WHO IS A MUSLIM?

By Maulana Hafiz Sher Muhammad,
English rendering by Ch. Masud Akhtar, B.A., LL.B.

(Continued from Jan./June 1982 Issue)

As defined by Muslim Scholars:

Having known the views of the jurists now we see how reputed Muslim Scholars have dealt with the matter.

1. Maulana Shibli Naumani wrote:-

"The principles that form the basis of Islam are Tauheed (belief in the Unity of God) and Nabuwwah (belief in the prophethood of Holy Prophet Muhammad). Whoever said 'La-ilaha-ill-Allah,' he entered the garden of Islam. This is Islamic simple, clear and short; and this simplicity is Islam's mask of distinction compared to other religions and a European scholar has expressed his opinion about this simplicity in these words; "If a Christian thinker will cast a look on lengthy and complicated beliefs of his religion then he will acclaim, 'why could not any religion be so clear and simple that I could be a believer by simply declaring belief in one God and His messenger Muhammad.' "In fact these were the only two statements by reciting which and by expressing belief in which a kafir becomes a Muslim, a wicked becomes a righteous, a vicious becomes auspicious and a probated becomes a chosen one.

(Im-ul-Kalam Aur Alkalam p. 237)

2. Maulana Shabbir Ahmad Usmani, wrote:—

"The word ‘Muslim’ only means this much that a person covered by it claims to be a Muslim and recites Kalimah-e-Tayyabah La-ilaha-ill-Allah and Muhammad-ur-Rasul Allah. (There is no God but Allah and Muhammad is the Messenger of Allah).

(Khutbat-e-Saddarai p. 15).

3. Maulana Syed Abul-Aala-Maududi wrote:—

"The Holy Prophet, peace be on him, has explained the constitutional law of Islam in these Ahaadith (sayings) and it is that when a person acknowledges the unity of God and prophethood of the Holy Prophet he enters the pale of Islam and becomes a citizen of the Islamic State. The matter whether he is a real believer or not is for Allah to decide. We are nobody to decide this because of the Hadith "I have not been ordained to tear-open the hearts of the people and probe their hidden intents:" The security

of life and property is established simply by reciting the Kalimah-e-Tauheed (unity of God) and belief in the prophethood of the Holy Prophet.

(Tajheemat p. 164).

Position at Law in India before 1947.

After quoting the views of three well known Muslim scholars of Indo-Pakistan sub-continent it deems fit to look into the position at law in India before independence.

1. The British rulers in India had left intact the personal laws of Hindus and Muslims. These laws were enforceable through courts of law and for this reason courses in Hindu Law and Muhammadan law (as the Islamic law was termed by the Britishers those days) were offered in almost all the Universities/Law Colleges in India as a part of the degree in law. ‘Muslim’ as defined at law those days in the text books of law was:—

"22 Who is a Muslim? Every person who acknowledges having embraced Islam i.e. every person who acknowledges (i) that there is only one God and God has no associates, and (ii) Muhammad is the Prophet of God, will be called a Muslim.

(a) Such a person can be a Muslim by any of the two methods:—

(i) by having born in a Muslim family or

(ii) by changing his religion.

(b) It is not necessary that he follows particular religious rites or ceremonies or is an orthodox Muslim. No court has authority to go into the truth or otherwise of his religious beliefs.

(c) For being a Muslim it suffices that one acknowledges being a Muslim by expressing his belief in the Unity of God and Prophethood of Muhammad.'

(Muhammadan law. Chapter II — Conversion 2. Muhammadanism.)

The issue, whether a member of a sect against whom the Ulema have issued a proclamation (fatwa) of Kufir is deprived of being treated as a Muslim and his rights under the Muhammadan law, was raised in many judicial
cases. Various high courts of India and even the Privy Council at London, which at that time was the highest appellate court for India, decided that "no one has the authority to throw out of the pale of Islam any such person who professes to be a Muslim."

(i) All India Reporter Lahore High Court 1933 — P. 759—
(iii) All India Reporter Allahabad High Court 1933 P. 284.

2. Not only that, a Pakistani Lawyer Mr Tazil-ul-Rehman M.A., LL.B. in his books published in 1965 defined a Muslim in the following words:—

"Whoever believes in the Unity of God and the Finality of Prophethood of the Holy Prophet Muhammad and professes to be a Muslim, is a Muslim."


This definition by Mr Tazil-ul-Rehman slightly differs from those given herein above from the Quran, the Hadith, the writings of the jurists and the scholars and the tenets of Muslim law as taught and administered before independence in as much as that he instead of belief in the Prophethood of Muhammad, uses the term 'belief in the Finality of the Prophethood of the Prophet Muhammad.' He most probably has been extra cautious in choosing such words for the definition of a 'Muslim' as would satisfy and please the political quarters who had mounted the 'political movement under the name and style of 'The Protection of the Finality of Prophethood' otherwise the fact remains that the words belief in the Prophethood of Muhammad has always been considered by both Muslim jurists as well as masses as inclusive of a belief in the Finality of the Prophethood of Prophet Muhammad, peace and blessings of Allah be on him.

By now it should be clear to our reader that the definition of a 'Muslim' is so simple and commonly intelligible that even an illiterate person can easily comprehend it, and no special skill, learning or knowledge is required for knowing as to who is a Muslim. It is a great tragedy that inspite of it a great number of Muslim Ulema in various countries indulge in calling Muslims a Kafir or non-Muslim simply because of difference of opinion or interpretation on certain point. They do so in open defiance to the clear injunction of Allah and His Prophet, peace be on him.

**Quran & Hadith Prohibit Takfir**

The Holy Quran prohibits calling a Muslim a Kafir so much so that if one greets a Muslim with 'Assalam-o-Alaikum' he may not be called a non-Muslim, verse 4:94 reads as under:-

"And say not to any one who offers you Salutations, thou art not a believer."

**Hadith**

Likewise, prohibition of Takfir of Muslims occurs in many sayings of the Holy Prophet Muhammad, peace be on him, To quote a few:-

1. Holy Prophet, peace be on him, said, "Do not call those kafir who follow your Qibla."
   (Tibrani-an-Ibne Umar)

2. "Whosoever will call him kafir who recites 'La-ilaha-ill-Allah,' will render himself much nearer to kufur."
   (Tibrani-an-Ibne Umar)

3. Ibn-e-Umar, Allah be pleased with him, narrated that the Prophet, peace be on him, said, "Whoever calls a Muslim a kafir will himself become a kafir."
   (Sunan Abu Daud vol. 2 Kitabussunnah)

4. Hazrat Ans narrated that the Holy Prophet (peace be on him) said, "There are three matters in Islam and one of these is that if any one recites 'La-ilaha-ill-Allah, do not fight with him, do not call him a kafir for any of his saying and, do not throw him out of the pale of Islam. Evidently if anyone has any respect and regard for the abovequoted statements of the Holy Prophet, peace be on him, he will never dare call kafir any person who recites 'La-ilaha-ill Allah?"

**The righteous Imams, jurists and scholars also prohibited from calling a Muslim a kafir.**

**The Jurists View:**

Prohibition of calling a Muslim a kafir in fact is one of the basic principles of Ahle-Sunnah-wal-jamaat and great jurists have condemned in very strong terms the practice of the Takfir of Ahle-Qiblah as is evident from their writings quoted hereunder:

1. "And it is one of the principles of the Ahle-Sunnah-wal-jamaat that those who have belief in Qiblah shall not be called kafir."
   (Shahara-Aquid-e-Nasfi p. 121)

2. "Hazrat Imam Abu Hanifah does not call any of the Ahle-Qiblah a kafir."
   (Shahara Mawaqif-Maqsad-Khas)

3. "Considering any Muslim out of the pale of Islam is a great sin."
   (Shahara Shafa vol. 2. p. 50)

4. "So long as his statement can possibly be interpreted in an agreeable sense, fatwa for the takfir of a Muslim should not be issued."
   (Ashbah wal Nazai'ir Ma' Shahara Hamdi p. 175)

5. Hazrat Mullah Ali Qari Hanfi, Rehmat Allah Alaih said, "if a person has ninety-nine grounds for being treated as a kafir and one ground for being treated as a Muslim then according to scholars of Ahle-Sunnah-wal-jamaat it is obligatory for the Qazi and Mufti to adopt that one ground of his being a Muslim and consider him a Muslim."
   (Surah Fiqah-e-Akbar, Published from Egypt p. 146).

6. "Whatever statements of Kufri we find in the books of Fatawa, if these are not logical and if the name of the declarant is not traceable then these are not authoritative because in the matters of religion the basics of belief is on imperative arguments and exclusive proof and calling a Muslim a kafir is pregnant with many evils."
   (Shahara Fiqah-Akbar by Mullah Ali Qari p. 139).

7. "The venerable Imams, mercy of Allah be on them, have manifested that where even a weak or trivial ground exists for non-takfir, the Mufti should not issue a fatwa of kufri."
   (Rafa Al-Istatabah An Ibarat-al-Istatabah published from Egypt p. 4).

8. "When in any matter there are many grounds for kufri and one ground for non-kufri then, acting on the principle of favourable view, it is proper for the Mufti to adopt that one ground which negates kufri."
   (Sil-al-Hasam-al-Hindi — By Syed Muhammad Abidin p. 45).

(Continued on page 10)
Our Present Ameer
HAZRAT DR. SAEED AHMAD KHAN
(A Brief Life Sketch)

A child of 7-8 years, who had entered the Ahmadiyya Movement in Islam at the age of six by Ba'iah (Pledge of fealty), through a letter, would daily sit by the side of the window of the house of the Founder of the Ahmadiyya Movement that opened in the Mubarak Mosque and will quietly follow the founder on his entry in the mosque and will sit near him during the Salaat (Prayer service). The exercise of this tender age devotee soon caught the attention of the Promised Messiah and he enquired as to who was this child and what was his name? Maulana Muhammad Yahya Khan, the father of the Child, who had come to Qadian in December 1907 along with his brother Maulana Muhammad Yaqub Khan and this child replied that, the child was his son and that the promised Messiah himself had proposed his name, ‘Saeed Ahmad’ at his birth. Thereupon the Promised Messiah raised his hands for praying to Allah and seeking His favours for this little devotee of his. Who could have thought at that time that one day the Child will be shouldering the responsibilities of the leadership of the Jamaat founded in accord with the will (testament) of the Promised Messiah. It was during this stay at Qadian December 1907 — March 1908, that Dr Saeed Ahmad Khan re-affirmed his adherence to the Ahmadiyya Movement by Bai‘ah at the hands of the Founder.

Date of Birth and Family Background
Hazrat Dr Saeed Ahmad Khan was born in October 1900 in District Maisehra, North West Frontier Province of Pakistan in a family that excelled in Scholarly pursuits and religious dedication, righteousness and Taqwa in that area. Maulana Muhammad Saeed Khan, the grandfather of Dr Saeed Ahmad Khan, was a disciple and Khaleefah (successor in religious practices) of Hazrat Saeed Ameer, Rehmat Allah Alaih, a well-known sage, Wali Allah and mystic of his time in that region. It is the same said Hazrat Saeed Ameer Sahib who during his lifetime had declared that the ‘Mehdi’ whose advent in fourteenth century Hijrah had been predicted in Ahdith of the Holy Prophet Muhammad (peace be upon him), has been born and he is a Punjabi speaking person. The Promised Messiah has reproduced and quoted this testimony by this Wali Allah regarding his advent in his book (Tuhfa-e-Golavria’). Though neither Hazrat Saeed Ameer Rehmat Allah Alaih nor his worthy disciple and successor Maulana Muhammad Saeed Khan lived to personally see and meet the Founder of the Ahmadiyya Movement yet the latter in his will advised both his sons namely Maulana Muhammad Yahya Khan and Maulana Muhammad Yaqub Khan to make endeavours to see the claimant when anyone proclaims to be the Mehdi ’ and to side with him without any consideration for the general opposition and enmity of the people at large, if they find that the claimant is truthful. Consequently when Hazrat Mirza Ghulam Ahmad Sahib claimed to be the ‘Promised Mehdii’, both the brothers went to Qadian, met the Founder and joined Ahmadiyya Movement by Ba‘iah at the hands of the Promised Messiah. It is noteworthy that both Maulana Muhammad Yahya Khan and Maulana Muhammad Yaqub Khan were Sahib-e-Kashf-o-Illam (recipients of divine inspiration) and were considered amongst the most dedicated disciples of the Promised Messiah. The seed of the Ahmadiyya Movement that they had sown in the Hazara Division of the North-West Frontier Province latter blossomed in the form of establishing many branches of the Jamaat in that area.

Early Life and Education
Having born in a scholarly and religious family, Dr Saeed Ahmad Khan received his early lessons in Basics of Islam from his father; whereafter he was sent to ‘Datta’ a village about 8 miles from his house for receiving customary religious instructions. After spending two years in ‘Datta’, he joined Manserha Middle (Junior High) School and studied up to 7th Grade in that school. In 1912 he revisited Qadian in the company of a few elderly persons of his village. Those days Hazrat Maulana Noor-ud-din Sahib, who had succeeded the Promised Messiah as the head of the Ahmadiyya Movement, used to deliver Dars on Bukhari Shereef (Hadith). During this stay Dr Saeed Ahmad Khan regularly attended and so attentively listened to these discourses in Bukhari by Maulana Noor-ud-din Sahib that his deep interest caught sight of the Maulana and he one day enquired about the name and the family of this boy. On knowing that he was the son of Maulana Muhammad Yahya Khan, Hazrat Maulana Noor-ud-din Sahib embraced him and kissed him saying, ‘he is the son of my very devoted friend, a friend who during any illness did not part from near my bed for consecutive six months and served me in such a loving and caring manner that it is not possible even by a father, a mother, a brother, a sister or a daughter to do.’

After completing his 7th grade from Manserha Junior High School, Dr Saeed Ahmad Khan joined Taleemul-Islam High School Qadian in 1913 in 8th grade and studied there for two years till passing his 9th grade. During this stay he regularly attended the Dars-e-Quran by Hazrat Maulana Noor-ud-din Sahib. On the passing away of the Hazrat Maulana Noor-ud-din Sahib in 1914,
Dr Saeed Ahmad Khan returned from Qadian and passed his Matriculation Examination from the Government High School, Abbottabad.

Allah has gifted Dr Saeed Ahmad Khan with a sweet voice and his melodious recital of the Holy Quran touches the souls and melts the hearts of the listeners. In appreciation of this gift of Allah to his son, Maulana Muhammad Yahya made him to lead the Salat (prayers) from the early age of fourteen years. This in turn induced the worthy son of that worthy father to learn the Holy Quran by heart and he set on this noble task when he was a ninth grade student. Resultingly, he knows most of the Quran by heart.

After passing the faculty of Science pre-medical examination from the Islamia College Peshawar, Dr Saeed Ahmad Khan entered King Edward Medical College, Lahore and earned his M.B.B.S. Medical Degree from the University of Punjab in 1925. He was counted amongst one of the brilliant students in Medical College and earned medals of distinction. During his stay at Lahore, he regularly attended the Dars-e-Quran by Maulana Muhammad Ali, M.A. LL.B. The impact of these lessons in Quran as well as the personal qualities of the Late Maulana Muhammad Ali, on the personality of Dr Saeed Ahmad Khan becomes abundantly evident to anyone who had seen the late Maulana and sees Dr Saeed Ahmad now. It was during this period that the Ahmadiyya Youngmen Association was founded and Dr Saeed Ahmad was elected its first President.

Medical Career

After completion of his education Dr Saeed Ahmad Khan joined the Health Services of the North-west frontier Province as an Assistant Surgeon. He specialized in the Lungs Surgery for the treatment of Tuberculosis and soon earned the reputation of being an outstanding and leading Surgeon in his line of specialization. In 1939 he became the Medical Superintendent and Surgeon incharge of the Government Tuberculosis Sanatorium at Dadar in N.W.F. Province, the largest Sanatorium of its kind in the pre-independence India. He worked in this Sanatorium for 25 years till his retirement in 1964. He also was appointed as Deputy Director of Health Services West Pakistan. He toured Europe under the fellowship of the World Health Organisation as the Chairman of a group of leading Physicians and Surgeons drawn from various countries. He was elected President of the Pakistan Medical Association Hazara consecutively for many years, and also as President of the Pakistan Panel of the Tuberculosis specialists.

In recognition of his dedicated and meritorious services in the medical profession the British Government awarded him the title of ‘Khan Bahadur’ and after independence the Government of Pakistan awarded him ‘Sitara-e-Khidmat’ a Civil Award.

In 1947 Dr. Saeed Ahmad Khan visited Mecca (Saudi Arabia) for performing Hajj and in 1950 he again visited Saudi Arabia on an invitation from His Majesty King Abdul Aziz Ibn Saud (the father of the present King of Saudi Arabia) and performed Hajj the second time. By that time he had earned international recognition as an outstanding Surgeon in Tuberculosis and King Abdul Aziz Ibn Saud made him an offer to serve as his personal Surgeon. Many a men in the medical profession would have accepted this offer considering it a golden opportunity but Dr Saeed Ahmad, who prefers serving poor and suffering humanity rather than serving a Monarch, politely declined this offer.

Wherever he went during his service in the Health Department, Dr Saeed Ahmad very regularly continued his family practice of delivering Dars-e-Quran and Dars-e-Hadith. He added the reading of the writings of the Promised Messiah to the above and completed reading of all his books collected under the title of ‘Roohani Khazaiin’ — In addition he performed the Imamat of the Salat and delivered Jumah Sermon. Since 1930 he has been performing Imamat of Salat during the Annual Convention days of the community at Lahore.

Dr Saeed made his own Clinic at Abbottabad after retirement from the Health Department and practiced there till 1974 when his clinic and house were burnt to ashes by rioters misled by Politico Mullahs in the name of the ‘Tahreek-e-Khatm-e-Nabuwah’ ah - Hadith. He had also built a mosque adjacent to his house where he delivered Darse Quran and Hadith daily. With the co-operation of the Lahore Local Jamaat, he had organized a ‘Summer School’ for the Ahmadiyya Youth wherein parents and grown up also participated. This proved a very useful method of motivating the youth in re-discovering themselves and their parents as religion abiding persons. This was an exercise to live religion — Unfortunately these courses could not be continued at Abbottabad as a result of the aftermath of the political Turmoil of 1974.

Settles down at Lahore

As stated above the house and the Clinic of Dr Saeed Ahmad Khan were burnt down by rioters incited by Politico Mullah in 1974, hence he came down to Lahore. Offers were made by many wealthy members of the Jamaat to help him in setting a Clinic at Lahore. Even the ‘Seimens’ Pakistan Ltd offered to set up an X-Ray plant for him at Lahore price whereof was to be paid in latter years but Dr Saeed Ahmad Khan declined all these well meaning offers. He instead decided to dedicate the rest of his life for the cause of the religion and the propagation of Islam.

One of the highly respected person by his community for his Taqwa, righteousness and dedication, Dr Saeed Ahmad Khan is a life member of the Ahmadiyya Anjuman Ishaat-e-Islam Lahore since 1934 and has been serving on the executive committee of the said Anjuman since long. For many years he had been the senior vice President of the Anjuman and one of the four persons, of the Jamaat who are authorized to take Baitat from the person desirous of becoming a member of the Jamaat — As Senior Vice President of the Anjuman he was the Chairman Foreign Missions Committee, a Committee responsible for organizing and administering the Missions of the Jamaat in Foreign lands, and has toured Europe, U.S.A., West Indies etc. many a times. He made use of the wealth of administrative experience he brought with him from the health department and has been able to raise strong and dedicated Jamaats in various parts of the world working hard since 1974. He is a staunch advocate of the philosophy that rather than pooling hopes and work of the propagation of Islam in an odd missionary, all members of the Jamaat should work for missionary work in an organized manner and for that purpose a platform, an institution is a must. Completely unassuming and frank, Dr Saeed Ahmad Khan, mixes up with the youth and common members of his Jamaat just like another member amongst them. This has not only endeared him to the members of his Jamaat but also provides him opportunities to personally motivate them. Elected President and Ameer-e-Jamaat of the Ahmadiyya
Anjuman Ishaat-e-Islam Lahore on 20th November, 1981, on the passing away of the Late Maulana Sadaruddin, Dr Saeed Ahmad set the course for his Jamaat in the International Annual Convention of the Community in December 1981 by reminding them of the message sent by Late Hazrat Maulana Muhammad Ali M.A. LL.B. from his death bed to them in 1951, “Your duty is to deliver the Quran to the world, the Quran will itself accomplish the rest,” and getting approval of the members to the proposal of converting the English Translation with commentary of the Quran by Maulana Muhammad Ali into all languages of the world. Work on two translations is presently in hand. Preparations for translation of other valuable literature on Islam including the Sahih Bukhari are also in hand. A new Mission house has been established in Wembley, near London in United Kingdom.

During the tribulations and trying days of 1974, when, the National Assembly of Pakistan in clear contradiction of the teachings of the Quran and Sunnah chose to declare Ahmadis as a non-Muslim minority in the form of a bill of attainder rather then positively defining a Muslim, Dr Saeed Ahmad Khan, though having suffered great loss and harassment at the hands of ill-informed rioters, stood like a rock and in a very solemn voice and definite tone declared, “we had accepted the claims of the Promised Messiah as truthful and had pledged ourselves into the fold of his jamaat for aiding and achieving the objectives of his mission which were none but establishing the predominance of Islam on other religions through propagation of Islam and Taqwa. Nothing has changed since the demise of the promised Messiah and till this day — neither the claims of the Founder have been disproved nor the objective he gave us for predominance of Islam is false or sinful. I have already suffered a lot and am prepared to lay any life in a truthful cause if Allah so requires. No power on earth can make me change my course. Come what may, I will like to stand and die as a person faithful to truth and a truthful cause. This is a hard and difficult path that we are deciding to tread. The odds are great and numerous. Those who feel that they will not be able to shoulder these difficulties are free to choose their own course for we strongly believe in the verse of the Holy Quran ‘there is no compulsion in religion — but as for my personal case, I will never imagine of giving up the course which I believe is the right and the truthful one, even if I have to stand it all alone.”’ These words not only portray his inner strength but served like a lighthouse for many a wavering minds. He played a historical role at a time when the movement was put on the crossroads by the 1974 events.

He has revived the ‘Summer School’ tradition on a larger scale at Lahore, wherein College and School youths of the Jamaat from all parts of Pakistan assemble during summer vacations and undergo religious instructions, participate in debates on various religious topics and try to live like dedicated true Muslims. Most members from Lahore, irrespective of their age and station in life, join with these young people of the community. In a world which is engaged in a mad race for material benefits at individual, as well as national level, providing a chance to the youth to give a break and try to discover one’s spiritual self by making efforts to honestly live in accord with the teachings of the Quran and Sunnah in itself is a great experience which will go a long way in shaping and moulding the personality of the participant.

Masih Mauood Day Celebration — Suva

The Masih Mauood Day was celebrated in Suva on 5th July, 1982, at the Masjid Noor. A large gathering from Suva and Nausori areas attended the celebration.

The programme commenced with an introduction by the Chairman for the evening, Mr Amin Sahi Khan. This was followed by a Quran Tilawat by Miss Farzana Dean, and also a Tilawat by Maulvi Yunus. This was followed by a nazam by Mr. Imran Sahi Khan. Mr. G.N. Dean, the National President of the Jamaat, then spoke at length on the claims and writings of the Holy Founder and showed that in all, he never laid claims to prophethood or regarded any Muslim as a kafir even if his claims were not accepted.

This was then followed by Mr. Rasul Buksh, who spoke on the Hadith of a reformer arriving in Islam every century, and their duties. Following this, Mr. A. Wahid Khan spoke on the great hardships and trials suffered by the Holy Founder in order to present his mission to the world.

The last speaker was Maulana Hafiz Sher Mohammed, who spoke on the great works of Hazrat Mirza Sahib, his claims and the great prophecies preceding his arrival, all of which testified to his claims.

Following a dua, a dinner was served for the whole gathering.

Celebration — Maro

Masih Mauood Day was celebrated at Maro on 23rd June, 1982, with members arriving from as far afield as Ba, Lautoka, Nadi and Suva for the auspicious occasion.

The jalsa was opened by the Maro branch President, Mr Mohammed Raza. Mr Hafiz Khan acted in the capacity of M.C. Following a Quran Tilawat by Mr Hashim Khan, Dr M.S. Sahu Khan spoke on the life of Hazrat Sahib.

Mr G.N. Dean, National President then spoke and demonstrated that Hazrat Mirza Sahib never claimed prophethood for himself nor did he ever call anyone a kafir for not accepting him as the Promised Messiah and Mujaddid of the Fourteenth Century A.H.

Finally, Maulana Hafiz Sher Mohammed spoke at length on Mirza Sahib’s works, his humility and his dedication to Islam.

Thanks were offered by Mr Hafiz Khan, and following a dua by Maulana Sahib, a lunch was served for all.

Under the dynamic leadership of Dr Saeed Ahmad Khan, the members of the Ahmadiyyah Anjuman Ishaat Islam, Lahore all over the world have once again found a direction to live true to the promise they make at Baia. I bear witness that there is no object of adoration besides Allah, who is one and has no associate, and I bear witness that Muhammad is His Servant and His Messenger.”

This day I join the Movement of the Mujaddid, the Promised Messiah and the Mahdi, Hazrat Mirza Ghulam Ahmad and sincerely repent of all the sins that I have so far committed. I sincerely pledge that so far as my wit and power go, I will eschew all evil and will hold religion above the world. To the best of my capacity, I will fulfil the obligation of prayer, of fast, of charity, and of the pilgrimage to Mecca. To the best of my means, I will exert myself in the propagation of Islam and the extension of the Movement, as the Ahmadiyyah Anjuman Ishaat Islam, Lahore may direct.
THE HOLY PROPHET
A PEN-PORTRAIT

By LANE-POOLE

"Muhammad was of the middle height, rather thin, but broad of shoulders, wide of chest, strong of bone and muscle. His head was massive, strongly developed. Dark hair, slightly curled, flowed in a dense mass almost to his shoulders; even in advanced age it was sprinkled with only about twenty gray hairs, produced by the "strains" of his "Revelations." His face was oval-shaped, slightly tawny of colour. Fine long-arched eyebrows were divided by a vein, which throbbed visibly in moments of passion. Great black restless eyes shone out from under long heavy eyelashes. His nose was large, slightly aquiline. His teeth, upon which he bestowed great care, were well set, dazzling white. His skin was clear and soft, his complexion 'red and white,' his hands were as 'silk and satin,' even as those of a woman. His step was quick and elastic, yet firm as that of one who steps 'from a high to a low place.' In turning his face he would also turn his whole body. His whole gait and presence were dignified and imposing. His countenance was mild and pensive. His laugh was rarely more than a smile.

"In his habits he was extremely simple, though he bestowed great care on his person. His eating and drinking, his dress and his furniture were restrained, even when he had reached the fullness of power. The only luxuries he indulged in were, besides arms, which he highly prized, a pair of yellow boots, a present from the Negus of Abyssinia. Perfumes, however, he loved passionately, being most sensitive to smells. Strong drink he abhorred.

"His constitution was extremely delicate. He was gifted with mighty powers of imagination, elevation of mind and refinement of feeling. 'He is more modest than a virgin behind her curtain,' it was said of him. He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded whatever he did. 'Ten years,' said Anas his servant, 'was I about the Prophet, and he never said as much as 'aff' to me.' He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children; he would stop them in the streets and pat their little heads. He never struck any one in his life. The worst expression he ever made use of in conversation was, 'What has come to him? May his forehead be darkened with mud!' When asked to curse some one, he replied, 'I have not been sent to curse, but to be a mercy to mankind.' 'He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked the goats, and waited upon himself,' relates summarily another tradition. He never first withdrew his hand out of another man's palm, and turned not before the other had turned.

"He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence those who came near him loved him; they who described him would say, 'I have never seen his like either before or after.' He was of great taciturnity, but when he spoke it was with emphasis and deliberation, and no one could forget what he said. He was, however, very nervous and restless within; often low-spirited, downcast, as to heart and eyes. Yet he would at times suddenly break through these broodings, become gay, jocular, chieftly among his own. He would then delight in telling little stories, fairly tales, and the like. He would romp with the children and play with their toys."

"He lived with his wives in a row of humble cottages, separated from one another by palm-branches, cemented together with mud. He would kindle the fire, sweep the floor, and milk the goats himself. The little food he had was always shared with those who dropped in to partake of it. Indeed, outside the prophet's house was a bench or gallery, on which were always to be found a number of poor, who lived entirely upon his generosity, and were hence called 'the people of the bench.' His ordinary food was dates and water, or barley bread; milk and honey were luxuries of which he was fond, but which he rarely allowed himself. The fare of the desert seemed most congenial to him, even when he was sovereign of Arabia."

Muhammad was forty before he began his mission of reform. He may long have doubted and questioned with himself, but at least outwardly he seems to have conformed to the popular religion. At length, as he was keeping the sacred months, God's 'Truce of the Arabs, in prayer and fasting on Mount Hira, "a huge barren rock, torn by cleft and hollow ravine, standing out solitary in the full white glare of the desert sun," he thought he heard a voice say "Read." "What shall I read?" he answered. And the voice said:

"Read! in the name of the Lord, Who created—
Created man from blood.
Read! for the Lord is the Bountifullest!—
Who taught the pen,
Taught man what he did not know."

Qur'an, ch. x.xvi.

At first he was afraid. But yet again he heard the voice—
"Thou art the Messenger of God, and I am Gabriel." He went back to Khadija, worn out in body and mind. "Wrap me, wrap me," he cried. And then the word came to him:

"O thou who art wrapped, rise up and warn!—
And thy Lord magnify,
And thy raiment purify,
And abomination shun!
And grant not favours to gain increase!
And wait for thy Lord!"

Qur'an, ch. lxxiv.

These are the first two revelations that came to Muhammad. That he believed he heard them spoken by an angel from heaven is beyond doubt.
THE DEATH OF JESUS
Views of the Khulafa Rashideen, the great Imams, and the
Scholars of religion.
(Continued from January/June 1982 Issue)

IX Scholars from the Indo-Pakistan Sub-continent:

1. Sir Sayyid Ahmad Khan, renowned nineteenth
century Muslim educationist and founder of the Ali
Gahr University, wrote:

(i) "Now we turn to the Holy Quran to see what it
says. The Quran makes mention of Jesus' death
in four places ... Firstly in Sura Al Imran ... Secondly in Sura Ma'ida ... Thirdly in Sura
Maryam ... Fourthly in Sura Nisa' ... Jesus was
not killed by the Jews, either by stoning or by
 crucifixion, but he died his natural death, and
God raised him in rank and status ... From the
first three verses it is obvious that Jesus died a
natural death. However, as the Ulama of Islam
had followed the Christians, in accepting that
Jesus had gone up to heaven alive, before looking
at the Quran, so they have tried to interpret some
of the words in these verses to accord with their
unsound belief."
(Tafsir Ahmed) by Sir Sayyid Ahmad Khan, vol.
II, p. 48).

(ii) "Jesus spent his early life migrating from one
place to another. His later life was not very long,
for he was 33 years of age when he died, and at
that time there were only 70 people who believed
in him."
48).

2. Nawab Azam Yar Jung Maulvi Charagh Ali writes:
"As for their saying, we killed the Messiah Jesus,
son Mary, the messenger of God; they killed him
not, nor did they cause his death upon the cross (ma
qatalu-hu wa ma salabu-hu) — The Quran, 4:157.
There were two methods of executing people. The
first was crucifixion, applied to those guilty of serious
criimes and to slaves, in which, after hanging from
the cross for three or four days, the victim died of
hunger, thirst, heat, pain of wounds and disturbed
blood circulation. The second method was immediate
execution, which took two forms, stoning to death or
beheading by sword.
The Holy Quran denies both kinds of execution, i.e.,
Jesus was not stoned to death or beheaded, nor was
he killed by crucifixion. It should be noted that the
Jews believe that Jesus was first stoned, and the
Christians say that he died by crucifixion. The
Quran refers to both these assertions in the words wa
ma qatalu-hu wa ma salabu-hu, i.e., they did not kill him
by stoning or by crucifixion. It does not mean that
Jesus was not nailed to the cross, for having the
hands nailed to the cross, the feet tied to it, and then
being taken down three hours later is not sufficient
to cause death. What is meant is to deny death by
 crucifixion. 'Wa.Jakin shubbiba la-hum' means that it
so appeared to them; and it happened in this way that
to the people who crucified him Jesus appeared to be
dead. Having been awake all the previous night,
and having suffered shocks and pain, Jesus had fainted.
But they thought he had died, and removed him from
the cross.

The ordinary commentators have written in
 explanation of the above words that the likeness of
Jesus was cast upon some other person. This is
ridiculous, for if it were to happen that when we see a
particular person it may in fact be someone else upon
whom his likeness has been cast, then all sorts of
matters of identity would become dubious, there being
no certainty in marriage, divorce, or rights of
ownership. If the word shubbiba (it, or he, appeared as
such) is taken to refer to Jesus, as the commentators
suggest, it is an error because Jesus is not mushhabba
(one who is made to appear as such) but would be
mushabba bi-hi. And if shubbiba be taken to refer to that
imaginary, fictitious person who is supposed to have
been crucified instead of Jesus, there is no mention at
all in the Quran of such a person.

'And those who differ therein are in doubt about it;
they have no knowledge of it, but follow only
conjecture' (The Quran, 4:157). That is to say, those
people who coin various explanations about the
 crucifixion of Jesus are in doubt, merely making
guesses. In section 16 above we have described what
this difference was. Firstly, the Jews asserted that
they had killed Jesus. Secondly, the Christians
believe that he was crucified. Thirdly, there is the
belief held by some that Joseph Simon was crucified in
his place. Fourthly, there is the opinion of
Barnabas that Judas Iscariot was crucified in place of
Jesus. The Quran decares all these views as
crases......

Wa ma qatalu-hu yaqin-an (4:157), i.e., he was not
killed properly as killing ought to be done, or, he was
not killed for certain. How could he have been killed
for certain when he only spent about three hours
upon the cross, which is not sufficient for death to
 occur.

Bai rafa'a-hu Allahu ilai-hi (4:158) — rather, God
raised him to Himself. To go up to God, or to be
raised up to Him, is just like Abraham's statement:
"I f lee to my Lord’ (37:99); or what is said about the
Emigrants: 'And whoever goes forth from his home
fleeing to God’ (4:100). This expression is used by
way of honouring and dignifying someone, and does
not mean that the person spoken of went up flying to
heaven literally. There are no grounds for such
notions.

Afterwards, Jesus did indeed die, as the Quran
informs elsewhere: ‘O Jesus, I will curse you to die
(mutawwufi-ka) and raise you to Myself (rafi‘u-Ka
ilayya)’ (3:54). In explaining this verse, the
commentators have displayed much in decision and
hesitation, and have in fact reversed the order to
read: rafi‘u-Ka ilayya wa mutawwufi-ka. However, this
is not the Quranic wording. In another place it is
even clear: "When Thou didst cause me to die, Thou
wast the Watcher over them" (5:117). Jesus will say
to God that after He caused him to die, He was the
Watcher over his followers. Both these verses
mention waṣaf, and this clearly proves death (maʿat): ‘God takes souls (yatauwaṣfi al-anfus) at the time of their death (maʿat)’ (39:42).’

3. In his Punjabi work Tafṣīr Muḥammadī, Maulvi Ḥafız Muḥammad of Lakhū Kay writes:
(i) ‘Without doubt a son resembles his father, But the Lord lives forever, He does not die, while death overtook Jesus’


4. In the Preface to the Urdu translation of the Holy Quran by Maulana Ashraf Ali Thanvi and Ḥadrat Shah Rāfi-ud-Dīn, published in 1934 in Delhi by Nur Muḥammad, proprietor of As-hul-Mutabi’, it is stated:
‘In that period, Bishop Lefroy gathered an army of missionaries and left Britain, promising that he would soon convert the whole of India to Christianity. Having collected a great amount of money from the people of Britain, and assurances from them of continuing assistance in the future, he entered India and raised a big storm. His attack on the teachings of Islam was a failure ... But the attack based on the argument of Jesus’ continued physical life in heaven compared with the earthly burial of all other prophets, was in his view proving to be effective upon the general public. At that juncture, Maulvi Ghulām Ahmad Qadīnī stood up and addressed Lefroy and his group, saying: ‘The Jesus you talk about is dead and buried like other mortals, and the Jesus whose coming is prophesied is me. So if you are dutiful, acknowledge me’. By this means he made life so difficult for Lefroy that he could not shake him off. In this way, he defeated all the Christian missionaries from India to England.’

   (page 30).

5. The late Maulana ‘Ubayd-Ullah Sindhi wrote: ‘Maulawiffi-ka means I will cause you to die, ‘mumitw-Ka’; and what generally prevails amongst the public about Jesus’ life is a Jewish and Sabean fable ... It is not a concealed fact that the source of Islam is the Quran, and in it there is not even one verse proving explicitly that Jesus did not die, and that he is alive and shall come down. These are only the deductions and explanations of some people, and are not free from doubt and uncertainty. How, then, can these be taken to be Islamic beliefs.’


6. The late Maulana Abūl Kalam Azad expresses his view as follows:
(i) Upon receiving a letter which read:
‘These Mirzā’s people ascribe various views to you, and even give references from Wākil, Tāzkirat, etc., that you believe in Jesus’ death, and that you praised Mirzā (Ghulam Ahmad) sahib. Please write a conclusive book so that they dare not speak again. You should also state therein that it abrogates all your previous writings and views, thus leaving no scope for anyone to bring up old matters.

   — Inam-Ullah Khan, Baluchistan’

the Maulana replied:
‘The death of Jesus is mentioned in the Quran itself. The question of praising or criticising the

Mirza Ṣahib does not arise because:
‘If you are bad, you cannot be good; That person is himself bad who considers you to be bad’

(Mufassāt-i Azad, compiled by Muhammad Ajmal Khan, pp. 129, 130).

(ii) ‘The belief (in Jesus being alive) by its nature is in every way a Christian doctrine which has appeared in an Islamic guise’ (Naqsh Azad, p. 102, compiled by Maulana Ghulam Rasul Mahr).

Allama Dr. Sir Muḥammad Iqbal wrote in a poem:
(i) ‘Is the son of Mary dead, or does he live, Are Divine attributes separate from God, or one with His, Is the Promised one the Nazarene Jesus, Or a Mujāddid having Ibn Maryam’s qualities, Are the Divine words created, or from eternity, In which belief does lie the salvation of the Ummat? Are not sufficient for the Muslim today, These idols carved out by theology.’

   (Armāghan Hijāz, p. 227)

(ii) ‘I can only tell you what I believe. I consider the traditions (ahadith) about the Mahdi, the coming Messiah, and mujaddidīya, to be derived from Persian and non-Arab conceptions. They have no connection with Arab concepts or the true spirit of the Quran.’


(iii) ‘Look for the descent of God upon the minaret of your own heart, And give up waiting for the Mahdi or Jesus’ (Baqiyat Iqbal, p. 431).

(iv) ‘As far as I understand the meaning of this movement, the Ahmadis believe that Jesus died the death of a mortal human being, and that the return of the Messiah refers to a person who bears spiritual similarity to him. This belief gives this movement a rational colouring.’

   (Khubat Madras; also, newspaper Muṣaḥid, 13 February 1935; and Allama Iqbal ka paigham millat-i Islamiyya kai nam, p. 22).

(v) ‘Jamal-ud-Din Afghani, Allama Iqbal, and many other thinkers believe that no Mahdi or Messiah will now descend from heaven’ (Zamin dar, Lahore, 27 July 1952).

8. The late Maulana Sayyid Sulaiman Nadawi wrote:
(i) ‘Looking at the birth of Jesus, his death, and the doctrine of Trinity, some American critics and rationalists now believe that Jesus was just a mythical figure’ (Khubat Madras, p. 42, Sermon No:2, published by the Lahore Academy, 205 Circular Road, Lahore).

(ii) ‘It appears from this that even before Sir Sayyid (Ahmad Khan) some Ulama held the same viewpoint as his on this point (of Jesus’ death). The people today who make this issue a standard for determining belief or disbelief in Islam are indulging in extremism’

   (Mu’ānif, March 1930, p. 171).

(iii) In a letter from a high ranking Pakistan Government official, published by Maulana Abdul Majid Daryabadi in his newspaper Sīdīq-i-Jadid of Lucknow (India), the following is recorded about Maulana Sayyid Sulaiman Nadwi’s view of the ‘descent of Jesus’:

Page Eight
"The Maulana said: 'I do not believe this myself and consider the hadith about it to be unsound.' The Maulana had disclosed this view of his to Maulana Ihtasham-ul-Haq, but had added that since to reject this belief gives rise to much trouble, he refrained from expressing it, and also because this belief was not a fundamental part of Islam" (Sidqi Jadh, Lucknow, 28 October 1955).

9. Khwaja Hasan Nizami of Delhi wrote:
   (i) 'Europeans believe that Jesus ascended to heaven. The Quran contradicts this Christian belief, for it contains the verse: inni mutassayfi-ka wa rafi'u-ka ilayya, i.e., 'O Jesus, I am about to cause you to die, and grant you exaltation and elevation.' This verse proves the death of Jesus. However, there is another verse saying: wa ma qatalu-hu wa ma salabu-hu wa lakin shubhika la-hum, i.e., the Jews neither killed nor crucified Jesus, but they fell into doubt. This verse proves that Jesus was not put upon the cross, but died his own death. Rising to heaven does not mean that he went up to heaven but that his status in the estimation of God was raised.'
   (Roznamcha, 16 November 1931, p. 15).
   (ii) 'Some people say that Jesus is alive in the fourth heaven. But it is proved from the Quran that Jesus was neither murdered nor crucified, and it is not proved that he ascended to heaven alive and is still living. The Quran actually says: 'O Jesus, We shall cause you to die and then elevate your status in Our sight, or, raise you to Us'. The word waqaf occurs first, and it means to die' (Newspaper Munadi, Delhi, 18 September 1936, p. 16).

10. In his famous book Tazkira, while discussing the death of Jesus from a historical stand-point, Allama Inayat-ullah Khan al-Mashriqi wrote:
   (ii) 'It is clearly proved today that the prophets were great experts in the laws of nature, and very knowledgeable in the sciences. To be so well-informed is not only true prophethood but also conveys the exemplary lesson that Jesus' death too was according to the Divine law regarding which the Quran says: 'You will not find any change in the law of God' (Al-Fatiha)' (Tazkira, vol. i, footnote, pp.16-17).

11. Maulana Zafar Ali Khan, editor of newspaper Zamindar, wrote:
   (i) 'If the moral and spiritual teaching left behind with the Israelites by Jesus after his death (wasal) is examined, it appears that only such people could benefit from this inheritance as live in cloisters and monasteries, leading a monastic life.' (Punjabi Review, compiled by Maulana Zafar Ali Khan, vol. i, no. 1).
   (ii) Disclosing Maulana Zafar Ali Khan's view on the issue of Jesus' death, Maulvi Abdur-Rahman, the Khateeb of the Jami' Mosque, Wazirabad, writes:
   'On around 15th August, taking Maulana Sayyid Inayat-Ullah Shah the Khateeb of Jami' Mosque, Gujrat, with me, I went to visit Maulana Jafar Ali Khan at Karamabad. Also present there were Mr. Saa'il the editor of Inqilab and Maulana Charagh Hasan Hasrat the editor of the daily Ihsan. During the conversation the mention of Mr. Inayat-Ullah Mashriqi came up. Maulana Zafar Ali Khan greatly praised Mr. Mashriqi's sincerity of heart. In answer to this, I told the Maulana that Mr. Mashriqi's beliefs ran counter to Islamic teachings, for instance, in his Tazkira he has denied that Jesus is still alive. The Maulana replied: 'Belief in Jesus being still alive is not an Islamic belief. Many Muslims have rejected it.' He was supported in strong words by Maulana Charagh Hasan Hasrat. Hearing this denial of Jesus being alive from Maulana Zafar Ali Khan's tongue pained me beyond words. I said to myself, this is the same Maulana Zafar Ali Khan who has been a leading opponent of the Mirzaeis for forty years, and yet his own belief is exactly the same as that of Mirza Ghulam Ahmad' (Newspaper Majahid, 12 September, 1935).

12. Allama Niyaq Fatehpuri writes: "Thirty-eight years ago I wrote in detail in Nigar that it is clearly proved from the Divine word that he (Jesus) died his natural death."
   (Monthly Nigar, Lucknow, India, June 1961).

13. The chief editor of Al-Jami'at, Delhi, Maulana Muhammad Usman Farqueel, gives his view as follows: "Had belief in the second coming of Jesus been a fundamental article of faith and a means of salvation according to Islam, the Holy Quran would certainly have mentioned this doctrine explicitly since it claims to contain all matters of guidance: inna 'alai-na li-il-huda ("it is Our responsibility to show that path of guidance"). However, the Holy Quran nowhere speaks of the second coming of Jesus. Hence it is correct to conclude that the second coming of any prophet, and that two after the Khatam al-mursalin, is an un-Quranic belief ... By saying Khatam an-nabiyyin the Quran has, with 'alif, lam', closed the door to every type of prophethood. Furthermore, there is Jesus' statement that "Ahmad shall come after me"; he himself cannot come after Ahmad." (Shabaristan Urdu Digest, New Delhi, November 1974, p. 18).

14. Muhammad Hasan bin Muhammad Abbas, mujahid and usad at the Madrasa Nizamiyya, Lucknow, India, wrote: "The findings of authentic books and the Quranic commentaries of reliable scholars prove the wasal of Jesus, i.e., his death. Thus, two verses in particular provide evidence for his death: firstly, inni mutassayfi-ka wa rafi'u-ka ilayya; and secondly, falamma taawafaat-ni kunia anita ar-raqiqa 'alai-hum. These verses are quite sufficient to prove Jesus' death. If these do not suffice, I can write still more and give ahadith in support." (as quoted in Tashhiz al-Azhan, April 1921, p. 39).

15. In his English translation and commentary of the Holy Quran, Abdullah Yusuf Ali renders verse 3:54 as: "I will take thy soul and raise thee to Myself." In the first edition of this translation, the rendering was: "I will cause thee to die." In the footnote at this point, he explains: "Read this along with VI:157, where it is said that the Jews neither crucified nor killed Jesus, but that another was killed in his likeness. The guilt of the Jews remained. But Jesus completed his life and was when he died taken up to God."

(To be continued in next issue)
9. “Some prejudiced people from the Ashariah call the followers of Imam Hambal kafir and some followers of Hambal call the Ashariah a kafir. It is not proper for both of them to call each other kafir because it is the belief of the reliable Imams of Hambalah, Ashriah, Hansiah, Shafiah and the Malikiah that none of the Ahle-Qiblah is a kafir.”

(Miftah Dar-al-Saadah wa-Misbah-al-Sayyedah vol. 1. p. 46).

10. “Any person who recites the Kalimah (La-ilaha-ill-Allah) whether he believes in Islam in his heart or not, cannot be declared an apostate.”


11. Counting various stages of Iman (belief) Imam Ghazali, Rehmat Allah Alaih writes:- “We have no doubt that any person who recites ‘La-ilaha-ill-Allah-Muhammad-ar-Rasul-Allah’ from his tongue but does not verify it from his heart will land in the Hell on the day of reckoning but there is no doubt in it that in the matters of this world’s affairs according to Imams and state officials he should be considered a Muslim and it is incumbent upon us that we believe in his stated words.”

(Ahya-al-Uloom vol. 1. p. 97).

12. If any person believes in Qiblah, we do not call him a kafir even though he may be on the wrong in many matters because after acknowledging Tauheed (unity of God) and verifying the prophethood of the Holy Prophet Muhammad peace be on him, and adopting the Qiblah no person is altogether excluded from Iman and the Holy Prophet, peace be on him, has said, “desist (your hands) from those who recite ‘La-ilaha-ill-Allah’, and do not call them kafir.”

(Ilam-al-Kitab by Mir Dard Dehvi, p. 75).

13. “All great scholars are unanimous in stating that if out of hundred grounds of belief of a Muslim ninety nine are such as will bear to his kufur but one is such as shall bear him out as a Muslim then his takfir (proclaiming him kafir) is not permissible nor is his property and life permissible (i.e. can fall from secularity), rather Hazrat Gangohi, may Allah illuminate his resting place, clearly states in his letters, ‘Anwar-al-Qaloob’ that this statement of jurists pertaining to ninety-nine grounds of kufur is not the one meant for placing any limits and if there be a thousand grounds out of which nine hundred ninety-nine bear to his kufur but one bears to his Iman, even then his takfir is not permissible.”


14. Syyed Abul-ala Maududi wrote: “The underlying purpose of these injunctions is that in calling a believer a kafir so much care should be exercised as is done in issuing the orders for death of a person rather more because in passing the orders of killing a person there is no danger of one’s himself becoming a kafir but in proclaiming a believer a kafir, when that believer in fact is not a kafir and in his heart there is ever an iota of Iman, then the accusation of kufur will revert to the claimant. Thus any one, who entertains any fear of Allah in his heart and is capable of perceiving how great is the danger of falling in kufur, can never dare indulge in takfir of a Muslim until after thorough investigation he has ascertained about his becoming a kafir. In this matter limits of so great care have been placed that even if a person’s conduct points to his condition of hypocrisy and there are clear indications that he is not a Muslim within his heart but he recites Kalimah (la-ilaha-ill-Allah Muhammad-ar-Rasul Allah) from his tongue then calling him a kafir or dealing with him as kafir is not permissible.”

(Tarjaman-ul-Quran Jameadle-Awal 1355AH. vol. 8 p. 5).

It is not permissible to call a Muawwil (a person who places different interpretation) a kafir.

Almost all Muslim jurists and scholars are unanimous in holding that a person who places a different interpretation on an injunction of Quran and Sunnah shall not be declared a kafir for the reason of difference in interpreting the same. To quote some:-

1. Hazrat Imam Razi, Rehmat Allah Alaih, wrote: “Those giving different interpretation are not called kafir.”

(All Tafseer Al Kabir Part I P. 172).

2. Hazrat Imam Shakmi, Rehmat Allah Alaih, wrote: “There is an ijma (consensus) of Ulema that if any person is denier of the common meanings of any NAS (injunction) and he interprets it differently then he will not be called a kafir or Fasiq.”

(I rashad Al Fahool p. 67).

3. Hazrat Imam Shafai, Rehmat Allah Alaih, wrote: “I do not call any person who believes in Qiblah, a kafir,” “I do not call any such person a kafir who due to error differently interprets against the clear meanings.”


4. “The argument of those research scholars who say that those differing in interpretation should not be called a kafir is that (since they have recited kalimah (la-ilaha-ill-Allah-Muhammad-ar-Rasul Allah), therefore, their lives and properties are secure and we have not found any evidence that because of an error of interpretation one becomes a kafir.”


5. Allama Ibn Hajar Hatmi, Rehmat Allah Alaih, referring to ‘Battle of Caneus,’ (Jarul) wrote: “Because of these battles the companions of the Holy Prophet, Allah be pleased with them, have not gone out of the pale of Islam and both groups are equal in it. We cannot call any one of the two a Fasiq nor any other defect in their belief has occurred on this account, because we have proved that each one of the two groups was interpreting differently and the interpretation of each one was such as cannot be belied outright.


6. “This is the fatwa of Imam Abul Muhaasin and Ulema of Baghdad that any one of the followers of various schools of religion of Islam should not be called a kafir because the Holy Prophet, peace be on him, has said, “any one who offers our Salat (Prayer) and faces towards our Qiblah and eats the animal
slaughtered by us has the same rights as ours and his liabilities too are the same as ours.”
(Al-Yawaqet-wal-Jawahir-Part 2, p. 1255 Mabhat 58)

7. Discussing the problem of “Kafir and Islam,” Allama Abdul Wahab Shirani wrote: “Certain Ulama have the audacity of calling those who differ in interpretation (Muawwaleen) a kafir but a vast majority of Ulama and khulafa are opposed to this fatwa because those differing in interpretation (Muawwaleen) are the people who have belief in the Holy Prophet, peace be on him, therefore, any one who calls them a kafir indulges in injustice and wrong-doing.”

The foregoing overwhelming evidence from the Quran and Sunnah and at its interpretation an application as is apparent from the writings of the established Muslim jurists and scholars proves that
(i) One who recites the Kalimah ‘La ilaha-ill-Allah Muhammad Ar Rasul Allah’ (There is no God but Allah and Muhammad is his messenger) is considered a Muslim as of right, and his conduct of offering prayers like other Muslims, accepting the Qiblah as his Qibla, eating the meat of animal slaughtered by Muslims, observing fast during the month of Ramdzan and performing Hajj if he has means for it suffice to qualify him for being considered a Muslim and entitle him to the covenant of Allah and His messenger.
(ii) Calling a person kafir who recites “La Ilaha-ill-Allah Muhammad Ar Rasul Allah” is not permissible rather is a matter pregnant with great evil and sin.
(iii) No one is to be called a kafir for the reason of difference of interpretation of any injunction.

Now by placing these teachings of Islam derived from Quran and Sunnah and from the writings of the venerable Imams, jurists and scholars before all the Muslims of average common sense, wherever they be, we appeal to them to weigh all those multi-million fatwah-e-kufir that are issued by Muslim ulema day in and day out against one or the other Muslim individual, sect or school of thought and which are unfortunately heeded to by ignorant multitude of Muslims and be thy own judge as to whether these fatwa are any worth? The choice is yours and you have a freedom of choice to opt for “Deen Allah” or “Deen-e-Mullah” (the man made religion as these fatwa merit to be called in the presence of clear injunctions of Allah and His Messenger to the contrary).

Gems Of Thought

Said the Prophet: The person, who when placed in administrative authority over a people does not promote their well-being in sincerity, will never catch even the scent of heaven.

(Bukhari).
On the occasion of the visit of HER MAJESTY QUEEN ELIZABETH II to Fiji a Service of Celebration, arranged by a Committee of National Religious Leaders, was held at the National Stadium, Suva, on Sunday, 31st October, 1982. The following prayer was by the Ahmadiyya Anjuman—

THE PRAYERS OF THE MUSLIM PEOPLE
FOR THE FAMILIES IN THE NATION

AHMADIYYA ANJUMAN ISHAAT-I-ISLAM (LAHORE) FIJI
To be read in Arabic by Maulana Hafiz Sher Muhammad, Missionary-in-Charge, and in English by Ghulam Nabi Dean, President.
Reading and Prayer from the Holy Quran.

In the name of Allah, the Beneficent, the Merciful.

And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she brings him forth in pain. And the bearing of him and the weaning of him is thirty months. Till, when he attains his maturity and reaches forty years, he says: My Lord, grant me that I may give thanks for Thy favour, which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee; and be good to me in respect of my offspring. Truly I turn to Thee, and truly I am of those who submit. (46:15).

PRAYER

Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive.

Almighty God let there be peace in our country Fiji and shower Thy mercy upon its people. — Ameen.
4

پہتے ہوائی ولیم لیس گروفر (آئی. ای. ای.)

(نمرات المحرر ہیں)

ربِ کی "ابناء کو یہ شوق تو لیو اور یہ خون چبھینے کی رائے بھی بناوں نہ حاصل کر جانے کا لوگ اخیار پیش کر رہے ہیں"۔

ربِ کی "ابناء کہ بلکہ کہا "مہنے پھیلائے مانا ضروری ہے اور یہ خون چبھینے کی رائے بھی بناوں نہ حاصل کر جانے کا لوگ اخیار پیش کر رہے ہیں"۔

ربِ کی "ابناء کو یہ شوق تو لیو اور یہ خون چبھینے کی رائے بھی بناوں نہ حاصل کر جانے کا لوگ اخیار پیش کر رہے ہیں"۔

(روزہ 46)

10- حفظہ میں ہاتھ دیں اور اپنی تعلیم سے نازک ہو۔

(روزہ 10)
بہت طویل ہے۔ بریئے یہ کہ کہنا ہے کہ ماں کے کی دکھانی میں کیسی مہنت ہے۔ میں ایسے خوف مند ہوں کہ میں اپنے ہاتھوں سے بریہ مختصر کرنا چاہتا ہوں۔

5. دیکھیں کہ لوگوں نے نئی تحریکوں کے لیے اپنا ہاتھ بھیڑیا ہے۔

6. تبہ، فیصلہ ہے کہ ماں کی کئی تمام بیٹیاں کے لیے ایک مہنگہ کثرتی ہو سکتے ہیں۔

7. دوسرے بار بھی کہ کوئی بھی لگا ہو کہ ماں کی بہت بڑی تحفظات کا انجام ہو جائے۔

8. دوسرے بار بھی کہ کوئی بھی لگا ہو کہ ماں کی بہت بڑی تحفظات کا انجام ہو جائے۔

9. دوسرے بار بھی کہ کوئی بھی لگا ہو کہ ماں کی بہت بڑی تحفظات کا انجام ہو جائے۔
(ب) آرے ہیں، نہیں کہ ہم مبینہ کہ کسی بھی دوسرے للہ کا نام اور حروف وارثاتی کے سامنے ہم ہیں۔

(ج) کہ کہر کوئی کور کا نام رکھتا ہے اور وہ لاحقہ کی اور وارثاتی کا انتظام نہیں کرتا۔

(د) کیا پھر کہر کا نام رکھتی ہے اور وہ لاحقہ کی اور وارثاتی کا انتظام نہیں کرتا؟

(س) کہ کہر کا نام رکھتی ہے اور وہ لاحقہ کی اور وارثاتی کا انتظام نہیں کرتا۔

(ت) کہ کہر کا نام رکھتی ہے اور وہ لاحقہ کی اور وارثاتی کا انتظام نہیں کرتا۔

(ع) کہ کہر کا نام رکھتی ہے اور وہ لاحقہ کی اور وارثاتی کا انتظام نہیں کرتا۔

( funcionários سامنے ہم ہیں۔

(س) کہ کہر کا نام رکھتی ہے اور وہ لاحقہ کی اور وارثاتی کا انتظام نہیں کرتا۔

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معلومہ کا وکھرہ کاہاں ہوا کہ وہہ کہاں مزاحمہ مہماں میں ہو؟

معلومہ کا وکھرہ کاہاں ہوا کہ وہہ کہاں مزاحمہ مہماں میں ہو؟

1. حرفی مہمان ایک چیز جو ہمارے بنیادی حصول کا قerialization کیے گئے ہوں (دنیا کوہری)
2. حرفی مہمان ایک چیز جو ہمارے بنیادی حصول کا قerialization کیے گئے ہوں (دنیا کوہری)

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