This issue of Paigham-E-Haqq is dedicated to HAZRAT MAULANA MUHAMMAD ALI SAHIB, M.A.; Ll.B; the most accomplished scholar and author of the Islamic world during the present century and the translator of the Holy Quran in English with commentary.

SWORN DECLARATION OF HADRAT MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha ill-Allah Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khatum al-Nabiyyin" (the Qur'an, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are excellency of the Holy Prophet in God's eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khatum al-anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HADRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadia Community, do swear by Almighty God that my belief is that Hadrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hadrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."
In memory of Maulana Muhammad Ali
M.A., Ll.B., the most accomplished scholar and author of the Islamic world during the present century and the translator of the Holy Qur’an in English with commentary.
Born 1876; died October 13, 1951. “No living man has done longer or more valuable service to the cause of revival of Islam than M. Muhammad Ali of Lahore.” — Muhammad Marmaduke, Pickthall, scholar and a translator of the Holy Qur’an
Muhammad Ali in the Eyes of the Founder of the Ahmadiyya Movement
“From among my people the Moulawi Muhammad Ali, M.A., is one of the best and sincerest of friends. Besides his other capabilities he has just passed his examination in Law. At the cost of great personal loss he is staying with me at Qadian for the last few months for the translation of some of my works in English... During this period, that is from the time he is staying with me, I have been watching him very closely with regard to his character and other behavior. So thanks be to God that I have found him a wonderful person in every respect. He is humble, modest, noble and pious and a person to be envied for many of his qualities... This is obvious, that such brilliant young men intelligent and honourable in every respect, the embodiment of all the good qualities, cannot just be found even if you search for them.” Majmu’ah Ishitarat (9th August 1899), vol. 8, p. 47.

“I am very happy at this, that another righteous youth has joined our movement by the grace of God, that is my dearest friend the Moulawi Muhammad Ali, M.A. Pleander. In his person I see wonderful signs. He is staying at Qadian for a considerable time now, for the service of Islam, at the great loss of his worldly affairs. And he is listening to the discourses of the Qur’an by the Moulawi Hakim Nur-al-Din. And I am sure that my prudence will not go wrong in this... He is a young man which will make progress in the path of God, and I am sure that with the grace of God he will set such example by his steadfastness in righteousness and love of Islam which will be worthy of following by his friends. O God let it be so! Let it be so!” Majmu’ah Ishitarat (4th October 1899), vol. 8, p. 68.

I have great confidence in you. That is why I love you so much. If in the sight of God your nature was not righteous I could never, never have confidence in you. I love you from the core of my heart and very often pray for you in my fivetimes prayers. I hope these prayers will have their effect one day.” Mubadid-i-Kabir, p. 50. (Life of Muhammad Ali, published by the Ahmadiyya Anjuman Isha’at Islam, Lahore, Pakistan.) See also the Preface of The Religion of Islam, p. v.

Maulana Muhammad Ali

“I wish to write a book on the teachings (of Islam) and get it translated by the Moulawi Muhammad Ali. This book will be divided into three parts. One part should deal with our duties towards God, the second part with our duties towards ourselves and the third as to what the rights of our fellow beings are on us.” Manzur Ilahi (published by the Ahmadiyya Anjuman Isha’at Islam, Lahore), p. 188.

Although the Founder did not write such a book, his wish was fulfilled by Muhammad Ali by the publication of his famous book The Religion of Islam.

A vision about the Commentary of the Qur’an

“After this a book was given to me about which it was told that that was the commentary of the Qur’an which was written by Ali and now Ali was giving that commentary to you. Thus praise be to God over this.” Barahin Ahmadiyyah, p. 503; Tadkhira, pp. 21-22.

“So my proposal is this, that instead of these preachers some literature of excellent value should be sent to these countries. And if my community supports me fully in this I also wish to prepare a commentary (of the Qur’an) and get it translated in English and send it there. I cannot help myself from expressing this view that this is my work. Nobody would be able to accomplish it in the manner it would be done by me or by him who is of my branch and is just included in me.” Izalah Aukham, p. 773.

Miscellaneous

“Saw the Moulawi Muhammad Ali in a vision. You were righteous and had pious intentions. Come and sit by us.” Badr, Qadian, vol. 3, no. 29.

The Founder once called for the editors of Al-Hakim and Al-Badr and told them that “they should always take care in writing down his speeches and articles, so that nothing could be reported wrongly by mistake, therefore, it seems proper that such articles should be shown to the Moulawi Muhammad Ali before publication.” Diary, 2nd November 1902; Mufzuzat Ahmadiyyah, vol. 6, p. 445.

(Continued on page 5)
THE PROPHET’S DISTINCTIVE
CHARACTERISTICS AS A REFORMER

by Maulana Muhammad Ali, M.A., LLB.

The Most Successful of Prophets

Ever since the dawn of human civilization this planet has been visited by prophets and reformers in different ages and at different places. The last of them was Prophet Muhammad. We should like to mention a few important points which distinguish his dispensation.

First of all comes the amazing success he achieved in his mission admitted on all hands by friend and foe alike. A single sentence in the Encyclopaedia Britannica—under its article on the “Koran”—is sufficient to establish the truth of this statement: “Of all the religious personalities of the world, Muhammad was the most successful.”

Never did a reformer find his people sunk so low as the Arabs were at the time of Muhammad’s advent. They were equally ignorant of the true principles of religion and of civic and political life. They had no great art or science to boast of, nor had they any intercourse with the rest of the world. National Solidarity was a thing unknown to them, each tribe forming an independent unit and being at daggers drawn with the others. Judaism had done its best for their reformation, but to no avail. Christianity had also failed in similar attempts. Hanifism, which had risen in a feeble wave, failed like the preceding movements and died out without leaving any impress on Arab society. It was for the regeneration of such a lost people that Muhammad was sent. In the course of a few years he swept away long-standing religious, moral and social corruptions, and metamorphosed, so to speak, the very soil of Arabia. Debased forms of idolatry and superstition were replaced by the purest unitarianism.

The self-same barbarous children of the desert were imbued with a new fervour for the cause of Truth, which carried them far and wide to the distant corners of the world to deliver the message of the Lord. In respect of divine worship they excelled the greatest of ascetics and hermits, without renouncing the world. In the midst of their busy everyday life, no sooner did the call to prayer reach their ears than they would leave off their worldly concerns and fall prostrate in humble submission before the Lord. Their nights were also mostly spent in His worship. Thus, despite their being in this world, they were not of this world, and consequently their devotion to God were attended with a living conviction hardly ever experienced by a recluse in his hermitage.

Whereas such was the spiritual elevation to which they had attained, their temporal achievements were no less grand. They won a foremost position among the mighty conquerors of the world. Great empires melted away like snow before them. They not only conquered vast territories but also developed a statecraft which preserved their strength for twelve long centuries, notwithstanding the negligence of later generations. In brief, they had attained to the heights of moral greatness and material prosperity. But hand in hand with their achievements in these two directions, they cultivated various branches of science which enlightened the whole of the world, then shrouded in utter darkness. And what is still more surprising, all this was accomplished within a score of years. It is thus obvious that Muhammad’s teachings were all-comprehensive and were calculated to bring about all-round development of man’s faculties.

Universality of Message

Another point which marks him out among the great spiritual reformers and prophets of the world relates to the universality of his message. Every prophet had his message confined to a particular people. Every prophet came with light and guidance but for the benefit of a particular nation or country. Purification of the human soul was, no doubt, the mission of each, but the mission was always limited. But Muhammad’s message was cosmopolitan, his light universal, and the sphere of his sympathies co-extensive with humanity, “And We have not sent thee but...as a mercy to the nations.”

“We have not sent thee but as a warner to all the mankind.”

“That he might be a warner to the nations.”

“Say: O mankind, surely I am the Messenger of Allah to you all.”

—are a few of the numerous verses of the Qur’an which speak of Muhammad being commissioned for the uplift of the entire human race.

There was a time when humanity was partitioned into numerous wattle compartments, so to speak. Every nation, shut up within the confines of its own particular homeland, lived in entire isolation from the others. Means of communication were limited. Under such conditions of life no great expansion of mental outlook could be expected. The outlook of each was limited to its own immediate environments. Their own part of the race was all-in-all to each people. Thus Divine Wisdom could not but commission separate reformers to each people, adapted to their particular needs and conditions. These various prophets played their specified role—the verification of a particular nationality. But like the field of their mission, their spiritual force was also limited in its range. The flare kept on for a period of time but grew gradually dimmer and dimmer till it was ultimately extinguished altogether. Then would arise the need for another spiritual luminary to illumine the dark age, and hence the succession of reformer after reformer. But whereas Divine Providence thus provided for the spiritual welfare of man by raising prophets from time to time among various peoples, this led to a baneful impression. Each nation, ignorant of similar Divine favours shown to others, began to think that only they were the chosen ones of God. This fostered the mischievous idea of Divine favouritism, with a host of concomitant evils. To correct this sense of racial distinction, to remove prejudices created by geographical, social and other artificial barriers, and to weld humanity into one compact whole, Divine purpose decreed the commission of a World-Prophet, with a message for the whole of the human race. And just as his spiritual force knew no bounds, it was likewise to be above all limits of time—it was to maintain its efficacy for all time to come. Consequently when the chain of national prophets came to an end with its last link, Jesus, who was sent to use his own words, “for the lost sheep of the House of Israel,” the time was ripe for the sun of spirituality to dawn on the religious horizon to illuminate the whole world. “The mercy for the nations” made his appearance and emancipated humanity from the shackles of ignorance, superstition and corruption. The previous prophets resembled so many divine lamps
with light just enough for this or that room, and hence the necessity of different lamps corresponding to the numerous geographical and national spheres. They shed their lustre all around and everything within their range became radiant. But when the sun arose from the sands of Arabia, these lamps automatically ceased to be in demand. The light of the sun cannot be supplanted by any other light, and is itself sufficient to illumine the world till its end.

Unity of human race.

It is self-evident that no kind of progress in any walk of life is possible unless there is a set object, a definite ideal before us to inspire us to self-exertion. Every previous prophet had the good of his particular people at heart, which was the specific mission of his life. If, following their example, the Holy Prophet Muhammad had also the welfare of Arabia as the only goal of his life, he would have defeated the very purpose for which he was raised. He was to remove all these national and geographical prejudice, to lay the foundation of a Universal Religion and weld the multitudinous communities into one homogenous whole — a Universal Brotherhood of Man. Previous religions strove to unite individuals into communities — in itself a great service — but Islam, the Religion of Nature, came to amalgamate these petty nationalities into one vast Brotherhood. Hence while the numerous prophets before the advent of the Prophet Muhammad addressed themselves to the creation of this or that denomination, to his lot fell the proud privilege of cementing these heterogenous congeries of human beings into One Fraternity. Thus while others came to teach the secret of national unity and progress, the Prophet expounded the grand truth of the fundamental oneness of the whole of the human race and chalked out all the highways and byways along which lies the prosperity not of this or that nation but of the entire human race.

Development of entire human nature

Again, the mission of each one of the preceding prophets was limited to the cultivation of a particular phase of human character. Thus, the life of each presents a model in this of that branch of human morals. But the Prophet Muhammad came to develop human nature in its entirety and bring out and cultivate each one of its numerous faculties. In his own life, every phase of human morals found a thorough manifestation. He was, therefore, a perfect Exemplar for humanity. In connection with the Mosaic dispensation, prophet after prophet makes his appearance, but each one serves as a model in a particular line. But the Holy Prophet Muhammad, all by himself, combines in his person, in a much higher degree, the collective virtues of all the Israelite prophets — the manliness of Moses, the tender-heartedness of Aaron, the generalship of Joshua, the patience of Job, the daring of David, the grandeur of Solomon, the simplicity of John and the humility of Jesus. Thus every spiritual luminary sent forth but one ray beam of light in one particular direction, but the Prophet Muhammad was the centre from which went forth rays of light in every direction, and this is the fourth characteristic.

Greatness in all directions

Fifthly, while the achievements of every great man are limited to a definite sphere, those of the Prophet cover the whole field of human conditions. If, for instance, greatness consists in the reformation of a degraded people, who can have a greater claim to greatness than the one who uplifted a nation, sunk low as the Arabs were, and made them the torch-bearers of civilization and learning? If greatness lies in unifying the discordant elements of society into a harmonious whole, who can have a better title to the distinction than the one who welded together a people like the Arabs, rent into warring tribes with blood-feuds extending over generations? Like the sands of their desert, the Arabs lay scattered when the Prophet appeared, and he cemented them into a solid whole, endowed with the strength of withstanding the attacks of the most powerful empires of the age. If greatness consists in establishing the kingdom of God on earth even then the Prophet stands unrivalled. He wiped idolatry and polytheism off the face of Arabia and illumined it with Divine light. If it lies in displaying high morals, who can be a match for one admitted by friend and foe as al-Amin, the Trustworthy! If in conquest is to be found the greatness of a man, surely history cannot point to the like of the Prophet, who rose from a helpless orphan to a mighty conqueror and king, who founded a great empire than has withstood all these thirteen centuries the united world-attempts at its destruction. If the living driving-force that a leader commands is the criterion of greatness the Prophet's name even today exerts a magic charm over four hundred million souls spread all over the world, whom it binds together in a strong cord of fraternity, irrespective of caste, colour or clime.

Not a product of environment

The sixth distinguishing feature of the Prophet lies in the fact that he was not the product of his environment. As a matter of course, it is the prevailing state of society that gives birth to its own great man. For instance, whenever there is a general yearning among a people after metaphysical truth, a philosopher is bound to arise. If there is a passion for conquest, the birth of a conqueror is inevitable. Likewise moral teachers, poets, sculptors, eminent men in various branches of human activity, spring up from the very atmosphere of the society in which there is a general demand for the particular accomplishment. Such leaders of men only embody in themselves the very spirit that permeates the age. In other words, they arise, in the ordinary course of evolution. But the Prophet stood for what was in diametrical opposition to the then state of Arab society. He had to carry on his mission in the very teeth of prevailing notions. Idolatry and polytheism were the order of the day but even as early as the age of sixteen, the Prophet had an abhorrence of idols. Superstition was keeping out the light of reason, and society was consequently enshrouded in thick layers of ignorance. Could such an atmosphere give birth to a philosophic mind such as the Prophet had? All over Arabia, individuals took pride in revolting against their tribes while the latter in their turn abhorred the idea of a central authority. Under such circumstances, the appearance of one who upholds the principle of harmony and unity could not be expected in the ordinary course of events. Drinking, gambling, adultery were common pastimes. Infanticide was also in vogue among them, and women were treated as chattels. Such conditions could not of themselves create a moral tower and an emancipator of women. The fact is that the same divine hand that prepares a pure gem in the darkest depths of the deep had created and fostered this Light under its direct influence, to penetrate such thick clouds of all-round corruption and illumine every spot on the earth.
Universal peace

The greatest distinction Muhammad enjoys is the fact that he laid the foundation of universal peace. He taught not only how one individual could live at peace with another but also how different families and tribes of the human race could live in peace and harmony with each other, and how peace could be brought about among the contending religions of the world. Greatest of mankind, as he admitted was, he yet looked upon himself just as an ordinary member of mankind in general: "I am only a mortal like you." Man and woman, master and servant, king and subject all have their mutual rights. This equality of man with man not only formed a topic for sermons but was scrupulously carried out in the everyday life. In the daily prayers, the king and the peasant stand shoulder to shoulder before their common Lord on High. A slave must enjoy the same civic rights as a man of high birth, to demonstrate which, Zaid, a liberated slave of the prophet, was put in authority over the Quraish. As regards tribal and national equality, he taught that the variety of tribes and nationalities was not meant to give one any preference over another. They were simply a means of identification. Nationality, it was taught, was no criterion of greatness; "Surely the noblest of you with Allah is the most dutiful of you." But above all, he brought about a reconciliation between the conflicting religions of the world by laying it down as a fundamental principle of faith for a Muslim to believe in all the prophets of the world, to whichever people they were sent, as much as in himself. He taught that there is not a nation on the face of the earth but has had a divine messenger of its own. Profession of faith, in all the religious reformers, who appeared from time to time, is in fact the only principle, that can form a common meeting ground for the various religious systems of the world. Again he taught his followers to refrain from speaking ill of even the false deities of others: "Abuse not those whom they call upon besides Allah." This is another practical step towards creating a spirit of inter-religious goodwill and amity. And a yet more definite method of settling all religious differences was thus pointed out: "come to an equitable proposition between us and you." In other words, taking what is common to all the religions as a basis, we should proceed to raise a superstructure thereon. Thus we would be able to build up a universal religion.

Notes
1. Cf. 11th Edition;
2. The Qur'an, 21:107;
3. Ibid., 34:28;
4. Ibid., 25:1;
5. Ibid., 7:158;
6. Ibid., 21:107;
7. Ibid., 18:110;
8. Ibid., 49:13;
9. Ibid., 6:109;
10. Ibid., 3:63.

(Continued from page 2)

"I wish there were more people like the Maulawi Muhammad Ali. Nobody can be sure of his life. He is alone and there is no one to help him or take his place." Ibid., Al-Haakim, Qadian, 30th November 1905.
The Story of Adam in the Holy Qura’n

By Maulana Muhammad Ali, M.A., Ll.B.

It should be borne in mind in reading the histories of the prophets, as given in the Holy Qur’ān, that the object is not to narrate history as such, but to bring our certain characteristics of the histories of different nations, to mention incidents which contain prophetic allusion to the Holy Prophet’s life, or to the future of Islam, and to comfort the Prophet with illustrations from previous sacred history that truth shall ultimately be established and that opposition shall entirely fail and be overthrown. The Qur’ān does not concern itself with the details of those histories, not even with the details of what messages a prophet delivered to his people or how he was received. It contents itself with the broad facts that every prophet delivered the message of Unity, invited people to obey God and to do good to fellow-men, and aimed at the moral betterment of the people to whom he was sent. It shows, by mentioning prophets of Israelite and non-Israelite nationality, that the cardinal principles of the religion of all the prophets were one and the same. The references in the earlier chapters are very brief. Whatever details there are belong to a period when opposition to the Prophet was at its height and the object is, no doubt, to tell the opponents, when they were at the height of their power, that they could not escape their ultimate overthrow. Another point worth noting is that every prophet is spoken of as being sent to a single nation, with the exception of the Holy Prophet Muhammad, who is spoken of as being sent to all the nations of the world.

The Holy Qur’ān does not state when Adam was born or how he was born; it does not even state that he was the first man. The great Muslim divine, Muhammad ibn ‘Ali al-Baqir, one of the twelve Shi’a Imams, is reported to have said that “millions of Adams passed away before our father Adam,” and Ibn Arabi, the head of the Sufis, writes in his great work, the Futuhat, that forty thousand years before our Adam, there was another Adam. There is also a report accepted by the Imamiyya, according to which there were thirty Adams before our Adam, and this earth remained a waste after them for fifty thousand years; then it was inhabited for fifty thousand years; them, then Adam created. Again, the Holy Qur’ān does not say how Adam was made. It does not accept the Bible theory of his formation. It does say, indeed, that he was made from dust, but then it speaks of every son of man as being created from dust as well:

“O people! if you are in doubt about the raising (to life after death), then (know that) We have created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh…” (22:5).

“He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child” (40:67).

“His companion said to him while disputing with him: Dost thou disbelieve in Him Who created thee from dust, then from a small life-germ, then He made thee a perfect man?” (18:37).

Dust is the first stage of man’s existence, and every man is made from it. How? The Holy Qur’ān itself explains:

“And certainly We created man of an extract of clay, then We made him a small life-germ in a firm resting-place” (23:12, 13).

“And He began the creation of man from dust; then He made his progeny of an extract of water held in light estimation. Then He made him complete and breathed into him of His spirit and made for you the ears and the eyes and the hearts” (32:7-9).

Thus man’s creation from dust means his creation from an extract of dust, an extrach which eventually appears as a life-germ, because from the earth comes the food which through several processes assumes the form of the life-germ. It is noteworthy that the Holy Qur’ān here speaks of the spirit of God being breathed into every man, and the spirit in this case is not the animal soul, but the soul that enables a man to distinguish between right and wrong, the nafs natiqa, or the human soul or reason, and hence it is that the statement is immediately followed by the words, “and made for you ears and eyes and hearts. Nor does the Qu’ran accept the Bible statement that Eve was made from a rib of Adam (Gen.2:21, 22). It is no doubt stated in the Holy Book that God created people “from a single being and created its mate of the same” (4:1); but the meaning is evidently, of the same kind or same essence, for elsewhere we are told that mates or wives are created for all men from themselves — Ar. anfus, meaning selves or kind:

“And God has made for you wives from yourselves” (16:72).

And one of His signs is that He created mates for you from yourselves that you may incline to them, and he put between you love and compassion” (30:21).

The devil’s opposition to Adam, which is the chief characteristic of Adam’s story, as given in the Holy Qur’ān, is mentioned in seven different places, i.e., four times in early Makka revelations (38:71-83; 17: 61-63; 18:50; 20:116-124), twice in the later Makka revelations (15:26-44; 7:11-25), and once in early Medina revelation (2:30-39). To realize the true significance of the story, it is necessary to compare the various statements on the same or similar points. The first point is God’s declaration of His will to create Adam or man:

“When thy Lord said to the angels: I am going to create a mortal from dust” (38:71).

“And when thy Lord said to the angels: I am going to create a mortal of the essence of black mud fashioned in shape” (15-28).

“And when thy Lord said to the angels: I am going to place in the earth one who shall rule in it” (2:30).

Now on the first two occasions, it is simply a mortal whose creation is spoken of, while on the third occasion it is one who rules in the earth. The first two descriptions in their generality, and the third in particular, apply to all men and not to Adam alone, and hence the story of Adam is really the story of every man. Man’s being a ruler refers to the high place he was intended to occupy on earth, ruling not only the animal creation but the very forces of nature, as the Qur’ān repeatedly states.

It is only on one occasion that attention is drawn to the darker side of the picture of humanity. “Wilt Thou place in it such as shall make mischief in it and shed blood?
man astray. It is the devil who makes an evil suggestion to Adam, or to both Adam and Eve, as he makes only evil suggestions to every son and daughter of Adam. By the devil’s evil suggestion, man is made to think that the forbidden tree “is the tree of immortality and a kingdom which decays not” (20:120); and the suggestion is that God had “not forbidden you this tree except that you may not both become angels or that you may not become of the immortals” (7:20). Thus “he caused them to fall by deceit” (7:22), and they both ate of the tree. And what were the consequences? “They both ate of it, so their evil inclinations (or nakedness) became manifest to them, and they both began to cover themselves with leaves of the garden” (20:121, 7:22).

All this clearly shows that the garden is not an earthly garden, but stands for a state of contentment and rest in which there is no struggle. The tree which is not to be approached is always called “this tree” as if it had been just mentioned or as if it were a tree too well-known to need any description. This in itself gives an indication that it is the well-known tree of evil, for both good and evil are compared to two trees in 14:24, 25 and elsewhere. This is further corroborated by the devil’s description of it as “the tree of immortality” (20:120), by which he deceived man (7:22), showing that it is really the tree which brings death, i.e., the tree of evil. Another clue to the nature of this tree is afforded by 7:22 and 20:121, where the result of the eating of this tree is pointed out — their evil inclinations became manifest to them. It is clearly the consciousness that man has done something wrong, something unworthy of himself. The attempt “to cover themselves with the leaves of the garden” (7:22, 20:121) is the desire to make up by human effort for the evil consequences of the fault committed. In fact, all this is placed beyond all doubt when the Qur’an goes on to speak immediately afterwards of two kinds of clothing, the external clothing “to cover your nakedness and for beauty,” and the spiritual clothing, “clothing that guards against evil, that is the best” (7:26); and in the same strain it goes on to generalize: “O children of Adam! let not the devil cause you to fall into affliction as he expelled your parents from the garden, pulling off from them their clothing that he might show them their evil inclinations (or nakedness), for he sees you, he as well as his hosts, whence you cannot see them; indeed. We have made the devils to be the friends of those who do not believe.” (7:27).

The next verse then speaks of the indecencies committed by the unbelievers, and thus it becomes too clear to need further comment that it is of the tree of evil that the Holy Qur’an speaks in this tree. When this is established, the conclusion is evident that the garden spoken of is a spiritual garden, the garden of contentment, as already pointed out. Its description as a garden where man feels no hunger (20:118), and at the same time eats from it a plenteous food (3:35), leads to the same conclusion. That the Qur’an is here speaking allegorically of spiritual truths is also clear from 20:124; “And whoever turns away from My reminder, his shall surely be a straitened life, and on the day of resurrection We will raise him blind.” The straitened life here clearly indicates the life spiritual. As a result of prompting man to evil, the devil, the inciter of the lower passions in man, is expelled from the garden forever’ “Get out of it, for thou art driven away, and My curse is on thee to the day of judgment” (38:77, 78; 15:34, 35). Adam, who disobey the Divine commandment, through forgetfulness and not intentionally (20:115), is also expelled from the

(Continued on page 9)
Pilgrimage to Mecca — a symbol of world brotherhood

“And proclaim the Pilgrimage to ALL MEN’’ is the Quranic command of Allah unto the Holy Prophet Muhammad. It is a perpetual call unto all believers in God who accept the Patriarch Abraham as the father of organized religion.

Muhammad was that Prophet and descendant of Abraham, sent by God to invite all men into Abraham’s monotheistic Faith of Islam, that in truly organized form they may develop his religion; and in establishing a great world brotherhood would bring about the peace and happiness of Heaven on earth that was promised to those true followers of Abraham.

The Pilgrimage is thus a wonderful exercise of human unity. Pilgrims of every race and nation, and from every walk of life gather upon the plains of Arabia and at the Holy Centers of Abraham in a grand show of mass unity of thought and purpose.

Spiritual power

Dressed only in two pieces of unsewn cotton garment and chanting together, “here we are in Thy presence, O God,’’ the pilgrims must lose all feelings of personal importance to the urge for collective spiritual power and purpose; together they must prostrate themselves upon the earth that gave them birth and succor, that they may reflect upon their humble origins and their utter dependence upon Allah for life.

In this collective frame of mind the pilgrims think only of God as the Sovereign over all and of themselves as equal co-shares of the innumerable bounties of God. Here is born the spiritual power of Islam, of Abraham’s Religion that demands purposeful submission only to Allah, and sacrificing of the self for the benefit and welfare of others.

Abraham was the first man to organize religion for the benefit of society, and the shrine he built at Mecca in Arabia is a living testimony to his desire for all men to rally around this symbol of monotheistic faith that would inspire them into a single-world-religious brotherhood.

“God is one and mankind is a single community’’ is the Quranic dictum first voiced by the Great Patriarch.

Abraham’s prayer

The Shrine at Mecca is the first one upon the face of the earth to have had the distinction of having men and women drawn from all races and nations gather in pilgrimage around its holy precincts, and thus stands in fulfillment of the famous prayer of Abraham which the Patriarch had addressed to his Lord when dedicating the building to Divine worship:

“O Lord, I have settled a part of my offspring in this valley unproductive of fruit near Thy Sacred House that they may keep up prayer (to Thee). So make the hearts of people yearn towards them and provide them with ample fruit, and make this city secure and save me and my sons from worshiping idols, make them a nation submissive to Thee.

... and raise from among them a Messenger who shall recite to them of Thy Messages and who will teach them and purify them. Surely Thou art the Mighty, the Wise.’’ — Holy Qur’an.

Living symbol

It was in response to this prayer that through Ishmael the mighty Arab nation came into being and the Arabian wilderness began prospering with tremendous wealth—that through the Arabs, peoples of all races who ‘‘yearned towards them’’ began accepting Abraham’s Religion of Islam and above all the great world-Messenger Muhammad came with the true Messages of the Lord to teach and purify the world in the name of Allah.

The Pilgrimage to Abraham’s shrine in Mecca stands until today the symbol of Abraham’s monotheistic faith, a symbol of his desire for complete human unity, a symbol of the truth of Muhammad’s Divine appointment as the world Messenger (prayed for by Abraham) who has been the cornerstone in the building and the establishment of Islam as God’s True Religion on Earth.

Seeking Divine guidance

Eid-ul-Adha is the grand Islamic Festival of Sacrifices. It commemorates the historic sacrifice the Holy Patriarch Abraham had made of his son Ishmael on the barren wastes of Arabia.

Many of us seem not to wonder about this kind of God-man relationship which Abraham had experienced through the phenomenon of Divine Revelation. Mankind today does not seem to believe that such Divine Revelation has been reality in the past and still is unto today—that God still speaks to those deserving of this special Divine Favor.

We wonder what it is that God has been close to man in centuries past, that He spoke to His creatures and showed many signs of Divine Grace, Glory and Grandeur to peoples of the past, and now he fails in His Graces to Mankind.

Where is God, is the question now. Why is He not around to help us in our modern-day cries? Why is He not speaking to us and giving us hope as He did to our forefathers in ages past? Many of us answer these questions by saying—There is no God and there never was. Revelation is just man’s imagination and is unreal.

But there are others who believe there is a God and they have kept faith in His existence because of stories such as Abraham’s that have kept intriguing their minds with their ring of truth and their beautiful human appeal. But although they believe in God and that in the past He spoke to righteous men and Prophets such as Abraham, Jesus, Muhammad, etc., they do not believe He still contacts mankind in this blessed way.

The truth is, however, that God still speaks to men, and it is of utmost importance that we have faith in this greatest of Divine Favors. It is through hearing the spoken word of God, personally, that we can really believe in the true existence of God and come to obey His commandments that alone can save us from the destruction facing mankind today.

But how do we receive speech from God? We have to listen keenly and faithfully with our spiritual ears for His Voice that ever keeps up His speech within our innermost
selves. We can only succeed in hearing from the Lord when we purify our bodies of unclean thought and deeds and enter into prolonged and sincere meditation and prayer the way Abraham and other righteous human beings had done.

Divine Revelation is not a joke or a thing of the past. In our own age the Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad, had this most favorable experience. He proved it by showing certain signs and by way of prophecy. In these modern days of atheism, agnosticism and materialism, he proved the truth of Divine Revelation and we cannot ignore this wonderful phenomenon. It has meaning and relevance to our day-to-day existence.

We need Revelation now to assist us in our present miserable existence and we must quest like the Prophets after such Divine Favors and Grace. Let us then emulate the life-pattern of Abraham and seek the Lord’s Guidance for the better and happier Life Divine.

Ishmael—the legitimate heir of Abraham

His birth was by Divine Promise

The Holy Bible has proven beyond a doubt that Ishmael was the first born and beloved son of Abraham and not an illegitimate child of an unworthy handmaid as some erroneously imply.

Ishmael was born out of Divine Promise according to the Holy Bible:

“And behold the word of the Lord came unto him (Abraham) saying... he that shall come forth of thine own bowels shall be thine heir.” (Gen. 15:4)

“And the angel of the Lord said unto her (Hagar), Behold thou art with child and shalt bear a son and shalt call him name Ishmael, because the Lord hath heard thy affliction.” (Gen. 16:11)

Ishmael not Isaac

From the above Biblical quotations none can doubt that Ishmael was born by Divine design, being promised to Abraham and Hagar and blessed by God. Ishmael was Abraham’s first born and heir, the elder of his two sons who was offered to God for the historic Sacrifice.

Many claim it was Isaac who was offered for sacrifice, but there is no truth in this. It is always the first born that is offered in God’s way for sacrifice of all sorts.

The Bible confirms this law of God: “And the Lord spoke unto Moses saying, sanctify unto Me all the first born, whatsoever openeth the womb among the children of Israel, both of man and of beast is mine.” (Exodus 13:1)

The Bible also stresses that the first born must be the foremost inheritor of the father, and Ishmael was:

“If a man has two wives, one beloved and one hated, and they have borne him children, and if the first born son be hers that is hated: then it shall be when he is making his sons to inherit that what he hath, that he shall not make the son of the beloved before the son of the hated which is indeed the firstborn, but he shall acknowledge the son of the hated as the firstborn, for he is the beginning of his strength: the right of the firstborn is his.” (Deut. 21:15-17)

St. Paul’s theory

These verses of the Bible give ample testimony to the fact that Abraham’s firstborn Ishmael has been so honoured by the great Patriarch and he was that son who was most assuredly involved in the famous Sacrifice and not Isaac.

The theory of St. Paul that Ishmael was born after the flesh, thus falls to the ground and can be regarded as a violation of God’s Holy Words and as slander upon the sacred and pure characters of Abraham and Hagar (may Allah’s blessings be ever upon them).

Ishmael was not born of the flesh. His birth was designed by God and made legal through His words in the Bible.

“And Sarah said unto Abraham: Behold now the Lord hath restrained me from (child) bearing. I pray thee go in unto my maid; it may be I may obtain children by her. And Abraham hearkened to the voice of Sarah. And Sarah, Abraham’s wife, took Hagar and have her to her husband Abraham to be his wife.” (Gen. 16:2-3)

(Continued from page 7)
A Comparative Study

BELIEFS OF THE TWO SECTIONS OF THE AHMADIYYA MOVEMENT

Lahore Section

1. Muhammad (may peace and blessings of Allah be upon him) is Khatam al-Nabiyyin, the interpretation of which is that he is the greatest and last of all the prophets.

2. The Holy Quran is the final Shariah (code) for the world.

3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmad of Qadian was not a prophet but a Mujaddid (Reformer) and Promised Messiah and Mahdi in Islam.

5. Mirza Ghulam Ahmad never changed his claim, views or definition of prophethood in 1901 with the Publication of Ek Ghallati ka Izala.

6. Belief in the advent of Mirza Sahib as a Mujaddid is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam.

7. Any one who professes faith in the Kalima - La-ilaha illa Ilahu Muhammad ur Rasul Allah (there is only one God and Muhammad is His Apostle) — is a Muslim and not a kafir.

8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims kafirs.

9. Marriage relations with non-Ahmadies are permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased, only Wahi-e-Walayat (Saintly revelation) is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Walayat and not Wahi-e-Nabuwat.

11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A., LL.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.

12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

Qadian Section

1. Muhammad (may peace and blessings of Allah be upon him) is Khatam al-Nabiyyin, the interpretation of which is that he is the greatest though not last of all the prophets.

2. The same.

3. Prophets may come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmad was a prophet as well as Promised Messiah and Mahdi in Islam.

5. The first written evidence of the change of belief with regard to prophethood was the poster Ek Ghallati ka Izala.

6. Belief in the mission of Mirza Sahib as a prophet is essential for becoming Muslim.

7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a kafir.

8. It is not permitted to say prayers behind any Imam who does not recognise Mirza Ghulam Ahmad's claims.

9. Marriage relations with non-Ahmadies are not permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Nabuwat.

11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a youngman in his teens at the time of his noble father's death.

12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.
OUR BELIEFS

Ashhadi-an la ilaha illallahu wahdahu la sharika lahu wa asshadu-anna Muhammad-an ‘abduhu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections, Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.

2. We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.

3. We believe that the Holy Prophet Muhammad is the Khatam al-Nabiyyin. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.

4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur'an and Hadith.

5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (ashab), the Purified Wives, and members of the Holy Household (ahl baih), as beloved, worthy of respect, and honourable in the sight of God.

6. We hold the Imams Abu Hanifah, Shafii, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqih); and saints such as Shaikh 'Abdul Qadir Jilani, Khawajah Naqshband; and Shaikh Ahmad Sirhindi to be leaders of Tusiwwafl (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.

7. In accordance with the Holy Prophet's sayings about mujaddids and muhaddathis, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hadrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, not as a prophet.

8. We consider each such person to be a Muslim who professes to believe la ilaha illallah, Muhammad-ur rasul Allah ("there is no god but Allah, Muhammad is the Messenger of Allah") and calls himself a Muslim.

9. All the members of the Ahmadyyah Anjuman Isha'at Islam Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadyyah Anjuman Isha’at Islam Lahore has not only been proclaiming these beliefs but, for sixty-five years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

SWORN DECLARATION OF HADRAT MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha illallah Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that he is the Messenger of Allah and Khatam al-Nabiyyin" (the Qur'an, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are excellency of the Holy Prophet in God's eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khatam al-anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HADRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hadrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hadrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."

SWORN DECLARATION OF MAULANA SADR-UD-DIN, HEAD OF THE LAHORE AHMADIYYAH COMMUNITY:

"Knowing God to be present and to be our witness, we state on oath that from the beginning we have believed, and we still believe, that no prophet, neither a new one nor a former one, can come after the Holy Prophet Muhammad."

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ارشادات حضرت سید عبد الحکیم

جوایز بنیاب میری جامعہ شارکر کے بھو

سویا سے معاشرت کے دوران میں برطانوی تحقیقی کمیونٹی کے اندر مصنف پرستیز تے اس کے ذریعہ موزوں کے بارے میں پرستیز دیتے ہوئے ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں باؤ تے یہ مصنف پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے میں ہم نے میٹا کی پرستیز دیتے ہوئے کے بارے می