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

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

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

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

Prophet’s Birthday
and the Muslim Ummah

On the 12th of Rabi’al-Awwal Holy Prophet’s Birthday was celebrated throughout the Muslim world with unprecedented zeal and religious fervour. It is to give thanks to Allah for bestowing on us and for the benefit of human race, universal message of Islam revealed through the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Highest ideals of virtues, human dignity and service to mankind demonstrated by the Sunnah of the holy Prophet, peace and blessings of Allah be upon him, have retained their uniqueness and universality for more than fourteen centuries and shall remain so for all times to come. The Holy Qur’an stands witness to it: ‘And sure thou has most sublime morals’ (68: 3,4). Turn of the 15th century Hijrah has seen Muslim Ummah infused with a new awakening and enthusiasm to re-establish vitality and efficacy of the teachings of Islam. The fact remains that the Message of Islam and the dynamic spirituality of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, can once again usher in peace and happiness as it did in the early period of Islam.

But the question is are we capable today as a nation to demonstrate to the world that Islamic code of life and the precept of the Holy Prophet are in reality ‘a blessings for the nations’. Unfortunately in spite of vigorous efforts on national and international levels for Islamisation, we are yet far away from the goal because we lack essential characteristics of unity and positive thinking. Present state of Muslim Ummah presents a sad picture of mutual fighting, disunity, intolerance and lack of initiative. The one important factor which is hampering the Muslim Ummah from going along the Path of development and progress is that whenever it yearns to adopt Islamic ideals the leadership passes on the the bigotted Mulla who lives in the past and does not possess capability and openmindedness to reinterpret Islam in view of the prevalent conditions and requirements. If Islam is a universal Message then it can retain its universality only by providing guidance and incentive in all sorts of situations, otherwise it will become stagnant. Muslim Ummah today is suffering from stagnancy. The only way to come out of this quagmire is to adopt the golden rule of ‘No compulsion in religion’ (2:256).

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ISLAM, THE RELIGION OF HUMANITY
by Maulana Muhammad Ali

Introduction

Islam is the name by which the religion preached by the Holy Prophet Muhammad, who appeared in Arabia more than thirteen hundred years ago (born 570 A.D., died 632 A.D.), is known, and it is the last of the great religions of the world. This religion is commonly known in the West as Muhammadanism, a name adopted in imitation of such names as Christianity and Buddhism, but it is quite unknown to the Muslims themselves. According to the Qur'an, the sacred Book of Islam, the religion of Islam is as wide in its conception as humanity itself. It did not originate from the preaching of the Holy Prophet Muhammad, but it was as well the religion of the prophets that went before him. Islam was the religion of Adam, Noah, Abraham, Moses and Jesus; it was, in fact, the religion of every Prophet of God, who appeared in any part of the world. Nay, Islam is the religion of every human child that is born, according to the Holy Prophet who, to be accurate, is not the originator but the latest exponent of that Divine system which was made perfect at his advent. And, according to the Qur'an, Islam is the natural religion of man: "The nature made by Allah in which He has created men...that is the right religion." (30:30). And since, according to the Qur'an, prophets were raised among different nations in different ages, and the religion of every prophet was, in its pristine purity, no other than Islam, the scope of this religion, in the true sense of the word, extends as far back, and is as wide, as humanity itself, the fundamental principles always remaining the same, the accidents changing with the changing needs of humanity. The latest phase of Islam is that which made its appearance in the world with the advent of the Holy Prophet Muhammad, may peace and the blessings of God be upon him.

Significance of the name

The name Islam was not invented, as in the case of other religions, by those who professed it. This name is, on the other hand, expressly given to this religion in the Holy Qur'an. It says: "I have chosen for you Islam as a religion." (5:3). And in another place: "Surely the religion with Allah is Islam." It is, moreover, a significant name; in fact, the word Islam indicates the very essence of the religious system known by that name. Its primary significance is the "making of peace," and the idea of "peace" is the dominant idea in Islam. A Muslim, according to the Holy Qur'an, is he who has made his peace with God and man, with the Creator as well as His creatures. Peace with God implies complete submission to His will, Who is the source of all purity and goodness, and peace with man implies the doing of good to fellow-man; and both these ideas are briefly but beautifully expressed in (2:112), which says: "Nay, whoever submits himself entirely to Allah, and he is the doer of good to others, he has his reward from his Lord, and there is no fear for such nor shall they grieve." That, and that only, is salvation according to the Holy Qur'an. And as the Muslim is in perfect peace, he enjoys peace of mind and contentment (16:106). "Peace" is the greeting of one Muslim to another, and "Peace" shall also be the greeting of those in paradise: "And their greeting (therein shall be) Peace!" (10:10). Nay, in the paradise which Islam depicts, no word shall be heard except "Peace, Peace" as the Holy Qur'an says: "They shall hear therein no vain or sinful talk, but only the saying, Peace! Peace!" (56:25-26). The "Author of peace and safety" is also a name of God mentioned in the Holy Qur'an (59:23), and the goal to which Islam leads is the "Abode of Peace," as is said in 10:25: "And Allah invites to the abode of peace." Peace is, therefore, the essence of Islam, being the root from which it springs and the fruit which it yields, and Islam is thus pre-eminently the "Religion of Peace."

New meaning introduced into religion

In Islam the concept of religion receives a new significance. Firstly, it is to be treated not as a dogma, which a man must accept if he is to escape everlasting damnation, but as a science based on the universal experience of humanity: according to Islam, Divine revelation in its crudest form is the universal experience of humanity, while in its highest form - that of prophetic revelation - it has been a Divine gift bestowed upon all nations of the world.

Secondly, Islam presents all its doctrines as principles of human conduct and action, and makes them the basis of action for the development of man to higher and yet higher stages of life. Thirdly, the sphere of religion is not confined to the next world; its primary concern is rather with this life, that man, through a righteous life here on earth may attain to the consciousness of a higher existence. And so it is that Qur'an deals not only with the means which make man attain communion with God, but also with the problems of the world around us, with important questions the proper understanding of which enables man to lead a happy life. It lays down rules for individual progress, and for the advancement of society, the nation, and even humanity. It prepares man for another life, but only through making him capable of holding his own in the present one.

Some Distinctive Characteristics of Islam

Belief in all the prophets

The great characteristic of Islam is that it requires its followers to believe that all the great religions of the world that prevailed before it were revealed by God; and thus Islam lays down the basis of peace and harmony among the religions of the world. According to the Holy Qur'an, there is not one nation in the world in which a prophet has not appeared: "There is not a people but a warner has gone among them." (35:24). One is further told that there have been prophets besides those mentioned in the Qur'an: "And We sent messengers We have mentioned to thee, before, and messengers We have not mentioned to thee." (4:164). The Qur'an, however, not only establishes the theory that prophets have appeared in all nations; it goes further and renders it necessary that a Muslim should believe in all those prophets (2:136, 177, 285), and though the faith of Islam is summed up in two brief sentences, there is not god but Allah and Muhammad is His apostle, yet the man who confesses belief in Muhammad, in so doing, accepts all the prophets of the world, whether their names are mentioned in the Qur'an or continued on next page
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cont.

not. Islam thus claims a universality to which no other religion can aspire, and lays the foundation of brotherhood as vast as humanity itself.

Perfection of religion

The great mission of Islam was not, however, to preach this truth only, which, on account of the isolation from each other of the different nations of the earth, had not been preached before, but also to correct the errors which had found their way into various religions, to shift truth from error, to preach the truths which had not been preached before on account of the special circumstances of society or the early state of its development, and most important of all, to gather together in one book the truths which were contained in any Divine revelation granted to any people for the guidance of man, and, last of all, to meet all the spiritual and moral requirements of an ever-advancing humanity. Thus Islam claims to be the final and the most perfect expression of the will of God as the Qur'an says: “This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion.” (5:3). Accordingly, the Holy Qur'an is spoken of as “pure pages, wherein are (all) right books” (98:2-3), the meaning being that all those right directions necessary for the guidance of man, whether previously revealed or not, are to be met within this Holy Book.

The unity of mankind

According to the Divine scheme whereby prophets were raised for the regeneration of the world, as disclosed in the Qur'an, every nation had its prophets, and thus, though prophethood was in one sense a universal fact, prophets appearing in every nation, it was more or less a national institution, the scope of the teaching of every prophet being limited to his own nation. The final step, therefore, in the institution of prophethood was the coming of one prophet for all the nations, so that the grand idea of unifying the whole human race could be brought to perfection. The Holy Prophet’s mission is thus described in the Holy Qur’an. “Blessed is He Who sent down the Discrimination Furqan, lit. Discrimination, is one of the names of the Holy Qur’an because of the distinction which it brings about between truth and falsehood) upon His servant that he may be a warner to all the nations.” (25:1) and, “Say (O Prophets!) O mankind, surely I am the Messenger of Allah to you all.” (7:158). The World-Prophet therefore took the place of the national prophets, all geographical limitations were swept away as were all bars of colour and race, and the basis of the unity of the human race was laid upon the grand principle that “mankind is a single nation” (2:213).

It should be added that such unity of mankind could not be accomplished unless the finality of prophethood was established, for if prophets continued to appear after the World-Prophet they would undoubtedly shatter the very foundations of the unity at which Islam aimed by giving a single prophet to the whole world. Hence it is that the Holy Prophet Muhammad is spoken of as “the Messenger of Allah and the last of the prophets” (33:40).

It may be further added that the object of sending a prophet to a people was to point out the ways by walking in which men could hold communion with God. That object was also brought to perfection through the great World-Prophet, whose message was so perfect that it met the requirements not only of all contemporary nations but of all future generations as well. This is plainly claimed by the Qur’an (see 5:3 quoted above), a claim not put forward by any other religion. Religion thus being made perfect, there remained no need for another religion after Islam or another prophet after the Prophet Muhammad.

An historical religion

I wish to notice one more peculiarity of Islam by way of introduction. Islam is beyond all doubt an historical religion, and its Holy Founder an historical personage. It is a fact which even an hostile critic of Islam has to admit. Every event of the Holy Prophet’s life can be read in the light of history, and the Holy Qur’an, which is the source of all the spiritual and social laws of Islam, as has been truly remarked by Bosworth Smith (Muhammad and Muhammadanism, London, 1889), “a book absolutely unique in its origin, in its preservation . . . on the substantial authenticity of which no one has even been able to cast a serious doubt.” Even Muir (Sir William Muir, author of Life of Muhammad, an hostile critic of Islam) admits that “there is probably in the world no other work which has remained twelve centuries with so pure a text,” and adds with von Hummer that “we hold the Qur’an to be as surely Muhammad’s word as the Muhammadans hold it to be the Word of God.” Having a book of Divine revelation so safely preserved through centuries to guide him for his spiritual and moral welfare, and the example of such a great and noble Prophet (Known technically as Sunnah of the Prophet, the record of which is contained in the literature known as Hadith) whose varied experiences in life furnish the best rules of conduct in all the different phases of human life, a Muslim is sure that he has not rejected any truth which was ever revealed to God to any nation, and that he has not set at naught any good which was to be found in the life of any good man. A Muslim, thus not only believes in the truth of all Divine revelations and accepts the sacred leaders of all peoples but also follows at the lasting and permanent truths contained in them by following the last and most comprehensive of them, and imitates all good men in all the good that is to found in their lives, by taking for his model the most perfect exemplar.

THE FUNDAMENTAL PRINCIPLES OF ISLAM

The main principles of Islam are given in the very beginning of the Holy Qur’an, which opens with the words: “This Book, there is no doubt in it, is a guide to those who keep their duty, who believe in the Unseen and keep up prayer and spend benevolently out of what We have given them, and who

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cont.

believe in that which has been revealed to thee and that which has revealed before thee, and of the Hereafter they are sure.” (2:2-4). The verses point out the essential principles which must be accepted by those who would follow the Holy Qur’an. Here we have three main points of belief and two main points of practice, or three theoretical and two practical ordinances. Before I take up these points separately, I think it necessary to point out, as is indicated in these verses, that in Islam mere belief counts for nothing if not carried into practice. “Those who believe and do good” is the ever recurring description of the righteous as given in the Qur’an. Right belief is the good seed which can only grow into a good tree if it receives nourishment from the soil in which it is placed. That nourishment is given by good deeds. Another point necessary to be borne in mind in connection with the five principles of belief and practice mentioned in the verses quoted above is that they are, in one form or other, universally accepted by the human race. The five principles as already indicated are: (1) a belief in God, the Great Unseen, (2) in Divine revelation and (3) in the life to come; and on the practical side, (4) prayer to God, which is the source from which springs the love of God, and (5) charity in its broadest sense, indicating respectively the performance of our duties to God and man. Now, these five principles of belief and action are recognized by all nations the earth and these are the common principles on which all religions are based. In fact, five fundamental principles of the holy religion of Islam are imprinted on human nature. Here I take them separately as detailed in the Holy Qur’an.

The Divine Being

Conception of God in Islam

Of the three fundamental principles of belief, the first is a belief in God. The belief in a power higher than man can be traced back to the remotest antiquity, to the earliest times to which history can take us, but a different peoples in different ages and different countries have had different conceptions of the Divine Being. Islam in the first place teaches a God Who is above all tribal deities and national gods. The God of Islam is not the God of a particular nation, so that He should confine His blessings to it alone, but He is described in the opening words of the Holy Qur’an to be the “Lord of the worlds.” (1:1) and thus, while giving the highest conception of the Divine Being, it also enlarges the circle of the brotherhood of man so as to include all nations of the earth, thereby widening the outlook and sympathies of man. Among the numerous sublime attributes of the Divine Being to which the Holy Qur’an gives expression, the attribute of mercy occupies the highest place. It is with the names al-Rahman and al-Rahim that every chapter of the Holy Book opens. The words Beneficent and Merciful convey to the English reader of the Holy Qur’an only a very imperfect idea of the deep and all-encompassing love and mercy of God as indicated by the words al-Rahman and al-Rahim. “My Mercy compasses all things,” says the Holy Qur’an (7:156). Hence the Messenger who preached this conception of the Divine Being is rightly called in the Holy Qur’an “a mercy to the nations” (21:107). Again, God is the Author of all that exists. A denial of His power of creation would have given a death-blow to the very loftiness and sublimity of the conception of the Divine Being. Here is but one description of His attributes: “He is Allah besides Whom there is no God: the Knower of the unseen and the seen; He is the Beneficent, the Merciful. He is Allah besides Whom there is no God, the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of greatness. Glory be to Allah from that which they set up (with him)! He is Allah, the Creator, the Maker (The original word for Maker is Bari, which signifies especially the Maker of souls, as distinct from the Creator of matter.), the Fashioner: His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.” (59:22-24).

God is above all limitations, and He cannot be likened to anything known to man (42:11). While God comprehends all vision, man’s vision cannot comprehend Him (6:104). He is One; duality or trinity in Divine nature, or multiplicity of gods, is unthinkable (2:163; 16:51; 4:171); nor does He hold the relation of fatherhood or sonship to anyone (112:3; 19:90-93). He is Omniscient (20:7), Omnipotent (16:48-50), and Omnipresent (58:7), being nearer to man than his own self (50:16; 56:85). There is a very large number of other attributes of the Divine Being which give a loftiness to the conception of God in the Qur’an not met with in any other revealed book.

The Existence of God

Faith in God being the foundation of Islam, three kinds of arguments are advanced relating to the existence of God:

1. Evidence is drawn from the material universe that there must be a Creator and Controller of the universe. In the Holy Qur’an, this evidence centres round the word Rabb, the first attribute of the Divine Being to which Revelation draws attention - “Read in the name of thy Rabb” (96:1) - and with which the Holy Qur’an begins (1:1), being also the oftest repeated attribute in the Holy Book. Rabb, usually translated as Lord for the sake of brevity, means ‘the Framer of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection’. Everything created thus bears the impress of Divine creation in the characteristic of moving on from lower to higher stages until it reaches completion. Evolution, which has proved a stumbling block to other religions, is thus made in Islam the very basis of belief in God, and serves as an argument of purpose and wisdom in creation. The oneness of law prevailing in the universe, notwithstanding the immensity of its diversity (67:3,4), existence of the strictest control throughout Nature from the tiniest particle to the mightiest sphere (36:38; 55:5,6), and similar other arguments run through every page of the Holy Book.

2. The second group of arguments for the existence of God relates to the human soul in which is implanted, according to the Holy Qur’an, the continued on next page
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consciousness of Divine existence. An appeal is again and again made to man’s inner self: “Were they created for nothing?” “Are they creators of their own souls?” “Did they create the heavens and earth?” (52:35,36). “Am I not your Rabb?” (7:172). God consciousness is thus shown to be a part and parcel of human nature. Sometime this consciousness is mentioned in terms of the unimaginable nearness of the human spirit to the Divine spirit: “We are nearer to man than his life-vein” (50:16); “We are nearer to your soul than you” (56:85). This is to show that the consciousness of the existence of God in the human soul is even clearer than the consciousness of its own existence. This consciousness undoubtedly differs in different natures according as the inner light of man is bright or dim.

This argument is further strengthened by showing that there is something more than mere consciousness of the existence of God. The spirit of God has been breathed into man (15:29), and hence it is that the soul of man yearns after God; there is in it the instinct to serve God and to turn to Him for help (1:4). Every man, even the polytheist, turns to God in affliction and distress, when the full strength of human nature asserts itself (10:12,22,39:8). There is, further, implanted in man faith in God, by which he is guided through darkness and difficulty (10:9); love of God, out of which selfless service is rendered to humanity (2:177;76:8); trust in God, which is an unfailing source of strength to man in times of failure (14:12).

3. The surest and clearest evidence of the existence of God is, however, afforded by the spiritual - the higher - experience of humanity, by God revealing Himself to man. The evidence of wisdom and purpose in the universe only shows that there must be a God, and does not lead to the certain conviction that God is; the evidence of the inner self of man is also insufficient to lead to this certain conviction and give man access to the Divine Being; it is Divine revelation that not only establishes the greatest reality of this life that God is but also casts a flood of light on the Divine attributes and sets man on the way by walking on which he feels His existence as a reality in his own life and life which enables him to hold communion with Him. It is this realisation of the Divine Being that works a change in man’s life and gives him an irresistible spiritual force through which he can bring about a change even in others’ lives. God’s revealing Himself to man is, according to Islam, the universal experience of humanity, the experience of men in all nations, all countries and all ages. It is this universal spiritual experience of mankind that has proved a force of the first magnitude in lifting up humanity from the depth of degradation to the greatest heights of moral and even material advancement.

The most perfect example of such Divine revelation is the Holy Qur’an, the contents and the transformation brought about by which prove the existence of a Divine Author. It contains sublime truths and principles which could not have been the human knowledge of an unlettered Arab living in the seventh century A.D. And, from the very start of the Holy Prophet’s career when he was quite alone and helpless, and beset on all sides by enemies, the Qur’an announced prophecies in the surest and most certain terms that the enemies would be put to shame and perish, and that Islam would be victorious. And it did happen only a few years afterwards.

The transformation itself as brought about by the Qur’an is unparalleled in world history. Within less than a quarter of a century the whole of the nation inhabiting the Arabian peninsula was reformed: idol-worship gave place to the worship of One God, superstition to the most rational religion the world could imagine, ignorance to the love of knowledge, oppression of the weak to equality for all, constraint interneice warfare to unity; and this in a land where centuries of reformation work had proved fruitless. Non-Muslim, sometimes anti-Muslim, historians have testified to the unique nature of this transformation:

“During the youth of Muhammad, the aspect of the (Arabian) peninsula was strongly conservative; perhaps never at any previous time was reform more hopeless . . . Muhammad arose and forthwith the Arabs were aroused to a new and spiritual faith.” (Sir William Muir, Life of Muhammad)

“Of all the religious personalities of the world, Muhammad was the most successful.” (Encyclopaedia Britannica, 11th edition, art. Koran).

The Unity of God

Unity of God is the one great theme of the Holy Qur’an. The opposite of Unity is shirk (the associating of gods with God) which is said to be the graver of all sins (31:13) due to the fact that it demoralizes man, while Divine Unity brings about his moral elevation. The various forms of ‘shirk’ mentioned in the Qur’an—worship of things such as idols, animals, forces of nature, etc.; supposing other things and beings to possess the same attributes as God, as in the doctrine of trinity or of co-eternity of matter and soul; blindly following the behests of great men; and, blind submission to one’s own desires— are an indication of the ennobling message underlying the teaching of Divine Unity. The doctrine of Unity frees man not only from slavery to animate and inanimate objects, but also from subservience to the forces of nature which, he is told, he can subdue for his own benefit (45:12,13). It goes further and delivers man from that greatest of slaveries—slavery to man. It does not allow to any mortal the dignity of Godhead, or of being more than a mortal; for the greatest of mortals (the Holy Prophet) is commanded to say: “I am only a mortal like you; it is revealed to me that your God is One God.” (18:10). Thus all bonds which fettered the mind of man were broken, and he was set on the road to progress.

DIVINE REVELATION

The second fundamental principle of with in the Islamic religion is belief in the Divine revelation, not only a belief in the truth of the revealed Word of God as found in the Holy Qur’an but a belief in the truth of Divine revelation in all ages and to all nations of the earth. Divine revelation is the basis of all revealed religions, but the principle is accepted subject to various limitations.

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other non-Muslims opponents. One was Sir Sayyid Ahmad Khan (d. 1898), whose efforts were directed towards urging the Muslims to acquire modern, western-style education and break out of their backwardness and depressed conditions. The other man was Hazrat Mirza Ghulam Ahmad of Qadian (d. 1908), may God's mercy be upon him, who not only broadcast the beauties of Islam by pen and speech, refuting the Christian and Arya Samaj criticism, but also prepared a sizeable community of Muslims for the defence and propagation of faith, through their own efforts. He wrote numerous, incomparable books in support of the Islamic cause, toured all over the province to deliver speeches expounding its truths, and disseminated a large amount of valuable literature, poetry as well as prose.

II. Influence of Iqbal's teacher

The movement started by Hazrat Mirza was also vigorously active in Sialkot, a major centre of Christian missionary work. Dr. Iqbal could not have remained uninfluenced by it, especially as he lived in an area of the city which was a stronghold of Islam. Every student of Iqbal's life knows of the tremendous influence which his tutor, Shamsul-Ulama Sayyid Mir Hasan, had in moulding his beliefs and outlook. Dr. Iqbal paid him the following tribute in verse:

That lamp of the palace of the family of Murtaza (Ali), His tomb will ever be for me like the sacred shrine (of Makka), The soul who made the flower-bud of my desire to blossom, Whose benevolence and generosity made me sagacious.

1. Sayyid Mir Hasan was not only Iqbal's teacher, living in the same quarter of the city, and the spirit behind the branch of Sir Sayyid Ahmad Khan's movement in Sialkot, but also one of the great admirers of Hazrat Mirza Ghulam Ahmad. This was the same area of Sialkot where Hazrat Mirza had spent four years of his pious youth, and had left a deep impression by his righteousness, advocacy of Islam, and high morals. Hence it was that Sayyid Mir Hasan expressed his feelings about

Hazrat Mirza in the following words:

'Hazrat Mirza sahib came to Sialkot in 1864 in connection with his job, and stayed here. As he was a pious and retiring man, who abstained from all trivial and useless activities, he did not much like meeting people because it tends to be a waste of time' (Hayyat-i Tayyeba, compiled by Shaikh Abdul Qadir, p. 29).

2. Many years after Hazrat Mirza's death, Sayyid Mir Hasan gave the following considered evaluation of him to a journalist:

'Sadly, we did not appreciate him. I have no words in which to describe his spiritual attainments. His life was not that of ordinary people. He was one of those persons who are special servants of God, and who come into the world but rarely' (Al-Hakam, 7 April 1934, and Mujaddid-i Azam, vol. II, p. 1236).

3. In the book Zikr-i Iqbal, it is recorded about Sayyid Mir Hasan: 'In the days when Mirza sahib (i.e., Hazrat Mirza Ghulam Ahmad) stayed in Sialkot, the MaulviSaib(sah) (i.e., Sayyid Mir Hasan) had frequent occasion to meet him. The MaulviSaib observed him from close quarters. Although he (Sayyid Mir Hasan) was a great devotee of the movement started by Sir Sayyid Ahmad Khan, yet he was unusually impressed by the piety, righteousness and virtue of Mirza sahib, and had great respect for him' (Zikr-i Iqbal, p. 278).

III. Early Links with the Ahmadiyya Movement

1. Dr. Iqbal's father, Shaikh Nur Muhammad, was amongst the great admirers of Hazrat Mirza Ghulam Ahmad.

2. Dr. Iqbal's elder brother, Shaikh 'Ata Muhammad, had formally joined the Ahmadiyya Movement by taking the ba'at (pledge).

3. Hazrat Mirza Ghulam Ahmad's biographer, Dr. Basharat Ahmad (may God have mercy on him), in his voluminous biographical work Mujaddid-i Azam, relates the following incident:

'In 1892 Hazrat Mirza visited Sialkot, staying at the house of Hakim Husam-ud-Din. He made a speech in Hakim Husam-ud-Din's mosque after the Zuhur continued on next page
Dr. Sir Muhammad Iqbal cont.

prayers. The famous poet Dr. Sir Muhammad Iqbal, who was a fellow student of mine in those days, was sitting on the roof of the entrance-porch to the mosque. Seeing me, he said: "Look how the fans are swarming around the star." (referring to the crowd of eager admirers listening to Hazrat Mirza’s address). He bore a great deal of goodwill towards Hazrat Mirza in those days. Hense, when a poet of Sialkot, who used jalwa as his nom de plum, wrote a lampoon against Hazrat Mirza, Iqbal refuted it by a poem in which he greatly praised the holy Founder of the Ahmadiyya Movement. (Mujaddidi Azam, vol. I, p. 333)

4. In the same period, a virulent opponent by the name of Sa’ullah of Ludhiana wrote a grossly defamatory poem against Hazrat Mirza. Dr. Iqbal could not tolerate such abuse, and replied to it in a long poem entitled ‘A Slap which your face deserves’. Some lines of this poem are translated below: ‘O Sa’d, we have seen your filthy abuse, It will make street-sweepers appreciate you. Don’t be perturbed by the heat of the sun of truth, For the devil himself will be your sun-shade. One’s words remain behind in this world, not so time. Your foul language will forever be putting you to shame. You have become the Christians’ brother, you renegade, What a great favour you have done Islam!’ –written by Shaikh Muhammad Iqbal of the F.A. class, Scotch Mission School, Sialkot (Ainah Haqq Numa, p. 107)

5. Dr Iqbal’s admiration for Ahmadiyyat grew so far that in 1897 he took the ba’r at (pledge) to formally join the Movement of Hazrat Mirza. Testimony to this effect was given in 1953 by Maulvi Ghulam Muhuy-ud-Din Qasooiri, the General-Secretary of the Anjuman Himayat-i Islam lahore, before the Munir Enquiry Court set up by the Pakistan government, as follows: ‘After five years, in 1897, Sir Muhammad Iqbal too took the ba’r at of the Promised Messiah’ (Popular Urdu daily Nawa-i-Waqat, Lahore, pakistan, 15 November 1953).

6. In 1900, Dr. Iqbal published a paper on the famous Sufi saint Hazrat Abdul Karim Jilli, expounding the holy man’s view of the Unity of God from his book Al-Insan al-Kamil. Noting the great ability of the saint, Iqbal wrote: ‘It will be immediately obvious how the author so long ago expounded the basis of Hagel’s philosophy and laid great stress on this viewpoint. This standpoint, which has always attracted the subtle Muslim philosophers, has been propounded anew in this present age by Mirza Ghulam Ahmad of Qadian who is probably the greatest religious thinker amongst the Indian Muslims of today’ (Indian Antiquary, Sept. 1900, a learned journal).

7. In 1904, when Hazrat Mirza Ghulam Ahmad visited Sialkot, Dr. Iqbal went along with Mian Sir Fazl Husain, the famous Muslim lawyer, to meet him. About thirty years later, Dr. Iqbal testified before Hazrat Maulana Muhammad Ali, head of the Lahore Ahmadiyya Jama’at, that at this meeting Hazrat Mirza had confirmed that he did NOT call Muslims who denied his claims as kafirs (heretics or excluded from Islam). In one of his English pamphlets, Maulana Muhammad Ali referred Iqbal to his own testimony as follows: ‘During the conversation that ensued with Founder of the Ahmadiyya Movement, Mian Sir Fazl Husain asked him if he looked upon those who did not believe in him as kafirs, and the Mirza sahib without a moment’s hesitation replied that he did not. This fact which Sir Muhammad Iqbal himself related to me last year (1934) is a clear evidence that the Founder of the Ahmadiyya Movement is not responsible for the present Qadiani doctrine’ (Sir Muhammad Iqbal’s Statement re. the Qadianis, by Maulana Muhammad Ali, p. 7)

After this 1904 meeting with Hazrat Mirza Ghulam Ahmad, Dr. Iqbal left for Europe for further education, and by the time he returned the Promised Messiah had already passed away. The head of the Ahmadiyya Movement was now the renowned Hazrat Maulana Nur-ud-Din, under whose leadership Qadian had come to be widely recognised as the centre of a truly Islamic way of life.

IV. Iqbal and the Ahmadiyya Movement under maulana Nur-ud-Din

1. Due to the high regard in which the Ahmadiyya Movement was held at this time for its portrayal of exemplary Islamic morals, Dr. Sir Muhammad Iqbal sent his elder son, Aftab Iqbal, to Qadian to receive his education in the Ahmadiyya Movement’s school, the Taleem-ul-Islam High School.

2. At about the same time, in 1910, Dr. Iqbal delivered a lecture in the famous Indian Muslim university town of Aligarh, during the course of which he referred to the Ahmadiyya Movement in the following context: ‘In order to be a dynamic member of the Muslim community, a person must not only repossess unconditional belief in the religion of Islam, but also imbibe himself thoroughly with the taunt of Islamic civilisation. The purpose of diving into this jar of the ‘colour of God’ is that Muslims should cease to be of two minds, and adopt one standard. They should have one mental outlook, look at the phenomena of creation from one characteristic angle, and then judge the importance, value and worth of all things by that exclusive criterion which draws a distinction between the Islamic community and other communities…’

‘When we look at the history of the progress of the Islamic community in India, we find Taimur to be representative of the first tendency. The emperor Babar represents a mixture of the first and second tendencies, while Jehangir is predominantly in the mould of the second. And Alamgir (last great Mogul emperor Aurangzeb), whose life and works mark, in my opinion, the starting-point of the development of Islamic universalism in India, openly displays the third tendency…’

‘In my opinion, the aspect of national life the shadow of which is cast by the figure of Alamgir is a model of true Islamic life, and it should be the purpose of the education we provide to advance this model and to make Muslims keep it in view constantly…’

‘In the Punjab, a true model of Islamic life has arisen in the form of that Jama’at which is known as the Qadiani sect’ (Millat-i Baiza Per Ayk Imrani Nazar, p. 18).

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Dr. Iqbal expressed these views at a time when Hazrat Mirza Ghulam Ahmad had been dead for two and a half years, and his claims were exactly those which Dr. Iqbal knew. There was no way in which Hazrat Mirza could now alter his claims. He could not come to life again and make some new claim which would lead Dr. Iqbal to change his favourable opinion to an adverse one. If by the year 1910, in the period of leadership of Hazrat Maulana Nur-ud-Din, there had been any mention in the Ahmadiyya Movement of a prophethood for Hazrat Mirza or of declaring his deniers as kafirs, Dr. Iqbal would certainly not have advised his audience in Aligarh that the 'true model of Islamic life' was to be found in Qadian. This is no ordinary matter. It shows that Dr. Iqbal himself was profoundly impressed by this 'model', as he called it. Apart from this, there was no disturbance or agitation amongst the audience in Aligarh at this statement; on the contrary, they listened to it with calm and interest. This shows that in those days the Muslims in general held the Ahmadiyya Movement in very high regard and honour. If a Muslim public figure today were to express this kind of view, one can easily imagine the treatment that would be meted out to him. It is, however, a solid fact that in the time of Hazrat Maulana Nur-ud-Din the opposition to the Ahmadiyya Movement had dwindled away completely, and a wonderful era of general popularity for it was beginning to dawn.

First Signs of Disquiet

3. This popularity, however, was not to grow or even to continue. The first obstacle that arose in the way of its progress came in April 1911 when Mirza Bashir-ud-Din Mahmud Ahmad published an article entitled, 'A Muslim is he who accepts all the sent ones of God'. In this article, quite contrary to the clear directions of the Founder and the unanimous belief of the Ahmadiyya Movement, Mirza Ghulam Ahmad argued that all those Muslims throughout the world who had not taken the pledge (ba'it) of the Hazrat Mirza Ghulam Ahmad were kafirs (disbelievers outside the pale of Islam). This statement caused a certain amount of consternation both within the Ahmadiyya Movement and the general Muslim community. However, the true position was made clear shortly afterwards when, on 18 August 1911, Hazrat Khwaja Kamal-ud-Din issued a public statement entitled 'My Views about non-Ahmadi Muslims', carrying Hazrat Maulana Nur-ud-Din's approval in the words: 'I approve it, you may publish it'. At the same time, Maulana Nur-ud-Din made an observation in the presence of a number of people which was as follows: The issue of Kufr and Islam is a very subtle matter. Even our Mian (Mirza Mahmud Ahmad) has not understood it.'

4. As these statements cleared the misconceptions caused by Mirza Mahmud Ahmad's article, these arose no difference of view between Dr. Iqbal and the Ahmadiyya Movement. In fact, he used to consult Hazrat Maulana Nur-ud-Din on matters of Islamic law and conduct. By way of example, once instance involving Dr. Iqbal's personal life may be mentioned here which has been related by Maulana Abdul Majid Salik in his book Zikr-i Iqbal:

'At last the Allama (Iqbal) agreed to take his wife back. However, as he had been firmly resolved to divorce her, he suspected that in Islamic law he had technically divorced her. So he sent Mirza Jalal-ud-Din to Maulana Hakim Nur-ud-Din in Qadian to settle the issue. The Maulana replied that no divorce had taken place according to Islamic law, adding that if he was unsure he could go through the marriage ceremony again, So a Maulvi was called, and the Allama was remarried to the lady, taking her back to Sialkot. This took place in 1913' (Zikr-i Iqbal, p. 70).

Meeting in Lahore when Lord Headley embraced Islam

5. As a result of the pioneering Muslim missionary work in England by Hazrat Khwaja Kamal-ud-Din from the Woking Muslim Mission which he had founded just about that time, a British peer of the realm, Lord Headley (the fifth Baron of Headley), embraced Islam in November 1913. At this glorious success for Islam in an age when it was in retreat everywhere, a big meeting of the Muslims of Lahore was held at Ahmadiyya Buildings, the centre of Ahmadiyyat in the city, addressed by leading Muslim figures including prominent Ahmadis of Lahore. The proceedings of this meeting as published at the time are reproduced below from the weekly Paigham Sulh dated 25 November 1913. (For the reader's information, in the extract below we have indicated in parenthesis which of the participants mentioned were Ahmadis):

'In accordance with the announcement, a meeting of the Muslims of Lahore was held in Ahmadiyya Buildings on 23rd November 1913 at 3:30 p.m. Even before the appointed hour Muslim brethren started arriving in droves, and by then the time of the opening of the meeting the Ahmadiyya mosque and the marquee annexed to it were completely full due to the large number of the audience. Besides Muslims of all classes and sections, followers of other faiths were also present in fairly large numbers. Khan sahib Shaikh Khair-ud-Din, pensioner District Traffic Superintendent of the Railways Department, who takes a keen interest in Muslim national affairs, was elected president of the meeting. First of all, Dr. Mirza Yaqub Baig (leading Lahore Ahmadi) recited the Holy Qur'an. After this, Sufi Gulam Muhammad read in a melodious voice some poetical eulogies of the Holy Prophet Muhammad written by the Promised Messiah Hazrat Mirza Ghulam Ahmad. Following this was a forceful speech by Dr. Sayyid Muhammad Husain Shah (prominent Lahore Ahmadi) which lasted for nearly an hour.'

'After him, Dr. Shaikh Muhammad Iqbal, whose heart is full of national sentiment, made a pithy and very meaningful speech on the propagation of Islam. He stated: "The allegation against Islam that it was propagated by the sword is proved to be utterly baseless when we take a look at world history. Taking India as an example, history shows that the Muslims never established any permanent or lengthy rule in Bengal, yet the proportion of continued on next page
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Muslims there is greater than in other provinces. In the Balkans, Islam first spread from a Muslim prisoner to his Christian fellow-inmates, and then further afield. In Java, Islam spread at a time when Muslim political power in Asia was in decline. At the present time, the downfall of Muslim political power is complete, but the progress of the faith of Islam is such that in the Island of Madagascar Christian priests have held a special conference to pass a resolution to the effect that, as the daily advance of Islam on the island poses a threat to French rule there, the government should devise means to stop the progress of this faith. The situation is the same in Africa where Islam is expanding rapidly, though Muslims have no political power in those countries and this progress is due to individual efforts. The biggest cause of the decline of the Muslims is the neglect of the task of the propagation of Islam. Thank God that the man who first recognised this shortcoming is Khwaja Kamal-ud-Din who has sacrificed all worldly advantages to take this work upon himself. It is, therefore, our duty not to neglect to help him in any way, and not to let the issue of Ahmadiyyat and non-Ahmadiyat obstruct this noble work, for our God, our Prophet and our Scripture is one and the same.

'In short, his speech was praiseworthy from every angle, and full of concern for Islam from beginning to end. Afterwards, the following resolutions were passed unanimously:

'Resolution no. 1, moved by Dr. Shaikh Muhammad Iqbal: A telegram of congratulations should be sent on behalf of the Muslims of Lahore to the Right Honourable Lord Headley, via Khwaja Kamal-ud-Din, the Woking Mission, England, on his embracing Islam. This resolution was recited by Shaikh Rahmat-Ullah (prominent Lahore Ahmadi), proprietor English Warehouse, Lahore, and Shaikh Abdul Ghani, M.A., professor Islamia College, Lahore, and it was passed by the unanimous approval of the audience

'Resolution no. 3, presented by Nawab Muhammad Salim Khan, Raees of Taitri: This meeting proposes that a drive for funds by launched among all Muslims of India for the Islamic mission of Khwaja Kamal-ud-Din. To receive contributions, a trust should be created, having Ahmadis and other Muslims as its members, and the funds should be spent as directed by Khwaja sbahi. This resolution was seconded by Dr. Mirza Yaqub Baig and Mr. Abdul Majid, M.A., and passed by the audience unanimously.'

'Resolution No. 4: According to the proposal of the chairman of the meeting, unanimously approved by the audience, the following persons were elected as members of the trust:
1. Dr. Shaikh Muhammad Iqbal, M.A., Ph.D., Barrister-at-Law.
2. Khan Bahadar Mirza Sultan Ahmad Khan, E.A.C., Member, Council of Regency, of Bahawalpur.
4. Nawab Muhammad Salim Khan, Raees, Taitri.
5. Dr. Sayyid Muhammad Husain Shah, L.M.S., Lahore.
7. Mian Charagh-ud-Din, Raees, Government Pensioner.'

'The Joint Secretaries were declared to be Shaikh Rahmat-Ullah and Dr. Mirza Yaqub Baig. The meeting closed with a prayer.'

'A few days later, the following report of a meeting of the trust appeared in the Paigham Suhul under the heading 'Propagation of Islam in the West Trust':

An Important Reminder & Thanks

'In the meeting of the trust held last night under the chairmanship of Shaikh Muhammad Iqbal sahib, Barrister-at-Law, it was decided that donors will be issued with printed receipts from the Trust immediately after their contributions are received, and a complete list of donors will be published every month in Paigham Suhul and Zamindar. Brief accounts and figures will also be published in other newspapers' (Paigham Suhul, 14 December 1913, p. 4).

V. Dissension in the Ahmadiyya Movement Iqbal begins to be disillusioned

It was in such a great atmosphere of unity, harmony and co-operation that the task of the propagation of Islam was being carried forward when, in March 1914, Hazrat Maulana Nur-ud-Din passed away. Mirza Mahmud Ahmad, who had had to restrain himself due to the towering personality of Hazrat Maulana, now began to preach and propagate his extreme views openly. He proclaimed that Hazrat Mirza Ghulam Ahmad was an 'actual' prophet, and that anyone who did not accept him was 'a kafir' (disbeliever) and outside the pale of Islam. With this announcement, all the mischief that had been lying dormant came to fore. In place of the daily increasing acceptance for the Movement among Muslims, a gathering storm of disgust and revulsion began to rise. Those very persons who had been constantly lauding the scholarship and the Islamic propaganda work of the Ahmadiyya Jama'at, now looked upon its beliefs and objectives with doubt and suspicion. Dr. Sir Muhammad Iqbal himself, who only a short time earlier saw the Ahmadiyya Jama'at as being a true model of Islamic life, now had to announce in cautious words:

'Any person who believes in the coming, after the Holy Prophet Muhammad, of a prophet to reject whom implies heresy, is excluded from the circle of Islam. If the Qadiani Jama'at holds this belief, they are also excluded from Islam' (Al-Fazl, 11 April 1916).

This statement was carefully worded because Dr. Iqbal knew that Hazrat Mirza Ghulam Ahmad had neither claimed to be a prophet nor declared those who did not believe in him to be heretics and expelled from Islam. Hence he used the conditional sentence in his statement given above. These words completely exempt Hazrat Mirza and the Lahore Ahmadiyya Jama'at because Dr. Iqbal knew that these objectionable beliefs could not be attributed to them. This controversial issue of declaring Muslims as kafirs split the Ahmadiyya Movement into two upon the demise of Hazrat Maulana Nur-ud-Din in 1914. At this juncture, Maulana Abul Kalam Azad, then a prominent journalist, later to hold high office in the government of India after independence, made an extremely significant observation in his newspaper. He wrote:

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For a long time there had been two groups in this (Ahmadiyya) Jama'at over the issue of takfīr (declaring Muslims as heretics). One group believed that non-Ahmadies are Muslims even though they may not believe in Mirza sahib's claims. The other group, however, openly and clearly stated that those people who do not believe in Mirza sahib are definitely heretics - inna li-lahi wa inna ila-hi raj'ī 'un. the latter group is headed by Mirza Bashir-ud-Din Mahum Ahmad, but the first group does not accept this. The writing published in this connection by Maulana Muhammad Ali, and the wonderful courage with which he has expressed his views while staying in Qadian, is truly an event which shall always be regarded as a memorable event of this year (Al-Hilal, 20 March 1914).

VI. Iqbal continues friendship and cooperation with Lahore Ahmadies

1. Despite his disillusionment with the Qadiani Jama'at led by Mirza Mahmud Ahmad, Dr. Sir Muhammad Iqbal continued to have friendly relations with leading members of the Lahore Ahmadiyya Movement, and there were regular mutual visits between them. A book containing a collection of Iqbal's letters, notes the following about Dr. Sayyid Muhammad Husain Shah, a prominent Lahore Ahmadi and a well-known philanthropist of this city: 'Dr. Muhammad Husain was a renowned physician of Lahore, originally from Shaker Garh, and a friend of Iqbal... he was a very well-to-do and generous man who gave thousands of rupees (to the Lahore Ahmadiyya Jama'at) for the propagation of Islam, and had a sanatorium built which he handed over to the government. Whenever Dr. Muhammad Husain Shah paid a visit to Iqbal, the Allama would stand up to greet him, and show him the same respect when seeing him off. The love and sincerity between them can be gauged from this' (Makatib Iqbal, p. 159).

2. In defending the national interests of the Muslims in India, Dr. Iqbal sometimes had occasion to work jointly with leading members of the Lahore Ahmadiyya Movement. One instance of such cooperation was reported in a Muslim daily newspaper of the time as follows:

The congress (Indian political party opposed to formation of Pakistan) has decided to boycott the Simon commission on the grounds that it did not have any Indian representation. The reply they received was that fractional differences amongst the Indians are so many that it is impossible to include their representatives in the commission. At this point, Nawab Zulfiqar Ali Khan, Dr. Sir Muhammad Iqbal, and Maulana Muhammad Ali, head of the Lahore Ahmadiyya Movement, issued a joint statement which said: 'Fractional differences (among Indians) compel us to accept, with an unwilling heart, the reasons Lord Birkenhead has given for not appointing any Indian members to the Royal commission. Before presenting a common Hindu-Muslim programme, fractional differences must be resolved. We inform our fellow countrymen and Muslims that boycotting the commission will lead to the destruction of the Muslims.' (Paisa Akhbar, 10 December 1927; Zikr-i Iqbal, p. 137).

3. In 1927, Lord Headley, the famous British convert to Islam who had embraced the faith in 1913 at the hand of Khwaja Kamal-ud-Din, visited India and attended the annual conference of the Ahmadiyya Anjuman Isha'at Islam Lahore. A session of the conference was presided over by him, and it was attended by a large number of the general Muslim public, including many prominent figures such as Dr. Sir Muhammad Iqbal himself. Given below are some extracts from the proceedings of this session:

Proceedings of the Conference on 28 December 1927

'The venue for the conference was arranged to be the Ahmadiyya Buildings mosque as usual. However, as an address was to be presented to Lord Headley today, and such large numbers were expected to come to listen to his reply that the conference marquee would be insufficient to hold them, it was thought suitable to hold today's proceedings in the grounds of Islamia College... His Lordship arrived at about 3:30 and took his seat on the platform amidst sky-rendering shouts of Allahu Akbar. Hazzrat Ameer Maulana Muhammad Ali forthwith gave a short address, proposing him for the chair... After Hazzrat Ameer, Sir Mian Muhammad Shafi rose to support the motion... He was followed by Maulvi Zafar Ali Khan... Then Khwaja Kamal-ud-Din spoke... The Khwaja sahib was followed by Dr. Shaikh Muhammad Iqbal who said:

'Sometime ago I wrote the following line about Europe: Europe has polluted the fountains of knowledge. But perhaps God, through the efforts of our friend Khwaja Kamal-ud-Din and his co-thinkers, will cause Europe to make these fountains pure and clean again through Islam. At least the time has come when Europe feels that its salvation lies in Islam and Islam alone. The movement which began in 1400 C.E., and which caused Europe to make many advances in so-called civilisation, is now proved to be unsuitable by Europeans themselves. The foundations of western civilisation are cracking. For the last two centuries, it has striven to establish peace in the world, but has met with great failure. Its peace and security now depend on Islam only, and it is our good fortune that we see among us today a member of the British nobility. On the one hand, there is a British nobleman, and on the other (pointing to Khwaja Kamal-ud-Din) a commoner from amongst us.'

'Dr. Iqbal continued: 'Two things should be united in the face of their enemies who are attacking them from every direction. In our own country, the Hindus are our opponents who are bent upon eradicating the Muslims from India, and do not consider that Muslims have the right to remain in India as Muslims. Those who think thus are foolish, they are under a misconception. Islam can never be driven out of India. It has ruled India for centuries, and shall rule the hearts of the Indians forever. Besides this, the Muslims face an internal danger at this time. There is a group from among us which says that Muslims are not a separate entity in India. Such people are destroying Islam with their own hands. Islam is a distinct entity in this country. It has resolved to maintain a separate identity in this country. Islam shall never be overcome, but shall triumph'.

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'Someone objected at this point as to how Islam could be triumphant while in the slavery of the British. Sir Muhammad Iqbal replied: 'Do you not know that the example of the Tartars is being revived today? The very nation under whose rule we live shall itself become Muslim. A living proof of this is that Lord Headley is among us. The power of Islam is not limited. One age was that of the sword. Today is the age of the pen. It attacks from within and without, and compels you in every way to accept it'" (Paigham Sulh, 4 January 1928).

Dr. Iqbal's concluding remark quoted above, viz., that Islam shall conquer the hearts of the very people who were ruling over the Muslims, and that this triumph would come about by the pen, are ideas first expressed and taught in the modern age by Hazrat Mirza Ghulam Ahmad, and they became the distinctive beliefs of the Ahmadiyya Movement. This shows how deeply Iqbal's outlook was influenced by the teachings of Hazrat Mirza Ghulam Ahmad.

4. In 1932, one Chaudhary Muhammad Ahsan wrote a letter to Dr. Iqbal, asking him to clarify certain religious issues in Islam and to give his opinion about the Lahore Ahmadiyya Movement. He made this enquiry because his brother, Hafiz Muhammad Hasan Cheema, a member of the Lahore Ahmadiyya Movement, had invited him to join the movement and had given his its missionary literature which raised these issues. In reply, Dr. Iqbal wrote:

'Lahore, 7 April 1932
Dear Sir, Assalamu Alaikum, I know your brother quite well. He is a very pious soul. However, it is quite right that you should ask a religious scholar the points you have raised with me. I can only tell you what I believe, and no more. I consider all the hadith about Mahdi, the (second coming of the) Messiah, and Mujaddids to be a result of Persian and other non-Arab concepts. These are not related in any way to Arab thought or the spirit of the Qur'an... As to the Ahmadiyya Movement, there are many persons in the Lahore Jama'at whom I believe to be Muslims with a high sense of honour, and I sympathise with their efforts in the propagation of Islam. To join a movement or not depends very much on one's personal inclination. You should decide for yourself whether to join the Movement or not... But indeed, the passion for the propagation of Islam that is to be found in most members of this Movement is worthy of praise' (Makatib Iqbal, Part II, p. 230, Letter no. 87).

5. When a well-known Hindu of Lahore embraced Islam in 1933, the following report of the ceremony appeared in Paigham Sulh:

'1st March 1933, corresponding to 4 Zil-Qada 1351 A.H., Wednesday, Ahmadiyya Buildings, Lahore - Mr. K. Lal Gaba, barrister, son of a wealthy Hindu Lala Hari Krishan Gaba, embraced Islam. Hazrat Ameer (Maulana Muhammad Ali) gave the convert the name Khalid Latif Gaba. This auspicious ceremony of acceptance of Islam was attended by many notable figures of Lahore, amongst whom were Dr. Sir Muhammad Iqbal, Allama Abdullah Yusuf Ali (famous translator of the Holy Qur'an into English), the Nawab of mamdot, Malik Feroz Khan Noon (later Prime Minister of Pakistan), and Maulana Sayyid Mumtaz Ali' (Paigham Sulh).

This account, and the two reports given earlier of meetings held at Ahmadiyya Buildings in connection with Lord Headley, show that not only Dr. Iqbal but other prominent Muslims too regarded the Lahore Ahmadiyya Jama'at as a great champion of Islam and openly participated in many of its functions.

VII. The Last Years (1934-1938) Opposes Qadianis but vindicates Lahore Jama'at

1. When Dr. Iqbal fell ill in 1934, Maulana Muhammad Ali paid him a visit, and during the conversation the Allama related an incident in his early life when he met Hazrat Mirza Ghulam Ahmad. Shortly afterwards, Maulana Muhammad Ali had to write an English pamphlet in reply to a public statement issued by Dr. Iqbal which, on the face of it, appeared to be directed against the Ahmadiyya Movement as a whole. In this pamphlet, entitled Sir Muhammad Iqbal's Statement re. The Qadianis, the Maulana referred the Allama to his own verbal testimony as follows:

'But I would refer Sir Muhammad Iqbal to an incident which he himself so recently related to me when I paid him a visit during his sickness in October 1934. The Founder of the Ahmadiyya Movement, he told me, was then in Sialkot... it was the year 1904... Mian (now Sir) Fazl-i Husain was then practising as a lawyer in Sialkot, and one day while he (the Mian sahib) was going to see Mirza sahib, he (Sir Muhammad Iqbal) met him in the way, and after inquiring whither he was going he also accompanied him. During the conversation that ensued with the Founder of the Ahmadiyya Movement, Mian Sir Fazl-i Husain asked him if he looked upon those who did not believe in him as kafirs, and the Mirza sahib without a moment's hesitation replied that he did not' (Sir Muhammad Iqbal's Statement re. The Qadianis, by Maulana Muhammad Ali, pp. 6, 7).

A short time later, Maulana Muhammad Ali added the following about this testimony of Dr. Iqbal:

'He has now given this testimony in writing as well, and precisely in the context of this debate. He has written a letter to Dr. Mirza Yaqub Baig on 25th January 1936 admitting that Hazrat Mirza sahib uttered these words in his presence' (Weekly Paigham Sulh, 3 February 1936).

2. Dr. Iqbal also expressed the following view about the Ahmadiyya Movement as reported in a newspaper of the time:

'As far as I understand the aim of this Movement, the Ahmadis believe that Jesus died like an ordinary mortal, and that the return of the Messiah means the coming of a man who would bear spiritual resemblance to him, by the belief, this Movement has rationalist tendency' (Newspaper Mujahid, 13 February 1935, see also Khutbat Madras).

3. Regarding Dr. Iqbal's public opposition to the Qadiani Jama'at during this period, which was misconstrued as opposition to Ahmadiyyat as such, Maulana Muhammad Yaqub Khan, who was a prominent Lahore Ahmadi and editor of the Movement's English organ 'The Light', gave the following account of a meeting he had with a leading admirer of Iqbal:

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I spoke to maulana Sayyid Nazir Niazi. During the conversation he said that he had mentioned my reference to Dr. Iqbal (about his meeting with Hazrat Mirza, as mentioned above). At this the honourable Allama said that he had undoubtedly heard Mirza sahib say that he did not look upon those who did not believe in him as kafirs. He was prepared to testify to this effect before gatherings of thousands of people. He also said that his statement published in the press related to the present controversy between the Qadiani Jama'at and the general Muslims. Its words were not directed against the Lahore Ahmadiyya Jama'at, nor did it make comment on Mirza sahib's beliefs. Before this, our honoured friend Raja Hasan Akhtar had also told me that he had spoken with Dr. Iqbal, and the Allama had said to him that his statement was not related to the Lahore Jama'at, nor to Mirza sahib's person, but he had before him the picture of Ahmadiyyat being presented to the world today in the form of Qadiani doctrines’ (Statement by Maulana Muhammad Yaqub Khan, Paigham Sulh, 19 November 1935).

Dr. Iqbal lived for more than two and a half years after the publication of this account by Maulana Yaqub Khan and the pamphlet by Maulana Muhammad Ali referred to in No. 1 above. Neither the Allama, nor his admirers who lived for a further thirty years, ever contradicted this testimony.

4. When Maulana Muhammad Ali’s book The Religion of Islam first appeared in 1936, Dr. Iqbal expressed the following opinion on it: Lahore, 6 February 1936:

‘Lahore, 6 February 1936: Thank you so much for your kind present to me of your new book, 'the Religion of Islam'. I very much appreciate the gift. I have glanced through parts of it, and find it an extremely useful work almost indispensable to the students of Islam. You have already written a number of books; one cannot but admire your energy and power of sustained work.’

5. In his notes of daily conversations of Iqbal, Sayyid Nazir Niazi recorded the following for 17th March 1938: ‘The Allama said: On the subject of prayer, Sir Sayyid Ahmad Khan and Mirza (Ghulam Ahmad) sahib went to opposite extremes ... Sir Sayyid believed that one only gained inner consolation through prayer, and nothing more than that. On the opposite side was Mirza sahib who said that everything was possible through prayer. You just persevere in prayer and what you want to happen shall happen. ... Mirza sahib went to an extreme. He prayed about every matter, and he received requests for prayer on every matter. Besides other things, such as the propagation of Islam, debates with other religions, and the stress on the truth of Islam, this was another factor which attracted the hearts towards Mirza sahib. Certainly, prayer is a part of the faith anyway’ (Iqbal Kay Huzoor Naishtain aur Goftagooain, ‘Conversations in the company of Iqbal’, vol. I, p. 360).

It is undoubtedly true that the Imam of the Age, Hazrat Mirza Ghulam Ahmad, taught that prayer was the most powerful means of getting closer to God. His followers also believe that any end can only be achieved through prayer. In this age, prayer is one of the subjects regarding which Hazrat Mirza brought about a revival of the original Islamic teachings. What Dr. Iqbal has said is quite correct.

Iqbal's opposition was against Qadiani doctrines

6. Sir Muhammad Iqbal's statements against the Ahmadiyya Movement in the last years of his life were prompted by a bitter conflict between the Qadiani Jama'at and an orthodox Muslim organisation called the Ahrar, known as the 'Qadiani-Ahrari dispute', which raged during the 1930s. As Sayyid Nazir Niazi, an admirer of Iqbal who has been quoted earlier, wrote in an article entitled 'The Last Illness of Allama Iqbal':

'The views which the Allama expressed from time to time as a result of the Ahrari-Qadiani dispute now required that he should publish a detailed statement about the whole affair' (Iqbal, new edition: Magazine Urdu, Iqbal issue, October 1938, published by the Anjuman Tareqi Urdu, Hyderabad Deccan, p. 312).

Vindication of Hazrat Mirza and Lahore Jama'at

7. Despite Iqbal's intense opposition in these final years to the Qadiani Jama'at, when his attention was drawn to his 1910 speech in which he had described the Ahmadiyya community as a 'true model of Islamic life', the answer he gave was remarkable:

'I regret that I do not have that speech in the English original nor in the Urdu translation which was done by Maulana Zafar Ali Khan. As far as I remember I made that speech in 1911 or earlier, and I have no hesitation in admitting that a quarter of a century ago I expected good results from this movement ... However, the true spirit of a religious movement is not revealed in one day, but needs years before it is properly manifested. The controversies between the two parties within the movement show that even those people who had personal links with the Founder did not know the direction the movement would take in the future. Personally, I became disillusioned with this movement at the time when a new prophethood, a prophethood superior to that of the Founder of Islam, was claimed, and all Muslims were declared kafirs. Afterwards, my disillusionment grew to the state of opposition' (Harf Iqbal, pp. 122, 123).

This statement exonerates Hazrat Mirza Ghulam Ahmad of all responsibility for the factors which caused Dr. Iqbal to be disillusioned with the Ahmadiyya Movement, for the Founder died in 1908. In fact, it is really directed against those people who ascribe prophethood to Hazrat Mirza, a prophethood superior to that of the Holy Prophet Muhammad. Dr. Iqbal's speech in 1910, praising the Ahmadiyya Movement, was delivered two years after Hazrat Mirza's death, and the split in the movement on the issue of declaring Muslims as kafirs took place in 1914, six years after the Founder passed away.

All these erroneous dictums were coined by the head of the Qadiani Jama'at, Mirza Mahmud Ahmad, after the death of Hazrat Mirza Ghulam Ahmad who had nothing at all to do with these beliefs, and who, in fact, had fought against such ideas in his lifetime. From the statements of Sir Muhammad Iqbal quoted above, it will have become clear to readers that, before Mirza Muhamad Ahmad raised the banner of continued on next page
Dr. Sir Muhammad Iqbal cont.

VIII. Some Religious Views of Allama Iqbal

Below we reproduce some extracts in which Dr. Iqbal has expounded his views on some religious issues, showing the deep influence upon him of the Ahmadiyya Movement.

1. i) ‘Non-Arab suf-ism dominates the hearts and minds of the Muslims of India. They are unable to conceive Arab concepts. I am only an ordinary person, but I believe that even if the Holy Prophet himself were to re-appear in the world to preach Islam in this country, the people of this land, because of their present conceptions and beliefs, would probably not comprehend Islamic truths’ (Makatib Iqbal, i.e. Letters of Iqbal, Part II, p. 317).

ii) ‘I believe that the Holy Prophet Muhammad is alive, and people of the present times can gain spiritual benefit from him just as his companions (sahaba) did. However, even to express such a view in this age would cause most minds to be displeased. So I keep quiet’ (Ibid., Part II, p. 317, letter to Niaz-ud-Din Khan).

iii) ‘By “life” is not meant physical life. Hazrat Abu Bakr recited the verse of the Qur’an: “Messengers before him (the Holy Prophet Muhammad) have passed away.” This is the truth’ (Ibid., p. 41, letter to Khan Muhammad Niyaz-ud-Din Khan).

The reference here is to the issue of the end of Jesus, as to whether he died a natural death, as Ahmadis hold, or was taken up to heaven alive. Dr. Iqbal supports the Ahmadi view according to this letter.

iv) ‘Would that the prayer of Maulana Nizami be accepted in this age, and the Holy Prophet re-appear to unveil his teachings to the Muslims of India’ (Ibid., Part I, p. 41).

Indeed, not only Maulana Nizami’s prayer, but also the supplications of countless people were accepted by God, and a true devotee, lover, spiritual image (burroz), and self-effaced follower of the Holy Prophet Muhammad came and revealed the true teachings of Islam to the world. But the world meted out to him the same treatment as it does to all those sent by God.

2. ‘To understand religious issues, especially in Islam, requires special training. Regretably, the new Muslim generation is completely untutored in this. As far as Muslims are concerned, this trouble arose because education was totally secularised’ (Makatib Iqbal, Part I, p. 259).

3. ‘The crisis is wrong in saying that Iqbal, in this progressive age, supports war. I do not support war, nor can any Muslim do so in view of the clear limitations set by the Shariah (Islamic law). According to the teachings of the Qur’an, there can only be two kinds of jihad or war: defensive and reformatory. In the first case, that is, when Muslims are persecuted and driven out of their homes, they are allowed (not ordered) to take up the sword. The second case, in which jihad is made obligatory, is described in 9:49 (in the Holy Qur’an). Reading these verses carefully, you will realise that the Qur’an has explained, simply and eloquently, the principle of the very thing which Sir Samuel Hoare referred to in the meeting of the League of nations. If Muslim statesmen and political experts had pondered over the Qur’an, a League of Nations would have been established in the Islamic world centuries ago. The history of the League of Nations founded in the present day shows that until the selfishness of nations is brought under control of the Divine law, no path to peace in the world can be found. Besides the two kinds of war mentioned above, I know of no other war. To fight to satisfy greed for territory is prohibited in Islam. According to this reasoning, it is also prohibited to raise the sword for the propagation of the faith’ (Makatib Iqbal, Part I, pp. 203, letter to Maulvi Zafar Ahmad Siddiqi).

In this letter, Dr. Iqbal has expressed exactly the same views on the subject of war in Islam as Hazrat Mirza Ghulam Ahmad had advanced in his books some years earlier. But the Founder of the Ahmadiyya Movement is widely declared to be a ‘denier of jihad’ on the grounds of holding these beliefs.

4. ‘I believe that the task of propagation of Islam has priority over everything else. If the aim of Muslims in India is merely to achieve independence and gain economic prosperity by political means, the defence of Islam not being amongst their aims, as appears to be the case from the attitude of present-day nationalists, then the Muslims shall

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OPINIONS OF LEADING WESTERN ORIENTALISTS ON THE LAHORE AHMADIYYA MOVEMENT
Compiled by Dr. Zahid Aziz, England

Below are recorded extracts from the writings of prominent western scholars of Islam regarding the beliefs and work of the Ahmadiyya Anjuman Isha‘at Islam, Lahore.

1. In the new Edition of the *Encyclopaedia of Islam*, prepared by a board of eminent western orientalists, and published in 1960 by Luzac and Company of London, the article on the Ahmadiyya Anjuman Isha‘at Islam Lahore, written by the famous professor Wilfred Cantwell Smith, author of several books on Islam in India and Pakistan, reads in full as below:

‘The Ahmadiyya Anjuman Isha‘at Islam (headquarters in Lahore). This group accepts Ghulam Ahmad as *mudaddid*, not as prophet, and affirms that he never claimed to be a prophet. It has always been incomparably smaller than i.e., Rabwah group; but comparatively zealous in its activities. It has differed, for instance, in trying more to win converts to Islam than to itself. It has been active in a systematic and effective fashion, chiefly in three overlapping fields: publishing, organized foreign missionary work, and leadership in intellectual modernism (liberalism) in Islam, especially of English-reading Islam. It has produced and circulated throughout the world (chiefly in English and Urdu, but also in a half-dozen and more other European and well over a dozen Asian languages) translations of the Kur'an, lives of Muhammad, impressive expositions of Islam, many monographs and essays, and innumerable pamphlets. Its foreign mission stations, in London, Berlin, Indonesia, have been influential; especially the first (the Woking Mission, an independent entity from 1930, but from 1947 again semi-officially related to the Lahore movement). The leader of the movement from its inception until his death in 1951, prolific author of much of its literature, and chief creator of its distinctive intellectual contribution was Maulana Muhammad ‘Ali. Also to be mentioned is the equally prolific but shorter-lived *imam* of the Woking mosque, Khwaja Kamal-al-Din (1870-1932).’ (p. 302)

2. In this well-known book, *Islam and the Modern National State* (Cambridge University Press, 1965), E. I. J. Rosenthal, Reader in Oriental Studies at the University of Cambridge, writes as follows about the claims of Hazrat Mirza Ghulam Ahmad, the beliefs of the Lahore Ahmadiyya Movement, and the findings of the *Munir Report* of the court of inquiry set up by the Pakistan government in 1954 into the causes of the anti-Ahmadiyya disturbances of 1953:

‘The agitation against the Ahmadiyya sect was led by the Ahrar, a religious group, opposed to Pakistan before partition on political as well as religious grounds and at that time in league with the Congress Party. They found willing allies in some of the most distinguished ‘ulama of Pakistan in 1952-3, since the Ahmadiyya was not recognised by these groups as a Muslim sect so much as considered heretics outside the pale. The doctrinal bone of contention was the alleged claim of the sect’s founder Mirza Ghulam Ahmad to be not only the promised Messiah and Mahdi—replacing Jesus who will not return, and the Messiah of Islam—but also a prophet (nabi). It is the accepted Islamic doctrine without exception that Muhammad was the seal, the last of the prophets. Hence the doctrine of *khataam al-nubuwat* (literally: the seal of prophethood) is at stake. The founder of the Ahmadiyya sect explicitly stated on various occasions that he unreservedly recognised this doctrine and that he who denied it was not a Muslim.

The Ahmadiyya is today split into the Qadianis and the Lahoris; the former have their headquarters at Rabwah on the Pakistani side of divided Punjab, and their present Khalifa, Mirza Bashir-ud-Din Muhammad Ahmad, flatly denied in a statement to the press in 1953 the allegation that the Ahmadiyya did not believe in the doctrine. All the same, his group seems to accept him as a prophet *in a certain sense*, as is clear from the Khalifa’s book *Ahmadiyyat or True Islam*. He argues that, since all religions expect a ‘Promised Prophet’ and Mirza Ghulam Ahmad combined all the characteristics necessary for the various Messiahs in his own person and answered to all the prophecies of previous prophets, he was also a prophet though to the Muslims from whom he hails he was their ‘Promised One’, the Mahdi. The founder himself made no such claim to prophethood; he acknowledged Muhammad as the khatam, the seal of all prophets, and only claimed that he was a muhaddath to whom God had spoken, and the mujaddid of the century, just as in Islam every century had its mujaddid (renovator).

Maulana Muhammad Ali, to whom we owe an English translation and commentary on the Qur’an and many other writings, also wrote a refutation of Iqbal’s condemnation of the Qadianis as non-Muslims in which he quoted other statements by Mirza Ghulam Ahmad which show that the latter insisted on being a *muhaddath* who, however, could be called a prophet metaphorically: ‘The promised Messiah, on account of his being a *muhaddath* can be called a prophet metaphorically’, or, ‘If muhaddathiyyat is called prophethood metaphorically, it does not mean a claim to prophethood’. These are the founder’s own words. Maulana Muhammad Ali mentions, however, that, while the Lahore section of the Ahmadiyya movement ‘sticks to that position’, the Qadianis—this was in 1934—hold that the founder of their sect was a prophet and he who does not believe in him is a kafir, unbeliever. In the statement by the present Khalifa, already referred to, this is denied in these words: ‘... any person who believes in him (Muhammad) as the last prophet (Akhir-ul-Anbia) and accepts the Holy Qur’an as the last Book of God for the guidance of mankind has a right to be called a Muslim ...’ Both sections of the Ahmadiyya are, as far as one can judge, actively engaged in proselytising with fervour and energy; both produce a considerable literature explaining the tenets and practices of Islam and as a universal faith of peace and brotherhood.’ (pp. 231-232)

‘A court of inquiry, consisting of Mr Justice M. Munir, President (later chief justice of Pakistan and recently law minister), and Mr Justice M. R. Kayani, a Shi‘i, was appointed in 1954 to inquire into the Punjab disturbances and published a report, known as the *Munir*

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Orientalists on Ahmadiyya

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Report. This report not only surveys the actual events and the history of the anti-Ahmadiyya agitation which began long before partition when the movement had its headquarters in Qadian, but also deals in part IV with the concept of an Islamic state and with the question 'What is Islam?'. It is not surprising that the learned judges pulled no punches and couched their findings in non-legal terms often using strong language since politics were as much involved as religious issues. The report not only shows the complexities of defining Islam and an Islamic state in our time revealed by the testimony of leading Pakistani 'ulama, but also the close connection between religion and politics due to the religious and political unity of Islam in the classical theory. It must have had considerable influence on the constitutional debate.' (pp. 230-231)

'The inquiry conducted by the two judges brought to light, in the words of the Report, such disagreement about fundamentals among the 'ulama interviewed that they felt constrained to state: 'We put this question (What is Islam and who is a momin or a Muslim?) to the ulama and we shall presently refer to their answers to this question. But we cannot refrain from saying here that it was a matter of infinite regret to us that the ulama whose first duty should be to have settled views on this subject, were hopelessly disagreed among themselves.' (pp. 233)

3. Bishop Kenneth Cragg of the University of Sussex, author of several books on Islam in the last thirty years, in his book Counsels in Contemporary Islam (Edinburgh University Press, 1965) which is the third volume in a series of books published under the title Islamic Surveys, edited by the eminent professor W. Montgomery Watt, has the following to say about the Munir Report:

'The subsequent inquiry probed not only the role played by the complex of groups and passions, but the fundamental question of the definition of a Muslim. It decided that there was in fact a chaos of authority ... they concluded: Keeping in view the several definitions given by the ulema, need we make any comment except that no two learned divines are agreed on this fundamental? If we attempt our own definition as each learned divine has done and that differs from that given by all others, we unanimously go out of the fold of Islam. And if we adopt the definition given by any one of the ulema, we remain Muslims according to the view of that alim (scholar) but kafirs according to the definition of every one else?'

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cont.

Some religions consider revelation to have been granted to mankind only once; others look upon it as limited to a particular people; while others still close the door of revelation after a certain time. With the advent of Islam, we find the same breadth of view introduced into the conception of the Divine revelation as in the conception of the Divine Being. The Holy Qur'an recognises no limit of any kind to Divine revelation, neither in respect of time nor in respect of the nationality of the individual to whom it may be granted. It regards all people as having at one time or other received Divine revelation, and it announces the door of it to be open now or in the future in the same manner as it was open in the past (The fact that the Holy Qur'an speaks of the Holy Prophet Muhammad as the last prophet is not inconsistent with this view, for the granting of revelation to non-prophets is expressly recognized.). Without the assistance of revelation from God no people could have ever attained the communion with God, and hence it was necessary that Almighty God, Who, being the Lord of the whole world, supplied all men with their physical necessities, should have also brought to them His spiritual blessings. In this case, too, Islam, while sharing with other faiths the belief in the fact of Divine revelation, refuses to acknowledge the existence of any limitation as regards time or place. Hence it also announces that though no prophet is needed after the Holy Prophet Muhammad, as religion and religious laws were made perfect at his advent, Divine revelation as granted to non-prophets—to impart vitality to faith in God—is still a fact and a true Muslim can have access to it.

There is also another aspect of the Islamic belief in Divine revelation in which it differs from some other religions of the world. It refuses to acknowledge the incarnation of the Divine Being. That the highest aim of religion is communion with God is a fact universally recognized. According to the Holy Qur'an, this communion is not attained by God assuming a human shape in the sense of incarnation, but by man rising gradually towards God by spiritual progress and the purification of his life from all sensual desires and low motives. The perfect one who reveals the face of God to the world is not the Divine Being in human form, but the human being whose person has become a manifestation of the Divine attributes by his own personality having been consumed in the fire of love for God. His example serves as incentive and is a model for others to follow. He shows by his example how a mortal can attain to communion with God. Hence the broad principle of Islam that no one is precluded from being fed from the source of Divine revelation, and that anyone can attain it by following the Holy word of God as revealed in the Holy Qur'an.

LIFE AFTER DEATH

Belief in a future life, in one form or another, is also common to all religions of the world, and it is the third fundamental article of a Muslim's faith. The mystery of the life after death has, however, nowhere been solved so clearly as in Islam. The idea of a life after death was so obscure till as late as the appearance of the Jewish religion, that not only is there not much of it found in the Old Testament but an important Jewish sect actually denied any such state of existence. This was, however, due to the fact that much light was not thrown upon it in earlier revelation. The belief in transmigration was also due to the undeveloped mind of man mistaking spiritual realities for continued on next page
that, according to the Holy Qur'an, the next life is a continuation of this, and death is not an interruption but a connecting link, a door that opens up the hidden realities of this life.

State after death is an image of the spiritual state in this life

With Islam, the most significant truth with regard to the next life has been brought to light. In the Christian teaching the corporal and the spiritual are melted together, weeping and wailing and gnashing of teeth and the quenchless fire as the punishment of the wicked are spoken of in the same breath with the kingdom of heaven, the treasure in heaven and the life eternal as the reward of the righteous; but there is no clear indication as to the sources of the one or the other. The Holy Qur'an, on the other hand, makes it clear that the state after death is a complete representation, a full and clear image, of our spiritual state in this life. Here the good or bad conditions of the deeds or beliefs of a man are latent within him, and their poison or panacea casts its influence upon him only secretly, but in the life to come they shall become manifest and clear as daylight. The shape which our deeds and their consequences assume in this very life is not visible to the eye of man in this life, but in the next life it will be unrolled in all its clearness. The pleasures and pains of the next life, therefore, though spiritual in reality, will not be hidden from the ordinary eye as spiritual facts are in this life. It is for this reason that while on the one hand the blessings of the next life are mentioned by physical names as an evidence of their clear representation to the eye, they are on the other hand spoken of as things which “The eye has not seen, nor has the ear heard, nor has it entered into the heart of man to conceive of them.” This description of the blessings of the next life is really an explanation given by the Holy Prophet himself of the verse of Qur'an which says that no soul knows the blessings and joys which have been kept secret for it. (32:17)

The following verse of the Holy Qur'an, which may ordinarily be misunderstood, is far from describing the heavenly blessings as being identical with the things of this world. It runs thus: “And give good news to those who believe and do good deeds that for them are Gardens in which rivers flow. Whenever they are given a portion of the fruits thereof, they shall say: “This is what was given to us before, and they are given the like of it.” (2:25). Now the fruits which the righteous are made to speak of as having tasted in this life could not possibly be the fruits of trees or the things of this life. The verse, in fact, tells us that those who believe and do good deeds prepare a paradise with their own hands for themselves, with their good deeds for fruits. It is of the fruits of this garden that they are spiritually made to taste here, and of the same, only in a more palpable form, shall they eat in the next life. To the same effect we may quote another verse of the Holy Qur'an: “On that day thou wilt see the faithful men and the faithful women, their light gleaming before them and on their right hand.” (57:12). This verse shows that the light of faith by which the righteous men and women were guided in this life, and which could be seen here only with the spiritual eye, shall be clearly seen going before the believers on the day of Resurrection.

As in the case of the blessings of paradise, the punishment of hell is also an image of the spiritual tortures of this life. Hell is said to be a place where one shall neither live nor die (20:74). It should be remembered in this connection that the Qur'an describes those who walk in error and wickedness as dead and lifeless, while the good it calls living. The secret of this is that the means of the life of those who are ignorant of God, being simply eating and drinking for the satisfaction of physical desires, are entirely cut off at their death. Of spiritual food they have no share, and therefore, while devoid of true life, they shall be raised again to taste of the evil consequences of their evil deeds.

Infinite progress in life after death

Islam teaches that man is destined to make infinite progress in the life after death. Underlying this is the principle that the development of man's faculties as it takes place in this life is not sealed by finality; but a much wider vista of progress opens out after death. Hell is continued on next page
meant only to purify a man of the dross which has accumulated with his own hands, in order to make him fit for spiritual advancement in that life. Verses 106 and 107 of the 11th chapter show clearly that the punishment of hell is not everlasting. Nor is paradise a place for simple enjoyment; it is essentially a place for advancement to higher and higher stages (39:20). Those in paradise are spoken of as having an unceasing desire for attaining to higher and higher excellences, their prayer therein being: "Our Lord, make perfect for us our light." (66:8).

SIGNIFICANCE OF BELIEF
Belief in Angels and its significance

I have now briefly indicated the three fundamental principles of a Muslim's faith, but I may further add that belief in the unseen also includes a belief in those agencies which we call angels. This belief, though common to many religions, is not as widely accepted as the three principles explained above, and therefore a few remarks relating to the truth underlying this belief will not be out of place here. In the physical world we find it as established law that we stand in need of external agents notwithstanding the faculties and powers within us. The eye has been given to us to see things and it does see them, but not without the help of external light. The ear receives the sound, but independently of the agency of air it cannot serve that purpose. Man therefore essentially stands in need of some thing besides what is within him, and as in the physical, so also in the spiritual world. Just as our physical faculties are not themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents, so our own spiritual powers cannot by themselves lead us do good or evil deeds; but here, too, intermediaries which have an existence independent of our internal spiritual powers are necessary to enable us to do good or evil deeds. In other words there are two attractions placed in the nature of man: the attraction to good or rise up to higher spheres of virtue, and the attraction to evil, or to stoop down to a kind of low, bestial life; but to bring these attractions into operation external agencies are needed, as they are needed in the case of the physical powers of man. The external agency which brings the attractions to good into work is called an angel and that which assists in the working of the attraction to evil is called the devil. If we respond to the attraction for good we are following the Holy Spirit, and if we respond to the attraction for evil we are following the Satan. The real significance of belief in angels is, therefore, that we should follow the inviter to good or the attraction for good which is placed within us.

Belief as basis for action

The above remarks explain not only the significance of a Muslim's belief in angels but also the meaning underlying the very word 'belief'. Belief, according to Islam, is not only a conviction of the truth of a given proposition, but it is essentially the acceptance of a proposition as the basis for action. As already shown, the proposition of the existence of the devils is as true as that of the existence of the angels; but while belief in angels is again and again mentioned as part of a Muslim's faith, nowhere are we required to believe in the devils. Both facts are equally true, and the Holy Qur'an speaks on a numerous occasions of the misleadings and insinuations of the devils, but while it requires belief in the angels, it does not require belief in the devils. If belief in angels were only an equivalent to an admission of their existence, belief in devils was an equal necessity. But it is not so. The reason is that wherever man is required to accept and follow the call of the inviter to good, he is required not to follow the call of the inviter to evil and, therefore, as the former gives a basis for action which the latter does not, we believe in the angels but not in the devils. One the other hand, the Holy Qur'an requires disbelief in the devils. "So whoever disbelieves in the devil and believes in Allah, he indeed lays hold on the firmest handle." (2:256). It would thus be seen that the principles of belief enumerated above, as given in the Holy Qur'an, are really principles each of which serves as the basis for action, and no other belief is known to Islam.

The word 'Allah'—the Arabic word for God—indicates that Being Who possesses all the perfect attributes, and when a Muslim is required to believe in Allah he is really required to make himself the possessor of all those attributes of perfection. The belief in Divine revelation makes him accept and imitate all the good that is met with in the lives of righteous men, and the belief in the hereafter is equivalent to the recognition of the principle of accountability for one's actions.

PRINCIPLES OF ACTION

Next we take the practical side of the faith of Islam. As I have already said, in Islam actions are essentially a component part of religion as belief. In this respect Islam occupies a middle position between religions which have ignored the practical side altogether and those which bind their followers to a very minute ritual. It sees the necessity of developing the faculties of man by giving general directions, and then leaves ample scope for the individual to exercise his judiciousness.

Without a strong practical character any religion is likely to pass into mere idealism, and it will cease to exercise influence on the practical life of man. The precepts of Islam, which inculcate duties towards God and duties towards man are based on that deep knowledge of the human nature which cannot be possessed but by the Author of that nature. They cover the whole range of the development of man, and are thus wonderfully adapted to the requirements of different peoples. In the Holy Qur'an are found guiding rules for the ordinary man of the world as well as the philosopher, and for communities in the lower grade of civilization as well as the most highly civilized nations of the world. Practicality is the keynote of its precepts, and thus the same universality which marks its principles of faith is met with in its practical ordinances, stating as they do the requirements of all ages and nations.

MAN'S DUTIES TOWARDS GOD

Prayer

The verses of the Holy Qur'an which I have quoted above (2:2-4) form, as I have already said, the nucleus of the teachings of Islam. Taken in the broadest sense, the two principles of action mentioned in these verses stand for the fulfilment of man's duties towards God and his duties towards

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man. Prayer to God is the essence of man's duties towards God. Prayer is an outpouring of the heart's sentiments, a devout supplication to God, and a reverential expression of the soul's sincerest desires before its Maker. In Islam the idea of prayer, like all other religious ideas, finds its highest development. Prayer, according to the Holy Qur'an, is the true means of that purification of the heart which is the only way to communion with God. The Holy Qur'an says: "Recite that which has been revealed to thee of the Book and keep up prayer. Surely prayer keeps one away from indecency and evil; and certainly the remembrance of Allah is the greatest (force)." (29:45). Islam, therefore, enjoins prayer as a means of the moral elevation of man. Prayer degenerating into mere ritual, into a lifeless and rapid ceremony gone through with insincerity of heart, is not the prayer enjoined by Islam. Such prayer is expressly denounced: "Woe to the praying ones who are unmindful of their prayers, and who do good to be seen." (107:4-6). It is also stated that prayer is useless unless it leads to the service of humanity.

In Islam there is no Sabbath or a day set apart for worship. Prayer is made a part of the everyday affairs of man. It is the first daily act of a Muslim and it is also his last one, and between these two there are three other paryers during hours of business or recreation. Thus Islam requires that, even when busiest, a Muslim should still be able to disengage himself from all worldly occupations for a short while and resort to prayer. Hence it is also that Islam has done away with all institutions of monckery, which require a man to give up all worldly occupations for the whole of his life in order to hold communion with God. Islam makes communion with God possible even when man is most busy with his worldly occupations, thus making possible what was considered impossible before its advent.

The Islamic mode of worship is calculated to concentrate attention on one object: the realization of the Divine presence. The ablation preceding prayer, the reverential attitude in standing, the bowing down, the prostration, and the reverent sitting posture—all help the mind to realize the Divine presence as a fact; and the worshipper finds his heart's joy in doing honour to the Great Master, not only with his tongue but with his whole body.

In Islam, the daily congregational prayers are also the means of levelling all differences of rank, colour and nationality, and the means of bringing about a cohesion and unity among people which is the necessary basis of a lasting civilisation. Before their Maker, all the worshippers stand shoulder to shoulder, the ruler along with his humblest subject, the rich with the beggar, the white man with the black. Nay, the king or rich man in a back row will have to lay his head, while prostrating himself before God, at the feet of a poor man in the front. Differences of rank, wealth and colour vanish within the mosque, and an atmosphere of brotherhood, equality, and love prevails within its precincts. In fact, the five daily prayers are meant, among other things, to carry into practice the theoretical lessons of equality and fraternity for which Islam stands.

But while Islam has given permanence to the institution of prayer by requiring its observance at stated times and in a particular manner, it has also lent ample scope for the individual himself, particularly in the private portion of the prayer, to make any supplications that he likes and in any language that he chooses, in any of the four postures (standing, bowing, prostration, or sitting).

Fasting

Fasting is one of those religious institutions which, though universally recognised, have had quite a new meaning introduced into them by Islam. It rejected totally the idea of appeasing Divine wrath, or exciting Divine compassion through voluntary suffering, and introduced in its place regular fasting as a spiritual, moral, and physical discipline of the highest order. The object of this institution is clearly stated in the Holy Qur'an. “Fasting is prescribed for you... that you may guard against evil.” (2:183).

Islam has set apart the month of Ramadan for this purpose. Every day in this month, one is required to abstain from food and drink and sexual intercourse from dawn till dusk. But fasting also means refraining from every kind of evil. In fact, abstention from food is only a step to make a man realize that if he can, in obedience to God, abstain from that which is otherwise lawful, how much more necessary it is that he should abstain from the evil ways which are forbidden by God!

No temptation is greater than the temptation of satisfying one's thirst and hunger when drink and food are in one's possession, yet this temptation is overcome by the faster, not once or twice, as if it were by chance, but day after day regularly for a whole month with a set purpose of drawing closer and closer to God. Whenever a temptation comes before him, he overcomes it, because there is an inner voice 'God is with me,' 'God sees me'; so the Divine presence becomes a reality for him, and a new consciousness of a higher life—a life above that which is maintained by eating and drinking—is awakened in him, and this is the life spiritual.

Pilgrimage

The pilgrimage to Makkah, the performance of which is incumbent upon every Muslim once in his life if he has the means, represents the last stage in which all the lower connections of man are entirely cut off, and completely surrendering himself to Divine will, he sacrifices all his interests for His sake. The true lover finds his highest satisfaction in sacrificing his very heart and soul for the beloved one's sake and the circuit round the House of God is an emblem of external manifestation of it. The pilgrim shows by the external act of making a circuit round the Ka'ba that the fire of Divine love has been kindled within his heart, and like the true lover, he makes circuits round the House of his beloved One. In fact the whole condition of the pilgrim and all the different movements connected with the pilgrimage represents the stage in which the worshipper is imbued with the spirit of true love of the Divine Being. He shows that he has given up his own will and completely surrendered it to that of his beloved Master and that he sacrificed all his interests for His sake.

This higher spiritual experience is made possible by the unique assemblage at Makkah, all the people inspired by continued on next page
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cont.

the one idea of feeling the presence of the Divine Being. Add to this the mighty effect of the outward unity of them all, clad in the same two sheets and crying out in one language what is understood by all (labbaika Allahumma labbaika, 'Here we are, O Allah! here we are in Thy presence'), and one finds that a great additional force is lent to the spiritual experience of each pilgrim—the experience not of the hermit shut up in his closet, but the experience of a mighty concourse gathered together in one place.

The pilgrimage has also a levelling influence as no other institution in the world. On this annual occasion, people of all races and all countries meet together as God's servants, with nothing to distinguish the high from the low. There is a vast concourse of human beings, all clad in one dress, all moving one way, all having but one word to speak. It is the Muslim pilgrimage alone that makes practical what otherwise seems impossible—that all people, to whatever class or country they belong, should speak one language and wear one dress. All men are equal in birth and death, but the pilgrimage is the only occasion on which they are taught how to live alike, how to act alike and how to feel alike.

Meaningful practicable acts of worship

It would thus be seen that all these Islamic precepts are only meant for the moral elevation of man. Islam does not lay down any institution which may be said to be a meaningless worship of God, the aim and object of all the precepts it gives is the purification of the heart, so that thus purified, man may enjoy communion with the Holy One Who is the Fountain-head of all purity. It would also be seen that Islam introduces workable ascetic formulae into the daily life of man. The five daily prayers require the sacrifice of a small part of his time and, without interfering with his everyday life, enable him to realize the Divine that is within him. Fasting requires the giving up of food and drink but not in such a manner as to make him unfit for carrying on his regular work. The pilgrimage is a function which one performs generally only once in a lifetime, and therefore, while leading a man through the highest spiritual experience, it does not interfere in any appreciable degree with the regular course of his life.

MAN'S DUTIES TO MAN

The second branch of the Islamic precepts relates to man's duties towards man, but it should be borne in mind that both kinds of precepts are very closely inter-related. The moral elevation of man is the grand theme of the Holy Qur'an and the chief object which Islam has in view throughout and all its precepts are only meant to raise humanity step by step to the highest moral elevation to which man can attain. "The person who violates his brother's right is not a believer in the Unity of God" (A saying of the Holy Prophet Muhammad) is a teaching which deserves to be written in letters of gold.

The Brotherhood of Islam

In the first place, Islam abolishes all invidious distinctions. "Surely the noblest among you in the sight of Allah is he who is the most righteous of you" sounds the death-knell of all superiority or inferiority based on rigid caste and social distinctions. Mankind is but one family according to the Holy Qur'an which says: "O mankind, surely We have created you from a male and a female and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you." (49:13) Islam thus lays down the basis of vast brotherhood in which all men and women, to whatever tribe or nation or caste they may belong and whatever be their profession or rank in society, the wealthy and the poor, have equal rights, and in which no one can trample upon the rights of his brother. In this brotherhood all members should treat each other as members of the same family. Besides being the only religion which enjoins the duty of freeing slaves and the only religion whose founder showed the noble example of helping to obtain freedom for slaves, Islam requires a slave to be clothed with the clothing and fed with the food of his master, not to be treated as a low or a vile person. "Your wives," says the Holy Qur'an, "have rights against you as you have rights against them." (2:228) No one is to be deprived of any right on the score of his caste or profession or sex. And this great brotherhood did not remain a brotherhood in theory but became an actual living force by the noble example of the Holy Prophet and his worth successors and companions. The strict rule of brotherhood is laid down in the following words of the Prophet: "No one of you is a believer in God until he loves for his brother what he loves for himself."

The State

The Holy Prophet Muhammad was not only the Founder of a religion but also the Founder of a state. Like the religion which he founded, his ideal for a state was democratic, but it was a democracy based upon responsibility to God in the first place. The following description of believers shows how the two ideas of democratizing and spiritualizing the state were blended: "And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend (charitably) out of what We have given them" (42:38). The Prophet thus wanted his followers to be trained on spiritual lines while preparing them for conducting affairs of state. Hence the head of the state in Islam is called both an Amir (one who commands) and an Imam (a person whose example is followed), i.e., a person who stands on a very high moral plane.

According to a saying of the Holy Prophet, any one entrusted with any authority is a ruler in his own sphere, and he is responsible to God for those placed under his trust. This saying places the head of state in the same category as a servant: just as a servant is entrusted with a certain property, those given authority of the state are entrusted with the care of the people and guarding their rights; and for the proper discharge of their duties they are responsible, in the first place, to God, and then to the people who have entrusted them with this charge.

At the same time, the Islamic state is a democracy. The first four successors to the Holy Prophet were elected heads of state by the agreement of all parties. The head was a servant of the state who was paid a fixed salary for maintenance. He had no special privileges. Even the Prophet himself did not claim any rights beyond those which other Muslims had. It was a democracy free from all differences of heredity, rank or privilege. Those entrusted with the work of government were enjoined to

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Dr. Sir Muhammad Iqbal
continued
never succeed in their objectives. I say this from insight, and after a little experience of current politics, that the course of Indian politics as far as Muslims are concerned is itself a great danger for the religion of Islam. I think that the thrust of shuddi (campaign to convert Indian Muslims to Hinduism) bears no comparison to this danger, or at least this too is a subtle form of shuddi’ (Makatib Iqbal, Part I, pp. 209, 210, letter no. 106).

Attaching the highest degree of importance to the propagation of Islam is another distinctive feature of the teachings of Hazrat Mirza Ghulam Ahmad, to be found only in the Ahmadiyya Movement amongst the Muslims of modern times. Iqbal’s belief as quoted is clear evidence of Ahmadiyya influence over his thinking.

IX. Iqbal and the definition of ‘Muslim’
Dr. Iqbal wrote:
‘Once, under the influence of some spiritual urge, the Holy Prophet told one of his Companions to go and announce that whoever utters La ilaha ill-Allah (There is no god but Allah) by his tongue, even once in his life, should know that he will go to heaven. The Holy Prophet intentionally omitted the rest of the kalima, i.e., Muhammad-ur Rasul Allah (Muhammad is the Messenger of God), and considered just the confession of the oneness of God to be sufficient’ (Khilafat Islamia, by Dr. Sir Muhammad Iqbal, pp. 9, 10).

In his article which is regarded as his ‘monumental’ statement against Ahmadiyyat, Sir Muhammad Iqbal wrote:
‘So long as a person believes in the two basic principles of Islam, viz., the unity of God and the finality of prophethood, not even a learned religious divine can expel him from the pale of Islam, no matter how many errors he may make in understanding the law of Islam or reading the Holy Qur’an’ (Hafiz Iqbal, lectures, speeches and statements, p. 152, compiled by Latif Ahmad Sherwani, M.A.).

Hazarat Mirza Ghulam Ahmad and the Lahore Ahmadiyya Jamaat hold exactly these beliefs, by which, according to Iqbal, a person cannot be expelled from Islam by anyone. Hazrat Mirza wrote:
1. ‘I firmly believe that our Holy Prophet, peace and blessings of God be upon him, is the last of the Prophets, and after him for this nation there shall not arise any prophet, new or old’ (Nishan Asmani, p. 28).
2. ‘This humble servant has, in confronting these present ulama, . . . sworn by God many times that I do not claim any prophethood. But these people still do not desist from declaring us as kafirs’ (Letter to Maulvi Ahmad-ulah of Amrisar, Al-Hakam, 27 January 1904).
3. ‘Allah is the being Who is Lord of the worlds, the Beneficent, the Merciful, (Rabb-ul-Alameen, Rahman, Rahim), Who created the earth and the heaven in six periods, made Adam, sent Messengers and Books, and last of all sent Muhammad mustafa, peace and blessings of God be upon him, the last of the Prophets and the best of Messengers’ (Haqiqat al-Wahy, p. 141).
4. ‘If all the Books of God are studied closely, it will be discovered that all prophets taught: “Believe in God as One without partner, and also acknowledge our prophethood”. For this reason, the summary of Islamic teachings was given to the Muslim peoples in the two sentences: There is no god but Allah and Muhammad is His Messenger’ (Haqiqat al-Wahy, p. 111).

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cont.
lead simple lives and to be easily accessible to the public, to be God fearing, to provide for those who could not earn, and to have equal regard for the rights of non-Muslims and Muslims alike.

The people’s responsibility to the state is to respect and obey its laws as long as they do not involve disobedience to God and His Messenger. Abu Bakr, the first successor to the Prophet, said in his very first address: “Help me if I am in the right and correct me if I am in the wrong. Obey me as long as I obey Allah and His Messenger. In case I disobey them, I have no right to obedience from you.” People were thus also required to ‘correct’ the authorities when necessary. “One of the most meritorious deeds,” observed the Holy Prophet, “is to address a word of remonstrance to an unjust ruler.”
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—Alphonse de Lamartine in Histoire de la Turquie

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

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—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