The Islamic Review

A view of the Central Ahmadiyyah Mosque at Darassalam, Lahore, Pakistan.

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The Promised Messiah Speaks
Islam, the True and Living Faith

by Hadhrat Mirza Ghulam Ahmad

Islam means losing oneself for the sake of God and surrendering one's own pleasure for the pleasure of God.

I perceive that through believing in Islam fountains of light are coursing through me.

The true purpose of adopting a faith is that one should acquire such certainty concerning God, Who is the fountain-head of salvation, as if one can see Him with one's eyes. The wicked spirit of sin seeks to destroy a man and a person cannot escape the fatal poison of sin till he believes with full certainty in the Perfect and Living God and till he knows for certain that God exists, Who punishes the offender and bestows upon a righteous one every lasting joy. It is a common experience that when one believes in the fatal effects of anything one does not have recourse to it. For instance, no one swallows poison consciously. No one deliberately thrusts his hand into the hole of a serpent. Then why does a person commit sin deliberately? The reason is that he has not that certainty in this matter as he has in other matters of the kind that we have mentioned. The first duty of a person, therefore, is to acquire certainty with regard to the existence of God, and to adopt a religion through which this certainty can be acquired so that he should fear God and shun sin. How can such certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way of acquiring certainty is to experience God repeatedly through converse with Him or through witnessing His extraordinary signs, or by keeping company with someone who has that experience (Naseem-e-Dawat, pp. 81-82).

The purpose of religion is that man should obtain deliverance from his passions and should develop personal love for God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise which will appear in diverse shapes in the hereafter. To be unaware of the true God and to keep away from Him and not to have any love for Him is the hell which will appear in diverse shapes in the hereafter. Thus the true purpose is to have full faith in Him. Now the question is which religion and which book can fill this need. The Bible tells us that "the door of converse with God is closed and that the ways of obtaining certainty are sealed. Whatever was to happen, happened in the past and there is nothing in the future... Of what use then is a religion which is dead? What benefit can we derive from a book that is dead? What grace can be bestowed by a god who is dead? (Chashma Masih, pp. 20-23).
OUR BELIEFS AND AIMS

The Ahmadiyya Anjuman Isha’at Islam Lahore is an international Muslim association (founded 1914) dedicated to the presentation of Islam by literary and missionary means. It believes that the world today, both non-Muslim and Muslim, badly needs to receive the true, original message of Islam. This is the message contained in the Holy Quran and the life of the Holy Prophet Muhammad - a message which is today hidden under misconceptions and wrong popular notions.

We strongly believe that the mission of Islam is to attract the hearts and minds of mankind towards the truth, through rational arguments and the natural appeal of Islamic teachings. Islam does not seek political control over countries, nor does it use force to compel people to become Muslim or obey its teachings.

In this age, the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad (d. 1908), uncovered and stressed certain vital aspects of Islamic teachings which had been forgotten over the centuries. He reminded the world that Islam is:

International - God raised prophets in every nation, and Muslims believe in them all. Good people and truth may be found in any nation. No people are God’s favourite, not even Muslims, except those who do the most good.

Tolerant - Gives full freedom to everyone to hold and practise any belief or religion. Preaching to be by argument and example, not force. Muslims must also respect internal differences of opinion.

Rational - Religion to be studied in the light of reason and the ever-growing knowledge of mankind. Blind following disallowed and independence of thought granted.

Non-sectarian - Every person professing the words ‘There is no God but Allah, and Muhammad is the Messenger of Allah’ must be regarded as a Muslim. No religious board empowered to holdquisitions into a Muslim’s beliefs, or to expel self-professing Muslims from Islam.

Peaceful - Condemns all use of force except in unavoidable self-defense. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

Living - Worship is not a ritual, but provides living contact with a living God. God listens to man, answers his prayers, and speaks to His righteous servants even today as in the past.

Hazrat Mirza Ghulam Ahmad was a servant of Islam, with a mission to bring about the spiritual and intellectual triumph of the teachings of Islam over all forms of belief. He never claimed to be a prophet, but a God-sent mujaddid (renovator) within the long line of saints that arose in the history of Islam. He believed, and we believe, that after the Holy Prophet Muhammad - may peace and the blessings of Allah be upon him - no prophet can arise, whether a new one or one from the past.

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In This Issue

THE PROMISED MESSIAH SPEAKS
Inside front cover

OUR BELIEFS AND AIMS

EDITORIAL

HAZRAT MIRZA GHULAM AHMAD’S WORK AS A MUJADDID AND ITS RELEVANCE TODAY
by Dr. Zahid Aziz, England

MUHAMMAD THE UNIQUE MESSENGER OF ALLAH AND HIS UNIQUE MESSAGE
by Masud Akhtar Chaudry

THE WESTERN SUNRISE
by Maulvi Rahim Baksh, Pakistan

CONTINUATION OF WAHY E WALLAYAT, MUHADDATHIYAT and MUHADDIDHYAT
by Masud Akhtar Chaudry
AN OPEN LETTER TO MIRZA TAHIR AHMAD, KHALIFAH IV OF THE SADDAAR ANJUMAN AHMADIYYAH, RABWAH, PAKISTAN

BY MASUD AKHTAR CHAUDRY

My dear Mirza Tahir Ahmad,
Assalamo Alaikum

Much publicity is being given, through words printed or spoken, by your Jamaat to the so called ‘Grand Sign’ in the death of the Military Dictator of Pakistan the Late General Muhammad Zia-ul-Haq which is considered by your followers a fulfillment of the challenge of the so-called ‘Muballah’ by you to the late General Zia- ul-Haq. Pamphlets and leaflets about this challenge were distributed by your Jamaat both in and outside Pakistan.

Many questions relevant to this challenge of the so-called ‘Muballah’ by you to the late Ruler of Pakistan beg themselves. A few of these were raised by Maulana Hafiz Sher Muhammad in his Open Letter dated 20th August, 1988, addressed to you in Urdu from Lahore, Pakistan. Unfortunately, neither you nor anyone from your Jamaat were able to answer the points raised by Maulana Sher Muhammad. Therefore, before going into other questions it appears relevant to first quote Maulana Hafiz Sher Muhammad’s letter. An English translation of the same is as under:

"Respected Mirza Tahir Ahmad Sahib,

Your challenge of ‘Muballah’ to your opponents is before me in a pamphlet form. Before any comments on it, I will write the gist of the beliefs of the Imam of the era (the Promised Messiah), which is as follows: There is only one God and there is no associate with Him; and Hazrat Muhammad of Arabia, peace and blessings of Allah be upon him, is the Khatam al Nabiyeen and the last of the Messengers of the Most High God, and after him no prophet, old or new, can come; and prophetic Revelation (Wahy Nabwat) has terminated after the Holy Prophet, peace be upon him, and only圣ly Revelation (Wahi-e-Wallayat) and Divine converse continues which is vouchsafed to Aulia Allah (Saints); and after the Holy Prophet, peace be upon him, Mujaddid-deen (Renovators or Revivalists) will keep appearing and Hazrat Mirza Ghulam Ahmad is the Mujaddid of the 14th Cen-
tury Hijra who is also a Muhaddath, the promised Messiah and the Mahdi in accordance with the Hadith of the Holy Prophet, peace be upon him. He neither laid claim to prophethood nor he declared the deniers of his claim as Kafir or outside the pale of Islam; and same are the beliefs of the Jamaat-e-Ahmadiyah, Lahore."

But a few years after the passing away of Hazrat Mirza Ghulam Ahmad Sahib (the Promised Messiah) Mirza Basheer ud din Mahmoud Ahmad (your father) proclaimed such beliefs which were contradictory to the beliefs of Hazrat Mirza Sahib (the Promised Messiah). At that stage, Maulana Muhammad Ali of the blessed memory, who was a righteous follower of Hazrat Mirza Sahib, along with seventy other persons from amongst the Ahmadiyyah community, published a statement at oath a gist of which is as under:

'We had taken Bait (pledge) at the hands of Hazrat promised Messiah before 1901 and we declare at oath that he neither laid claim to prophethood nor he changed his belief in this matter, nor he called his deniers Kafir, or out of the pale of Islam.' Rather Maulana Muhammad Ali, in a very loving and caring manner, tried to bring Mirza Basheer-ud-din Mahmoud Ahmad out of the error in which he was at that time caught, and wrote:

'I am not your enemy, rather out of love and sympathy I try to take you out of the error in which you have fallen.' (Mirat ul Haqeeqat p. 3) He not only tried to save Mirza Mahmud Ahmad from the erroneous path but also stated at oath: ‘I am so much under the heap of favors on me by the Promised Messiah that his son may do as much wrong to me as he likes, yet I will pray for him that the Most High Allah may help him come out of the error and transgression and bring him back to the true teachings of the Promised Messiah.’ (Mirat-ul-Haqeeqat p. 9)

Thereafter, year after year, Maulana Muhammad Ali Sahib published articles, pamphlets and books advancing proof after proof (about erroneous beliefs of Mirza Mahmud Ahmad) but when all these failed to cut any ice with Mirza Mahmud Ahmad, then ultimately Maulana wrote:

'Presently Jamaat e Qadian is sailing in two boats. On the one hand 400 million reciters of the Kalam (those who recite there is no God but Allah and Muhammad is His Messenger) have been declared Kafir by them and they do not believe that one becomes Muslim by reciting 'There is no God but Allah and Muhammad is the Messenger of Allah' as they consider him Kafir in spite of professing the Kalam, while on the other hand they count themselves amongst the Muslims and refuse to make a separate religion and a separate Kalam. But this state of things can not continue for long; either the repulsiveness of this belief will ultimately disgust a large number from amongst them and they will stop attributing claim to prophethood to Hazrat Mirza Sahib (the Promised Messiah) or else, as is the necessary consequence of such a belief, the Kalam, 'There is no God but Allah and Muhammad is the Messenger of Allah,' will be written off and instead a new Kalam will be proposed which they will accept.' (Tahreek e Ahmadiyyah p. 165)

When, in spite of all this persuasion, Mirza Basheer ud din Mahmoud Ahmad did not give up his stubbornness then in the end Maulana Muhammad Ali Sahib wrote:

"We know, if today you have blindfolded your followers in gross priestcraft fashion then, for sure, their eyes will open tomorrow and your Jamaat will ultimately revert towards the true beliefs. Transgression has no legs to stand on and any Castle which is built on transgression must fall, if not today then tomorrow." (Qadiani Yaum e Tableegh p. 9)

Praise be to Allah, after the passing away of Maulana Muhammad Ali Sahib, Khatim e Nabuwat Movement was mounted in Pakistan in 1953 resulting in rioting and arson and martial law was declared in Lahore. An Enquiry court was

continued on page 19
HAZRAT MIRZA GHULAM AHMAD'S WORK AS A MUJADDID AND ITS RELEVANCE TODAY
Speech at the Ahmadiyya Convention U.S.A., August 1988 by Dr. Zahid Aziz, England

The resume of my address is that Hazrat Mirza Ghulam Ahmad appeared at a time when the cause of Islam was facing defeat and humiliation in the world. To the outward eye, all seemed to be lost for this thirteen centuries-old faith and its followers. At that time, Hazrat Mirza came forward and not only defended the cause of Islam against all attacks, but actually took the forces of Islam right into the opponents' own camps. And as a legacy, he has left after him for the Muslims the principles and the lines of action by employing which they can reform themselves, as well as make Islam triumph in the whole world. Therefore, by his works he showed himself to be the Mujaddid, and that particular Mujaddid who was to do the work of the Messiah.

Condition of Muslims at that time

Muslim degeneration and decline in terms of their faith had been going on for some centuries before Hazrat Mirza's time. But by his time two factors had appeared and made a devastating impact.

Firstly, the loss of power and rule by the Muslims, and the rise of non-Muslim (indeed, anti-Muslim) peoples to a position of dominance over the Muslim world. This led to a collapse of Muslim national self-confidence. It also led to their loss of confidence in their own faith, because for a thousand years they had come to think of Islam's conquests as proof of its truth. As upholders of the true faith which was backed by God, they had been granted eternal, supreme rule over disbelievers, so thought the Muslims. That supremacy was now gone.

Secondly, for the first time in history, there were ideological attacks against the teachings of Islam and the life of its Holy Prophet on a vast scale. One attack was by modern materialistic thought and sciences, which denied spiritual concepts (such as existence of God, revelation from God, life after death), and upheld religion as primitive thinking. The other attack was specifically against Islam by some other faiths, notably Christianity and some Hindu sects.

In the face of these attacks world-wide, Muslims were on the retreat losing faith, facing embarrassment and humiliation, many being converted to atheism or Christianity. Apart from these attacks, their own internal condition presented a dismal picture. Religion consisted of just forms, ceremonial and rites, performed without knowledge or any spirit of sincerity. The Quran was venerated, but only physically. Instead of its teachings, local customs were followed. A famous Muslim scholar and writer of the time, known as Hali, depicted the condition of the Muslims in an epic Urdu poem entitled 'Musaddus'. An English translation of some of its verses was published recently in South Africa, and I now read out some extracts from it (with some modifications of translation):

"Clouds of misfortune are gathering overhead; adversity is showing itself all around. Evil is threatening from all directions. From left and right the warning is sounded: What were you yesterday and what are you today? You were awake then, you are asleep now! But ut the community's heedlessness is such, that it is content with its decayed existence."

Later, he writes:

"Our decline and degradation has brought us to such a pass, and our calamities have sunk us so deep, that our prestige and good name is lost for ever, and there seems no hope of its ever return."

Regarding the Muslim religious leaders, he writes:

"They make speeches to spread hatred, they write books to hurt feelings; to frail mortals, they show contempt; Muslims, brothers, they call kafir."

"The man who wishes to be pleased to meet them, he must be one who is a Muslim in their eyes. The mark of prostration must be clearly on his forehead, he must not fall short of the Shariah in any way."

"He must have a beard and trimmed mustache, and his trousers must not be longer than the specified limit."

"The laws of our religion were so easy, that even Jews and Christians used to praise them, but the Maulvis made them so difficult, that even the believers found them hard. They rely entirely upon their fatwas; their every view replaces the Quran. The Quran and the Sunna remain in name only; God and the Prophet are entirely ignored."

Thus, very basic work of renovation was required. The very fundamentals of religious belief − belief in God and His revelation to man, His sending of prophets, miracles − all the things which characterize religion, were under attack from the opponents. And Muslims themselves had lost all real faith in matters spiritual, and believed in these things in name only.

Hazrat Mirza's work

At this time, around the year 1880, Hazrat Mirza launched his defence of Islam and revival of faith among Muslims, through writings, speeches, talks and debates. As he was a Mujaddid, it was Allah Who granted him the knowledge and the arguments he needed to accomplish his mission.

He addressed the very basic issues. He sought to prove the existence of God and the fact of Islam being from God, by showing that the Quran was such a perfect and ever-living Book that it could only have come from God. This he proved by showing the following points.

Firstly, the Quran contains arguments to refute all false beliefs which can ever arise. Many such false doctrines arose long after the revelation of the Quran, and other false beliefs which did exist at that time in certain parts of the world were unknown to the Holy Prophet. Yet the Quran refutes them all. Hazrat Mirza showed how the Quran gave arguments to disprove the doctrines of atheism, rationalism, and some aspects of Hindu beliefs. The Holy Prophet could himself have never known about these views and creeds.

Secondly, the Quran not only gives all necessary teachings which constitute the religion of Islam, but it also provides arguments to prove the truth of those tenets. It does not rely on its followers to put for-
ward beliefs on its behalf, or to compose arguments in support of its beliefs. Hazrat Mirza challenged the advocates of other scriptures to show that their books actually contained the characteristic beliefs ascribed to their faiths, and also gave arguments in support of those beliefs. Hazrat Mirza applied this principle to the Quran when expounding the teachings of Islam. In fact, this principle is itself given in the Quran:

"Bring forth your book if you are truthful." (37:157)

Thus, Hazrat Mirza's challenge to other faiths is based upon the line of action adopted by the Quran itself. In his famous paper, presented at the multi-faith conference in Lahore in 1896, he adhered to this principle, while representatives of other faiths failed to meet this test in connection with their scriptures. The Muslims were overjoyed and his paper was proclaimed by all opinion as the best of all.

In this age, this approach was required as never before because doubts were being widely raised as to how God could have ever spoken to the prophets of ancient times when today no such phenomenon is to be seen. Spiritual matters needed badly to be shown as actual reality. Without evidence, people either reject such things, or their belief in them becomes merely superficial and verbal. Hazrat Mirza is often criticized by Muslim modernists and rationalists, who admire some of his other work, for giving so much prominence to his spiritual experiences. But here again, he was acting in accordance with a teaching given in the Quran. God tells the Holy Prophet Muhammad to say:

"This is my way. I invite to God through certainty (or insight) -- I and those who follow me." (12:108)

So the Holy Prophet Muhammad and his followers call others to the path of God by having themselves attained certainty and insight into the truth through personal experience.

It was to a large extent the revelations and prophecies of Hazrat Mirza, and their true fulfillment, which refreshed the faith of his contemporary followers and gave them a living belief in God and His word. And it was not only his own prophecies he referred to. More than this, he disclosed that the bad days of the Muslims of the present age -- their decline and the rise of the opposing forces set on their destruction -- had been prophesied long ago in the Quran and Hadith. These prophecies, after he showed their proper interpretation and explained their fulfillment, became a living testimony that Islam was indeed from God. Hazrat Mirza thus turned the fact of the decline of Islam into an argument upon its truth. This can be termed "snatching victory from the very jaws of defeat."

By showing to the world this perfect and ever-living nature of the word of God as contained in the Quran, Hazrat Mirza not only defeated all the arguments of atheism, materialism etc., both theoretically and practically, but showed that it is only in Islam that Divine truths can be found fresh and living and relevant in every age. Hence he also defeated the detractors of Islam from among other religions. The victories he achieved were quite reminiscent of the victories promised by Islam to true believers, such as those won by the early Muslims. This enhanced the Muslims' faith.

Battle against Christianity

At that time, a very bitter opponent of Islam were the Christian missionary movements. A tactic they employed against Muslims was to present Jesus as immensely superior to the Holy Prophet Muhammad -- as the only sinless one, Divine and ever-living, and the one to return to the world to lead good to its final victory over evil. This picture of Jesus was, unfortunately, supported by certain Muslim misconceptions about Jesus (which I need not detail, as you are familiar with them). As a result, Muslims were much embarrassed by the Christian missionary arguments. Many, throughout the Muslim world, became converts to Christianity. This posed a very great danger to the future of Muslims, in religious, cultural and political terms.

At this juncture, God told the Mujaddid of the age that Jesus had died and belief in his continued life was wrong. Hazrat Mirza then looked through the Quran carefully, and found verse after verse proclaiming just that. It was as if people had been reading those same verses with their eyes covered. Once the cover was removed, there could be no doubt or argument about what the Quran said. No Muslim can now argue against this meaning. Even the leading orthodox scholars, who, at least publicly, cling to the old belief (that Jesus was raised up alive to heaven) dare not argue upon this issue with an Ahmadi of average knowledge.

This, in fact, is an instance of the Quran being ever-living. In previous ages, the question of the end of Jesus was not important, but in the age when it became critical, God directed the attention of a Mujaddid to the correct belief which was already there in the Quran. It is said in the Quran that the treasures of everything are with God, and He only sends them down in a "known measure" (15:21). In other words, something is disclosed at the time, and to the extent, that it is required.

This disclosure brought about a great resolution. Muslims could say that Jesus had died like any other prophet, and so Christian missionaries could not exploit the Muslims' beliefs for their own ends. Moreover, Hazrat Mirza took the offensive and showed from the Bible itself that Jesus must have been alive when removed from the cross, and that it was not from death that he arose three days later. These arguments dealt a fatal blow to the doctrines of atonement and of the divinity of Jesus, and thus Hazrat Mirza had launched a devastating attack against the very foundations of traditional Christianity. The tables were overturned. It used to be the Christian missionaries who would challenge the Muslims to debates on who, out of Jesus and the Holy Prophet, was the ever-living and the perfectly sinless one. And Muslims could not meet the challenge. Now Muslims, taking advantage of the arguments provided by Hazrat Mirza, challenged the Christians and the latter tried to evade the challenge.

Today there is a well-known Muslim missionary, Mr Ahmad Deedat of South Africa, who holds public debates with leading Christian evangelists in the West. Despite being an opponent of the Ahmadiyya movement, and calling its members as kafir, the arguments he uses in his confrontations with Christians are exactly those which the Ahmadis have
developed over the past century.

Second coming of Jesus

Related to the wrong belief in the continued life of Jesus is the view that he is to return in the latter days. As you know, Hazrat Mirza was informed by God that he fulfilled that prophecy. Both Christians and Muslims were awaiting the descent of Jesus. Hazrat Mirza explained that the one to come was not the actual Jesus, but a servant of the Holy Prophet Muhammad. The Meaning of this for Christians is that their saviour and leader of the last days is to be the Holy Prophet Muhammad, and this is the message which Hazrat Mirza proclaimed to the whole Christian world.

And what a message! At a time when Christian nations were ruling Muslims all over the world, it was broadcast that a servant of the Holy Prophet Muhammad had come in place of Jesus (who was being venerated as god), and he had arisen to guide the Christians to Islam. Only God could have inspired such a message in those circumstances.

Hazrat Mirza being the Promised Messiah has two meanings for the Muslims. As regards the external relations of Islam, it means that the one to lead the Muslims to triumph over other faiths has appeared, and that the time has now come for the final victory of Islam, even though the prevailing circumstances and appearances are exactly the opposite. It was the belief in the Messiah having come which gave Hazrat Mirza's followers such impetus, vigor and vitality to try to spread Islam – especially among the nations whom the Messiah was prophesied to conquer.

Internal condition of Muslims

The other implication of Hazrat Mirza being the Promised Messiah is to do with the internal condition of the Muslims. According to Hadith prophecies, the Muslims were to follow in the footsteps of the Israelites in their decline and degeneration. Hazrat Mirza pointed out that in his time the Muslims had reached the same position of decadence as that to which the Israelites had sunk by the time of Jesus. The internal evils characterizing both nations were: a total disregard for the spirit, meaning or purpose of religious injunctions, but great stress on meticulous observance of outward form, manner, and the letter of the law; importance attached only to outward cleanliness but the purity of the heart totally ignored; hypocrisy, insincerity and show in carrying out religious duties; religion made into a money-making business; and controversies on trivial points.

Last year an article appeared in the Daily 'Jang', the Urdu newspaper based in Pakistan, by the famous Pakistani religious scholar Dr Israr Ahmad, in which he drew a comparison between the Israelite and the Muslim decline as follows:

'The Holy Prophet Muhammad foretold that the same evils would arise among his followers as had arisen among the Israelites. He said: 'If they -- the Israelites -- had crawled into the hole of a lizard, you will crawl into it too'. His words go so far that although one is hesitant to quote them, but they are the words of the Holy Prophet which I put before you. He said: 'If there was a wretched man among the Israelites, who committed incest with his own mother, then among you also shall arise such a wretched man'.

'The meaning is that all the evils, in terms of religion, doctrine, thought, knowledge and deeds, which came to prevail among the Israelites, shall also come to prevail among the Muslims. The text of the hadith is as follows: 'All the things which happened to the Israelites shall also happen to my followers, just as one shoe matches the other shoe'. This is a most eloquent comparison. Look at a pair of shoes, and because the front parts of the two point in opposite directions, you see one shoe being apparently different from the other. But put the souls of the two shoes together, and they are identical. Similarly, the circumstances of the Israelites and the Muslims appear to be different, because after all, there is the distance of fourteen hundred years, and so there is some difference on the face of it. But if you look between the lines, you find that there is not a hair breadth's difference. And as to the condition of the Jews described in the Holy Quran, each one of us must look at himself to see whether he is not a victim of that condition.' (Jang, London edition, 19 October, 1987, page 3.)

Hazrat Mirza's argument upon his claim was that just as Muslims had acquired a resemblance to the Israelites of Jesus' time, in terms of the deterioration in their condition, so could a 'like of the Messiah' come for their reform just as Jesus had arisen as the Messiah for the Israelites. As the Messiah, in order to rectify their internal evils Hazrat Mirza told Muslims to pay attention to the purpose of religion, not just its rules and forms of worship. He said that each person must search his heart to see what he found in it. That is where good and evil reside, and it is by what is there that God judges you (and not by physical performances). He told people to put the principles of the religion first, and matters of detail second.

Key points emphasized by Hazrat Mirza

Hazrat Mirza has directed the world's attention to certain points of Islamic teaching which previously were not properly understood or fully appreciated by people, but that did not matter before because those issues were not prominent. Now, however, changed circumstances brought those questions to the fore, and it became essential that the full and correct position be made clear. I will mention only some of these issues, and you will see how relevant they are today, even more than in his time.

1. Relations with other religions

In this age of much greater inter-mixing between various populations, it is essential to clarify the Islamic view of other faiths. Hazrat Mirza emphasized the Quranic teaching about prophets arising in all lands, and thus the Divine origin of all ancient faiths. On this basis, he extended the hand of friendship towards other faiths (such as Hinduism), and asked them to reciprocate by showing respect for the Holy Prophet Muhammad. (Hazrat Mirza always wanted peace between religions. We usually speak of him as confronting other faiths, such as Christianity, and fighting them, but that was forced upon him by circumstances. His actual view was that each faith should concentrate on presenting its own teachings, without criticizing others, and that there should be harmony between followers of different religions.)
These principles present Islam as the international religion which has come to unite all mankind by reminding them of their common origin, and showing that God treats all nations equally. When any religion claims to be for all Mankind, it must also adduce principles and teachings which equip it to be such a religion. If a faith teaches that revelation came to only one nation, it cannot consistently preach to other nations.

2. Use of reason
In the modern age, Hazrat Mirza stressed the use of sense, reason and knowledge in religious matters, rather than blind acceptance of teachings.

3. Spiritual matters as actual experience
He has presented spiritual matters – revelation, life after death, miracles – as a proper field of knowledge governed by its own systematic, coherent laws, and as matters of experience and observation. Traditionalists take the description of spiritual matters in a literal, physical manner, and thus they had woven a lot of tales and fables around much things. On the other hand, rationalists like Sir Sayyid, finding no practical evidence for these phenomena, ceased to believe in them as actual reality, and interpreted them as symbolism or subjective concepts. Hazrat Mirza showed that these phenomena were real, but not physical.

The whole basis of religion (as contrasted with material philosophies) rests on the existence of spiritual realities, and the service which Hazrat Mirza rendered in this connection was to the entire field of religion.

4. Jihad
The fourth point I wish to discuss covers many aspects, but they all broadly fall under the title ‘Jihad’. It was believed that Islam required Muslims to undertake physical fighting till the power and rule of Islam was established everywhere. Now this firstly gives rise to the objection that Islam can only spread, in fact only continue to exist, through use of force and coercion. Islam is thus portrayed as violent and primitive, not appealing to the heart or mind. Secondly, such views nurtured bad morals in the minds of the ordinary Muslims – feelings of intolerance, bigotry, and aggression towards others.

In his capacity as a Mujaddid, Hazrat Mirza removed these blots wrongly ascribed to Islam. From a historical point of view, he explained that the Holy Prophet Muhammad only undertook defensive wars, and only such are allowed in Islam. He further elucidated the following teachings of Islam:

1. It teaches Muslims to have broad sympathy for all human beings, regardless of religion.
2. It teaches you the doing of good and justice to all.
3. It urges Muslims to struggle hard for the cause of faith. This means the struggle to attain and display good morals to others, and the struggle to present to the world the truths found in Islam. That is the real, permanent jihad. It is, in fact, under the influence of materialism that the wrong view of jihad has arisen – the belief that religion needs material power and force and control in order to succeed. There is a widely-expressed view these days that what is called the "rule of Allah" must be established by means of various groups in Muslim countries acquiring political power. But Allah's rule is already everywhere in the physical sense. It does not stand in need of anyone to bring it into existence. Worldly governments and rulers actually have very little control over affairs and circumstances, as compared to the laws of Allah which really determine what happens. This was the argument which Abraham presented to his king (see the Quran 2:258), viz., that his imagined power of controlling life and death was non-existent as compared to God's power as displayed in His laws of nature, such as the rising of the sun. What Islam requires is not the establishment of the "rule of Allah" over countries but its establishment in the hearts and minds of people.

A friend of mine once argued that as the verse "There should be a group from among you who invite to good, and enjoin the right..." (3:103 uses the word 'amr' (enjoin or command), this "group" can only be a ruling government, because only the ruling authorities are able to "command". But this argument is entirely wrong. People think that a government can command because they see that it has the power to enforce its laws and to punish those who oppose or refuse to obey its laws. But God Almighty has also this power, and in a much more perfect and permanent sense, too. However, due to materialistic influences on the mind, most people are unable to see that power. A man or a group having only spiritual authority can also command the doing of right, and those who reject the command ultimately face the consequences of their misdeeds, in this very world. It may be noted that the commands given by a man who comes from God are often very effective and strike deep into the hearts of people. There are many instances in Hazrat Mirza's lifetime where, on learning that a follower of his had some bad habit, he indirectly hinted to the person concerned that such behaviour was wrong, and the man instantly developed a loathing for that habit, giving it up for ever. Thus did Hazrat Mirza demonstrate the superiority of spiritual forces and a living faith in God over physical power.

Those who today raise slogans of jihad and establishing the Islamic system should first do jihad against their own desires and ambitions, and establish Islam over their own hearts, as did the early Muslims.

The ideas of war and violence had become so deeply ingrained in the minds of Muslims that only a Mujaddid could possess the Light to see the truth, and only a Mujaddid could show the determination to strive against these false ideas in the face of stubborn opposition. What a great work done by Hazrat Mirza as a Mujaddid, to show that Islam will win by its captivating beauty, will win through reason and argument in a peaceful manner, and will win the hearts of its worst enemies, now as before!

Hazarat Mirza's followers
Hazarat Mirza infused faith, zeal and fervour in the hearts of those who came into contact with him. They became wholly changed people. They, so to speak, saw God and they began to serve Him – to use the words of a hadith – "as if they were seeing Him". From being atheists, semi-Christians, nominal Muslims and ritualistic Muslims, they became Muslims at heart.
Muhammad the Unique Messenger of Allah and his Unique Message
By Masud Akhtiar Choudry

Holy Prophet Muhammad, peace be upon him, is unique amongst the founders of the great religions of the World in that he is a historical character, every detail of whose life is recorded and preserved in the pages of history. So also, unique is the Message he delivered, the Religion he preached and the success he achieved, in completely transforming the lives of Arabs in his own life time through this Message. If the spread of Islam had been unparalleled in its early periods in that it encompassed the whole of the Middle East, the Northern parts of India, China, many parts of Russia and Europe and major portions of the then civilized Africa, no less is the success it is meeting in this our own era. According to UNESCO Studies, Islam is the fastest spreading Religion, during the last decade, in all continents including the Communist World. Since decades Muhammad is being proclaimed, by men of letters and philosophy in Europe and America, as the greatest man of the history of mankind who greatly influenced the lives of mankind. How and in what way Muhammad transformed the future of the human generations which were to come after him is not yet fully comprehended by a majority of us. Hence this study.

A Revolutionary Message to degraded humanity.

Muhammad was born in a grossly polytheist society; a society wherein social vices like drinking, gambling, prostitution, slavery, infanticide, tribal vanity and enmities and attending crimes, murder and rapes were the common norms of life. Christianity, Judaism and the Sabians; the three neighboring civilizations had completely failed to cut any ice with them. Rather, according to Muir, "the church itself had fallen into abject degradation." And as Mosheim puts it, "in this barbarous age religion lay expiring under a motley and enormous heap of superstitious invention and had neither the courage nor the force to raise its head, nor display her natural charms to the darkened and deluded world." It was to this fallen humanity that Muhammad, peace be upon him, addressed his message—a message sober and serene, an unexcited appeal to the thoughtful and serious-minded persons, a message which is unlimited and unhampered by geographical and racial boundaries and free from transient emotion. This message completely revolutionized mankind’s thinking and concept about God, about mankind itself, about universe on the one hand and about mankind’s relationship with God, with the universe and the rest of the creation in the universe, including the interrelationship of mankind.

He gave the personal, proper name of God to mankind

Long and arduous has been mankind’s journey in discovering the existence of the Supreme Being. Starting with the worship of animals capable of delivering some good or harm to man and through the worship of Stars, the moon and the sun, and almost everything in the Nature and then via the idols and Gods incarnate, ultimately man discovered the one and the only God. Yet this man did not know the personal name of the Supreme Being before the advent of Muhammad. All names of God that we find in scriptures earlier than the Quara’n refer to one or the other attribute of the Supreme Being and thus are only attributive, not personal, name of the Supreme Being. The proper name of the Supreme Being was not known in Judaism is borne out by the Bible, for Exodus 3:14 tells us that when Moses, peace be on whom, was commanded to go to Pharaoh, he hesitated and said: "If Pharaoh should ask me what is the name of your God, what should I say to him in reply? Tell me, therefore, thy name first."

And God disclosed His name saying, "EHYEH is my name," meaning "I am that I am." But in Exodus 6:2-3 it is YAHVAH, according to Greek translation of Bible meaning, "He that is." This translation is contested on the ground that this term might have been carried from the Hebrew word "YEHL," meaning "he will be," or "JEHL," meaning "the coming one"—in both cases indicating prophecy. In the present day Bible one finds the word "Jehovah" which is claimed by certain Christian churches as being the name of the Supreme Being. This word "Jehovah" came to be used in the Bible only since the 16th Century and is not traceable in its present form in any Bible published prior to that. The followers of Judaism disputed that "Jehovah" is the name of God, for we read in Volume VI of the Universal Jewish Encyclopaedia:

Jehovah, as erroneous pronunciation of the four-lettered name of God made from the Hebrew letters Yod, He, Vav, He. According to Bible scholars, the proper pronunciation of this name is "Javeh." As early as Bible times, however, in obedience to the provision of the Third Commandment that forbade taking the name of God in vain, this name was never pronounced, except once a year by the High Priest on the day of Atonement in the Temple in Jerusalem. The people, however, never spoke the name at any time. The term "Adonai," meaning "Lord," was constantly substituted for "Yahveh."

Again, the Jewish Encyclopaedia Volume VII tells us:

"Jehovah, is a mispronunciation, invented and introduced by Christian theologians, of the Hebrew Y.H.W.H., the ineffable name of God—almost entirely disregarded by the Jews. This pronunciation is grammatically impossible."

People may draw whatever conclusion they choose to draw from the above quotations, yet the fact remains, that the Followers of Judaism did not know the pronunciation of the name of God and they substituted the term "Adonai" for it, meaning "Lord," an attribute of the Supreme Being. Hence, they too, only knew the Supreme Being by an attributive name like the followers of prior religions. The Old Testament, historically was given to the Bani Israel and Christians can at best have secondary claim to it, and according to the followers of Judaism, their Bible did not inform them upon a pronounceable name of the Supreme Being. The New Testament, too, did not bring any new name of God. The term "God the Father" was not a new term. As we know from the Old Testament that the Bani Israel and their
Prophets and Saints addressed Him as Father (again an attributive name) and themselves as "Sons of God," not in a physical but a figurative sense.

As against the above, the Holy Qura'n not only states ninety-nine attributive names of the Supreme Being but also informs us upon the personal, proper name of Him, being—Allah. For detailed discussion on this subject, readers are advised to read Volume I of "Muhammad in World Scriptures," by the late Maulana Abdul Haq Vidyarthi of the blessed memory.

He introduced a Merciful God to mankind.

Before the advent of Muhammad, peace be upon him, mankind conceived God as a Being who was devoid of showing any mercy to them—a God who was bound to exact pound for pound; and a God who was always pleased to have and receive human blood, human sacrifice. This God was so fond of human sacrifices that in satisfaction of His lust for human blood, He offered Himself for sacrifice assuming human form. This story of human sacrifice and offering for human blood to an Angry God is much older in origin than Christianity. But for such sacrifice, that Angry God would never be pleased, nor mankind has any chance for winning His pleasure. According to Hindu dogma of transmigration of souls, human soul was co-eternal with God and was for ever consigned to an unending circle of transferring from one to other animating being. If under Hindu concept there was no chance of any kind of salvation, then under latter religions man's sole concern was pleasing an Angry Deity and salvation and nothing beyond. Against these concepts, the Qura'n introduced the concepts of "Rabb," the sustainer and provides out of beneficence and grace without any one's asking or requesting, and "Merciful," who deals with His creation in a Merciful manner; who even Forgives and does not necessarily exact pound for pound from mankind. The end Object of man's life was not salvation from sin but "Falah," i.e., perfection and communion with the Supreme Being, salvation being only the first step towards that end. As to sacrifices Qura'n declared in bold terms, "the blood does not reach your God," only your good deeds please Him.

He established a God with universal dispensation.

Before the advent of Muhammad, PBUH, prophets and Messengers of God had been raised in every nation and every people, as guides of that particular people. Many Messengers of God had risen in Bani Israel as their guides. This process of rising of prophets in respective nations, with guidance for that nation alone, gave rise to a concept of a God special to a nation to the exclusion of other nations. Thus the God of Israel, according to the Israelites, had chosen them alone for guidance and prohibited such guidance to be shared with or parted to non-Israelites. For this reason, Jesus Christ, who was a messenger of God sent to Israelites, according to New Testament, had advised his disciples, not to give that spiritual food to Gentiles. Thus even with Jesus Christ, according to New Testament, concept of the Supreme Being was coincidental and Coexistent with nationality and race and he too, like other Israelites, portrayed God as a benefactor of only a particular race or nation and not as a God with a universal dispensation of guidance. Christ's personality, as well as his teachings, received new dimensions and new meanings when, quite contrary to his New Testament teachings, he and the spiritual food revealed through him to Israelites came to be possessed by the non-Israelites—the Gentiles. By the time of the advent of Muhammad, PBUH, mankind through evolutionary progress had reached a point when a universal dispensation was needed. Muhammad proclaimed to mankind a God of the universe with universal dispensation, His guidance, His beneficence, His providence, His Mercy, His love equally encompassing all, without any distinction of race, nation or color. Muhammad, PBUH, was given a scripture which is "Huddal lin nas" meaning guidance for whole mankind and not for this or that particular race or people. This definitely was, and still remains, a revolutionary teachings about the concept of God compared to all other religions.

He established the Unity of God

The concept of the Unity of God was not a new concept. According to the Qura'n all the Messengers of God had been delivering this message. So it was sung by all the Israelite prophets from Jacob down to Jesus Christ, peace be upon all of them. However, there was one difference between the Israelite concept, which according to Bible, was essentially the concept of a god coincidental with their race who doled His guidance for the benefit of only the Israelites, to the exclusion of all other races and people, while Abraham did not share this limited concept of God. But for this limited view of His guidance, the Israelites including Jesus Christ, believed in one God without any plurality. The Trinitarian concept of God, which came to be advocated by the Church established by the non-Israelites—the Gentiles, after the rejection of Jesus Christ and his Mission and Message by the Israelites, was for sure a step in the reverse direction and a clear departure from the well established belief in the Unity of God among the Israelites since more than a thousand years. According to Gibbon:

"The mysteries of the Trinity and Incarnation appear to contradict the principle of the Divine Unity. In their obvious sense they introduce three equal deities and transform the man Jesus into the substance of the Son of God."

As against the above Muhammad, PBUH, re-established belief in the unity of God once and for all. He brought a neat, clean and clear cut concept of one and the only God which is free from any ambiguity or confusion or mystery. He was commanded by the Divine to proclaim:

"Say, He Allah is one. Allah is He on whom all depend. He begets not, nor is He begotten and none is like Him. He is the Lord of the universe." About this revolutionary message of Muhammad, PBUH, Gibbon writes:

"The creed of Muhammad is free from the suspicion of ambiguity and the Qura'n is a glorious testimony to the Unity of God." And as to the effect of these teachings, Robertson admits: "If Monotheism has any civilizing virtue as against Polytheism, it was the Muslims, not the Christians, who were Monotheist."

His is the Message of Dignity of Mankind

8 • The Islamic Review

October/November 1988
Man, before the advent of Muhammad, was an underdog of the universe in respect to his relationship with God, his relationship with the rest of the creation in the universe and even in his relationship with his own brethren. In his relationship with God, mankind was labouring under the stigma of a sin, which ironically was not committed by him but was supposed to have been committed by his top ancestor some thousands of generations above him. Then the responsibility of the commission of this supposed sin was shifted to the female mate of this ancestor and thus womenfolk came to be regarded as a personal source of mankind's sinfulness. This belief found expression in the Old Testament in the words "How cometh one born out of women calleth himself sinless" (NB in the Bible published in the early part of this century it appears in these words. May be in the present day revised editions some other words have been substituted, as revision and editing and substitution of new words for "God's Words" is a well-established practice of the Christian Churches). Ironically, Jesus Christ, the Redeemer and the Saviour, by all admittance was also born out of Mary—a woman. As we have noted hereinabove that even the followers of primitive religions and pagans believed that their Deities somehow or the other were Angry with them and they offered human blood and human sacrifices to appease and please their wrathful Deities. The inherited sin theory has the effect of directing man's total spiritual thinking and efforts towards somehow or the other being able to wash the stigma of Sin and Salvation for him meant nothing more than being absolved of this stigma of inherited sin. The same old formula of offering of human sacrifice and human blood at the altar of a wrathful Deity was marshalled in aid of washing the stigma of inherited sin, and the Crucifixion of Jesus Christ was caught upon and was declared Redemotional. No good deeds, no virtuous actions ever pleased the God but belief in Redemotional Crucifixion did. An easy ridding, by all imagination and standards. Little did formulators and supporters of inherited sin theory think that it runs afool of another teachings of the Bible that "God made man (and here probably Adam is meant) in His own image." If Adam was in the Image of God, for an image is in the likeness of the Original. If Adam did or was capable of committing sin, then his Original, God, too must have or was capable of committing sin. This imputes imperfection to God Himself, which I believe has never been the perception of any believer in God.

As against the above beliefs, Muhammad was commanded to proclaim "no man is born sin, every human being is a Muslim at birth, every human being has a Divine soul put in him or her and despite all defects and deformities, is capable of being a spiritual equal of another—the only test of greatness being Piety”—verily the most honorable of you in the eyes of God is the one who is most careful of his duty—the test of merit and pleasing God is virtue and virtue alone—mere professing of any prescribed formula or belief is of no avail. As to sacrificial blood we have already quoted hereinabove that it was proclaimed by the Qura’n ‘that not blood but your good deeds please God’.

Muhammad by his preachings and actions established that Religion is "life and action" and not a forced subscription to a man made creed. It is a life of submission to the Supreme Being and love and service to mankind. Qura’n clearly proclaims, "it is no virtue that you turn your face to West or East, virtue is that you believe in Allah and do good deeds."

He did away with Monasticism

Another belief which had captured human mind since ages in the matter of God-man relationship was that man can not be Godly until he repudiates temporal life and ties. Monasticism or repudiation of temporal life is pre-Christian in origin. Jesus Christ, according to New Testament, instead of prohibiting it, encouraged it, as we read in Luke IX, Verses 56-57 "Let the dead bury their dead but go thou and preach the Kingdom of God" and again in Luke XIV Verse 26 "If any man came to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he can not be my disciple." Muhammad neither preached nor encouraged Monasticism. Quite contrary to it, he taught, "your kinsmen and parents and wife and children have rights on you—be mindful of those obligations and discharge those rights in goodly manner—paradise is under the feet of thy mother—when your parents become elderly never say even "Oh" to them and treat them nicely and tender them carefully—one who does not like for his brother which he likes for himself is not a believer—life is the greatest gift of God, do not waste it—Temporal gains are Allah’s favor on mankind—The Qura’n teaches that one should seek temporal gains in a rightly and honest manner not exceeding the limits nor usurping other’s rights and wealth. Islam does not prohibit worldly pursuits, it rather encourages one to these within the bounds of rights and obligations towards the other members of the society, and honesty, and justice, and worldly pursuits thus regulated turn into meritorious and virtuous deeds.

Islam taught application of intellect, reasoning, logic and common sense in matters of belief and did away with the intermediaries between God and man.

Before the advent of Muhammad, application of intellect, reasoning, logic and common sense in matters of belief, was sacrilegious. Even now, it is so in many religious Orders. "It was essentially to be believed that the ways of God, in addition to being willfully mysterious to mankind are also bereft of common sense and wisdom." Where spiritual thinking is wrapped in myths and mysteries, or where some human beings coin and prescribe beliefs to be followed by the fellow beings, such dogmas are but a necessity. Such religious orders prenecessitate a professional priestcraft of some kind, holding a privileged position as against the common followers who must be taught to take and not to questions or reason.

As against the above the Qura’n, the scripture given to Muhammad, PBUH, proclaimed, "there is no compulsion in religion. Islam is 'Deen e Fitrat' that is the religion innate of mankind; and intellect, reasoning, common sense and wisdom being the Gifts of Allah to mankind and having been placed in the nature of mankind by the Beneficent Creator, are allowed to have full play even in the matters.
of belief in the Existence of God, life after death, and the unseen. In the Qura'n, Allah repeatedly exhorts mankind to apply "Fikr," intellect or mind, to the arguments and evidence in support of the Existence of God, the life hereafter, etc., etc.,"; and as a necessary consequence of these teachings it preaches direct relationship between man and God, without any intermediaries. Hence, there is no scope in Islam for the type of priestcraft we find in other Religious Orders. The Qura'n and Hadith speak only of "the Ulama" i.e. the scholarly persons and not of the priests. Every Muslim is expected to know and learn his religion, and practice his religion and be personally accountable for his beliefs and deeds.

He gave new dimensions to human inter-relationship

Conflicts and differences in belief, birth, race and nation and worldly possessions had been at work for divisiveness in human ranks. Men were ruling over the spiritual as well as temporal destinies of other men, not only within the same society, but considered it their birth right to force it on other societies too. Man over the ages, had proved to be the worst enemy of his own specie. He considered it a sufficient ground, and a meritorious cause, to run over the throat of another man simply because that other person had a different skin color, spoke a different language, lived in different geographical boundaries, or entertained different beliefs than him. These differences had put asunder the human race into blood thirsty opposing sections. Men used to take other men as slaves and treated them at below human level—some were considered to be serving others forever because of having been born in a so-called low cast, others were considered deprived and completely devoid of guidance from God because of not belonging to a particular race. Such and other considerations had set man against man.

To this humanity, Muhammad, PBUH, came with a universal dispensation. Islam took the whole world as its diocese and preached its truths to the whole human race. It preached universalism, by declaring that all mankind belong to the same family and are not different people but a single nation, and are but one race. It removed all causes of divisiveness and conflict by declaring "all religions in their origin are from Allah as Allah had sent guides to all nations." These Messengers of Allah were not only sinless at birth like other human beings, but also passed unblemished and sinless lives to merit as Exemplars for their respective nation and people; belief in revelations to all nations prior to Muhammad was declared necessary along with belief in the Revelation vouchsafed to Muhammad, PBUH. It was further declared that good deeds of man, no matter to what creed or religion he belonged, will not go waste and will be rewarded. Thus the teachings of the Holy Qura'n demolished all artificial barriers which separate one nation from another. It welded black and white, high and low, male and female into one harmonious whole. On the occasion of the Farewell Pilgrimage, Muhammad, PBUH, announced in his last sermon, "all men are brethren to one another and equal in the eyes of Allah." He further declared that on that day he has trampled under his feet all distinctions of cast, color, race and nationality.

The equality and fraternity was the new universal doctrine which Islam offered to the world. These teachings of Muhammad, PBUH, are not yet fully appreciated by mankind, though, under compulsions of events, it is slowly drifting towards this bare truism. It is a fact that politicians and even preachers world over, are still busy setting man against man in the name of Nation and ideology. National pride and prejudice is systematically fanned by leaders and educationalists of every nation through selected curriculums, media and by marshalling all subtle phenomenon of brainwashing. It is also true that still hundreds of billions of dollars are being spent by nations every year in the production and/or purchase of arms, simply in preparation for being more efficiently and more effectively able to destroy human beings residing in other geopolitical boundaries. Little do the votaries of "Nationalism" realize that by engaging in the mad race for the destruction of members of their own specie residing on another part of the globe they are, in fact, engaged in the process of self annihilation. MANKIND CAN ILL AFFORD THIS LUXURY. The potential of Nuclear weapons to render this planet of ours into ashes in a matter of a few seconds must awaken every sensible person to the fact that "fanatic nationalism" which sets one human being against another human being is erroneous and suicidal. According to the Qura'n the variety of races and nations was only meant to be for the purpose of knowing each other not for enmity. Muhammad's Message that mankind is but one race is the last hope for survival of the human race on this planet. The sooner mankind embraces this truth, the greater the chances of its survival.

Muhammad completely revolutionized mankind's concept about its relationship with the Universe and the rest of the creation in the universe.

Man had been worshipping various elements of Nature, various planets, idols and even fellow human beings since ages, considering all of these deities as his superiors.

Qura'n proclaimed that man is the finest and the noblest of the creation of God. Man is the "Khalifa tullah e fil ard" i.e. the Viceroy of Allah on this planet called Earth, whom Allah has created in His own colors and on whom He bestowed His own attributes to some requisite extent for the discharge of his functions as His viceroy. It declared, man's life on this globe has a purpose and every human being, by working out his or her potentialities, is capable of making immeasurable progress and of achieving communion with God. Man was informed that in order to facilitate proper performance of his assigned Role in the universe, everything in the universe has been informed upon his status and position in the scheme of the creation of God, it would be degrading for man to slavishly bow before and worship those things whom he excelled. Man under this scheme was to be the conqueror and controller of the planets and the Nature. The realization by man of his true relationship with the rest of the creation and the knowledge that everything in the universe except the Supreme Being is subservient to him,

continued on page 20
THE WESTERN SUNRISE
By: Maulvi Rahim Baksh Karachi, Pakistan

There is a prophetic saying of the Holy Prophet Mohammad (peace and blessings of Allah upon him) to the effect that in the latter ages of the Islamic era, "The sun will rise from the West." Quoting this saying, namely, "Rising of the sun from the West", the Great Mujaddad of the fourteenth Century Hijra, says in one of his earliest writings "Izalae - Auham": "So like this, the prophecy of the Rising of the Sun from the West, we in any case believe it to be true. However, what has been disclosed to me through a dream, is this, that the "Rising of the Sun from the West" means that the Western countries, which have been in the past in darkness of unbelief and lack of faith, will be enlightened with the sun of Truth, and they will partake of the Religion of Islam. (In this context) I saw (in the vision) that I am standing on a platform in the city of London and am delivering a dissertation on the Truth of Islam with cogent arguments. Afterwards I caught a number of small birds sitting on trees and they were white in color, and it is likely that their bodies bore similarity to partridges. So I interpreted it to mean that although I may not be there myself, but my writings will be disseminated among these people, and many an Englishman will fall a prey to the Truth of Islam. In fact the Western countries have had little share of religious verities in the past, as if the Asian countries were endowed with religious genius by God, while all the worldly sagacity had been bestowed on Europe and America.

It is evident that from the very beginning to the end, Asia had a full adjunct of the series of prophets who are endowed with saintly excellences. And now Allah the Most High wanted to turn to them with His Merciful Attention. But it may be kept in mind that I do not deny that the term "Rising of the Sun from the West" may carry some other significance than that I have been made to understand, by this vision."

It is a clear proof of the Truth of the Founder of the Ahmadiyya Movements Mission and his communion with God, that the above prophecy foretold years ahead came out to be true in the course of time. The said prophetic vision was mentioned in his book "Izalae - Auham" which was written sometime in the 1880's or so and was partly fulfilled after about twenty-five years in the period 1914 to 1920 through the missionary work undertaken by Kh. Kamalud Din in England in 1913 by setting up the Woking Mission for spreading Islam in the West. I have said apparently fulfilled because the first part of the prophecy relating to the dissemination of the Founder's writings in the British Isles was accomplished by Khawja sahib's lectures and his writings in England derived from Hazrat Mirza sahib's (Allah's mercy on him) Urdu publications. It was also through Khawja sahib's missionary efforts that a number of outstanding personalities like Lord Headley, Mammaduke Pickethall, Mr. Leon, Mr. Lovegrove, Dudley Wright and so on embraced Islam and declared their conversion to Islamic Faith through Ahmadiyya literature as projected by Khawaja Kamalud Din. The main portion of the prophecy, however, remains as yet to be fulfilled by a mass conversion and entry of the Western people into the fold of Islam. Now that we have set up and renovated our Western missions in America, England and Europe, we should renew our efforts to bring about a revolutionary change of religious outlook, and zealously propagate the Islamic Ideology in the West, so that conversion to Islam takes place on a massive scale. Oh! How we long to see Headleys, Dudleys, Pickethalls, Dickionsons, Marcuses, Hamiltons, Germanuses, and Robsons, and Amin Mosless and Hobohms and Russ el Webb and so on, appearing again on the Western horizon, and enlightening the western world with the Sun of Islam. And thus the dream of this wonderful phenomenon of western sunrise will come true fully in its spiritual sense.

In order to achieve this end, we should now proceed to organize our foreign missions in Europe and America on systemic lines. Why our former Woking Mission failed in the end was that we did not form a proper association of Islamic Brother-

OCTOBER/NOVEMBER 1988
Holy Quran which is the key to the wonderful transformation of the West to Islam. Let us then strive by all means to flood the Western world with the English Transition of the Holy Quran by Maulana Muhammad Ali. Let us reach every door and personally deliver this Book into the hands of every person who is a seeker after Truth. Besides this we might disseminate widely Islamic literature by the same author and Kh. Kamalud Din to bring about an Islamic metamorphosis in the Western thought. The West is a free thinker and possessed of an open mind. It is in earnest search of solution of the problems of life and is susceptible to acceptance of Truth where it can be found.

The Founder of the Ahmadiyya Movement, a hermit living in a remote inconspicuous village in the Punjab, and unacquainted with the western language and civilization, should have visualized an Islamic transformation of the West, speaks volumes for the truth of his communion with God. As already mentioned this mission of his was initiated by the great Khawaja Kamalud Din (Allah's mercy on him), but has been neglected and almost abandoned. Now that we have set up our Western missions in order, let us take up the broken thread and organize these missions with devotion so as to infuse the spirit of Islam which may ultimately lead to the conquest of the West by Islam, and result in a spiritual triumph of Islam forestalling even a temporal power. Let us call this Mission - An Operation Western Sunrise. To carry out this operation effectively, we must enlist the support of the Western Islamic Brotherhood and other important and well placed Muslim personalities who are sincerely interested in this Mission.

Let me end this dissertation with an invocation by the Founder of the Ahmadiyya Movement couched in one of his couplet from his poems:

"The free thinkers of Europe are now disposed to acceptance of this (i.e., Islam) (And) The spirit (of Islam) has again started pulsating suddenly in the veins of the (spiritually) dead people."

Hazrat Mirza Ghulam Ahmad's Work as a Mujaddid continued from page 6

and in deed. Such a change can only be brought about by one who is from God. He filled them with zeal and enthusiasm for the propagation of Islam, so that they sacrificed their lives to this end, and carried his work further after his death. They preached Islam to the West at a time when it was considered by most people as an act of sheer lunacy because of the low position of Islam as compared with the Western world. But they enriched the world with their exposition of Islam, and millions of souls benefited from his light. Maulana Muhammad Ali and Khawaja Kamal-ud-Din always acknowledged that it was Hazrat Mirza who directed them to this path, and indeed that it was from him that came all their inspiration, motivation and knowledge.

I recently discovered a booklet in our Berlin Mission, entitled 'Islam in England' written in 1929 by Shalih Mushir Hosain Kidwai of Gadian. He was a non-Ahmadi associated with the Woking Mission, and had indeed done some missionary work in England for some years even before this mission came into existence. No one today probably knows of this booklet. I quote a section from it which will be an entirely new quotation for all of us. He writes: 'I am far from being a follower of Mirza Ghulam Ahmad of Qadian, but I cannot but give him credit for having fired English educated Muslims with a missionary zeal for Islam. Khawaja Kamal-ud-Din, B.A., LL.B., advocate, is one of those men who were, so to say, reclaimed to Islam by the Mirza sahib, and that to this extent that he gave up his flourishing practice at the Bar and voluntarily accepted to be an exile and came to England with the sole object of preaching Islam. The credit of being the first to organize a regular mission in England belongs to Khawaja Kamal-ud-Din. He is a marvelous preacher and can hold his own among the learned theologians of any religion. Even before he came to England he had built up a great reputation for himself as an orator. The educated Muslims of India were captivated by his discourses on Islam and there is no doubt that in England also he, in a very short time, thoroughly established his position. There is no question of any new convert being fit to take his place in England when even among the seventy million Muslims of India I do not know of any other man who could have accomplished the self-assigned duty in a better way.' (pp. 7-8)

So the work of his distinguished followers too is Hazrat Mirza's work, and shows him to be a Mujaddid, and moreover the Messiah about whom it was prophesied that he would lead Islam to triumph throughout the world.

THE PROMISED MESSIAH SPEAKS continued from inside front cover

The purpose of accepting a religion is that God, Who is Self-Sufficient and is in no need of His creation or its worship, may be pleased with us, and that we should experience such grace and mercy as should wipe out our inner stains and rusts so that our breasts may be filled with certainty and understanding. This is not possible for a man to achieve through his own devices. Therefore, God the Glorious, keeping hidden mainly His own Being and the wonders of His creation, for instance, souls in bodies, angels, heaven, hell, resurrection and messengership etc. and yet disclosing them partially through reason, appointed his servants to believe in all these mysteries (Surmah Chashm Arya, p. 33).

"O you men! Surely We have created you of a male and female, and made you tribes and families that you may know each other . . ."

(The Holy Quran, 49:13)
Continuation of WAHY_E_WALLAYAT, MUHADDATHIYAT AND MUJADDIDIIYAT
by Masud Akhtar Choudry

WAHY

According to the Holy Quran Allah's listening to the prayers and speaking to His servants is a point of distinction between Allah and those whom people falsely take as their god. The following verses illustrate this point:

1. Abraham said to his idol-worshipping father: "Why do you worship a thing which bears not, sees not, and helps you not a whit?" (19:42)
2. God condemned the worshippers of the golden calf by saying: "Could they not see that it spoke not to them, nor did it guide them to the right path?" (7:148)

and elsewhere:

"Did they not see that it answered them not nor did it control harm or benefit for them?" (20:89)

3. Referring to all worshippers of false gods, it is said: "Those whom these people call upon, besides God, they do not answer them at all." (13:14)

As against this Quran tells us:-
"Call upon Me I will answer thee."

God's speech to man is called WAHY or Revelation.

Thus scriptures revealed to various prophets came to be known as word of God, the Revealed Books.

With the finality of prophethood it was generally understood and believed by a majority of Muslims that the Revelation from Allah in all forms too has ceased. This view is erroneous as it does not find support from the Quran and the Hadith. Let us examine it:

Dictionary meanings of WAHY.

Imam Raghib in his Muradat, the dictionary of the Quran, defines Wahy as Alkalimatu-lilai tuqala ila aniya'i-hi wa auliya'i-hi wahy-un.

"The word of God which is communicated to His prophets and His saints is called wahy." (munradat of Raghib, under wahy)

In this definition Imam Raghib considers speech of God to both prophets and Saints, who are not prophets, as Wahy. This definition of Wahy in Mufradat contradicts the commonly held view that speech of God to prophets alone is wahy. Raghib's definition is based on the Quran and finds full support from the Quran as one finds verses in the Quran speaking of Allah's wahy to Mary, Moses' mother, Jesus' disciples who were not prophets. Before quoting these verses of the Quran let us first settle the matter that the speaking of Allah to man is in fact called Wahy.

Modes of Revelation

The Holy Quran says:
"It is not vouchsafed to a mortal that God should speak to him except by revelation (wahy), or from behind a veil, or by sending a messenger." (42:51)

Hence, there are three modes of Divine communication with man:

1. The infusion of an idea into the mind, which is called wahy in this verse. The Holy Prophet has described this mode in the words: "The Holy Spirit has put this into my heart."
2. "From behind a veil" - this includes dreams, visions, hearing words of inspiration.
3. "By sending a messenger" - this refers to the sending of angel Gabriel, Who is seen and whose word is heard by the man receiving the revelation.

The first two modes of revelation are common to saints (auliya) and prophets. The third is exclusive to prophets, and after the Holy Prophet Muhammad this mode has terminated. Gabriel cannot now bring revelation of this sort, known as wahy nubuwat - revelation of prophethood.

It seems fit to add a note of clarification about the third mode which is believed to be specific to prophets. What is prohibited here is the bringing of the Wahy e Nubuwat not the coming of the Angels or Gabriel. If we were to believe their descending prohibited then we will be contradicting, or rendering inoperative, a verse of the Quran which reads: "Ma adraka ma lailatul-Qadr, Lailatul-Qadr e Khair-um-min alf e shahur Tanazzalul Malaiikat war-Ruho fihe/min kulle amr" and wherein it is clearly stated that the Angels and the Gabriel descend during that night.

Imam abdul Wahab Sherani Rahmat Allah e alaih, writes in his Al-Yawaqitwal-Jawahir p 71:
"Law-bearing prophethood has been cut off with the passing away of the Holy Prophet Muhammad, peace be on him. Hence the angel of revelation grants the Wali (saint) understanding of the Shariah and informs him as to its secrets."

Similarly Imam Afkhrud-din Razi writes in his Tafsir-e-Kabir vol. vii p.370:
"The angels project their influence into the souls of men by revelation, and show them their accomplishments by sure visions."

Shah Waliullah Muhaddath Dehlvi, Rahmatullah alaih believed in revelation to Muslim ummah through angels. At page 134 of his Tafhimat-e-Illahiah he writes:
"The Muslim nation is not deprived of revelation through angels. Do you not know how Mary saw Gabriel as a strong, healthy man, and how the angels called her? Similarly, Hadith records that a believer was going towards a village to visit a fellow. In the way an angel appeared to him and said: I am an apostle of God to you. Hadith also says that if you maintain the same (high) level of faith, angels will greet you while you are lying in your beds." (Tafhimat, vol. ii, p. 134)

Thus what terminated was Wahi-e-Nabuwat, a Wahy which gives a Shariah which is also called the Book (kitab). The Wahy which is granted to persons other than prophets is called Wahi-e-Wallayat. Such Wahy to the companions of the Holy Prophet and to hundreds of Muslim Aulia - Allah is proved from the Hadith and the Writings of the Aulia and the Ulema. Quotations about Wahy to Hadrat Abu Bakr, Hadrat Umar, Hadrat Ali, Abu ibn Ka'b and Abdullah Ibn Zaid Ibn Abd Rabib have been given in the Book the Ahmadiyyah. Case. Please look in that. Also given in that book are Quotations from
the writings of Imam Jafar Sadiq, Imam Ahmad Ibn Hanbal, Imam Shazali, Hadhrat Sayyid Abdul Qadir Jilani Ghose Azam, Imam Qurtabe, Hadhrat Mohy-uddin Ibn Abi Mauilana Jalal ud din Rumi, Imam Hajar Asqalani, Imam Abdul Wahab Sherani, Hadhrat Mujaaddid Alf Sane Sheikh Ahmad of Sirhind, Hadhrat Khwaja Moin ud din Chisti, Al Baidawi, Imam Fakhrud din Razi, Hadhrat Shah Waliullah Dehlvi, Khwaja Mir Dard Dehlvi, Hadhrat Sayyid Muhammad Ismail Shaheed, Allah be pleased with all of them and of the present era ulama Maulvi Abdullah Ghazanvi, Maulvi Abdus Sabbar Ghazanvi, Allama Khalid Mahmud and Sayyid Abdul Ala Maudoodi, to show that all of them believed in the continuation of Wahi-e-Wallayat and the termination of the wahi-e-Nabuwat as a consequence of the finality of Nabuwah. Time limitations do not allow me to go in these details, please read these for yourself.

Two more points need to be clarified about the Wahi-e-Wallayah. Some Ulama think that the Commandments and prohibitions can only be given in Wahi-e-Nabuwah and not in Wahi-e-Wallayah and they use it as a test for differentiation between the two. This view is erroneous in as much as that in revelation to the Mother of Moses both Commandments and prohibitions were contained as well there was a prophecy, and she was not a prophet. Let us examine the Wahi granted to her and to Mary and to disciples of Jesus:

1. 'We sent revelation to the mother of Moses: 'Give him suck. Then when you fear for him, cast him into the river, and do not fear or worry. We shall bring him back to you, and make him one of the messengers.'" (28:7)

In the revelation to Moses' mother, the words "give him suck" and "cast" are commands, whilst "do not fear or worry" are prohibitions. Was this revelation not certain and definite, just like revelation to prophets? By acting on her revelation and casting her baby in the river, did not Moses' mother show that she had as much belief in her revelation as the prophets did in theirs? Had this revelation not been from God, the prophecies in it could not have been fulfilled.

2. To Mary, the mother of Jesus, came the revelation: "Shake towards yourself the branch of the palm-tree. Fresh, ripe dates will fall on you. Eat and drink and cool the eye." (19:25)

"Shake", "eat", "drink" and "cool" are commands.

3. The disciples of Jesus, who were not prophets, received the revelation: "When I revealed to the disciples: 'Believe in Me and My messenger.' They said: 'We believe. Bear witness that we submit." (3:111)

In all these verses there are awamir (commandments), Nahi (prohibitions) and prophecies but it is quite clear that these commandments and prohibitions are not in the nature of the Shariah (Law). Thus the point of distinction is not the commandments and prohibitions but the Shariah and non-Shariah.

Since a lot more about the Revelation is to be discussed in the Concept of Muhaddathiyat I pass on to that.

Hadhrat Sayyed Abdul Qadir Jilani received whole of the Quran in revelation. Khwaja Mir Dard Dehlvi and many other Walis received in revelation many verses of the Quran Which had commandments which were originally in the Quran as commandments to the Holy prophet.

Muhaddath

Muhaddath is a person who though not a nabi yet is favoured with the conversation with Allah in abundance. This is the highest station a believer can reach after the finality of prophethood.

The word Muhaddath has been used and defined by the Holy Prophet Muhammad, peace be on him, as we find in Bukhari, Kitab e Fazail e Ashab, in Bab Manaqab Umar narrated by Abu Hurairah:

"In the Ummahs prior to this Ummah there used to be Muhaddathoon, if there is one in my ummah he is Umar."

In Ainee Sharah e Bukhari vol 7 p. 614

"Muhaddath means those to whom Allah speaks but they are not Nabi." Hadhrat Maulana Jalal ud din Sayyuti in his Tareekh ul Khulfa quotes from Tabrani as under:

They asked the Messenger of Allah, peace be on him, about the Muhaddath. He, peace be on him, said, 'Angels speak at his tongue.'

Then in Bukhari Kitab e Fazail e Ashab, Bab Munaqab e Umar a second Qira't of the verse 'Ma Arsalna min qablika min Rasulun wa la Nabiin' by Ibne Abbas that he used to recite 'laMuhaddathin' after 'wa la Nabiin'. This verse of the Quran reads as under:

'And We never sent a Messenger nor a prophet before you but when he desired, the Satan made a suggestion respecting his desire, but Allah annuls that which Satan casts, then does Allah establish His messages. And Allah is Knowing. Wise.'

The second Qira't of the above verse by Ibne Abbas whereby he used to add the words 'wa la Muhaddath (nor Muhaaddat) after the words 'nor prophet' has been reported in Bukhari and has been mentioned by many prominent Aulia Allah and Muslim Scholars. To quote a few, this has been quoted by Hadhrat Jalal ud din Sayyuti in his 'Dur e Manshoor', by Hadhrat Shah Wali ullah in his 'Khair-e-Katheer' and by Sayyed Muhammad Ismail Shaheed in his 'Manasab-e-Imamat'.

This second Qira't is not an addition to the Quran. It is in fact an explanation of the verse by Ibn e Abbas that the Wahy of the Muhaddath too is free from Satanic suggestions like that of the Messengers and Prophets. Shah Ismail Shaheed has made this point in his Manasab e Imamat.

Similarly in 'Assafi Sharah e Asul ul Kafi' which is a well known and authentic book of Hadith and narrations of Shia Muslims a chapter under the title 'Al-farq bainar Rasul e wan Nabi e wal Muhaddath' has been written wherein is it written that although in the well known Qira't the part 'wa la Muhaddath' is not recited but in Qira't 'ghair mashoor' this verse is read as 'wa ma arsulna min Qabeleka min Rasulun wa la nabin wa la Muhaddathin'.

Another purpose for bringing Muhaddath under this verse was to indicate that close resemblance which a Muhaddath has with the Messengers and prophets so that the Wahy of the Muhaddath too may be considered free from the Satanic Suggestions like the Wahy of a prophet.

Muhaddath as Understood by the Commentators of Hadith and the Scholars:

These are considered as the terminological meanings of Muhaddath. The
commentators of Hadith have explained Muhaddath as-

'from Muhaddath is meant one to whom God speaks but he is not Nabi. Khawaja Muhammad Parsa writes in his 'Fasal ul Khattab' that Hadhrat Ibn e Wahab has explained Muhaddathoon as Mullhmoon and Bukhari and Muslim have recorded it.

Imam Allama Hajr Asqani writes-

In the existence and large number of Muhaddathoon after the early periods there is a wisdom that this Ummah may be honored by their personal moral. And in their large number there is another point so that in comparison to the prophets of Bani Israel their number is to be large. While there can not be large number of prophets in this Ummah because its prophet is the Khatamul Anbiya, therefore, in place of prophets there is an abundance of Mullhmoon in it. (for reference see Fatih Bari)

Abi Muhammad Roze Bahan Bin Abi al Nasr Buffi sufi Sherazi writes in his 'Tafseer Arais al Bayan' in explanation of the verse 'Yoonazuzzle Malakiya bi rir e min amrihi ala maien yasha' -

"There will be Muhaddath and Mukkallam in my Ummah and Umar is one of them. Muhaddath are those to whom Angels speak and Mukkallam is one to whom Allah speaks."

Sheikh Abdul Wahab Sharani writes in "Al Yawaqit wal Jawahih" Vol 2 p. 77 -

"Sheik has written in 78th chapter that the matter with which the Muhaddethen have been distinguished from amongst the Godly men that on account of their purity of heart they are capable of recognizing whatever is revealed from Allah on their hearts while other ahil-Allah do not recognize it. He also said that Hadhrat Umar is the leader of Muhaddethen and all others are his successors in it."

Allama Shahabudin Al-Sayyad Mahmud al Alusi in his Tareekh ul Khulfa under the verse about three modes of Wahy writes in his commentary -

"This verse has a general application and is not specific to prophets alone. In the previous Ummahs examples of Mary and the mother of Moses are available that they were not prophets yet Allah spoke to them. Similar is the position of Muhaddethen in this Ummah and they too will be favored with Wahy."

Hadhrat Mujaddid Alf Sani writes in Maktoo 51 in his Maktooat vol. 3 part 7 "O ye friend, know it that speech of the Most High Allah with His men is at times such as if it is just face to face and this is His Speech to the prophets, peace be on them. At times this speech is vouchsased to some of those elects from amongst their followers who, on account of their perfect following and succession, have reached the excellence. When this speech is bestowed on some one in abundance then he is called a Muhaddath as Hadhrat Amirul Momnin Umar was called."

On account of this close resemblance or affinity to the prophets at times Sufia counted these Muhaddathoon amongst the prophets though in fact these holy personages were only Aulia Allah and not prophets. For example Hadhrat Mujaddid Alf Sani writes about Hadhrat Umar and Hadhrat Abu Bakr at page 64 of Maktubat Daftar I, Part iv in Maktub #251;

"How can they comprehend the excellence of the Shaikhaun for these two exalted ones on account of their excellence and exaltedness are counted amongst the prophets and were the bearers of the excellences of the prophets."

Again he writes in Maktub #48 in Maktubat Daftar I part II; "Yes, that sufi who reverts to the world after Fana b Baqa and after Sair un Allah or Sair Billah and engages in inviting people to belief in Allah, he has a share from the station of Nabuwat and is counted amongst the conveyers of the Shariah."

In Maktub #122 in Daftar III part IX he writes;

"the elects of this ummat are the partners of the prophets in this domain." (or wealth)

In Maktub #123 he writes;

"It should be understood that it is possible that a person may reach close to prophethood through the path of Wallayat and be a partner in the matter (of Knowledge).

In Maktub #30 Daftar I Part I he explains the methods of obtaining knowledge, by different categories of persons, in these words;

"As our Holy Prophet, peace be on him, used to receive knowledge through Wahy, similarly these elects receive knowledge through Ilham from the original source (i.e. God). Ulema state these Uloom after deriving these from the Shariah. As these Uloom were received in details by the Anbiya through Kashf so were these received by them (sufia) too. The only difference is that of the 'originality' and the 'following'. Some from amongst the Aulia are selected for such excellences after a long period extending to centuries and ages."

Similarly, in Maktub #95 in Daftar I Part II he writes;

"The prophets, peace be on them, are the best of the creation and the best wealth (of knowledge) has been bestowed upon them. And Wallayat is a part of the Nabuwat and the Nabuwat is the Whole"

Now we take another great saint and Muhaddath, Hadhrat Shah Wali Ullah Muhaddath Dehlvi who is also a well known Muhaddith, too. He writes at page 246 of his 'Khaire e Katheer';

"And remember that the Hadith wherein a large number of prophets is reported (hundred and twenty four thousands) Muhaddathen too are included in that number and the word Mursal in that Hadith stands for Nabi. Again at page 136 of his 'Tafheemat e Ilahiah' he writes;

"when a Muhaddath comes, then one of his signs is that he is not bound by ljtehadi Shariah (that part of the Shariah which is evolved by the Jurists). Just as no need for a lamp is felt in the presence of the Sun similar is case of the Muhaddath. He can not be bound by the ljtehah of the Mujahid because the Wahy and the knowledge of the prophets is with him;" In his 'Hujjat-ullah albaligha' he writes;

A. And from amongst these (Wallayat) is Siddiqueyat and Muhaddathiyat. And its reality is this that from amongst the Ummah there is some such person who on account of his personal nature has resemblance with the prophets just like a genius student who has affinity with his scholarly sheikhs."

B. "Out of various stations of the heart there are two such stations which are reserved for such persons who have resemblance with the prophets; reflection
of these stations falls upon their souls just as a mirror placed against a hole and reflection of the light from this mirror falls on the ceiling and the floor. These two stations too are like Siddiquiat and Muhaddathiyat." (N.B. Shah Ismail Shahed too has such stations of Muhaddath at pages 402-404 of his 'Abqat' and at pages 31-34 of his Sirat-e-Mustaqeem.)

Maulana Mufdi Kafayat ul- lah Sahib in a footnote at page 109 of his Majalis-e-Abhar writes;

"One who receives speech of God through special Ilham, is called a Muhaddath. According to some Ulema such persons are prophets of lower status while according to others they are the Wali of the highest status."

Hadrat Sheikh Mohyd u din Ibn e Arabi writes in his Fatuhat e Makkiya Part II;

"From some of the statement (of a Muhaddath) stranger thinks that he is claiming to be a prophet and is arrogating the Shariah of the Messenger of Allah, peace be on him. So he calls him 'Kafir'. "Thus we have seen in abundance in our own time and I have personally tasted it at the hands of the ulema of this era. But we consider them forgivable because no evidence about the truth of this group of Muhaddatleen is personally established to them and they talk simply out of excessive conjectures."

Hadrat Shah Ismail Shaheed makes two points about Muhaddatheen in his 'Sirat e Mustaqeem'. Firstly, that like the prophets Muhaddatheen too are favored with the knowledge of the Amoor e Ghaibiyah i.e. the unseen. Secondly, that they have the same affinity to the prophet which younger brothers have with their elder brothers, and their knowledge is like that of the prophets. Again at pages 401-402 of his 'Abqat' he writes "Muhaddatheen too are called Rasul."

I know these writings weigh heavy on our minds because of our belief in the finality of Prophecy. Let us not feel alarmed because those who know Hadith know it full well that the Holy prophet, peace be on him, himself likened his companions to the past prophets. Resemblance or likeness with someone does not make one the other person. On account of this close resemblance and affinity with prophets Sufia even employed the word Nabi about the muhaddatheen but in a qualified way, not in reality. Terms like Lughvi Nabi, Majazzi Nabi, Baruzi Nabi, Zilli Nabi, Fani-fir-Rasul, Masi-e-Ambiya, Ajk-Pehlu se Nabi aur ajk-pehlu se Ummati, Ghair Tashree Nabi etc. are quite commonly found in the writings of the Ulia Allah. Any qualifying word used with some word even grammatically does not mean that word in reality. Qualifying words or statements are used to limit or negate the real sense or at best to give a sense other than its real sense. Quite in line with this principle Aulia employ these qualifying words to indicate Muhaddathiyyat or Wallayat and not prophethood. This fact is borne out from the writings of the ulema of the present era, e.g;

1. Allama Khalid Mahmud of Pakistan who is presently Imam of a Mosque in U.K. writes at page 112 of his 'Aqeedatul Ummah Fi Maani e Khatme Nabuwat'.

"As for excellences of the prophethood matter; Maulana Rumii has the same belief as that of Muhaddad Alf Sani, that the excellences of Nabuwat are also bestowed upon non-prophets but the station or office of Nabuwat can not be. In the verse quoted above attainment of the excellences of Nabuwat are meant not the high office of Nabuwat. If at all some ambiguity is felt in it then this verse of Maulana Rumii should be interpreted in the light of his belief in the Finality of prophethood, because interpreting any statement against the intent of the utterer is completely against honesty and scholarship. In this sense Maulana Rumii calls every follower of the sunnah of his spiritual guide and leader a Nabi by way of Majaz, i.e. allegorically. Maulana Abdul Rasheed, Principal Ahle-Hadith Madrassah; Chowk Dalgran, Lahore, writes at page 74 of his 'Khatme Nabuwat Aur Nazul e Isa Aalai Salam';

"The intent of the ulema e Karam from such writings is quite clear that they call all prophets 'Tashree Nabi' (law bearing prophets) and they call the Auliya e Ummah by the name "Ghair Tashree Nabuwat". This is a term of the Sufia."

Hadrat Maulan Ashraf Ali Thanvi, who is one of the most revered scholar and sufi of the Deoband school of Muslims, has written in details at pages 99-102 of his 'Al Tanbih al Turbi Fi Tanzih e Ibn e Arabi;

a) Similarly the Nabuwat or Risalat (prophethood or messengership) as stated is in general terms, that too in Lughvi i.e. dictionary meaning i.e. giving news and preaching, not in real meanings which Sheikh calls Nabuwat e Tashree.

b) Similarly it will be permissible at Shariah to say about non-prophets and non-messengers in a Lughvi or Majazi way that the excellences of the prophethood or messengership are bestowed upon them by way of succession but it will not be permissible to call them Nabi or Rasul.

c) Nabuwat e Tashree (law bearing prophethood) or Rasalat e Tashree (law bearing Messengership) are terminable so have been terminated. But Wallayat is non-terminable. Some persons call some of its branches as Nabuwat e Ta'reefi i.e. Akhbar unala Haqiqat al Ghaibiyah (being informed upon matters unseen).

Another Deobandi Scholar Mufti Muhammad Shafi Sahib writes at page 31 of his 'Khatme Nabuwat Part II';

"Sheikh (Mohy u'd din Ibn Arabi) has called excellences of Nabuwat, Mubasharat and Wallayat as Nabuwat e Ghair Tashree."

Maulvi Muhammad Idrees Shb Kandhalvi writes at page 61 of his 'Maskal Khataam fi-Khatme Nabuwat';

"According to the Sheikh Ghair Tashree Nabuwat (non-law bearing prophethood) is not prophethood but is one of the factors of the finality of prophethood which is called Wallayat in the terminology of the sufia."

To quote another scholar, Maulvi Muhammad Hanif Nadvi writes at page 72 of his 'Mirzaat Nai Zawiyun say';

"Sufia consider Wallayat as non-terminable and interpret one aspect of Wallayat as Nabuwat. In scholastic terms you may say that one application of Nabuwat according to them is that it is a part of Wallayat and not branch of Messengership. Accordingly when they say that the graces and beneficence of Nabuwat are continuous, they thereby mean that the Wallayat is continuous. Thus it will be completely clear that the sufia have their own application of Nabuwat where Auliya e Ummah are included."
Points of distinction between a Muhaddath and a Prophet.

In spite of the fact that both Muhaddath and Nabi receive their knowledge from the same source, and in spite of the fact that the Muhaddath is given share in the excellences of the prophethood, and in spite of the fact that both the Muhaddath and the Prophet are given knowledge of the unseen, and in spite of the fact that words Mursal and Rasul are applicable to both Muhaddath and Nabi, and in spite of the fact that the way of the Muhaddath like that of a prophet is protected from the Satanic Suggestion in spite of all these similarities, all these resemblances and all this affinity to the Nabuwat, Muhaddathiyat is clearly distinct from the Nabuwat. We find at Page 378 of his Fatoohat e Makkiyeh that Shaikh Mohey ud din Arabi when asked about the point of distinction between the two, has stated that the Prophet brings Shariah but in the speech to Muhaddatheen there is no Shariah granted to them. He uses the term Nabuwat e Mualaqah (i.e. something which is attached to something else) for the Muhaddathiyat; and Nabuwat e Tashree (Shariah bearing prophethood) for the prophets.

Many other points of distinction between a Muhaddath and a Nabi emerge from the writings of the ulema and the Auliya, to count a few;

1. Muhaddath although colored in the colors of prophet is not a prophet and is only a Walli of a higher station.

2. A Muhaddath has share from two excellences i.e. the excellences of the prophethood and those of being an Ummati while a prophet has the excellence of Nabuwat alone as he is not an Ummati.

3. A Muhaddath is an Ummati of a Prophet and as such is subservient to his prophet but a prophet is not the Ummati of another prophet nor he is subservient to another prophet.

4. Wahy received by a Muhaddath is Wahy e Wallayat and does not bring any Shariah while the Wahy received by a Nabi is Wahy e Nabuwat and brings shariah which is called Kitab.

5. A Muhaddath must follow the Wahy of the prophet whose Ummati he happens to be, while a prophet follows only his own Wahy.

6. Wahy of a prophet (Nabi) testifies the revelation received by prophets prior to him while the Wahy of the Muhaddath stands in need of verification by the Wahy of the prophet whose Ummati that Muhaddath happens to be. A Muhaddath must present his wahy at the Wahy of his prophet to check that it does not contradict the latter in any way.

7. Wahy of a prophet possesses all the excellences while the Wahy of a Muhaddath has only some of the excellences of the prophetic revelation.

8. Wahy of a prophet is recited in prayers while the Wahy of a Muhaddath is not recited.

9. It is the duty of a prophet to convey his Wahy in full to people while no such duty is imposed upon a Muhaddath regarding his Wahy.

10. By not believing in a Nabi one becomes a Kafir but by not believing in a Muhaddath one becomes only a sinner not a Kafir.

Mujaddadiyat

In Surah Nur in the Holy Quran there is verse which reads as:

Allah promises to those from amongst you who believe and perform good deeds that "We will make you Khalifah in the world as we made Khalifas before them and will establish their faith which He has desired for them. Generally Rulership or the Worldly Khilafat is argued by some sections of Muslims from this verse; but this will be a far fetched interpretation. Rather it is negated by the reference to the Khilafat of those who were favored with Khilafat before the advent of Islam. This, therefore, essentially is a reference to the Spiritual Khilafat.

When we look into Hadith then we find the following Hadith; "that at the head of each century Allah will appoint one such person from amongst this Ummah who will revive or renew its Deen for it."

As to the authenticity of this Hadith, Imam Jalalud din Sayyuti, Hafiz Ibn Hajar, Mulla Ali Qari, Ali Mutaqiq, Shah Wali Ullah Dehlvi, Imam Hafiz Ibn Asakar Ibn Katheer, Nawab Siddiquee Hassan Khan and almost all well known scholars unanimously consider it authentic. Nothing succeeds like success. The very appearance of Mujaddadin in all the past fourteen centuries is the greatest evidence of its correctness.

Meanings of Mujaddid

Mujaddid is drawn from the noun Tajdeed which means to refresh, to renew, to revive, to strengthen.

Some persons at times raise an objection that in the presence of the Quran and the Sunnah and the hundreds of thousands of the ulema what is the great need of a Mujaddid? For a simple believer like me it suffices that the Holy Prophet Muhammad, peace be on him, made a prophecy that something will happen at the head of each century and that has been regularly proving true... But for those who must get an explanation as to why it is needed. I have a counter question; do we honestly believe that in spite of the presence of the Holy Quran and the Sunnah and the Ulema the real purpose of the revelation of the Quran is being fulfilled? If not, and it is definitely not, then something needs to be done. We know that this world around us is not static. The human society is in a state of evolution which brings in new problems to mankind with every turn. The politics, the economy, the social problems, the philosophy, the thinking and even the state of common knowledge of man of today are quite different than the man of a century ago. Many things in our use, which are a matter of common place for us, were considered beyond human powers to the man of last century. Allah has taken it upon Himself to provide the means to fulfill the spiritual needs of mankind. This hadith about the Mujaddid is but a promise in fulfillment of what has been stated in these verses of the Quran;

These verses relate to the revelation of the Quran and read:

Indeed we revealed it in the night of Majesty and what you know what lailatal Qadr is. Lailatal Qadr is better than one thousand months. The Angels and Gabriel descend in this, from all directions with the permission of Allah, Peace till dawn appears.

Now if we calculate thousand months
then these work out to 87 years. Add the period of maturity which generally is considered to be 18-20 years then we arrive at the head of the century. Which has been declared by the Ulama to be a few years on the beginning of the new or the end of the last century. In these verses there is a specific promise of the descending of the Angels and Gabriel in that night of Majesty which is better than a thousand months. The Prior reference to the revelation of the Quran unmistakably links the descending of the Angels to the Quran. A mujaddad is mission is stated to be revival of the Deen and Deen is the teachings of the Quran and the Sunnah. That the Quran can not fulfill the needs of calling people towards Allah is clearly stated in the Quran in this verse of the Surah e Yusuf;

"I and those who follow me invite people towards Allah with Baseerat (the spiritual light)." Only those persons who receive guidance from Allah qualify for inviting towards Allah. Others are just professionals as we have in any other religious denomination.

"Status of A Mujaddid"

Hadhrat Maulana Qari Muhammad Tayyab writes in his Ulama-e-Hind Ka Shandar Madhi-e-Jadeed at p. 313:

"Because Mujaddidiyat is true reflection of the Nabuwat (prophethood), mujaddids of the Ummah of Muhammad, (peace be on him), have been given the status of the prophets of yore. With the passage of time, mischief of various types raised its head in the ummah; mujaddids with the right cure for the prevalent mischief were raised. If at a certain time there was a lack of piety in ranks of the ummah, mujaddids who re-established Piety in Ummah were raised. If affairs of the Ummah underwent disorderliness, then such Mujaddids were raised who restored unity and order in their followers. If at any stage morals of the members of the ummah became rusted, then such mujaddids appeared who, through moral purification made them clean. If ever the Ummah was fascinated with the people who try to achieve purity through self emulation, then such Mujaddids were raised who through their miracles broke the spell. One eradicated the fallacy of Christianity, another scattered Polytheism, and yet another pulled down the pillars of idolatry, and yet another uprooted the evil of Plurality of Godhood. . . In short, it should be understood that the purpose for which prophethood of prophets of the yore was established, the same colours and attributes of Wallayat have been bestowed upon Mujaddid so that the reform of every class of the Ummah may be accomplished in a proper manner."

A Mujaddid is appointed by Allah

In the Hadith word ‘Yaba’tho’ has been used for the Mujaddid. Batha’t is also used for the Messengers and Prophets. This essentially requires appointment by Allah. Those whom their followers call mujaddids are clearly ignorant of the requirement of Batha’t by Allah. Have you ever seen a messenger or a prophet being appointed by any human agency? Then how can a mujaddid be appointed by men? It amounts to a clear mockery of Hadith and Islam. Appointment by Allah requires communication of the appointment to at least the appointee. Thus a Mujaddid is the recipient of Wahy e Wallayah. The mission of the Mujaddid is in fact the continuation of the Mission of the Prophet to whose Ummah he belongs. Thus a Mujaddid is always a Muhaddath.

A Mujaddid Declares his Mission and Appointment

Since the mission of a Mujaddid is the revival of religion and reform of the followers of the religion by inviting them back to the belief in God and in true teachings of Islam, therefore he must declare his mission to the people. Such declaration by Hadhrat Ghaus-e-Azam, Imam Ghazzali, Khwaja Meinud din Chishti, Mujaddid Alf Sani and Shah Wali Allah Dehlivi are available in their writings. The claim of Mujaddid Alf Sani is at page 21 of Maktabat Daftar II which reads as under;

“What can this Fagir (Sufi) state about Ain-ul-Yaqeen and Haq-ul-Yaqeen (two stages in the spiritual acquirements of saints relating to the close relationship with God) and if I state then who will be able to understand and discover. Those secrets (cognizances) are beyond the acquirements of Wallayat. Possessors of Wallayat like the Ulema of the apparent (worldly) are incapable of comprehending and understanding these. These knowledges are borrowed from the lights of the prophets, peace be on them, which have been revived because of following and succession after the renovation of the second thousand and have appeared for revival. The bearer of these knowledges and cognizances, is the Mujaddid of this thousand. Hence it is not hidden from those who observe and ponder that in this, these knowledges and cognizance, which relate to the person (existence) and attributes and deeds and states and ecstasies and manifestations and appearance, and they know it that all these knowledges and cognizances are far beyond the knowledges of the Ulema and cognizances of the Aulia. Rather those knowledges compared to these knowledges are like a shell and these cognizances are like the seed in the shell. And Allah alone guides. It should be understood that a Mujaddid who has passed after every hundred years is different than the Mujaddid of the thousand, as much is the difference between hundred and thousand, so much, even more than that is the difference between the two Mujaddadeen; and Mujaddid is the one that during his period whatever benefit reaches the Ummah it reaches through him alone, though there may be other Aqtab and Autad and though there may be Abdal and Nujaba (all different spiritual stages of Sufia’s acquirements)."

Claim of Hadhrat Shah Wali Allah Dehlivi to Mujaddidiyat;

“My exalted God has informed me, We have made you the Imam of this Tareeqah and have granted you high station (made you to rise to heights) and from today we have closed all other paths of attaining nearness (to God) except the path which has been granted to thee. And that is the only path which has been kept open. People should love you and should consider obeying you as means of salvation. And now heavenly blessings will not be given to anyone who entertains enmity continued on page 20
constituted to go into the causes of the Unrest, in which, amongst other Ulema, Mirza Basheer ud din Mahmud Ahmad also appeared as a witness before Mr Justice Muhammad Munir and Mr Justice M.R. Kayani and in his court statement he resiled from his previous belief of Takfir-e-Muslimeen. (see Imam Jamaat Ahadiyyah Ka Adalat Bayan pp. 13 to 42).

After that Mirza Nasir Ahmad (Khalifah III), during his tour of the Western World, announced at Norway that he considers opponents of the Ahmadiyyah Movement as Muslims and thus completely repudiated the beliefs of his father (Mirza Basheer ud din Mahmud Ahmad). (see Daara-e-Maghrib pp. 216-218).

Now, You Mirza Tahir Ahmad, in repudiation of the beliefs of your father (Mirza Basheer ud din Mahmud Ahmad), in your challenge of Mubahah, have taken refuge under those very beliefs of Hazrat Mirza Sahib (the Promised Messiah) which were repeatedly presented by Maulana Muhammad Ali during his lifetime. The Book Ayyamul Sulah which, on account of having been written before 1901, had been considered cancelled by your Jamaat has been relied upon by you making it the basis of your challenge of Mubahah to the late General Zia ul Haq and other opponents.

Had you, in fact, to address your opponents then first of all you should have openly and in clear terms, declared the repudiation of those beliefs of your father (Mirza Basheer ud din Mahmud Ahmad) which he had coined contrary to the beliefs of Hazrat Mirza Sahib (the Promised Messiah) and the beliefs to which your Jamaat is clinging to-date; and simultaneously it was your duty to issue a clear denial of all those allegations which the opponents had been imputing to your Jamaat from time to time. But instead of adopting this clean and clear course, throwing a challenge of Mubahah to your opponents in such difficult and hard times through which Muslims of Pakistan are passing presently and thereby increasing the hardships of your own followers in Pakistan, has been considered prudent by you; how and on what grounds, I do not know.

If you are seeking repudiation of the allegations of your opponents then there are many other ways and means open for achieving that purpose. And if you think those other means do not sufficiently repudiate those allegations then this type of Mubahah for sure can not help remove those misunderstandings.

In the end, I request you to kindly clearly State the matter as to whether you consider those beliefs of the Promised Messiah, towards which Maulana Muhammad Ali had been inviting your father whole his life, as correct beliefs or whether you still consider beliefs of your father as the correct beliefs and are taking refuge under the beliefs of Hazrat Mirza Sahib (the Promised Messiah) simply for the sake of Mubahah. Please write clearly, so that no problem confronts the reader in understanding your position.

Hafiz Sher Muhammad.

In addition to the clarification sought by Hafiz Sher Muhammad, some more questions remain to be answered in respect of your challenge of so called Mubahah. I hope you will clarify your position on these matters, too:

1. In response to your challenge of Mubahah to Zia ul Haq, scores of Maulvis from Pakistan had asked you to enter into a Mubahah with them. Their challenges were published in the daily News Papers of Pakistan. Maulvis, in fact, are the real culpable party in the matter of the Takfir of the Promised Messiah and the Ahmadiyyah. Why did you not accept their challenge?

2. Mubahah, according to better opinion of the scholars of Islam, is permissible only by a Mamoor Min Allah (one who is ordained by Allah) e.g. Prophets, Mujaddids, etc. The Promised Messiah was the Mujaddid of the 14th century and his Mission had been ordained by Allah, therefore, he entered into Mubahah with Non-Muslims and Mukaffreen but none of his followers, though many amongst them like Maulana Nur ud din Sahib, Syed Asad Ullah Shah Sahib, etc. were MulhimBillah, ever challenged anyone or entered into Mubahah with any opponent, neither during the life-time of the Promised Messiah nor after his passing away. Since you challenged your opponents to Mubahah, do you claim to be Mamoor Min Allah? If so, what is the proof of your Mamoortiat?

3. Mubahah, according to better opinion of the scholars of Islam and also according to the opinion of the Promised Messiah, is not permissible between two Muslims. When you challenged General Zia ul Haq, did you consider him a Non-Muslim?

4. Did you consider your Mubahah with Zia ul Haq, permissible because he was a Mukaffir and according to the Hadith of the Holy Prophet, peace be upon him, Kufir had reverted to him thus making Mubahah permissible between him and you? If so, are you willing to clearly declare that the belief coined by your father which your Jamaat adhered to more than seventy years that whomever does not believe in the prophethood of Hazrat Mirza Ghulam Ahmad Sahib, whether he has heard his name or not, is Kafir and is out of the pale of Islam, was erroneous and you no longer adhere to it. If you do not concede to this request, then please state as to what is the position at Shariah in case of a Mubahah between two Mukaffireen? and also whether the said Hadith also applies to you and your Jamaat or not?

5. Your challenge to Mubahah was not accepted by the late General Zia ul Haq. What is the position at Shariah of an unaccepted challenge of Mubahah? In the history of the Ahmadiyyah Movement we find the matter of Maulvi Sana Ullah surviving the Promised Messiah because of unaccepted challenge of Mubahah. Is that true? Is it not true that non-acceptance of otherwise proper challenge of Mubahah by a proper challenger to a proper challenge, constitutes vindication of truth?

6. Without clear repudiation of Mirza Basheer ud din Mahmud Ahmad’s beliefs, how can you justify your challenge of Mubahah to Zia ul Haq?

7. Without clearly repudiating beliefs of Mirza Basheer ud din Mahmud Ahmad,
EDITORIAL
continued from previous page

how can you reconcile your recent an-
nouncements published on full page of the
beliefs?

8. Do you believe Hazrat Mirza Ghulam
Ahmad Sahib a claimant to Prophethood?
and do you still believe that those who do
not believe in the prophethood of Hazrat
Mirza Ghulam Ahmad Sahib are Kafir and
are outside the pale of Islam?

I hope you realize that Ahmadiyyah
Movement in Islam has come at such Cross
Roads where clear cut announcement of
beliefs, and not ambiguities and confusing
statements, will decide the future shape of
events. I hope you will not fail me and
many others like me who think an outright
honest stand by you can save the future of
your Jamaat. Wassalam.

Your most sincere wellwisher,
Masud Akhtar Choudry.

CONTINUATION OF WAMY
continued from page 18

and prejudice against you, nor he will get
worldly blessings. For people of the East
and the West you have been made King
over them, whether they may know your
this position or not. If they know then will
benefit and if they do not know then they
are losers."

Tafheemat-e-Ilahi Vol II p. 150-151 by
Shah Wali Allah Dehlvi.

Claim of Syed Abdul Qadir Jilani Rah-
mat Allah Alai

Because with the Order of Allah I am
Superintendent (one who takes Account)
over you. (P179)

Whomsoever associates with me
honestly, he benefitted and will receive
salvation. Whomsoever falsified me and
proved false in associating with me, he
will be chastised after becoming deprived
in the world and hereafter. (P134)

"Surely the most
honourable of you with
Allah is the one among you
most careful (of his duty);
surely Allah is Knowing,
Aware."
The Holy Quran (49:13)

"And there is not a
people but a Warner has
gone among them."
The Holy Quran (35:24)

MUHAMMAD THE UNIQUE
MESSENGER OF ALLAH
continued from page 10

opened a new chapter in the history of
mankind—a gateway to modern civiliza-
tion. It was not just a coincidence that the
process of scientific discoveries did not
start until the advent of Islam. All religions
previous to Islam hampered any efforts on
scientific investigation and discoveries,
considering such acts sacrilegious and
heretical. On the other hand the Qur’a’n is
full of inviting man’s attention to various
phenomenon in the Universe and exhort-
ing application of mind to these matters.
Historically speaking, while prior religions
had hindered the advancement of science,
Islam encouraged it. Muslims developed
Astronomy after snatching it from the
domain of Astrologers. They developed
Geometry, invented Algebra and initiated
organized researches in the field of physi-
cal sciences and medicines. With Islam
ushered in an era of knowledge and re-
search which served as a foundation for
the modern advances in the field of science
and technology. Muhammad, peace be
upon him, had exhorted Muslims to "seek
knowledge from the Cradle to the grave,"
and to "seek knowledge even if you have
to go to China," (and for sure the
"knowledge" here was not meant the
religious knowledge for Islamic theology
was not being taught in China in prophets’
days). Acting upon this advice of the
prophet, Muslims gathered knowledge
from the East and the West and established
educational institutions and universities
where students from all corners of the
world came seeking knowledge. Their re-
searches and works became the stepping
stone for the future scientists.

This was Muhammad, PBUH, whose
advent was prophecied by Jesus Christ,
PBUH, according to New Testament, in
these words:

"How be it, when he the spirit of truth
is come, he will guide you unto all truth,
for he shall not speak from himself but
what things so ever he shall hear, those
shall he speak and he shall declare unto
you things that are to come." (John XVI
Verse 13)
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MUHAMMAD THE GREATEST MAN OF HISTORY

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? . . . Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?"

—Alphonse de Lamartine in Histoire de la Turquie

QUR’AN, THE GREATEST SPIRITUAL FORCE

"It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle it is.”

—Bosworth Smith

"Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam . . . And to it was also indirectly due the marvelous development of all branches of science in the Moslem world.”

—New Researches by H. Hirschfeld

"Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad’s contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.”

—Dr. Steingass, Hughes’ Dictionary of Islam

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

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

—George Bernard Shaw