BACK TO THE QUR'AN

CLARION CALL OF THE AHMADIYYA MOVEMENT

By Hazrat Maulana Muhammad Ali

The Ahmadiyya Movement - is a Movement Within Islam

In the words of the Founder of the movement "the essence of our religion is - La ilaha illallah, Muhammad ur Rasulullah, i.e., none deserves to be served but God and Muhammad is his Apostle. And further: "Our belief which we hold in this world's life-with which by the grace of God we hope to depart from this world-is this that our Lord and Master Muhammad, the Chosen, may peace and the blessings of God be on him, is the last of the prophets and the most excellent of messengers. Through him religion was brought to perfection and the blessings were made complete by which man, following the right course, can attain to God. And we believe, being certain in the highest degree, that the Holy Qur'an is the last of the heavenly books, and not a jot or tittle can be added to its laws and limits and orders and commandments, nor can aught be diminished from it." (Izalat-i-Auham, p. 137, 1891.)

"And God speaks to His chosen ones in this ummah and they are dyed with the colour of the prophets but they are not actually prophets, for the Qur'an has brought to perfection the need of the law and they are only given a right understanding of the Qur'an." (Mawahib al-Rahman, pp. 66,67,1903.)

"There is no need now to follow separately the prophethoods and books that have gone before; for the prophethood of Muhammad, peace and blessings of Allah be upon him, comprises them all....All truths that lead to God are in it, no new truth will be revealed after it nor was any truth revealed before it which is not contained in it. Hence all prophethoods come to finality in this prophethood, and so it ought to have been, for everything that has a beginning has also an end." (Al-Wasiyyat, p. 9,1905.)

"Who sent our Holy Prophet, peace and blessings of Allah be upon him, after all the prophets so that all people may be gathered together under one flag." (Haqiqat al-Wahi, Supplement, p. 44,1907.)

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The Ahmadiyya Movement - stands for freedom from mental slavery

I have given these quotations from the writings of the Founder ranging from the beginning of his career to its very close, simply to show that the Ahmadiyya Movement is just like any other movement within Islam and the basis of it is laid on the Finality of the Prophethood of Muhammad, may peace and the blessings of God be upon him. I wish to add further that the Ahmadiyya Movement represents Islam, so far as doctrine is concerned, the simplest and the most original phase of Islam. Islam at its origin meant allegiance to the word of God first of all but at the present day the Holy Book is relegated to the background and the Muslims seek for guidance from books of law (fiqah) which were compiled hundreds of years afterwards by learned men, no doubt, but which only answered the need of the day and were not meant for all ages. The service which these great men rendered to the cause of Islam in their own day is now abused as a hindrance to the progress of Islam.

The Holy Qur'an was revealed to answer the needs of men of all ages, and the door to understanding its import and to deduce laws from it to answer new needs of the coming ages was never shut upon men. In fact to close that door means practically to transfer allegiance from the word of God to man-made law, to seat men on the throne of Divinity. It is due to this servile attitude to the great and the learned that the Muslim priest-to-day has come to reconcile himself with the Christian idea that the realm of religion is beyond the flights of reason, that reason has no place in religion. Now such an idea is not only foreign but quite opposed to the spirit of Islam. Islam from its very birth freely appealed to reason and the Holy Qur'an again and again reproves man for not using his reasoning faculty. Why do you not think, why do you not ponder, why do you not reflect-this is the ever-recurring burden of its various exhortations. The Holy Prophet, peace and blessings of Allah be upon him, himself encouraged his companions to give free vent to their reasoning power, and they were fully conscious of the great gift of reason which God had bestowed upon them and which He had allowed them to use in matters temporal as well as religious. Thus towards the close of his life, when he appointed Mu'az, a famous companion, to the governorship of Yemen, and asked him as to how he would decide cases. He readily replied that he would resort in the first place to the Holy Qur'an, then to the Sunnah (practice of the Holy Prophet) and failing to find light on the point in hand in either of these, he would use his own reason.

Such was the view of the immediate companions of the Holy Prophet, peace and blessings of Allah be upon him, as regards the free use of reason. But the prevailing idea in the Muslim world to-day is that in all religious matters we must accept the reasoning of this great man or that, as final and the result is that the Muslims who once let the world in great ideas are now living in an abject
condition of mental slavery, and their reasoning faculties are quite stunted, almost dead. "Back to the Qur'an!" is the clarion call of the Ahmadiyya Movement; back to the pure Islam of the Holy Prophet, peace and blessings of Allah be upon him, and his companions, back to the free use of reason and to a free interpretation of the Holy Book in the light which new conditions in the world have brought about; back to the freedom which our great and learned forefathers enjoyed. In going back to these things lies the real advancement of Islam; these are not so many steps backward but steps forward, for they take the Muslims back from the darkness and mental slavery into which they have fallen, to light and freedom which is their birth-right as Muslims.

The Ahmadiyya Movement - stands for a negation of priesthood in Islam

Every student of Islam knows that the idea of priesthood was quite unknown to Islam at its birth, yet how startling the condition we find to-day. The whole Muslim world from one end to the other groans in vain under the burden of a priesthood which is not willing to forego its merciless grasp, perish though it may along with those whom it holds under its sway. The Muslim world to-day is exactly in the same condition in which the Jews and the Christians were at the advent of Islam. The existence of priesthood and monkery in the older religions was outrightly condemned in the Holy Qur'an, yet the Muslims to-day bow in allegiance to their Ulema and Piris exactly in the same manner: "They take their doctors of law and their monks for Lords besides Allah" (9:31). The message of the Ahmadiyya Movement is: Emancipate yourself from these two curses which are the greatest obstacles in the advancement of the world of Islam.

The Ahmadiyya Movement - stands for placing the Qur'an before all

The purity of Islam has again been affected seriously by the over-importance which is attached in some quarters to the reports of the Sayings and Doings of the Holy Prophet, peace and blessings of Allah be upon him. "Tradition," as it is generally called, no doubt, plays an important part in the religion of Islam in so far as it casts light on many of the details of the religion of Islam. It also preserves much of the history of Islam. But there is not the least doubt that "tradition" is only a secondary source; it is after all an explanation of what is contained in the Holy Qur'an; it has moreover the defect that it was in the main transmitted orally for a long time and has therefore undergone changes and alterations. Nor could the first or subsequent reporter be expected to transmit the very words that he heard. In most cases it was the import which he transmitted and the import would no doubt, more or less, be affected by the state of mind and understanding capacity of the reporter. Hence it is that if "tradition" is not read under these limitations, it is likely to do more harm than good to the cause of Islam. The Ahmadiyya Movement gives to tradition its proper place, and accepts it only as a minor and secondary source of the teachings of Islam, rejecting any tradition which goes against the Holy Qur'an, however reliable may be the collection in which it is contained.

The Ahmadiyya Movement - stands for a complete Qur'an

On the basis of certain traditions, none of which can be traced to the Holy Prophet, peace and blessings of Allah be upon him, it
is supposed that the Holy Qur'an contains certain verses which are abrogated by others, and that there are certain verses which are abrogated only for purposes of recitation and they are therefore not met with in the pages of the Holy Book. This mistaken view has long been accepted by the commentators and traditionists, with the solitary exception of one or two individuals. The blunder has now been finally exposed by the Ahmadiyya Movement which has conclusively established that the doctrine has been rejected by the Holy Qur'an itself. The doctrine of abrogation is based on the wrong conception that commandments contained in certain verses of the Holy Book are irreconcilable with those contained in others, which amounts virtually to the admission that there are discrepancies in the Qur'an. Such a suggestion was condemnable on its very face, but what is more surprising is that this wrong conception has been entertained notwithstanding its plain denunciation by the Holy Book which says: "Will they not then meditate on the Qur'an? And if it were from any other than Allah, they would have found in it many a discrepancy" (4:82). That such a conception should find such wide spread acceptance in the face of this clear denunciation only shows how the Qur'an has been neglected on account of some popular idea gaining hold of the minds of even the learned men. Rejecting thus the doctrine of abrogation in the Holy Qur'an the Ahmadiyya Movement stands for a complete Qur'an, in which nothing is abrogated and from which nothing has been left out.

The Ahmadiyya Movement - represents the original liberal outlook of Islam

So far as to the purity of the doctrines of Islam as represented by the Ahmadiyya Movement, I now come to the second phase of it. The Movement lays emphasis on the original broad and liberal outlook of Islam which in the course of time has entirely been lost sight of. At its inception Islam was the most liberal of all the religions of the world. It laid down as one of its basic principles that prophets appeared among every nation in the world, and a Muslim must believe in all those prophets. Thus do we find in the very beginning of the Holy Qur'an: "And who believe in that which has been revealed to thee and that which was revealed before thee" (2:4). And again the Book calls upon the Muslims to respect the great religious leaders of every nation of the world when it says: "And there is not a people but a warner has gone among them" (35:24). Nay it even forbids speaking evil of the false deities of other people: "And abuse not those whom they call upon beside Allah" (6:109). And it enjoins the Muslims to be the guardians of the Holy Places of every religion: "And if Allah did not repel some people by others, cloisters, and churches, and synagogues and mosques in which Allah's name is much remembered, would have been pulled down" (22:40). The protection of monks, cloisters and synagogues and churches was therefore one of the avowed objects of Islamic wars along with that of mosques. Now these factors must tend to make a Muslim a most forbearing and peaceful neighbour, whether as an individual or as a nation, a most useful citizen, and a most cosmopolitan resident on the earth's surface; but unfortunately the Muslims have quite forgotten these broad teachings. The Ahmadiyya Movement stands, among other things, to champion these liberal teachings of Islam.

The Ahmadiyya Movement - stands for the solidarity of Islam

This liberal attitude of Islam is represented by the Ahmadiyya Movement not only in its relations to the non-Muslim religions for whom it inculcates love and respect, but also in its relations
with the various Muslim "sects"; or schools of thought as they really are. It lays stress on the fact which has entirely been neglected that in Islam there are no sectarian differences worth the name, all the Muslims being one in the fundamentals of religion to whatever sect they may belong and however great may be their differences on secondary and minor points. Islam stands really for a compact nation spread all over the world, a nation agreeing entirely on the basic principles of religion. Whether a Muslim calls himself a Sunni, or a Shia, a Wahabi or an Ahmadi, they are all agreed on One God regarding Whose attributes they have no essential differences, they are all agreed on One Prophet whom they all consider to be the Last of the prophets, they are all agreed on One Book, the Holy Qur'an, not differing in so much as a jot of the Holy Book. Nay they all believe in all the prophets of God, in all the Divine books, in the day of Resurrection, in the reward of good and evil. And further there is unity among them even in the practical side of religion. All the Muslim "sects" acknowledge the same five services at exactly the same times, with the same number of rak'ats in each service, they have the same month of fasting, the same zakat, the same Pilgrimage. The world cannot afford another example of a nation spread so wide over the world, with its component parts separated from each other for over thirteen hundred years when there were no means of communication, and yet agreeing in so many principles in theory as well as in practice. The narrow-minded Mulla however is blind to this unexampled agreement of the Muslim world and the minor points of difference loom large in his jaundiced eye. The result is that with such a wonderful agreement on so many points of vital importance, the Muslim world is shattered into pieces, and almost every person, every sect, every school of thought is denounced Kafir by the other. The Ahmadiyya Movement has done immense service to the solidarity of Islam by denouncing this tendency. It accepts the principle which really forms the basis of Islam that everyone is a Muslim who declares his faith in la ilaha illallah Muhammadur Rasul-ullah, who accepts the Divine Messengership of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, by owing allegiance to the Holy Qur'an, to whatever sect or school of thought he may belong. It is the acceptance of this principle only which can again restore the wonderful solidarity of Islam before which all opposition to the holy cause is bound to vanish.

The Ahmadiyya Movement - stands for the irresistible spiritual force of Islam.

Islam attained supremacy by the irresistible spiritual force which it possessed. There was no royal convert to it, no Asoka or Constantine to lend it the resources of an empire. Whereas other great religions like Christianity or Buddhism won the world with the help of their kingly converts, Islam won the world simply by its spiritual force and made its humble converts rulers of empires. Yet so contrary to facts it has been supposed that Islam won its way in the world by the sword. The sword is a symbol of temporal power, but where was the temporal power which came to the help of Islam? The Holy Prophet, peace and blessings of Allah be upon him, was a man who possessed not a vestige of temporal power, and the fact is undeniable historically that it was his marvellous spiritual force which made Arabia, and through Arabia, the world bow before him. Yet it is true that when the sword was taken up by the enemies of Islam to annihilate it, the Muslims were allowed to fight in self-defence, and they did fight only as long as religious liberty was not established. Read Islam's history and you will see the fact writ bold in its pages that the Holy Prophet,
peace and blessings of Allah be upon him, ceased to fight when the enemies of Islam laid down the sword.

If he had taken up the sword for propagating Islam, why should he have laid it down before Arabia was converted to Islam? Why should he have not forced the vanquished Quraish at Mecca to accept Islam? The whole of history belies the accusation that Islam became predominant by physical force. The Ahmadiyya Movement comes as the harbinger of the good news that the spiritual force of Islam which brought about its predominance in the world at its rise is inexhaustible and that even to-day it can effect by spiritual force what it effected at first. Nay, the world is more prepared to-day for the acceptance of Islam than it was thirteen hundred years ago, because Islam is the religion of reason, and reason is appealing more and more to the world as it makes progress in knowledge. With the very limited resources at its disposal, the Ahmadiyya Association has won over hundreds of educated people in the heart of modern civilization and learning to the fold of Islam, while simplicity and rationality of its teachings is appealing to thousands, and only an increased effort on the part of the Muslims is required to bring about another revolution in the history of the world, a revolution having at its back the spiritual force of Islam that is bound in the long run to bring about its temporal predominance as well. The sooner the ranks of the Ahmadiyya Movement are strengthened, the better will it be for that ultimate triumph.

The Ahmadiyya Movement - stands for self-reliance

For long have the Muslims supposed that the supremacy of Islam in the world must be brought about when the Messiah descends from above and the Mahdi joins him from below, and both ravage the world, destroying all opposition to Islam by the sword. This belief has slowly deprived them of all faith in themselves and in their own exertions. Now as regards the traditions speaking of the advent of the Mahdi, there is little in them that can be said to be authentic. Both Bukhari and Muslim, the two most reliable collections of traditions, do not accept any of these traditions. As regards the Messiah, there has again been misconception. Some prophecies contained in reliable traditions of the Holy Prophet no doubt speak of the coming of Jesus Christ, but a too literal interpretation of prophecies has always been a source of disaster. In the first place, the Holy Qur'an which must be placed before all traditions, however reliable they may be, speaks plainly of the death of Jesus Christ. Jesus is made to say when questioned about the belief in his Divinity "I said to them naught save as Thou didst command me: Serve Allah, my Lord and your Lord: and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wast the Watcher over them, and Thou art Witness of all things" (5:117). Here is a clear statement that belief in the Divinity of Jesus Christ grew up among the Christians after his death. Now if Jesus, according to the Qur'an, is dead, he can not come back to this world. Again the Holy Qur'an declares in clear words that the work of prophethood was made complete by the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and that he was the last of the prophets. "This day have I perfected for you your religion and completed My favour on you" (5:3). "Muhammad is not the father of any of your men, but he is the apostle of God and the last of the prophets" (33:40). Now Jesus Christ, being a prophet, could not come after the "Last of the Prophets". The Holy Qur'an being thus conclusively against the advent of Jesus Christ, the traditions speaking of his advent should have been interpreted metaphorically, not literally.
But a mistake was once made and writer after writer copied it without thinking how the literal interpretation of this prophecy was opposed to the clearest dictates of the Holy Qur'an.

The metaphorical interpretation of this prophecy was made known by the Founder of the Ahmadiyya Movement who not only showed how it was in accordance with the plain statements of the Holy Qur'an but also how traditions and a study of the earlier scriptures led to the same conclusion. For authentic traditions contained in the Bukhārī itself give two different descriptions of the two Messiahs, the Messiah who had passed away being spoken of as having a white complexion and curled hair, and the coming Messiah being spoken of as having a brown complexion and straight hair. Furthermore, there are traditions stating that Jesus Christ was dead, one saying "if Moses and Jesus were living, they could not have but followed me," and another saying: "Jesus Christ lived for 120 years." With such overwhelming testimony for a metaphorical interpretation of the prophecy, it was, and is, wrong to give it a literal interpretation. And what was that metaphorical interpretation? That a reformer should appear among the Muslims in the spirit and power of Jesus Christ. The way was too clear for this interpretation. The earlier scriptures had made it plain. For there too prophecy spoke of the second coming of Elijah before the advent of the Messiah. But Jesus had come and Elijah had not yet returned and the Jews seemed to be in the right in rejecting Jesus as Christ because Elijah had not come back. The matter was brought to the notice of Jesus Christ and he solved the difficulty by pointing out that John the Baptist was Elijah because he came in the spirit and power of Elijah. Here was a metaphorical interpretation of prophecy which exactly suited the prophecy of Christ's own second advent, and this was made clear by the Founder of the Ahmadiyya Movement, but the narrow-minded priest insists on a literal interpretation and would not care even for what the Qur'an says.

And if the prophecy signifies the coming of one in the spirit and power of Jesus Christ, what is the underlying fact? The Jews had an idea that Christ would come as a king and restore the temporal power of the Jews, but Christ came as the symbol of the spiritual power of the Israelites. The Muslims were also destined to lose their temporal power in the world after rising to eminence, and in the prophecy of the coming of the Messiah they were told that Islam was again destined to attain supremacy in the world, now as before, through spiritual force. Islam possesses an irresistible spiritual force but it can only be brought into work by exertion on the part of the Muslims. This cannot be done so long as their false hopes regarding the descent of the Messiah and the coming of the Mahdi with temporal power live; and the Ahmadiyya Movement kills those hopes to generate that self-reliance among the Muslims through which alone they can gain what they have lost.

The Ahmadiyya Movement - stands for democracy in religion

All the important affairs in Islam were settled by counsel. Affairs of state as well as affairs of public interest were decided by taking counsel, and the view of the majority, notwithstanding the presence of the Khalīfa, was followed. Even the Holy Prophet, peace and blessings of Allah be upon him, finding the majority against his individual opinion in the matter of facing the enemy outside Medina at the battle of Uhud respected the opinion of the majority and went out of Medina, though he was personally of opinion that the Muslims should defend by remaining within Medina. In the time of
the earlier caliphs, not only were matters of state decided by counsel, but even matters of religion were subject to the same rule. Thus both the temporal and religious laws of the Muslims were made by the majority, but autocracy soon took the place of democracy both in state and religion. The Founder of the Ahmadiyya Movement had regenerated the democratic principle. Thus when the Movement gained a little strength, he at once formed an Association for the management of affairs relating to the propagation of Islam and issued written directions that when a matter was settled by the opinion of the majority of the members of the Association, it was to follow the democratic principle even in matters of religion.

**The Ahmadiyya Movement - stands for universal love and brotherhood**

The religion of Islam brings the message of unity to a world hopelessly at disagreement. It establishes a two-fold brotherhood: it establishes a brotherhood of the Muslims of the World in which the white and the black, the European, the Asiatic and the African stand on a level; it eliminates all differences of race and country, and thus brings about peace and love among the various nations of the world and minimises their political jealousies. But it also establishes a vaster brotherhood of humanity. In a saying of the Holy Prophet, peace and blessings of Allah be upon him, the prophets of the world are spoken of as brothers, though the laws given by them may be different. This saying no doubt lays down the basis of a vast brotherhood of the whole of humanity, and when a Muslim is required to believe in every prophet of the world, he is really told to love and respect every follower of that prophet. Islam thus lays down the basis of universal love and concord in the human race, and the welfare of humanity in general requires that the message of Islam should be taken to the whole world. The more Islam spreads, the greater the peace that must reign in the world and it is therefore the Muslim's duty to humanity that he should carry this noble message of peace to the farthest end of the world. The conquests of Islam are the conquests of love and peace—the name Islam itself indicating peace. The early Muslims were animated with this spirit. They knew how great a blessing to the world Islam was. But the Muslims of the present day are mostly ignorant of the real message of Islam and the spirit to carry that blessing to the world no more animates them. The Ahmadiyya Movement, while it reveals the true spirit of love and brotherhood met with in Islam, comes with that great message to the Muslims: Advance and conquer!

Not to carry the message of love and peace to humanity is a sin. It is more than a sin. Those who would not advance would be driven back. Islam which received a tribute of millions of souls from among all the nations of the world, from the Christians, the Zoroastrians, the Buddhists, the Hindus and the Confucians. Islam which practically knew no apostasy, not because the apostates were put to death, for Islam never enjoined the putting to death of apostates, but because its principles were so broad that after accepting them no one could go back to the narrowness of his first religion.

Islam came into the world to advance and conquer. Millions of people have yet to be approached and the light of Islam must be carried far and wide. The Muslims as well as the non-Muslims require to be enlightened on the principles and teachings of Islam and a huge mass of Islamic literature is required in all languages to win the great struggle that is going on hidden from the eye but whose consequences can be witnessed even by the most superficial observer. Europe and America, the two continents that are at the back of the
great movement of Christianity against Islam are hopelessly ignorant of Islam and they are directing this movement under the false impression created by the Christian missionary that they are dealing with barbarism in the shape of Islam. If we could only spread Islamic literature in these countries, and enormous literature is required for the purpose, we would be able not only to arrest the growth of the missionary movement but to deal it a death blow at the very centre of its vitality. Active propaganda is our only means of success, and if even political power is to-day impotent without strong propaganda, it is nothing short of suicidal on the part of the Muslims to be indifferent to this powerful weapon. Such is the message of the Ahmadiyya Movement.

THE LIGHT OF ISLAM WILL NEVER FADE

by Col (Retired) M. Shaukat, U.K

"Allah is the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp - the lamp is in a glass, the glass is as it were a brightly shining star - lit from a blessed olive tree, neither eastern nor western, the oil whereof gives light, though fire touch it not - light upon light. Allah guides to His light whom He pleases. And Allah sets forth parables for men, and Allah is Knower of all things."

Allah is the light of the heavens and the earth, and this light is represented by Islam. The Holy Quran says "They desire to put out the light of Allah with their mouths, and Allah will allow nothing save the perfection of His light, though the disbelievers are averse. He it is Who sent His Messenger with guidance and the Religion of truth, that He may cause it to prevail over all religions, though the polytheists are averse" (9:32,33). Islam is Allah's light, it cannot be extinguished or put-out by all the concerted efforts of the disbelievers. This light is protected by God, high and above, where no evil hand can tamper with it, emitting bright and resplendent light. It doesn't belong to the East or to the West, its guidance is for the whole of the world, not like Jesus who said "I am not sent but unto the lost sheep of the house of Israel" (Mathew 15:24). This light which was first revealed in the holy city of Mecca (ch 95) on the pure and noble heart of the Holy Prophet, symbolized by Olive tree, spread throughout the world. The Holy Prophet is called a light-giving sun in the Holy Quran (33:46) "And as an inviter to Allah by His permission and as a light giving sun", and again" O people of the Book indeed Our Messenger has come to you, indeed there has come to you from Allah, a Light & a clear Book." (5:15).

The light of God also permeated to the Momineen - the true believers. Their lives were metamorphosed unto a nobler existence. Wealth, other worldly attractions, pomp and show were not considered the prime aim of life, nor the real source of happiness, but a means of sustenance. They aspired for higher aims in life, for earning the pleasure of their Lord, to obtain His nearness by remembering Him, and to tread on the right path, the path which was explained to them through divine guidance, which was sent to them from time to time. God speaks about these people in the Holy Quran (24:37) "Men whom neither merchandise nor selling diverts from the remembrance of Allah and keeping up of prayer and the paying of poor rate...." Even their houses where they live are exalted by God, because their
habitats and abodes are places where peace prevails, God is remembered therein, and his commandments followed.

The passage of time and the human interpolations clouded and obscured the true beliefs. The light which was transmitted to them by divinely inspired person became dim and weak. This situation is described as such in the Holy Quran "Hast not the time come for the believers that their hearts should be humble for the remembrance of Allah and Truth that is revealed, and that they should not be like those who were given the Book before, but time was prolonged for them so their hearts hardened. And most of them are transgressors....."(57:16). Then God says "Allah gives life to the earth after its death" (57:17). Allah describes the state of apathy into which the nations fall and become spiritually dead. This topic is further mentioned in chapter 2 verses 30 to 38 of the Holy Quran. The subject is explained in a question and answer form for clarification. Here the story of man - Adam - is narrated. God described that he created man, His best of creations, a ruler, successor or the viceregent. Man has been bestowed with vast capabilities. Power of speech and expression is a special favour by God only to man (Holy Quran 55:34). He has been given the discretionary powers so that he can choose to follow one path or another (Holy Quran 5:48). The animal instincts and impulses, like shedding of blood etc, which lie latent within the bounds of human mental capabilities, are in fact necessary traits for the completion of an ideal human character. He would not be able to resist tyranny, persecution and oppression if he did not have in him the inherent powers of fighting and blood letting. All the human instincts which seem objectionable, if used properly at the correct moment, become the best virtues. Man, the best machine created by God, achieves his optimum efficiency when used according to the Maker's manual. He will be able to live a life of peace and happiness if he follows the guidance of God and keeps away from sins and disobedience, "O Adam dwell thou and thy wife in the garden and eat from it a plentiful (food).... and approach not this tree lest you be of the unjust". (Holy Quran 2:35).

But God the Great Designer had foreseen that human beings will suffer such downfalls, and therefore He provided the remedy for its rectification, the remedies which were within human competence. Sincere repentance, and following the guidance sent by God, were the panaceas for his ailments. The Holy Quran explains "Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful..... Surely there will come to you a guidance from Me, then whoever follows My guidance no fear shall come upon them, nor shall they grieve". (2:37-38).

To guide humanity back to its right course God reveals His messages. With the advent of the Holy Prophet Muhammad (PBUH), the Religion was completed and prophethood came to an end. But guidance and revelations were the perpetual needs of humanity. God, therefore, to fulfill this need of the Muslim community, kept on sending reformers and Mujaddids at the turn of every century after the passing away of the Holy Prophet. There are authentic and authoritative proofs regarding their claim of Mujaddidship and their identity, their works of reforms and their teachings. In our present time people were eagerly waiting for a Mujaddid, a Mehdi and the return of Jesus Christ in person. There was a great need for a reformer, and circumstances were ripe for such an appearance.
Jamalud-Din al-Afghani wrote in 1880-81, as quoted in the book "The Danger of Islam" by John Laffin; Afghani says "Distress, misfortune and weakness besiege all classes of Muslims from every side. Every Muslim was keeping his eyes and ears open for the signs of the sage and renewer who would appear to reform the minds and souls of Muslims, eradicate corruption and re-educate them".

Hazrat Mirza Ghulam Ahmad was such a person. He claimed to be the Mujaddid the Reformer of the age, on receiving divine revelation. Nobody claimed as such. He declared loud and clear that he was the Reformer and recipient of the divine revelation, and that he has come for the revival of Islam, and upliftment of the Muslim community. Nobody else put forward such a claim; God Almighty has announced a severe penalty for any false claimant of divine revelation.

Allah says in the Holy Quran "And if he had fabricated against us certain sayings We would certainly have seized him by the right hand, then cut off his heart's vein" (69:44,45,46).

There was a dire necessity for a Reformer, a Teacher, an Example and a Purifier. What Hazrat Mirza Sahib fulfilled and what some of his followers performed in the service of Islam are matters of history. But let us see what legacy and task he has left behind for us to achieve and pursue:-

(A) Propagation of Islam; Without this the Muslim community will not progress or survive as a force in the world.

(B) Demolish the Christian dogmas (kasri-saleeb); the Christian faith and its dogmas have already been shaken, it needs a little push to demolish it further.

(C) To combat the menace of Dajjal (Fitna-i-Dajjal).

The plague of materialism, the menace of Dajjal, has engulfed the whole world. Communism is on the decline- Capitalistic Materialism is the order of the day. The Gulf War is still fresh in Muslim minds. They have observed the impact of the power of the Western World - the power of Dajjal - their complete sway over the whole world. The Holy Prophet had prophesied about this and had predicted the conditions of Muslims at such a time. We have witnessed these being fulfilled; Hazrat Mirza Sahib also prophesied and brought this out in one of his poems written in 1902. I will translate a couple of these lines from his poem:-

"After hearing my command (not to take up arms, or engage in conflict with the Western Powers - Dajjal)

Whoever goes to war with them will suffer great humiliation from the non-believers. A miracle in the form of a prophecy I am telling you. Let this be a sufficient warning to those who care to understand"

(Words written in the brackets are mine)

The remedy, the light, or the message he brought to us was the unity amongst the Muslims, carrying forward the message of Islam and going back to the teachings of the Holy Quran. Dajjal, i.e.
The Western Powers, will dissolve and crumble themselves like the melting of a mound of salt (i.e. the destruction of Dajjal) due to their own internal weaknesses, so said the Holy Prophet. Muslims should therefore follow the light of Islam which will never fade.

Islam - The New World Order
By K.S. Rahim Bakhsh, Pakistan

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Ever since man set foot on this earth to rehabilitate himself in this world amicably and peacefully, he has been beset with social disorder emanating from various factors of influence such as personal relationship, social behaviour, national and regional affiliation, patriotism, which limit the scope of the universal social order to a country or community, so that the rights and privileges enjoyed by a particular country or community are not equally applicable to alien countries termed as foreign. Hence equality of status of mankind on the whole suffers at the cost of factional controversies which ultimately lead to skirmishes and struggle among the different countries and communities to the detriment of peace and amity among them. Unless, therefore, this sense of special privilege and superiority complex is completely eradicated from the mental makeup, the attainment of peace will remain elusive, and peace will suffer at the altar of national pride and prejudice. In the present age, the West has attained a dominant position, and communal prejudices have led and are leading to inhuman treatment of mankind among themselves. It is only an ultra-human power which can control man by imposing a peaceful solution of this vexed problem.

The message from on High.

In this context, a message from on High was received fourteen hundred years ago. The following quotation from the Quran elucidates this:

"This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion (of peace)" (5:3).

It may be noted that the root word of Islam, namely salama, conveys in its literal meaning the significance of peace. The message was delivered on the occasion of the last Pilgrimage of the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him) in the year 10 Hijra.

Mounted on a camel, with a vast congregation assembled all around him on the peak of Mina, mount Arafat, the sermon was delivered by the Holy Prophet so as to reach the whole world, beyond the confines of Arabia. It ran thus:

"O people lend an attentive ear to my words. Do you know what day it is today? This is the yaum an-nahar the sacred day of sacrifice. Do you know which month is this? This is the sacred month. Do you know what place is this? This is the sacred town. So I apprise you that your lives, your properties and your honour must be as sacred to one another as this sacred day in this sacred month
in this sacred town. Let those present take this message to those absent (in the world beyond). You are about to meet your Lord Who will call you to account for your deeds."

"O people! this day Satan has despaired of re-establishing his power in this land of yours. But should you obey him even in what may seem to you trifling, it will be matter of pleasure for him. So you must beware of him in the matter of your faith."

"Then, O my people, you have certain rights over your wives, and so have your wives over you... They are the trust of God in your hands, so you must treat them with all kindness....And as regards your slaves, see that you give them to eat of what you yourselves eat, and clothe them with what you clothe yourselves with."

"O people! listen to what I say and take it to heart. You must know that every Muslim is a brother of another Muslim. You are all equal. You are members of one common brotherhood. It is forbidden for any of you to take from your brother save what the latter should willingly give. Do not tyrannise over your people."

Then the Holy Prophet raised his voice to the top, saying: "O Lord I have delivered Thy message", and the valley resounded with the reply from the myriads of human throats with one accord: "Aye, that thou hast". No doubt the message so delivered was sublime, but the zeal with which it was delivered was no less. Here is the sermon on the mount; here is, as it were, humanity's covenant and charter of human equality and brotherhood for peace on earth, declared by God with the advent of Islam.

The unity and equality of mankind.

The cardinal and fundamental principles of Islam constitute faith in the Unity of God Who is the creator of all mankind, regardless of their national origin, whether east or west, north or south. The Holy Quran says:

"Mankind is a single nation, so Allah raised prophets as bearers of good news (of unity) and as warners (against dis- sension and discord), and He revealed with them the Book with truth that it might judge between people concerning that in which they created differences (of inequality)."

(2:213)

Thus the dissensions arising out of inequity are man's own creation which bring about discord and enmity among themselves. This edict from on High effaces all norms or inequality among the nations of the world, and places them on terms of equality and justice among themselves. It does away with all kinds of prerogatives and national privileges, and places man on an equitable basis.

The other unifying factor which contributes to equality among mankind is the adoption of the same code of ethics and conduct as ordained by God. Referring to the verse quoted above, if all people adopted the same code of conduct and behaviour as laid down under a divine ordinance, it will engender an equitable and just relationship which will naturally lead to peace and stability on earth, and erase all sense of racial and national pride.

Another essential factor which will contribute to peace and equality among mankind is to follow the example of a divinely-guided personality.
The Holy Quran says:

"Certainly you have in the messenger of Allah an excellent example for him who hopes in Allah and the last day, and remembers Allah much." (33:21)

Economic system.

The economic system prescribed by Islam offers a satisfactory solution, in fact the only solution, of the problem. It is neither capitalistic nor communistic. The world has for long adopted the capitalistic system, but as it proved unsatisfactory the socialist system came into vogue in some countries, but that has also failed in its objective. The world is still in search of a suitable solution of the problem. Here Islam has provided an adequate solution. In Islam there is no bar or restriction in earning or the possession of wealth and property, but at a certain stage it lays down voluntary contributions towards the public exchequer to be utilized for public wealth, which also tends to equate the public economy, and helps levelling it in a healthy manner. At the same time, it does not deprive one of earning or possession of wealth and property. In fact, it is a via media between capitalism and socialism.

Islam advocates faith in one God to instill the sense of universality and equality of mankind. It asserts that the whole of mankind is the creation of a Single Being, and so the law of creation is universal and man stands responsible to a Single Being, Who is the Creator of the universe to Whom he stands accountable, and the responsibility for accountability is not shared with anyone else except to his sole Creator, and thus the law for his obeisance is universal. Hence the ordinance promulgated through revelation from on High is universal, and only its observance can lead to salvation of mankind.

The ordinance laying down the precepts of Islam has been so succinctly stated in the very beginning of the Quran:

"This is the Book, which is undoubtedly a guide to those who seek salvation, namely, those who believe in the Unity of God, offer prayers (for guidance), and contribute for the good of mankind, and those who believe in that which has been revealed to you and that which was revealed before, and believe in the Hereafter consequences of their actions; these are in the right course, and these are the successful ones (in life)." (2:2-5)

Thus uniformity in life's outlook entails a common cause of equality among mankind which ultimately results in a sense of equity and fairness among the various sections of mankind. Hence Islamic teachings are the best means of unity and equality of mankind, which is the desideratum so essentially needed for mankind. Islam, therefore, stands unique as a religion for unity, justice and equity of mankind.
سَنْ تُقَرَّنُ أَنَّهُ عَلِيٌّ مَشْهُورٌ

جَبِيلِ حَجَّوْلِي بِن سَيْعَانِي يَهَوُدُ

جَبْ عِرَاء مَعَ جَبِيل، سَيْعَانِي، يَهَوُدُ، يَا نَمَيْتُ يَا نَمَيْتُ

وَهُوَ إِبَاءُ كَيْنَأٍ - بِن سَيْعَانِي

"جَبْ عِرَاء مَعَ جَبِيلِ حَجَّوْلِي بِن سَيْعَانِي يَهَوُدُ، يَا نَمَيْتُ يَا نَمَيْتُ، وَهُوَ إِبَاءُ كَيْنَأٍ - بِن سَيْعَانِي"

(بُيُوضَانُ)