President Desmond Hoyte Addresses
The Guyana International
Ahmadiyyah Convention
The Promised Messiah Speaks

The Holy Qur’-an,
The Perfect Guide
by Hadhrat Mirza Ghulam Ahmad
Founder of the Ahmadiyyah Movement in Islam

Gentlemen, all human wisdom and judgement lie in this thing that man should examine and scrutinize closely in this very life, all those principles and beliefs which, after death, will be the cause of everlasting blessing or eternal damnation, and establish himself on Truth and hold aloof and abstain from falsehood. He should found his cherished beliefs, whereon, according to him, depends his salvation and everlasting bliss, on a firm and well-established basis and be not proud of and charmed by the things which his nurse had probably taught him in his younger days; for, to rely upon surmises and conjectures, in proof of which there is not a single argument in hand, is in reality to deceive one’s own self. Every sane and sensible man understands that besides the evidence of Divine Revelation, it is also essentially necessary that intellectual and rational arguments should be given in support of such books and the principles contained therein which different nations believe to be the means of achieving God’s pleasure and their own deliverance, and for the denial of which one nation condemns the other and consigns it into the fire of hell; for, although the evidence of Divine Revelation is undoubtedly very trustworthy and reliable, and the perfection of faith in the Divine Being depends entirely upon it, yet, if a book which claims to have its source in Divine Revelation should teach a matter for the prohibition of which there are evident intellectual and rational arguments, then, that matter cannot be accepted as correct and true, and the book will have to be regarded as false, corrupt and interpolated in which a spurious and irrational matter has been inserted.

Rational Argument

So, when the decision of every matter, whether it is right or wrong, permissible or forbidden, depends upon the judgement of Intellect and Reason, and Intellect and Reason is the only criterion to distinguish between possible and impossible; it, therefore, becomes essentially important that the truth of the principle of salvation should also be proved by intellectual arguments; for, in case the principles of different religions are not established by rational arguments, and they appear, on the other hand, to be impossible and forbidden, how can we know that the principles held by Zaid are correct and true, and those of Bakr, false and fabricated, or that the Scriptures of the Hindus are wrong and perverse, whereas those of the Israelites are correct and errorless. Moreover, if there should be no difference intellectually between Truth and Falsehood, how will a seeker-after-truth be able to distinguish between them in order to be able to adopt Truth and shun Falsehood, and how will a denial of these
EDITORIAL

Imam Anwar Shaheed-the Martyr of Guyana

Our hearts bleed on the assassination of our United Kingdom Missionary, the late Imam Muhammad Anwar Shaheed at Georgetown, Guyana. We hope all sane persons will join us in condemnation of this brutal, pre-planned and conspiratorial murder. It is tragic that some wolves in the garb of clerics go about in the world of religion even in this era of civilization and enlightenment. We know of no scripture which teaches murder, arson, loot and rape simply on account of a difference of opinion in religious matters. It is borne out by history that despite of no scripture permitting compulsion in the matters of belief, the establishment clerics in various eras have been sowing seeds of hatred and prejudice in the minds of their followers against their fellow human beings in the very name of God and the Religion. Even presently, we Ahmadis and many other religious groups are being persecuted in many lands at the behest and call of the so-called fundamentalists whose cadres are swelled with the saido religionists, the so-called establishment ulama. Day in and day out they exhort their ignorant followers at criminal acts against those who do not agree with their viewpoint in religious beliefs. Little do they realize that if all religious groups were to choose to play the game according to the rules followed by these criminals, then millions of heads, including theirs, would roll in the dust overnight. Religious platform is not a proper forum for gangsterism and criminal conspirator. By their black deeds, they in fact bring their religion to disrepute and do not render any service to God or the religion itself.

Today’s man, because of the ever looming sense of the danger of the complete annihilation of mankind from the thousands of nuclear warheads amassed and stockpiled by the military powers of this era, stands in need of some harmonizing force which could guarantee peace and thus could grant him the much needed sense of security. Religion, no doubt, is and can prove such a fortifying force in these distressed times; but only if the establishment clerics let free the harmonizing teachings of the religion, based on love, compassion and understanding. It is high time that the

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professional priests and establishment clerics who have hitherto ruling in the
arena of religion as a force much stronger and powerful than God
Himself make way for God and the
word of God. For the survival of the
human race, it is essential that this
practice of usurpation by the
establishment clerics in the very name
of God and the religion should end, or
to it is feared that the religion they
stand for will drown along with them.
Today's mankind can ill-afford any
forces of hatred, prejudice and
diversity, even these be in the name of
religion. Establishment clerics or
religion as a force of unity and
harmony, the choice is hard yet it has
to be made. The sooner the better, as
professional priesthood and
establishment clerics is outdated. It
is a writ large on the walls of time.

For us, the matter is crystal clear.
The late Imam Anwar Shaeed laid
down his life in the path of
preserving the Freedom of
conscience. Freedom of conscience is
a gift of God to mankind and
honorable and righteous men
at different junctures of history have
preserved this freedom even by
paying the price of laying down their
lives. If it was not so, then the truth,
the justice, the righteousness and the
true religion would have been
completely wiped out from the earth.
If the holy prophet Muhammad
peace be on him, and his companions
had not made supreme sacrifices by
suffering at the hands of their
torturers for the sake of upholding the
truth manifested to them, the world
would not have been enlightened by
the light of the beatuvious teachings of
Islam. Again, Imam Hussain and
seventy-two family members of the
prophets family, by laying down their
lives for the preservation of the
freedom of conscience rather than
submitting to the tyrannical forces of
injustice and usurpation, have
enlightened the path of human
freedom, which serves as a
lighthouse for the forces of freedom
for all ages. The state and the
establishment clerics had joined
hands in murdering Imam Hussain
and his family members, as they
have joined hands against us
today. Hussain is a symbol of
freedom and righteousness for all
freedom fighters, where as Yezid and
his partisans ulama are a symbol of
evil and injustice. This war between
Hussainiyat and Yezidiyat is an
ever-continuing process. Thank God
that we are not in the lines of the
tyantars, the usurpers and the unjust
and unrighteous. We are following in
the footsteps of Imam Hussain by
being ready to suffer even our lives for
the sake of preserving our freedom of
conscience and not submitting to the
forces of evil. Thanks be to Allah that
we are in the ranks of sufferers in the
path of holding fast to HabiIAllah and
not in the lines of the torturers.
The ultimate victory of the forces of truth
and righteousness lies in our
willingness to smilingly suffer all
adversities and afflictions in the cause
so dear to all of us- the cause of
DeenAllah. We are the forces of
DeenAllah against Deen-enMullah
and shall continue to suffer any
afflictions for the sake of keeping the
banner of the freedom of conscience
flying high, even at the cost of our
lives. The martyrdom of Imam
Anwar is just an evidence of our
convictions and dedications in the
cause we espouse. His blood shall
always enlighten the path for all lovers
of the righteous and freedom of
conscience for all times. He is just one
more victim of Yazidiyyat. Just
another star on the path of
Hussainiyat. By embracing death in
the cause of Allah, he attained life
eternal. May Allah bless his soul.
Amen.

Masud Akhtar

PROUD OF BEING
A MUSLIM

By Dr. Muhammad-I-Rajabally

It is interesting to know that many
Muslims are shy and do not feel very
comfortable at revealing their identity
as a Muslim. The recent political
events in the Middle East have favored
this kind of attitude. These people will
do many things to mask and to hide
their true identity as a Muslim.

The name of a person is very
indicative of his race or religion. So
many Muslims who do not want to be
recognized as Muslim change their
name on the pretext that a Muslim
name is difficult for the common
American to pronounce. There is no
bigger lie than this because a Muslim
name is pronounced the way it is
written, so that anybody who can read
can say the name. For example, it is
much easier to say a Muslim name
rather than a Chinese name because
the latter may not be said the way it is
written. Many beautiful Muslim names
have been changed or shortened to
avoid detection. I give here a few
common examples:

Mohammad is changed into Mo or
Mike

Samad is changed into Sam
Bashir is changed into Bob or Bobby

This state of affairs is very sad. We
should be proud of our Muslim names,
it is a privilege to have such a name
because it is an honor to be born a
Muslim. If we change our name, it is
not because people cannot say our
name but it is because of our own
weakness and lack of respect and
pride for our religion. If we are proud
of being a Muslim, then we will keep
our name as the torch of our faith and
we will see to it that people say our
names in the proper way.

The next easy way of hiding our
Muslim identity is to pick up the
American way of speaking with an
American accent and intonation. I
can understand a child who is born
here automatically has these
tendencies but I cannot understand a
teenager or an adult who after living
for six months in the United States
acquires an American accent. There
is nothing wrong in adopting
American slang but there is definitely
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GUYANA INTERNATIONAL AHMADIYYAH CONVENTION

ISLAM
A RELIGION OF PEACE AND UNITY

An address by Comrade Hugh Desmond Hoyte, President of the Co-operative Republic of Guyana at the opening of the Masjid Darus-Salaam on Brickdam on the 29th of March, 1986

A large onion-shaped dome, one of the most striking appointments of Islamic Architecture, looms over the multiple arches of the newly-opened Masjid on Brickdam.

My dear fellow citizens and distinguished guests from overseas,

May I be permitted to extend to you the salutation with which the followers of Islam so graciously greet one another ‘Assalaam-o-Alaikum’. In so doing, may I extend a very special welcome to the son and representative of Dr. Saeed Ahmad Khan, Head of the Ahmadiyya Organization who has come all the way from Pakistan to be with us on this happy occasion. May I also extend an equally warm and sincere welcome to all the distinguished delegates who have come from so many missions and...
Muslim communities from so many different parts of the world. I bid you a very warm welcome on behalf of the Government and People of Guyana.

I feel very happy and honored this afternoon to have been invited to share this happy occasion with you—the formal opening of the Masjid Darus-Salaam and the Headquarters of the Guyana Ahmadiyya Anjuman. This Masjid is very aptly named, for I have been told that it means the ‘abode of peace’.

Islam is a religion of peace and unity. It is a religion of universal appeal which transcends irrelevant and extraneous considerations such as race, color, geographical location and nationality. It embraces all men and women of goodwill who are prepared to accept its principles and tenets and who live their lives according to those principles and tenets.

In our own country here in Guyana, Islam has been a great force for good in the development of our country and in the shaping of our national destiny. The ideals of Islam accord very well with the ideals of the Guyana society; for peace and unity have been our main objectives and, above all, respect for our fellow men and the judging of our fellow men on the basis of their individual work and contribution to our society.

In the Holy Qur’an, we are told that all people are but a single nation and, in our own country, we have adopted a motto—One People, One Nation, One Destiny— and we try very hard to make a reality of that motto by our work and our deeds. And we seek also to give every man his due and to give him the respect which he deserves, because of what he does and what he is. And in doing so, we are fortified by the remarks attributed to the Holy Prophet, on whom be peace, when he said that the Arab has no precedence over the non-Arab, nor the non-Arab over the Arab; the white man over the Black man or the Black man over the White man except by excelling in righteousness. And that regard for individual work and individual contribution to this society is something that we in Guyana cherish and it is an objective which we pursue.

President Desmond Hoyte, third from the right, is part of the large gathering present at the opening of the new Masjid of the Guyana Ahmadiyya Anjuman in Georgetown.
And so Islam is a unified religion and because of the high principles which inform the religion, we have found that over the years, the Islamic community in our country has played a tremendous role in the development of a stable, unified and self-respecting society.

Here today we are seeing, as a living reality, the freedom of religion which is enshrined in our Constitution, a freedom which we all cherish as Guyanese.

We have a diverse society made up of many cultures and many religions, but the great thing about our country is that the diversity has not been a means of dividing the people and promoting conflict. We have turned it into a source of strength and so it becomes a great force for unity and cohesion.

I listened to Moulvi Rasheed as he spoke of the problems and difficulties which you had in your effort to build this beautiful structure. We always have problems, we always have difficulties in this life. What is important is how we face those problems and those difficulties. And I am sure that all members of this Anjuman as they face various problems and difficulties must have had foremost in their minds the verse from the Holy Qur'an which says, "verily with every difficulty there is relief". And there has been relief because today we have the good fortune to be standing here in a very beautiful structure in the very abode of peace.

I feel very honored to be with you this afternoon. As I look at this building, I am struck by its architectural beauty. In a city which is famous for its many architectural landmarks, I make bold to say that this Masjid Darus-Salaam will be one of the major architectural landmarks in our beautiful city of Georgetown.

I hope that it will continue to be a shining symbol of that religious freedom which we practice and which we enjoy in this country. I call, therefore, upon the Muslims and, indeed, upon all Guyanese citizens to practice their religious faiths freely, publicly and courageously. I hope that all who worship here will be strengthened in their pursuit of peace, compassion and love for their fellow men.

Thank you.

The Islamic Review- June/July 1986
THE FINALITY OF PROPHETHOOD

A speech delivered at Georgetown, Guyana, International Ahmadiyya Convention.

By Choudry Masud Akhtar, Editor of the Islamic Review

"This day have I perfected for you your religion and completed my favor to you and chosen for you Islam as a religion (5:3)"

Yet another verse of the Qur'ān in the Surah Al-Amran(The Family of Amran) which speaks about the covenant of the prophets is so closely relevant that, without it, complete and true comprehension of the concept of the finality of prophethood is not possible. Finally, it should be borne in mind that very closely related to the concept of the finality of prophethood are the concepts of the existence of God, the Attributes of God and the Revelation from Allah to mankind.

Briefly stated, the views of the present day muslim ummah about the application of the concept of the finality of prophethood and the controversy between the Ahmadi and non-Ahmadi muslims revolves around the following three positions:

1. A vast majority of muslims (non-Ahmadi) profess belief in the finality of the prophethood and ascribe the meanings "last of the prophets" to the words "Khātam al Nabiyeen", occurring in verse 33:40 of the Qur'ān. Inspite of this professed belief in the finality of the prophethood, they believe in the reappearance or reavdent of the Israelite prophet Jesus, son of Mary. They believe that Jesus did not die on the cross at the time of crucifixion and had risen to the heavens alive in his physical form; and that at his reappearance, Jesus son of mary will be subordinate to and a follower of the prophet Muhammad, on whom be peace. Now this belief not only amounts to carving an exception to the belief of the finality of prophethood but also gives rise to a score of questions about the original and the supposed later status of Jesus Christ and suffers from many inherent weaknesses. Firstly, a death blow was given by the founder of the

HAZRAT MIRZA GHULAM AHMAD
Mujaddid of the 14th Century Hijrah
Founder of the Ahmadiyyah Movement in Islam

The basis of the concept of the Finality of the prophethood is the Verse of the Holy Qur'ān which reads:

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of prophets.(33:40)"

and also the verse of the Qur'ān:

"Ahlumā kā bānhūn lāmāwhē tuhuut ṭuṭānī..."
Ahmadiyyah Movement in Islam to the heavens alive in his physical being when he adduced evidence from at least thirty verses of the Qur'an on the death of Jesus Christ. The views of the founder of the Ahmadiyyah Movement on the death of Jesus son of Mary have by now gained popular acceptance by the scholarly Muslims world-over. Not only Ustadz Mahmud al Shaltoot of Al Azhar University in Egypt issued a Fatwa (proclamation) that, according to the Qur'an, Jesus Christ is dead, but also learned translators of the Qur'an like Maulana Muhammad Ali, Muhammad Marmaduke Pickthall, Hafiz Ghulam Sarwar, Allama Yusuf Ali (in the editions of his translation published during his lifetime), Professor Humidullah and lately Allama Muhammad Asad, all have followed the views of the founder of the Ahmadiyyah Movement regarding the death of Jesus Christ. It will be interesting to mention that even during the times of the founder of the Ahmadiyyah Movement, Sir Syed Ahmad Khan of India and his followers believed in the death of Jesus Christ. Their belief in the death of Jesus Christ was not based on any argument based on the Qur'an, rather, it was based on their belief that nothing supernatural can ever happen and/or come to pass and everything happens only in a natural way. They were known as “Naturals” and did not believe in Miracles, and considered Revelation as inspiration rising from the minds of the righteous persons etc., etc. Quite contrary to this, the Founder of the Ahmadiyyah Movement, who himself was a claimant of receiving Wahi-e-Walayah (saintly Revelation) from Allah, based his claim about the death of Jesus Christ entirely on the teachings of the Qur'an. Now, if according to consensus of the Majority of the Scholarly Muslims of the World Jesus Christ died as borne out by the verses of the Qur'an, then the question that begs itself is as to whether anyone has ever returned to this world from the dead.

Secondly, the Qur'an does not speak about the reappearance of Jesus son of Mary. There is not the least mention of the second advent of Jesus son of Mary in the Qur'an. If one was to agree with the views of those who claim that according to the Qur'an Jesus son of Mary had risen to the heavens alive in his physical being, then the Qur'an should also inform us about the final disposal of Jesus son of Mary. The onus of pointing out that verse of the Qur'an, whereby Jesus son of Mary is to return to this world irrespective of the controversy about his status in his second advent, is on their shoulders. This is an unsurmountable difficulty.

In fact, the verse Khatam al Nabieen as explained by the Holy Prophet Muhammad, peace be on him, in the Hadith states: “I am the seal of prophets, there is no prophet after me”. This does not
leave any scope for any exception thereto. It clearly and in very unambiguous terms states the absolute cessation of prophethood after the Holy Prophet Muhammad, peace be on him. If the holy prophet was to say that there will be no prophet after him but yet an old Israelite prophet Jesus son of Mary appears after him, then he would not have used the words La Nabiya Ba’di (there is no prophet after me); and what words instead of La Nabiya Ba’di would he have used to allow this exception for the appearance of Jesus son of Mary after him, the onus for this rests on the shoulders of those who try to carve this exception. To my mind, any attempt to carve any exception to the finality of the prophethood violates the absolute-ness of the finality as explained by the Holy Prophet Muhammad, peace be on him.

Their assertion that Jesus Christ, peace be on him, in his second advent will be subordinate to and an Ummati (Follower) of the Prophet Muhammad, peace be on him, and, as such, will not violate the concept of the finality of prophethood, suffers from many pitfalls. Where is the authority which shows that prophethood has been taken away from Jesus son of Mary? And When? Has he been demoted from a prophet to an Ummati? How and for what crime or error? Is there any verse of the Qur'an pointing to this demotion in rank? If they try to take refuge under Hadith in support of this belief, even then they are confronted with the difficulty that the promised Messiah of the Hadith is to be “Imam O Kum Minkum”, an Imam from amongst you, and not the JESUS SON OF MARY. Secondly, physical descriptions of both Jesus son of Mary and the promised Messiah of the Hadith vary and they clearly point to two different persons. There are one hundred and one objections that can be raised against this theory of Ummati. Incidentally, this belief of Jesus son of Mary appearing as an Ummati of the Holy Prophet Muhammad, peace be on him, in spite of being a Nabi, is quite similar to the belief of the Rabwah section of the Ahmadi, the only difference being that these muslim friends are awaiting the advent of a prophet who, though prophet, will be an ummati and subordinate of the Holy Prophet Muhammad, peace be on him, while our Rabwah friends believe that such an ummati and subordinate prophet has already appeared in the person of the Founder of the Ahmadiyyah Movement in Islam. The difference being that of the old and the new.

2. The Ahmadi of the Rabwah section too, like other muslims, profess belief in the finality of prophethood but, in spite of this professed belief, they play upon the meanings of the word Khatamal Nabiyeen (the seal of the prophets)
Mr. M. Anwar Shaheed of the London Ahmadiyya Anjuman joined with Mr. Zafar Abdullah of the United States in presenting a set of Islamic Books, including the Islamic Review, to President Hoyte at the Presidential Secretariat.

and assert that some kind of prophethood is attainable under the seal of the prophethood of the prophet Muhammad, peace be on him. They go on to allege that the Founder of the Ahmadiyyah Movement in Islam, Hadhrat Mirza Ghulam Ahmad, was a prophet, though an Ummati of and subordinate of the prophet Muhammad, peace be on him, and his prophethood was without a code (Ghafl Tashra’ee). This kind of prophethood, according to them, continues inspite of the finality of prophethood and is not in any manner violative of the concept of the finality of prophethood. Now, this concept too suffers from many pitfalls.

Firstly, the continuation of prophethood of any kind after the finality of prophethood does not find support from the writings of the founder. At numerous places in his writings, he has referred to the Hadith La Nabiya Ba’di and has stated that it bars the appearance of any prophet, old or new, after the Holy Prophet Muhammad, peace be on him. Secondly, their assertion that the founder claimed to be a prophet or was a prophet runs afoul of the teachings and beliefs of the founder. Whether he claimed to be a prophet or not is a matter of fact which can best be proved or disproved by evidence. During his lifetime, none of his followers believed him to be a prophet or claiming to be a prophet. This controversy arose many years after his death. True that during his lifetime his opponents, because of his claiming to be the promised Messiah and occuring of the words Nabi and Rasul in his Ilhamat, accused him of claiming to be a prophet. But without any exception, to all such accusations his reply was one and only one, that he was not a claimant to any kind of prophethood and those who allege or impute any claim to prophethood to him have either not understood his writings or else they are doing so for some ulterior motives. After his death, the best evidence on his claims or beliefs are his writings. Anyone who had a chance of reading the books of the founder will discover that:

i) the founder time and again asserted that he has no claim to prophethood, rather he goes on to say that he considers any claimant to prophethood after the HOLY PROPHET MUHAMMAD, peace be on him, as a liar and an accursed one and out of the pail of Islam;

ii) whenever he was asked as to whether he is claiming to be prophet, he invariably, without exception, always said categorically and in unambiguous terms that he has no claim to prophethood.

iii) he said that those who allege that he is claimant to prophethood fabricate a lie against him because of ulterior motives;

iv) he said that no doubt that words Nabi and Rasul have occurred in some of Ilhamat to him from Allah, but these words do not carry their real terminological meanings and have
been used only as way of Majaz and Istaerah, i.e. as a metaphor or simili and are not to be taken or understood in their real meanings as used in the terminology of religion. He used the terms like Dhilli Nabi, Aik pehlu say Nabi au Aik pehlu say Ummati, Baruzi Nabi, Majazi Nabi, Ghair Tashree'e Nabi, etc, to explain the words Nabi and Rasul occurring in his Ilhamat. He did not coin these terms of his own nor did these originate with him. All these terms were coined and originated with the Sufia-i Karam (the saintly personages) of Islam in the period of many centuries before him and were used by them to indicate Wallayat or Muhaddadiyat, that is a non-prophet who has attained communion with Allah and receives Revelation from Allah due to perfectly following of the Holy Prophet Muhammad, peace be on him. The founder also ascribed the same meanings which were given to these terms by the past Aulia Allah and Sufia-i-Karam. This all leads to but one conclusion that all these terms referred to Wallayat and Muhaddadiyat, and not prophethood. v) the crux of the matter is that the founder has written and believed that a Nabi (prophet) is appointed through and is vouchsafed with Wahy-e-Nabuwat (prophetic Revelation), whereas a Wali or Mujaddid or Muhaddath is appointed through and is vouchsafed with Wahy-Wallayat (saintly Revelation). The founder also through his life claimed that he was the recipient of the Wahy-e-Wallayat and did not ever claim to have received Wahy-e-Nabuwat. It remains an open challenge to all those who allege claim to or impute prophethood to the founder, whether they be his opponents or his followers, to show us even one sentence from his voluminous writings claiming that he was the recipient of the Wahy-e-Nabuwat. Insha Allah none will be able to meet this challenge and this fact alone should suffice to give lie to the fabrications and false allegations against the founder that he was a claimant to prophethood.

3. The third view about the finality of prophethood is represented by the Founder of the Ahmadiyyah Movement in Islam, the members of the Ahmadiyyah Anjuman Isha’at Islam, Lahore commonly called the Ahmadi of the Lahore section and a large number of non-Ahmadi muslims who believe that Jesus Christ, according to the teachings of the Qur’an, is dead and, therefore, can not return to the world again in person. They not only profess belief in the finality of prophethood but their belief is in absolute finality of prophethood without any exception, as they believe that no prophet, old or new, can ever appear after the Holy prophet Muhammad, peace be on him. Whatever I have said so far should suffice to make abundantly clear to any fair-minded person as to who from amongst the Muslim Ummah believes in the absolute finality of prophethood, as required by the Hadith LA NABIYA BA’DI, and who are the people who pay simply lip service to the concept of the finality of prophethood and, in fact, put no value on it by their carven exceptions thereto. The irony is that the same said persons accuse the Founder and us of not believing in the finality of prophethood and, because of their brute majority and general ignorance of the common muslim, crookedly incite them against us. We challenge General Zia ul Haq and all the Maulanas who declare the founder and us as non-muslims to first straighten their own beliefs and make a sworn statement that Jesus Christ is dead and can not come in person and that the Finality of prophethood is a bar in the coming of any prophet, old or new, after the holy prophet Muhammad, peace be on him. We appeal to our muslim brothers who put any worth in the Fatwas of the Fundamentalist Ulema and the constitutional and legal amendments re the Ahmadiyyah carried out in Pakistan, to please request your leaders to declare their belief in the absolute finality of prophethood. We assure you they will never be able to do so, for two reasons. Firstly, they are too stubborn to admit their mistakes and, secondly and most importantly, they fear the public reaction because since centuries they have been educating the common muslim about Jesus Christ being alive and having risen to the heavens in his physical being and about his returning to the world again to set right the Ummah of Muhammad (as if the Moral and Spiritual teachings of the Qur’an and the prophet Muhammad were not sufficient to fulfill the requirement of the moral upliftment of Humanity). How can they turn now and tell the same muslims that for centuries their Ulema had been giving false promises? The fear of the people, the public opinion and the wordly gains and losses weighs heavier with these so-called Mominen of Pakistan than the fear of Allah. Let no one be obsessed that clever devices, crookery and lies can prevail forever. It is the promise given by Allah to mankind that truth ultimately prevails, and Allah is true to His promises. His promises never fail. The founder, in one of his prophecies, had predicted that a hundred years would not have passed on his passing away that Muslims and Christians alike will get tired of looking towards the skies for their supposed second advent of Jesus, son of Mary, but their false desires will not be fulfilled and they will start losing faith in the second advent of Jesus Christ. Then they will realize how great an injustice they have done in rejecting the Founder, who appeared in fulfillment of the prophecies made by the Holy prophet Muhammad, peace be on him, about the appearing of a Promised Messiah in his Ummah, who will be an Imam from amongst them.

Now I will turn to explaining the relationship and impact of the verse of the Qur’an, “This day I have perfected for you your religion and completed my favor to you and chosen for you Islam as a religion,” with the concept of the finality of prophethood. This, in turn, has relevance to the covenant of the prophet’s stated in Surah Al Amran, whereby Allah took a covenant through the prophets with their respective ummah that when a Messenger comes verifying that which is with you, you shall believe in him. Both Moses and Jesus Christ, peace be on them, laid an obligation on their followers to accept the prophet about whom they prophesied. Thus, through Moses, Almighty God had warned the Israelites, after promising them “a prophet from among their brethren like thee,” that “whosoever
will not harken unto My words which he shall speak in My name, I will require it of him.” (Deut 18:19) And Jesus was equally emphatic when, prophesying the advent of the Comforter, He added: “He will guide you in all truth; for he shall not speak of himself but whatsoever He shall hear that shall He speak.” (John 16:13) As a matter of fact, the prophet Muhammad, peace be on him, had his advent foretold by all the prophets of the world. The New Testament bears witness to this in these words: “Whom the heaven must receive until the time of resurrection of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly saith unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you.” (Acts 3:21-22) Please note how clearly finality of prophethood has also been declared in the words, “Whom the heaven must receive until the time of resurrection of all things”) And just as all the prophets foretold the advent of the prophet Muhammad, peace be on him, and laid an obligation upon their followers to accept him, so did the prophet Muhammad also teach his ummah to believe in all the prophets that had appeared among different people in different ages, and this is what is stated in this verse of the Qur’an relating to Covenant of the prophets. The truth of the first statement that all prophets foretold the advent of the prophet Muhammad, on whom be peace, is borne out by the second statement that the said prophet will bear testimony to the truth of all the prophets of the world.

The verse, “this day have I perfected My favor to you and chosen for you Islam as religion,” was revealed towards the close of the holy prophet’s life and it is held by all authorities that no precept was revealed after this. The prophet, peace be on him, passed away eighty-one or eighty-two days after its revelation. This verse is a clear testimony of the perfection of religion in Islam, no such claim being made by any other scripture or book or religion. Just before Muhammad, on whom be peace, Jesus Christ had told his followers, “I have yet many things to say unto you but you can not bear them now. Howbeit when he the spirit of truth is come, he will guide you unto all truth.” (John 16:12:13) Thus the Verse of the Qur’an, “this day have I perfected for you your religion and completed my favor to you,” is in fact the fulfillment of what Jesus Christ had promised in John 16:12-13. L’T had promised in John 16:12-13. This also confirms that, as taught by Islam, revelation from God is not only universal but also progressive, attaining perfection in the last of the prophets, the holy prophet Muhammad, peace be on him. Thus the religion having been perfected, necessarily required that the prophethood come to an end, for in perfection of religion, need for the advent of a prophet had ceased, and the advent of any prophet, whether old or new, will cut adorning the concept of the perfection of religion and will run afloud of the verse Al yauma Akmathu lakum Deenakum (this day I perfected your religion for you) (5:3).

Here a question begets itself as to what is the effect of the finality of prophethood and the perfection of religion or perfection of revelation on the continum of the Revelation. Has Revelation in all forms also been snapped completely for good? It is unfortunate that many muslim Ulema of the present era, especially those who are styled as fundamentalists, believe that with the finality of prophethood, Revelation in all or any form too has completely ceased. This view is erroneous and does not find support from the teachings of the Qur’an or Hadith. The Qur’an not only makes Divine Revelation the universal experience of humanity but also considers its doors as standing open for all time. Though Revelation was made perfect and prophethood came to a close in the person of the Holy prophet Muhammad, peace be on him, Allah still speaks to His elect from amongst the Ummah of Muhammad, on whom be peace. It is borne out by the study of the Qur’an that Allah has been making Revelation to non-prophets before the advent of the Holy prophet, e.g. the mother of Moses, the mother of Jesus and the disciples of Jesus Christ, etc., etc. This clearly proves that only prophets or prophethood is not the object of or prophethood or Revelation. There is no denying the fact that all prophethood was Revelation, as is evident from the fact that the Holy prophet Muhammad, peace be on him, strictly prohibited his companions from recording whatever he said or did and instructed them to record only what was revealed to him from Allah, i.e., the Qur’an and please note that this is exactly what Jesus Christ had foretold about him, “for he shall not speak of himself, but whatever he shall hear that shall he speak.” (John 16:13) Yet Revelation has something in addition to the law or guidance as its objects. Aulia Allah (saintly personages of the Ummah) and scholarly muslims unanimously agree that non-prophetic Wahy, i.e. Revelation in its lower forms-in the forms of true dreams, visions and inspiration-is common to both prophets and those who are not prophets. This fact is also borne out by the holy Qur’an when it tells of Revelation to persons other than prophets, e.g. verses 5:111, 28:7, etc. It is only authoritative Revelation, the form of Revelation particular to prophets only that has ceased after the Holy Prophet, peace be on him.

The Holy Prophet, peace be on him, himself gave the good news of the continuation of this type of Revelation in his Ummah. He, peace be on him, is reported to have said, “Nothing remains of prophethood except Mubashshirat,” and being asked what was meant by Mubashshirat, he replied, “True Vision.” We are told in another of his sayings, “Among the ummahs before you, there used to be persons who were spoken to by Allah, though they were not prophets; If there is such a one in my people it is Umar.” The Sufis have termed this form of Revelation as Wahye-Wallayt and they say with the finality of prophethood Wahy-e-Nabuwaat (prophetic Revelation) ceased but Wahy-e-Wallayt (saintly Revelation) continues.

There is yet another very important reason why the Revelation in some form should be continued. According to the Qur’an, God has not left the
discovery of His existence, His attributes and His unity entirely to man's intellect. If the perfection of the concept of the Divine had been left to the use of man's intellect alone, then countless generations of mankind would have lived and died in ignorance before a concept of God even remotely approaching reality could have been evolved. Thus the Holy Qur'an rejects the notion of the progressive perfection of the concept of the Divine by man through the use of his intellect or man's concept of God evolving progressively from the worship of natural objects to the recognition and acceptance of the Divine. This would have meant that man created God through a process of intellectual exercise. On the contrary, the Holy Qur'an informs us that God has throughout affirmed and borne witness to His existence, His attributes and His unity through Revelation. Dwelling on this subject in his "Islam the Religion of Humanity," Maulana Muhammad Ali, M.A.LL.B. writes, "Three kinds of arguments are advanced relating to the existence of God. Firstly, evidence is drawn from the material universe that there must be a creator and controller of the universe. This centers around the word RABB-the Fosteroer of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection. Everything created thus bears the impress of Divine creation in the characteristic of moving on from lower to higher stages until it reaches completion. Evolution, which has proved to be a stumbling block to other religions, is thus made in Islam the very basis of belief in God, and serves as an argument of purpose and wisdom in creation. The oneness of law prevailing in the universe, notwithstanding the immensity of its diversity (67:3-4), existence of the strictest control throughout Nature from the tiniest particle to the mightiest sphere (36:38, 55:56) and similar arguments run throughout every page of the Holy Book.

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

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

The surest and clearest evidence of the Existence of God is, however, afforded by the spiritual - the higher experience of humanity - by God Revealing Himself to man. The evidence of wisdom and purpose in the universe only shows that there must be a God, and does not lead to the certain conviction that God is; the evidence of the inner-self of man is also insufficient to lead to this certain conviction and give man access to the Divine Being: it is Divine Revelation that not only establishes the greatest reality of this life that God is, but also casts a flood of light on the Divine attributes and sets man on the way by walking in which he feels His existence as a reality in his own life and which enables him to hold communion with Him. It is this realization of the Divine Being that works a change in man's life and gives him an irresistible spiritual force through which he can bring about a change even in others lives. God's Revealing Himself to man is, according to Islam, the universal experience of humanity, the man in all nations, all countries and all ages. It is this universal spiritual experience of mankind that has proved a force of the first magnitude in lifting up humanity from the depths of degradation to the greatest heights of moral and even material advancement" (pp 9-10) To quote a few more paras from the same book of the Mualane, as these are applicable to our subject of the relationship of the finality of prophethood with the continuity of Revelation, the late Mualana of the blessed memory writes, "This shows that, though there are to be no prophets after the Holy Prophet Muhammad, religion and religious laws having been made perfect at his advent, Divine revelation is still a fact and a true Muslim can have access to it. It is through His word that real conviction comes to the heart that God exists, and it is through the elect who receives His Revelation that a vital faith in God is restored.

There is also another aspect of the Islamic belief in Divine Revelation in which it differs from some other religions of the world. It refuses to acknowledge the incarnation of the Divine Being. That the highest aim of religion is communion with God is a fact universally recognized. According to the Holy Qur'an, this communion is not attained by God assuming a human shape in the sense of incarnation, but by man rising gradually towards God by spiritual progress and purification of his life from all sensuous desires and low motives. The perfect one who reveals the face of God to the world is not the Divine Being in human form, but the human being whose person has become a manifestation of the Divine attributes by his own personality having been consumed in the fire of love for God. His example serves as an incentive and is a model for others to follow. He shows by his example how a mortal can attain communion with God. Hence, the broad principle of Islam that no one is precluded from
being fed from the source of Divine Revelation, and that any one can attain it by following the Holy word of God as Revealed in the Holy Qur'an" (p. 15).

This makes it abundantly clear that the Continuation of Revelation from God in some form is not only proved from the Qur'an and the Hadith, but is a vital proof of the existence of God. If all Revelation was to be snapped, belief in the existence of God will just be rendered into a fable of the past, not having any bearing on the lives of the present generation of mankind. In addition to the Qur'an and the Hadith, evidence about the continuity of the Revelation is also available form

of the Revelation is also available from the history of the Muslim ummah. The lives of the Aulia Allah, the Sufia, the Mujaddideen and the Muwaffadheen and their writings clearly prove unabated continuity of Wahye-Wallayat (the saintly revelation). Even the Ulemas contemporary to the Founder of the Ahmadiyya Movement believed in the continuation of the Revelation, the Wahye-Wallayat. It is borne out by the fact that when the founder published his first book, “The Braheenee Ahmadeeiah,” praises were showered on him for having written such a marvelous book, the equal of which it was claimed had not been written in the last 12 centuries; and this insight of the fact that the founder in this book had claimed that he was the recipient of Revelation from Allah and if anyone has any doubts about the existence of God, he should come and stay with him for a few days and get a positive proof of the existence of God. He had also stated in this book that he was the Mujaddid of the 14th century Hijrah and the promised Mahdi and had included some of the Revelations wherein he had been addressed as “Nabi” and “Rasul”, which of course were explained by him to be not carrying their real terminological meanings. Inspite of all these contents, this book was acclaimed as a magnificent work on Islam, the equal of which had not been written in many centuries. No one blamed him of claiming prophethood, nor was his claim of receiving Revelation disputed. It was only after he claimed to be the Promised Messiah that a Fatwa was issued against him. The fault was not his. He had proved by adducing evidence from thirty verses of the Qur’an that Jesus, son of Mary, is dead. That Promised Messiah of the Hadith is a different person who is stated to be an Imam of the Muslim Ummah from amongst them and that God has informed him that he is that Imam. But those who issued Fatwa, the thief was hiding in their own minds. They were awaiting the advent of Jesus, son of Mary, the Isaelite prophet about whom they believed that he had risen to the heavens with his physical body alive and will come to Kill the Swine and the non-Muslims, including the Christians who believed in him as God, son of God.

I hope I have made it amply clear as to what is the absolute Finality of Prophethood, Who believes in this absolute finality, Who are the people who carve exceptions to the finality of prophethood, and How the Covenant of prophets has been fulfilled in the Finality of prophethood, and What is the impact of the concept of the Finality on the continuation of the Revelation from God, and How the Continuation of the Revelation is a must as a sure proof of the existance of God.

I thank you for giving me a patient hearing.

THE DOCTRINES OF ISLAM & CHRISTIANITY

By Mrs. Ulfat Aziz-us-Samad

Divine Sonship

The third Christian dogma is that Jesus Christ was the son of God in a special and exclusive sense. The writer of the third Gospel refers to his birth of a virgin as a proof of his Divine sonship:

“And the angels said unto her, Fear not, Mary; for thou hast found favor with God And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. Then said Mary unto the angel, How shall this be, I know not a man? And the angel answered and said unto her, The Holy Ghost shalt come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.”(Luke, 1:30-35).

In a later chapter it would be shown that the contemporaries of Jesus, including his own mother, knew nothing of his virgin birth and that this belief originated much later in imitation of Greek mythology. Here we shall see that the dogma that Jesus was the son of God in a special sense is also contrary to the sayings and teachings of Jesus. In the Bible, this expression was commonly used for many earlier prophets. For instance, Israel was called the “son of God” in

the following verse:

“And thou shalt say unto Pharaoh, thus saith the Lord, Israel is My son, even My first born”(Exodus 4:22)

In the Psalms this title was applied to David:

“I will declare the decree: the Lord hath said unto me, Thou art My Son; this day have I begotten thee.”(Psalms, 2:7)

According to the Bible, Solomon was also the Son of God:

“...and he shall be My son and I will be his father: and I will establish the throne of his kingdom over Israel for ever.”(1 Chronicles, 22:10)

This phrase meant nothing more than nearness to God in love. The founder of Christianity himself said that every man who did the Will of the Father in Heaven was a son of God. It was devout life and kind and merciful deeds that made a man worthy of being called the son of God. Is this not what he says in the following words?:

“Love your enemies that ye may be the children of your Father which is in

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In Memory Of 
Imam 
Muhammad Anwar 
By Dr. Zahid Aziz, Nottingham, England

took place in the London Centre, at which I recited and explained some verses of the Qur'an which have a direct bearing on what happened and on the situation in which we find ourselves. Hazrat Ameer Dr. Saeed Ahmad Khan had instructed on the phone from Lahore that the following verse should be mentioned in particular:

"Say: Nothing will afflict us except that which Allah has ordained for us. He is our Patron; and on Allah let the believers rely. Say: Do you await for us but one of the two most excellent things? (9:51, 52)

The believers are here told to reply, in the words given above, to their enemies who were attacking them with the aim of wiping them off the face of the earth. The "two excellent things" are (1) Attaining victory, or (2) Dying in the struggle. The believers who struggle in the path of Nabi and are told to ray that one or other of these two excellent things will happen to them. So they cannot be losers in either case.

The following verse gives a description of those who struggle in the way of God:

"Surely Allah has bought from the believers their person and their property - theirs in return is the Garden. The fight in Allah's way, so they slay and are slain. It is a promise binding on Him in the Torah and the Gospel and the Qur'an. And who is more faithful to his promise than Allah? Rejoice, therefore, in your bargain which you have made. That is the mighty achievement. Those who turn to Allah, who serve Him, who praise Him, who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep to the limits prescribed by Allah." (9:111-112)

The mujahids are those who treat their lives and property as belonging to God. The words "They fight in Allah's way, so they slay and are slain" are a digression from the main theme, to indicate the circumstances of the Muslims at the time. The verse, and the promise and the bargain spoken of in it, applies generally to believers who undertake the appropriate mode of struggle for Islam which is relevant to their times. In our age, this struggle consists of publicising the teachings of the faith in their true light. Although this jihad is not a physical fight, yet the mujahid can still risk his life, and lose it in the course of duty. In return for bearing this risk is a high spiritual rank according to God. It may be noted that our ba'at to "hold the service of the faith above worldly interests" is really the same as selling one's person and property (worldly interests) to Allah (i.e. service of the faith), which is the bargain mentioned in this verse.

At the end, the passage above mentions the qualities to be possessed and displayed by those who strive in Allah's way. This throws much light on the concept of who is a mujahid and shaheed (martyr). Unfortunately, it is popularly believed that a soldier of a Muslim country's armed forces is what is meant by a mujahid, and if he is killed in action he becomes a shaheed. This verse negates such ideas. No one can be a mujahid unless he leads a life in which he shows these qualities (of turning to God, serving Him, etc.). To be a shaheed is to die, or be killed, while leading a life of struggle for the cause of Islam, a life in which these qualities were constantly displayed.

Bearing this in mind, Mr. Muhammad Anwar was certainly a shaheed. He had devoted his life to the cause of Islam, through the Lahore Ahmadiyya Movement, and was cheerfully, without the slightest complaint, bearing all sorts of hardships in the conduct of his jihad. Day in and day out, he was engaged in a struggle in the way of Allah. So hard was his work that the pressure often
caused him spells of migraine. Yet he accepted this in Allah's way. And while doing this work, he undoubtedly showed the spiritual qualities required in the above verse. Looking at each one of these qualities, we can still visualize Mr. Anwar embodying them. Allah's name and His praise were ever on his lips. His prayers were sincere, humble and charged with spiritual life. He was a deeply Godly man.

Another verse in the Qur'an reads:

"Among believers are men who are true to the covenant they made with Allah; so of them is he who has accomplished his vow, and of them is he who yet awaits, and they have not changed in the least." (33:23)

The pledge (ba'at) taken in Ahmadiyyat to serve the faith of Islam is a "covenant made with Allah", since it is made with the mujaddid sent by Allah to call people to this service. One from amongst us has passed away who was true to the covenant he made with God, true to the very last, and hence he has accomplished his vow. We pray that there now remain amongst us those "who are yet waiting", those who shall be true to their covenant till they have accomplished their vow, and that they shall not change in the least in their resolve.

The following verse underlines the importance of jihad as a requirement in Islam:

"The believers are only those who believe in Allah and His Messenger, then they doubt not, and struggle hard (Arabic: jihad) with their wealth and their lives in the way of Allah." (49:15)

Here it is said that only those are true believers who take part in jihad. In this age, Hazrat Mirza Ghulam Ahmad has performed the great miracle of unravelling the true meaning of jihad. It never meant war or a physical fight. It was the special circumstances under which the early Muslims had to fight, which made their battles into one form of jihad. In fact, they had been engaged in jihad long before they ever fought a battle. Hazrat Mirza showed that the collective jihad of the Muslims in this age (as distinct from the permanent individual jihad of self-purification) is to combat unbelief and to spread the truth by means of pen. And to do this, one needs to sacrifice property and life, just as in the early Muslim wars. Hazrat Mirza was not only a scholar who explained what jihad really is, but he was also a spiritual man who was able to influence many persons in his time to devote their lives to that struggle. This influence has been so penetrating that its effect has continued for long after Hazrat Mirza's death. Mr. Anwar was in the illustrative list of persons who devoted their lives at the call of the Messiah and undertook this jihad.

Those characteristics of jihad which are mentioned in the Qur'an specifically in connection with the Holy Prophet Muhammad's wars, actually apply to other forms of jihad as well, including the type of jihad conducted by this Jam'at. This jihad too, like those wars, can mean leaving your home and its comforts, and going to unknown places, risking life and limb. Mr. Anwar was, in fact, at the time of his death, doing jihad upon jihad, because he had gone forth to a jihad in Guyana while being permanently on a jihad in England from Pakistan.

Those who suffer loss while striving in the way of God receive the highest spiritual rank, as the Qur'an says:

"Speak not of those who are slain in Allah's way as dead. Nay, they are alive but you perceive not. And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient who, when a misfortune befalls them, say: Surely we are Allah's, and to Him we shall return." (2:154-156)

"And think not of those who are killed in Allah's way as dead. Nay, they are alive, being provided sustenance from their Lord, rejoicing in what Allah has given them out of His grace." (3:168)

Persons who are killed in God's way receive a very high form of spiritual life. They are alive in this sense. They are also alive in the sense that we remember them and recall their sacrifices and deeds, and because their entire lives were so exemplary that we wish their example to be emulated by others.

There is also another piece of guidance that the Holy Qur'an gives us for a situation of this kind. It happened during the Holy Prophet Muhammad's life that when some Muslims were killed struggling in the way of God, and this was a great loss, some weak-hearted people who had stayed behind began to say that the martyrs would not have lost their lives if they, too, had held back and stayed at home. The Qur'an says in this connection:

"O you who believe, be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died or been slain." (3:155)

By "their brethren" are meant those relatives of the disbelievers who had become Muslims and had, therefore, to undertake journeys and to fight in the way of God. The believers must not speak in the way indicated here:

"Those who said of their brethren while they themselves held back: Had they obeyed us, they would not have been killed. Say: Avert death from yourselves, if you are truthful." (3:167)

"Those who said" are the weak-hearted persons who did not want to venture forth to face the enemy. Again, it is not right to speak in the way these people did. All persons, even those who stay behind, are bound to face death, and do not know how or when it shall come about. It is entirely mistaken and illusory to think that by not venturing forth in the way of God a person is 'safe' from loss and death. Such words must not come upon the tongue, nor must such thoughts be entertained in the mind.

The manner of Mr. Anwar's demise shows us clearly, and makes it certain, that he holds a very high rank in God's sight. Still, we pray that Allah admit him into His great mercy and raise him to the highest places in paradise-Ameen. It is a heavy loss for his family. So we pray that Allah give them strength and patience, and that He may Himself be their Guardian and Protector. It must also be said that Mrs. Anwar - Bano - has herself played Continued On Page 21
ISLAM ON SLAVERY

By The Late Al-Haj Al-Farooq Lord Headley

Since the earliest days of man’s struggles on this earth there have been conquerors and conquered, and it has been the privilege and right of the former to impose conditions which had to be complied with by the latter. Voe victis—the weaker go to the wall and hve to obey the stronger and cleverer in life’s battle. Man, being the cleverer, though not the physical equal to many animals, gradually brought into subjection and applied to his use such powerful creatures as the horse, the camel, and the elephant. Being to a great extent a gregarious creature, man found he could combine with others and form societies which enabled him to undertake work quite beyond the power of any individual unit. When such societies or combinations began to multiply, it was inevitable that there should be conflicts for the possession of desirable things such as land, cattle, laborers, etc. In this way arose slavery. The conquered were used as chattels; they passed under the yoke of their masters and entered into a thralldom in which they lost their individuality, and there is no doubt they were often treated with all manner of ill-usage.

Religions, civilizations, and legislations came into being; but there was no alteration, or even mitigation, as regards the main principles of slavery or the absolute power of the stronger over the weaker.

The Roman Law upheld the constitution of slavery whilst allowing manumission in certain cases, but did nothing to ameliorate the actual condition of the slaves. It is not necessary here to go into the cruelties practised in the days of Rome, as they are well known. History tells us that the Greeks and ancient Germans recognized and practised both kinds of slavery—predial servitude as well as household slavery.

In the case of India, the Aryan race on their invasion reduced the conquered inhabitants to a condition worse than slavery, so that the very shadow of the vanquished, who were called sudra in their language, was held to bring a curse on those on whom the shadow happened to fall.

As Syed Ameel Ali points out in his illuminating work, *The Spirit of Islam*, two forms of slavery were practised among the Hebrews from the commencement of their history. The Israelite slave, given into bondage as a punishment for crime, or for the payment of a debt, occupied a higher position than a slave of alien. Christianity as a system and a creed, raised no protest against slavery, enforced no rule, inculcated no principle for the mitigation of the evil. The teachings of Jesus, as portrayed in the Christian traditions, contained nothing expressive of disapproval of bondage. On the contrary, Christianity enjoined on the slave absolute submission to the will of his or her proprietor. It found slavery a recognized institution of the empire; it adopted the system without any endeavor to mitigate its baneful character, or to promote its gradual abolition, or to improve the status of slaves. Under the civil law, slaves were mere chattels. They remained so under the Christian domination.... The introduction of the religion of Jesus into Europe affected human chattelhood only in its relation to the priesthood. A slave could become free by adopting monachism, if not claimed within three years. But in other respects, slavery flourished as much and in as varied shapes as under the pagan domination. The Digest, compiled under a Christian emperor, pronounced slavery a constitution of the law of nature; and the code fixed the maximum price of slaves according to the professions for which they were intended. Marriages between slaves were not legal; and between the slave and the free were prohibited under severe penalties (One of the punishments was, if a free woman married a slave she was to be put to death and the slave burned alive—Latin Christianity, vol. ii. By Milman).

Christianity had failed utterly in abolishing slavery or alleviating its evils. The Church itself held slaves, and recognized in explicit terms the lawfulness of this baneful institution. Under its influence, the greatest civilizations of Europe had upheld slavery, and have insisted upon its usefulness as preventing the increase of pauperism and theft (Pufendorff, *Law of Nature and Nations*, Bk. VI, c. 3, s. 10).

It may be said that Jesus could not be held responsible for the practice of slavery in Christiandom, but the institution got its permission and support from the Judaic Law, and as Christ was a staunch observer of the said Law, and so never said anything against it, he must be considered to have given it his sanction; and St. Paul recognizes it, as he
enjoins kindness to slaves.

For centuries in Christian countries slavery continued to be practised with all its attendant cruelties, till the climax was reached in the United States of America and elsewhere when enlightenment and public feelings of humanity began to prevail. It was early in the eighteenth century that England began to take an interest in freeing the slaves, and this interest became crystallized in the popular belief that baptism conferred freedom. Slaves were brought into England from the West Indies and went through the ceremony of baptism, obtaining as godfathers respectable citizens; but in 1729 an opinion of the then Attorney-General was procured to the effect that neither residence in Great Britain nor baptism conferred freedom on a slave, and that he might be legally compelled to return to slavery, in spite of his influential godfather.

The noble movement towards the abolition of slavery received its greatest opposition from the Church, and this should not cause much surprise, seeing that every scientific discovery and every advance towards higher enlightenment has been bitterly and cruelly opposed by the sacerdotal interference—what may be called "Church-craft" has ever proved to be the chief stumbling-block to true advancement. As I have said elsewhere, there is nothing more valuable than the truth, and it is to the everlasting shame of humanity that in all the past ages sacerdotal jugglery has been permitted to hoodwink the credulous, frighten the timid, and disguise the truth. Depend upon it, there is no stronger ally to true religion than Science, which is ever-searching for the TRUTH, and so approximating towards an understanding of the divine Mysteries which are at present behind the veil.

Turning to Islam, we recognize in it the first religion that dealt a death-blow to the very roots of this ignoble institution of slavery, which would have been completely abolished through its influence but for its being so deeply rooted in all the nations of the world. Islam, however, laid down principles which cannot fail to approximate towards a vastly improved state of affairs. As a wise man once said: "It is always easy to imagine perfection, but it is only possible to achieve improvement."

In the early days of his ministry, Muhammad could not command wealth enough to purchase the freedom of the slaves. He, however, preached the religion of liberating slaves and made their emancipation a virtue of great merit. We read the following in the Qur'an: "It is not righteousness that you turn your faces towards the east and the west, but righteousness is this, that one should believe in Allah and the last day, and the Angels and the Book and the Prophets, and give away wealth out of love for Him, to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (emancipation of) the captives," etc (The Holy Qur'an, ii, 177).

"And what will make you comprehend what the uphill road is? It is the setting free of the slaves or the giving of food in the day of hunger to an orphan," etc (Ibid, ix, 60).

Again, the Qur'an lays down that a part of the public funds should be spent in purchasing the freedom of the slaves. "Alms are only for the poor and the needy and the officials appointed over them and those whose hearts are made to incline (to Truth) and emancipation of captives and those in debt and in the way of Allah, and the wayfarer" (Ibid., ix, 60).

"No other revealed Books says anything on the subject, and no other Prophet, including Jesus, inspired his followers to emancipate those they held in bondage, or mitigate their sufferings. With reference to the unique pronouncements of the Prophet Muhammad as to the freeing of slaves, I may now quote the following from Ameer Ali (Spirit of Islam, p. 262):

"The Prophet exhorted his followers repeatedly in the name of God to enfranchise slaves, ‘than which there was not an act more acceptable to God.’ He ruled that for certain sins of omission the penalty should be the manumission of slaves. He ordered that slaves should be allowed to purchase their liberty by the wages of their services; and that in case the unfortunate beings had no present means of gain, and wanted to earn in some other employment enough for that purpose, they should be allowed to leave their masters on an agreement to that effect.... In certain contingencies, it was provided that the slaves should become enfranchised without the interference, and even against the will, of their master. The contract or agreement in which the least doubt was discovered was construed most favorably in the interest of the slave, and the slightest promise on the part of the master was made obligatory for the purposes of enfranchisement. He placed the duty of kindness towards the slave on the same footing with the claims of kindred and neighbors and fellow-travellers and wayfarers; encouraged manumission to the freest extent and therewith the gift of a 'portion of that wealth which God has given you'; and prohibited sensual uses of a master's power over a slave, with the promise of divine mercy to the wronged. To free a slave is the expiation for ignorantly slaying a believer and for certain forms of untruth. The whole tenor of Muhammad's teaching made 'permanent chattelhood' or caste impossible; and it is simply an 'abuse of words' to apply the word 'slavery,' as in the English sense, to any status known to the legislation of Islam."

The farewell address of Muhammad is a great charter of liberty. It runs thus:

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“O ye people. Hearken unto my words. I know not if ever I shall speak to you here again.

Your lives and your goods are sacred among you until the end of time.

“You must one day appear before Allah to give an account of your doings.

“Let every man be faithful.

“No more vengeance shall be allowed for bloodshed as in the days of your idolatry.

“Ye husbands have rights, and ye wives, ye have rights. Husbands, love your wives and cherish them. You have taken them as your wives under the security of God. Treat them well.

“As to your slaves-male and female feed them with what you eat yourself, and clothe them with what you wear. If you cannot keep them, or they commit any fault, discharge them. They are God’s people like unto you, and you are to be kind to them.

“I leave you a law that shall always preserve you from error; a law clear and positive—A Book dictated from Heaven.

“Listen to my words and fix them in your minds.

“Verily Muslims are brothers. They form one fraternity. Take not that which belongs to thy brother until he gives it to thee, of his own free will.

“Beware of injustice and expropriation.”

These ordinances were not meant to remain only in books, but they were translated into action.

In the Meccan life of the Prophet no chances of making many slaves presented themselves. His own slaves he released, and his friend and follower, Abu Bekr, freed a large number of his slaves and purchased a number in order to set them free. When the Prophet came to Medina and the conditions of warfare began, the following verse was revealed which totally abolished slavery of the old type and made war-captivity the only kind of slavery if it may be called such:

permissible in Islam: “It is not fit for a prophet that he should take captives unless he has fought and triumphed” (The Holy Qur’an, viii. 67). The verse lays down the condition under which a person forfeits his liberty at the hand of another. In other words, the verse abolished slavery and allowed Muslims to make war-prisoners, and this only so long as the war lasted, as the following shows: “So when you meet in battle those who disbelieve, then smite their necks, until when you have overcome them, then make the prisoners and then either set them free as a favor or let them ransom (themselves), until the war terminates” (The Holy Qur’an, xlvi. 4).

It must always be borne in mind that the Prophet was ever on the defensive in all his battles; he was forced to arms under compulsion and to protect his life, which was sought with ruthless pertinacity by his enemies.

The verses quoted are very clear, and hardly require any explanation. It is apparent, that from the teachings of the Prophet no Muslim is permitted to bring any person into slavery, and that Islam and the Qur’an give no countenance to anything like the institution of slavery.

It is therefore apparent that a Muslim must fight a hard battle in self-defense, before he can be permitted to take prisoners of war, and that as regards such prisoners they are either to be set free or ransomed.

The Prophet adopted the former course in most cases; for instance, in the case of the prisoners of the Bani Mustalik, a hundred families were set at liberty, and in the case of Hawazin, six thousand prisoners were released out of favor. (Note: In the battle of Hunain six thousand of the tribe Hawazin were made captives, but as the order which the two alternatives are placed in the above-quoted verse dealing with the emancipation of the war slaves (see above) either “set them free as a favor or let them ransom themselves” clearly shows that preference is given to the former course, the Holy Prophet kept waiting for some time for the survivors among the Hawazin to come and ask for the release of their prisoners, but no one turned up for about ten days, and the Prophet distributed the prisoners among the Muslim soldiers. After this, the Hawazins came and requested the Prophet to set their people free. The Prophet could not do so at that stage without the consent of their masters. He, however, ascended the pulpit and addressed the Muslims thus: “After due praise to God, I inform you that your brethren have come to you repentant, and I have come to the conclusion that their captives should be given back to them. Whoever of you, then, loves to do it as an act of kindness, let him do it, and whoever desires that he should be paid the ransom, him will we pay out of what God will give us.” All in one voice obeyed the commandment of the Holy Prophet, and the prisoners were released without paying any ransom.-Ed. The Islamic Review (Bukhari).

Those prisoners taken at Badr had to pay ransom because Islam was very weak at the time and the enemy was determined to crush it out of existence. But many among the Badr prisoners were released when, at the request of the Prophet, they taught reading and writing to his companions. When, after a succession of battles, the Prophet entered Mecca as undisputed victor, his very first act was that of the manumittor and enfranchiser, for he gave free pardon to all his enemies who were completely in his power and were indeed his prisoners of war and legitimate slaves. Not only did he do this, but he at once set about abolishing idolatry—that mental slavery of pagan races—and putting in its place the free, untrammelled worship of the ONE and ONLY God. He also abolished infanticide and regulated sex relationship-limiting a man’s wives to four—indeed, he brought order out of
All European scholars who have studied Islam with an unbiased mind have come to the conclusion that Islamic teachings do condemn slavery and aim at its abolition, and the only legal cause of bringing others into bondage is prisonership of war; and as long as war continues in the world, the system must continue. I here give the opinion of Professor Snouck Hurgrorje, of the Leyden University, on the question of slavery in his book *Mahommedanism*, p. 150; published in 1916, Putnam's, U.S.A.

“The Law of Islam regulated the position of slaves with much equity; there is a great body of testimony from people who have spent a part of their lives among Muslim nations which does justice to the benevolent treatment which bondsmen receive from their masters there. Besides that, we are bound to state that in many Western countries, or countries under Western domination, whole groups of the population live under circumstances with which those of Muhammadan slavery may be compared with advantage.

“The only legal cause of slavery is prisonership of war, or born from slave parents. The captivity of enemies of Islam has not at all necessarily the effect of enslaving them; for the competent authorities may dispose of them in any other way, also in the way prescribed by modern international law or custom. In proportion to the realization of the political ideal of Islam, the number of its enemies must diminish and the possibility of enslaving men consequently decrease. Setting slaves free is one of the most meritorious works, and at the same time the regular atonement for certain transgressions of the sacred Law. According to the Muhammadan principle, slavery is an institution destined to disappear.”

Proud Of Being A Muslim
- Continued

something wrong in loosing our Muslim identity, even for those who are born here. I will give a very good example. We Muslims have a beautiful expression of greeting our brothers and sisters; we say, “As salam alaikum”. Many youngsters have replaced this beautiful salutation with the American way, “Hi”...We are ashamed to say, “as salam alaikum” because we will be known as a Muslim and not Americans. It is high time we think about it and whether or not we are born here, we are still Muslims and we should preserve our Islamic ways and culture wherever we go in this world. We should be encouraged to use Islamic expressions like, “Allahumoulillah” and “In sha Allah” in our daily conversations. It is imperative for any Muslim to say the word “Bismillah” before he starts anything. It is a most befitting way to start something with the name of Allah.

Our social behavior identifies us as a Muslim, especially in a free society like those found in the West. Many teenagers are facing this problem and they are altering their behavior at the precious cost of their faith just to fit into this society. A fitting example is the question of drinking. We drink because we want to be with the majority. We want to be considered as politely civilized. This should not be the case. Again, it is our own weakness and misconception of being civilized. We should make our behavior known to everybody as that of a Muslim, “I don't drink - period”. We will earn more respect if we follow the teachings of our beloved Prophet Mohammad (peace be upon him).

In Memory Of Imam Muhammad Anwar
Continued

a key role in the running of this mission
REVELATION IN ISLAM
By the Late Maulana Muhammad Ali
Continued From Previous Issue

Gabriel brought revelation to all the prophets

The next question which arises here is whether the descent of Gabriel was only peculiar to the Prophet or other prophets had also revelation of the same kind, although there might be a difference in power and excellence. This is an established fact among Muslims that it was only Gabriel who descended on all the prophets with prophetic revelations as has been mentioned by Imam Razi under the verse Surely it is the word of an honored Messenger(16):

He is the messenger Gabriel and there is no doubt about it that he is a messenger towards the prophets(17).

The Qur’an itself is clear on this point when it says:

Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture. And (We sent) messengers Whom We have mentioned to thee before andmessengers We have not mentioned to thee. And to Moses God addressed His word, speaking (to him)—(We sent) messengers, bearers of good news and as warners, so that the people may have no plea against God after the (coming of) messengers(18).

Now these verses show that God has declared the revelation of the Prophet Muhammad to be of the same nature and form as was given to Noah and the prophets who appeared after him. But as there was a mention, in the Qur’an, of the revelation to non-prophets as well, such as We revealed to Moses’ mother(19) or when I revealed to the disciple(20), therefore, the word revelation (wahy) alone could not be a sign of distinction between a prophet and a non-prophet. But, after mentioning this peculiarity that the Prophet Muhammad’s revelation was of the same kind which was granted to Noah and other prophets, there has not been a mention of a single name of a non-prophet from among the names of those who appeared after Noah. However, those who have made a distinction among prophets with a code (tashri') and without a code (ghair tashri') will find that such a distinction has not at all been accepted here. All the prophets received revelation of the same kind. The type of revelation which was granted to Noah was granted to Abraham, Moses, Aaron, David, Solomon, Jonah, and Jesus (may the peace and blessings of God be upon all of them!). It has also been stated that God has not mentioned all the messengers, some have been and some not. Thus it was shown in this way that the revelation of all the prophets was of one kind. And as the Qur’an has mentioned that the revelation of the Prophet Muhammad was sent down through the agency of the Angel Gabriel, therefore, we come to the conclusion that the difference between the revelation of a prophet and a non-prophet is this, that upon non-prophets Gabriel does not come with revelation. And the prophet’s revelation that is recited (Wahy Mathew), which is called his book (kitab) and which is given to him as the basis for the guidance of men, is the same revelation that is brought down upon him through the agency of Gabriel. Thus, this is the only mark of distinction between the revelation of a prophet and a non-prophet. Imam al-Bukhari has pointed out this fact in the beginning of his collection with a chapter on revelation entitled: How revelation began to the Messenger of Allah, peace and blessings of God be upon him. This was immediately followed by the same verse of the Qur’an: And the word of God: “We have revealed to thee as We revealed to Noah and the prophets after him.”

Imam al-Bukhari has shown, by putting this verse in the title of the chapter, that the Prophet’s special revelation, viz., the revelation of the Qur’an, about which he is going to deal in this writing, is of the same kind of revelation which was granted to all the prophets. In this manner, in the very beginning of is collection, he has made a clear distinction between the revelation of a prophet and a non-prophet, and he has declared the revelation of the prophets as of one kind.

The Prophet’s revelation before his advent

Although there are many reports which show that it was only Gabriel who descended with the Qur’anic revelation, here we shall only quote a few such reports from al-Sahih of al-Bukhari and al-Muslim. First of all, the hadith worth mentioning, and which, in fact, decides about the nature of prophetic revelation, is that unanimously accepted long tradition, narrated by ‘A’ishah, which starts with these words The first revelation (wahy) that was granted to the Messenger of God (peace and blessings of God be upon him) was the true dream in a state of sleep, so that he never saw a dream but the truth of it shore like the dawn of the morning. Here ‘A’ishah the Truthful gives the name wahy to true dreams which the Prophet Muhammad saw before the advent. Although this was a revelation, but not the prophetic revelation which brings guidance to the world, therefore, inspire of this revelation, he was not raised to the status of prophethood. Neither is this revelation a part of the Qur’an, which clearly shows that all the revelation of
the Prophet was not even of one kind, and the revelation the name of which is book (kitab) and guidance (hidayah) was a special wahy revealed in a special way. Otherwise, how is it possible that, inspite of this wahy in the form of true dreams, which appeared to have continued for a long time, neither did he consider himself to be a prophet nor the one appointed by God (manum), nor did any part of this revelation find its way into the Qur'an? Similarly, it has been mentioned in a report that before and after his advent, the prophet saw light and heard voices while he was awake and that stones greeted him. Obviously, these were also visions (mukashafat) and inspirations (ilhamat), but neither did these inspirations find place in the Qur'an nor on account of these did he regard himself to be a prophet and the appointed one of God (manum).

Further clarification about prophetic revelation from hadith

In short, prophetic revelation is a particular descent of Gabriel, which takes place with the Divine communication so that it may be conveyed to the person who has been raised to the status of prophethood. Though it has been clearly established that all the Qur'anic revelation was owing to this descent of Gabriel, it is quite possible that somebody may think that in a tradition of al-Bukhari the coming of revelation has been mentioned in a different way.

It is reported from 'A'ishah, the mother of the believers, that Harith, son of Hisham, enquired of the Messenger (may the peace and blessings of God be upon him!) how revelation came to him. He replied: It comes to me sometimes as the ringing of a bell and this is hardest on me, then he leaves me and I remember from him what he says; and sometimes the angel comes in the shape of a man and he talks to me and I remember what he says (36).

Now this tradition does not show that the first kind of revelation came without the agency of an angel. In this case, also the angel brought the message to him. Only its nature made it a heavier task for the Prophet to receive it. The words I remember from him what he says show that it was from the angel that the Prophet received this message to remember. In fact, by the mention of this hadith, 'A'ishah means to point out the severity of the experience of the Prophet at the time of the revelation. After the question of Harith and its reply by the Prophet she says: I saw revelation coming down upon him in the severest cold and, when that condition was over, perspiration ran down his forehead (27). There are other traditions which show that his condition was completely changed at the time of the descent of revelation. A companion has related that he was sitting in such a position that his leg happened to be under the thigh of the Prophet when the revelation came down upon him, and the companion felt as if his leg would be crushed under the weight (38). In short, the apparent sign of the prophetic revelation was that it was very severe in its nature. But at the occasion of inner revelation (wahy khafi) or at the time of meeting Gabriel, as is mentioned in al-Bukhari, Kitab al-Iman, the Prophet's condition was not much changed. However, the condition of revelation in the form of revelation which was accompanied by the descent of the angel, and not without him.

The revelation of Moses was also the result of the descent of Gabriel

It also seems important to remove another doubt here about the revelation of Moses, whether or not it was a different type of revelation. Though I have already shown it from the Qur'an that the Prophet Muhammad's revelation was similar to the revelation of other prophets, the names of several prophets have been mentioned at that place (39) besides Moses. But as the words about Moses have been wahy (revelation) another name for the communication of God to man, which, according to the Qur'an, takes place in three ways (41), so much so that to inform a person of a certain matter in a dream is also a communication of God. But the highest manifestation of Divine revelation is that which comes "by sending a messenger (42)," the way in which the Qur'an was revealed. This is the most superior form of revelation. If Moses had experienced the highest manifestation of God and had been entrusted with a great message, as we all believe, he could have experienced it in the same way. A clear testimony to this fact has been in the report by 'A'ishah where Waraqa said This is the Namus whom God sent down upon Moses (43). This clearly shows that it was Gabriel who brought revelation to Moses as well.

(2) The Qur'an 6 al-An'am: 50.
(3) Ibid., 99 al-Zitri: 5.
(4) Ibid., 16 al-Nahl: 68.
(5) Ibid., 41 Ha Mim: 12.
(6) Ibid., 8 al-Infal: 12.
(8) Ibid., 5 al-Ma'idah: 111.
(9) Ibid., 18 al-Kahf: 86; 3 al-IImran: 44; 31 Luqman: 12 respectively.
(10) The Qur'an, 42 al-Shura: 51.
(13) Ibid.
(14) The Qur'an, 2 al-Baqara: 97.
(17) Imam Fakhr al-Din Razi, al-Tafsir al-Kabir.
(20) Ibid., 5 al-Ma'idah: 111.
(22) The Qur'an, 20 al Ta Ha: 29.
(23) al-Bukhari, Kitab al-Tafsir.
(24) al-Bukhari, 1: 3.
(27) The Qur'an, 4 al-Nisa': 171.
(28) Ibid., 42 al-Shura: 52.
(29) Ibid., 19 Bani Israil: 17.
(30) The Qur'an, 42 al-Shura: 51.
(31) Ibid., 58 al-Mujadidah: 22.
(32) Al-Bukhari, Kitab Bad al-Khalq.
(33) al-Bukhari, al-IIman.
(35) Ibid.
(36) al-Bukhari, 1: 1.
(37) Ibid.
(38) al-Bukhari, 8: 12.
(39) The Qur'an, 4 al-Nisa': 163-164.
(40) Ibid.
(41) Ibid., 42 al-Shura: 51.
(42) Ibid., 42 al-Shura: 51.
(43) al-Bukhari 1: 1.

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Promised Messiah Speaks
Continued

principles accuse and incriminate a man before the judgement-seat of God. And when we are, for our deliverance, wholly at the mercy of such principles, the truth of which has been established by rational arguments, the question naturally arises, how shall we be able to know those true principles together with their arguments in an easy, perfect and unfailing way, and attain to the exalted position of belief by realization.

The Holy Qur’an, the Perfect Guide

The reply to this question is that easy, perfect and unfailing way, by means of which the true principles together with their rational arguments can be known without error, exertion and embarrassment of doubts, is the Holy Qur’an only, and there is no other book in the world, nor any other means by which this great purpose may be achieved. I have arrived at this important conclusion with full certainty, and anyone who will ponder over the facts over which I have meditated will also come to the same conclusion that all those principles, a belief wherein is essential for every seeker-after-truth, and whereon depends the salvation and deliverance of us all, and wherewith is bound up man’s happiness and bliss in the next world, are found in pure and preserved state only in the Holy Qur’an, and the principles and teachings of all other Books have been corrupted and contaminated to such a great extent that we feel abashed and ashamed in committing them to writing. It is no hyperbole nor an exaggerated statement; and verily I say unto you that, before the compilation of this book, a comprehensive and complete enquiry had been instituted, and the Scripture of every religion had been studied with honesty and diligence, and compared with the Holy Qur’an, and discussions and debates with the scholars and savants of other nations were also held.

In short, every endeavor and effort that was humanly possible had been made for the exposition of Truth. All this vigorous investigation led us to the inevitable conclusion that of all the

Revealed Books, on the surface of this earth, The Holy Qur’an is the only scripture which is proved by indisputable arguments to be the Word of God; the principles and doctrines of which are in perfect harmony with Truth and human nature; the teaching wherein is wholly pure and free from the defilement of polytheism and nature-worship, having been fully saturated with the unity, majesty and perfect excellence of the Divine Being; the distinctive characteristic of which is that it ascribes no abject and mean motive, defect or imperfection, nor any base and ignoble attribute to the Divine Being; nor does it thrust down one’s throat any doctrine by force, but whatever it teaches, it establishes the truth thereof beforehand, by incontrovertible arguments, and leads to the point of complete certainty and perfect faith; and it purifies and cleans all the corruption and depravity which have tainted the belief, words and deeds of the people by the clear and cogent arguments; it teaches all the modes or moral conduct and behavior, the knowing of which is essential for man to be man; it drives away and dispels every evil and wickedness with the same power and force with which it is prevailing today; its teaching is very simple, straight and strong; it is, as it were, a mirror, a reflection of the Laws of Nature, and a bright and brilliant sun for our internal light and illumination.

Doctrines Of Islam & Christianity
Continued

Adam, Israel, David, and Solomon had been called the sons of God before him and in which he himself had spoken of those who had love and mercy in their hearts as sons of God. The following remark of Jesus will show that it was only in a metaphorical sense that he called himself a son of God:

Jesus answered them, is it not written in your laws; I said. Ye are gods: If he called them gods, unto whom the word of God came, and the scriptures cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the son of God?”(John, 10:34-36)

Jesus was obviously referring to Psalms 82: “I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men and fall like one of the princes.”(The Holy Bible: Psalms, 82:6-7) As the judges and prophets of old were called “gods” only in a metaphorical sense, so Jesus called himself a “son of God” in the same sense. It is clear that for Jesus the term “son of God” carried no particular import other than the idiom of the Bible permitted. There is no case for singling Jesus out as the son of God in a special sense, as Christians have done.

The Holy Qur’an in a very forceful language rejects the dogma that Jesus was the son of God in a literal or exclusive sense. It says:

“And they say: God has taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.”(The Qur’an, 2:16)

“It befiteth not (the Majesty of) God that He should take unto Himself a son. Glory be to Him! When He decreeth a thing. He saith unto it only. Be! and it is.”(The Qur’an, 19:35)

Reason and common sense are again on the side of Islam. Philosophers tell us that no being from whom another being can come out and exist as a separate individual and become his equal and partner can be regarded as perfect. To attribute a son of God would be to deny the perfection of God. Islamic Review.
REVELATION IN ISLAM
Continued

The second distinction: a prophet follows his own revelation

Thus, the first distinguishing mark between the revelation of a prophet and a non-prophet has been established and anyone who respects the Qur'an, Hadith and the unanimity of ummah (ijma 'ummat) cannot escape such a plain and perceptible conclusion. Now I bring forward another distinctive feature of the revelation of a prophet from that of a non-prophet. A messenger or a prophet first of all and above all is only a follower of his own revelation. If he accepts the other revelations he does it only because his own revelation makes it necessary to accept them. And a non-prophet, in every way, accepts and follows the revelation of another prophet. And if he believes in his own revelation, he does so because it does not go against the other revelation to which he is obedient.

In other words, a messenger is not obedient (murt) to another messenger but is a follower of his own revelation. And a disciple is obedient to the revelation of a messenger. The Prophet Muhammad is asked to declare: "I follow only that which is revealed to me"; similarly:

"Say: I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and a guidance and a mercy for a people who believe". (Ibid., 7 al-A'raf: 203)

At another place it has been mentioned:

"And follow what is revealed to thee." (Ibid., 10 Yunus: 109) And in the place where the Prophet is commanded to submit and serve God alone it has also been stated: "Say: If I disobey my Lord (in my revelation) I fear the chastisement of a grievous day." (Ibid., 39 al-Zummar: 12) That is, if a prophet does not follow his revelation, he is, in fact, disobedient to the Divine Command. Therefore, he does not pay attention to anything else except his revelation. His revelation is such that it alone should be followed, leaving aside all other thoughts and ideas. His faith in previous books and revelations is rather in an abstract and general way.

Although he believes that they, too, were from God, if on some point his revelation differs from the revelation of some previous prophet, he would only follow his own revelation. This would also hold true when one messenger is the successor of another messenger. For example, when Moses, there was a chain of prophets that followed the Shari'ah of Moses but when a messenger appeared it was only incumbent on him to follow his own revelation in that particular age. He acted according to the Torah only inasmuch as his revelation commanded him to do so. Those messengers who came among the Israelites judged according to the Torah, not because it was Moses' Book and they were Moses' followers in their becoming messengers the following of Moses had not a grain of influence but because they were themselves directly commanded by their revelation to judge according to the Torah. And if in some matters, although in the Torah God had commanded differently as compared to their revelations, it was, however, incumbent on them to follow their own revelation and leave aside the earlier command of the Torah. Or, if a prophet had received a revelation which was against the revelation of some previous prophet or that of the Torah, he was not supposed to obey either of these, but only the revelation which descended on him alone, no matter even if that revelation was contrary to any of the previous revelations. It was so because in the previous laws (Shari'ah) some of the commands were limited to time and place. Moreover, alterations had also taken place among them, that is to say, they did not remain fully protected. In any case, whenever a prophet appeared in a part of the world or to a particular nation, he followed whatever was commanded to him in his revelation. But, as revelation has reached its perfection with the Qur'an, religion has also been made perfect, so has been guidance (hidayah) for all ages and times and no deficiency at all has been left in the Shari'ah, therefore, no messenger or prophet can appear after the Qur'an. This, in other words, means that no such person can come who abandons the Qur'an and follows his own revelation or accepts the Qur'an only because his own revelation has commanded him to do so. The revelation of every prophet is like the root which should be held fast in all circumstances, but the revelation of a disciple is like a branch: if it is attached to and fed by the root, it is acceptable, otherwise not. And then the followers of every messenger are commanded to follow the revelation of their prophet, his guidance and instructions. Accordingly, the ummah of Muhammad has been told:

"And know that this is My path, the right one, so follow it, and follow not other ways, for they will lead you away from My way." (The Qur'an, 6 al-An'am: 154) Again in the Qur'an it has been mentioned. "And obey God and obey the Messenger." (Ibid., 4 al-Nisa: 59; al-Ma'idah: 92; 64 al-Tahabun: 12; etc.) or, "Say: If you love God follow me. God will love you." (Ibid., 3 al-Imran: 30) In this ummah, obedience to those in authority has been restricted with a condition, as has been stated in the Qur'an:

"O you who believe, obey God and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to God and the Messenger." (The Qur'an, 4 al-Nisa: 59)

In short, the pride of a follower lies in complete obedience to his prophet, and to swerve a hair's breadth from this path would be like death to him. He should have absolute faith in this that the perfect way of guidance exists in the Book of the prophet he follows. To hold his revelation above, or give it equal status to, the Book or the Sunnah (practice of the prophet) does not at all occur to his mind.

The third distinction: the prophetic revelation verifies the previous revelation, and the revelation granted to the righteous servants itself needs verification

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The third distinction between *wahy mubarekat* (prophetic revelation) and *wahy wilayat* is this, that the former is confirmatory of the previous revelation of the same nature, that is to say it verifies the truth of that revelation, leaving aside the mistakes which have crept into it. Therefore, it is called the verifier (*Musaddaq*) of previous revelation, whereas the *wahy wilayat* (revelation granted to the righteous servants), dependent on the book of the prophet it follows, is not acceptable unless it is applied to and confirmed by the Book and the practice (*sunnah*) of the prophet. It has been repeatedly said about the Qur’-an that it is: “Verifying that which is before it.” (Ibid., 2 al-Baqarah:97; 3 al ‘Imran:3, etc.) This is, however, the status of the Qur’-an which has been called the verifier of all the Divine revelations. But Jesus Christ has also been declared a verifier of the revelation of the Torah in the following words: “We sent after them in their footsteps Jesus, son of Mary, verifying that which was before them of the Torah.” (Ibid., 5 al-Ma‘idah:46)

Thus prophetic revelation verifies what has passed before it, but *wahy wilayat* itself stands in need of verification by the prophetic revelation. That is why a prophet does not need his revelation to be confirmed by another revelation, but, for a disciple, it is essential that he should not accept his revelation unless it is in conformity with the revelation of the prophet he follows. It is because God has made special arrangements for the protection of the prophetic revelation, as has been mentioned in the Qur’-an:

“For surely He makes a guard to go before him and after him, that He may know that they have truly delivered the messengers of their Lord.” (The Qur’-an, 72 al-Jinn:27-8)

Thus, the Gabrielic descent is such that the revelation which is communicated through it is specially guarded, for with this revelation is connected the guidance of men. A prophet who receives revelation in this way, free from all errors and delivered to him under special guard and protection, should be accepted independently without any reference to the previous book. Whatever that revelation would contain would be considered right and correct. If there was something which was not in harmony with the former revelations and books, then, either they had been interpolated or were limited in their scope. That is to say, they were meant for a particular time and for a particular nation, and the new revelation should be fully accepted and recognized as fulfilling the needs of a new age and a new nation. In case of difference, however, it is the new revelation which stands in good stead and must be obeyed and accepted, and the previous revelation which goes contrary to it wholly or partially should be abandoned after having considered it either specific, abrogated or interpolated. As against this, the revelation of a non-prophet does not enjoy this status. Undoubtedly there are certain non-prophets who are the recipients of surest and clearest forms of revelations, but as their revelations are just like branches and are not so much protected, for the guidance does not depend on them, therefore, the revelation of a non-prophet, in spite of its being clear and decisive, does not attain to the rank of prophetic revelation. If it is against the *wahy mathuraw* (Book) of the prophet or the prophet’s *wahy kafi*, that is to say, his sayings and practices, the revelation of a non-prophet should be cast aside. The non-prophet himself adopts the same course. If his revelation does not confirm the revelation of his master, he would himself forsake it without a moment’s hesitation. It has been said about Sayyid ‘Abd al-Qadir of Jillar that once he heard a voice from the unseen in his dream that said to him, “O ‘Abd al-Qadir, we are pleased with you and now you need not take the trouble of following the outward laws of shari‘ah, such as prayer, fasting, etc.” But ‘Abd al-Qadir said, “O Satan, get out from here. I know that this cannot be the word of God; how can another person be free from the law which was binding to the Prophet himself?”

In short, a non-prophet might have attained any spiritual rank and his revelation might have been sure and clear, but, without exception, he must judge it in the light of the revelation of his Master, and, if any part of it goes against it, he should abandon it and only follow the authoritative revelation, which is free from all error, which is divinely protected, which is the standard of guidance and which must in all circumstances be accepted and recognized.

Continued In Next Issue

Every person is sinless at his birth.

The Holy Quran

Proud Of Being A Muslim

Continued

we show conviction in what we believe and we will be able to surmount the big problem of “PEER PRESSURE”. We have to ask ourselves the question: whom do we obey and serve? If we serve All ah, we will obey All ah but if we serve our friends, then we will obey our friends. As a Muslim, there is no question about it, we serve All ah.

Peer pressure is a problem of those Muslims who are not strong in their faith and, more important still, they do not see Islam as their identity. They are still looking around for some identity. That is why some Muslims have to take drugs, drink, speak with an American accent, dress like a “punk”, or go to Reno in search of an identity. They miss the fact that All ah has given us an identity; the Sunn ah of the holy prophet Muh amm ad is the best of identities. In the Qur’-an, All ah says that He has made the Muslims the best community among mankind. This is true because the West has begun to realize the value of Islamic principles and morals. “ Mothers Against Drunk Driving(MADD), for example, is fighting so much against the evils of drinking. Islam preaches no drinking at all.

The same goes for AIDS. AIDS has been linked to homosexuality and free sex, both highly condemned in Islam. All these points point to the fact that Islam is beautiful and Islam is the natural religion of man. We should be grateful and proud for being Muslims.
SOME AUTHENTIC WORKS
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MUHAMMAD THE GREATEST MAN OF HISTORY

"If greatness of purpose, smallness of means, and astonishing 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