as the Congress?
A. Yes.

Q. Was the Jamiat-ul-Ulama-i-Hind also a body of nationalist Muslims?
A. Yes.

Q. Could, in your opinion, a Musalm man lead the life of a Muslim in the future Constitution as envisaged by the Ahrar and the Congress?
A. Yes.

Q. Do you still have that opinion?
A. No.

Q. Was watan the predominant factor in the Congress and Ahrar ideology?
A. Yes.

Q. Did you share this view with the Congress?
A. Yes.

Q. Can you have the same ideology for the subjects of Pakistan as you had when associated with the Congress?
A. No.

Comment on this is superfluous except that in Pakistan even a party with the Ahrar’s past can overthrow the Government if it has the common sense of raising a plausible religious issue. (Report pp. 259-60)

“And it is our deep conviction that if the Ahrar (the leading party) had been treated as a pure question of law and order, without any political considerations, one District Magistrate and one Superintendent of Police could have dealt with them. Consequently we are prompted by something that they call a human conscience to inquire whether in our present state of political development, the administrative problems of law and order cannot be divorced from a democratic bed-fellow called a ministerial Government which is so remorselessly haunted by political nightmares. But if democracy means the subordination of law and order to political ends—then Allah knoweth best and we end our report.”

(You can not apply these observations to our recent past?)

“In his evidence Khawaja Nazimuddin has used a very apt simile while complaining that the Chief Minister of the Punjab wished him to hold the baby. If the demands be compared to a baby, the whole subject of responsibility can be put into a single sentence and that is that the Ahrar gave birth to a baby and offered it to the Ulama for adoption who agreed to father it, and that anticipating that the baby would cause mischief if it grew up in the province, the Chief Minister cast it in a canal, dug with the assistance of Mir Nur Ahmad and watered by the press and the Chief Minister himself, to flow down Moses like to Khawaja Nazimuddin.

“Khawaja Nazimuddin, in the apparent good looks of the baby noticed a frown and something indefinably sinister and therefore refusing to take it in his lap threw it away, with the result that the baby kicked and raised up a row which enveloped the province of its birth and threw both Khawaja Nazimuddin and the Chief Minister out of office. The baby is still alive and kicking and waiting for someone to pick it up. And in this God-gifted State of Pakistan there are careers for everybody—political brigands and adventurers, even non-entities.” (Page 286 of the Report)

And in 1979 Mr. Justice Muhammad Munir in his book ‘From Jinnah to Zia’ observed as in the following words: “And we know that some 20 years later no less a person than Mr. Bhutto took up the baby in his lap and by a constitutional amendment declared the Ahmadis non-Muslims. But even he could not define a Muslim and discarded the simple definition which before the partition eminent Muslim Judges of different High Courts and the Privy Council had given. Has anyone since then defined a Muslim and how many political brigands, adventurers and non-entities have not carved for themselves a career in Pakistan.”

FOOTNOTES:

THE CHIEF ATTRIBUTES OF GOD

2. Ibid., 71:14.
3. Ibid., 84:19.
4. The Quran, 6:165.
5. The Quran, 7:156. See also 25:60-63.
6. The Quran, 2:218. See also 7:56:33:43.
7. The Prophet is reported to have said:

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TWO KINDS OF TESTIMONY TO THE TRUTH OF THE PROPHET'S CLAIM

"And they who disbelieve say: Thou art no messenger (of Allah) Say: Allah, and whosoever hath true knowledge of the Scripture, is sufficient witness between me and you."

As long as the social development of a nation does not reach a stage which necessitates an organized government to settle mutual disputes, no systematic form is given to law and statutes.

Similarly, the signs of the truth of prophetic claim have been corresponding to the mental development of the people.

In olden days the people used to indicate their veracity by different ways ... for instance, by taking a vow, lifting fire in their hands, or diving into it, safely crossing a whirlpool, throwing themselves from a mountain without being hurt. Soothsaying, magical enchantment, walking on the water, casting evil spirits into the swines, and by showing dexterous tricks. The position of the testfire or the seeker-after-truth was, thus, hardly better than a divining machine. No deep thinking was required to essay the genuineness of a claim. In Hindustan, Judaism, Zoroastrians, even in Christianity and ancient cults the veracity of holy personages was judged by suchlike criteria.

The Qur'an, however, has put forth no such thauamaturgy in support of the Holy Prophet Muhammad's claim (may peace and the blessings of Allah be on him). If the perfection of its law is the criterion of an elevated society, then the Quranic standard laid down for the truth of the Holy Prophet's claim deserves a careful consideration. In the verse quoted at the top, two kinds of testimony have been advanced in support of the Prophet's claim; and these witnesses have been deemed sufficient to establish his truth — the testimony of God Himself and the testimony of the one who knows the Book. "The Book," of course, signifies the previous revelations from God.

In the law of evidence, two factors are particularly notable — the importance of the witness and the relevancy and positivity of the testimony. In the case of the holy Prophet Muhammad (peace be upon him) the mightiness of the evidence is obvious from the fact that the Lord Himself stands as a witness for him.

The Testimony of the Lord

By God's testimony is generally meant the evidence of the Book of Nature, the extraordinary celestial power and those heavenly signs which have always characterized the truth of Divinely inspired people. We find in this universe everything governed by a particular law. From the minutest atom to the most gigantic orb, nothing seems in the creation to be working without some principle. "Our Lord is He Who gave to everything its creation, then guided it (to its goal)." This all-comprehensiveness of Divine Law is a strong testimony to the truth of the holy prophet's claim; for he was the first of all prophets who advanced this argument to prove the universality of Divine revelation, viz., that every leaf in the book of nature and every particle of the creation necessarily stands in need of the laws which God Almighty has vested into it. When the All-Wise God, the Cherisher of the worlds, has vouchsafed a law even to the tiniest atom, then man, the best handiwork of His Omnipotent power, with a vast field of progress before him, must needs have guidance and heavenly light for his maintenance and progressive development. Says the Almighty in the Holy Quran: "Glorify the name of thy Lord, the Most High. Who creates, then makes complete, and Who makes (things) according to a measure, then guides (them to their goal)."

To set a human limit to Divine revelation and to confine it to a particular period of people, not only negates the attributes of Love, Mercy and Beneficence of the Lord, but disparages the very need and essence of Religion. It ceases to be the indispensable essential which must of necessity be imparted to every nation, or if corrupted by the ravages of time, must be revived through a new prophet to make it again the motive power of human life. If all the nations of the world, save a particularly favoured tribe, could manage to live on without religion, and could produce, without revelation and Divine inspirations such supreme models of virtue and piety as appeared sometimes in the persons of Zoroaster, Buddha or Abraham, and sometimes in the persons of Moses, Krishna or Jesus Christ, surely there seems to be no justification for specifying a particular people or place for the guidance and instruction of the rest of mankind. And if it is God Himself, Who with His law of requital, unnecessarily creates a schism among the people, showing His Light only to the chosen few, depriving the rest the condemning them to perdition as if they were not His creatures, then such a God is not worthy of adoration. He will be no better than the fabulous blind king of a sunless realm Whose denial is better than acceptance.

This is an immensely extensive and vast subject. The more one ponders over it, the more palpably will it transpire that the need for religion arises only under the circumstances that Islam has preset. Islam maintains that prophets have been raised from time to time in every nation of the world, and the Beneficence of the Most Compassionate Lord has never deprived any of His creatures of the light and lead of True Religion. Again it holds that religion must be found in every age and clime as an established reality; the followers of which must look upon its propagation as the prime purpose of their life. No power on earth, however great, should deter them from their missionary endeavours. Otherwise any secrecy in the propagation of religion and whispering of the chants in the ears, lest the others may know of it, is to negate the very purpose of religion.

Belief in the Holy Prophet Alone Ensures Universal Peace

"And verily We have raised in every nation an apostle saying: Serve Allah and shun false gods."

The Holy Prophet Muhammad, of all the prophets of the world, has been endowed with unique attributes. One characteristic mark of his mission is that he vouched the truth of all the prophets who had gone before him, and made it obligatory on his followers to put faith in all of them, just as in his own Divine mission. This principle of Islam is so magnificent and grand, that it not only forms the very basis of True Religion and universal peace, but the slightest deviation from it would pull the whole structure of religion to the ground. For, according to Islam, religion is a universal reality which is found in every

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nation of the world. In the present age, men of this view have sprung up in almost every religion, which is a clear sign of the soundness of this creed. But Muhammad was the first inspired teacher to teach this sublime principle to the world. No prophet before him revealed this truth, nor any other religion has made the belief in all the prophets, an essential article of faith.

"The Lord of the Worlds"—
a Quranic Conception Only

Praise be to Allah, Lord of the worlds." He is the Lord of the East as well as the Lord of the West. Leaving aside the recognition of the appearance of prophets in every nation, most of the religions are not tolerant and generous enough even to concede that their God is the God and Deity of other nations as well. Brahmanism and the Vedic religions looked upon the Aryans as the only children of God. The cow-mother of the Vedas yielded milk only to the Brahmanas, the Kashtriyas and the Vaishyas, and fed and fostered them alone. Jehovah, the God of the Israelites, was to the utter exclusion of other people, their God alone. Mr. John S. Hayland writes: "The God whom the Jews worshipped had at first been conceived of as the tribal Deity of a nomadic people...for many centuries the Jews continued to conceive this God of righteousness as their God only...But this idea that their own national God was also the God of all other men was never welcomed and adopted by the mass of the Jewish population."

Divine Testimony in the Form of Celestial Triumph

"Say: Allah sufficeth for a witness between me and you; for He is Aware of His servants, Seeing." The testimony of God, in this verse, denotes the triumph of Truth and the discomfiture of falsehood. Truth, notwithstanding its increasing opposition, thrives and prospers; whereas falsehood in spite of its power and privileges, is vanquished, for, the Lord with His Almighty power is Aware and Seeing. This second testimony of the Lord is met with in every phase of the Prophet's life in the form of astounding success. The heavenly signs that appeared in support of Noah, Abraham, Buddha, Krishna, Moses, Zoroaster and all the prophets of the world, appeared in the most manifest manner in support of the Prophet Muhammad. His great success and preponderance, in spite of bitter opposition, paucity of friends and legion of foes, is a clear proof of Divine support. Even the opponents of Islam have admitted this unique success of the prophet, and that, as a matter of fact, is his real greatness which also acknowledged by opponents. The Encyclopaedia Britannica in the article "Qur'an" describes the Holy Prophet as "The most successful of all the prophets and religious personalities."11

The Promised Prophet

"And when Allah made this covenant with the prophets: Certainly what I have given you of book and wisdom — then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter?) They said: We do affirm. He said: Then bear ye witness, and I will be a witness with you."

Besides the two above-mentioned testimonies, there is yet another magnificent testimony of God referred to in this verse. A covenant was taken from all the nations of the world through their respective prophets, that when the prophet who would confirm their truth and corroborate their Scriptures, should appear they would accept him with open arms, and render him all possible assistance. This covenant of the prophets is recorded in their Books in the form of prophecies. The Prophet Muhammad (blessed be his soul) brought this supreme truth into the world, which proved the indispensibility of religion and then established it on a firm footing. The condition in which the sacred scriptures of the world are found today, is really a harrid one. These are, no doubt, the relics of those great Books that were given to the prophets of yore. No scripture of any religion was to be found in its original form and pristine purity at the time of the holy Prophet's advent, nor is one found today. Such books, therefore, cannot prove the truth of religion, nay, their own prophets stand in need of vindication. A number of suspicions and misgivings have sprung up about the prophets, Zoroaster, Abraham, Krishna and Christ, so much so that they are being looked upon as mere fictitious persons. So many differences are found regarding the name, place, and period of the pre-historic prophets, that their very existence is being doubted. The holy Prophet has, thus, put all the prophets under deep obligation by testifying to their truth. Indeed he had done for them what their own present-day Books or followers could not do. In this way, by the collective evidence of them all, he has also established and evinced the truth of religion. And in this age of irreligion and materialism, a better argument on the truth of religion could hardly be found—an argument on which the wise and fair-minded people of all the nations could agree.

We invite the attention of the just-minded people of all persuasions to another very important testimony of this kind. Just as the holy Prophet has vouched for the truth of all the prophets of the world, and made it obligatory for a Muslim to believe in all of them, in like manner, all the prophets of the world testify to the truth of the holy Prophet and exhort their followers to put faith in him. Not a prophet has passed who did not give the glad tidings of the advent of this Great Prophet who was to appear last of all. The fact that Muhammad certified the truth of the preceding prophets, forms a strong basis for international peace and human brotherhood. But to say that all the prophets of the world confirmed the truth of Muhammad's mission, is a mightier argument still, proving the truth and unity of all religions. The point that some accredited prophet of every clan or clan predicted the advent of the holy Prophet, deserves serious consideration by every seeker after truth. Muhammad was the confirmer of all the prophets, and this tenet, as we have said, is the basis of world-wide peace and amity. The prophets of the world were the confirmers of Muhammad. This, accordingly, forms the holy sanctum of the world of Religion. He who stays without these sacred precincts will soon fall a prey to Godlessness and irreligion.

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The Testimony of the People of the Book

"Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Scripture." 13

The sacred scriptures in keeping of other religions have come down from thousands of years, but the Muslims, during the past thirteen centuries and a half, have never endeavoured to learn their languages and give the books a thorough study; although next to the Divine testimony in favour of the Prophet Muhammad comes the evidence of the one who has been given knowledge of the Great Book that was revealed to the prophets in different languages of the world. The present age, there is no gainsaying the fact, is the time when Islam shall prevail and predominate over all other religions, and innumerous arguments proving the truth of Islam shall be adduced. This is the age of the fulfillment of the Divine promise: "He might cause it to prevail over all religions." 14 This is also the age when the collective evidence of the prophets of different religions, in favour of the Prophet Muhammad, was to be unfolded. With what care and caution the followers of various religions in the past kept their books in concealment and secrecy, is a long, long tale. The instance of an eminent scholar, Sir William Jones, will illustrate our point. Sir William was the man whose assiduous efforts carried Sanskrit to the Western countries, so that Europe today is publishing, for the Eastern people, rare and obscure editions of the Vedas. Sir William came to the Fort William, Calcutta, as a Judge of the Supreme Court in 1783 A.D. He was the man who founded the Asiatic Society of Bengal, and thus laid this country under an immense debt of gratitude, which can never be forgotten. It was through the untiring effort of this Society that the ancient editions of the Vedas and other Sanskrit literature saw the light of the day. When Sir William made up his mind to learn the Sanskrit language, no pandit, in spite of a handsome remuneration, could be found throughout the length and breadth of the country who would undertake to teach him. Old records, however, show that two or three pandits secretly went to Sir William to settle the remuneration, etc., but the pandit fraternity got a smell of the affair and they were ex-communicated, all manners of social dealings such as interdining, intermarriage, etc., being cut off with them. Such a strict attitude of the Society naturally threw cold water over the aspirations of the pandits and the difficulty remained unsolved.

Shiv Chandra, the Maharaj of Krishnar Nagar, was a friend of Sir William. He too tried his best, but could not procure a man to teach 'the unclean' Sir William. At last a family-less pandit Ram Lochana by name, girded up his loins for the risky job. The Pandit lived alone, a man, 'single chouse to live and shunned to wed.' Friends, he had, no doubt, but a pay of Rs. 100 a month and the majestic ride of palanquin from his place to Chaurangi, were attractions, which made the Pandit regardless of his friends. Very hard were the conditions which the Pandit imposed upon his student, but Sir William Jones endured all the severe restrictions and did not shelve a jot from his firm resolution. A room on the ground floor of the bungalow was set apart for the purpose. It was, by the Pandit's order, floored with white marble. Meat of any kind was not allowed to be brought even into the precincts of the house. Sir William was to receive instruction on an empty stomach; but occasionally, when he humbly implored the Pandit, he was allowed to take a cup of tea. Half an hour before the appointed time, a trooper rode to the Pandit's house to inform him that it was time for the lesson. Then would the Pandit condescend to come. An apartment adjacent to the study-room was set apart for the Pandit to remove his pure and sacred robe and put on the one with which he went into the ' Sahib's' presence. A Hindu was appointed to daily consecrate the study-room and its furniture by washing it with Ganges-water. The Pandit was of an irritable temper. He often used to scold Sir William saying that meat-eaters could not learn Sanskrit, for it was not the language of the unclean but of the gods. Sir William Jones brooked all this sarcasm with a smiling face, and at last he did learn Sanskrit. Had there been someone else in Sir William's position, his enthusiastic would certainly have dampened within a very few days.

In a word, we are much indebted to the efforts of the people who brought out the scriptures of the Hindus and the Zoroastrians from their den of obscurity and showed them the light of the day. Although these efforts were primarily of a commercial nature, still we owe gratitude to those scholars for their untiring endeavours and the zeal with which they learned different languages and published old books. Here too, we find a sign of the holy Prophet Muhammad's truth. Jesus Christ was, in fact, the 'Morning Star' who brought the happy tidings of the appearance, on this world's firmament, of the mid-day Sun of prophethood. Similarly the literary and scientific researchers of his followers have always guided the world to the Prophets' mission and testified to his truth. The indifference of the present-day Muslims towards knowledge, the decay of the civilization and culture, and the destructive forces of their mutual feuds and kafir-making, instead of the propagation work or some constructive programme, are really signs of the discomfiture of Islam. But the Prophet Muhammad is not blessed by Muslims alone, as God and His angels also bless his name.15 The Muslims of today are, unfortunately, through their misdeeds, a slur upon the holy name of the prophet, but the blessings of Allah and His angels are, at the same time, removing all stigmas and clearing the Prophet's character of all false imputations. All the literary and philosophic researches and the volumes published today in Europe on the study of ancient religions, are full of such arguments that support the truth of Islam. If before the advent of the holy Prophet the Christian monks and priests were eagerly waiting for the appearance of Paracleto (Ahmad), and with their continuous prayers, their devout supplications and invocations of blessings, they were giving the world the glad news of the advent of the holy Prophet Muhammad, similarly they are, today, evincing his truth through their critical investigations and literary pursuits. It

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was no small a favour which the holy Prophet did to Jesus Christ, his mother and their pedigree. And this, in fact, is a humble reciprocity of the same kindness, that the Christians today are spending millions and taking so much pains to (indirectly) serve Islam. It is no wonder, if as a result of their labour, they may see the true light of Islam.

No doubt, the inability of the Muslims to render this service to the cause of their religion, deprived them of heavenly rewards, but it was, at the same time, not without a pre-ordained purpose. Had the Muslims been responsible for bringing these ancient scriptures out of oblivion, the blame of corruption in these books must also have been laid on them. Thus, if on the one hand, the non-Muslim followers of these books tried their best to keep their contents in secrecy, on the other hand, the expositors of their teachings were also non-Muslims and often hostile opponents of Islam. So it was ordained that all the prophecies in those books should remain intact without a shadow of doubt of corruption in them. This is why during the palmy days of Islam, the Vedas, the Dasatir and other ancient scriptures remained in obscurity and the treasures in them were meant to be bestowed on the Muslims in this age of their decline and decay, so that it may prove the fact that Islam has never stood in need of a temporal power for the establishment and recognition of its truth, but that it also possesses such priceless gems, to shed lustre upon the world, which for centuries past were kept buried as a unique Divine gift in the store of other religions.

A Strong Evidence on the Finality of Prophethood

“Thus have I perfected your religion for you and completed My favour unto you and have chosen for you as religion Islam.”

This tenet of Islam, viz., that prophets were raised in all nations of the world and that Muhammad was the Promised Messenger of all the religions, is a very strong evidence on the finality of prophethood with the advent of Muhammad (may peace and the blessings of Allah be on him). Before the appearance of the holy Prophet, people believed only in the truth of their own respective prophets and belief in all the prophets could not be held on account of the continuity of prophethood. But when prophethood came to an end and the last of the prophets, the promised one of all religions, appeared, it was necessary that all the nations of the world should put faith in him and through him in all the preceding prophets, thus uniting the scattered and dissenting sections of humanity into a solid whole, and bringing to perfection the thing that was ordained ever since the creation of the universe. This was also to be the proof of the fact that this universe is not an automatic machine of heterogeneous elements, but is being governed by an All-Wise, All-Knowing God. Who carries every event, passing it through the various stages of its development, to its perfection. Thus if in the earlier stages of the world’s development need was felt, for the unification of a people, of a brief collection of religious laws, still greater was the need, of a perfect religion and an Ideal Prophet to link together all the nations of the world. And this link between nations, religions and prophets, the world saw, in the person of the Prophet Muhammad.

A New Prophet After the Finality of Prophethood Causes Dissension

“And thus We have made you an equitable nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you.”

The belief in the advent of a new prophet after the perfection of religion and completion of prophethood is to again rend asunder this solidarity of religions and to falsify the very wisdom of All-Wise God. Such a belief is simply preposterous and is open to various objections. We count three objections to this belief.

The first reflection is on the wisdom of God Himself. He gave such a training to humanity, through a long chain of prophets, that they united into a single whole at an appointed time. After the achievement of this great object, He Himself sent a new prophet to tear away this united body. After thirteen centuries of great sacrifices and strenuous efforts a community of sixty crores of people was prepared to lift the banner of international peace and amity and to evince the truth of all the prophets of the world; and then suddenly it struck God to raise a new prophet and break this mighty force into pieces. Thus, the parable of the spinning dame narrated in the Qur’an will be more applicable to God Himself. “And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly.”

The second objection to this doctrine is that it negates the very aim of religion. The real aim of religion is to unite mankind into a single whole. And if a prophet can appear even after the achievement of this aim, religion not only loses its real purpose but also amounts to an absurdity. Prophets could certainly come, and have been coming, before the appearance of the Promised Prophet; but when that expected one has appeared about whom all the preceding prophets had prophesied and enjoined their followers to put faith in him and assist him, and when religion was made perfect and the world was given the message, “This day I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion.”

Any new prophet or new religion will undo the whole thing and will cause a great disruption.

The third reason why a prophet cannot be tolerated after the finality of prophethood, is, that it falsifies the mission of the Promised Prophet. If prophethood was to continue as before, there was no sense in raising one prophet for the guidance of the entire mankind. Different prophets could have come to guide their respective people. And the appearance of a prophet among the very followers of Muhammad, whose denial turns a man out of the pale of Islam, is an insult to that great eminence of the Promised Prophet and is contrary to the Islamic fraternity. The greatness of Muhammad and the dignity of his mission demand that no other claimant should appear after him whose denial may rend the unity of Islamic brotherhood. This is what was ordained since the creation of this universe, and this is what all the prophets came to fulfill. The edifice of

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"Al-Rahman is the Beneficent God Whose love and mercy are manifested in the creation of this world, and al-Rahim is the Merciful God Whose love and mercy are manifested in the state that comes after.

8. On the basis of a report from Abu Huraira, which, however, is regarded as weak by Tirmidhi, ninety-nine names of God are generally mentioned, the hundredth name being Allah, but while some of them occur in the Quran, others are only inferred from some act of the Divine Being, as finding expression in the Holy Book.

10. Ibid., 27 : 30.
11. The Quran, 2 : 216.

MUHAMMAD IN WORLD SCRIPITURES

1. Quran XLI:43.
2. It is written in the biographical records of Zoroaster that the Lord of the universe sent His light on a mountain where it assumed the shape of a tree! The cow of Zoroaster's father fed on the leaves of this tree and he used to take that cow's milk. Thus the blood which was to procreate the Iranian prophet was highly saturated with Divine Light. Zoroaster was still in his mother's womb when the Aburan creature began to plot against his life. When he came into the world the evil spirits plagued and tormented him. They cast him into the fire and threw him to the wolves but every time he escaped. At his appearance all nature rejoiced (Yasht 13 : 93). He laughed on his very day of birth (Zardusht namah) etc. Similar miracles are said to have taken place when Christ and Buddha were born. Sita, the wife of Rama, proved her innocence by grasping glowing embers in her naked hands (Ramayana).

3. The Quran XX:50.
4. Ibid., LXXI:1-3.
5. The Quran XVII: 36.
6. Ibid., 1:1.
7. Aryas are the sons of God, Nirukta, VI : 26.
8. Arharva Veda, XIX : 71, 1. Mother Veda is the nourisher of Brahmins, Kashatriyas and Vaishhas.

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Muhammad in world scriptures

prophethood has been completed and there is no room for a new prophet.

THE prophecy that we shall discuss in this book clearly support the doctrine of the finality of prophethood. Not only the Holy Quran and the Traditions of the Prophet Muhammad illustrate the finality of prophethood, but the unan- inous evidence of all the prophets also amounts to the fact that Muhammad is the last of the prophets and any claimant after him is a liar and a kafir.

He who steps out of the holy precincts of the final prophethood will surely fall a prey to irreligion and blasphemy.

A Word to the Hindu, Christian, Jewish and Buddhist Friends

In the current law of evidence it is an admitted fact that "Documents are superior to oral testimony and are not to be overruled by witnesses or by an oath." Now, consider in the light of this, the Divine compositions and written testimonies which are the legacies of the holy prophets, rishis and vakhishirs. Everybody believes that these holy personages never made a false statement for some worldly end or voracity. They were above all men, so much so, that many of them were worshipped as gods or incarnations or sons of God. They infused life into millions of dead people and their followers do not name them before purifying themselves. These great souls have prophesied the advent of a glorious prophet. Belief in this prophet is thus obedience and submission to the will of their own prophets and rishis. It is really a strange coincidence and must be well considered by followers of all the religions and even by those who don't believe in a religion - how all the prophets living in remote corners of the world and far away from Arabia, thousands of years before, gave the glad news of the advent of a glorious prophet. And it was not, like the prophecies of Christ, just a piece of news, but it had arguments and clear evidence to support it. The Divine Hand was also seen moving in its favour and extraordinary celestial triumphs, which are beyond human power, accompanied it. Let all the wise men and sages of the world ponder over this. A man ignorant of letters and worldly sciences, knowing nothing of other religions, makes a declaration which none ever before him made, and today the expounders of religion evince his truth and verify what he said centuries before. Today it is proved that prophets have been appearing one after another like the links of a chain. Again it is seen that various prophets appearing in different countries, addressing different nations and speaking in different dialects made a prophecy, thousands of years before, of

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A. Yes.

This witness goes to the extent of asserting that even if a non-Muslim government were to offer posts to Muslims in the public service of the country, it will be their duty to refuse such posts (p. 228 of the Report).

GHAZI SIRAJUDDIN MUNIR
Q. Do you want an Islamic State in Pakistan?
A. Surely.
Q. What will be your reaction if the neighbouring country (India) was to found their political system on their own religion?
A. They can do it if they like (p. 229 of the Report).
Q. Do you admit for them the right to declare that all Muslims in India are shudras and malishes with no civil rights whatsoever?
A. We will do our best to see that before they do it, their political sovereignty is gone. We are too strong for India. We will be strong enough to prevent India from doing this.
Q. Is it a part of the religious obligation of Muslims to preach their religion?
A. Yes.
Q. Is it part of the duty of Muslims in India to preach their religion?
A. They should have that right.
Q. What if the Indian State is founded on a religious basis and the right to preach religion is disallowed to the Muslim nationals?
A. If India makes any such law, believer in the expansionist movement as I am, I will march on India and conquer her (pp. 223 to 229 of the Report).

MASTER TAJUDDIN ANSARI
Q. Would you like to have the same ideology for the four crores of Muslims in India as you are impressing upon the Muslims of Pakistan?
A. That ideology will not let them remain in India for one minute.
Q. Does the ideology of a Muslim change from place to place and from time to time?
A. No.
Q. Then why should not the Muslims of India have the same ideology as you have?
A. They should answer that question (p. 229 of the Report).

MAULANA ABDUL HASNAT MUHAMMAD AHMAD QADRI, PRESIDENT, JAMIAT UL-ULAMA-I-Pakistan
Q. What will be the duty of Muslims in India in case of war between India and Pakistan?
A. Their duty is obvious, namely to side with us and not to fight against us on behalf of India (p. 230 of the Report).

MAULANA ABDUL ALA MAUDUDI
Q. What will be the duty of Muslims in India in case of war between India and Pakistan?
A. Their duty is obvious and that is not to fight against Pakistan or to do anything injurious to the safety of Pakistan (p. 230 of the Report).

MAULANA ABDUL HAMID BADAYUNI
Q. The (Muslim) soldier or the policeman will have the right to disobey a command by a (non-Muslim) superior authority? (Report, p. 230)
A. Yes.

MAULANA ABDUL HASNAT, SYED MUHAMMAD AHMAD QADRI
I believe that if a policeman is required to do something which we consider to be contrary to our religion, it should be the duty of the policeman to disobey the authority. The same would be my answer if army were substituted for police (p. 231 of the Report).
Q. In the case supposed above, will you give the policeman or the soldier the right of himself deciding whether the command he is given by his superior authority is contrary to religion?
A. Most certainly.
Q. Suppose there is war between Pakistan and another Muslim country and the soldier feels that Pakistan is in the wrong and that to shoot a soldier of the other country is contrary to religion, do you think he would be justified in disobeying his commanding officer?
A. In such a contingency the soldier should take a fatwa of the Ulama (pp. 230-231 of the Report).

MAULANA ABDUL HALEEM QASIMI, REPRESENTATIVE OF JAMIAT UL-ULAMA-I-ISLAM
Q. What are your views on tashbih and tamsil?
A. You should ask me a concrete question.
Q. And your views on lahvo-lab?
A. The same is my reply to that question.
Q. What about sculpture?
A. It is prohibited by our religion.
Q. Will you bring playing of cards in lahvo-lab?
A. Yes, it will amount to lahvo-lab.
Q. What about music and dancing?
A. It is all forbidden by our religion.
Q. If the State is founded on your ideals, will you make a law stopping portrait painting, photography of human beings, sculpture, playing of cards, music, dancing, acting and all cinemas and theatres?
A. Keeping in view the present form of these activities my answer is in the affirmative (p. 230 of the Report).

Thus four crores of Muslims in India (now ten crores) were left to their fate. They could not, according to Mian Tufail Muhammad, now Amir Jamaati-Islami, take any post in India even if it was offered to them and Maulana Abdul Ala Maududi did not mind if they were converted into shudras and malishes if Hindus founded their State on a religious basis. The two Muslim Presidents and two Chief Justices of India, and a number of Ambassadors, the Muslim Air Chief of India and Muslims who compete for recruitment to public services are all sinners. And what is Jamaati-Islami doing in India? I hope Mian Tufail Muhammad is not teaching to the Muslims in India, his philosophy that it is a sin to accept any job under the government of India if one is offered to them.
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the coming of a prophet who will be the promised one of all nations. The world
knows that the said prophet with all his accompanying signs did appear. And
lastly it must also be considered that he brought a message which is unique in
establishing peace and fellow feelings
among all sections of humanity and is the
only solution of the present world
problems.

Some Characteristics of the Prophecies About the Holy Prophet

MIRACLES and prophecies like the
missions of the prophets, have lasted
only for a time, and have been confined
only to the respective scriptures of a
people. Thus the prophecies about
Jesus Christ and Elijah are found only
in the books of the Israelite prophets
and in no other religious scripture. If
per chance any reference about them is
to be met with in the scriptures of other
religions, they have no value, for,
according to the Christian belief Divine
revelation was granted only to the
Israelite prophets. This is why we find,
in the Gospels, prophecies about Christ
made by the Israelite prophets only and
by none else. Of all the prophets, it was
the Prophet Muhammad alone, about
whom prophecies were made in all
Divine books by all prophets.

Another characteristic of the prophe-
cies made about the holy Prophet is that
we find in them frequent mention of the
Divine power, celestial triumphs and

testimonies of science and learning:
whereas in the case of other prophets
mention is made only of petty facts
relating to everyday life. In the case of
Muhammad, however, it is recorded
that even impossibilities will be made
possible for him and on many occasions
his advent is spoken of as the appear-
ances of God Himself. Things that are
impossible for man are more than possible
for God, and as the holy
Prophet was given Divine help at every
step and God’s Hand was working in his
favour, his appearance is metaphorically
called the appearance of the Lord.

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JAMAAT-I-ISLAMI

"The Jamaat-i-Islami existed before
the partition with its headquarters at
Pathankot in the district of Gurdaspur,
and Maulana Abul Ala Maududi was
its founder. On partition the Maulana
came over to Pakistan and in 1952
framed a new constitution for Jamaat-
i-Islami in Pakistan. The Indian
Jamaat-i-Islami still functions and has
its own constitution.

The ideology of Jamaat-i-Islami is
perfectly simple. It aims at the estab-
ishment of the sovereignty of Allah
throughout the world which, in other
words, means the establishment of a
religio-political State, which the
Jamaat calls Islam. For the achieve-
ment of this ideal it believes not only
in propaganda but in the acquisition of
political control by constitutional
means and where feasible by force. A
Government which is not based on
Jamaat’s conception, as for instance
where it is based on the conception of a
nation, is, according to Maulana Abul
Ala Maududi himself is Kuf; all
persons taking part in such Government,
whether as administrators or
otherwise or willingly submitting to
such system being sinners. The Jamaat
was therefore professedly opposed to
the Muslim League’s conception of
Pakistan, and since the establishment
of Pakistan, which it called Na-
Pakistan, has been opposed to the
present system of Government and
those who are running it. In none of
the writings of Jamaat the remotest
reference in support of the demand for
Pakistan is to be found, and on the
contrary, these writings are all opposed
to the form in which Pakistan came
into being and at present exists.
According to the statement of the
founder of the Jamaat before a military
court, short of armed rebellion, the
Jamaat believes in, and has its objec-
tive the replacement of the present
form of Government by a Government
of the Jamaat’s conception. The
Jamaat has a head who is called an
Amir and though its membership is
limited, consisting of only 999 persons
at present, the Jamaat has a vast
publication and propaganda ma-
chinery” (page 243 of the Report).
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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