The Promised Messiah Speaks

GRACES, EXCELLENCES AND SURPASSING MERITS OF THE HOLY QUR'AN

by HADZRAT MIRZA GHULAM AHMAD
Founder of the Ahmadiyya Movement

The Holy Qur'an establishes in a pragmatic manner the truth of the basic principles of Islam which form a basis for one's salvation. Its teachings are grounded in a convincingly philosophical reasoning. It proves to the point of conviction every argument advanced by it. For instance, it proves the existence of the Creator of the Universe. It establishes the truth of the Unity of God. It also marshals decisive arguments to vindicate the supreme need of the Divine Revelation. It is never at a loss to distinguish truth from untruth. This by itself is an incontrovertible proof that Furfan Majeed is the Revealed Word of God. This point also establishes its Divine reality and its supremacy. No revealed book before the Holy Qur'an nor any thinker or philosopher who exercised his talents in search of truth, had ever been able to highlight false beliefs by luminous reasoning nor had they ever been able to banish doubts and apprehensions from the human mind by radiant arguments. This glorious task has been accomplished in a unique manner by the Holy Qur'an. The Holy Prophet (peace and blessings of Allah be upon him) never attended any school even for half a day. He never learnt any knowledge, logical or practical, from any philosopher or logician nor did he come into contact with any sage or scholar. Still he based the divine philosophy on rational arguments and expounded such beliefs as guaranteed lasting salvation, in such an illuminating manner as has no precedent anywhere in the whole history of mankind. This is an accomplishment of such a high order as is not possible or even thinkable without divine help. Here human reasoning has perforce to bow before the Holy Qur'an which was revealed by Allah Who has no rival. Hence human knowledge can never be equal to divine knowledge. (Baraheen Ahmadiyya, Vol. I)

Why is the Holy Qur'an superior to other scriptures?

Undoubtedly, all scriptures as revelations are equal. But from the point of the comprehensiveness of the narration and the excellences of the beliefs enshrined in them, some are superior to others. From this angle of vision, the Holy Qur'an is superior to all scriptures, because it explains vigorously and convincingly the principles of true religion, expounds the principle of the Unity of God, unfolds the panaroma of the forbidden things, and the range of the varieties of idolatry (Shirk), prescribes sovereign remedies for spiritual ailments, divulges the falsity of the false creeds and establishes the truth of the true faith in a manner which is conspicuous by its absence in other scriptures. (Baraheen Ahmadiyya, Vol. II)
EDITORIAL

THE UNHOLY ALLIANCE

Calling of Azan, the propagation of Islam and doing anything by words written or spoken whereby any connection with Islam appears - all these acts by Ahmadies have been declared by government of Pakistan a non-bailable offence carrying three years imprisonment. The government of Pakistan has declared these as anti-Islamic activities of the Ahmadies. The Kalima and other verses of the Qur'an inscribed on the walls of mosques by the Ahmadies have been dismantled by the government employees at the orders of the government of Pakistan. This was done to meet the demands of Mullas; but if any worth is to be put on the recent statements of the President of Pakistan regarding the Ahmadies, then the government of Pakistan appears to be in alliance with Mullahs in these audacious acts against Islam. An honest and non-partisan appraisal of the recent activities of the government of Pakistan within and outside the country amply bears out that not only an alliance exists between the government and Mullahs but monopoly of Mullahs on calling Azan, propogating Islam, interpreting the Qur'an and Sunnah etc. has been provided legal backing and the government of Pakistan has accepted the position of a co-sharer in this monopoly. If it be agreed arquendo that Ahmadies are non-Muslim, even then in all fairness one may demand from the Mullahs and the military dictator of Pakistan the authority from the Qur'an and Sunnah whereby non-Muslims are forbidden from calling Azan, reading or writing about Qur'an and Sunnah and making mosques? Where is it to be found in the Qur'an and Sunnah whereby dismantling the Kalima and verses of the Qur'an inscribed on the walls of the mosques has been enjoined upon Muslims or even made permissible for them? If there is none, and for sure there is none, then are not these activities a blasphemy on the good name of Islam being perpetrated in the very name of Islam? Is not Ziaul Haq along with Ulema-e-sooi in Pakistan busy coining a new Shariah, a new model of Islam which is the product of their minds, has nothing to do with the pristine Islam? Their narrow grooved minds have missed, complete and clear, the sublime teachings of Islam which stand to weld the whole human race into one nation under one Allah.

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The Holy Qur'\textasciitilde an leaves no room for any revealed book.

The Holy Qur'an was revealed at a time when mankind faced all such exigencies as it was destined to face. There was moral degradation all round. There was an anarchy of creeds. There was spiritual deterioration which vitiated every sphere of human life. Chaos and confusion of every hue and colour had reached the nadir. At this critical juncture, the teachings of the Holy Qur'an were revealed. Thus it marked the crown and completion of Divine Law for the guidance of mankind. The previous Laws were incomplete because when they were revealed, the disorder and mischief had not reached its climax. Hence the scriptures were just enough to meet the needs of the times. Thus the marked difference between the past scriptures and the Holy Qur'an is that the former, even if they had remained immune, would have proved sadly inadequate. This emphasised the need that a complete and immutable scripture like the Holy Qur'an, should come. Thus the Holy Qur'an leaves no room for any book to supplement its teachings. The possibility of any type of scripture is completely ruled out, because there is no further point after the highest degree of excellence and completion attained in the Holy Qur'an. Its replacement is thinkable only when one wishfully presumes that the principle of the Unity of God like the Gospels and the Vedas will give way to idolatry and the creeds of the True Believers will become idolatrous and anists. But all this is a sheer fictitious presumption as the events falsely envisaged shall never come to pass. (Baraheen Ahmadiyya, Vol. II)

The Holy Qur'an and the Bible.

It is blatantly shameless to presume that the Holy Qur'an has been shaped out of the anecdotes or stories or the thought-content of the Gospels. Is it not possible that the Revealed Book of God may have some likeness with the ancient scriptures? The Vedas of the Hindus had some truths which lay buried. The Holy Qur'an unfolded them. Does it mean that the Holy Prophet (peace and blessings of Allah be upon him) had perused the Vedas? The mass-production of the Gospels by the modern printing presses, was unknown in Arabia. The Arabs were downright illiterate. If there was any Christian in Arabia, he also lived only nodding acquaintance with his creed. In the circumstances why on earth is the charge that the Holy Prophet (peace and blessings of Allah be upon him) had plagiarised the themes from the Gospels? This is a reprehensible notion. The Holy Prophet (peace and blessings of Allah be upon him) was unlettered. He could not read even Arabic. How could he read books in Greek and Hebrew?

The onus of showing a book which was extant in the Holy Prophet's times and it was made use of, lies on our opponents. If there had been in the Holy Qur'an the slightest trace of borrowing from the Bible, the Christians of those days would have raised hue and cry and would have said that it was recorded after it had been heard from them. It must be borne in mind that it is the Holy Qur'an alone, which has claimed to be a miracle. Its contents whether they are stories or anecdotes are from the Unseen. It also contains prophecies about the future extending till the Day of Resurrection. Even from the point of rhetoric and eloquence, it is a miracle. Thus it was quite easy in the Holy Prophet's time for the Christians to single out what they could present as taken from their books and could call it plagiarism. It could then bring Islam to naught. But now it is too late to fabricate charges of plagiarism. It is simply unthinkable that the Christians held their peace out of courtesy although they had such books which could be trotted out as the original source of the stories narrated in the Holy Qur'an, no matter their books were real or false. Thus without doubt the entire theme of the holy Qur'an is Wah\textasciiacute - Divine Revelation and this Revelation is so superhumanly magnificent that no man can bring forth the like of it. It is a matter for serious consideration that a person who has plagiarised his theme from other books and knows that it is from God, can never venture to come out into the open and challenge others to compete with him. It is stranger still that no one should come out to meet his challenge and should feel at a loss to expose him. The fact of the matter is that the Christians are naturally indignant at the challenge of the Holy Qur'an and the reason for their indignation is that the Holy Qur'an has dealt a crushing blow at the Christian creed. (Chashma Maseehi, p. 14)

Those who exalt the Holy Qur'an shall be Exalted.

It is imperative for you not to violate the sanctity of the Holy Qur'an as your very life lies in it. Those who honour the Holy Qur'an shall be honoured in the heaven. Those who give precedence to the Holy Qur'an over every tradition and every saying, shall get precedence in the heaven. For mankind there is no other scripture on the earth except the Holy Qur'an. Likewise for the sons of Adam, there is no Apostle and Interceder except Muhammad Mustafa (peace and blessings of Allah be upon him). (Kish\textasciitilde-i-Nuh) continued on page 19

EDITORIAL cont.

Where mosques are simply Masajid Allah and not the Sunni, the Shia, the Wahabi, the Devbandsi, the Breli or the Ahmadiyya mosques that one in his madness may run to dismantle these. Do not the Ahmadis call Azan for the same purpose for which Zia-ul-Haq and his mullas do - i.e. a call for coming to offer Salat? Do not the Ahmadis offer the same Salat as other Sunni Muslims do? Do not the Ahmadis recite the same Kalima as other Muslims do? Do not the Ahmadis read and recite the same Qur'an as all Muslims world over do? Then how these activities have become anti-Islamic? Does it mean that if Zia-ul-Haq and his Mullahs do these activities, then these are Islamic but if the same said activities done by Ahmadis are rendered anti-Islamic?

Alliances between the rulers and Ulema-e-soo (the unrighteous clergy) are commonly traceable in the past history of Islam. After all who were the people and what were the forces responsible for condeming Imam Abu Hanifa, the well known founder of the Hanfia School, as Kafir, and putting him in prison and ultimately poisoning him to death? Who were those who called Imam Shafai 'worse than the devil', sent him as a prisoner from Yemen to Baghdad and made people abuse him all along the way? Who made Imam Malik to stand on the back of a camel for taking him around on show and gave him seventy stripes? Who was responsible for keeping Imam Hanbal in prison for twenty eight months to be brought out every evening for flogging him in public and spitting at his face? Who banished Imam Bukhari, the collector of Sahib Bukhari, from his birth-place and did not allow him to lay his head anywhere, till tired of life he prayed to Allah to call him back to Himself? How was Bayazid Bustami expelled seven times from his hearth and home? Who was responsible for condemning Sheikh Shibli to death? Who decorated Sheikh Abdul Qadir of Baghdad, Sheikh Mohy-ud-din Ibn-al-Arabi, Maulana Jalalud din Roomi, the renowned author of Masnavi, Imam Ghazali, the great Muslim Philosopher, each and every one of them with the ungrateful insignia of Kufri? Who was responsible for Mujadid Alf-Sani rotting for two years in Gawalair Jail? Without exception, the answer in each case will be 'none but the unholy alliance between the rulers and the Mullahs. The present alliance against Ahmadis is more unholy than its predecessors in history because it is an alliance between a military dictator and Ulema-e-soo of Pakistan who have joined hands in annihilating the Fundamentals of Islam under the very garb of defending Islam from the so called anti-Islamic activities of the Ahmadis. Little do these so called self styled... continued on page 19
That certain verses of the Holy Qur'an are abrogated by others is now an exploded theory. The two passages on which it was supposed to rest, refer really to the abrogation, not of the passages of the Holy Qur'an but of the previous revelations whose place the Holy Qur'an has taken. The first verse is contained in the Chapter al-Nahl, a Makka revelation and runs thus: "And when we change one message for another message, and Allah knows best what He reveals, they say, Thou art only a forger." (16:101). Now it is a fact admitted on all hands that details of the Islamic Law were revealed at Madina, and it is in relation to these details that the theory of abrogation has been broached. Therefore a Makka revelation would not speak of abrogation. But the reference in the above verse is to the abrogation, not of the Quranic verses but of the previous Divine messages or revelations, involved by the revelation of the Holy Qur'an. The context shows this clearly to be the case, for the opponents are here made to say that the Prophet was a forger. Now the opponents called the Prophet a forger, not because he announced the abrogation of certain verses of the Holy Qur'an but because he claimed that the Qur'an was not a revelation at all: "Only a mortal teaches him." (16:103). Thus they called the whole of the Qur'an a forgery and not merely a particular verse of it. The theory of abrogation, therefore, cannot be based on this verse which speaks only of one revelation or one law taking the place of another.

The other verse which is supposed to lend support to the theory is 2:106: "Whatever communication We abbreviate, We bring one better than it or one like it." A reference to the context will show that the Jews or the followers of previous revelations are here addressed. Of these it is said again and again: "We believe in that which was revealed to us; and they deny what is besides that" (2:91). So they were told that if one revelation was abrogated, it was only to give place to a better one. And there is mention not only of abrogation but also of something that was forgotten. Now the words "or cause to be forgotten" cannot refer to the Holy Qur'an at all because no portion of the Holy Book could be said to have been forgotten so as to require a new revelation in its place. There is no point in supposing that God should first make the Holy Prophet forget a verse and then reveal a new one in its place. Why not, if he really had forgotten a verse, remind him of the one forgotten? But even if we suppose that his memory ever failed in retaining a certain verse (which really never happened), that verse was quite safely preserved in writing, and the mere failure of the memory could not necessitate a new revelation. That the Prophet never forgot what was recited to him by the Holy Spirit is plainly stated in the Holy Qur'an: "We shall make thee recite, so thou shalt not forget" (87:6). History also bears out the fact that he never forgot any portion of the Quranic revelation. Sometimes the whole of a very long Chapter would be revealed to him in one portion, as in the case of the Sixth Chapter which extends over twenty sections, but he would cause it to be written down without delay, and make his Companions learn it by heart, and recite it in public prayers, and that without the change of even a letter; notwithstanding the fact that he himself could not read from a written copy; nor did the written copies, as a rule, remain in his possession. It was a miracle indeed that he never forgot any portion of the Qur'an, though other things he might forget, and it is to his forgetfulness in other things that the words 'except what Allah pleases' (87:7) refer. On the other hand, it is a fact that parts of the older revelation had been utterly lost and forgotten, and thus the Holy Qur'an was needed to take the place of that which was abrogated, and that which had been forgotten by the world.

"The Ahadith speaking of abrogation are all weak," says Tabarsi. But it is stranger still that the theory of abrogation has been accepted by writer after writer without ever thinking that not a single hadith, however weak, touching on the abrogation of a verse, was traceable to the Holy Prophet. It never occurred to the upholders of this theory that the Quranic verses were promulgated by the Holy Prophet, and that it was he whose authority was necessary for the abrogation of any Quranic verse: no Companion, not even Abu Bakr or 'Ali, could say that a Quranic verse was abrogated. The Holy Prophet alone was entitled to say so, and there is not a single hadith to the effect that he ever said so; it is always some Companion or a later authority to whom such views are to be traced. In most cases where a report is traceable to one Companion who held a certain verse to be abrogated, there is another report traceable to another Companion to the effect that the verse was not abrogated. It shows clearly that the opinion of one Companion as to the abrogation of a verse would be questioned by another Companion. Even among later writers we find that there is not a single verse on which the verdict of abrogation has been passed by one without being questioned by another; and while there are writers who would lightly pass the verdict of abrogation on hundreds of verses, there are others who consider not more than five to be abrogated, and even in the case of those five the verdict of abrogation has been seriously impugned by earlier writers.

The theory of abrogation has in fact arisen from a misconception of the use of the word naskh by the Companions of the Holy Prophet. When the significance of one verse was limited by another, it was sometimes spoken of as having been abrogated (nuskhahat) by that other. Similarly when the words of a verse gave rise to a misconception, the word naskh was metaphorically used in connection with it, the idea underlying its use being, not that the first verse was abrogated but that a certain conception to which it had given rise was abrogated.

Many instances of this may be quoted. In 2:284, it is said: "Whether you manifest what is in your minds or hide it, Allah will call you to account for it." While according to 2:286, "Allah does not impose on any soul a duty but to the extent of its ability." A report in Bukhari says that one of the Companions of the Holy Prophet, probably 'Abd-Allah ibn 'Umar, held the opinion that the first verse was abrogated (nuskhahat) by the second. What was meant by naskh (abrogation) in this case is made clear by another detailed report when 2:284 was revealed, "the Companions entertained an idea which they had never entertained before (or according to another report, they were greatly grieved) and thought that they had not the power to bear it. The matter being brought to the notice of the Holy Prophet, he said: 'Rather say, We have heard and we obey and submit,' and so god inspired faith in their hearts." As this report shows, what happened was this, that some Companion or Companions thought that 2:284 imposed a new burden on them, making every evil idea which entered the mind without taking root or ever being translated into action, punishable in the same manner as if it had been translated into action. 2:286 made it plain that this was not the meaning conveyed by 2:284, since, according to that verse, God did not impose on man a burden which he could not bear. This removal of a misconception was called abrogation (naskh) by Ibn 'Umar.

It may be added that there is nothing to show that 2:286 was revealed later than 2:284. On the other hand, the use of the words "we have heard and we obey" by the Holy Prophet to remove the wrong notion which some Companions entertained - these very words occur in 2:285 - shows that the three verses, 284, 285 and 286, were all revealed together, and hence the abrogation, in the ordinary sense of one of them by another is meaningless. There are other instances in which a verse revealed later is thought to have been abrogated by a continued on next page
Theory of Abrogation
cont.

It is only among the later commentators that we meet with the tendency to augment the number of verses thought to have been abrogated, and by some of these the figure has been placed as high as five hundred. Speaking of such, Sayuti says in the Itaqan: “Those who multiply (the number of abrogated verses) have included many kinds - one kind being that in which there is neither abrogation nor any particularization (of a general statement), nor has it any connection with any one of them, for various reasons. And this is as in the word of God: ‘And spend out of what We have given them’ (2:3); ‘And spend out of what We have given you’ (63:10); and the like. It is said that these are abrogated by the verse dealing with Zakat while it is not so, they being still in force. Sayuti himself brings the number of verses which he thinks to be abrogated down to twenty-one, in some of which he considers there is abrogation, while in others he finds that it is only the particularization of a general injunction that is affected by a later verse; but he admits that there is a difference of opinion even about these.

A later writer, however, the famous Shah Wali Allah of India, commenting on this in his Fawa’id al-Kabir says that abrogation cannot be proved in the case of sixteen out of Sayuti’s twenty-one verses, but in the case of the remaining five he is of opinion that the verdict of abrogation is final. These five verses are dealt with here:

(1) 2:180 “Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relations, according to usage”. As a matter of fact, both Baidawi and Ibn Jarir quote authorities who state that this verse was not abrogated; and it is surprising that it is considered as being abrogated by 4:11, 12, which speak of the shares to be given “after the pavement of a bequest he may have bequeathed or a debt,” showing clearly that the bequest spoken of in 2:180 was still in force. This verse in fact speaks of bequest for charitable objects which is even now recognized by Muslims to the extent of one-third of property.

(2) 2:240 “And those of you who die and leave wives behind (making) a bequest in favor of their wives of maintenance for a year, without turning them out”. But we have the word of no less an authority than Majahid that this verse is not abrogated: “Allah gave her (i.e. the widow) the whole of a year, seven months and twenty days being optional, under the bequest; if she desired she could stay according to the bequest (i.e. having maintenance and residence for a year), and if she desired she could leave the house (and remarry), as the Qur’an says: ‘Then if they leave of their own accord, there is no blame on you’.” This verse, therefore, does not contradict verse 234. Moreover, there is proof that it was revealed after verse 234 and hence it cannot be said to have been abrogated by that verse.

(3) 8:65 “If there are twenty patient ones of you, they shall overcome two hundred, etc.” This is said to have been abrogated by the verse that follows it: “For the present Allah has made light your burden and He knows that there is weakness in you, so if there are a hundred patient ones of you, they shall overcome two hundred.” That the question of abrogation does not arise here at all is apparent from the words of the second verse which clearly refer to the early times when the Muslims were weak, having neither munition of war nor experience of warfare, and when old and young had to go out and fight; while the first verse refers to a later period when the Muslim armies were fully organized and equipped.

(4) 33:52 “It is not allowed to thee to take women after this.” This is said to have been abrogated by a verse which was apparently revealed before it: “O Prophet! We have made lawful to thee thy wives” (33:50). The whole issue has been turned topsyturvy. As I have said before, a verse cannot be abrogated by one revealed before it. Apparently what happened was this: When 4:3 revealed, limiting the number of wives to four, should exceptional circumstances require, the Prophet was told not to divorce the excess number, and this was effected by 33:50 as quoted above; but at the same time he was told not to take any woman in marriage after that, and this was done by 33:52.

(5) 58:12 “O you who believe! when you consult the Apostle, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.” This is said to have been abrogated by the verse that follows: “Do you fear that you will not be able to give in charity before your consultation? So when you do not do it, and Allah has turned to you mercifully, then keep up prayer and pay the poor-rate.” It is not easy to see how one of these injunctions is abrogated by the other, since there is not the slightest difference in what they say. The second verse nearly gives further explanation to show that the injunction is only in the nature of a recommendation, that is to say, a man may give in charity whatever he can easily spare, zakat (or the legal alms) being the only obligatory charity.

Thus the theory of abrogation falls to the ground on all considerations.
AHMADIYYAT'S CONTRIBUTION TO THE CONCEPT OF WORLD BROTHERHOOD

(A speech by Hadhrat Dr. Saeed Ahmad Khan Ameer E Jama't E Ahmadiyya Lahore)

Text of speech by Hon. Dr. Saeed Ahmad Khan Ameer (Spiritual Leader and President) Lahore Ahmadiyya Movement developed at Newark Community Center, Newark, California, on August 31st, 1984.

Ahmadiyyat’s Contribution to the Concept of World Brotherhood.

"My Lord, expand my breast for me; And ease my affair for me; And loosen the knot from my tongue; (so that) they understand what I say (to them)" (20:25-28).

The concept of World brotherhood is now generally accepted. Although some people or nations pay only lip-service to it and others accept it with mental reservations only. This is evident from the differential treatment shown towards nations other than their own. Nearly a century ago, when Ahmadiyyat appeared on the scene, the position was much more difficult. The idea of brotherhood of mankind at that time was forgotten. The most noticeable difference was in the political complexion of the world of that time. Colonialism was then rampant. A handful of European nations held political and military sway over the rest of the world which they exploited mercilessly. Needless to say that they looked down upon their subjects, yet they went all out in their missionary drive to convert them to Christianity in order to perpetuate their colonial rule.

In the religious tussle that ensued, the Christian missionaries, who had the full backing and active support of the christian colonial powers, had some other advantages in the task of converting the subjects to Christianity. In underdeveloped countries, the provision of educational and medical facilities, the provision of jobs, and the glamorous rulers’ preferential treatment of the converts was enough reason for falling a prey to the Christian proselytizers. The position of such subject nations, for instance of the huge continent of Africa, was weakened by the fact that they had no strong faith in a religion of their own. Even where they had, for instance among the Hindus of the Indian subcontinent, it was easier to justify the Trinity of Christianity than the 330 million gods of Hinduism.

But the strict Unity of God firmly rooted among the Muslims throughout the world was a much more difficult obstacle to break. Realizing that the strict monotheism of Islam, which appeals to human nature and intellect, was the biggest hurdle to overcome, the Christian orientalists and missionaries went all out to attack, not monotheism itself, but the other teachings of Islam such as Jihad the defensive war, polygamy permitted in exceptional situations where there are widows and orphans left mostly as a result of wars, and other such points which they considered vulnerable. Unfortunately the Muslim Ulema of the time were callously indifferent to the grave danger that this attack on Islam posed. Millions of Muslims, and much larger numbers of the followers of other religions, went over to Christianity. Had this been a purely religious matter, one would put up with it under the principle of the freedom of religion, advocated most vehemently by Islam itself. But the motive was mainly political, namely, the perpetuation of the colonial rule of the European nations. In order to save Islam and the Muslims, Allah in His infinite mercy, raised the Promised Messiah, Hazrat Mirza Ghulam Ahmad Sahib, who founded the Ahmadiyya Movement. He and his followers have a record, borne out by the religious history of the last 100 years, of the unifying defence and propagation of Islam.

The founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad Sahib, soon realized that merely debating the unending religious controversies was not enough to stop the flood of conversions that were taking place. The political and military hold of the colonial powers, and the monetary strings they held and job opportunities they offered, enabled them to attract the poor subjects to give in to the persuasion for conversions. This political and military hold of theirs was something which no human power could overcome. Although he was alone when he took up the challenge, with the help of the superhuman power and might of the Almighty Allah, who had sent him, he fulfilled his mission. He took to praying to the Almighty Ruler of the Universe to come to the rescue of the subject nations by breaking the worldly might of the colonial powers:

An example of Mirza Ghulam Ahmad’s prayers written by him in Arabic verses portrays the depth of his feelings he had for dangers to Islam from Christian Evangelist; only when he became highly desperate of the situation and could not bear the constant persecution of Islam and the Muslims did he pray for the destruction of the evil forces against Islam:

Under Divine guidance, Hazrat Mirza Ghulam Ahmad had a very special gift of expression of his ideas both in prose and poetry which he could write equally well in Urdu, Arabic and Persian.

No one can do full justice to a translation of verses by any poet. The verses that I have referred to convey the following sense:

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Ahmadiyyat’s Contribution to World Brotherhood cont.

O. Lord tighten your grip on the mischief-makers, their freedom in the earth has spoiled Muslim men. Their forces have landed amidst the Muslim land, and their evils are not even sparing Muslim women. O. Lord of Ahmad, O God of Mustafa, save your men from the evil of their hand. O, our God; our Helper who else can protect us, against those who have made this a miserable land. God destroy their abodes with your power, and save us from the evils upon us they shower. O, my Lord crush them like you crushed the rebellious devil, erase their abodes and wipe out all their evil. God destroy them with utter destruction, and lead their plans to full frustration.

After he had prayed for years in a specially constructed room in his home, revelation came to him that world wars would come to break the power of colonialists. He announced by several prophecies, graphic descriptions of these world catastrophes which would break the power of the colonial masters and lead to the emancipation of the subject nations and emergence of these nations to full independent status, and the colonialism almost vanished.

With five wars God will show His signs, its been told by God and will be clear to you on its fulfillment day, the prayers from the depth of my heart have at last been answered; the days of fire of war on this earth are not far away. You all are peacefully whiling away time but I am in a different state. For my eyes can foresee the days of worry O so great. The time is full of difficulties and very hard. My friends, these hardships are a way to find your Lord. A sign of God will be seen soon. Villages, towns and meadows will swerve. An upheaval and wrath of God will befall the globe. Those lying naked would get no chance to wear a robe. There will be a sudden and immense quake, humans, trees, rocks and oceans it will shake. In an instant the earth will shake and shiver, the blood will flow like a running river. The fear will make the men go pale, and there will be no sleeping by the nightingale; those who settled to sleep in robes so bright, would be burnt and charred at night. Every traveller will find that a difficult time, he would forget his route, reason and rhyme. The mountain streams will be coloured with blood of dead. Their water will be turned to a colour so red. The Czar will be upset with a mighty fright; he will be seen in a helpless plight. This sign of God will be an expression of His anger, the heaven would attack with its sharp dagger. As its been revealed it won’t be very late, with prayer and patience its fulfillment await.

The verses that I have quoted from his Urdu poem written on 15th of April, 1905. In these was foretold the advent of World War I before it erupted in 1914.

The acceptance of prayers of Hazrat Mirza Ghulam Ahmad, who had insight into the dangers of colonialism to Islam, was a major factor in the bringing about of its downfall. This fact was documented by Mirza Ghulam Ahmad Sahib in his books as prophecies which had been revealed to him by Allah years before their occurrence.

The event of the World War II which started in 1939 was foretold in his book Haqiqatul Wahe page 257. Hazrat Sahib wrote:

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Ahmadiyyat’s Contribution to World Brotherhood

Elsewhere in his book, Haqiqatul Wahee page 256 Hazrat Mirza Sahib mentions the destruction and terror of war:

“There will be so much death that blood will flow like streams. Even the animals and birds will not escape the death and there will be such destruction that the like of which has not been seen since the origin of mankind; some places will be erased to ground such that they had never been inhabited. Along with this there will be other calamities in the earth and the sky creating an awesome state that all wise men will realize those to be extraordinary and supernatural. Those days are nigh . . . in fact knocking at the door, when the world will witness the destruction which will have the likeness of doomsday.”

Throughout human history, the conquerors always looked down upon the conquered and did not treat them as equals. The only exception was the Muslim conquerors. And the difference was due to the teachings of Islam to which I will refer later. Whatever were the original teachings of the other religions, the loss or corruption of their Divine books led to human inequality acquiring a religious sanction among their followers. Furthermore, before the Holy Prophet Muhammad (peace be upon him) and before Islam, the prophets were sent to a particular nation. And their teachings and their revealed book took in hand the reformation of that particular nation only. This was necessitated by the fact that nations then lived in communities separated from one another, due to lack of means of communications capable of traversing large distances. Since the human nature is the same, therefore, in spite of separation of time and distance, the basic teachings revealed to each nation was the same, says the Holy Qur’an:

“O, neither you Europe will be safe nor Asia will be in peace; O, dwellers of the islands you will not be helped by any god. I foresee the towns falling and I see the habitations barren. He, the only God, remained silent for a long period, as repulsive actions were carried out before His eyes . . . and He remained silent. But now He will reveal His might with frightening consequences.”

“He who can take heed listen for the time is nigh. I tried that all mankind should gather under God’s protection but it was destined that the preordained be fulfilled.”

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Ahmadiyyat's Contribution to World Brotherhood

cont.

"Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners, and He revealed with them a book with truth, that it might judge between people concerning that in which they differed. And none but the very people who were given it, differed about it after clear arguments had come to them, envying one another." (2:213)

It was thus mutual envy, that is the wish to excel over one another, that led each nation to claim that its revealed book was the only revealed book of God, and that its national prophet (or national prophets) were the only true prophets. This naturally led to notions of each nation's own superiority over others. Human inequality thus acquired religious sanction and authority. The Bani-Israel claimed to be the first born of the Lord's and His favoured people and this was inserted in the Bible itself to give it Divine authority. Even Jesus Christ refused to preach to a woman from Canaan (a non-Israelite) saying: "How can I give the children's bread to dogs?" (Mathew 15, v. 26) The confinement of the teachings of each prophet to the people to whom he was sent, thus led to the concept of the superiority of that people over others.

I would like to make it clear that according to te verse of the Holy Qur'an I have already quoted, all the prophets and all the revealed books taught, the same "TRUTH". And even the national prophets and their books taught the oneness of humanity. But unfortunately those revealed books and the teachings of those prophets, before the advent of the Holy Prophet Muhammad and before the revelation of Holy Qur'an, are either lost completely or corrupted by interpolations inserted by those who 'envied one another', and thus tried to excel over one another. And thus what you get as a result is the altered revealed books themselves teaching human inequality, or its being attributed to the prophets of Allah. In Hinduisms, the caste system has acquired religious and Divine sanction, making the four castes a part of the Divine scheme of things. Imagine the difference between a Brahmin and an untouchable: How can human brotherhood be taught by such corrupted teachings?

I have already said that Allah guided all His creatures to the same truth. But here a wrong notion arose among the Muslims about the time of the advent of Ahmadiyyat. The wrong notion was that only those prophets mentioned in the Holy Qur'an or in the Bible were believed to be the proved prophets of Allah. This was opposed to the teachings of the Holy Qur'an and the Holy Prophet Muhammad (peace be upon him). The Holy Qur'an is quite clear on the point:

1. "And for every nation there was a messenger" (10:47).

2. "And for every people there was a guide" (13:7).

3. "And on the day when We raise up a witness out of every nation" (16:84).

According to the Holy Qur'an every prophet will be raised up on the Day of Judgement as a witness to the fact that he had delivered the message and guidance of Allah to the nation to whom that prophet was sent, and had also set an example to them.

4. "And certainly we raised in every nation a messenger, saying: Obey, Allah and shun the devil" (16:36).

5. "And there is not a people but a warner has gone among them" (35:24).

That all the prophets have not been mentioned in the Holy Qur'an is again clear from the Holy Book itself which says: "And (We sent) messengers before thee which we have mentioned to thee, and messengers which we have not mentioned to thee" (4:164).

And the Holy Prophet Muhammad testified (according to the Hadith) that there were as many as 124,000 prophets. The concept prevailing in the 19th Century (C.E.) among Muslims that only the prophets mentioned in the Holy Qur'an, or at the most those mentioned in the Bible, should be believed in, had the dangerous possibility of again reviving the concept of certain nations being superior to others. So it was an important contribution of Ahmadiyyat to the concept of world brotherhood to draw attention to the universality of prophethood and Divine guidance as showing the oneness of mankind.

As for the differences among nations of colour, physical features, etc., which lead to the wrong notion of the superiority of some nations over others, the Holy Qur'an on the subject: "O mankind, surely we have created you from a single male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is he who is most guards against evil among you. Surely Allah is knowing, Aware." (49:13) The Arabs of pre-Islamic days were the haughtiest people about their racial superiority, and the Holy Prophet Muhammad (peace be upon him) did away with that, when the whole of Arabia was well-represented during the well-known Farewell Pilgrimage, with the pronouncement not only that mankind was born of the same parents but also that: "There is no superiority of the Arab over the non-Arab, and vice versa, and no superiority of the red-complexioned ones over the black ones, and vice versa, except in the matter of fear of Allah." The Holy Prophet's whole life and conduct were practical proof of these concepts of the brotherhood of man.

It is amazing that Islam which taught not only the brotherhood of man but in particular the brotherhood of Muslims, as for instance pronounced in the verse of the Holy Qur'an:

"The believers are brothers" (49:10), should have been riven asunder among 72 sects each calling the other "Kafirs" (disbelievers) on the slightest pretext. This evil of "Takfeer" (calling one another disbelievers) was rampant among the Muslims dividing their house bitterly when Hazrat Mirza Ghulam Ahmad Sahib was raised as the Mujaddid (Reformer) of the 14th century Hijra. It is one of his greatest services to Islam that he ruled that whoever recites the Kalima:

is a Muslim. And we the Ahmadis of the Lahore Jamaat, who are the inheritors and guardians of the Founder's correct teachings and the right mission, have firmly adhered to that maxim.

Lastly, Ahmadiyyat is dedicated to the propagation of Islam and the Holy Qur'an throughout the world. Islam and the Holy Qur'an are the only authorities to lay down the principle of "One God: One Humanity" as evidenced by the opening verse of that sublime book:

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The Holy Qur'an recalls the prophecy in the following words: 'And when Jesus son of Mary said, O Children of Israel! Lo! I am the messenger of God unto you, verifying that which was (foretold) before me in the Torah and giving the good news (Gospel) of a messenger who cometh after me, whose name is Ahmad (the praised one). 'Yet when he hath come unto them with clear arguments, they said, 'This is clear enchantment. And who is more unjust than he who inventeth a lie against Allah when he is invited unto Al-Islam (perfect peace)?' And Allah guideth not the unjust people. (Qur'an 61:6, 7)

The significance of this prophecy given in these verses of the Qur'an is clearly elaborated in the following fifteen points:

1. 'And when' signifies those instances when these words were uttered.
2. 'Jesus said', indicated that the person who delivered this was Jesus the Christ, whom you love and revere most ardently.
3. 'Son of Mary', means the son of a truthful woman. (Qur'an V:75)
4. 'O Children of Israel - Yishrael means righteous and truthful people.
5. 'Lo! I am the messenger of God unto you', clearly conveys that the message is not any body's personal conviction. It is only the message of God released to you.
6. 'I am verifying that was (foretold) before me', that it was a message foretold by every prophet of the world.
7. 'I am verifying... the Torah', Almost every book like Torah has recorded this divine message.
8. Our God is immaculate Truth. This message about the coming of the Spirit of Truth is from Him.
9. This prophecy is a perfect truth because every world teacher has prophesied the advent of the holy prophet of Islam.
10. 'And giving the good news of a messenger' - This good news was given when Jesus was to depart from the Israelites and apparently they were doomed.
11. 'Good news' - The Arabic equivalent of this term is Bushra which signifies the good which is to come. It is a fact of History that there was no prophet after Jesus but Muhammad... the one which was promised by all the prophets.
12. 'After me' - These words again emphasize the fact of the prophethood ceased on Jesus the Christ.
13. 'After me' - These words also signify that only Muhammad was to follow Jesus Christ. It is also a fact that Muhammad was last of the messengers as corroborated by the Holy Qur'an:

"O people of the Scripture. Now messenger comes to you to make things plain after the cessation of messengers." (Qur'an 5:19)

14. "Whose name is Ahmad?" The term 'Ahmad' means 'the praised one'. Further discussion on this point would prove that only Muhammad justifies the title of 'the praised one'.
15. 'Yet when he hath come unto them with clear arguments' - This signifies that the advent of Muhammad was foretold by all the prophets. He also qualified the qualities mentioned (about the coming messenger) in the sacred books of the world. Jesus Christ also testified those prophecies and gave the good news of the advent of the holy prophet by name.

Did Jesus speak of the coming Ahmad?

It is a matter of great satisfaction that no learned Christian has ever denied the existence of this prophecy. The only point involving a difference of opinion is in whose personality this prophecy is imbibed. Let us see what Jesus the Christ said and when he said it.

The primacy of the prophecy.

It is most touching to see as the dark shadows and most gloomy sequences of the cross was crowding his soul, he was not so anxious for his own life but the sorrows of his followers, he soled them with the good tidings of the coming of Another Comforter (Paracletos Pneuma Alitithia) lest his followers do not believe in him, which is the sole object of his gospel or News flash.

"But because I have said these things unto you, sorrow hath filled your heart."

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me." (John 15:26)

Jesus the Christ, while giving the glad tidings of the coming of the Promised Paraclite, has repeated this commandment as many as five times.

1. If ye love me, keep my commandments. (John 14:15)
2. He that hath my commandments, and keepeth them he is it that loveth me. (John 14:21)
3. If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. (John 14:23)
4. Ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. (John 15:10)
5. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. (John 15:13)

In these verses, Jesus repeating this commandment of his over and again, his persuasion and press for the sake of his Father's love, his promise to pay a visit, even after his death, bringing also his Father with him, to those who will keep his words, and live and reside with them for ever - if all these blessings could be achieved even with the sacrifice of one's own dear life, it will indeed be a good gift of fortune. But, on the other hand, Jesus grievously warned: If ye kept not my words, ye shall not be my friends, and should not profess any love or friendship for me. Such an imperative injunction and its reiteration over and over again, should have been enough to open the ears of and premonish the followers of Jesus the Christ. But they committed the mistake of inventing for themselves a queer doctrine that could not live up to and observe Divine commandments. Shariat or law is the name given to the collection of these commandments.

And when people could not act up to and fulfill the commandments of the Father (i.e. Law) who would give ear and listen to the Son?

"They fell into the error to think that they were the beloved one's of both God the Father and the Son and that both of them had sacrificed their lives for their sake."

In the sacrifice of Jesus, there is, in reality, the sacrifice of both the Father and the Son, for no father, without sacrificing his love, can apply the knife to the throat of his Son. The Son becomes young, and the father gets old. But if a thorn should prick into the son's foot, it not only inflicts pain on the son but also lacerated the father's heart. The sacrifice of the Son however, is not for the sake of the Father, but it is for the sake of the man, for his deliverance and liberty from the commandments of the Father. That is to say, man is the beloved one of both God the Father and the Son, for whose sake both of them offered their sacrifice. But when the false pride of being some one's beloved gets into the head, the question of obeying or causing to obey an order becomes facile and wrong. Rather the pleasure which is felt in disobeying the lover's biddings, is not to be obeying it, just as it has been very aptly said: "When a beautiful one fulfils not his promise he in reality fulfils it. for his pledge is that he will not redeem any promise."

A Jew, a Hindu, a Buddhist, and more than all, a Muslim is afraid of violating the commandment of God that God may not be annoyed with him, or the fear of punishment keeps him from sin. But for a sincere and faithful Christian, to keep away from and shun evil, and to abide by and observe Law (Shariat), is, to all intents and purposes, a denial of the atonement of Jesus. What a fine and subtle philosophy is this in front of which all the arguments adduced by Satan to continued on next page
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make sin fair-seeming and attractive, pale into significance, so that Paul writes in his Epistle to the Galatians: (Gal. 2:4, 5)
"And that because of false brethren unawares brought in (Christianity), who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave place by subjection, no, not for an hour."
"We who are Jesus, by nature, and do not sinners of the Gentiles, knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of Law, for by the works of the Law shall no flesh be justified for if righteousness came by the Law, then Christ is dead in vain." (Gal. 2:15, 16, 21)

But as against it, says Jesus Christ:
"If ye love me, keep my commandments, and these commandments are not from me but from the Father who hath sent me. I have, by keeping the Father's commandments, and observing and abiding by the Law circumcising and offering sacrifice according to the Law, baptising of sins, and fulfilling the commandments of the Law (Shariat) all through my life, been regarded as dutiful and righteous, and become the beloved one of God. But if my followers should do the very same works of the Law, they shall become my rejecters, and cursed, what a forward problem?"

But who can make these people understand who have bartered their faith for the world, that without paying obedience to and keeping the commandments of Jesus the Christ, it is useless and futile to profess his love, and likewise, without abiding by and obeying the commandments of God the Father, it is foolish and vain to make the noise in the world that God is Love, God is Love. And this commandment which Jesus the Christ is now giving, is the commandment of both God the Father and the Son, disobedience and noncompliance whereof will cut asunder and break your relationship with Jesus and the Father of Jesus.

Jesus' Warning to his followers

On the day of Judgement Jesus the Christ will say:
"Many will say to me on that day, Lord, have we not prophesied thy name and in thy name have cast out devils and thy name have done many wonderful works? and then will I profess unto them. I never knew you, depart from me, ye that work iniquity." (Matt. 7:22, 23)

Prophecy of the coming of Paraclete

Breaking the sad news of his separation to his deeply deplored and disconsolate disciples, Jesus said:
"If ye love me, keep my commandments. And I will pray the father, and he shall give you another Comforter, that he may abide with ye for ever.

Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless; I will come to you.

Yet a little while, and the world seeth me no more, but ye see me, because I live ye shall live also.

He that hath my commandments, and keepeth them, he is that loveth me, shall be loved of my Father, and I will love him and will manifest myself to him. (John 14:15-21)

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not and keepeth not my sayings and the word which ye hear is not mine but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But when the Paracletes the holy spirit which will be sending the Father in the name of me, he shall testify of me, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you Peace (Islam) I am letting Peace (Islam) I am giving unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away and come again unto you.

If you loved me, you would rejoice, because I said, I go unto the Father for my Father is greater than I. And now I have declared it before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with you, for the Chief of this World cometh, and me not." (John 14:23-30)

Again he said:
"But cometh to pass, that the word might be fulfilled that it is written in their Law, they hated me without a cause. (John 15:25)

"And I will pray the Father." (John 14:16)

After his persuasion and press for the sake of his and his Father's love, Jesus says, "I will pray the Father." Man prays for the accomplishment of an object which he cannot do himself. Prayer is a very humble Petition, a submissive supplication which bespeaks of the helplessness and infirmity of the praying one's mind But it should also be remembered that the petition of a big man, and for that matter of the Great Son of the Great Father, shall be for some thing great and glorious, and not for a common place thing, and the very fact of Jesus' prayer for a thing indicates its super-excellence and utility and furthermore, the will of both the Father and the Son is incorporated and included in his prayer. It shall surely be answered, for the petitioner is a near one of God and the addressed one is God Almighty who possess power over all things. It cannot be that this prayer should fizzle out and fail. It was not for the satisfaction of a few disciples only, but for the good of and guidance of all the Christian nations that were to come, as pointed out in the words of the prayer that follows:

"He will give you another Paraclete and he may abide with you forever." (John 14:16)

This statement consists of three parts. (1) One comforter is Jesus the Christ himself. As long as he remained with them, he taught them words of wisdom and peace, comforted them in hours of gloom and grief, and removed their doubts and suspicions. But now that he is taking his departure and leaving them for good, the sorrowfulness and grief of the disciples must naturally be much greater, and there would be no one to give them comfort and consolation. Who will teach them in future, and guide them unto the right path, who will bring to perfection and complete the teaching of all truth which, on account of the untimely departure of Jesus the Messiah, had become only a tale of woe and affliction, who will resolve the sharp differences which had arisen among them as a result of not understanding his statements, who will answer and overthrow the charges brought forth by the opponents? this grief and apprehension was double-edged. One was Jesus' own iniquetude and vexation of spirit that the opponents had the upperhand and dominated over him, and that what would become of his followers after him, and what would befall his disciples who were poor-spirited and timid. Jesus wept and cried and prayed unto the Most High God. His prayer was answered, and he gave the glad tidings to the disciples, saying: "Worry not, nor grieve, but be firm and indomitable in your faith. He will give you, like myself, another comforter who will teach you, and guide you into all truth. He will corroborate and confirm what I have taught you, and controvert the false allegations which people will concoct against me, and reform those who will stumble and slip into error in respect of my claim. I have been, by the malicious intrigue of the enemy, condemned as a criminal." Truth, at present, is overpowered and subdued, and falsehood is triumphant and victorious. Fear has seized continued on next page
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upon the believers’ hearts that forsaking their Dear Master all alone, they have scattered away, and their wellwisher and sympathiser, the good shepherd, has been taken away and separated from them, what then become of the sheep, for it was so written:

“All ye shall be offended because of me this night for it is written I will smite the shepherd, and sheep shall be scattered. (Matt. 24:31, 14:27, Zach. 13:7) Grieve not therefore, another comforter shall come, and drive away and remove my grief as well as your sorrow and distress. But the condition is that just as you have accepted me as the Comforter and beloved in me, you shall it is my command and dictum, accept him as another Comforter and repose your faith in him.

“My own have not accepted me. (John 1:11) The opponents, by impaling me on the cross have established an argument that a false prophet is put to death and killed, and that the man who claims to be a prophet, but is killed upon the cross, is an accursed of God. (Dut. 21:23) The friends, however, contended that he became accursed and damned, not because of false prophethood, but in atoning for and expiating our sins. (Gal. 3:13) This dreadful argument wherein both friends and foes are in agreement, together with the Gospel-Writers’ imputing to me the wrong statement, “My God, my God, why hast Thou forsaken me.” (Matt. 27:46, Mark 15:34), showing that I voucher for it myself, have badly jeopardized my position. Accursed means one who has turned away from and deserted God, or one who has been thrown away and forsaken by God. Anyhow, the Paraclete shall come and establish my innocence, and acquit me of all charges. He shall come from the Father, and consolation and solace to my true and sincere followers that certainly my opponents killed me not, nor my God had forsaken me, but He answered my prayer and saved me from the damned death on the cross, proving thereby that I was the true prophet of God for the Children of Israel.

THE PROMISED PARACLETE IS THE ‘SPIRIT OF TRUTH’ ‘EMET’ OR AHMAD

Before entering upon a discussion on the significance of the term Paraclete, it seems necessary to write something about the ‘Spirit of Truth’, for, there is, with regard to the meaning of Paraclete, difference of opinion, not only between the Muslims and the Christians, but the Christian scholars themselves have, ever since, been putting upon it new and novel orthoepy and varied meanings. For the thousand long years, they have not been able to decide whether the Paraclete is a human personality or a mere spirit, although it is clear what has been said in the foregoing pages that he is a human person like Jesus the Messiah. The Spirit of Truth or perfect truthfulness of the perfection of truth from every point of view, is called Pneuma Alithia in Greek and ‘Emet’ in the Old Testament. The term ‘emet’ is derived from the root ‘aman’, that is to say, Paraclete will be ‘Amin’ truthful from every point of view.

And this was the name of the Holy Prophet (Peace and the blessings of God be upon him) well-known among the people even prior to the call. According to the Hebrew lexicon, the meaning of this term is to be honest, and truthful not only in money matters, but its significance is: Faithfulness, trustworthiness, permanence, severness, and security. But its meaning as perfect truthfulness is commonly found in the Bible. From a linguistic and etimological point of view ‘Emet’ and Ahmad are parallel to each other. For centuries European writers have been writing the name of Muhammad “Mahomet” or mahomet.

Truly speaking is one of the points in which all the prophets manifest their inward infinity. Mohammad alone revealed the whole truth about God, His unity, religion, and rectified the impious libels written and believed against His holy prophets. In Jewish scriptures, ‘Emet’ is called the seal of God. According to the prophet Daniel, Seal of God, is scripture of Truth. (Dan. 10:21) In the same book Emet spoken of is apparently the religion of God.

In respect of Emet’ prophet David has sung:

Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh reproof against his neighbour. In whose eyes a vile person is condemned, but he honoureth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. (Psalms 15:1-5)

These aspects of ‘Emet’ are corroborated in Isaiah and Zzech. (Isaiah 33:15, Zzech. 8:16)

That Emet (Ahmad) is eulogized by the name ‘Moet’ in ancient Egyptian religion. Moat or Moet a purely intellectual connotation, it means ‘Truth’. It honoured as godness of truth. (Enc. of Ethic and Religion, vol. 5, pp 475, 249)

This embodiment of truth in the prophecies of prophets, brushed aside all this nonsense, calling it interpolation. In his name Pneuma alithia: ‘Spirit of Truth’ in the Gospel that will come after Jesus the Child said not that the sign of the promised Paraclete shall be that he shall be born without the agency of a human father, or that the wise men of the East shall come to worship him, or that he shall walk on water, or that he change a staff into a serpent, or that spitting into one’s mouth he shall restore his power of speech. (Mark 7:33, 23, John 9:6) However wonderful and strange be these works, but they are all the same impermanent and transitory. And the greatest attribute of the Holy Prophet is to be the ‘Spirit of Truth’ (Pneuma alitheia). Truth is opposite of error, Spirit of Truth (spirit’ i.e. the vital and essential part of substance), so the spirit of truth is influenced by the Divine Spirit, hence the Spirit of Truth is an embodiment of righteousness and truth, fidelity, sincerity, and punctuality in keeping promises and true doctrines.

SPIRIT OF TRUTH IS ‘EMET’ (AHMAD)

Thus the Holy Prophet is the Spirit of Truth in respect of whom Jesus the Christ had intimated that he would make his appearance after him (Jesus), he would be sent by God the Father, and his mission would be vouched for and vindicate the position of Jesus, and to teach his followers what Jesus could not teach during his lifetime, and to bring religion to perfection. And the attributes and works of the Holy Prophet, mentioned below, prove convincingly that he is the Spirit of Truth, spoken of by Jesus.

1. He is the verifier of all the prophets of the world, and testifies to their truthfulness.
2. All the prophets bear witness and acknowledge him, and foretell his advent.
3. He attested and upheld the prophets, not only by word of his mouth, but established their sinlessness beyond all doubt.
4. The scriptures of those prophets call them sinners.
5. The foregoing prophets, not only gave the glad tidings of his advent to their respective followers, but also enjoined upon them to accept him when he shall make an appearance.
6. To the unbelievers a warning of the chastisement of God has been given.
7. His advent is, as a matter of fact, the second coming of all the previous prophets, in as much as their teachings, having been purified and cleansed has been incorporated in the pages of the Holy Qur'an, which the short sighted people who cannot see beyond their noses, have taken to be a mere reproduction of their books.
8. Just as all the previous prophets have given orders and commanded their followers

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cont.

to repose faith in the Khatam-al-nabiyyin, the last of the prophets, in the way he has also made it obligatory for his followers to believe in all the prophets of the world.
9. If the teaching of the foregoing prophet was sufficient enough to meet the requirements and needs of his nation, the Holy Prophet of Islam's teaching is perfect and enough for the good of and guidance of all the nations of the world.
10. The Holy Prophet has made incumbent on himself as well as on his followers as a part of faith, to believe in prophets of even his enemies; can there be any more perfection of truthfulness than this?
11. To hold in disrespect and speak ill of those prophets whom their peoples have deified and raised to the dignity of Godhead or son of God, the Holy Prophet has denounced and condemned as a sin.
12. His Book, the holy Qur'an, conferred on all nations, or human race the rights of equality and fraternity. What a great word of truth it is.
13. Jesus the Christ, calling the Holy Prophet 'The Spirit of Truth' prayed unto the Most High God to send him.
14. The Spirit of Truth, not only verified and confirmed the prophethood of Jesus, but also thought well of and praised his disciples.
15. Jesus the Christ offered his prayer when he was breaking unto his disciples the grim news of his departure. It bespeaks the great importance of his prayer and its acceptance by the Most High God.
16. And if this prayer be regarded to have been accepted in this way that ten days after his departure, the disciples began to speak with strange tongues what good or benefit, one is naturally tempted to ask, has accrued to them or come to the world? and they remained at variance with each other and disserted on account of doctrinal differences.
17. According to the Gospel-record, Jesus did not well treat his mother, brothers and sisters. Could he who had come to teach good morals to the people, speak insolently in caustic words to his mother and brothers who had come to see him? The Spirit of Truth contradicted and belied the tradition of the Gospel-writers, announcing that Jesus was respectful and obedient to his mother. Turn over the Holy Qur'an and read:

Jesus said I am indeed a servant of Allah . . . He has enjoined on me prayer and to be kind to my mother, and he has not made insolent, unblessed. (Qur'an 19:30)

In this verse of the Holy Qur'an the mother alone is mentioned, because the Gospel related incident that he was rude to his mother (Matt 12:48) and Qur'an disprove the statement, it being one of the objects of the Qur'an to clear Jesus of all false charges.
18. Emet is 'Ahmad' there is a substantial argument in a tradition of the Jews that relates that some righteous men of the temple implored the Most High God to banish Satan who was the root cause of all sin and suffering, bag and baggage from the world. Upon this a wrapped-up book descended from heaven on which was written 'Truth' (Emet). Thereafter a lion of fire came out of the temple and ran away. It was idolatry and polytheism which had abandoned the earth. (Yoma, 69 (compare with Isaiah 2:8)) Charles Hament writes in this connection that it is obviously clear from this vision that the 'seal of God' is in reality the seal of Truth (Emet) and righteousness. (Charles Horsmann, Ph.D.L.L.D. Catholic Cyc. N.Y. under the Alpha and Omega.) This scripture of Truth is the Holy Qur'an, in several verses of which it has been called the 'Truth'. For instance, say, the Truth has come and falsehood vanished. (John 14:16) And it came to pass accordingly when the Holy Prophet, after the conquest of Makka, entered the Ka'aba, smote every idol with his stick, reciting this verse, "And say, the truth has come and falsehood vanished. Truly falsehood is over bound to vanish." (Qur'an 17:81) The idols fell down broken into pieces, and Satan came out of the Ka'aba and ran away from the whole of Arabia forever.
19. Whatever Jesus is purported to have said regarding the promised Paraclete, he must have spoken, not in Greek, but in language of the Jewish scriptures, and the word spoken could only be 'Emet' (Ahmad) for this term is very widely known among the Jews and is regarded as a word of secret power, the recital whereof drives away all difficulties and troubles.
20. There is another term 'Shiloh' or 'Shilom' which has been used frequently in the Bible along with 'Emet' means perfect Truth and meaning of Shiloh or Shilom is Islam and Peace. A few references:

"For there shall be Islam and Truth in my days." (Isaiah 39:8)

"And (God) will reveal unto them perfect Islam and Truth." (Jere 33:6)

"For before these days, there was no peace to them that went out or came in." (Zech 8:10)

"I will give you true Islam in that place." (Jeremiah 13:14)

21. In 'Emet' which is a mystic syllable, there are three letters, A-M-T. According to the Hebrew script, A or Alpha is the first letter, Tau or T is the last, and M is the middle one. These three letters in a way predominate and prevail over the entire Hebrew alphabet, just as we say in English for A to Z. The Jews call it 'Emet' but from another point of view, Emet was not a meaningless term, it means Truth or all in all Truth, an anthology of virtues, i.e. Praised one or Ahmad.

22. In 'Emet' there is another veiled charm. In the Song of Solomon, (S. of Sol 5:16) the beloved of Solomon is named Mahammad. Emet has three letters, representing the first, the middle and the last. According to this arrangement, there are three ma's in Emet, for each of its two syllables depend on ma which is the nucleus of the first a and the last a, that is he has in the first ma, and in the middle ma, and at the end ma. Please reflect on the Hebrew name Mahammad. It begins with ma, there is in the middle ma, and at the end ma.

23. What, then does Mahammad (three ma's) mean to the Hebrews? We refer again to the Song of Solomon, the great Hebrew prophet.

Heath's mouth is most sweet, yea, he is altogether lovely. This is my beloved and this is my friend, ye daughters of Jerusalem (i.e. ye Hebrew and Christian scholars)
24. Let us ask David who is 'Emet' (Ahmad)? He says: "How sweet are thine words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding therefore I hate every false way." (Psalm 119:103-104)

For precept must be upon precept, precept upon precept upon precept, line upon line, line upon line, here a little, and there a little. For with stammering lips and another tongue will he speak to his people. (Isa 28:10-11) The sweetness of his words (The Qur'an) is twofold, sweet in tone and sweet in rational. David says again:

"Surely his salvation is nigh them that fear him, that glory may dwell in our land. Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the Lord shall give that which is good, and our shall increase yeald her increase. Righteousness shall go before him, and shall set us in the way of his steps. (Psams 85:9-13)

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy Hill? He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He bekithnot with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is esteemed, but he honoureth them that fear the Lord. He that swereth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. (Psams 15:1-5; Ruminante on this Psalm of David, he sang it under the heading of majestic 'M' (muhammad). Isaiah 33:15; Zech. 8:16)

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Those who do not ponder over these words give ear to the warning of Isaiah:
"But they also have erred through wine and through strong drink are out of the way they err in vision they stumble in judgement. For tables are full of vomit and filthiness, so that there is no place clean. Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." (Isaiah 28:7-9)

Jesus emphasizes again:
"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

"And when he is come, he will reprieve the world of sin, and of righteousness, and of judgment "of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more "Of judgment, because the price of this world is judged." "I have yet many things to say unto you, but ye cannot bear them now." "Howbeit when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come." (John 16:7-13)

It is such a prophecy whereon thousands of debates and discussions have been held between the Christians and the Muslims. The Muslims assert that it is a clear prophecy about the advent of the Holy Prophet, but the Christian friends refuse to accept this interpretation. Turning a deaf ear to the arguments adduced by the Muslims, they try to fix it on the descent of the Holy Ghost on the disciples on the Pentecost Day. Pentecost is a Jewish festival celebrated in the Spring season. They say that ten days after the Ascension of Jesus, on the day of this festival, the disciples were suddenly filled with the Holy Ghost, and began to speak different tongues (Acts 2:4). But let us consider the prophecy uttered by Jesus. Although the actual words spoken by him, have not been preserved, but the signs foretold by him, were not fulfilled on the day of pentecost. For the recognition of Paraclete Jesus states the following signs:

(a) Love of me will be of no use, unless you keep my commandments which I give unto you now.
(b) I will pray the Father, and he will give you another guide.
(c) The period of his prophethood shall never come to an end. He shall abide with you forever, i.e. no prophet shall come after him.
(d) The spirit of truth whom the world knows not up to now, nor recognizes; i.e. it is not that Holy Ghost which has been descending on every prophet, but you are his verifier and proclaimer, and his signs have been told unto you in detail, with the help of which you will be able to recognize him.
(e) You will undoubtedly become comfortless and forlorn when I go away; but your friendliness will be removed by his coming, as if I have myself returned again to you.
(f) The Father has not sent him as yet. He will send him after I go away. The Spirit of truth which will proceed from the Father, shall testify of my truthfulness.
(g) My going away will be better than my stay among you; for if I go not away, Paracletus will not come unto you. He is better than me; so my going away and his coming will be much more beneficial to you.
(h) I reprove the world only of sin and righteousness, but he will reprove it of judgment also (i.e. he will be a king and ruler). He will reprove them also who believe on me, for I shall not come back a second time, and his prophethood will continue for all time to come. He will judge all unbelievers with justice. The prince of the world i.e. Satan (according to the Common Christian belief) will discomfiture and disgrace in his dark designs and Truth will prevail and triumph.
(i) The things which Jesus could not teach in view of the prevailing conditions, will be taught and imparted by the Spirit of truth to the point of perfection.
(j) He will guide the world into all truth.
(k) He will not speak of himself, but whatever he will hear through Divine Revelation that will he speak.
(q) He will tell you news of the unborn future.

Ahmadiyyat's Contribution to World Brotherhood
cont.

"All praise is due to Allah the Lord of all the worlds, the Lord of all the nations." (1:1)

Some of the other verses of the Holy Qur'an on the subject I have already quoted. World Brotherhood can only come about by mankind accepting Islam. The efforts of the League of Nations and now the United Nations to bring about world brotherhood have patently failed. It is only the Religion of Allah that can unite mankind into a real brotherhood as it did in the time of the Holy Prophet Muhammad in the unrivalled brotherhood formed among the Muajireen (immigrants from Mecca) and Ansars (Helpers of Medina) when people not united by blood became more brotherly than real brothers. The clarion call of Ahmadiyyat to the Muslims has been 'Back to Muhammad: Back to Qur'an'. Ahmadiyyat has purified the religious ideas that had come to prevail among Muslims in the 19th century C.E. to make them conform to the Holy Qur'an and the Prophet Muhammad (peace be upon him). It is only the pure and pristine Islam, otherwise called Ahmadiyyat, which can appeal to mankind and win its heart. Thus will real world brotherhood be brought about. And we the Ahmadis of the Lahore Jamaat have made the propagation of Islam our mission in life, for which we exert ourselves to the utmost and make all possible sacrifices. In Islam lies the hope of world peace and world brotherhood. All other remedies have been tried and found wanting. In propagating Islam throughout the world, Ahmadiyyat is therefore making the requisite contribution to world brotherhood which is sure to succeed. Ahmadiyyat's contribution to world brotherhood is thus a practical one, a continuing one, and the only one which will insure Allah will achieve success. I request you to join me in the prayer which has become the motto of Ahmadiyyat:

"O Allah come to the aid of those who aid the religion of Muhammad (may the peace and blessings of Allah be on him) and make us among those. And O Allah forsake those who forsake the religion of Muhammad (may the peace and blessings of Allah be upon him) and do not make us among those." Ameen.

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(6) How could the disciples become strong enough, only ten days after the death of Jesus, to hear those things which they had not the power to listen to and bear during his life-time; where from did this power come, and what is the historical proof thereof?

(7) What was the new knowledge and news which the Holy Ghost conferred upon them, and where has it been recorded?

(8) How did the Holy Ghost bring to perfection the incomplete path of truth and righteousness whereon Jesus had left his disciples; and what perfection was wrought?

(9) If the Holy Ghost be one of the three persons of trinity, and as much perfect and complete in power and knowledge as the other two, i.e. the Father and the Son, why did he then stand in need of the One, True God’s Revelation?

(10) The particular name of the Holy Ghost is Logos, but it is not to be found in the prophecy of Jesus; it has the terms Paraclete and Pneuma Aliithica which do not mean the Holy Ghost.

(11) In Luke 11:13 The holy spirit is declared a gift of God to the good man can a sane conceive from this that a third person of the Trinity to be a gift of the first person of the Trinity.

(12) Paul in 1 Cor. writes: The righteous servants of God are called “the temple of God”. (1 Cor. 3:16)

(13) In 1 Cor. 3:16, Spirit is described in the neuter gender the spirit from God.

(14) The spirit of God makes a man know the things Divine (1 Cor. 2:11). It is not the third god but a Divine ray that illuminate and purify the human soul.

Consolation can never make restitution from the loss. To console a man who has lost his sight, wealth, son, cannot restore any of those losses. The promise that a consoler would be sent by God after Jesus had gone would indicate the total collapse of all hope in the triumph of the kingdom of God. The promise of a consoler indicate mourning and lamentation and would naturally drive the apostles into despair. They needed not a consoler in their distress and affliction, but a victorious warrior to crush the Devil.

The term paraclete

It is difficult to regard any record of the Bible or the New Testament as definite and decisive. Christian scholars give us two Greek readings of paraclete, Poraklitos and Periklitos. Mr. William St. Clare Tisdal, who was missionary of the church in Persia, has rendered the Gospel according to John in the Persian language. He has written a marginal note on these verses that “it is wrong to render Paraclete as Ahmad, for Greek luxicon has this translation of the term Paraclete, and that there is another term in Greek, Periklitos which means Ahmad.” But what is the proof of the alleged claim that in Greek Gospel written in the beginning, Periklutos (Ahmad) did not exist? This term in reality was Periklutos and our argument in support of this claim is that the same padre, Tisdal has written another book against Islam, which has been rendered into English by Sir William Muir, under the name of Sources of Islam. It is written in that book that the Muslims have been misled by the translation of a Catholic priest who has rendered it as Ahmad. But the question naturally arises, why did the Catholic priest translate it as such? The reason thereof is so simple to understand. Viz., that the MSS of John which was in the hands of the Catholic priest, had Periklutos (Ahmad) instead of Paraclete. In the Greek MSS of the Gospel of Barnabas this term exists that means Ahmad.

Secondly the same term there was in St. Jerome’s latin MSS, but it was later on mutilated. Sale has written in the margin of his English translation of the Holy Quran that the meaning of Hebrew term paraclete is Periklutos i.e. Ahmad. But he alleges at the same time that the Muslims have altered Paraclete into Periklitos in the Gospel of Barnabas; which means Periklitos i.e. Ahmad.

2. It was prophesied that the ‘son of man’ shall bruise the head of serpent (devil) and the serpent shall bruise his heel. (Gen. 3:15) Jesus could not crush the serpent’s head on the other hand when we turn towards the Gospels we find the serpent through Judas Iscariot bruised the heel of the son of God himself, he got him hanged. Jesus answered them, “Have not I chosen you twelve, and one of you is a devil.” John 6:70. Therefore this prophecy, however, very aptly applies to the holy Prophet Ahmad the promised Paraclete. It is corroborated by Paul after Jesus, he writes to the Romans. “And the God of Peace shall bruise Satan under your feet shortly.” (Rom. 16:20, 15:33) Again he said: “Now the God of Peace (Al-Assalam) shall be with you Amen (Ahmad).” According to the revelation of the mystery which was kept secret since the world began (in the prophecy of Adam). (Gen. 3:15)

3. Periklitos etymologically and literally means the most illustrious, renowned, and praiseworthy. It is in the Greek-Frenchs dictionary, quon peut entendre tous les cotes qui est facile a entendre. Tres celebre, illustre, glorieux, from Kleos, Klorie, renommee, celebrite. This compound noun is composed of the prefix ‘peri’ and kleotis, the later derived from ‘to glorify, praise’. (Alexander’s Dictionaire Grec-Francais) The noun in English characters Periclitus means precisely what Ahmad means in Arabic, namely, the most illustrious, glorious, and renowned. The Quranic revelation that Jesus son of Mary said: O children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was revealed before me in the Torah and bringing good tidings of a messenger who cometh after me, whose name is the Praised One (Emet). He is it who hath sent His messenger with the guidance and the religion of truth that he may make it conqueror of all religion, however much idolators may be averse. (61:6, 9) is one of the strongest proofs that Muhammad was truly prophet and the Quran is really a Divine revelation. He could not have known that the Periklitos means Ahmad, unless through inspiration and Divine revelation.

4. We can safely infer from the action of the pseudo Periclitus those claimed to Paraklitos and hundred thousands believed them that the early Christians considered the promised ‘Spirit of Truth’ to be a person and the final Prophet of God.

There is not the slightest doubt that by Parakklate and Emet the two names one in Greek and the other in Hebrew is intended Ahmad and Muhammad have precisely the same signification and both means the most praised and Truthful.

Testimony of Barnabas

5. “Joseph who by the apostles was surnamed Barnabas (yeou son) Paraklyseos Barnabas i.e. son, (prophet’s son) a Levite, of the country of Cyprus, having land sold it, and brought the money and laid it at the apostles’ feet. (Acts 4:36) He was a good man full of the holy Ghost and of faith. He relates that Jesus said: “Verily I say unto you that the Messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the Spirit of understanding and of counsel, the Spirit of wisdom and of knowledge, the Spirit of forbearance and love, the Spirit of prudence, and temperance, he is adorned with the spirit of charity and mercy, the Spirit of justice and piety, the Spirit of gentleness and patience which he hath received from God, three times more than He hath given to all His creatures. O Blessed time, when shall he come to the world! Believe me that I have seen him, and have done him reverence, even as every prophet hath seen and done, seeing that his Spirit God giveth to the prophets. And when I saw him, by soul was filled with consolation, saying O Muhammad! God be with thee, and may be make me to unite the shoes latches, for obtaining this I shall be great prophet and holy one of God. And having said this Jesus rendered his thanks to God. (The Gospel of Barnabas cixixi:180).

There is another incident in the Gospel of Barnabas. Jesus went into the wilderness
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beyond Jordan with his disciples, and when the mid-day prayer was done, he sat near a palm tree and under the shadow of the palm tree sat his disciples. Then saith Jesus! So sacred is predestination, brethren, that verily I say unto you, to none save one shall it be clearly manifest. He it is whom the nations look for, to whom the secrets of God are so manifest that when he cometh into the world, blessed shall they be that shall listen to his words, because God shall over shadow them with his mercy, even as this palm tree does overshadow us. The disciples asked: O Master! who shall that man be of whom thou speakest, who shall come into the world? Jesus answered: He is Muhammad, the Messenger of God. (Barnabas cixii:180)

6. St Morris has admitted that Paraclete in reality is not a Greek term. It belongs to Syrian. The fact of the matter is that besides the above mentioned texts of the Gospel and Epistle of John, this term has not been used anywhere in the old and New Testaments. (Godfrey Higgins' Dictionary)

Discrepancy in the Significance of Paraclete

Just as in the different manuscripts of the Gospel, the Greek pronunciation of this term is different, in the same way there is discrepancy and confusion about its significance also. Scholars fly their conjectures in the air, but tell us nothing with definiteness and confidence. Sometimes it is rendered as advocate, sometimes intercessor, Comforter, Helper, Teacher, master, sometimes it is taken to denote the Second Coming of Jesus, sometimes the Holy Ghost, sometimes That Prophet, the like of Moses.

In which sense is the Promised One, Paraclete

The Christians have not been able to decide for two thousand years in which sense is the Promised, One, Paraclete, so that it is written in this connection: “The answer to this is not to be found without difficulty, and it becomes the more difficult from the fact that in genuine Greek the verb Parklein has a variety of significations:

(1) To call to a place
(2) To call to aid
(3) To admonish
(4) To persuade
(5) To incite
(6) To entreat
(7) To pray, to which may be added the Hellenistic signification, to console, to smooth, to encourage. Finally, the Rabbins also in their language use the word Paraclete as teacher, master, advocate, helper.”

In the Gospel according to John, the term Pneuma allithas has written Pneuma alithea (Enc. of Religion and Ethic) four times, which does not mean the Holy Ghost, but the Spirit of Truth. It is enough to contradict and gainsay the idea that the term means the Holy Ghost, or that the Prophecy of Paraclete was fulfilled on the day of Pentecost by the descent of the Holy Ghost upon the disciples.

7. Perikles: famed all around

Periklitos: heard of all round, famous, renowned, farfamed. (Greek English Lexicon by Henry George Liddell, D.D.)

Truth, what is opposed to falsehood, lie, or decent Fidelity, sincerity, and punctuality in keeping promises. True doctrines.

8. Cheyne says: In the forth Gospel it is a name for truth who cometh forth from the Father. His work as Spirit of Truth, indeed to bring the guidance to perfection on a higher level, according to John 16:13, to lead the believers into all truth. Inasmuch as Jesus, while with them, out of consideration for their weakness had been compelled much unsaid (16:12).

The Evangelist cannot merely have taken over the name from some source without further consideration as to its meaning in 14:16 the place where it first occurs he speaks of him as another Paraclete this does not necessarily imply that he wished to keep the title paraclete for Christ also, but he must have meant at least that this other Paraclete will begin discharging in a fuller measure the functions of a Parakletos towards the disciples whose fear is that they are about to be left orphans. Just so is the word employed in the Gospel, in place of the son about to return to the Father the seemingly forsaken disciples are to receive the patronus, the helper, the Spirit of Truth, who will take them up and lead them on, in the struggle for light and life, step by step, from victory to victory. (Cheynes Encyclopaedia Biblea art. Paraklete)

9. Peak’s commentary on the Bible. (Peak’s on John’s chapter 16:1b) “But in reality his going is their gain, for he will send the Parakletos (15:26) When he comes he will convince the world of sin, righteousness and judgement. The fate of God’s messenger would raise the questions. On whose side was the sin, and on whose the righteousness? It would thus involve a judgement The Spirit of Truth would convince men of sin, for it would become clear that the error lay with those who had rejected appointed messenger, of righteousness, for it would appear that the death was not a malefactor’s just punishment, but a going to the Father (Isaiah 57:1) who pronounced in his favour by receiving him, so their loss in being no longer to see him would prove real gain, of judgement, for the verdict which the prince of the world would succeed in getting passed against the Christ would be seen to be in reality the condemnation of those who passed it. The Parakltes work would be not only to convince but to teach. The early teaching was not final. It had been limited by the disciples capacity to understand. The Spirit of Truth would lead them into all truth. Like the Christ, the spirit does not speak on his own authority, but what he hears, including the meaning of the events about to happen. He will glorify the Christ’s glory means the true nature of a thing, which shines out from it, as the radiance from the sun. “A little while”, that length is relative to the issue involved. The night of sorrow, like the hours of travail, is long, till it is forgotten in the joy of morning, in the light of which it shrinks into insignificance.

10. The Encyclopaedia of Religion and Ethic writes with reference to this term, Paraclete: whether the Paraclete or the Spirit of Truth is a person or not, is much debated. But the following signs and qualities are clear enough to prove him to be a particular personality:

(1) Will teach all things; will bring all things to remembrance; will bear witness; will be reasonable and fair; will be a perfect guide; will speak whatever he shall hear from God; will glorify and praise (John 14:26, 16:8, 15).
(2) In the above-mentioned verses of John, the term Logos (the Holy Ghost) has not been used for him, but the term Pneuma alithea (spirit is neuter gender) which means the spirit of truth and a mention of him has been made in the masculine gender, which proves that he will be a man.
(3) All the duties and obligations assigned to him, show that he is a pariachar man.
(4) In the Greek Gospel, 15:26, the personal pronoun, Lekeinos has been used for Paraclete, which shows that he is a particular personality.
(5) Jesus said, “If ye keep my commandments, the Father will give you another Comforter.” That is to say, the Comforter will be another man. One is Jesus himself, and, the other is like unto him, Paraclete. Just as Jesus is the Apostle of God, Paraclete will also be an Apostle of God. The Greek term allot (rendered in Concordant Version ‘other beside Caller’ i.e. Paraclete) means another. (Enc of Religion and Ethic ‘Paraklete’)

Whether or not Paraclete was considered a Person’s Name?

Generally, the Christian Preachers contend, in order to make this prophecy doubtful and vague, that Paraclete is not the name of a person who is to come, but it means the Holy Ghost who will, descending upon the disciples, testify of Jesus. There has been, in this connection, a lot of discussion even among the Christian sects. But this discussion arose, when people, on account of a long lapse of time, had become continued on next page
disappointed and dismayed about the Second Coming of JESUS. The early Christians, however, understood Paraclete to mean a particular personality.

1. It is written in the Ecclesiastical History (part I) by Dr. Mosheim, and the Capholle Eunudopara, under the term Manesianh, that Mani who was a famous painter in Persia, claimed to be Paraclete, and published the Gospel under the title of Arazan Mani. This man was Persian by birth, but turned Christian in his younger age. The sect founded by him came to be known by the name of Manesianism, and spread rapidly in the third Christian era, his followers scattered, in large numbers, over China, Asia Minor, Egypt, the Northern Africa, Spain, in Galis and Italy. The famous St. Augustus was also his follower at one time. But when the Christian Kings rose against it, this sect got a severe setback.

2. The same Ecclesiastical History makes a mention of another claimant to the Prophecy of Paraclete. His name was Montanus, and lived towards the end of the second century C.E. Hundreds of thousands of Christians, including the well-known Christian historian, Tertullian, became his followers. (Mosheim's History of the Christian Church part I p 76, 77)

It is in the Hastings's dictionary:

(3) Montanism, Montanus a convert in 156 A.D. a pagan priest began to prophesy in Philadelphia. After a time of the Phrygian Christians became adherents of Montanus. They believed the Paraclete was manifested in Montanus, and in him and companions revealed the fulness of Christ's teaching. Twenty-five years later under Zephyrinus, a fresh attempt was made to introduce Montanism into Rome. The Pope favoured the new prophecy. Tertullian accepted without reserve, the claim of the prophets to inspiration by the Paraclete.

If it be asked what was there in Montanism to attract such a man Tertullian? It must be remarked that he was unaware of originated many of those features of the movement which to Eastern opponents caused most scandal.

4. Paraclete, it is perhaps best to transcribe the word, as has been done in so many versions including the very oldest, and as the English versions have unanimously done. (Hasting's Dictionary of the Bible Vol. 3, pp 668)

5. The people of the Nestorian sect, who awaited the coming of Paraclete with eagerness and impatience. And all this historical testimony constitutes a strong argument of the fact that the early Christians did not believe the descending of the Holy Ghost on the disciples on the day of Pentecost to be the coming of Paraclete foretold in the Prophecy; otherwise how could it be possible that a number of claimants arose in the very house of Christianity, and lots of Christians believed them to be Paraclete. It is an incontrovertible proof of the fact that the Christians awaited the advent of Paraclete with great ardour and zeal, and whenever they saw even a small indication thereof in a man, they reposed their belief in him forthwith.

It is in the Mosheim's History:

These sects, which we have now been slightly surveying, may be justly regarded as the offspring of philosophy. This man imagined and pretended that he was the Paraclete, or comforter, whom the divine savior, at his departure from the earth, promised to send to his disciples to lead them to all truth. He made no attempts upon the peculiar doctrines of Christianity, but only declared that he was sent with a divine commission, to give, to the moral precepts delivered by Christ and his apostles, the finishing touch that was to bring them to perfection. He was of opinion, that Christ and his apostles made in their precepts, many allowances to the infirmities of those among whom they lived, and that this condescending indulgence rendered their system of moral laws imperfect and incomplete.

It is, therefore, necessary to observe here, that Montanus made distinction between the Paraclete promised by Christ to his apostles, and the holy spirit that was shed upon them on the day of Pentecost, and understood, by the former, a divine teacher pointed out by Christ, as a comforter, who was to perfect the Gospel by the addition of some doctrines omitted by our savior, and to cast a full light upon others which were expressed in an obscure and imperfect manner, though for wise reasons which subsisted during the ministry of Christ, and, indeed, Montanus was not the only person who made this distinction. Other Christian doctors were of opinion, that the Paraclete promised by Jesus to his disciples, was a divine ambassador, entirely distinct from the holy ghost which was shed upon the disciples.

In the third century Manes interpreted the promise of Christ in this manner. He pretended, moreover, that he himself was the Paraclete, and that, in his person, the prediction was fulfilled. Everybody knows, that Muhammad entertained the same notion, and applied to himself the prediction of Christ. It was prediction of Christ. It was, therefore, this divine messenger that Montanus pretended to be, and not the holy ghost. This will appear with the utmost evidence to those who read with attention the account given of this matter Tertullian, who was the most famous of all the disciples of Montanus, and the most perfectly acquainted with every point of his doctrine.

Hence it became an easy matter for Montanus to erect a new church, which was first established at Pepuza, and afterwards spread abroad through Asia, Africa, and a part of Europe. The eminent and learned of all the followers of his rigid enthusiasm was Tertullian, a man of great learning and genius, but of an austere and melancholy temper. This great man, by adopting the sentiments of Montanus, and maintaining his cause with fortitude, and even vehemence, in a multitude of books written upon that occasion has exhibited a mortifying spectacle of the deviation of human nature is capable of when once it begins to have approached the nearest to perfection. (Mosheim's History of the Christian Church Part II, Chap. 5, pp 77.)

Paraclete will guide you into all truth

Jesus said, when he, the spirit of truth, is come, he will guide you into all truth. (John 16:13) The Holy Qur'an has said, making a reference to this Prophecy:

"And when Jesus, son of Mary said, O children of Israel! surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad. But when he came to them with clear argument, they said: This is clear enchantment." (The Qur'an LXI.6, 7)

In this verse, the Holy Qur'an has made the following declaration through the mouth of Jesus:

(1) Jesus who is an Apostle of God unto the Children of Israel, is a verifier of the Torah.'

(2) That Jesus gives the glad tidings of the coming of a great Prophet, is in fact, in verification of Torah.

(3) After the Prophecy of Torah, recorded in Deut 18:15-18, scores of Prophets appeared among the Israel, but the one foretold in this Prophecy did not come up to the time of Ezra (Deut 34:10). This Chapter 34 of Deuteronomy has been written admittely, by Prophet Ezra, for it contains a mention of the death of Moses and subsequent events, which evidently cannot be the revelation of Moses. After Ezra, the expectation of that Prophet continued among the Jews (John 1:21).

A fuller discussion has been done on this point in 'Muhammad in Moses scriptures' page 494. But in this Prophecy of Paraclete, Jesus gave the happy news that he would come after him (Jesus), which is further corroborated by the Holy Qur'an in the words i.e. he will come after my departure.

continued on next page
Jesus Christ Prophesied Muhammad by Name cont.

Jesus said: "I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." (John 16:7) Reading it along with the Quranic words the matter becomes crystal clear that the person foretold in the prophecy of Torah was the Holy Prophet Muhammad and none else, and there is no promised Prophet to come after him. The Arabic term has in it the significance that after the communication of the happy news, the man foretold will come without any let or hindrance. For example:

The Holy Qur'an has also said: And he it is who sends forth the winds bearing good news before His mercy. (VII:57) In the same way, Jesus (peace be upon him) communicated the glad tidings of the great Divine blessing before the advent of the Holy Prophet. And it is for this reason that the Holy Qur'an has specified as good news only the Prophecy spoken by Jesus about the Holy Prophet, and of no other Prophet. The statement lays further stress on the point that the promised prophet come not before Jesus, but he will appear after him: and after that there will be no Prophet in fulfilment of the Prophecy of Torah.

4. His name will be Ahmad i.e. he will be praised more than Jesus; rather he will be endowed with excellent qualities most of all other Prophets, for the term Ahmad means the most praised, or deserving of great praise. he will glorify and praise the Most High God most of all, and therefore he will also be praised much in the world. That is to say, his success and mission has been specified in his name, and the specification of his excellence and name is found in his work.

5. The Holy Qur'an, then, goes on to say, when the Apostle Ahmad came with the clear arguments and manifest signs, mentioned in the Torah, and reiterated by Jesus, or these arguments and signs were disclosed upon the religious divines, and they pondered over them, they said that it was a clear enchantment which charmed people, putting them under the spell of Muhammad.

It is clear from the words, they said, it is a clear enchantment, that the advent of the Promised Prophet will not be any clandestine affair as the coming of a thief at night, (Matt 24:42; Luke 12:39) but he has come with clear arguments and manifest signs which has already been mentioned in the ancient scriptures of the Prophets. These clear arguments and signs have within themselves the power that charms, fascinates and highly delights.

6. The bearer of the good news was Jesus the Christ; and those who were given this news, were the children of Israel, Jesus' own people, but these inordinate people gave a lie to Jesus, and impaled him upon the cross. This good news has its relation with both the sides, the bearer as well as the recipients thereof. Its benefit, in case of Jesus, may be heard from his own mouth: “ye, children of Israel, although you give me a lie today, but a Great Prophet whose good news I give unto you, will come after me, and bear witness and testify of me against you.” (7) The Book given unto Jesus, is called Injil. It is derived from the Greek term evangelion which means gospel (good news and happy tidings). But in the New Testament it has nowhere been given the name of any book. In reality, the etymological meaning and purpose of Injil(Gospel) is to give the good news of the advent of the Holy Prophet.

8. To pick up the gospels (Injil), of all the Revealed Books and render it into all the spoken languages of the world, is in accordance with the Providential plan, that the good news of the advent of Paraclite or the Holy Prophet of Arabia be disseminated among all the nations of the world; for, the Promised One is not the Apostle and Prophet for a single special people, but for all the nations of the world.

9. The people addressed to by Jesus in the announcement of this news, were not only his devoted disciples and followers, but the whole of the Israelite nation, including all the tribes of Israel without any distinction of Jews and Christians; for the news is not restricted, in its relation to the followers of Jesus, nor is it confined to Jesus only. This Prophecy, as a matter of fact, has ever since been spoken by all the holy Prophets of the Israel, and those from Adam to Abraham, for the knowledge and guidance of their respective peoples. Jesus was merely a verifier of this Prophecy; still the name of the Israel has been specially mentioned in it on account of two very profound reasons:

These words were uttered in the darkest hour of the Israelites' history. All the high hopes they have pinned on the Jesus Christ were dashed to the ground by his impending death by crucifixion. Standing under the shadow of the cross they were haunted by all sorts of fears. So as long as Jesus was in their midst they had looked up to him for guidance and solace in all difficulties. Now that he was leaving the world for good who was to meet the fabrications which friends and foes had attributed to him. Indeed the sudden termination of his ministry by crucifixion according to the statement of Gospels had thrown the whole of his mission into utter confusion. The Israelites were naturally distressed to find themselves thus left in the lurch by the sudden death of Jesus. Realising the distress of his people Jesus gave them the above assurance.

The importance of this prophecy is underlined by the fact that Jesus himself was in danger of being put on the cross. His only thought at that supreme moment of his life was not about himself. His only anxiety was to deliver the good news of the coming world prophet which was his sole mission. The Greek word injeil(literally means good news. The word used by Jesus (who did not know Greek) was its Aramic equivalent Basha, exactly the root used by the Quranic verse quoted above. Jesus therefore took great care to deliver this good news of the coming world prophet.

Jesus's concern was perfectly justified considering that the whole future of mankind is bound up with the message of the holy prophet of Islam.

The full import of the prophecy is brought out by the Quranic version of it. First of all it calls upon the Israelites to remember the time when Jesus told them about the coming prophet. It further stresses the importance of the Jesus's prophecy by recalling that it was in his capacity as the messenger of God that he gave that good news. The next important point emphasised in the Quranic verse is that there was nothing new in the prophecy that he was making. He was only confirming what had been prophesied by many Israelite prophets and other world prophets.

Another important word in this connection throwing further light on the identity of the promised comforter is the word Pneuma-alitha (spirit of truth) used elsewhere about the coming prophet. Attempts have been made which descended upon Jesus in the shape of a dove. This is not borne out by the text of the prophecy.

Jesus likened himself to another comforter. This leaves no room for doubt that the 'spirit of truth' was not to be a ghost but a prophet like Jesus. This is further supported by the fact Jesus uses the pronoun he about the coming prophet. In case of holy ghost the pronoun should have been 'it' rather than 'he'. The Qur'an also speaks of the Holy Prophet Muhammad as the coming of Truth. The confusion that has been created to misinterpret this prophecy is removed by the fact that the fulfillment must come as an succession of the good news, just as vapourladen winds bring the good news of the coming showers of rain and the rain comes after.

Another distinguishing character of the coming prophet is that he would abide forever. This is a clear reference to the Holy Prophet Muhammad as it is a fact of history that there has been no prophet after the Holy Prophet Muhammad in any part of the world. He abides ever whose message is preserved forever.

In Judaism the chain of prophets came to an end with Jesus Christ. Similarly Buddhism, Hinduism and Zoroasterism have
their last prophets admitting the coming of no other prophet in those religions. That leaves only the Holy Prophet Muhammad as the one who would close the door of prophethood for all times to come.

The Quranic words begin with an appeal to the sense of the Israelites, "If you are really Bani-Israel (the expression which literally means sons of truth) you must accept the truth which has come from God himself which is the perfect truth. If you reject the truth you cannot call yourself Bani-Israel (sons of truth)." Israel literally means truth so the Quranic version of the prophecy leaves no loophole of escape for Israelites. By force of argument they are driven to the conclusion that either they must accept the truth or they will not be justified in calling themselves Bani-Israel.

The appearance of the prophet Muhammad as the last link in the chain of Prophets was the greatest event in human history because according to the divine plan Islam is meant to unite the whole of mankind into a common brotherhood and bring peace and good neighborly relations in mankind. Hence it is that this very critical moment in the life of the Israelites and of Jesus Christ was chosen to proclaim this good news to mankind. It was the sole mission of Jesus Christ's ministry to deliver this good news to mankind. If modern man is ever to find real peace it will only be in rediscovering the path blazed by the prophets of God, highlighted in the message of the Holy Qur'an and the life of Holy Prophet Muhammad. This is the practical value of the good news given by Jesus Christ to his people - the Israelites, and through them to the whole of mankind. Events in the contemporary world are already moving in that direction. Thinking people everywhere now realize that the path of revolt against God which modern man has chosen cannot but lead to the total destruction of man and his civilization, the only way to escape from this grim doom lies in rediscovering God. Faith in God and love of neighbor has been the essence of all the messages from God. The prophet Muhammad reinforced these two values in the highest possible degree. Islam alone of all the world religions has been able to abolish man made barriers between man and man; barriers of colour, cast and creed and that is why all the previous prophets enjoined upon their followers to await that happy golden era when a great prophet would re-establish these lost values and thereby bring peace and order to mankind.

(a) A good news is given especially to him who is afflicted with pain and distress, or the message should be of such a nature so as to meet some urgent need of the people addressed to; it should be, as a matter of fact, the message of life for them. The children of Israel, in the time of Jesus, had been seized with utmost damnation and disgrace. They derived no benefit from the advent of Jesus; rather, they came under a severer curse and chastisement on account of their cruel persecution of Jesus. It is, therefore obvious that the coming and going away of Jesus, or even his Second Visit could be of no use to them. It is one of the wonders of the Holy Qur'an that while making a mention of the children of Israel, it abruptly begins to speak of divorced women, widows and orphans; and it seems very difficult, on such occasions, to show interrelaation and sequence in the verses of the Holy Qur'an. But the learned in the Book knows that sometimes the title of orphan has been given to the children of Israel through the mouth of the holy Prophets of Israel, sometimes they have been called the afflicted widow, and sometimes, on account of their persistent inordinacy and wickedness, they have been called the divorced wife of Lord Jehovah, divorced twice before the coming of Jesus; and although the divorce was, according to Law, revocable, but it became irrevocable and final in consequence of their cruel persecution of Jesus. The Holy Qur'an has said, with reference to this, in the chapter entitled Bani Israel (17:4): "And we made known to the children of Israel in the Book. Certainly you will make mischief in the land twice, and behave insolently with mighty arrogance."

That is, after Jesus, and according to his law, it became unlawful to take a divorced woman into marriage again. At another place, the Holy Qur'an, while speaking of the Prophets of Israel, had made a mention of the principle of Kalalah. Jesus, position, in the Israelite nation, was that of a Kalalah who had no children, i.e., there will be, among the Israelites, no Prophet after him. Hence, the gift of Prophethood which was being inherited by the Sons of Abraham, should now be transferred to their brethren, the Bani Ismael. Prophet Ezekiel has, in chapter 23 of his Book, called both the elder and the younger generations of the Israel, as the divorced women of God, and Jeremiah, in his Lamentations (5:3), has called them widows and orphans. The wisdom, therefore, in the use of the words by Jesus is that since the good news is in accordance with the pain and grief of the afflicted people, it was communicated to the Israelite nation which was in mourning as the divorced wife of God, a fatherless orphan, and a widow, that it shall not, thenceforward, be called orphan, widow and a divorced woman: "Be not grieved anymore, and cast off your widow's weeds; for, the protector of the orphans, the liberator of the slaves, and the helper of the helpless is coming soon."

(b) This prophecy, as a matter of fact, has not remained only a literal prophecy in the pages of the scripture, but it has actually come to pass in all its grandeur and glory. All the ten lost tribes of the House of Israel who, having migrated from Palestine in the hoary past, had settled in Afghanistan and Kashmir, believed in and accepted the Comforter, the Intercessor, and the Spirit of Truth; and the said period of their faithlessness and widowhood came to an end, and they became the rulers of independent countries.

__The Promised Messiah Speaks cont__

__The Holy Qur'an is Khatham al-Kutub__

The Divine Law and Nubuwat reached their perfection in the person of the Holy Prophet (peace and blessings of Allah be upon him). Likewise the Holy Qur'an is the Last of Scriptures. There is no room for the addition of a jot or tittle. But it is true that the blessings and graces of the Holy Prophets (peace and blessings of Allah be upon him) and the fruits of the teachings of the Holy Qur'an and its guidance shall have no end. (Paigham-i Imam, p. 26)

__The Holy Qur'an as peerless divine revelation__

For full thirteen centuries the Holy Qur'an has been proclaiming its superior merits and challenging the whole world to compete with it. It has been trumpeting its claim that its merits, outward and inward, are peerless and without any equal and no man or genii can venture to meet the challenge. No one has come forward to stand up against it. Even its very small Surah Fatihah possesses such inward and outward merits as no one can venture to question or challenge. Thus it is an outstanding miracle and what can be greater miracle than the fact that even from a rational point of view this Revealed Word is far and beyond human talents to compete with. The experience in the long stretch of time is also a corroborating evidence of its being a miracle. If anyone feels like questioning this statement and is proud of his knowledge and talent, and acknowledges any literateur who can produce a writing like the Holy Qur'an, he should give specimens to stand comparison with the radiant diction and the super-human mysteries of the Chapter "Surah Fatihah". (Baraheen Ahmadiyya)

__Experience of millions of Saints__

There are millions of saints whose experience is told by following the Holy Qur'an in the letter and the spirit, one attracts to oneself the divine blessings. There results a link with Allah. Revelations and continued on next page
The Promised Messiah Speaks

illuminations from Allah descend on the saints’ minds. They spell out fine words of gnosis. They are endowed with a firm faith in God and are armed with unshakable certainty. When they pray, God hears their prayers. When they call Him, He answers their call. When they need His refuge, He runs to them. He loves them more than their worldly fathers. Divine blessings rain on their habitats. (Surma Chashma-i-Arya)

Fruit of following the Holy Qur’an.

It is our experience and the experience of all those who have gone before us and it is an evidence of the fact that the Holy Qur’an attracts its true followers by its spiritual qualities and its intrinsic radiance. It illumines their minds. Then by its luscious miracles, it binds their hearts with Allah with such ties as defy the sword which otherwise tries to cut them into pieces. It opens one’s mind’s eye and blocks the dirty fountains. It exalts its true followers by enabling them to have communion with God and enriches their minds with the knowledge of the Unseen. When they pray, divine words descend on their minds. If any one tries to combat a man of God and a true follower of the Holy Qur’an, God manifests such terrible signs as to bring home to the combatant that God is with the person who follows His Word. (Chashma Ma’tifat)

Attributes of the Holy Qur’an.

1. It (the Holy Qur’an) is peerless and unrivalled.
2. It is an encyclopaedia of wisdom with miraculous brevity and pithiness.
3. It has been memorised by lakhs of people.
4. There is no page but is full of the remembrance of God. From beginning to end it is replete with the remembrance of God. No scripture has this quality. Every word of it is a pointer to God.
5. There is no scripture which recounts as many divine attributes as are given in the Holy Qur’an. This is in accordance with the saying: “One talks most of a thing which one loves most.”
6. It abounds in the exaltation and praise of God and it reiterates them in different contexts. Such exaltation of God is not to be found in any other scripture.
7. In true education, wisdom and depth of meanings no human system can compete with the Holy Qur’an which says: “Say, if mankind and the jinns gathered together, they could not produce the like thereof, even though they should help one another.” (17:89)
8. Every divine command in the Holy Qur’an has its motive which is clearly stated and is attuned to some higher end. This is why it is repeatedly stressed that great use should be made of reason, understanding and discernment. No other scripture has invoked reason as the Holy Qur’an has done. (Report of Annual Jalsa, 1897)
9. Its ethical teachings are meant for the whole world.
10. It states everything in such a lucid manner as leaves no trace of doubt about it. Every claim is supported by reasons and arguments.
11. If one follows its teachings sincerely, it removes all barriers between God and man. All other religiousists talk of God as they talk of some character in a story. But the Holy Qur’an reveals the divine visage in all its effulgence. The Unseen is made ‘seeable’ through the Holy Qur’an.
12. The Holy Qur’an enables its sincere followers to receive revelations and divine blessings which accompany them till death.
13. It has inextricable store of such holy knowledge as enables man in every age to meet his needs.
14. As the scientific knowledge advances and takes practical shape it will establish the supremacy of the Holy Qur’an.
15. Excepting the Holy Qur’an, there is no scripture on the earth which enshrines all attributes of God and is free from flaws and failings. If there is any scripture which has been revealed in the real and perfect revelational language, it is the Holy Qur’an.
16. It contains prophecies which have come out true on a splendid scale. No scripture can compete with it in this respect, because its Quranic prophecies are not only those which were fulfilled in the lifetime of the Holy Prophet (peace and blessings of Allah be upon him), but there are such prophecies as have come out true even now and there are still more which will come out true in the future.
17. Every aspect of the Holy Qur’an is marked by a superb balance. There is no extremism anywhere. Its narration is exquisite and characterised by harmony. This is why its followers are named “Balanced Community.”
18. No scripture can equal it in imparting teachings which comprehend ethical, social and political aspects of society. This comprehensiveness guarantees its ultimate triumph.
19. It has laid the foundations of international peace and has exhorted respect for the prophet of each nation. It is its unique pride that it says: “We make no distinction between any of them and to Him we submit.” (2:85)
20. It has not presented such god as suffers some failings and his attributes are not faultless and has no sovereignty over soul and can neither confer salvation nor accepts repentance. The God of the Holy Qur’an is our Creator, or Lord, our Sustainer, Compassionate, Merciful and the Lord of the Day of Judgement.

EDITORIAL

cont.

defenders of Islam realize that Islam has never, not at any stage in its history, stood in need of worldly defenders. Allah in His own mercy on mankind is the protector of the Qur’an and Islam, and we seek refuge with Him from these enemies within the ranks of Islam who most probably like their predecessors in history are obsessed that by persecuting the Ahmadis they are doing yeomen service to Islam.

Masud Akhtar

Precious Stones

On Dismantling of ‘Kalima’ from an Ahmadiyya Mosque in Pakistan

PRECIOUS STONES

(on dismantling of Kalima from an Ahmadiyya mosque in Pakistan)

I don’t collect precious stones, But these I must keep. My heart is filled with sorrow, But I’ll try not to weep. I pick some stones and save them, I hold my tears with a heavy heart. Of a Kalima that once graced a Mosque, These precious stones are a part. The kalima is trodden and Azan now banned, The ‘idol-breakers’, O ALLAH, now the Mosques break. Before people recognise the truth once again, O Allah, what sacrifice will it take. When will peace and freedom come, How long shall the call of Azan stay choked. When will God’s help come, I ask, How long will freedom remain yoked. Lo and Behold! His help is nigh, Just till Moharram wait, For us every instant is Moharram, God, PLEASE HELP US BEFORE IT’S TOO LATE.

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ISLAM MY CHOICE
by Prof. Dr. R. L. Mellema
(Netherland)

I was about to leave when the Imam, turning to me, observed that the assembly expected me to say a few words. He himself would translate them into Urdu. I went and stood before the microphone and quietly started to speak. I said I had come from a far-away country where only a few Muslims live, whose greetings I conveyed to the brothers present in the mosque, who for the last seven years were so fortunate as to have their own Muslim State. In these few years the new State had succeeded in consolidating its position. After a difficult beginning they could undoubtedly look forward to a prosperous future. I promised them that, back in my country, I should bear witness to the great kindness and hospitality it had been my privilege to receive from all sections of the Muslim population in Pakistan. These words having been translated into Urdu had a wonderful effect, for, to my immense surprise, without even realizing at first what was happening, I saw hundreds of worshippers hasten forward to press my hands and to congratulate me. Old hands and young hands clasped mine with the most affectionate cordiality. But what struck and touched me most was the great warmth all these eyes radiated. At that moment I felt myself taken up in the great Brotherhood of Islam which extends over the world, and I was indescribably happy.

So the people of Pakistan made me understand that Islam was more than just acquaintance with many details of the Law, that belief in the moral values of Islam had to come first and that knowledge should be conditional to reaching faith. On 26th October 1956 I announced the acceptance of Islam in Holland at a meeting of the Friends of Islam, held at the Grand Hotel Krasnapolsky, Amsterdam (The Islamic Review, November 1959, p. 46).

What is now for me the beauty of Islam and what in particular attracts me to this faith? I will try to give below a short answer to these questions:

(1) The acknowledgment of One Supreme Being, uncomplicated and easy to accept by every reasonable thinking creature: God is He on Whom all depend. He begets not, nor is He begotten and none is like Him. He represents the highest wisdom, the highest strength and the highest beauty. His Charity and Mercy are boundless.

(2) The relation between the Creator of the Universe and His creatures, of whom man has been entrusted with the supreme direction, is a direct one. The believer does not need any mediation: Islam does not need priesthood. In Islam contact with God depends on man himself, man has to prepare himself in this life for the next. He is responsible for his deeds, which cannot be compensated by a substituting sacrifice of an innocent person. No soul shall be burdened beyond its capacity.

(3) The doctrine of tolerance in Islam is clearly manifested in well-known words: There is no compulsion in religion. A Muslim is recommended to search for the truth where he may find it: also he is enjoined to estimate the good properties of other religions.

(4) The doctrine of brotherhood in Islam extends to all human beings, no matter what colour, race or creed. Islam is the only religion which has been able to realize this doctrine in practice. Muslims wherever in the world they are will recognize each other as brothers. The equality of the whole of mankind before God is symbolized significantly in the shem dress during the Pilgrimage to Mecca.

(5) The fact that Islam accepts matter and mind both as existing values. The mental growth of man is connected inseparably with the needs of the body, whereas man has to behave in such a way that mind prevails over matter and matter is controlled by mind.

(6) The prohibition of alcoholic drinks and narcotic drugs. This in particular is a point in respect of which it may be said that Islam is far ahead of its time.
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MUHAMMAD THE GREATEST MAN OF HISTORY

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

—Alphonse de Lamartine in Histoire de la Turquie

QUR'AN, THE GREATEST SPIRITUAL FORCE

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

—Bosworth Smith

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

—New Researches by H. Hirschfeld

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

—Dr. Steingass, Hughes' Dictionary of Islam

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

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

—George Bernard Shaw