Man's Aim In Life
And How To Attain It

By Hadhra Mirza Ghulam Ahmad
Promised Messiah, Mehdif and Mujaddid of the Fourteenth Century

Man is a universe in miniature. He occupies a unique position in the scheme of things. The powers of reason and observation single him out from the rest of creation.

Since his appearance on this earth he has been the supreme master of the entire lower animal Kingdom. Plant life and inanimate objects, too, have been under his control. He has used them as means to his ends. He started off with his conquest of land, sea and air, discovered the hidden qualities of botanical species to his own advantage and has gone on to master the forces of nature and the elements.

Though physically weak he has subjugated roaring lions and angry elephants and outfoxed the fox in cleverness and raised his art and technique to unprecedented heights. The marvellous technological inventions strike one speechless with wonder.

In fact, he has solved the most intricate and difficult problems of science and philosophy. Yet there is one problem which he has failed to solve. It is the problem of his own creation and its purpose. Man knows that he is not his own creator. The fact of his creation is either a chance accident or it has been willed by a higher Being.

The hypothesis of chance and uncaused creation is no hypothesis, and evidence against it is so overwhelmingly strong that no reasonable person can accept it as the solution of the riddle of creation. The question actually boils down to this: if the Universe is a willed creation what is its ultimate end or purpose and how best can it be realized?

Students of comparative religion would know that revealed religion alone has consistently tried to prescribe an end to human life and invest it with meaning and purpose. Sciences and other studies cannot possibly confer an ideal on life since they are mostly busy with judgements of facts and not of value.

In this brief note I shall attempt to state the Islamic view about the purpose of creation.

God says in the Holy Qur'an that: He created human beings, big or small, in order that they recognize Him and worship Him alone.

In the light of this verse the purpose of human existence is that we praise and worship Allah, try to attain communion with Him and acquire knowledge of His Greatness and dedicate and surrender ourselves to Him fully without reservations.

Needless to say that this exalted state cannot be attained unless God Himself lay down the ends and purposes of life. Man does not arrive at his earthly habitat out of choice nor does he leave it because he wants to. It is God who created him and blessed him with the finest of facilities. He it is Who has prescribed a scientific ideal and an end for him to achieve regardless of the fact whether man understands it or not.

In the Holy Qur'an, God says that 'We offer a trust and responsibility to all creation- the trust of extreme love for God and the capacity to submit to His will under the direst of circumstances. The offer was made to the angels, to the heavens, the earth, and all that lived in them and to the mountains which looked large and gigantic yet all declined to discharge the trust and shoulder the responsibility, except man.'
“PURE PAGES CONTAINING LASTING COMMANDMENTS!” (98:2-3)

When orientalists come across statements that the Qur'an is a guidance in every respect for all people and for all times, they give vent to signs of perplexion. They wonder, how a scripture, about which it is claimed that it is literally the word of God because of its preservation in its originally revealed form and language, and wherein no change is either desirable or possible through human effort, can be capable of guiding mankind in all ages. Hence, the need for this explanation.

The Qur'an is a revealed book. For such a revelation to fulfill its primary objective, it must not only emphasize a crystal clear concept of God but it should also inform man as to the relationship between God and the Universe, and the place of man in that Juxtaposition.

According to the Qur'an, God has not left the discovery of His existence, His attributes and His unity, to man. If the perfection of the concept of Divine had been left to man’s intellect alone, countless generations of mankind would have lived and died in ignorance before a concept of God even remotely approximating reality could have been evolved. Thus, the Qur'an rejects the notion of progressive perfection of the concept of the Divine by man through the use of his intellect or that man’s concept of God evolved progressively from the worship of natural objects as a recognition and acceptance of the Divine. This would have meant that man created God through a process of intellectual exercise. On the contrary, the Qur'an informs us that God has, through His Unity, His attributes and revelation, affirmed and borne witness to his existence for the complete fulfillment of life in all Spheres. According to the Qur'an, all attributes of Allah are eternal, none ever falling into disuse. Thus, God has not only vouchsafed revelation to all people in all ages in the past but will continue to reveal until the last day. After the perfection of revelation by the finality of prophethood, prophetic revelation ceased. But revelation for the purpose of revealing the true meaning of the Qur'an to all generations or as a sign of God’s existence and eternal operation of His attributes at all times shall continue in the form of saintly revelation, or Wahy-e-Wallayat. Mujaddideen, in the

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Ummah of Muhammad (peace be on him), replace the prophets as manifestor of the existence of God and His attributes. Revelation, which is the Divine process of driving home the true and sure concept of God, cannot be entirely cut and its continuance in some form is a surety of emphasizing the concept of God to all people in all times.

The Qur'an emphatically teaches the unity of God. It completely condemns any doctrine, idea or concept which might directly or indirectly tend to associate any other thing or being with God, either as a partner or an equal. Surah-e-Ikhlas reads:

"Say He Allah, is one; Allah is He on whom all depend; He begetteth not nor is He begotten; And none is like him. (Qur'an, 112:1-4)"

Likewise the Son God theory is repudiated outright in Surah Al Mumminun (The Believers) in these words:

"Allah has not taken to himself a son, nor is there with him any (other) God. In that case, would each God have taken away what he created, and Some of them would have overpowered others. Glory be to Allah above what they describe. The knower of the unseen and the seen; So may he be exalted above what they associate (with Him)." According to the Qur'an, God is the Creator, the Maker, the Fashioner Who exercises control over the Universe at all times and is not merely the first cause. He originates all creations and then He reproduces and then to Him all will be returned. He creates and perfects; He designs and guides. To Him belongs whatsoever is in the Heavens and Earth. In His hands is the kingdom of all things and He protects; and none is protected against Him. Everything in the universe, including the life and death, have all been created in God's Wisdom; all obey His laws and are under His control. He regulates the affair, Makes clear the Messages or signs so that man may be certain of the meeting with Him. Every page of the Qur'an informs us upon one or the other attributes of God and these have been set out in different contexts so repeatedly that not even the slightest doubt in comprehending the concept of God is left in the mind of the readers.

As to the Universe, the Qur'an informs us that God created the universe and created it with a purpose. It did not come to happen or grow itself. Verse 27 of the Surah SAD (38:27) reads thus:

"And We created not the heaven and the earth and what is between them in vain. That is the opinion of those who disbelieve."

Similarly, verses 16-17 of the Surah Al Anbiya (The Prophets) inform us that it was not created merely by way of sport or pastime. These read:

"And We created not the heaven and the earth and what is between them for sport. Had We wished to take a pastime, We would have taken it from before ourselves; by no means We do (so)."

According to the Qur'an, the purpose of the creation of the universe is to aid man in achieving the objective for which he was created. It is God's unlimited Bounty to man. The universe and the laws that govern it constantly work out under Divine direction, the consequences beneficial or otherwise of man's use of God's bounties (See Qur'an, 14:7; 16:10-18; 56:58-75 and many other verses). The universe and everything in it has been subjected to the service of man. Everything in the universe is governed by laws and the object of operation of these laws is the beneficial service of man.

According to the Qur'an, the creation of man passed through many stages. Having been originated from water and clay, over millenia, man began to be created from the sperm, was endowed with sense and understanding, and have thus been perfected, began to be guided through revelation. In addition, the Qur'an emphatically states that man has been created of one kind, thereby stressing the unity of mankind. Man has been described as God's Vicegerent upon earth. Like the universe, man too has not been created without purpose. Man's life has a purpose which in turn makes him responsible and accountable in respect to it. The purpose of man's creation, according to the Qur'an, is that he should receive the impress of God's attributes and should, within the limits of his capacities, become a manifestation of them, that is, all men have been created so that they become God's image. God has colored man in His own colors and, in order to enable him to achieve the purpose of his creation, man has been favored with appropriate faculties and capacities. To this end, God claims:

"Surely We have created man in the best mold."

On the other hand, God has constrained the whole of the universe to the service of man. God's favor in bestowing upon man all that was needed for the fulfillment of the purpose of his creation and in subjecting to his service the whole of the universe and all its phenomena is repeatedly stressed in the Qur'an, and man is exhorted to reflect upon and to draw lessons from all these phenomena. The Qur'an repeatedly urges observation and reflection, the exercise of reason and understanding. References to God's signs in the Qur'an emphasize the need for study and research so that the proper use of each thing may be discovered by acquiring knowledge of its properties and the laws governing it. According to the Qur'an, these gifts and bounties subjected to the service of man are for the benefit of the whole of mankind without discrimination and are not intended for this or that particular section.

The double assurance that everything in the universe is governed by law, knowledge of which can be progressively acquired by man, and that the universe is subjected to man's service and thus is wholly beneficial, throws wide open to man all avenues of knowledge which he is not only encouraged, but is repeatedly urged and exhorted to explore unceasingly. The only limitation being that, so long as man continues to make beneficial use of God's bounties, He will continue to multiply them unto him without limit. But if he misuses them or abuses them, the very bounties will

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become the instruments of his destruction. Added to this is the assurance that Divine guidance will always be available to assist mankind in regulating human life along beneficent lines in all spheres. Thus, equipped with his own inherent faculties and capacities appropriate to and adequate for the purpose of achieving his object in life with Divine guidance available at all stages and adequate to his needs, man has, through Divine beneficence, been placed in the most favorable position ever conceivable for the complete fulfillment of his life and for the achievement of its goal and purpose.

Having placed man in this extreme favorable position in his relationship with God, as well as the universe, the Qur'an teaches us principles of social and economic behavior through the application of which a peaceful and progressive society can be assured. The family is the basic and vital unit of society. The Qur'an has laid down detailed principles and rules governing the family relationship, such as laws of marriage and divorce, of inheritance, of treatment of spouses inter se, of the rights and obligations of parents, spouses and children, far or near relations, neighbors, co-believers, wayfarers, the poor and the needy, and even the birds and the animals, whether pet or otherwise. Stress on the just, equitable and beneficent behavior is central to all these provisions. Similarly, principles of economic behavior have been spelled out in clear terms. The Qur'an acknowledges the right of legal ownership of property by an individual. It further confers property rights to those sections of society that were excluded from ownership rights before the Revelation of the Qur'an. For example, the females, who were denied right of ownership all over the world, were conferred with the right of possessing and owning property in her own right. The real ownership of everything, according to the Qur'an, is vested in God alone. The legal ownership of property which is granted to human beings is thus a form of trust which requires both its acquisition and use in accordance with the object of the life of man ordained by God. Beneficence is central to economic activities too. The Qur'an stresses equitable distribution of wealth and exalts for the greater circulation of wealth and economic resources. It condemns holding back and hoarding or monopolizing of wealth or its sources by any individual or section of human society. In the use of wealth, it abhors both extravagance and miserliness and teaches and approves only proper and economic use. It lauds work and labor and requires fair and prompt payment of wages. It strictly prohibits economic exploitation of man by another man, as that runs afool of the central idea of beneficence in all dealings. That is why it prohibits charging of interest on loans and compares any society which charges interest to a society of mock dogs. Free entrepreneur is acknowledged but it is required to work for the welfare of society rather than only for profiteering. Economic welfare of society is central to the economic values taught by the Qur'an. It is for this reason that payment of Zakat, a welfare tax on all income and wealth, has been made obligatory and is repeatedly stressed in the Qur'an. Thus, the Qur'an lays down the rules for social and economic behavior and supplements these rules with moral and spiritual values thus making a two-tier system of accountability in these matters, one to the Government or society and the other to God.

Studies of the Qur'an amply bring home the fact that the Qur'an expounds and explains all that is or may be needed by mankind for the complete fulfillment of life. It seeks to create faith in God through rehearsal of God's signs; it makes provision for mankind's welfare, material, moral and spiritual; it teaches all that is needed for beneficent regulation of human life and expounds the philosophy underlying it so that, the reason being satisfied, wholehearted conformity to what is taught may be assured. It expounds the significance of establishing and maintaining communion with God. It draws attention to various Divine attributes, their operation and the manner in which mankind may derive benefit from the knowledge thereof. In short, all that is basic for the promotion of human welfare in all spheres, whether pertaining to principles or conduct, is set forth and expounded in the Qur'an.

Inspite of this comprehensiveness, the Qur'an prescribes only those details which are essential. It thus leaves considerable room for development and safeguards against restrictive rigidity. In fact, there is a warning in Verse 101 of Surah Al Maidah (The Food, 5:102-2) against seeking the regulation of everything by express Divine command, as that might make the framework rigid and inelastic and, therefore, burdensome. It reads:

"O ye who believe, do not keep asking about things which, if they were expounded to you, would become troublesome for you....Allah has left them out. Allah is Forgiving, Forbearing. A people before you indeed asked such questions, they became disbelievers therein."

Thus, much has been left to individual will or the circumstances of the time and place. The exercise of judgement occupies a very important place in the teachings of the Qur'an and this gives ample scope to different nations and communities to frame laws for themselves to meet new and changed situations. The Hadith shows that the prophet, peace be on him, also discouraged questions on details in which a Muslim could choose a way for himself(See Bukhari, 3:28-29). Tirmidhi also reported in Section Judgements(Chapter problems facing a judge), that when the prophet, peace be on him, appointed Mu'az as Qazi (judge) of Yemen, he asked him what rules he will follow when he had to make a decision. Mu'az said, he would look for the rule in the Book of Allah. And if you do not find the Allah. "And if you do not find the answer in the Book?" questioned the prophet. "I shall seek for it in the example of the Prophet."

"And if you still lack an answer?" asked the prophet. "I shall exercise my own judgement." "That is the right way, he judged. "That is the right way," he was assured by the prophet. This confirms that even the prophet, peace be on him, held that not every detail is prescribed by the Qur'an, and the

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Reformist and revivalist movements in all religions have met with bitter opposition, even persecution at the hands of so-called orthodoxy which sees in them a challenge to their vested interests. The Ahmadiyya Movement is going through the same ordeal, but unlike all such movements, is gaining ground, persecution only serving as a fillip to the zeal and enthusiasm of its adherents in the cause of Islam.

**Mental Revolution**

Today, there is not only a whole network of Islamic missionary centers in Europe, America, Africa, and Asia maintained by this Movement, the concepts of Islam it was founded to uphold have sunk into the minds of the entire Muslim intelligentsia, and the presentation of Islam by an educated, enlightened Muslim is but an echo of those concepts.

The old school of Ulema who still think in terms of force and compulsion in the matter of religion, of the superiority of man over woman, of slavery, concubinage, and stoning apostates from Islam to death are fighting a losing battle. The enlightened sections in all Muslim countries would not touch these medieval ideas with a pair of tongs, and the true Islamic values of freedom of thought, conscience and expression, first underlined in these times, by the Ahmadiyya Movement are day by day coming into vogue among Muslim scholars and thinkers.

**Door of Ijihad Opened**

Ijihad, another vital element of the Islamic system, about which one hears much talk these days, was also first of all revived by the Ahmadiyya Movement, which, among many other things, challenged the widely-held belief as to the physical ascension of Jesus and his reappearance in the flesh in the latter days for the redemption of a fallen humanity. The curtain was, for the first time in the history of Islam, lifted from the prophecy in the Hadith as to the second advent of Jesus, and it was established beyond refutation on the authority of dozens of Quranic verses that, like all other prophets of God, Jesus also drank of the cup of death, and his second advent means no more than the appearance of some one in his spirit. Today no educated Muslim takes seriously those old beliefs about Jesus rising up bodily into the fourth heaven, his being alive all these centuries and his descent on a minaret in the mosque at Damascus.

**Spiritual Experience a Reality**

Another radical reform introduced by the Ahmadiyya Movement was the continuity of revelation inspite of the discontinuity of prophethood. The prophetic line came to a close with the Prophet Muhammad(on whom be peace), the Quranic revelation being the last Divine dispensation for the guidance of mankind. But this in no way debarrred a pure soul from direct access to God, and being blessed with the spiritual experience known as Wahi(revelation) and Ilham (inspiration). It would have been a tragedy, said the Founder of the Ahmadiyya Movement, should the advent of great beneficent dispensation like Islam whose bearer was described as Rahmatul-lil-Alamin (Mercy unto all the nations) have closed on mankind for good the door of the greatest blessing that an earnest seeker-after-Truth aspires for—viz., a sure first-hand knowledge of God through the spiritual experience of revelation. The Quran definitely held out this great boon as the prize of a life of faith and good deeds. *La-tum-ul-bushra fil hayaatid-dunya*(such men are blessed with happy tidings from God)—says the Word of God. The Hadith as well, it was emphasised, speaks of the appearance of men to whom God would speak without their being prophets—Rijaalun yakallamuna bi ghairi an yakuunu anbiya.

**Sectarianism Denounced**

Non-Sectarianism was another great reform urged by the Ahmadiyya Movement. “Don’t say unto one who just accosts you with the Islamic salutation: Thou art no Muslim!”—is the imperative directive of the Quran. “Don’t call those who face your Qibla as kafirs”—enjoins the Hadith. “Whoever says the salat(prayer) we say, faces Qibla we do, eat the meat of the slaughtered animal we do—so this indeed is a Muslim for whom is the covenant of God and His Apostle”—so runs the definition of a Muslim as given by the Prophet himself. This drive of the Ahmadiyya Movement is already making itself felt in Muslim thought, and enlightened Muslims the world over now think in terms of the universal brotherhood of Islam, deprecating sectarian and schismatic tendencies which, in the past, have been the greatest curse of Muslim society.

**The Founder’s Personality**

What kind of a man was Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement who took such a scientific attitude in quest of religious Truth, and raised slogans which were at the time considered revolutionary. To sum him up in one sentence: He did not come of the class known as the Ulema. He was a fearless seeker-after-truth, with none of the handicaps that go with Mullahism. He was out to discover Truth for himself, and would be satisfied with nothing short of the whole Truth. He was seeker-after-God, and embarked on his great quest in an explorer’s spirit.

Unlike the Ulema of the day, religion formed no vested interest with Mirza Ghulam Ahmad. To know a little about the great ancestry he came from would be to realize that he was a class by himself—having nothing in common with the professional Ulema.
Brief Family History

Mirza Ghulam Ahmad came of a family which, during the Mughal rule enjoyed Jagirdari rights and judiciary powers over a principality comprising seventy villages with Qadian as its headquarters. In fact, the name Qadian itself is a corrupted form of the word Qadi or Judge with which office his great grandsire, Mirza Hadi Beg was vested by the Mughal Court of Delhi. Hadi Beg was a man of great learning and piety, and when he, along with his kinsmen, migrated from Central Asia, and set himself up at this place, he gave it the name of Islampur, in keeping with his deep devotion to Islam. Since it was the seat of Qadhi (Judge) which office Hadi Beg held, among the common folks it came to be known as Islampur Qadian, the typical Punjabi way of designating villages. In the course of time, Islampur was altogether dropped, and Qadian became Qadian. The family fell on evil days at the advent of Sikh rule and had to seek asylum elsewhere. About the latter period of Ranjit Singh’s rule, however, the family was restored to its ancestral home, and Mirza Ghulam Murtaza, father of Mirza Ghulam Ahmad returned to Qadian. The big Jagir, however, shrank to just five villages. The Punjab Chiefs by Sir Leopold Griffin mentions Mirza Ghulam Murtaza’s family among the once ruling families of the Punjab.

God-mindedness in Youth

This is the background against which we find Mirza Ghulam Ahmad appear on the stage, finding his father battling against adverse fortune, and endeavouring to recover the lost Jagir of the family. His father was, however, much disappointed in him when he, despite his repeated goading, could not interest himself in his worldly hobbies. From his earliest boyhood, he showed symptoms of aversion to all the transitory, fleeting values of worldly greatness on which his father’s mind was so firmly set. The life of devotion, piety and self-renunciation he led in the full bloom of youth—a thing unusual for the scion of an aristocratic family—has been vouched for even by one of the leading Ulema, who, subsequently, became the leader and center of opposition to the Mirza’s reformist campaign.

Experiments in Spiritual Verities

His classical work on Islam, the Barahin-i Ahmadiyya was universally acclaimed as the greatest-ever vindication of Islam since the earliest times. In his advocacy of Islam, he did not confine himself to rational arguments. The final argument which clinched the whole issue whether a religion was really from God was how far it led man to realize the Divine Being in his own self. For his he offered his own evidence to that effect. He claimed to be the recipient of Divine revelation, containing prophecies about coming events, hundreds of which, to the wonder of all friends and foes, came out true to letter. The tragic end of the Czar, the cancellation of the partition of Bengal, the turmoil of Korea, the rise of Japan as an Eastern Power—to mention just a few—made tremendous impression. About the All-religions Conference in Lahore in which he participated, he issued in advance a handbill, announcing that God had revealed to him that his lecture would excel all others in the symposium. And so it came about. The judges, the audience, the presiding scholars, the newspapers, Urdu as well as English, all with one voice acclaimed his lecture to have been the most beautiful, elevating and inspiring exposition of Islam. In fact at the demand of the audience, a day was added to the duration of the Conference to enable his paper to be completed. This has been rendered into English under the title The Teachings of Islam and is still a source of illumination and inspiration to seekers of religious truths of all religions. A very grim prophecy was the sad end which was to overtake an Arya Samajist preacher who had exceeded all bounds of decency and moral canons in heaping felony abuses on the Prophet of Islam. As foretold, he fell a victim to an assassin’s dagger exactly on the date specified, in his house in a crowded street, and it is still a mystery who did it, for the assassin was never found. The deed as such evoked the Mirza’s deep sympathy. He was extremely sorry for the man who had brought that Divine wrath upon him. But he nevertheless widely advertised the event as a sign of God, having come about in fulfillment of an oft-repeated long-standing prophecy made by him on the strength of revelation he had received from God.

Mujaddid: The Basic Claim

This description would be incomplete without touching briefly upon the Founder’s claims. His basic claim was that of a Mujaddid, and when he made it, it was widely acclaimed by all Muslims as a case of the right man for the right place. The mantle of a Mujaddid, everybody felt, could not fall on fitter shoulders than those of the man who had devoted a lifetime to the discovery of the true essence of Islam and whose daily life was a model of Islamic virtues. When, however, he was riding on the crest of this wave of popularity, he declared on the strength of a revelation that the prophecy about the second advent of Jesus had also been fulfilled in him. He knew this would come as a bombshell to the Ulema, wedded as they traditionally were to the belief that Jesus was raised alive and would come in person. But expediency was the word unknown to a man marked out to dispel the errors that had crept into the people’s views of Islam, not to follow popular whims. He was no popularity hunter. This raised a whole storm of opposition against him, but in the face of all this opposition which would have broken the back of the greatest man, he stood firm like a rock, sustained as he was by Divine revelation. His steadfastness and defiant resolution in the face of the heaviest odds that were ever ranged against any reformer in the history of religion, was indeed the greatest of the miracles he wrought.

A Dynamic Movement

This was Mirza Ghulam Ahmad, the man who touched off the sparks of the greatest intellectual and religious revolution of modern times. The love of and faith in the destiny of Islam he kindled in his followers who count now by lakhs, has likewise, steel them, in the face of all opposition, in their resolution to stand by Truth, live by Truth, suffer for Truth which they consider Islam to be, and make substantial financial and personal sacrifices to carry that message to mankind.

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BEG YOUR PARDON SIR!

By Dr. Muhammad Iqbal Rajabally

From time to time articles covering the various aspects of Islam appear in the daily newspapers in Europe, U.S.A., and Australia. It shows the keen interest which these papers attach to the religion of Islam. However, during the development of these articles, the authors, knowingly and unknowingly, attempt with considerable success to paint Islam with the worst color combination. The writers miserably fail to do justice to many fundamental concepts of Islam and their versions of these concepts can at times be extremely harmful and misleading to the reader. We feel that it is our duty to throw more light to dissipate the obscurity created by such authors.

First, in their articles, most of these writers harp on the tune of the rivalry which Islam shows toward other religions. There is nothing more erroneous and absurd than such a statement because Islam has no rivalry whatsoever towards any religion. The very name Islam conveys the meaning of peace and harmony, hence there is no room for hatred or cut-throat competition. I do agree with these authors that rivalry does exist among religions but for sure Islam is not the source of it. The proof lies in the fact that while the followers of all other religions, without exception, deny the prophethood of Muhammad (peace be upon him), Islam on the other hand, acknowledges all the prophets (peace be upon them) of God and founders of all the religions. In Islam, no distinction is made among the prophets of God, some we know of in the Qur'an and the Bible, others we never heard of them. but they all have equal importance; they carried the same message of truth to various nations at various periods of history. Islam is the only reconciliating ideology in the religious arena. One wonders how could such a fundamental Islamic concept escape notice of these knowledgeable writers.

Next, by trying to convince us that Islam is incompatible with science, the writers do nothing else but to expose their scanty and superficial knowledge of Islam. Islam is a scientific religion. The Qur'an is the only religious scripture that informs us that life originated in water, a fact that the West had to wait a long time to acknowledge. Some 1400 years ago the Qur'an spoke of the genders in the plant kingdom. Space conquest, a marvel of the twentieth century, is not a novelty for the Qur'anic readers. These are but a few examples of the scientific outlook of Islam. A whole book has been written on this subject by a European writer, not an Arab nor a Pakistani, Maurice Bucaille, a French national. In his book "Bible, Qur'an and Science," he analyzes in depth the holy scriptures in the light of science. I strongly recommend this book for further reading on the subject.

To appreciate the scientific outlook of Islam, one has to realize the position of mankind in the whole scheme of creation. God created the universe and man. He endowed man with knowledge and freedom of will and it is up to man to explore and use all the bounties of God towards his own benefit, progress and achievements. This, in brief, is the dynamic and scientific teaching of Islam. It is very Islamic that man has gone into space. It is also very Islamic that man has discovered so many forms of energy; all the scientific researches that benefit mankind are within the bounds of Islam. The Arabs as a nation may have failed in their scientific development in this era, but the prophecy of Islam, that man will conquer his environment, has been fulfilled by the West. In any fair analysis, the authors should analyze Islam as a religion, not the Arabs as a nation. Allah's bounty in the universe is not for Muslims only but for the whole of mankind. So whoever seeks knowledge and explores the unknown, will find God's bounty at his hand, whether he is a Muslim or not. Therefore, if the Arabs have failed as a technological power, Islam is in no way to be blamed for it.

The most monumental misrepresentation of these reports are where these writers qualify modernism as cutting right through the heart of faith. Such statements call for two considerations, viz: the definition of faith, and the scope of modernism. According to the writers, modernism can only be achieved at the expense of faith. This is absolutely true about the Christian West but, as a matter of fact, faith in Islam is independent of the limitations of time. The cardinal principle of faith in Islam is belief in one God and Muhammad as the last messenger of God. Faith in Islam is not governed by a certain ritual or cult that will be anarchic with modern time. Faith is only a declaration of intention. How could that be incompatible with time? Besides, I see an element of contradiction in their argument. On the one hand, the authors of these articles point out that Islam was not compatible with modern times. On the other hand, they inform us that in all sophisticated and modern societies of the West, thousands are joining the religion of Islam. How do they seem to reconcile these two statements? If faith clashes with modernism, then what is the explanation for the fact that the new converts, living in society with modernism at its Zenith, have a deep unshakable faith in Islam?

Now let us see the scope of modernism. If modernism stands for sexual promiscuity, wife swapping, Sodom, etc., etc., then I agree with these authors that we Muslims are backwards barbarians, and personally I am proud to be called a barbarian if this is the concept of modernism because no human being with an iota of good ethical background would like to be part & parcel of such modernism. This in fact is bestialism, nor modernism. Modernism, as I understand it, stands for the technological advancements, the infra-structure par excellence, and all the attending amenities that make life easy and comfortable without jeopardizing moral values. The Muslim world is more than eager to import Western technology provided the West finds itself willing and ready to sell the technology minus Western immorality. Unfortunately, this is not
Twenty Reasons Why We Believe That Hadhrat Mirza Ghulam Ahmad Did Not Claim to Be Prophet

By Maulana Hafiz Sher Muhammad

First Argument

Hazrat Mirza Ghulam Ahmad Sahib always denied the allegation levelled against him that he claimed to be a prophet (nabi). Had he been claimant to prophethood (mubtada), he could not have made denials such as those quoted below:

1. "My claim is not of prophethood (mubtada); on the contrary, the claim is of being a saint (muhaddath) which has been advanced by the command of God." (Isala Auham, p. 421)

2. "In conclusion, there is no claim of prophethood on my part either. The claim is only of being a saint (wali) and a Reformer (mujaddad)." (Majmuah Istitiharat, Vol. II, p. 298)

3. "By way of a fabrication, they slander me by saying that I have made a claim to prophethood....Our belief is that our master and leader Hazrat Muhammad mustafa, peace and blessings of God be upon him, is the Last of the Prophets. We believe in angels, miracles, and all the doctrines held by the AhleSunna." (Kitab al-Bariyya, footnote, p. 182)

4. "This humble servant has, in facing these Ulama (Muslim religious leaders)...sworn by God many times that I am not a claimant to any prophethood. But they still do not desist from declarations of heresy (against me)." (Letter to Maulvi Ahmadullah of Amritsar, published Al-Hakam, January 27, 1904)

Second Argument

If Hazrat Mirza Sahib had been a claimant to prophethood, he could not have given the following interpretation of the title Khatam-an-Nabiyeen (Seal or Last of the Prophets) applied to the Holy Prophet Muhammad in a famous verse (33:40) of the Holy Qur'an:

1. Mr. Kaiser Muhammad-un-Ahmad in min rijali-kum wa lakin rasul-Allahi was Khatam-an-Nabiyeen (Qur'an 33:40): that is to say, Muhammad, peace and blessings of God be upon him, is not the father of any man from amongst you, but he is the Messenger of God and the one to end the prophets. This verse is giving clear evidence that, after our Holy Prophet, no messenger (rasul) shall come into the world. (Isala Auham, p. 614)

2. "The Holy Qur'an, every single word of which is absolute, testifies in its verse wa lakin rasul-Allahi wa khatam an-Nabiyeen that, as a matter of fact, prophethood has ended with our Prophet, peace and blessings of God be upon him." (Kitab al-Bariyya, p. 199)

3. "Allah is that Being Who is Rabb-ul-Alameen (Lord of the Worlds), Rahman (Beneficent), and Raheem (Merciful), Who created the earth and the heavens in six stages, made Adam, sent Messengers, sent Scriptures, and last of all made Hazrat Muhammad mustafa (the chosen one), peace and blessings of God be upon him, who is the last of the Prophets and Best of the Messengers." (Haqiqat al-Wahi, p. 141)

Third Argument

Those Sayings of the Holy Prophet Muhammad in which occur the words "la nabiyya ba di" ("There is to be no prophet after me), have been mentioned by Hazrat Mirza Sahib in a number of places. If he had claimed to be a prophet, he could not have referred to these words as follows:

1. "The Holy Prophet, peace and blessings of God be upon him, had said repeatedly that no prophet would come after him, and the Saying la nabiyya ba di was so well-known that no one could doubt its authenticity." (Kitab al-Bariyya, p. 152)

Fourth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could not have written that the revelation-of-prophets wahy mubtada or wahy risalat terminated with the Holy Prophet Muhammad. This, however, was exactly what he wrote:

1. "It is my belief that the revelation-of-prophets wahyrisalat began with Adam and closed with Muhammad mustafa, peace and blessings of God be upon him." (Majmuah Istitiharat, Vol. II, p. 230)

2. "We believe in the finality of prophethood of the Holy Prophet, peace and blessings of God be upon him. And it is not the revelation-of-prophets wahy mubtada, but the revelation-of-saints wahy wulayat which is received by the saints under the shadow of the prophethood of Muhammad by perfect obedience to him, peace be upon him. In this we do believe. Any person who accuses us of going further than this, departs from honesty and fear of God." (Majmuah Istitiharat, Vol. II, p. 151)

Fifth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could never have written that, after the Holy Prophet Muhammad, the revelation-bearing angel Gabriel cannot ever bring further revelation:

If Hazrat Mirza Sahib had claimed to be a prophet, he could never have...
written that, after the Holy Prophet Muhammad, the revelation-bearing angel Gabriel cannot ever bring further revelation:

"Every sensible person can understand that if God is true to His promise, and the promise given in the Khutut-an-Nabiyyeen verse, which has been explicitly mentioned in the Hadith, that now, after the death of the Prophet of God, peace and blessings of God be upon him, Gabriel has been forbidden forever from bringing revelation-of-prophets (wahy mubahawat)-if all these things are true and correct, then no person at all can come as a messenger (rasul) after our Prophet, peace be upon him" (Isala Auham, p. 577)

Seventh Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could not have written that he was a recipient of revelation-of-saints (wahy wilayat or wahy mubahahat) as this, however, was exactly what he wrote:

1. "Has it ever happened in the world that God should have so helped an imposter that he could be making a false claim about God for eleven years to the effect that His revelation as granted to saints (wahy wilayat and mubahahat) comes to him, and God would not cut off his life vein." (Ainah Kamalat Islam, p. 323)

2. "I have noticed that at the time when revelation, in the form of revelation-of-saints (wahy wilayat), comes to me..." (Barakat-ad-Dua, p. 19)

Eighth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have called himself a follower and subordinate of the Holy Prophet Muhammad (S.A.W.) as he has written:

1. "Almighty God says (in the Holy Qur'an): wa nasal-namin rasul-in illa yi-yata bi-iran Allah, that is to say, every messenger (rasul) is sent to be a master and a leader, not to be a follower and subordinate of someone else." (Isala Auham, p. 569)

2. "No messenger (rasul) comes into the world as a follower and a subordinate. In fact, he is a leader, and follows only his revelation which is sent to him through Gabriel." (Isala Auham, p. 576)

3. "I have not made any sort of claim to prophethood (mubahawat). This is your mistake, or perhaps you have some motive in mind. Is it necessary that a person who claims to receive revelation should also be a prophet (nabi)? I am a Muslim, and fully follow Allah and His Messenger (Jang-e Muqaddas, p. 67)

Ninth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could not have written, as he has done, that because Jesus was a prophet he cannot now return to this world after the Holy Prophet Muhammad (S.A.W.).

1. "Apart from these arguments, the second coming of Jesus is also barred by the verse: wa lakin rasul-Allah wa khatam-an-Nabiyyeen (i.e. Muhammad is the Messenger of God and Last of the Prophets); and also by the Holy Prophet's Saying: La Nabitya ba di (There shall be no prophet after me). How could it be permitted that, despite our Holy Prophet, peace and blessings of God be upon him, being the khatam-an-nabiya (Last of the Prophets), some other prophet should come sometime and the revelation of prophets commence again." (Ayyam ar-Sulh, p. 47)

2. "In the verses al-yamaa akmal-tu la-kum dina-kum (This day have I perfected for you your religion), and wa lakin rasul-Allah wa khatam-an Nabiyyeen, God has clearly terminated prophethood with the Holy Prophet Muhammad, peace and the blessings of God be upon him, and has stated unequivocally that the Holy Prophet is the Last Prophet...But those people who would have Jesus return to this world believe that he shall come with his prophethood and for a full forty-five years the angel Gabriel shall come to him with the revelation-of-prophets. Now tell us how, under this belief, anything would be left of the termination of prophethood and the ending of the revelation-of-prophets? In fact, one would have to believe that Jesus is the last of the prophets." (Tuhfa Golarwiyia, p. 83)

3. "Our unjust opponents do not consider the doors of the termination of prophethood to be fully closed. In fact, they believe that a window is still open to enable the Israeliite prophet Jesus to return. If, therefore, a real prophet came into the world after the Holy Prophet, and the process of revelation-of-prophets (wahy mubahawat) commenced, what would happen to the doctrine of the termination of prophethood? Would the revelation of a prophet be known as anything other than (wahy mubahawat)?" (Siraj Munir, p. 2,3)
Tenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could not have written that there is no need of a prophet now, after the Holy Prophet Muhammad (S.A.W.) because the Holy Qur’an has brought religious laws to perfection. He wrote:

“God speaks to, and communicates with, the saints in the Muslim nation, and they are given the color of the prophets. However, they are not prophets in reality because the Qur’an has fulfilled all the requirements of a perfect religious law. They are given but the understanding of the Qur’an. They neither add to, nor subtract from, the Holy Qur’an.” (Mawahib al-Rahman, pp. 66, 67)

Eleventh Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have considered the words ‘prophet’ (nabi) and ‘messenger’ (rasul or mursal), as occurring to him in his revelations, to be in a purely metaphorical and linguistic sense, as opposed to their technical sense. He wrote:

1. “Don’t level false allegations against me that I have claimed to be a prophet in the real sense... It is true that, in the revelation which God has sent upon this servant, the words nabi, rasul and mursal occur about myself quite frequently. However, they do not bear their real sense: ‘To each the terms he uses...’ So this is the terminology of God, that he has used these words. We believe and acknowledge that, according to the real meaning of nubuwat (prophethood), after the Holy Prophet Muhammad, no new or former prophet can come. The Holy Qur’an forbids the appearance of any such prophets. But in a metaphorical sense God can call any recipient of revelation as nabi or mursal. Have you not read those sayings of the Holy Prophets in which occur the words rasulu rasuli-lahi (messenger of the Messenger of God)? The Arabs to this day call even the messenger-bearer of a man as a rasul, so why is it forbidden to God to use the word mursal (messenger) in a metaphorical sense? Do you not even remember from the Qur’an the words (of some non-prophets) faqal al mutawakkil mursalun (We are messengers to you)? Consider justly whether this constitutes a basis for a declaration of heresy against me. If you were questioned by God, what argument would you have for declaring me to be a kafir (heretic). I say it repeatedly that these words rasul and mursal and nabi undoubtedly occur about me in my revelation from God, but they do not bear their real meaning.” (Siraj Munir, p. 3)

2. “By virtue of being appointed by God, I cannot conceal those revelations I have received from Him in which the words nubuwat and risalat occur quite frequently. But I say repeatedly that, in these revelations, the word mursal or rasul or nabi which has occurred about me is not used in its real sense. (Footnote: Such words have not occurred only now, but have been present in my published revelations for sixteen years. So you will find many such revelations about me in the Barahin Ahmadiyya.) The actual fact, to which I testify as the leading witness, is that our Holy Prophet, peace and blessings of God be upon him, is the last of the Prophets, and after him no prophet is to come, whether an old or a new one... But it must be remembered that, as we have explained here, revelations from God sometimes contain such words in a metaphorical sense about some of his saints; however, they do not apply in a real sense.” (Anjam Atham, footnote, p. 27)

Twelfth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have denied in his books and speeches making a claim to real prophethood, taking the word nabi (prophet) and rasul (messenger) as being in a metaphorical sense, for the metaphorical cannot be real. He wrote:

1. “This humble servant has at no time made a claim of nubuwat or risalat (prophethood or apostleship) in the real sense. To use a word in a non-real sense, and to bring it into conversation, according to its general dictionary meaning does not imply heresy.” (Anjam Atham, footnote, p. 27)

2. “When God speaks to someone very frequently, and reveals to him knowledge of the hidden matters, this is prophethood.” (Malfuzat Ahmadiyya, Vol. X, p. 421)

3. “God has called me nabi (prophet) by way of metaphor, not by way of reality.” (Al-i'tisfa, Supplement to Haqiqat al-Wahy, p. 64)

Thirteenth Argument

A famous saying of the Holy Prophet Muhammad (S.A.W.) narrated by Nawas ibn Sam'an and recorded in the Hadith collection Sahih Muslim, refers to the Messiah to come as nabi (prophet) of God. If Hazrat Mirza Sahib had claimed to be a prophet, he would not have considered this occurrence of the word nabi to be metaphorical, as he wrote:

1. “The epithet ‘nabi of God’ for the Promised Messiah, which is to be found in Sahih Muslim, etc., as having come from the blessed tongue of the Holy Prophet, is meant in the same metaphorical sense as that in which it occurs in Sufi literature as an accepted and common term for Divine communication. Otherwise, how can there be a prophet after the last of the Prophets?” (Anjam Atham, footnote, p. 27)

2. “And it should be remembered that in Sahih Muslim the word nabi (prophet) has occurred with reference to the Promised Messiah, that is to say, by way of metaphor.” (Ayyam as-Sulh, p. 75)

(prophet) has occurred with reference to the Promised Messiah, that is to say, by way of metaphor.” (Ayyam as-Sulh, p. 75)

3. “These words are by the way of metaphor, just as in Hadith also the word nabi (prophet) has been used for the Promised Messiah... And he who discloses news of the unseen, having received it from God, is known as nabi in Arabic. The meaning (of nabi) in Islamic terminology is different. Here only the linguistic meaning is intended.” (Arbaeen, No. 2, p. 19, footnote)

4. “Similarly, the Promised Messiah...”
being call a nabi (prophet) in Hadith, is not meant in a real sense. This is the knowledge which God has given me. Let him understand, who will. This very thing has been disclosed to me that the doors of real prophethood are fully closed after the 'Last of the Prophets,' the Holy Prophet Muhammad (S.A.W.). According to the real sense of the term, no new or ancient prophet can now come." (Siraj Munir, p. 3)

Fourteenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have included himself among the muhaddaths (Muslim saints who receive Divine revelation), as they are not prophets, and would not have limited the significance of the word nabi (prophet) about himself to extend only as far as sainthood. He wrote:

1. “I firmly believe that our Holy Prophet Muhammad (S.A.W.) is the Last of the Prophets, and after him there shall not come for this Muslim nation any prophet, be he a new one or a former one. Not a jot or title of the Holy Qur’an will ever be abrogated. However, muhaddaths will come who will be spoken to by God. They will reflect some of the attributes of full prophethood, and in terms of some aspects they will be colored with the color of prophethood. I am one of these.” (Nishan Asrani, p. 28)

2. “There is no doubt that this humble servant has come from God as a muhaddath for the Muslim nation.” (Ta’seh Maram, p. 18)

3. “The Muhabdathas are those persons who are favored with Divine communications and their souls bear the utmost resemblance to the souls of the prophets. They are living reminders of the wonders of prophethood, so that the subtle issue of Divine revelation may not become devoid of proof and a mere tale in any age.” (Barakat ud-Dua, p. 18)

4. “As our Leader and Messenger, peace and blessings of God be upon him, is the Last of the Prophets, and after him no prophet can come, the muhaddaths have been substituted for prophets in this religion.” (Shahadat al-Qur’an, p. 24)

Fifteenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have called himself a ‘follower and a prophet’ or a ‘follower from one angle and a prophet from another’, because these two aspects are combined only in a muhaddath (Muslim saint), a prophet only having the aspect of prophethood. He wrote:

1. “So the point that he (the Messiah to come) has been called a follower (of the Holy Prophet Muhammad) as well as a prophet indicates that the qualities of both discipleship and prophethood will be found in him, as these are necessarily found in a muhaddath. The full-fledged prophet, however, has only the characteristic of prophethood. Sainthood is colored with both these colors. It was for this reason that (in the Divine revelations published in Barahin Ahmadiyyah, God named this humble servant as follower as well as prophet.” (Izala Auham, p. 532)

2. “I cannot be called only ‘prophet,’ but a prophet from one angle and a follower from another.” (Haqiqat al-Wahy, footnote, p. 150)

3. “There is no need now to follow each prophet or Book separately that came before the Holy Qur’an; because the Prophethood of Muhammad comprises and comprehends them all. All truths that take man to God are to be found in it, no new truth shall come after it, nor is there any previous truth which is not in it. Hence, upon this Prophethood (of Muhammad) end all prophethoods...Rendering obedience to this Prophethood takes one to God very easily, and one receives the gift of God’s love and His revelation in a much greater measure than people used to before (the time of the Holy Prophet Muhammad). However, its perfect follower cannot be just called ‘prophet’ because it would be derogatory to the perfect and complete prophethood of the Holy Prophet (peace be upon him) and nabi (prophet) and Ummati (follower) can jointly be applied to him, because that would not be derogatory to the prophethood of the Holy Prophet Muhammad (peace be upon him).” (Al-Wasiyyat, pp. 27, 28)

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Sixteenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could not have written that the word rasul (messenger or apostle) is a general term used not only for prophets but also for saints (muhaddath) and Divine reformers (mujaddid). He wrote:

1. “The word rasul is a general term and includes the messenger, the prophet (nabi), and the saint (muhaddath).” (Ainah Kamalat Islam, p. 322)

2. “By rasul are meant all those persons who are sent by God, whether a prophet (nabi), or messenger (rasul), or saint (muhaddath), or Divine Reformer (mujaddid).” (Ayyam as-Sulh, footnote, p. 171)

3. “By rasul (plural of rasul) are meant all those who are sent, whether a messenger, or prophet, or saint.” (Shahadat al-Qur’an, p. 23)

4. “In the capacity of being sent by God, the prophet (nabi) and the Saint (muhaddath) are on a par. And just as God has named prophets as the ‘sent ones’ (mursals), so has He also named the saints as the ‘sent ones.’” (Shahadat al-Qur’an, p. 27)

5. “My claim is not of prophethood (Note: Extracts 1 and 4 above make it explicitly clear that the words “a follower from one angle and a prophet from another” are exactly equivalent to muhaddath or spiritual savant of the Muslim community, and do not mean a prophet.)
between the real thing and the image.” (Kisht Nuh, p. 15)

6. “Santhood (wilayat) is the perfect reflection (zill) of prophethood (mubawwat).” (Hujjat-Ullah, p. 24)

7. “The prophet (nabi) is like the real object, while the saint (wali) is like the reflection (zill).” (Lujjat an-Nur, p. 38)

Eighteenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have called himself a zilli nabi (a reflection or shadow of a prophet) because the shadow reflection is not the actual thing itself. He wrote:

1. “My prophethood is a reflection of the Holy Prophet Muhammad, peace and blessings of God be upon him. It is not actual prophethood.” (Haqiqat al-Wahy, footnote, p. 150)

2. “This title (or nabi) was bestowed upon me in the sense of reflection (zill), not in the real sense.” (Chashma Ma’rifa, footnote, p. 324)

3. “Remember well that the fruits of true obedience (to the Holy Prophet) are never wasted. This is a point of Tasawwuf (spiritual side of Islam). If the rank of zill had not existed, the saints would have died. It is this perfect obedience and the rank of zill and burooz (becoming a reflection or image of the Holy Prophet) which made Bayazid (famous Muslim saint, d. 877 A.D.) call himself ‘Muhammad.’ Upon his so saying, the verdict of heresy was pronounced against him seventy times over, and he was exiled from the city. In brief, the people who oppose us are unaware of these facts.” (Badr, October 27, 1905)

4. “The shadow itself has no independent existence, nor does it possess any quality in a real sense. Whatever is in it, is only an image of the original person that is being manifested through it.” (Barahin Ahmadyyah, Part I, p. 243)

5. “When you see yourself in the mirror, you do not become two, but remain one, though there appear to be two. The only difference is that

Eightheenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, his followers would never have instructed his followers to refrain from using the word ‘prophet’ (nabi) for him or told people at large to regard this word as deleted wherever it occurred about him. In fact, this was exactly what he did:

1. “I wish to make it clear to my Muslim brothers that if they are unhappy at these words, and their hearts are perturbed by them, they should consider these words to have been amended...so that instead of the word nabi (prophet), wherever it occurs, they should take muhaddath (saint) to be understood in its place, considering it (the word nabi) to have been deleted.” (Maismu ‘ah Ishtiharat, Vol. 1, p. 313)

2. “This humble servant has at no time made a claim of mubawwat or risalat (prophethood or apostleship) in the

Nineteenth Argument

After the death of Hazrat Mirza Ghulam Ahmad Sahib in May, 1908, the headstone fixed over his grave in Qadian by his followers bore the inscription given below:

“Janab Mirza Ghulam Ahmad Sahib Qadiani, Chief of Qadian, the Promised Messiah, Mujaddid of the Fourteenth Century, date of death, May 26, 1908.”

If Hazrat Mirza Sahib had claimed to be a prophet, his followers would never have inscribed the words “Mujaddid (Reformer) of the fourteenth century” on his gravestone. This inscription stayed as such for about twenty-five years, but was then altered by deleting the words “Mujaddid of the Fourteenth Century.” The word “prophet” however, was still not added.

Twentieth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he certainly would never have instructed his followers to refrain from using the word ‘prophet’ (nabi) for him or told people at large to regard this word as deleted wherever it occurred about him. In fact, this was exactly what he did:

1. “I wish to make it clear to my Muslim brothers that if they are unhappy at these words, and their hearts are perturbed by them, they should consider these words to have been amended...so that instead of the word nabi (prophet), wherever it occurs, they should take muhaddath (saint) to be understood in its place, considering it (the word nabi) to have been deleted.” (Maismu ‘ah Ishtiharat, Vol. 1, p. 313)

2. “This humble servant has at no time made a claim of mubawwat or risalat (prophethood or apostleship) in the

Continued On Page 22
The Doctrines of Islam and Christianity
Godhead of Jesus

By Mrs. Ulfat Aziz-us-Samad

Godhead of Jesus

The second Christian dogma is that of the Divine incarnation. The Athanasian creed states:

"Furthermore, it is necessary to everlasting salvation that he also believe rightly in the Incarnation of our Lord Jesus Christ."

Christians (both Roman Catholics and Protestants) believe that Jesus Christ is God from all eternity, the Second Person of the Divine Trinity; that nearly two thousand years ago he chose to appear in a human body and was born of the Virgin Mary.

The author of Catholic Teaching asserts the Godhead of Jesus in these words:

"This teaching about Christ's divinity which is to be found in so many places of Scripture, has always been proclaimed by the Church as one of the most important truths of the Catholic Faith. The Council of Nicaea which was the first General Council after the persecutions, solemnly condemned Arians who contended that Christ was not God but a creature." (Rev. J.F. Groot, op. cit., p. 149)

The Protestant author of The Truth of Christianity expresses himself as follows on this subject:

"Evidently then this expression, the Son of God, meant to him (i.e. John), and therefore presumably to other New Testament writers, who use it frequently, that Christ was truly God-God the Son-in the fullest and most complete sense." (W.H. Turton: The Truth of Christianity, London, p. 507)

This dogma also has no support of the words of Jesus Christ as recorded in the Gospels. The truth is Jesus strongly dismissed Godhood and divine goodness. Here are his own words:

"Why callest thou me good? There is none good but One, that is, God." (Mark, 10:18)

He spoke of God as, "My Father and your Father, and my God and your God." (St. John's Gospel, 20:17) These words of Jesus reported in the Bible show that Jesus stood in the same relation to God as any other man. He was a creature of God.

In his agony on the cross, Jesus cried out:

"Eloi, Eloi, lama sabachthana? which is, being interpreted, My God, my God, why hast thou forsaken me?" (Mark, 15:34)

Can any one imagine these words coming out of the mouth of God? Here we have the cry of a helpless man in agony to his Creator and Lord.

God is the object of our worship, the Supreme Being to whom we creatures address our prayers. We cannot conceive of God praying to any one. Yet about Jesus Christ it is written in the Gospels:

"And when he had sent the multitude away, he went up into a mountain apart to pray." (Mark, 1:35)

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (Luke, 5:16)

The fact is that Jesus never claimed to be God, and only a sent-one or messenger prophet of God. He was a man to whom God had revealed his messages for the guidance of other men. To give his own words:

"Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard from God." (John, 8:39-40)

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." (John, 17:3)

These words of Jesus prove, firstly, that there is only one Divine person and that Jesus Christ knew nothing of the Trinity ("Thee, the only true God"); secondly, that Jesus laid no claim to Godhood, for he referred to a Being other than himself ("Thee") as the only God; thirdly, that Jesus claimed only to be a messenger of God ("Jesus Christ whom Thou hast sent").

And again, in the following saying, included in Mark's Gospel, Jesus referred to himself as a prophet:

"A Prophet is not without honor, but in his own country, and among his own kin, and in his own house." (Mark, 6:4)

Reason also refuses to accept a man who was born of a woman, suffered from human wants, ignominy and limitations, and grew in stature, power and wisdom, like all other human beings, as God. To put human limitation upon God and believe in His complete manifestation in the human body is to deny the perfection of God.

The dogma of Incarnation was taken into Christianity, like many other Christian notions, from paganism after the departure of Jesus. In pre-Christian histories and mythologies, we often read of the hero being regarded as a God. The Hindus of India even today worship their ancient heroes, Rama and Krishna, as incarnations of Vishnu, the second person of the Hindu Trinity.

Islam has liberated its followers from such superstitions by completely rejecting the dogma of Divine-incarnation. The Holy Qur'an refutes the divinity of Jesus in these words:

"And they surely disbelieve who Continued On Page 18
SUNRISE FROM THE WEST

By Dr. Saeed Ahmad Khan
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Christianity, which was then the youngest of the religions of the world, had also lost its purity. As Sir William Muir says: “The Christianity of the seventh century was itself decrespit and corrupt.” Another author J.H. Denison, writes in Emotion as the Basis of Civilization: “In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old emotonal cultures that had made civilizaton possible, since they had given to men a sense of unity and of reverence for their elders, had broken down, and nothing had been found adequate to take their place...It seemed then that the great civilization which it had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to the condition of barbarism where every tribe and sect was against the next and law and order was unknown...Civilization like a gigantic tree whose foliage had overreached the world- stood tottering- rotten to the core” (pp. 265-268).

How true that is today as it was of yore! And then the same author adds, speaking of Arabia: “It was among these people that the man was born who was to unite the whole known world of the east and south” (p. 269).

With the light of Islam, and through the torch of knowledge and civilization lit in Arabia, a new era dawned not only on that country but also over other countries of the Middle East, East and Far East. Europe remained the longest in darkness, and it was only after the torch of knowledge had been lighted in Spain by the Muslims that both the Renaissance and the Reformation came in the Christian world.

As the Muslim empires in Spain, North Africa, the Middle East, Asia and the Far East dwindled away through centuries, their role in the spread of knowledge and civilization also declined and eventually disappeared. But in the meantime they had rendered a historical and permanent service to the cause of knowledge by preserving the knowledge they found scattered in the heritage of earlier civilizations, and by promoting and developing all branches of the sciences and knowledge. The enlightenment they generated admittedly led to the Renaissance and Reformation in Europe. And that was the beginning of the present day scientific, technological and industrial progress in Europe and the American continent.

Although the Muslim temporal power lost its supremacy through the centuries, Islam as a religion continued to spread mainly in the East which was then, i.e., about 1400 to 1000 years old, the seat of knowledge and enlightenment. But Islam also found a ready field in Africa which, though passing through the dark ages then, found that in Islam alone there was no color bar, no distinction of caste and racial superiority. Thus the Holy Qur’an laid down: “All men are a single nation” (2:213) and “O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is one who is the most virtuous of you (49:13). And the Holy Prophet had proclaimed at the Farewell Pilgrimage to an Arab nation proud of its descent: “There is no superiority of an Arab over a non-Arab and vice versa, and no supremacy of the red races over the black ones and vice versa, except in the degree of piety”. This had reference to the Holy Qur’an’s announcement: “He among you is most honorable in the eyes of Allah who is most virtuous among you” (49:13).

That in actual fact Islam abolished all such artificial barriers is testified to even by non-Muslim authors. To quote only a few, here is the concluding
paragraph of Gibb's *Whither Islam*:

“But Islam has yet a further service to render to the cause of humanity. No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavor, so many and so various races of mankind. The great Muslim communities of Africa, India and Indonesia, perhaps also the small Muslim communities in China and the still smaller community in Japan show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by cooperation, the medium of Islam is an indispensable condition”. (p. 379)

Similarly, the world-famous historian Toynbee has said that Islam alone can even now achieve, what is successfully achieved in the past, namely, the elimination of the firmly-rooted use of intoxicants and racial and color differences.

It is significant that racial and color prejudices exist only in non-Muslim countries. As Toynbee has said, Islam alone can remove them. But they are not by any means the most important ills of the present day world. The greatest danger to mankind is the ever-present danger of another war, this time a nuclear holocaust, breaking out. Mankind has already suffered terribly through the two World Wars. A nuclear war's consequences are too horrible to envisage.

Why can't the European and American nations who are so educated, enlightened, and fully conscious of the horrible consequences to themselves of a war, prevent war? It is not that they have not tried. They foresaw and prepared for the first World War but could not prevent it. They fought it under the slogan “A war to end all wars”. For that purpose they set up the League of Nations. But it failed miserably. And the Second World War was much worse than the first one. Again, the United Nations and the Security Council have been set up. But have they been able to stop a single war except where the parties were too weak to carry on fighting on their own? But what happens if the Big Powers, able to fight with their own deadly weapons, are involved or dragged in? Can any serious thinker really believe that the U.N. or the Security Council will be able to prevent a conflict of the Big Powers? If a nuclear war does break out, those who suffer will not be the Big Powers alone but also the smaller fry like us. In fact, the whole world is threatened with fact, the whole world is threatened with nuclear destruction and damage, if not total annihilation.

Why can't enlightened and sensible nations of the world stop fighting like animals? Obviously because, in the absence of moral and spiritual development, man is no better than an animal which lacks the moral and spiritual gifts of God available to man. With Renaissance and Reformation in Europe, as the age of reason and enlightenment set in, religion began to beat a retreat. According to the Holy Qur'an, all nations were given Divine guidance through revealed books. But because the Divine Books got corrupted and their true teachings were lost, the Divine guidance was naturally lost too. The simple and true teachings of Jesus Christ were similarly lost and replaced with a set of dogmas repugnant to human reason. So long as Europe was sunk in medieval ignorance, it accepted the Church's requirement: “Believe and do not question”. With the advance of scientific knowledge in all branches of life, it was natural that the hold of the Christian religion, whose basic doctrines defied reason, should loosen. Christianity's first clash was in fact with science. Almost every new scientific discovery was looked upon by the Church as a heresy and sought to be suppressed, although without success. As science advanced, Christianity retreated.

Apart from its repugnance to reason, Christianity concerned itself with salvation in the next life. It was not a system or an order dealing with this life. But the enlightened Christians naturally came to the conclusion that the life of this world was not without purpose, without its own value.

Lastly, the Christian concept of God as a human being, drawn from the person of Jesus Christ, could not survive long. In fact, it led to the demise of the God-concept itself. It is well-known that a few years ago it was splashed all over the world by Christian magazines that God was dead. What else could be the fate of a concept of God as a human being?

The present irreligion throughout the world is therefore due to the corruption of religions other than Islam. And Islam has suffered through terrible distortion at the hands of Christians and even some mistakes of the orthodox Muslim *Ulema* themselves. At a time, towards the end of the nineteenth century, while Islam was under heavy attack from Christians and Hindus, and the Muslim *Ulema* were steeped in their antiquated and sometimes mistaken notions, there appeared in the Indian sub-continent a Muslim reformer by the name of Hazrat Mirza Ghulam Ahmad Sahib who claimed to be the *Mujaddid* (Reformer) of the fourteenth century of the Muslim era, in accordance with the Holy Prophet's announcement that, “Surely Allah will raise up for this community (of Muslims) at the commencement of every century one who will renew their religion” (Abu Dawud, 36:11).

Such a person is called *mujaddid or reviver*, in the terminology of Islam. And he not only revives faith in God but also removes errors which have crept up among Muslims, and sheds new light on the great religious truths of Islam in the new circumstances which the Muslims and mankind are faced with. Mirza Ghulam Ahmad Sahib not only answered all the criticism levelled against Islam, the Holy Prophet and the Holy Qur'an, and removed such mistaken notions of the Muslim *Ulema* as were against the Holy Qur'an and Hadith (sayings of the Holy Prophet), but he also established the Ahmadiyya Movement which is a service for the preservation and propagation of Islam, and nothing else.

Here I would like to refute, with all the force at my command, the allegation that Mirza Ghulam Ahmad Sahib claimed to be a prophet. He believed, like all other Muslims, that the Holy Prophet Muhammad (peace and blessings of Allah be upon him)
was the last prophet of God. He even destroyed completely the wrong notion of the Muslims that Jesus Christ would come again in person, arguing that that would be a negation of the finality of the prophethood of Muhammad (peace and blessings of Allah be upon him) after whom no prophet old or new could come. Jesus Christ died his natural death and the son of Mary whose advent has been prophesied in a number of the Prophet's traditions was to be an Imam (Mujaddid) from amongst the Muslims themselves, as is testified in the following Hadith: “What will be your condition when the son of Mary will descend among you and he will be your Imam from among yourselves”.

(Al-Bukhari, Kitabul Ambiya 60: 10)

One can well ask that if Mirza Ghulam Ahmad Sahib did not lay claim to prophethood, why was he accused of making such a claim?

This was due to two causes. Firstly, the word Nabi (prophet) occurs in the revelations from God received by Mirza Ghulam Ahmad Sahib. Secondly, when he claimed to be the Promised Messiah himself (as revealed to him by God) the Muslim Ulema said that Hadith (sayings of the Holy Prophet) contain the word Nabi (prophet) for the Promised Messiah while mirza Sahib denied that he was a prophet. Mirza Ghulam Ahmad Sahib explained away the use of the word Nabi (prophet) from the Promised Messiah in the sayings of the Holy Prophet, and in his own revelations from God, by drawing attention to the fact that in Arabic lexicography the word Nabi (prophet) means one who receives revelation from God. It is only in the Shariat (or Muslim religious law) that Nabi means a prophet who brings a revealed book. But as the Holy Prophet was the last prophet, and the Holy Qur'an the last revealed book, argued Mirza Ghulam Ahmad Sahib, the use of the word Nabi (prophet) in the sayings of the Holy Prophet and in Mirza Sahib’s own revelations could only be in the lexicographic or literary sense of one who receives revelations from God and makes prophecies according to the knowledge of the future given to him in those revelations.

Although this explanation of Mirza Ghulam Ahmad Sahib should have put an end to all controversy, unfortunately it did not, due to the unrelenting hostility of the Muslim Ulema and the mistake of Mirza Sahib’s own son years later who, out of filial pride, and to secure his own succession as a religious leader, introduced the wrong notion of his father being really a prophet. It is a great pity that as the original Messiah was raised from prophethood to godhood by the majority of his overzealous followers, the Promised Messiah was similarly raised from the position of Mujaddid (Revisor) to that of a prophet. But like the Unitarians among the Christians, the Lahore section of the Ahmadiyyah Jama‘at (led by the late Maulana Muhammad ‘Ali, world renowned author of the English translation and commentary of the Holy Qur'an, and several other monumental works on Islam) followed the true beliefs of its founder Mirza Ghulam Ahmad Sahib. And it is under the auspices of the Lahore Jama‘at that we meet to this day.

It is an article of faith with us that Islam is destined to be the predominant religion of the world. If other religions are losing ground, it is not because they were not revealed, but because they lost their original teachings, now admitted by their own followers, the original teachings of all religions being the same as that of Islam, namely, Unity of God and man's responsibility for his own actions. While the original teachings of other religions are lost, because their revealed books are lost or corrupted, the Holy Qur'an, even according to its worst detractors, is the same as the book revealed to the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Thus the Holy Qur'an, containing the prophecy that it would be preserved, also preserved the salient features of the teachings of all other religions which are contained in it. The Holy Qur'an, however, perfected all religious teachings and preserved them for all time to come for the guidance of mankind.

The message of Ahmadiyyat, the movement founded by Mirza Ghulam Ahmad Sahib, is that mankind can now accept only the sublime and rational guidance given by the Holy Qur’an, that thus alone can moral and spiritual forces be revived in mankind to control and guide the animal forces inherent in human nature, and that thus alone can mankind be saved from sinking to the animal level and fighting like animals. Man may have conquered the universe. But he has yet to conquer himself, i.e., subordinate his animal instincts and urges to moral and spiritual values. The latter are engendered only by a living faith in a Living God. Revelation, available to mankind only in Islam now, because it is the only true guidance that exists, is proof of a Living and True God. The founder of the Ahmadiyya Movement announced that he was the living proof of the truth of Islam as by acting upon it he had found God, Who had spoken to him, and Who is very much alive and in command and control of His creation, and not dead as concluded by the West.

It is due to the extensive literature on Islam produced by the Ahmadiyya Movement, and its world-wide missionary activities, that the attitude of the West towards Islam has undergone a noticeable change. Instead of finding fault with, and reviling Islam and its founder, knowledgeable persons are writing favorably about them. But the vast masses of people living in Europe, America and elsewhere are still in the dark about the beauty and sublimity of Islam, about its being the only religion that can satisfy the human reason and give solace to the human heart, about its being the only faith that can bring peace to mankind within its heart and without in the national and international affairs, by showing how moral and spiritual values should regulate and control the driving animal urges within man.

The question is how can one achieve the supremacy of the human soul over the human body? Here again Islam shows us the practical way:

(a) The human soul has to be nourished and strengthened as much as, if not more than, the human body. The human soul is communion with

(a) The human soul has to be nourished and strengthened as much as, if not more than, the human body.
The human soul by communion with the Divine Soul through prayer five times a day gets that nourishment and strength (Holy Qur’-an 20:131-132). If you nourish only your physical self, wherein resides the animal instincts, and neglect and weaken your soul, naturally the animal will have the upper hand as in human nature today.

(b) It helps man to curb his animal urges, which are provoked by the devil, if he has a living faith in God. How can one achieve it? Through prayer five times a day. For the Islamic prayer instills, by repetition and remembrance of God, that He is wherever one may be (the prayer can be said wherever you are), that He watches you (that is why in the Islamic prayer we fold our hands, bend ourselves and prostrate before God), that God hears whatever you utter (that is why part of the prayer is said aloud), and that He knows whatever is in your heart (that is why most of the prayer is said in one’s heart). God, Who is not visible to the naked eye, is apt to be forgotten, unless man keeps remembering Him (Holy Qur’-an 20:14) as in the Muslim prayer.

(c) The Islamic institution of fasting for one month in a year helps to curb the animal instincts which are fed by food, drink and sex.

(d) Islam gives a complete code of life in all spheres- moral, spiritual, social, economic, matrimonial, and so on. So that one has a complete guide from the Creator Who knows why He created man and how best he can achieve that purpose (Holy Qur’-an, 2:21, 23).

Communion with God through prayer is also the best way of securing peace of mind and curing mankind of worries, mental strains and anxieties which are responsible for the increasing mental and psychological ailments for which there is no other absolute cure, for how can physical medicines really cure mental and psychological diseases? The cure has to be immaterial, namely, spiritual.

The world is hungry for peace within and without man. The name Islam means to enter such peace by submission to the Divine will. The Ahmadiyya Jama’at was created to take the message of Islam to the whole world. We have the requisite literature on Islam. The need is to publish it and propagate it. Thus alone can we discharge the responsibility placed upon us by God. It is my heartfelt wish and earnest prayer that the Muslim mission now being established in London-which is so centrally placed for the East and the West-will play that role.

The Holy Qur’an is full of prophecies that Truth, in the form of Islam, shall prevail over other religions, and in one place it is indicated that this will be achieved through the Jama’at established by the Promised Messiah. He, among many other prophecies, saw in a vision that he was speaking from a pulpit in London and that after the speech he caught a few white birds. He himself interpreted the vision to mean that although he would not go in person to London or the West, his teachings and writings would, and that the white birds meant pure souls which would enter Islam. We have already seen this vision fulfilled to a certain extent, but a great deal remains to be done.

There was also a prophecy in the vision seen by the Holy Prophet which he described thus: “My Lord shortened the distances of the earth for me so that I could see its Easts and its Wests. And surely my people shall reach all the lands shown to me. And I was given two treasures: a red one and a white one”. This was a clear knowledge of the future given to the Holy Prophet that the religion of Islam would spread to the East and West and that colored and white nations would enter in it.

Again, there is a prophecy of the Holy Prophet that towards the end of the age of mankind, the sun will rise from the west. Now, the sun means Divine Light spiritually as much as physically. The Holy Prophet himself has been called “a light-giving sun” in the Holy Qur’an (33:46). So the Sunrise from the West, the title of my article, refers to Divine Light being given to the Western countries through the Holy Prophet Muhammad, through Islam. As it is the Divine will, it shall happen. Whether we will be the blessed ones to become Divine instruments for the achievement of that purpose is for us to strive and pray for. Ameen.

DOCTRINES OF ISLAM & CHRISTIANITY-Continued

GOD-HEAD OF JESUS-Continued From Page 14

say: Lo! God is the Messiah, son of Mary. The Messiah himself said: O children of Israel, worship God, and your Lord." (The Qur’an, 5:72)

"The likeness of Jesus with God is truly as the likeness of Adam. He created him from dust, then said to him: Be, and he was." (The Qur’an, 3:59)

According to the Sacred Book of Islam, Jesus was a prophet of God- sinless, pure and godly like all other prophets- but every bit a human being:

"O people of the Scriptures! Do not exagerrate in your religion nor utter aught concerning God save the truth. The Messiah, Jesus son of Mary, was only a messenger of God and His word which He communicated to Mary, and a mercy from Him. So believe in God and His messengers, and say not Trinity." (The Qur’an, 4:171)

"He [Jesus] said: I am indeed a servant of God. He has given me the Scripture and has appointed me a Prophet." (The Qur’an, 19:30)

The Islamic view is that the prophets, one and all, were human beings who by virtue of their devotion to truth and sinless life became worthy of being chosen by God as His messengers. They had made themselves so completely one with God that in everything they said or did they carried out His Will. The message which they gave to men was not their’s but God’s. God conveyed His word to them, so that they might shape their own life according to it and become the truth. The Prophet Muhammad declared:

“I am only a mortal like you. It is revealed to me that your God is One God, therefore take the straight path unto Him and seek forgiveness of Him.” (The Qur’an, 41:6)
To raise a person to the office of prophet Gabriel must bring revelation to him.

Then in this tradition of ‘A’ishah it has been mentioned that Khadijah took the Prophet to Waraqa Ibn Naufal, who said after hearing all that: 'This is the Nabi whom God sent down upon Moses; would that I were a young man at this time! Would that I were alive when thy people would expel thee! The Messenger of God (peace and the blessings of God be upon him!) said, "Would they expel me?" He said, 'Yes, never has a man appeared with the like of what thou hast brought but he has been held in enmity, and if thy time finds me alive, I shall help thee with the fullest help." Thus, from this Gabrielic message which mentioned nothing about the office (mansib) of prophethood, not only did the Prophet understand to which rank he was raised but also a person from the people of the Book understood that the same angel Gabriel descended on him who had came to Moses. Although Waraqa was a Christian, his special mention of Moses shows that the Jews and the Christians alike waited for the coming of the like of Moses. And Waraqa understood this, too, that because he was raised to the station (maqam) of prophethood, the practice of God with prophets had been that they were held in opposition in the beginning, were persecuted, were turned out of their homes and had to undergo severe afflictions, therefore he would be treated in the same way. In short, the Prophet received revelation also before, but this one Gabrielic message decided the issue for him that he was being raised for the reformation of the people and was being appointed to the station of prophethood. Thus, this hadith conclusively proves also that the bringing of revelation by Gabriel is essential before a person is raised to the dignity of prophethood. And on whosoever Gabriel brings Divine revelation, he would be raised to the rank of prophethood from the day Gabriel descends on him with revelation.

It has been mentioned in another report as well that it was Gabriel alone who brought the Qur’anic revelation to the Prophet. The report which is found in al-Sahih of al-Bukhari is as follows:

Ibn ‘Abbas said that the Messenger of God was the most generous of the men, and he was the most generous that he could be in Ramadhan, when Gabriel met him, and he met him during every night of Ramadhan and read with him the Qur’an (25).

**Special descent of Gabriel for the revelation of the prophets**

At this place I do not want to enter into discussion as to what was the actual state of Gabrielic descent on him when he came with revelation and to what kind of Gabrielic influence belong his visions and inner revelation (wahy kha’fi), etc., or as the result of what type of Gabrielic influence is the revelation from God granted to non-prophets. This is entirely a separate discussion. But there is no doubt about it that the whole ummah has agreed on this, and the Qur’an and hadith also confirm it, that Gabriel’s bringing of revelation to the prophets of God, which is called prophetic revelation (wahy muhimmah), is a special descent in which none of the non-prophets can share. There is no doubt about it that every revelation flows from Gabrielic influence because the phenomenon of revelation or divine communication or spiritual life of the world has been associated with Gabriel. But there is a clear distinction between these Gabrielic influences and the descent of Gabriel with prophetic revelation. In its highest form, we observe this clear distinction in the life of the Prophet. Although previously he did receive revelation in the form of veracious dreams (ru’ya’ salihah) and some inspirations (ihma’), it was only the descent of Gabriel that opened a new world before him. This Gabrielic descent, in other words, set before him an abridged plan for the reformation of the world with the details of which he was going to be acquainted by stages, because guidance (hidayah) and law (shari’ah) have to be revealed by him in degrees. This Gabrielic descent made it quite clear to him that he was appointed for the guidance of the world. But, as the real state of this descent could have only been known to his blessed heart, therefore, about this descent we can only judge by the outward signs that it was indeed a special descent.

There is, however, not the least shadow of doubt in it that for the wahy mutawwu’ of the prophets there is a special descent of Gabriel, the right condition of which I shall explain later. For a non-prophet, that is for the revelation of a follower, there is no such descent. This is the first distinctive sign by which a line can be drawn between the revelation of a prophet and that of a follower of the prophet.

**The Qur’anic revelation was by the result of the descent of Gabriel**

I should like to quote the testimony of the Qur’an, before presenting the testimony of the continuous authentic Traditions, on the point that the whole of the Qur’an was revealed to the Prophet through the agency of Gabriel. It has been mentioned:

*Whoever is an enemy to Gabriel— for surely he revealed it to thy heart by God’s command (14).*

That is to say that it is Gabriel who has brought down the Qur’an upon the Prophet’s heart. Similar in meaning are these words of the Qur’an, where it is stated:

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ON RECEIVING A QURAN

Zafar Abdullah
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Dear Brother Zafar,

The Holy Qur'an arrived safely, and I thank you. Man, what an edition this is! As I had mentioned, I was not familiar with the work of Maulana Muhammad Ali, and I was absolutely astounded with what I was to find so neatly wrapped in the protective green paper. This is indeed a magnificent volume. The detail and care of his choosing just the most precise English-language words to convey the real intent of Al-Qur'an is beyond anything I had known in my Islam; the "Arabic words and phrases" section is in itself an answer to any non-Arabic speaking student's prayer. And his indexing of the Holy Qur'an is quite beyond anything I'd ever hoped to find in a single volume; not to mention the commentary that is, again, in a single volume, so straight forward, concise, easily understood; it's as though every question a neophyte Muslim could ask is answered in the order of Islam being understood as revealed. I am thoroughly impressed. Also, for years I have been struggling with reading and writing Arabic. In one afternoon's reading, Maulana Muhammad Ali has sparked a confidence in me, and somehow revealed a method of really getting it under my belt this time that heretofore I had never an inkling of. In a month or two, after I have savored every word, insha'Allah, my hope would be to write a "review" of this volume alone. I don't know what I expected when I originally wrote to you, dear brother; there is no comparison between this Work and anything I have ever read, again, not all under one roof or even blue sky; no bindings have ever held such beauty of spirit and love for Allah and the student as I have witnessed here with this volume of the Holy Qur'an. May Allah empower Al-Qur'an's readers to continue manifesting His Sovereignty, Bismillah; by the Book, as lately we have been seeing here and there.

Wassalaam
Yours in Islam, His servant,
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EDITORIAL - Continued From Page 5

exercise of human judgement has to play its due part. But this exercise of judgement has to be in accord with the prescribed standards and values and in consonance with the framework, through mutual consultation, to meet the need when it arises. The overall standard prescribed by the Qur'an is that it exHORTS to do what is Ma'ruf, i.e., what is equitable, desireable and good, and it prohibits doing what is Munkar, i.e., inequitable, undesireable, and harmful. In the past, the whole vast elaborate system of Muslim jurisprudence and knowledge in other fields of sciences and art developed along those lines and there is no reason why it should fail to work in future ages.

ACKNOWLEDGEMENT: This article is a compilation of material drawn from the writings of Hadhrat Mirza Ghulam Ahmad, the founder of the Ahmadiyyah Movement in Islam-the Promised Messiah and Mahdi, the late Maulana Muhammad Ali, M.A. LL.B, the late Khwaja Kamalud din and the late Choudry Muhammad Zafarullah Khan. Allah's mercy on all of them.

Compiled By: Masud Akhtar

BEG YOUR PARDON SIR! - Continued From Page 8

the case. The West, with its strong colonial imperialist background, has always tried to alter the social and cultural values of the third world. History bears witness to this fact. This is the reason why Muslim leaders are very cautious about opening their doors to the West.

Last but not least in importance is the portarayol of the Muslim woman by these authors as a slave at the mercy of a tyrannical husband. There is no bigger lie than this. Islam has always respected the rights and feelings of women. Some 1400 years ago, when women were a non-entity in Europe, Islam granted women the right to choose a husband and own property. How can any knowledgeable author ignore this fact? It is in the West that male chauvinism has always made women look like a weaker vessel of society and that is why the feminine movement is still fighting against this dogma. It has its basis in Biblical teachings, which hold women responsible for the first sin of mankind and the resulting fall of Adam. On the other hand, Islam has praised women beyond all comparison. A whole chapter of the Holy Qur'an is entitled, "Woman". Paradise according to Islamic belief lies beneath the mother's feet, not the father's feet. It is sad that some Muslim women are victims of the malignant disease of the West. They blindly copy the West without realizing that the prestige and status they enjoy under the teachings of Islam is beyond the comprehension of the women of the West. If only these few Muslim women could realize, for example, how pornography has turned the Western woman into a cheap sensual sex symbol and has reduced her to the lowest ebb of morality, they would then appreciate their status in an Islamic society. Their so-called "plight" will then turn out to be their biggest blessing in disguise.

REvelATION IN ISLAM - Continued From Page 19

The Faithful spirit has brought it(i.e., the Qur'an) on thy heart(15). By faithful spirit is meant here Gabriel. These two places in the Qur'an definitely prove that it has been brought down to the Prophet by Gabriel. And the whole of it was revealed in the same manner, i.e., by Gabriel, or in this third form(by sending a messenger and revealing by His permission). In other words, all the revelation of the Prophet found in the Qur'an falls under the third category and not under the other two forms(i.e., hasty suggestion or from behind a veil). This is, however, an accepted fact that before his advent, the Prophet Muhammad saw

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He alone had two characteristics: the capacity to drive his self and ego hard and cruel and he alone had the power to attain the highest form of love for God to the exclusion of all else. Hence it is that all human attributes, internal as well as external, and all powers, are conferred on him with a view of realizing the one and only aim of knowing God, worshiping Him and adoring and loving Him as the one and only God. That is why he cannot find true rest and peace except in God however he might preoccupy himself in a hundred and one pastimes.

The small still voice of conscience continues to accuse him if he fails to realize this end. He may be rich or he might win political power, may be he is a big business magnate or he might even wear a crown or yet become famous as a thinker and philosopher; but in the heart of his heart he never feels satisfied at his worldly triumphs and preoccupations, and his conscience never raises its finger of approval at his tricks and stratagems.

The highest perfection of a task, attainable by an individual animate or inanimate could legitimately be considered the cause and object of its creation. Take the ox. The best, of which it is capable is to carry loads, pull carts and plough the land and work the wells. It could do nothing better. Consequently this alone constitutes the ultimate purpose of its existence.

But when we direct our scrutiny to man, we find that it is altogether a different story. He is capable of reaching dizzy heights in the performance of so many tasks. But one thing stands out clear and supreme out of all proportion to the rest of his capacities. It is the ceaseless and universal human urge to search for and discover Allah, the creator of us all. Once he tastes the joys of this search, he wants to surrender his all to Him and attain a complete identity with Him and His wishes.

Lower animals share a number of common instincts with him. Some of them even excel him in certain tasks. The bee for instance can extract nectar from flowers which man has not been able to do so far. As a matter of fact, human greatness lies elsewhere. It lies in the attainment of communion with God. This alone is the purpose of his existence.

The question arises: How to realize this purpose and what are the means to its realization. Here too the Holy Qur'an is the best and surest guide.

First of all we must realize and apprehend and know God and have the right kind of belief in Him. This is the basis and foundation of all else. We must, for instance, believe in a God Who is Perfect, Good, Supreme, All-Powerful and must not be an imperfect and helpless being like an ordinary man, or an animal or even a blind natural element. The Holy Qur'an gives us detailed knowledge about God and His divine attributes to which we shall presently refer.

Secondly we should not only know that there is God. We should also experience and be aware of His beauty for beauty attracts and its contemplation breeds love. Says the Holy Qur'an in connection with Divine Beauty, His Oneness, His Greatness, His inherent Goodness and others of His attributes:

"God is one in His being, attributes and perfect. He has no co-sharer or partner, all need Him and he needs none. All derive life and sustenance from Him. He is the source of all bounty and all good. He is no one's father nor any one's son" (The Holy Qur'an).

It is, in fact, the God for which our hearts yearn and our souls crave. No dead or weak, or callous diety or element of nature could replace Him or compare with Him.

Thirdly in order to realize a close proximity with Him we must have a true understanding of His attribute of Ihsan (because love has two motives "Husn" and "Ihsan") beauty and "the attribute of graciousness".

In the opening chapter of the Holy Qur'an, Almighty God sums up the Divine attributes which are classified under Ihsan or Graciousness. Perfect Ihsan is none other than the fact that God creates out of nothing and sustains His creatures under all circumstances. He alone becomes the source of all help and succour and manifests His grace and mercy which encompass all and which are limitless and infinite. God reminds us of this kind of Ihsan again and again. Says He: "If you try to count the favors to Allah, you will not be able to number them".

Fourthly, Prayers- continuous and with fervor, He says: "You must supplicate and pray before me and I will accept them".

Time and again man is exhorted in the Holy Qur'an to offer Prayer so that he should receive help from God.

Fifthly, Jihad or Mujahida or ceaseless effort, is another means to the realization of man's aim. It signifies a relentless persistence, in the path of God, to expend money, time, life and indeed everything we have including any specialization and excellence we might have acquired to and spare nothing in our search to find Him.

For instance, God says: "Exert in the way of God with all possessions, property and life and your person with all its capacities and with everything given to you by God. God assures such as are capable of putting in such an effort, that he shall guide them along the right path."

Sixthly, Istiqamat or steadfastness is also one of the means to the realization of the human goal. Steadfastness signifies the refusal to accept defeat or feel tired, despondent and beaten or to fight shy of the consequent trials for odds which one has to face. It is in this context that God says:

"As for those who say Our Lord is Allah and then remain steadfast, the angels descend on them, saying: Fear ye not, nor grieve; and receive glad tidings of the Garden which you were promised. We are your friends in this life and in the hereafter."

It is quite clear that steadfastness results in divine pleasure. The fact of the matter is that steadfastness is more than a miracle. The highest point or zenith of steadfastness is that when we find ourselves hemmed in on all sides by calamities, when stark danger stares us in the face and our life and honor and prestige all are exposed to serious threat, when there is no silver
Promised Messiah Speaks
-Continued
lining to the dark clouds which envelop us, when God, too, temporarily seems to have forsaken us and left our frail boat to the tender mercies of the High Seas, and even withdraws, as a matter of trial, His favors (visions and revelations which are a great source of solace and peace) when, in fact, we are left alone against the wide world, we in spite of all these, refuse to desert the path of righteousness and retreat not nor go back on our pledge like a coward, and keep our loyalties intact and whole, and our attachment and steadfastness inviolate and undisturbed.

Further, it requires that we feel happy in adversity and be ready to meet death.

Steadfastness demanded that weak and frail though we are, we stand erect and true and lay down our lives regardless of consequences or do not find fault with His verdict and will, and do not grumble and exhibit restlessness.

We should continue this fight with ourselves and with all else until we emerge from the exacting fires of trials and tribulations successful and triumphant. This is what we call Istiqamat or Steadfastness. It is Steadfastness of this kind which earns us divine pleasure and commendation and of which the scented dust of prophets, saints and martyrs still smells sweet and fragrant.

The seventh way to attain the ideal of human life is the company of the righteous and the emulation of their noble example. Inherently, one needs example. A perfect example stimulate interest. It encourages and sustains. Those who are without an example or model to follow are likely to flag and wander. God refers to this when He says:

"Be with the truthful. The path of those on whom Thou hast bestowed Thy Blessings."

In this God had appointed Muhammad as our Supreme Exemplar.

The eighth means to the attainment of the purpose of human life is pure dreams, visions and revelations from God. This path to divine communion is a difficult path. It is full of all kinds of dangers and hazards. The unwary traveller is likely to stray or lose heart and stop short of going ahead. Hence it was that divine mercy and grace should descend on the lonely traveller and give solace and encourage him and whet his appetite and enhance his interest.

God always favors and blesses those who set out on the journey to meet Him. Such are His ways. He consoles the travellers to His way with His word and revelation. He appears and shows them that He stands with them. This gives them strength and courage and enables them to tread along the path to His pleasure and Mercy with a surer foot and a lighter heart. It is about this when God says:

"For them are glad tidings in the present life and also in the Hereafter, and much peace and happiness therein."

TWENTY REASONS
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real sense. To use a word in a non-real sense, and to bring it into conversation according to its general dictionary meaning, does not imply heresy. However, I do not like even this much, for there is the possibility that ordinary Muslims may misunderstand it." (Anjam Aitham, footnote, p. 27)

3. "As such words nabi, rasul, even though they are used in a metaphorical sense, cause dissension in Islam leading to very had consequences, they must not be used in our community's common parlance and daily language. It should be believed from the bottom of the heart that prophethood has terminated with the Holy Prophet Muhammad, peace and blessings of God be upon him, and God has said: 'alakin rasul-Allahi wa khatam an-Nabiyyen (He is the Last of the Prophets). To deny this verse, or to look upon it as of no consequence, is really to separate oneself from Islam...It should be born in mind that I make no claim beyond that of being a servant of Islam, and whoever ascribes to me something contrary to this is fabricating falsehood against me."

(Letter dated August 17, 1899, published in Al-Hakam, Vol. 3, No. 29)

Conclusion

If Hazrat Mirza Sahib had claimed to be a prophet, how could he have:

i. declared that the Holy Prophet Muhammad (S.A.W.) was the Last of the Prophets.

ii. explained the Holy Prophet Muhammad's Saying LaNabiyya Badi as meaning that no prophet, new or old, can come after the Holy Prophet.

iii. denied being a prophet in the real and actual sense of the word.

iv. written that his revelation was of the type granted to Muslim saints (i.e. wahy wilayat), not the type granted to prophets wahy mubawwat).

v. taken the words prophet (nabi) and messenger (rasul) to be used in a metaphorical sense when referring to himself.

vi. forbidden his community to apply these words to him in common usage.

vii. denied strongly ever having made a claim to prophethood (mubawwat), and how could the tombstone erected over his grave by his followers immediately upon his death contain the words "Mujaddid of the fourteenth century?"

All these arguments clearly show the fact that Hazrat Mirza Ghulam Ahmad did not claim to be a prophet, and that it is the height of injustice.

REVELATION IN ISLAM
-Continued From Page 20

veracious dreams and heard voices of inspiration (ilham), as will be shown by Traditions, and then he was given minor revelation (wahy khasi), but the Qur'an's revelation was a special kind of revelation, which was given to him by sending a messenger, i.e., through the agency of Gabriel, and there was no other kind of revelation (wahy) which had found a place in the Qur'an.

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—Alphonse de Lamartine in Histoire de la Turquie

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“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.”

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