A view of the Central Ahmadiyyah Mosque at Ahmadiyyah Buildings, Lahore.

Built in 1915.
The Promised Messiah Speaks
Islam, the True and Living Faith

by Hadhrat Mirza Ghulam Ahmad

In order to recognize a true religion it is necessary to look at three matters. In the first place, one must see what is the teaching of a religion concerning God. That is to say, what does a religion state with regard to the unity, power, knowledge, perfection, greatness, punishment, mercy and other attributes of the Divine... 

Secondly, it is necessary that a seeker after truth should inquire what does a religion teach with regard to his own self and with regard to human conduct. Is there anything in its teaching which would disrupt human relationships, or would draw a person into courses which are inconsistent with modesty and honour, or would be contrary to the law of nature, or would be impossible to conform to or carry out, or make it dangerous to do so. It would also be necessary to see whether some important teaching needed to control disorderliness had been left out. It would also be necessary to discover whether a religion presents God as a Great Benefactor with whom a relationship of personal love should be established and whether it lays down commandments which lead from darkness into light and from heedlessness to remembrance.

Thirdly, it is necessary for a seeker after truth to satisfy himself that the God presented by a religion should not be one who is believed in on the basis of tales and stories and resembles a dead being. To believe in a God who resembles a dead being, belief in whom is not by virtue of His having manifested Himself but is due to one's own good faith, would be to put him under an obligation. It is useless to believe in a God whose powers are not felt and who does not Himself make manifest the signs of His own existence and life (Naseem-e-Dawat, pp. 12, 13).

The religion that claims to be from God must show signs of being from God and should bear the seal of God which should attest the fact that it is from God. Islam is such a religion. That God Who is hidden is known through this religion and manifests Himself to the true followers of this religion. A true religion is supported by the hand of God, and through such religion God manifests Himself that He exists. The religions that depend entirely upon stories are only a form of idol worship. Such religions do not possess the Spirit of truth. If God is alive as He was, and speaks and hears as He did, there is no reason why He should continue silent as if He does not exist. If He does not speak in this age also. In a true religion, God attests His existence through His speaking. Search for God is a difficult matter. It is not an affair of worldly philosophers and wise men. Observation of the heavens

continued on page 16
OUR BELIEFS AND AIMS

The Ahmadiyya Anjuman Ishaat 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 hold inquisitions 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.
1) PRAYER

57. What is prayer?
It is to put ourselves in touch with God, remind ourselves of His greatness, goodness and beauty, think over how we can develop the qualities He has given us, remember the goal He has put before us, and ask for His help in enabling us to do good and refrain from evil.

Prayer also makes us see our lives, with all the successes and disappointments, in their true perspective, and makes us pause for a moment to see what we are doing as compared to what God wants us to do.

58. Is prayer necessary?
Just as the body requires food, cleaning, and exercise to make it fit for everyday living, the spirit or soul has spiritual needs for its development, so that one's character and conduct remains good and healthy. The needs of the spirit are provided by acts of worship and devotion, the most important and frequent of which is prayer. Not supplying these needs weakens the highest part of man, damaging his ability to do good and refrain from evil, just as not having enough food makes his body unfit to work and prone to disease.

59. What are the most important points Islam teaches about prayer?
Among many other important points about prayer, the first is that a person should say his prayers "as if he is seeing God", or at least remember that he or she is in God's presence. This means that prayer should be said with full attention, concentration of mind, and felling of heart, just as if we were talking to someone in front of us.

Another very important point Islam teaches is that a main purpose of prayer is to lead one to do good, to refrain from evil, and to behave better towards others. If prayer does not have this effect on a person's daily life and conduct, it means that he is not performing his prayers properly, in the way required by Islam.

60. How does one pray in Islam?
Prayer, of course, is a general turning towards God. Islam has prescribed a particular form of prayer in order to make it systematic and to enable the whole community to pray together. The details of the Islamic prayer are available separately in many books. Briefly, certain bodily postures are adopted (standing, bowing, prostrating, and sitting on the ground) in each of which some prescribed prayers and other words extolling and praising God are said. This is the regular prayer known as Salaat, and is said in Congregation (if possible) at five fixed times of the day. Apart from Salaat, one can just address a prayer to God at any time, in any situation, using any words one chooses.

61. What prayers does one say during the Salaat?
First of all, there are a few short prayers and expressions that must be said in particular position during the Salaat in Arabic. The main such prayer is the Fatiha, the first chapter of the Holy Quran consisting of seven short verses, which is really the heart of the whole Salaat. Apart from the compulsory part, we may say any prayer we like, in any language we prefer, at any stage in the Salaat. The Holy Quran and the Holy Prophet Muhammad's Sayings contain a large number of apt and beautiful prayers for various situations. We must, of course, know the full meaning of any prayer we say, Arabic or otherwise, and it must be said with the full presence of mind and sincerity of heart.

62. Please explain briefly the meanings of the Fatiha?
This is the fundamental Muslim prayer, which illustrates the basic aim of the worshipper: 1) All praise is due to Allah, the Lord of the worlds, 2) The Beneficent, the Merciful, 3) Master of the Day of Judgment. 4) You (O Allah) are the one we worship, and You are the One Whose help we seek. 5) Guide us on the right path, 6) The path of those upon whom You have bestowed favours, 7) Not those who incur wrath or those who go astray.

63. What are the important points to be noted about this prayer?
We pray to be guided on the right path all the time, so that we progress along it constantly and develop the good qualities that God has placed in every person. This "right path" is that on which the righteous persons of all times have walked, whose lives show that God graced them with His spiritual favours. While praying for this, we recall that we are weak, and so we also pray that we may avoid wrong-doing as well as wrong beliefs (no. 7). This makes one feel humble while walking on the right path, and prevents arrogance, self-righteousness, and complacency.

64. Why is it necessary to say some prayers in Arabic?
The main reason is that, when the Salaat is performed in congregation, a part of it is recited aloud by the man leading it, so that the assembly is praying in concert and harmony, as a single body. Since Islam is an international religion and Muslims praying in a
FALSE ALLEGATION OF ABRIGATION OF JIHAD AGAINST PROMISED MESSIAH

by Maulana Muhammad Ali

A large part of the Quran contains instructions about jihad, and those who do not participate in it are strongly condemned, even called hypocrites. A person who believes the Quran to be the last word of God and the complete Shariah, as claimed by the Quran itself in the words "This day I have perfected for you your religion", cannot call any Quranic command abrogated, let alone abrogate such an important constituent of the faith.

UNFOUNDED ALLEGATION AGAINST PROMISED MESSIAH

Today, in the storm of abuse against Hazrat Mirza Ghulam Ahmad, it is alleged that he abrogated the Quranic command on jihad. No one asks the question, did Hazrat Mirza Sahib really consider the Shariah of the Quran to be abrogated? It is impossible that a man could believe the Quran to be the last book of God and the last Shariah and then say that the Quranic command on prayer, or fasting, or charity, or pilgrimage, is abrogated. The person who abrogates any one of these commands is surely abrogating the Holy Quran itself.

ILLOGICAL STAND OF OPPONENTS

But the logic of the great philosophers of today has become clouded. They accept that Hazrat Mirza Sahib believed the Quran to be the last book of God and the complete Shariah. But still, in order to please the masses, or to impress them with their scholarship, they keep on repeating that Hazrat Mirza Sahib abrogated the Quranic command on jihad. Thus, two things are simultaneously attributed to Hazrat Mirza Sahib: that no part of the Holy Quran is abrogated or will be abrogated, and a large part of the Quran containing the injunctions about jihad is abrogated!

OPPONENTS SHOULD CLEAR THEIR OWN POSITION

If someone could think with a cool head, the matter is settled here. If Hazrat Mirza Sahib abrogated the injunction on jihad, he must believe the Quran to be abrogated and not to be the last book of God and the complete Shariah. And if he believes the Quran to be the last book of God and the final Shariah, then no part of it can ever be abrogated. I appeal to these blindfolded opponents: first clear your own position. Can you say truthfully that Hazrat Mirza Sahib did not accept the Quran as the last book of God and the complete Shariah? If he did, then why are you levelling this plainly false allegation against Hazrat Mirza Sahib to mislead the public and create hatred in their hearts, that he has abrogated one of the teachings of Islam, jihad, which is mentioned in one-third of the Holy Quran.

CRITICS' OWN BELIEFS ON ABRUGATION

Regrettably, it is these people's own view that certain verses of the Quran are abrogated. But they make no mention of their own fault, and instead accuse Hazrat Mirza Sahib of considering jihad to be abrogated. This is like the thief reprimanding the policeman. These are the people who sometimes say that there are many, even hundreds, of verses in the Quran which are abrogated. This clearly implies that not only the commands of the Quran need to be acted upon. They also say that there are verses not to be found in the Quran today. These are termed "abrogated as regards recitation", but the commands in them are still binding. This clearly means that, God forbid, the Quran is incomplete.

TERRIBLE INJUSTICE AGAINST AHMADIYYA MOVEMENT

Instead, they accuse the man who corrected these wrong views. This is sheer deception. Why do they not announce clearly that they believe that such and such Quranic verses are abrogated and the commands contained in them need not be acted upon, and that there are such and such verses which are missing from the Quran and should be in it. If they do not believe this, why do they not announce clearly that there are wrong views which came to prevail among the Muslims, and that both these points are unacceptable: neither are there contradictory commands in the Quran, so that some should be obeyed and others not, nor are there any Quranic commands which are missing from today's text. Along with this announcement, they should also add that it could be the Ahmadiyya movement which has corrected these wrong beliefs and has increased respect for the Quran, and if it is true that it was the Ahmadiyya movement which did this, then it is great injustice to accuse this Movement of regarding the injunctions about jihad to be abrogated.

QUOTATION FROM 'MAWAHIB AR-RAHMAN'

The Promised Messiah's books are full of such statements, and he has repeated this not once but hundreds of times, that the Quran is the last book of God and His complete Shariah, here I shall give only...
one quotation, this is from his book 'Mawahib ar-Rahman', which was published in January 1903. Against this book, that unholy weapon cannot be used which the extremist Qadianis have given into the hands of the opponents, namely, that his writings before 1901 are abrogated, and that while before 1901 his beliefs were the same as those of the Muslims generally, after 1901 these beliefs were changed. The quotation which I am Presenting is not an ordinary one. It is given separately under the heading: "A mention of our beliefs". He makes clear the three questions of prophethood, sainthood, and the completion of the Shariah, at the same time. The translation of the Arabic and Persian text is as follows:

"God speaks to, and communicates with, His saints among the Muslim people, and they are given the colour of prophets; but they are not prophets in reality because the Quran has fulfilled the requirements of the Shariah. They are given nothing but the understanding of the Quran. They neither add to the Quran nor take anything away from it. The person who adds to the Quran or takes something away from it is a wicked devil."

The following conclusions can be clearly drawn from this quotation. Firstly, God speaks to His saints. Secondly, the saints are coloured with the colouring of prophets. Thirdly, the Muslim saints are not prophets in reality. Fourthly, the reason why they are not prophets is that the Quran is a complete Shariah. Fifthly, the saints are only given understanding of the Quran. Sixthly, nothing can ever be added to the Quran or taken away from it. Seventy, if a person says that a command should be added to the Quran because it is not in it, or that a command of the Quran should be abrogated because it cannot be followed, he is a wicked devil.

**A POINT TO BE NOTED**

Now think for God's sake, having explained his beliefs so plainly, Hazrat Mirza Sahib could only claim to be a prophet if he, God forbid, considered the Quran to be defective or denied it being a complete Shariah. I am not discussing that point here. This reference is clear on the topic in question, and shows that Hazrat Mirza Sahib believed that no injunction of the Quran can ever be abrogated, nor can any religious command ever be given which is not in the Quran.

**EXTRACTS FROM BOOKLET BY HAZRAT MIRZA SAHIB**

This point would easily become clear to those who read the original works of Hazrat Mirza Sahib. Among these books is a small booklet entitled "The British Government and Jihad", consisting of few pages. I quote some passages from it so that Muslims may stop making unjustified attacks on the Mujaddid of the time. First he explains under what circumstances the Muslims were permitted to conduct jihad with the sword, i.e. fight war. Noting the fact that the Muslims had been oppressed and cut down by the sword, he adds: "Then the God@Who does not want injustice and cruelty on earth to exceed all bounds remembered His oppressed servants and His anger waxed hot against the evil-doers. Through His holy word, the Quran, he informed His oppressed servants that He was watching what they were having to bear, and that He was now permitting them to retaliate, and He was the Powerful God who would not leave the oppressors unpunished. This was the command which in other words was called jihad. The original words of this command are still in the Quran: "Permission to fight is given to those upon whom war is made...." (page 4)

He then writes:

"But, regretfully, after the time of the Prophethood and the Caliphate, people made serious errors in understanding this issue of Jihad, the basis of which is the verse quoted above. They took the unjustified killing of the creatures of God to be a religious obligation." (page 5)

Within a few pages, he repeats this kind of explanation:

"It must be remembered that the concept of jihad, as understood by the ulema of Islam of the present day called the maulvis, and as explained by them to the common people, is certainly not correct... They repeat that this country is the 'land of war' and in their hearts they believe it obligatory to fight jihad, and there are few who are not of this mind. These people are so firmly set on this belief of theirs about jihad, which is entirely wrong and contrary to the Quran and Hadith, that any person who does not accept this belief and is against it, is called anti-Islamic by them. But they should remember that the question of jihad, as it exists in their minds, is not correct. ... Anyone who has eyes, reads the Hadith, and sees the Quran, can well understand that this form of jihad, upon which most savages of today are acting, is not Islamic jihad. ... In the time of our Holy Prophet Muhammad, Islam raised the sword by Divine command at a time when many Muslims had been killed by the unbelievers. At last, God's honour required that those who killed by the sword should themselves be killed by the sword.... I wonder that in this age,
when no one kills Muslims on account of their religion, by what order do they kill innocent people. Why do their maulvis not stop them from these shameless deeds which are bringing Islam into disrepute? . . . In the end it must be remembered that we have fully explained in this Notice that the practice of attacking people of other religions, as found in Muslims of the present day, which they call jihad, is not jihad in Islamic law but a clear violation of the command of God and the Prophet and a serious sin. . . . I have explained fully that the word of God does not teach that we should shed the blood of the innocent in this manner, and he who takes it in that sense has turned away from Islam.

PROMISED MESSIAH'S AIM WAS TO CORRECT ERRORS

Reading these extracts, it is clear that the promised messiah's aim was to correct the errors. One of these was jihad, not the jihad which is ordered by the Quran and Hadith, but the conception which was in the minds of the common Muslims which he repeatedly declared to be contrary to the Quran, the Hadith, the command of God, and the teachings of Islam. Therefore, wherever he has called jihad as unlawful or prohibited, it is only the jihad which is against the Quran and Hadith, not the Quranic jihad which can never be abrogated.

MEANING OF POEM 'TUHFA GOLARIWYYA'

Undoubtedly, in "Zameema Tuhfa Golariwyya" on page 26 he has given the heading, "Ruling on the Prohibition of religious jihad by the Promised Messiah", and he has written the following verses of poetry under it:

"Leave the idea of jihad now, O friends. War and fighting for the faith is now prohibited. That Messiah has now come who is the Imam of the religion. All wars for religion are now at an end. The light of God is now descending from heaven. The call to war and jihad is in vain now."

But remember that this is that same call to war and jihad which the maulvis were giving, which he proved again and again to be contrary to the Quran and Hadith. By "wars for religion" are meant wars for the purpose of spreading the faith. Hence, further on in these verses also, he makes it clear: "To think that a blood-shedding Mahdi will come, and spread the faith by killing the unbelievers. O heedless ones! all this is utterly false. It is slander, unfounded and without light."

MEANING OF "WARS FOR RELIGION"

It is seen that the jihad, or the religious wars, which are declared as prohibited in the opening lines, it is the same jihad and wars which according to the common people and the maulvis were the means of extending the faith; it is not the defensive wars permitted by the Quran, which is an injunction in force forever. Jihad was taken to be simply extending the faith by killing unbelievers, and this was thought to be the real work of the coming Mahdi. It is these things which he declares as "slander, unfounded and without light". It is their "end" he announces, and it is these which he calls "prohibited".

FURTHER CLARIFICATION

After this "Ruling on the prohibition of jihad", in the same book on page 30 he has given the heading: "A letter in Arabic to the Muslims of Punjab, India, Arabia, Persia etc. on the prohibition of jihad". Under this is an Arabic letter in which it is clearly written that Islam never allowed coercion and fighting for spreading the faith, rather it prohibited such things; but because such wrong notions were at this time prevalent among the Muslims, therefore he had come to stop this blood-shed, announce its prohibition, and prevent people from indulging in it. Hence on page 30 it is written:

"There is no doubt that the conditions of jihad are not to be found at this time in this country. Today it is unlawful for Muslims to fight for the religion and to kill those who deny Islam because God has clearly made jihad unlawful at a time of peace and security."

DEPLORABLE AUDACITY OF OPPONENTS

One wonders at the audacity of those people who, despite the existence of such plain writings, do not refrain from falsely accusing the Promised Messiah of abrogating the Quranic command on jihad. He never used the word "abrogation" with regard to the Quranic jihad. What he described as "unlawful" are the rulings of the maulvis that it is allowable to kill someone on account of his religion, or to fight a people in order to spread Islam.

QURANIC JIHAD AND JIHAD OF THE MAULVIS

The basis on which he declared it "unlawful" is, as he states, that the Quran has plainly prohibited such a jihad. Quranic jihad is that when the sword is raised against the Muslims on account of their religion, they also raise the sword in retaliation, and the jihad of the maulvis is that a non-Muslim should be killed because of refusing to accept Islam. In other words, according to the maulvis, it is permissible, in fact essential, to raise the sword against
non-Muslims at a time of peace and security, and according to Hazrat Mirza Sahib, jihad is unlawful at such a time. This is what the Quran said, and this is the message of the Promised Messiah. He laid stress on it because Islam was falling into disrepute on this account, as he explains later in this letter on page 31: "So it is proved that Islam does not use the sword and arrow when calling people to the truth... There was great need in our time to remove the misconceptions which had arisen... In our time, Islam had become like an innocent victim who is maltreated and abused by means of all kinds of slander. People said: 'This is a religion the summary of whose teachings is the killing of men.'

DISHONEST BEHAVIOUR BY OPPONENTS

The opponents have the right to say that the correct Quranic teaching about jihad is what the maulvis explain, i.e. to take up the sword for the spread of the faith, and that what Hazrat Mirza Sahib said about the Quran and Hadith prohibiting the raising of the sword against non-Muslims at a time of peace is wrong, i.e. their interpretation of jihad is correct and Hazrat Mirza Sahib's interpretation of jihad is incorrect. But it is dishonesty to mislead the people by telling them that he abrogated the Quranic teaching on jihad.

ANOTHER OBJECTION ANSWERED

It may be argued that, if this is an issue concerning only the Quran and Hadith, why is it especially associated with the Promised Messiah, and why did he write: 'That Messiah has now come who is the Imam of the religion, all wars for religion are now at an end'. The reason for this is obvious. The belief in spreading the religion by force is closely connected with the name of the coming Mahdi, and it is believed that when the Mahdi comes he shall kill all those people who do not accept Islam: 'To think that a blood-shedding Mahdi will come, and spread the faith by killing unbelievers'. So now that Mahdi, who is also the Promised Messiah, has come he explains from the Quran and Hadith that to spread the faith by the sword is against the teachings of Islam and is prohibited by Islam.

Therefore, the Promised one who was being awaited to come and put this false belief into practice, i.e. that it is allowable to convert people to Islam by the sword, it is his ruling that this belief is against Quran and Hadith. Thus two things come together here: one, that the Quran and Hadith declare this belief to be against Islam, and two, that the Promised Messiah and Mahdi also declares it to be against Islam. What authority is, therefore, left for the upholders of this false notion? This is what Hazrat Mirza Sahib wrote in the booklet "Jihad" (page 8):

"As the Promised Messiah has now come, it is the duty of every Muslim to refrain from jihad. Had I not come, there might have been an excuse for this injustice and excess. But I have come and you have seen the day of the fulfillment of the promise. There is, therefore, no excuse that can now be presented before God by the people who raise the sword for religion.'

WHY DON'T OPPONENTS ACT ON WHAT THEY SAY?

The false allegation that Hazrat Mirza Sahib has abrogated the Quranic teaching on jihad has now been categorically refuted from his own writings. The opponents have the right to say that this is not the correct conception of jihad which he has explained. But if they do say this then it is also their duty to give an open lead to the Muslims and announce to them clearly that the Quran teaches the waging of war against a people to convert them to Islam, and that it is lawful to kill a person if he refuses to accept Islam. They should then also act on this. What greater hypocrisy could there be than this, that they should entertain the idea in their hearts that non-Muslims can be killed for being non-Muslims, and they also say if a person leaves Islam and adopts another faith it is allowed to kill him, but at the same time they assure the non-Muslims that the Quran teaches 'There is no compulsion in religion', and that Islam teaches the greatest degree of tolerance and does not punish a person for his religion.

AN APPEAL TO THE RELIGIOUS LEADERS

I appeal to all the religious leaders of Islam that they should give up this unjustified opposition and the pastime of hurling false accusations, and try to make us understand what the Quran teaches about jihad, and that Hazrat Mirza Sahib was wrong in declaring war for the spread of religion to be unlawful. Whatever can be proved from the Quran and Hadith, we are prepared to accept. However, I can assure the public that no scholar will dare say that Hazrat Mirza Sahib's standpoint on jihad is incorrect. This is why they are feathering their own nests by making false allegations.
DID JESUS DIE ON THE CROSS?
By M. Yasin Sahukhan

The first disputed issue between the Muslims and Christians relates to the death of Jesus. The Christians believe that Jesus was crucified but the Muslims believe that Jesus was neither crucified nor killed, but died a natural death.

Was Jesus crucified? Did he really yield up his ghost on the cross? In support of the Muslim point of view I quote some Quranic and Biblical verses in order to emphatically prove that Jesus was not crucified. "And for their [Jews] saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain." (Holy Quran 4:157)

The words "they killed him not, nor did they cause his death on the cross," do not negate Jesus' being nailed to the cross; they negate his having expired on the cross as a result of being nailed to it.

That Jesus died a natural death is plainly stated in the Holy Quran 5:117. "And I (Jesus) was a witness of them (Christians) so long as I was among them but when Thou (God) didst cause me to die, Thou wert the Watcher over them." This verse is a conclusive proof that Jesus died a natural death, and is not now living in heaven in his physical form. Here Jesus says that so long as he was among his followers he was a witness of their condition, and he did not find them holding the belief in his Divinity. The logical conclusion of this statement is that the false doctrine of his Divinity was introduced into the Christian faith "after his death," after "Thou didst cause me to die."

The Gospels contain clear testimony showing that Jesus Christ escaped death on the cross. The following points may be noted:
(1) Jesus remained on the cross for a few hours only (Mark 15:25; John 19:14) but death by crucifixion was always tardy.
(2) The two men put on the cross with Jesus were still alive when taken down from the cross; the presumption is that Jesus, too, was alive.
(3) The breaking of legs was resorted to in the case of the two criminals, but dispensed within the case of Jesus (John 19:32, 33).
(4) The side of Jesus being pierced, blood rushed out and this was a certain sign of life (John 19:34).
(5) Even Pilate did not believe that Jesus actually died in so short a time (Mark 15:44).
(6) Jesus was not buried like the two criminals, but was given into the charge of a wealthy disciple of his, who lavished care on him and put him in a spacious tomb hewn in the side of a rock (Mark 15:46).
(7) When the tomb was seen on the third day, the stone was found to have been removed from its mouth (Mark 16:4), which would not have been the case if there had been a supernatural rising.
(8) Mary, when she saw him, took him for the gardener.
(9) Such disguise would not have been needed if Jesus had risen from the dead.
(10) It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in (John 20:25-28).
(11) He still felt hunger and ate as his disciples ate (Luke 24:39-43).
(12) Jesus Christ undertook a journey to Galilee with two of his disciples walking side by side with him (Mat. 28:10), which shows that he was fleeing for refuge; a journey to Galilee was not necessary to rise to heaven.
(13) In all post-crucifixion appearances Jesus is found hiding himself as if he feared being discovered.
(14) Jesus Christ prayed the whole night before his arrest to be saved from the accused death on the cross, and he also asked his disciples to pray for him; the prayers of a righteous man in distress and affliction are always accepted. He seems to have even received a promise from God to be saved, and it was to this promise that he referred when he cried out on the cross: "My God, My God, why hast Thou forsaken me? (Matt. 27:46). Hebrews 5:7 make the master still more clear, for there it is plainly stated that the prayer of Jesus was accepted: "When he had offered up prayers and supplications with strong crying and tears unto Him who was able to save him from death, and was heard in that the feared".

The statements made in the Quran corroborate the above statements quoted from the Gospels. Jesus did not die on the cross, nor was he killed as were the two thieves, but to the Jews he appeared as if he were dead. "Nay, Allah exalted him in his presence. And Allah is ever Mighty, Wise". (Holy Quran 4:158)

Being exalted in the Divine presence was opposed to being killed on the cross, Deut. 21:23 ex-
plains this, for there we have, "he that is hanged is accursed of God. If Jesus had died on the cross he would have been accursed; hence the statement made here - he was not killed on the cross and accursed but he was exalted in the Divine presence.

The story of the crucifixion of Jesus the Christ is so clear and distinct that it leaves no hinge nor loop to hang a doubt on: but a subtle fog may remain lurking in the mind of an impartial inquirer, a seeker-after-truth: "If Jesus died not on the Cross, but was alive and in a state of unconsciousness when taken down from the cross, where did he go to after recovery; for, since then, he was not to be seen any place in Palestine or its suburbs?"

Immediately after recovery, Jesus went underground to conceal himself: for if he had been discovered and seen alive he would have been, according to the Roman Law, apprehended again and put upon the cross in a more secure way. He hid himself very probably in the house of Joseph of Arimathea: for it is written in the Gospel that he would appear suddenly unto his disciples. Our Christian brothers would have us believe in all seriousness that Jesus had risen from the dead. If it had been so, he would not have been afraid of the people in the least. In the case of supernatural rising, no power on earth could have been able to bend a single hair of his body. But the Gospel record tells us that after the event of crucifixion, whenever he came out of his hiding place, he went about stealthily, carefully avoiding all detection, and had commanded his disciples also not to tell anyone that he was alive.

Jesus had on several occasions announced his mission, saying, "I am not sent but unto the Lost Sheep of the House of Israel (Matt 15:24); and other sheep I have which are not of this fold; them also I must bring, AND THEY SHALL HEAR MY VOICE (John 10:16).

Now according to the Gospel record, Jesus had been preaching for a year only in Jerusalem and its suburbs when the Jews killed him on the Cross; he could neither seek the Lost Tribes of Israel nor make them hear his voice; did Jesus fail in his mission?

These Lost Sheep were the Ten Tribes of the House of Israel which had dispersed in the Eastern countries of Persia, Afghanistan and parts of Northern India, particularly Kashmir. For forty days, Jesus appeared unto his disciples intermittently. But his staying within the limits of the Roman Empire was fraught with fatal danger; for whenever it came to be known that he had escaped the gallows alive, he would be caught again, and hanged to death on the cross under a more strict guard. Jesus, therefore, left Jerusalem in disguise, leaving a word for his disciples to meet him on the mountain in Galilee which was at a distance of 95 miles from Jerusalem.

"Then the eleven disciples went away into a mountain where Jesus had appointed them (Matt 28:16). Jesus gave them his final instructions regarding the carrying on his mission, and departed for the Eastern countries. He took all the necessary precautions and travelled incognito under the name of YUZ ASAIF, so that the ancient records of the countries through which he passed thence forward, speak of him as YUZ ASAIF; YUZ stood for YASU (Jesus), and ASAIF in Hebrew means "gatherer". In view of his mission of gathering the scattered sheep of the House of Israel, this name Yus Asaf befitted him most.

Judge Docker writes in his book: If Jesus did not die upon the Cross?" (page 77) London 1920: "It maybe that after preaching to the lost ten tribes of the House of Israel, in those remote regions, Jesus died at Srinagar and was buried at the tomb that now bears his name."

Jesus delivered his message to the Lost Ten Tribes, and they heard his voice. According to a tradition of the Holy Prophet Muhammad, Jesus lived to a good old age of 120 years.

**STUDIES IN ISLAM**

continued from page 2

congregation may well come from different countries (as often happens in prayer-meetings in the West), using Arabic, the original language of the Holy Quran, means that they can pray together. The Arabic prayers and expressions necessary for a Muslim to learn are very short and easy, and can be learnt by a child in a few days. Using Arabic also enables the people gathered for Hajj (in Makka, Arabia) from every part of the world, to worship together in step.

66. Does this mean that a purpose of Salaat is to bring people closer together?

Yes. Besides taking man closer to God, the other main purpose of Salaat is to bring people together and teach them equality and brotherhood. The worshippers stand in rows, shoulder to shoulder, without any distinction of race, nation, colour, wealth, family, status, etc., and all pray together as one body. They feel humble before God and brotherly among themselves.

The Salaat ends with the worshippers turning their faces to the right, and then left, and in each direction wishing peace and God's mercy upon those in that direction.

continued on page 12
In 'Haqiqat an-Nubuwwat' and 'Al-Qaul al-Fasl', written by Mirza Mahmud Ahmad, and 'Kalimat al-Fasl' written by his younger brother Mirza Bashir Ahmad, there is an attempt to show that the Promised Messiah was a prophet in the real sense and a full prophet, and that a person who believes only in the Holy Prophet Muhammad and the Holy Quran is not a Muslim; but rather that with the exception of Ahmadis all the Muslims of the world are kafir and excluded from Islam. Ah! the Promised Messiah who throughout his life blamed people for their verdicts of 'kufr', as to how could they call a man kafir who professes the Kalima and faces the Qibla, today his sons are declaring the four hundred million Muslims of the world to be Kafir! How strange, How could this complaint have been raised when, according to the belief of the two sons, all Muslims were considered to be actual, real Kafir by the Promised Messiah and he was considered to be an actual, real Kafir by them. It is obvious that if all Muslims were kafir according to the verdict of the Promised Messiah, then on the basis of the Hadith that "If a Muslim calls his brother as kafir, then one of the two must be subject to Kufr" which has been presented by Hazrat Mirza Ghulam Ahmad himself, the Muslims could declare the Promised Messiah and his followers to be kafir. The truth is the reverse of this. It was Hazrat Mirza Sahib who constantly put forward this Hadith and blamed his opponents by telling them: why are you calling Kafir a man who follows the Qibla and believes in the Kalima and the Quran? Much has been written about these books, and much is yet to be written, but for the moment I present one point each on these two questions.

'Haqiqat an-Nubuwwat' is founded on the following heap of sand: that until the year 1901 the Promised Messiah considered himself to be a partial prophet and a mujaddid, but after 1901 "repeated Divine Revelation" compelled him to call himself a full prophet. The fact is that, after 1901, neither did he ever call himself a full prophet nor did he deny his position of partial prophethood and being a mujaddid. Nor, despite repeated demands, has Mirza Mahmud Ahmad yet put forward even one revelation dating after 1901 which compelled the Promised Messiah to alter his belief. It is only by using threats of Divine retribution that it is attempted to establish weak-hearted people on this belief. An insult is offered to the Promised Messiah himself by suggesting that, despite having revelation upon revelation, he did not understand even his claim for fifteen years. How, then, could others be blamed for not accepting his claims, when this is the condition of the man himself? Then, all the arguments contained in the writings of a fifteen year period, and the fine Quranic knowledge which is given to a Mujaddid from God, are declared as abrogated. Here, however, I present only one point which settles this issue.

He began writing the book 'Mawahib al-Rahman' around October 1902, and it was published in January 1903. So, according to the judgment of Mirza Mahmud Ahmad, it is not among the abrogated books. On page 66 of this book, under the heading 'Our Beliefs' the Promised Messiah writes:

God speaks to, and communicates with, his saints among the Muslim nation. They are given the colour of prophets, but they are not prophets in reality because the Holy Quran has completed all the requirements of the Shariah. They are given nothing but the understanding of the Quran; they do not add to the Quran, nor take anything away from it. The person who adds to, or takes anything away from, the Quran is a wicked devil.

A man of average intelligence will clearly realize from these words that Hazrat Mirza Sahib has here acknowledged revelation coming to saints and the saints being given the colouring of prophets. This point has not been left without argument; rather, the barring of prophethood is declared to be due to the fact that the Quran has fulfilled all the needs of the Shariah. Therefore, despite being given the colour of prophets, the saints are not given the rank of prophethood, because the fact that the Quran has completed the Shariah prohibits the coming of any prophet in this nation. Now if this prohibition is applicable to one saint, it is equally applicable to another. If the other saints, despite being in the colour of prophets, cannot become prophets because Shariah has been completed in the Holy Qur'an, then the Promised Messiah also cannot be an actual prophet, despite being "the champion of God in the mantles of the prophets", because Shariah has...
been completed in the Holy Quran. If the completion of the Shariah cannot stop the Promised Messiah becoming a prophet, it cannot stop others from becoming prophets either. This is a conclusive argument to prove that no person in this nation can become a real prophet, although he can be coloured in the colour of prophets. This writing dates from after 1901.

If, in order to please Mirza Mahmud Ahmad, the words "they are not prophets in reality" are taken to mean that they are not "real prophets", and then that imaginary definition of a "real prophet" is taken which he has given in 'Haqiqaat an-Nubuwat', it still proves that the saints are not real prophets. So, just as attainment of real prophethood is denied for himself, it is denied for other saints. The kind of prophets the other saints cannot become, the Promised Messiah cannot become that kind of prophet either; the kind of prophet the Promised Messiah can be, other saints can also be. To sum up, as long as the argument that the Quran has completed the Shariah, prevents prophets from arising among the Muslims - and this argument will stand unless writings up to 1903 are declared to be abrogated - this three-line reply is more than sufficient for Mirza Mahmud Ahmad's book 'Haqiqaat an-Nubuwat'. When he breaks this limit, only then will it be necessary to argue further on this book.

On the issue of 'kufr and Islam', the younger brother (Mirza Bashir Ahmad) has wasted much ink, and as regards my arguments he pays no attention to them by simply saying at the end that "these are the views of Abdul Hakim." But the man whom you accepted as leader and successor to the Promised Messiah for six years (Maulana Nur-ud-Din), why did you not say to his face: "your views are those of Abdul Hakim"? Mirza Bashir Ahmad has quoted many statements of Maulana Nur-ud-Din out of context to prove from them that the late Maulana too considered all Muslims, except his few followers, as Kafir. But he will never ever succeed in proving this. He should have asked his own maternal grandfather and his elder brother himself why it was that they were given permission (by Maulana Nur-ud-Din) to say prayers behind 'kafirs' for the Pilgrimage. Then look at the following ruling given by the Maulana in his own pen. This is a letter addressed to Maulvi Fazal-ud-Din of Kharian. I also quote the letter which Maulvi-ud-Din has written to me:

To Maulvi (Muhammad Ali) sahib. Peace be upon you. Let it be clear that, in reply to a question from me, the late Maulana graced me with the following reply.

Copy of letter by Maulana Nur-ud-Din:

Peace be upon you. Those persons who are not of a hypocritical nature, and really do think well of us, they can be excused. After asking guidance from God, you may say your prayers behind them.


Humble writer
Fazal-ud-Din from Kharian.
I know full well that, on seeing this, the late Maulana will also be subjected to the verdict from you that his views were those of Abdul Hakim. Remember, however, that the verdicts of the Promised Messiah cannot give you shelter either. If the Promised Messiah has declared it permissible to say funeral prayers for any deceased non-Ahmadi at all, then this entirely removes the question of non-Ahmadis being kafir and excluded from Islam. For this proposition, it is sufficient evidence that Mirza Mahmud Ahmad has given the ruling in clear words; Do not say the funeral prayers of any non-Ahmadi. Now look at how clearly the Collection of the verdicts of the Promised Messiah allows the saying of funeral prayers for all Muslims, except those who call him kafir and fabricator. Collection of Verdicts, Part I, page 118, dated 18 April 1902.

The question was raised as to whether it was permissible to say the funeral prayers for a man who was not in this movement. The Promised Messiah said:

"If the deceased was an opponent of this Movement and spoke ill of us and regarded us as bad, do not say funeral prayers for him. If he was silent and in a neutral state, it is permissible to say his funeral prayers, provided the Imam of the funeral prayer is one of you, otherwise there is no need. If the deceased did not call us kafir and liar, his funeral prayers may be said. There is no harm in it, for only God knows hidden matters."

This ruling is dated 18 April 1902. So Mirza Mahmud Ahmad cannot dismiss it as abrogated because it is after 1901. The easy answer which he has used in so many cases - i.e. by abrogating all the writings of a fifteen year period, to take as valid anything he wants – that does not work here. He could however say that as the Promised Messiah had only just changed his belief, consequently he might sometimes forget and repeat his original belief: but in addition to this, the Promised Messiah's ruling dated 14 May 1907 is in almost the same words. I first
give the testimony of Mr. Ghulam Qadir of Jeonjal, as stated by him in his postcard dated 13 April 1915:

I sent a written question to the Promised Messiah a few months before his death, as regards saying funeral prayers for non-Ahmadis. He replied to it in the words given below. I have his postcard safely in my possession. Anyone can see it. The reply is as follows:

"It is permissible to say funeral prayers for an opponent if he did not abuse us. But the Imam must be an Ahmadi. They (non-Ahmadis) can pray separately if they wish."

If Mirza Mahmud Ahmad held the same beliefs as the Promised Messiah, he would not have gone against the latter’s clear verdict which shall always remain a shining evidence of the beliefs of the Promised Messiah. It is true, however, that it was only the hadith of the Holy Prophet which compelled the Promised Messiah to return the ‘kufr’ back to those people who, despite his repeated explanations, continued to call him kafir, fabricator, anti-Christ and liar. But it was never his belief that all the Muslims of the world are kafir. Therefore, except for one who called him liar and kafir, he declared the funeral prayers for every other Muslim to be permissible. But according to Mirza Mahmud Ahmad, even a man who believes in his heart that the Promised Messiah was truthful, and does not deny him with the tongue, is a kafir unless he takes the pledge. Therefore, he does not consider funeral prayers for any non-Ahmadi to be permissible. Ah! what a pitiful state of the son who, while being called a follower of the father, has exaggerated the father’s rank on the one hand, and has plainly gone against him on the other, and is trying to establish his own creed by destroying the father’s creed from the world. But it is an even greater pity on those people who saw the times of the Promised Messiah, lived in his company, and saw his life, and who today are following a man not chosen by God, and in their fanatical love for him they have closed their eyes, sealed their tongues, and dare not speak the truth, namely to question him: why are you creating these new beliefs in opposition to the Promised Messiah? Now I reproduce a facsimile of the original postcard written in the hand of Mufti Muhammad Sadiq. By reading the entire card it is clearly found that the Mufti has written in the margin, that it is actually Hazrat Mirza’s order. Hence Mr. Ghulam Qadir writes in his letter:

The actual incident is that I wrote a letter to Hazrat Mirza Sahib, questioning him on some issues, and I also wrote that he should give the reply in his own blessed hand. In this letter, my questions have been answered. Because the letter is written in the hand of Mufti Muhammad Sadiq, it is written in the margin that Hazrat Mirza does not have the time to write replies to letters, so he instructs someone to write such and such. I mean to say that it was Hazrat Mirza whom I asked these questions, and it was according to his instructions that the mufti wrote the replies. The card is herewith enclosed. The date can be read on it. – Ghulam Qadir, Jeonjal.

The facsimile of the card shows that the postmark on it clearly has the date 14 May 1907. So this ruling is only twelve months before his death.

O you who have fear of God in your hearts! O you who give your lives for the sake of the Holy Prophet Muhammad! O lovers of the Promised Messiah! Consider for God’s sake, what road was it on which the Promised Messiah set you, and how far is Mirza Mahmud Ahmad now taking you from that road! Remember that the creed coined by a man not chosen by God, which is plainly contrary to the creed of the man sent by God, is a pit into which you are being thrown. Worry about your faith. To call Muslims as kafir is no small sin. The Holy Prophet has declared it as the greatest sin. Before bringing such words to your lips, you should have trembled, fear of God should have gripped your every nerve, and the love of the world and its people should have cooled down in your hearts. O my old comrades! Where has your sense of honour for faith gone? Who has cooled your fervour for God? Who has rekindled the fire of your love for the world which had been put out? What has happened to you, that you see a new creed being created with your own eyes and you walk with it silently? The youngsters who did not see the Promised Messiah’s time – let them say what they want to, but you should open your mouths out of honor for true faith and discharge your responsibility. There was exaggeration in respect of the first Messiah, and similarity required that it should take place for the second one as well. But you, at least, should not have closed your eyes. The newcomers who are like Paul could have done what they wanted. If the first Messiah was made into God on the basis of a dream, it was necessary that there should also be those who make the second Messiah into a real prophet on the basis of a dream. Nothing is lost even now, so
rise and raise your voices against these dangerous errors. God will have mercy on you. If not, then remember that you have cut the roots of the Movement with your own hands, and you are held guilty by God and His Prophet. Your successors, who shall devise a new Kalima in place of ‘There is no God but Allah, and Muhammad is the Messenger of Allah’, shall not be responsible for it. You shall be, who laid the foundations for that new Kalima. Our Lord, judge between us and our people with truth, and Thou art the best of judges.

Muhammad Ali.

STUDIES IN ISLAM
continued from page 8

They are really wishing peace and the mercy of God upon the whole world. The purpose of the prayer, therefore, is to train people to acquire such qualities and character that peace reigns in the world.

2) FASTING

67. What is fasting as prescribed by Islam?

Fasting is a form of training to refrain from all evil by learning to control one’s desires. It involves giving up the most basic urges of man, i.e., satisfaction of hunger and thirst, for an interval of time, and devoting oneself to serving and helping others at the expense of one’s own needs.

68. How is fasting done in Islam?

During the month known as Ramadaan in the Islamic calendar, every day one must refrain from eating or drinking from the start of daylight in the early morning till sunset. People usually have a meal while it is still dark just before dawn breaks, and then do not eat or drink anything at all until sunset when the fast ends. During the hours of fasting, extra care must be taken to be kind, generous and helping to others, and to avoid doing anything bad or harmful to other people.

69. Is fasting in Ramadaan compulsory for every Muslim?

Every healthy adult Muslim man or woman must fast during Ramadaan. Those who happen to fall ill or be on a journey during any part of this month do not have to fast on those days and can make up the missed fasts after Ramadaan. People who are permanently unable to fast, or those whose reasons for not fasting are prolonged, such as the very old, the long-term ill, and women who are pregnant or feeding babies, etc., can give in charity instead of fasting. This charity consists, at the least, of giving a day’s food to one poor person for every fast missed.

70. In what way does fasting help to enable us to give up bad desires?

During the fast, a person feels the urge to have something to eat or drink, but he withstands this strongest of all desires, in obedience to God. This daily training, for a month, exercises and strengthens his ability to control bad desires in everyday life which are forbidden by God. This is just as if we do physical exercise it strengthens the body and enables it to fight off illness more easily.

71. Are there any other moral benefits of fasting?

Yes. Firstly, man is drawn closer to God because when he feels hungry or thirsty during the fast it is the thought of the nearness of God which stops him from satisfying his desires. This intensifies the feeling within him that God is always near at hand. Secondly, fasting teaches one to be patient and resolute in difficulties, for that is what one does during the fast.

Thirdly, it makes us realize the great blessings of food and drink which are so easily available, and which we normally take for granted. Fourthly, it curbs the feelings of greed that develop in people when they have all that they need.

72. And what does fasting teach us about how to treat other people?

It makes us realize the suffering and the feelings of those who are deprived and destitute. A very important purpose of fasting is to learn to care about the needs of other people by being less concerned with one’s own needs. This is why charitable acts of all kinds are especially encouraged during the month of fasting.

By giving up his right to consume his own food and drink during the fast, a person trains himself to be able to give up something that is rightfully one’s own, voluntarily and cheerfully, in order to help and serve others.

3) HAJJ OR PILGRIMAGE TO MAKKA

73. What is Hajj?

Every year, in the beginning of the month of Zil-Hijja in the Muslim calendar, a great international gathering of Muslims is held at Makkah in Arabia, where they pledge that there is only One God for the whole of humanity and that all persons are equal, regardless of race, nation, wealth or status. This occasion is known as the Hajj (pronounced rather like Huj), where the u is as in us, and the j is as in Jam, or the Pilgrimage to Makkah. The pilgrim goes to Makkah at great personal sacrifice, and gives up many comforts of life while there. From his privations, he learns the lesson that man has to

continued on page 15
IF HADRAT ISA, PEACE BE ON HIM, HAD DIED, THEN HOW THE BELIEF OF HIS BEING ALIVE CREPT INTO BELIEFS OF MUSLIMS?

by Maulana Hafiz Sher Muhammad

It sounds strange that in spite of such overwhelming evidence from the Quran, the Hadith, the Companions of the Prophet, peace be on Him, and the writings of the Muslim Scholars, which leaves no doubt in the mind of a sensible person about the death of Jesus Christ, a large number of Muslims still believe that Hadrat Isa, peace be on him, is alive and is sitting in heaven in his physical body since about two thousand years without any food and drink and is awaiting his Second Advent for the reform of mankind in the last days and at his second advent he will be only forty years old. The question that begs at this stage is as to whether how this became prevalent in Muslim Ummah? The answer is not far to seek. It is the same type of mistake which the Bani Israelites committed in the matter of the Second Coming of the Prophet Ilyas (Elijah). That elect of God Hadrat Isa, peace be on him, removed veils from the reality of the 'Second advent' by testifying to the truthfulness of the Mission of Hadrat Yahya (John the Baptist), peace be on Him, otherwise the Bani Israelites had considered the prophecy of the 'Second advent' of Ilyas (Elijah) to be fulfilled in its apparent meaning literally awaiting the descent of Elijah from the heavens in person. Consequently, they not only denied the advent of Hadrat Yahya (John the Baptist) and Hadrat Isa, (Jesus Christ) peace be on them, but were also deprived of recognizing the best of the Prophets, Hadrat Muhammad, peace be on him. This in spite of the fact that all scriptures unanimously indicate that prophecies always stand in need of interpretations and one or the other aspect in prophecies is definitely secret because scriptural prophecies are not seen with the physical eyes and rather are seen by way of a Spiritual vision or through Spiritual sight. By not fully appreciating this aspect of the Scriptural prophecies or the prophecies made by the prophets or Saints and by failing to properly reflect on these prophecies, people in all ages and at all times have stumbled. Exactly under the same type of mistake the Christians and the Muslims are labouring in proper comprehension of the prophecy about the Second advent of the Messiah, Peace be on Him.

After the Holy Prophet, peace be on him, whenever a Christian embraced Islam he brought with him some or other old views. No one can deny that many customs and rituals which are prevalent in Muslims in various parts of world today, all these have crept into Muslim ummah along with the converts to Islam from other religions. The prophecy about the Second advent of the Messiah, Peace be on him, which was prevalent amongst Christians since ages is one of such matters. When the Christians become Muslims then they found that even amongst Muslims there is a prophecy about the coming of a Messiah and Mahdi in the last age. Although it was not coming in the sense as was believed in Christianity, yet these Christian converts to Islam understood this prophecy in the same sense in which they had understood it before Conversion to Islam. Then slowly and gradually these views influenced the common Muslims as is borne out by history.

1. Hadrat Hafiz Ibn-e-Qayyam has written in his book ZAD-AL-MAFAQ as reported in Fatah-ul-Bayan:

   "This statement, that Hadrat Isa, peace be on him, was lifted at the age of thirty three years; does not find support from any Hadith nor believing it is Wajib. Shami has said what Imam ibn-e-Qayyam has said it is in fact so. This belief is not based on the Hadith of the Holy Prophet, peace be on him, rather these are the traditions of the Christians and this belief has come from them. (Fateh-ul-Bayan Vol 2 p.49)"

2. The late Maulana Obaidullah Sindi writes:

   The meanings of "INNI MUTAWAFFI-KA" are that I will cause you to die, and the view about Hadrat Isa, peace be on Him, being alive, which is commonly prevalent amongst Muslims is simply a baseless tale, which has been spread by the Jews and Sabians, and this view spread amongst Muslims after the Martyrdom of Hadrat Usman, Allah be pleased with him, through the Ansars of Bani Hashim who were influenced by followers of other religions and the Jews. They had embraced Islam during the time of Hadrat Ali, not for its love but their objective was to damage Islam and its followers. It is not hidden from any one that the true and real basis and source of all Islamic knowledge is the Quran and there is no such verse in it wherein it is clearly stated that Hadrat Isa, peace be on him, did not die, and is alive, and will descend soon. There is nothing except interpretation and inferences of the commentators and such interpretations, arguments and inferences are not
above doubt. How can these be believed as the basis of an Islamic belief? (Ilham-ur-Rahman Fi Tafaseer-ul-Quran p. 49)

3. The late Sir Syed Ahmad Khan wrote:
"Since ulama of Islam, without applying mind to the teachings of the Quran, just in the Taelled (following) of some Christian Sects had accepted that Hadrat Isa, Peace be on him, had risen alive to heavens, therefore, they tried to interpret some words of these verses of the Quran subject to their unreasonable teachings. (Tafaseer-Ahme Vol, 2 p. 48)

4. Allama Muhammed Asad writes in his Commentary of the Quran, SURA AL-NISA: 158, Note 172:

172 Cf. 3:55, Where God says to Jesus, "Verily, I shall cause thee to die, and shall exalt thee unto Me." (Abu'l-Hasan Ali Al-Hasani) "The verb rafa'ahu (lit., "he raised him" or "elevated him") has always, whenever the act of raf" ("elevating") of a human being is attributed to God) the meaning of "honouring" or "exalting." Now here in the Quran is there any warrant for the popular belief that God has "taken up" Jesus bodily, in his lifetime, into heaven. The expression "God exalted him unto Himself" in the above verse denotes the elevation of Jesus to the realm of God's special grace - a blessing in which all prophets partake, as is evident from 19:57, where the verb rafa'ahu ("We exalted him") is used with regard to the Prophet Idris. (See also Muhammad 'Abduh in Manar III, 316f., and VI, 20f.) The "nay" (bal) at the beginning of the sentence is meant to stress the contrast between the belief of the Jews that they had put Jesus to a shameful death on the cross and the fact of God's having "exalted him unto Himself". (The Message of the Quran pp. 134-135)

5. The late Allama Dr. Sir Muhammed Iqbal writes:
"At the most I can tell you my belief; and according to me Ahadith pertaining to Mahdi, Messiah and Mujaddadiyat are the result of Iranian and Ajmite thoughts and have nothing to do with the Arab thoughts and the true Spirit of the Quran."

(IQBAL NAMA - Collection of letters of IQBAL p. 231)

6. The late Maulana Zafar Ali Khan, the Editor Publisher of the Daily Zamindar, Lahore, said:
"The belief of 'Hayate-Masih (Messiah being alive) is not an Islamic belief. Many Muslims have denied it." (Mujahid 12th September 1935)

7. The late Maulana Syed Sulaman Nadvi said:
"Even before the late Sir Syeed, some Ulema have concurred with his views in this matter and those persons in present days who are making this matter a standard of Kufir and Islam, they are suffering from excess and deficiency." (Mairi - March 1930 p. 171)

8. The Editor of the 'Tanzeem-e-Ahle Hadith' (organization of the Ahle Hadith) a sect of Sunni Muslims referring to one of his articles has written:
"My this article is in reply to those articles by Lt Colonel Abdur Rasheed and Honorable Rahmat Ullah Tariq, wherein they have tried to prove that the belief of the descent of the Messiah near the time of the day of Judgement is not an Islamic belief, rather it is a Christian thought which Muslim ulema have adopted on account of simplicity and then have made it rule over the hearts and minds of Muslims through the aid of Mauzu Ahadith and wrong Tafaseers (commentaries of the Quran)."

(Tanzeem-e-Ahle Hadith 8th June 1962)

9. The late Mr Ghulam Ahmed Pevaiz sahib wrote:
"The reality is that the thought of lifting alive of Hadrat Ish, peace be on him, towards heavens is a latter invention in the Christianity. The Jews proclaimed (and apparently it looked so) that they have executed Hadrat Masih, peace be on him, on the cross. The disciples too, in spite of the knowledge that it was not factually true, could not contradict it on account of expediency." (Shola-e-Mastoor p.83)

The above quotations should make it amply clear to the readers that Islam or the Holy founder of the Islam, peace be on him, in fact had nothing to do with those views which are commonly prevalent amongst Muslims about Hadrat Masih, peace be on him, being alive. Neither this doctrine could form the basis of some ones Kufir or Islam because this is not an Islamic belief at all. If a prophecy about the descent of Messiah has been made in the Hadith then simultaneously this too is stated in the Ahadith that the age of Hadrat Isa, peace be on him, was one hundred and twenty years, and the Messiah to come will be some person from this ummah who will be coloured in the colours of the Messiah.

In the same Books of Hadith physical descriptions of the Messiah to come and Masih-e-Nasiri (Nazarite Messiah) peace be on him, have been given and these descriptions are different from each other. Above all the Holy Prophet Muhammad, peace be on him, is the Khattam-an-Nabiyeen and the last of the Prophets after whom no prophet can come, nor Prophetic Revelation can be received by anyone. In spite of these differences in both type of Hadith, how can the
Messiah of Nazarath, who is a prophet who died, come in the last age in the ummah of the Muhammad? As the Mosaic and Muhammadan Silsilaha (chain of succession) have similarity in many aspects, similarly the righteous ulema of the Ummah of Muhammad have been stated to be the like of the Israelite Prophets. As to calling the Muslims of the last age Yahudis (Jews) in the Hadith the Muslims have not in fact become Yahudi (Jews), similarly by calling a righteous Muslim scholar Messiah, son of Mary, under the verse Istakhlafl or Hadith, "Imam-o-kum Minkumi" (Imam from amongst you) or Hadith" Ulema-e-ummati ka Anbiya-e-Bani Israel", he does not become Isa, son of Mary, in fact.

It was about such a similarity that Allama Dr Sir Muhammad Iqbal wrote about present day Muslims: "If in appearance you are Christian, then in your civilization you are Hindu. These Muslims, on seeing whom even Jews are put to shame."

Again about a righteous believer: "He is Kaleem (Moses) he is Masih (Messiah) and he is Khaaleel (Abraham). He is Muhammad, he is Book (Quran) he is Gabriel."

About the grave of Khwaja Nizamuddin Aulia, Dehlvi:
"Pilgrimage to your grave is the life of the heart, your status is higher than Masih (Messia) and Khizer."

Similarly Mirza Ghalib wrote:
"Let someone be Son of Mary, let someone cure my pain."

Hadrath Malana-e-Rum Rehmat Allah Alaih wrote:
"I am Isa, but anyone who got life from my breath he will live forever. Those dead persons who were brought to life by Hadrath Isa, they died again. Let him be glad who handed himself over to this Isa."

Hadrath Shams Thbrez wrote:

"Whatever is from Isa and Maryam (Mary) died. If you believe me I become them too."

Maulvi Mahmud-ul-Hassan sahib Deoband wrote about his teacher Manlvi Rasheed Ahmed Sahib Gangohi:
"Gave life to dead and did not let the living die. Let Son of Mary see this Messiah like work."

In short, all the Ahadith about the descent of the Messiah apply to some person from amongst the Ummah of Muhammad in accordance with the verse Istakhlafl of the Quran and Hadith 'Imam-o-kum Munkum', (an Imam from amongst you) or 'Ulema of my ummah are like the Israelite Prophets' because Hadrath Isa has died.

75. What is the significance of these acts?

These acts of worship are the highest spiritual experience. By going around the Ka’ba, the pilgrim expresses the greatest love for the One God because this building is the greatest and oldest memorial to the belief in One God. Going around the Ka’ba is as if to say that one’s life should revolve around belief in One God. In the gathering at Arafa, there is a vast ocean of humanity, people of all colours, races, nations, languages, walks of life, the rich and the poor, the ‘high’ and the ‘low’, but all are exactly alike, in the same simple clothes, remembering God in the same way. From this, the pilgrims carry back home the lesson of the equality and brotherhood of mankind, which can only come through belief in One God.

76. Do Muslims worship the Ka’ba, or believe that God lives there?

No, definitely not. How can they worship the Ka’ba when, in fact, they go there to remember that God is One? And, according to Muslim belief, God is everywhere in this universe of ours, so He cannot live in any one place or building. The Ka’ba is an ancient memorial to the belief in One God, being associated with the Prophets Abraham and Muhammad (peace be upon them) who taught this belief most vigorously. It is a venue for the gathering of all nations, at which they come together and remember that only this belief can unite them. Though God is everywhere, yet when hundreds of thousands of people make the greatest sacrifice together in one place just to worship Him, that place rightly deserves the title of the ‘House of God’, as the Ka’ba is called.
and earth only leads to the conclusion that although orderliness indicates that the universe should have a Creator yet it is not proof that such Creator in fact exists. There is a deal of difference between ought to be and is. The Holy Qura’n is the only book which sets forth His existence as a fact and not only urges the seeking of God but makes Him manifest. There is no other book which makes manifest the Hidden Being (Chashma Masihi, pp. 19-20).

Religion does not mean disputes, abuse and harsh words which are indulged in, in the name of religion. In this context, no one pays attention to the suppression of inner vices or the establishment of true relationship with the beloved. One party attacks another party like dogs and every kind of ill conduct is exhibited in support of religion. Such people do not realize why they came into this world and what is the main purpose of their lives. They continue blind and ill-natured and give their bigoted sentiments the name of religion. They exhibit their bad manners and employ their loose tongues in support of a fictitious god of whose existence they have no proof. Of what use is a religion which does not teach the worship of a Living God? The God that they present is no better than a corpse. He walks with the support of others. When that support is withdrawn, he falls to the ground. The only thing they gain from such a religion is bigotry. They lack altogether true fear of God and true sympathy with mankind which is the best of characteristics (Braheen Ahmadiyyah, Part IV, p. 19).

***

Two conditions are necessary for a religion which claims to be from God. In the first place, a religion should be so comprehensive and perfect and complete and free from every defect in its doctrine, teachings and commandments, that reason should not be capable of proposing anything better; and there should be nothing lacking in it. It should be ahead of all other religions in this respect. The Holy Qura’n puts forward this claim by proclaiming: This day have I perfected your religion for your benefit, and have completed My favour unto you, and have chosen for you Islam as your faith (5:4). That is to say, God requires us to conform to the reality inherent in the word Islam. Here there is a clear claim that the Holy Quran comprehends the perfect teaching and that the time of the revelation of the Holy Quran was the time when such perfect teaching could be revealed. The Quran alone is entitled to make this claim. No other heavenly book has put forward such a claim. Both the Torah and the Gospel refrain from making this claim. On the contrary, the Torah sets out God’s commandment that He would raise a prophet from among the brethren of Israel and would put His word into his mouth and that whosoever does not lend ear to that word of God would be accountable for his default. It is obvious, therefore, that if the Torah had been adequate for meeting the needs of subsequent ages, there would have been no necessity for the coming of another Prophet, listening to whom was made obligatory. In the same way the Gospel has nowhere claimed that its teaching is perfect and comprehensive. But there is a clear confession that there were many things which had still to be said but that the disciples had not yet the strength to bear them but that when the Paraclete would come he would lead them to the whole truth. Thus Moses confessed the incompleteness of the Torah and drew attention to the teaching of the prophet who was to come. In the same way Jesus admitted the incompleteness of his teaching and said that the time had not yet come for the perfect teaching to be disclosed but that when the Paraclete arrives he would set forth the perfect teaching. In contrast the Holy Quran does not, like the Torah and the Gospel, leave the matter for another book to complete but announces the perfection of its teaching in the words: This day have I perfected your religion for your benefit, and have completed My favour unto you, and have chosen for you Islam as your faith (5:4) . . . Here is thus a great argument in support of Islam that by virtue of its teaching it prevails over every religion and no religion can compete with it in respect of the perfection of its teaching.

The second characteristic of Islam, which is not shared by any other religion and which attests its truth, is that it manifests its living blessings and miracles of which other religions are wholly deprived. The signs that Islam exhibits not only establish its superiority over other religions but enable it to draw the hearts of the people by exhibiting its perfect light. The first characteristic of Islam which we have stated above, that is to say, the perfection of its teaching, is not quite conclusive in establishing that Islam is a true religion revealed by God. A bigoted opponent who is not far-sighted may assert that it is possible that a teaching might be perfect and yet it may not proceed from God Al-
mighty. This first characteristic relieves a wise seeker after truth of many doubts and brings him close to certainty, but does not establish the matter conclusively and beyond doubt till it is combined with the second characteristic. By their combination the light of the true faith reaches its perfection. A true faith comprises thousands of proofs and lights but these two characteristics are enough to carry conviction to the heart of a seeker after truth and expound the matter to the satisfaction of all deniers of truth. Nothing more is needed in addition. I had originally intended that in support of the truth of Islam I would set down three hundred arguments in Braheen Ahmadiyyah. But on further reflection I perceived that these two characteristics are a substitute for thousands of proofs and thus God made me alter my plan (Preface to Braheen Ahmadiyyah, Part V, pp. 2-5).

God Almighty is not held back in exposition of the claim of the Holy Prophet, peace be on him. He came like a sun and manifested his light from every point of view. He who turns away from this true sun, will come to no good. We cannot credit such a one with good faith. Can anyone who is afflicted with leprosy and whose limbs are corrupted with leprosy, claim that he is whole and is not in need of treatment? Should he say so, can we credit him with good faith? Should such a person insist that he cannot arrive at the truth of Islam, despite good faith and despite every effort such as he puts forth in his worldly affairs, his matter rests with God. We have not come across any such person and we consider it impossible that anyone equipped with reason and a sense of justice should prefer some other faith to Islam. Foolish and ignorant people adopt the position under the dictates of their lower selves that belief in the Unity of God is enough, and that it is not necessary to follow the Holy Prophet, peace be on him; but it is to be borne in mind that a prophet is the mother of Unity that gives birth to it and points to the existence of God. Who knows the exposition of the truth better than God Almighty Himself? He filled heaven and earth with signs to prove the truth of the Holy Prophet, and now in this age he has sent me and has displayed thousands of signs like heavy rain which prove the truth of the Holy Prophet, peace be on him. What then is lacking in the full exposition of the truth? He who has sense enough to oppose why can he not think out the way of acceptance? He who pretends that he can see at night, why can he not see in the full light of day? Indeed the way of acceptance is much easier than the way of rejection. The case of a person whose reason is defective and whose faculties are not normal should be committed to God, and we have nothing to do concerning him. He is like children who die at an early age. But a wicked denier cannot excuse himself on the ground that he is acting in good faith. It should be considered whether his faculties are such that he can appreciate questions of Unity and Prophethood. If he is capable of appreciating them and denies out of ill-will, he cannot be excused. Can we excuse a person who observes the light of the sun and yet persists in asserting that it is not day but night. In the same way, we cannot excuse those who deliberately indulge in wrong reasoning and are unable to repel the arguments that are put forward on behalf of Islam. Islam is a living faith. A person who can distinguish between the living and the dead, how can he set aside Islam and accept a dead religion (Haqiqatul Wahy, pp. 175-176)

***

When I reflect upon the whole word of God, I find that in its teachings it needs to reform the natural conditions of man and to raise him step by step to higher spiritual levels. In the first place God desires to teach man the elementary rules of behaviour and culture and thus to change him from the wild condition of animals, and then to bestow upon him elementary moral conditions which can be described as culture or civilization. Then He trains him and raises him from the elementary moral conditions to a high moral stage. All this is in truth one stage, which is the reform of natural conditions, and the only difference is one of degree. The All-Wise One has presented the moral system in such a way whereby man should be able to move from a lower moral level to a higher moral level. The third stage is that man should be devoted to winning the true love and pleasure of his Creator and the whole of his being should be devoted to God. It is at this stage that the faith of Muslims has been named Islam which means to be wholly devoted to God and to keep nothing back (Islami Usul ki Philosophy, p. 10).

It is foolish to imagine that religion means a few things that are mentioned in the Gospel. All matters that are essential for the perfection of man are comprehended within the scope of religion. Religion comprises all those matters which lead man from his wild condition to the condition of true humanity and then lead him from the condition of humanity to a life of wisdom and thereafter lead him from a life of wisdom to a life that is
devoted to God (Kitabul Bariyyah, p. 89).

There is no doubt that the Gospel does not provide for the full nurture of the tree of humanity. We are sent into the world with many faculties and every faculty demands that it should be used on its proper occasion. The Gospel emphasizes only the faculty of meekness and gentleness. Meekness and forgiveness are good qualities when exercised on the proper occasion but their use on every occasion would be greatly harmful. Our cultural life which comprises the interplay of different kinds of tempers demands that we should exercise all our faculties with discretion on the proper occasion. It is true that on some occasions forgiveness and forbearance would benefit materially and spiritually a person who has done us harm. On other occasions, the exercise of those faculties would encourage the offender to commit greater mischief and do more harm.

Our spiritual life resembles our physical life to a large degree. It is our experience that the use of only one type of food and medicines would upset our health. If we were to confine ourselves over a period to the use of cooling articles of diet and refrain altogether from the use of warming articles, we would become a prey to some disease like paralysis, Parkinson’s disease or epilepsy. On the contrary, if we confine ourselves to warming articles of diet, so much so that even the water that we drink must be warm, then equally we would be liable to some other kind of disease. Consequently, in order to maintain our physical health we must keep a balance between hot and cold and hard and soft and movement and rest. We should follow the same rule in respect of our spiritual health. God has bestowed no evil faculty upon us. Indeed no faculty is evil in itself. It is the misuse of a faculty that is evil. For instance, envy is evil but if we use it for a good purpose, that is to say, as a competition in goodness, it becomes a high moral quality. The same is the case with all moral qualities. Their misuse renders them harmful and their use on the proper occasion in a moderate manner makes them beneficial.

It is, therefore, a mistake to cut off all other branches of the tree of humanity and to put the entire emphasis on forgiveness and forbearance. That is why this teaching has failed of its purpose and Christian sovereigns had to enact codes of law for the punishment of offenders. The current Gospel cannot bring about the perfection of the human self. As the stars are dimmed when the sun rises and then disappear from sight altogether, the same is the case with the Gospel in comparison with the Holy Quran (Kitabul Bariyyah, pp. 66-67).

A study of the religions of the world reveals that every religion, except Islam, contains some mistake or the other. This is not because they were all false in their origin, but because after the advent of Islam, God gave up the support of other religions and they became like neglected gardens which had no gardener to look after them, and for the irrigation and upkeep of which no arrangement had been made, so that gradually they began to decay. Their fruit-bearing trees became dry and barren, and thorns and weeds spread all over. Those religions lost all spirituality which is at the root of all religion and nothing was left but bare words. God did not suffer this to happen in the case of Islam as He desired that this garden should flourish throughout. He made provision in each century for its irrigation and thus rescued it from decay. Although at the beginning of each century when a man of God was appointed for its reform the ignorant people opposed him and were averse to the reform of anything which had become part of their habits and customs, yet God Almighty adhered throughout to His way. In these latter days also, which is the time of the last battle between guidance and error, finding the Muslims heedless and neglectful in the beginning of the fourteenth century, God recalled His promise and made provision for the revival of Islam. But other faiths were never revived after the advent of the Holy Prophet, peace be on him, and they all died. There was no spiritual life in them and errors took root in them, as dirt accumulates in a garment which is much in use but which is never washed. People who had no concern with spirituality and who were not free from the stains of earthly existence corrupted these faiths to a degree that they no longer resemble the originals. Consider the case of Christianity, how pure was its origin. The teaching set forth by Jesus was not perfect as compared with the teachings of the Quran, because the time had not yet come for the revelation of the perfect teaching and people were not yet strong enough to bear it, yet that teaching was an excellent one and was appropriate for its own time. It guided to the same God to Whom the Torah guided but after Jesus, the god of the Christians became another god who found no mention in the Torah and was not at all known to the children of Israel. Belief in this new god upset the whole system of the Torah and all the guidance contained in the Torah, for deliverance from sin and attaining true salvation and a pure
life, was frustrated. Salvation and deliverance from sin now depended upon the confession that Jesus had accepted crucifixion for the sake of the salvation of mankind, and that he was very God himself. Many permanent laws of the Torah were abrogated and the Christian faith was so changed about that if Jesus were to come back to the earth he would not be able to recognize it. It is a matter of surprise that the people who were admonished to adhere to the Torah set aside its commandments at one stroke. For instance, it is nowhere stated in the Gospel that though the Torah forbids the eating of the flesh of swine yet it is now permitted, nor does the Gospel say that though circumcision is prescribed in the Torah yet that commandment is now abrogated. But all this was done and that which had never been said by Jesus became part of religion. However, as it was God's design to establish a universal religion, namely Islam, the decay of Christianity was an indication of the appearance of Islam. It is also well established that Hinduism had been corrupted before the advent of Islam and that throughout India idol worship had become common. Part of this corruption resulted in the doctrine that God Who is not dependent upon matter for the exercise of his attributes is, in the view of the Aryas, so dependent for the creation of the universe. This led to another false doctrine that all particles of matter and all souls are eternal and uncreated. Had they considered deeply the attributes of God, they would never have said so; for if in the exercise of his eternal attribute of creation, God is dependent like a human being on matter, then how is it that in the exercise of the attribute of hearing and seeing He is not so dependent as is man. Man cannot hear without the agency of air and he cannot see without the aid of light. Then is God also dependent upon light and air for seeing and hearing? If He is not so dependent, be sure that He is not dependent upon matter for the exercise of his attribute of creation. It is entirely false that He is dependent upon matter for the exercise of any of His attributes. It is a great mistake to attribute human weaknesses to God; for instance, that He cannot create something from nothing. Man's being is limited and God's Being is unlimited. By the power of His Being, He can create another being. This is of the essence of Godhead. He is not dependent upon matter for the exercise of any of His attributes, for had that been so, He would not be God. Nothing can obstruct Him. If He were to desire to create a heaven and earth instantly, He would be able to do so. Of the Hindus those who, in addition to knowledge, partook of spirituality also and were not committed to bare logic, never believed that concerning God which the Aryas set forth today. This is the result of the lack of spirituality altogether.

All this Corruption, some of which is unmentionable and is opposed to human purity, was an indication of the need of Islam. Every reasonable person is bound to confess that a short while before Islam, all other faiths became corrupt and had lost all spirituality. The Holy Prophet peace be on him, was a great reformer in the cause of truth who restored the lost verities to the world. No prophet shares with him the pride that he found the whole world in darkness and by his advent that darkness gave place to light (Lecture Sialkot, pp. 1-3).

First of all it is necessary to set out what is the reality of Islam, what are the means of arriving at that reality and what are the fruits of following that reality; for this knowledge is essential for the purpose of understanding many mysteries. It would be of great benefit for our opponents that they should study these matters with attention, for many of the doubts which assail their minds are the result of their failure to reflect upon the complete and perfect reality of Islam, its sources and its fruits. . . . The opponents of religion also would benefit greatly by this study. They would understand what religion is and what are the signs of its truth.

In the idiom of Arabic Islam means money paid as earnest to conclude a bargain, or to commit some affair to someone, or to seek peace, or to surrender a claim or point. The technical meaning of Islam is set out in the verse: The truth is that whoever submits himself completely to the will of Allah and acts righteously shall have his reward with his Lord. No fear shall come upon such, nor shall they grieve (2:113). This means that a Muslim is one who commits himself wholly to the cause of God Almighty; that is to say, one who devotes himself to God Almighty, to following His designs and to winning His pleasure, and then becomes steadfast in doing good for the sake of God Almighty and devotes all his faculties to that cause. In other words, he belongs entirely to God Almighty both doctrinally and in practice.

Doctrinal belonging means that one should esteem one's being as something which has been created for the recognition of God Almighty and His obedience and the seeking of His love and pleasure. Practical belonging means to do all the good that is related to every
one of one's faculties with such eagerness and attention as if one beholds the countenance of the True Beloved in the mirror of one's obedience (Ayeneh Kamalat-e-Islam, pp. 57-58).

The reality of Islam is to present one's neck to God like the sacrificial lamb; to give up one's own designs and to be devoted to the designs of God and His pleasure; to lose oneself in God and to impose a type of death upon oneself; to be dyed in the personal love of God and to obey Him entirely for the sake of that love; to obtain eyes that see only through Him, and to obtain ears that hear only through Him, and to develop a heart that should be wholly devoted to Him, and to obtain a tongue which would speak only at His command. This is a stage where all search ends; human faculties complete their functions and man's ego dies completely, thereupon Divine mercy confers a new life upon the seeker through His living words and His shining light. He is honoured with the delightful converse of God and a fine light, which is not discoverable by reason and is not recognizable by the eyes, approaches close to his heart; as is said by God: We are closer to him than his jugular vein (50:17). In this manner, God honours mortal man with His nearness. Then the time comes when blindness is removed and eyes are given insight and man beholds God with his new eyes and hears His voice and finds himself wrapped in the mantle of His light. Thus, the purpose of religion is fulfilled and having beheld God, man casts aside the dirty garment of his lower life and puts on a garment of light and waits for a sight of God and of heaven, not merely as a promise to be fulfilled in the hereafter, but in this very life he achieves the bounties of sight and converse and heaven. As God has stated: Upon those who affirm; Allah is our Lord; and are then steadfast, angels descend reassuring them, fear not nor grieve and rejoice in the Paradise which you were promised (41:31). This means that angels descend upon those who affirm that their God is one who possesses all perfect attributes and Who has no associate in His Being or His attributes; and after their affirmation, they are steadfast and no earthquake and calamity and no confrontation of death can shake their faith. God speaks to them and reassures them not to be afraid of calamities or of enemies and not to be sorrowful over past misfortunes. He reassures them that He is with them and that He has bestowed upon them in this very world the paradise that was promised to them in which they should rejoice. This is a promise which has now been fulfilled. There is testimony to the effect that thousands of humble ones in Islam have tasted of the spiritual Paradise which is promised in this verse. The true followers of Islam have been made heirs by Almighty God to all the previous righteous ones, and bounties that were bestowed upon them have been bestowed upon the Muslims (Lecture Lahore, pp.20-22).

A person can be held to be a Muslim when the whole of his being together with all his faculties, physical and spiritual, is devoted to God Almighty, and the trusts that are committed to him by God Almighty are rendered back to the True Giver. He should demonstrate his being a Muslim not only doctrinally but also in practice. In other words, a person claiming to be a Muslim should prove that his hands and feet and heart and mind, his reason and his understanding, his anger and his compassion, his meekness and his knowledge, all his physical and spiritual faculties, and his honour and his property, his comfort and his delight and whatever pertains to him from the top of his head to the soles of his feet, together with his motives, his fears, his passions, have all been subordinated to Almighty God as a person's limbs are subordinated to him. It should be proved that his sincerity has reached a stage in which whatever is his does not belong to him but to God Almighty, and that all his limbs and faculties have become so devoted to the service of God as if they had become the limbs of the Divine.

Reflection on these verses shows clearly that devoting one's life to the cause of God Almighty, which is the essence of Islam, has two aspects. First, that God Almighty should become the object of worship and the true goal and beloved, and that no one should be associated in His worship, in His love, and in His hope. All the commandments related to His holiness and glory and worship, and all the limits set by Him, and all heavenly decrees should be totally and sincerely accepted. All these commandments and limits and laws and decrees should be accepted in great humility, and all the truths and understandings, which are the means of appreciating His vast powers and of finding out the greatness of His kingdom and His sovereignty and are a guide for the recognition of His favours and bounties, should be fully ascertained.

Continued in the FEBRUARY/MARCH Issue

DECEMBER 1988/JANUARY 1989
SOME AUTHENTIC WORKS ON ISLAM

By Hadhrat Mirza Ghulam Ahmad—
The Promised Messiah & Mehti
Najmul Huda (The Star that Guides) • Teachings of Islam • Triumph of Islam

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

By Mirza Ghulam Ahmad—
Najmul Huda (The Star that Guides) • Teachings of Islam • Triumph of Islam

By Maulana Abdul Haq Vidyarthi—
Muhammad in World Scriptures

By Khawaja Nazir Ahmad, Barrister-at-Law—
Jesus in Heaven on Earth

By Mumtaz Ahmad Faruqui—
Anecdotes from the Life of the Prophet Muhammad • Anecdotes from the Life of the Promised Messiah • The Crumbling of the Cross • Prayers of the Quran and the Holy Prophet • Truth Triumphs

By Mirza Masum Beg—
Christ Is Come

By Mrs. Ulfat Aziz Us-Samad—
Great Religions of the World

By Ghulam Nabi Muslim—
Manual of Quran

By Maulana Aftabuddin Ahmad—
Sahih Bukhari, parts 1, 2, 3

HOLY QUR‘-AN
Spanish Translation
with Commentary and Arabic Text

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

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

—Alphonse de Lamartine in *Histoire de la Turquie*

QUR’AN, THE GREATEST SPIRITUAL FORCE

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

—Bosworth Smith

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

—*New Researches* by H. Hirschfeld

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

—Dr. Steingass, *Hughes’ Dictionary of Islam*

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

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

—George Bernard Shaw

The ISLAMIC REVIEW
36911 Walnut Street
Newark, CA 94560