AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL.

The Holy Qur'an Ch. 3 verse 103

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OUR BELIEFS

Ashhadu-an la ilaha illallahu wa ashhadu-anma 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 (asbab), the Purified Wives, and members of the Holy Household (ahl bait), as beloved, worthy of respect, and honourable in the sight of God.

6. We hold the Imams Abu Hanifah, Shafi'i, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqh); and saints such as Shaikh 'Abdul Qadir Jilani, Khawajah Naqshband; and Shaikh Ahmad Sirhindhi to be leaders of Tusiawwaf (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 muhaddiths, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat 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-an 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 Ahmadiyyah 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 Ahmadiyyah Anjuman Isha'at Islam Lahore has not only been proclaiming these beliefs but, for over eighty 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 HAZRAT 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-an 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 HAZRAT 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 Hazrat 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 Hazrat 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."
MUHAMMAD AT MADINA

The Ideal Character of the Ideal Prophet

by Al-Hajj Khwaja Kamal-ud-Din

Muhammad’s career at Medina was an essential link in the chain of human character. In Medina he had the opportunity of practising what he preached in Mecca. He ennobled and enlarged the laws of Moses, and brought down upon earth the Kingdom of Heaven prayed for by Jesus. By raising the morals of his people to a saintly and angelic height, he realized the democratic dreams of Aristotle and Plato, and for the first time in history founded and administered a socialistic State. He produced a State populated and worked by men without any vice-men who needed no police force to keep them in order, who had no prejudice of class, race or colour left in them against one another, men amongst whom was no distinction between rulers and the ruled. All barriers of class, creed, colour and descent were demolished; white and black, red and yellow, were all declared equal in the sight of the Lord, for they came from the same essence and from the same first parents. To demolish the distinction of race, blood and riches, it was said that the noblest in the sight of God was he who was most virtuous among men. For the first time it was formulated by ‘Umar, the second successor of Muhammad (peace and blessings of Allah be upon him), that the government of a country could not be called a true government if every unit from among the ruled had not the right to have his voice heard and respected. The meanest subject of a State was for the first time given the same right to be heard on a question affecting the State or religion, as the ruler of the State himself. For the first time in the history of the world, hereditary right to rule gave place to a right by election, and no matter who was appointed, the governor or governing body was only there to see that the laws formulated by Islam were carried out, and that any fresh laws of detail introduced in State management were in conformity with the general principles enunciated by the Great Law-giver. A plebeian was encouraged to point out the fault of a ruler in his administration.

The State they possessed belonged equally to one and all, male and female and all, in turn, belonged to one universal God, all obeyed one law, not man-made but sent down from the All-Merciful and Impartial God, which was the same for the rich and the poor alike.

Jesus dreamed of socialistic ideas, but Prophet Muhammad (peace and blessings of Allah be upon him) materialized them in their best form. He sanctified labour by doing everything by his own hand.

Dignity of Labour.

The Prophet never liked others to do anything for him. His own work he would do with his own hands. He busied himself with the household work. He would mend his torn clothes, sweep out his house with a broom, fetch things from the market, and when his shoes wore out, he would mend them himself. The bucket of water he would fetch himself; he would tie the camel and feed it with his own hands; he would help the servant in kneading the flour. Anas relates that he went to the Holy Prophet and found him rubbing oil on the body of a camel. In another tradition he says he saw him brand the camels of charity. While still a child, the Holy Prophet (peace and blessings of Allah be upon him) helped in the erection of the Ka’ba.

He brought bricks and stones to the masons. Whilst the building of the “Prophet’s Mosque” in Medina, the Ka’ba Mosque, and the digging of the trench in the battle of Ahzab was going on, no one could differentiate between the Holy prophet and the ordinary labourer.

The whole peninsula of Arabia was subjugated and Medina became as if the treasure-house of gold and silver, but her Lord would say: “Man has got no claim to other things than the following - a house to live in, a cloth to cover himself, bread to satisfy himself, and water.” The life of the Holy Prophet at Medina showed that earthly kingdom had never been the aim of his life; it came to him and enabled him to show to the Lords of the earth that public money was a sacred trust for the benefit of the people in the Commonwealth and not for their pleasures.

Simple Living.

Islam disapproves of asceticism; and it was for this very reason that the Holy Prophet (peace and blessings of Allah be upon him) held the use of the delicacies and enjoyments of the world lawful. He himself enjoyed them. Nevertheless, he discouraged an easy life, full of enjoyment, conventional or luxurious such as rich people led, and advised others to shun such a life for it tends to weaken our manly qualities. A certain friend of Caliph Hazrat Ali sent him cooked food. His wife, Fatimah said: “How much better would it be if the Holy Prophet, (peace and
blessings of Allah be upon him) too, partakes of our food." Hazrat Ali went and requested the Holy Prophet to join them, but on reaching the door the Holy Prophet noticed that curtains were hung on the walls inside. He returned. Hazrat Ali enquired the reason of his going back. The Holy Prophet (peace and blessings of Allah be upon him) said: "It does not behove a Prophet to enter a house which is so much decorated."

Imbued with modesty and humility of mind, and always under-rating himself, the Holy Prophet (peace and blessings of Allah be upon him) would wear simple, rough, coarse kind of cloth. Caliph ‘Umar was of opinion that the Holy Prophet should put on gorgeous garments when receiving deputations and seeing ambassadors and other distinguished personages. It chanced that a robe was on sale in the market, and Hazrat ‘Umar, seizing the opportunity, made bold to propose that it should be purchased for use on special occasions, such as Friday Prayers and the formal reception of deputations and ambassadors. The Holy Prophet said: "It should be worn by one who has got no share in the hereafter". Usually he would wear clothes made of wool, and he breathed his last in such clothes as these.

The Holy Prophet used to say: "Each one of us does not require to have more in this world, than the provision which a traveller takes with on his journey".

Once, on being asked whether he would not like to have a cushion for his bedstead, the Holy Prophet (peace and blessings of Allah be upon him) said: "What have I to do with this world? I am not connected with the world more than the traveller who sits for a short while under the shade of a tree, and leaves it and goes on."

I have dealt with the various aspects of his character which is, in a sense, an assemblage of virtues and goodness. These qualities constitute all that is necessary to human morality, but most of them ascertained rather to the exalted position of life. It is all very well for a person to show some sort of good morality in straitened conditions of life. Humility and meekness may be shown by anyone in poverty and adversity, but in such a case it would be difficult to distinguish between meekness and timidity. It would be difficult to say whether the person in question was truly humble-minded or a coward. But if a man of high position shows humility of mind at a time when he could be overbearing, and no one would dare to take notice of him, simply on account of his position, then he may be credited with the possession of a high morality. In short, most of what goes to make up the noblest human character is displayed in the Holy Prophet’s life at Medina. Had it not been for his life in Medina, where his enemies came pursuing him, to strangle Islam and exterminate the little band - I may say the only band on the whole surface of the earth who at that time worshipped one and only one God, as the Holy Prophet said on the eve of the fight at Badr which led to all the wars that Prophet Muhammad (peace and blessings of Allah be upon him) fought - the world would not have been taught the right use of the sword and the true solution of the problems of Woman and Slavery. Till then they had been cruelly maltreated. War gave the Holy Prophet Muhammad (peace and blessings of Allah be upon him) this opportunity, and he promulgated laws to ameliorate and raise their condition.

Sanctity of Treaties.

He entered into treaties with his enemies, but he proved through his conduct that the treaties were not scraps of paper, but sacred documents. I wish Europe had Prophet Muhammad (peace and blessings of Allah be upon him) as her model, and the world would have been saved all the trouble it has suffered, as there is nothing in the life of Jesus to guide humanity in the higher walks of life. Then the treaties would not have been respected more in their breaches than in their fulfilment. One of the stipulations agreed upon in the truce of Hudaibiyah in 6 A.H. was, that if any Meccan, after having accepted Islam, escaped to Medina, to seek refuge with the Holy Prophet Muhammad, (peace be upon him) then the Holy Prophet should be legally bound to return him to Mecca. No sooner was the treaty signed, than Abu Jandal managed to escape from imprisonment and fled to Medina to take shelter with the Holy Prophet Muhammad (peace and blessings of Allah be upon him) the Muslims were moved to compassion and indignation. But the Holy Prophet addressed him accordingly: "Abu Jandal! Have patience; we cannot break our promise. God will create some way for you out of the difficulty." Abu Jandal is not the solitary instance in this respect. Many Meccans came and became Muslims, but the Holy Prophet would not award them his protection against the tyranny of the Quraysh in which they were sure to meet with on their return to Mecca. They had to go back under the treaty of Hudaibiyah. Wahshi, who had assassinated the uncle of the Holy Prophet, afraid of being caught when Islam triumphed, kept on moving from one place to another. The inhabitants of Taif formed a deputation to be sent to Medina to wait on the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Wahshi was one of the deputation. He expressed his fear of being captured and beheaded for the murder of the Holy Prophet’s uncle. But the
people assured him that Holy Prophet Muhammad (peace be upon him) was not such a man as to punish ambassadors and that he need entertain no such apprehension. Accordingly he, placing reliance on the assurance of the people, came and met the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and embraced Islam.

Abu Rafei, a slave, while still a non-Muslim, came to Medina as a messenger on behalf of the Quraish. His eyes fell on the illustrious face shining with the light of truth and he at once was convinced of the truth of the mission of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Abu Rafei said to him: “O Prophet of God, I will not return to the unbelievers.” The Holy Prophet Muhammad (peace be upon him) said: “I cannot break my promise, nor can I hold the envoys back from going. You must go now. And if you find that, on reaching Mecca, the state of your mind remains the same, then come back.” Accordingly he left the Holy Prophet for Mecca.

Respect of promise was one of the features in his character that won him the title of Al-Ameen - “The Trustworthy” even in his early life at Mecca. Among the many questions pertaining to the person of Holy Prophet Muhammad (peace and blessings of Allah be upon him) put to the Quraishite chief, Abu Sufyan, the Emperor of Rome asked him whether Holy Prophet Muhammad had ever broken a promise. Abu Sufyan had to admit that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) always kept his promise.

The life in Mecca had been a life of adversity, of trial, of worries; in Medina it was a life of success and of prosperity. And herein lies a lesson for the Muslims of today. Their condition is more like the Prophet's experience in Mecca; it is a time of trial. But if they persevere, if they show high morality, if they come out faithful, if they become united and active, if they be true to themselves, to their brethren, to their faith, to their Prophet and to their God, they will meet with the same success that came to the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

The life at Medina, and his success there brought to Holy Prophet Muhammad (peace and blessings of Allah be upon him) occasions that called forth that magnanimity of soul the equal of which age-long history of the world cannot produce. The surrender of Mecca offered him ample opportunities of revenge, but he did not avail himself of them.
DEEDS OF PRESENT-DAY MUSLIMS AND ISLAMIC TEACHINGS.

Dr Zahid Aziz, Nottingham, England

(Christian nations of the present-day are following an ideology of world-domination and acquisition of earthly resources, bringing mankind to the verge of destruction. The heavenly message of Christ had been quite the reverse of this ideology. It was of service, brotherhood of mankind, humility, sincerity, and simplicity. One wonders if any person could be justified in accusing the Holy Prophet Jesus of having taught his followers the ideals of present-day Christian world? It is a wholly wrong premesis to adjudge the spirit of teachings of a religious-founder on the basis of actions of his so-called latter-day followers. The real touch-stone of a faith’s teachings are the original scriptural text and the actions of its Prophet and not the misdeeds or mis-beliefs of its professed followers. -Editor)

Every lover of the true teachings of the Quran, grieving in his heart about the discrepancy into which Islamic teachings have been brought due to recent Muslim political actions, said by their perpetrators to be in accordance with Islam, will be heartened to learn that the British branch of the Lahore Ahmadiyya Anjuman has undertaken the task of exonerating the Holy Book and the Holy Prophet in these matters. This enthusiasm and zeal to put forward the true teachings of Islam stems no doubt from the British branch’s close association with its Lahore headquarters whose very purpose of existence is the propagation of true Islam.

“Some silence in the world of Islam”

This was the heading of an editorial in a leading daily ‘The Guardian,’ on 30th November 1979. Given below are some extracts:

“What distinguishes the Iranian crisis is that the Ayatollah claims to be acting not from patriotism or statesmanship but in the name of his holy faith. In blindfolding hostages, abusing them, and threatening them with death he is acting, so he says and so he must be taken to be believed, in the name of God. That his defenceless victims are where they are under an agreement between his government and that of the US, granting them immunity from maltreatment, apparently makes no difference. If not the Ayatollah himself then those thousands of eminent Moslem theologians who, by their silence, approve of what he is doing, should perhaps call attention to any verses of Koran where torment of the messenger and guest in the household is advocated and prescribed. Every chapter, bar one, of the Koran, opens with the words “In the name of Allah, the Compassionate, the Merciful.” Is that a mistranslation? Do the words “Al Rahman, Al Raheem” mean something different in Arabic? Or is it the message of the Koran that abuse of guests can be permitted here on earth because God will show compassion and mercy to him who commits it.” It also wonders as to the value Muslims attach to agreements they make with other nations.

The ‘Guardian’ has posed these questions in a political context. Our movement is not one which engages in political controversies: our Founder taught that true progress for Islam lies in a peaceful, non-political propagation of the higher truths revealed by this religion, not in seeking political power to enforce a change from above. However, the questions posed also relate to the teachings of Islam and the character of the Holy Prophet Mohammad, and if left unanswered would further mutilate the already distorted picture of Islam as seen in the modern, especially Western world.

Honouring of Guests and envoys.

Let it, therefore, be stated plainly and forcefully that the Holy Prophet and his successors and early followers, who are admittedly examples for all Muslims, always honoured and respected foreign guests and envoys, even if they belonged to nations then at war with the Muslims. At a time in the Holy Prophet’s life when there was a state of general warfare between the Muslims and idolators in Arabia, the Holy Quran commanded that if an idolator were to seek protection of the Muslims in order to learn

whether the Ayatollah is believed by Moslem theologians to be acting in accordance with the words of the Prophet, he himself maintains. If he is, then Western perceptions of Islam and the value given to agreements will have to change.

Western governments will by now have taken the point that the attempt to foist alien values on countries with a system of their own is not only wrong but wrong-headed. Some of us have been saying so for years. But the “Mea Culpa” syndrome of the West can be overdone. Western values are not entirely co-terminous with the Wall Street closing prices. In any case it is not the superiority of one system as against another that is at issue in Tehran. Nobody stands on so lofty a pedestal that he can make that judgment. What is at issue is simple good faith between countries when they promise protection for one another’s envoys. If the Islamic world joins the Ayatollah in saying there is no such thing as good faith then the crisis will be of even greater magnitude than anybody thought.

Our reply.

A reply to the above editorial may be given in summary as follows:

Viewpoint.

“Commenting on the actions and statements of the government of Iran, The ‘Guardian’ in an editorial (30th November 1979) asks whether there are “any verses of the Koran where torment of the messenger and guest in the household is advocated and prescribed,” and “is it the message of the Koran that abuse of guests can be permitted here on earth because God will show compassion and mercy to him who commits it.” It also wonders as to the value Muslims attach to agreements they make with other nations.

The ‘Guardian’ has posed these questions in a political context. Our movement is not one which engages in political controversies: our Founder taught that true progress for Islam lies in a peaceful, non-political propagation of the higher truths revealed by this religion, not in seeking political power to enforce a change from above. However, the questions posed also relate to the teachings of Islam and the character of the Holy Prophet Mohammad, and if left unanswered would further mutilate the already distorted picture of Islam as seen in the modern, especially Western world.
about Islam, he should be given that protection and taught
about Islam. Then if he rejected this religion, he should
be given a safe conduct back to his people (The Quran,
ch.9, v.6). And this for a people at war with the Muslims!
What honourable treatment Islam requires for envoys
of non-hostile nations can easily be imagined from this.

Adherence to pacts and treaties.
The early history of Islam is replete with instances of
Muslims strictly abiding by their word even at a loss to
themselves. To do justice to this topic would need
volumes, but we may give one famous instance here. The
famous general of the early caliphate Abu Ubaidah, having
conquered Syria from the Romans, collected ‘jizyah’ (tax)
from the local Christians in return for giving them
autonomy and protection from Roman attack. But soon
after, when finding himself in a position of retreat from
the area in the face of Roman advance, to the astonishment
of the local population he returned to them every single
penny of the ‘jizyah’ as he said he was not able to keep
his side of the agreement. The Quran too describes
“fulfilling the pact” as a quality to be possessed by true
believers (17:34; 23:8; etc).

Change of attitude.
We should add that the changed nature of the The
Guardian’s criticism is a most welcome feature of this
editorial. Rather than condemning Islam and the Quran
on the basis of their own misimpression and lack of
knowledge the writers wonder whether Muslim deeds are,
as claimed, in accordance with the teachings of Islam?
And far from a previous accusation (17 January 1979)
that Islam “is not a very forgiving religion”, the editorial
now notes clearly that the words “In the name of Allah,
the Compassionate, the Merciful” are of very frequent
occurrence in the Muslim Holy Scripture. It is to be hoped
that this new spirit of examination will be maintained in
the future.

Muslim deeds and true Islamic teachings.
The ‘Guardian’ asks whether the actions of the Iranian
authorities are in accordance with Islamic teachings. But
perhaps it ought to consider whether the actions referred
to are, in fact, in line with the example set by Western
nations when they wielded colonial power and authority
over countries where there is today an anti-Western
reaction. When the editorial itself admits that “Christian
values have been noticeable by their absence in most of
the transactions between the states of the West and between
those states and the rest of the world”, why does it expect
Muslim states to be upholding Islamic values? That the
Muslims claim to be so doing in the name of Islam is no
argument, for Western states also claimed, till very
recently, to be the standard-bearers of a Christian
civilisation.

Diagnosis and treatment.
We venture to suggest that these recent events in
Muslim countries are motivated, not by “Islamic fervour”,
but by a desire to avenge by all possible means the
oppression and injustice inflicted upon them by the
colonial powers who, too, violated all moral and ethical
standards to obtain and strengthen their imperial strangle-
hold. And the only way to eradicate this mutual hatred
and bitterness, is for both sides to turn to, and benefit
practically from, the true teachings of Islam - the religion
of Universal Peace.

Islamic and Christian teachings a debate?
The ‘Guardian’ states: “We do not invite a point-
scooring debate on comparative religion”, giving the reason
quoted above, that Western states in their dealings have
not generally followed Christian teachings. But this reason
would only be valid if the debate were to allow the
assumption that the action of the self-professed followers
of a religion must necessarily stem from the teachings of
that faith. It presents no bar to a genuine discussion on
the comparative teachings of Islam and Christianity, and
the examples of their Holy Founders and early followers
who are believed to be the most perfect exemplars of the
teachings of the respective faiths.

A debate on these lines, which also compared the
practicability of the teachings of these two religions, would
be most welcome to us in the Lahore Ahmadiyya
Movement. As for “point-scoring”, that would never be
the aim of a true Muslim whose sole anxiety would be for
the spiritual welfare of the other side and of the audience.
He would neither make the debate an ego-boosting
exercise for himself, nor an occasion to degrade the
opposition and thereby make them stubborn, but rather
he would attempt with deep humility to bring everyone
around to the truth. And incidentally, the true Muslim
would not try to show down Jesus or prove his religion a
false one: the Holy Prophet Muhammad confirmed,
completed, and perfected the teachings of earlier prophets,
in all of whom, including Jesus, Muslims believe.”

Thus Spoke the Holy Prophet

God enjoins you to treat women well, for they
are your mothers, daughters and aunts.

Whoever hath a daughter, and doth not bury
her alive or scold her, or prefer his male children
to her, God bring him into Paradise.

Do not prevent your women from coming to the
mosque.

The rights of women are sacred. See that
women are maintained in the rights assigned to
them.

Shall I not point out to you the best of virtues?
It is your doing good to your daughter when she is
returned to you having been divorced by her
husband.

Ibn ‘Umar reported God’s Messenger as saying,
“Islam is based on five things: the testimony that
there is no god but God and that Muhammad is
His servant and messenger, the observance of the
prayer, the payment of zakat, the Pilgrimage, and
the Fast during Ramadan”. (Bukhari and Muslim).

“Allah revealed to Muhammad, ‘The Muslim is he
from whose tongue and hand Muslims are safe, and
the Emigrant is he who abandons what God has prohibited.’” This is
Bukhari’s wording, Muslim has: A man asked the
Prophet, “Which of the Muslim is best?” He
replied, “He from whose tongue and hand the
Muslims are safe.”
ISLAM AND EVOLUTION

By Nizam Muhammad

Palaeontology, comparative anatomy and embryology, geographical distribution of organisms over the earth, systematic domesticated animals and plants and immunology may, all be interpreted as supporting organic evolution, but there is still the loophole through which man can peep out and exclaim that the matter is not quite as simple as that.

To quote from Ivar Lissner’s “Man, God and Magic”:

“We know of no instance where one form of life has gradually changed into another. Palaeontologists assume that the whale was a land animal which returned to the water, but there again exact science has to give way to supposition, for no one has yet found a whale which lived on land. All the ancestors of the whale appear to have been sea-dwellers - The famous Dresden naturalist and theologian Arthur Neuberg has pointed out that a dog’s embryo-cell can never produce any thing but a dog, but children at school today are still being taught that long ago man was an amoebe, then a fish, then a reptile and so on.

Such is the uncertainty which pervades the idea of man’s physical evolution, that one wonders to what extent it is less probable that man has developed out of his own earlier forms and not out of any other non-human species.

As man probes into the past, as he unearths the history of his predecessors, whom he is at liberty to label human or non-human, and which labelling may only be in accordance with his desired way of thinking and therefore not necessarily appropriate, it will gradually dawn upon him once more that his origin lies not in animals but in God, the Creator. He will realize that he and the animals, as well as the other forms of life, are related in the sense that they have all originated from a common source, God.

The Purpose of Islamic Evolution

Islamic evolution takes man from a primitive state of instinctive desire to the higher state of consciousness wherein, of his own free will, he has rejected what is wrong.

The period of Adam represents the period in which man became Man. It is indicative of the period when, after the creation of the heavenly bodies and various forms of life, God decided to place His chief representative on earth.

“I am going to place a ruler in the earth” (2:30)

Thus man was to be the primary purpose in God’s creation. He was to be the chief actor in the drama of life enacted on the stage of time. All the other forms of life, nay, the very forces of nature, were intended to be brought under his control. The Holy Quran says”

“And He had made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself. Surely there are signs in this for a people who reflect” (45:13).

But there is purpose, correlation and unity among the rest of nature. The sun travels on a certain path and so does the moon.

“The sun and the moon follow a reckoning” (55:5)

“Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit” (36:40).

There is interdependence of plant and animal life. The rising and falling of the tide is in effect of the gravitational pull of the moon, and any deviation from the normal can be disastrous to life on earth.

If all these, over which man has been made a ruler, display harmony and purpose, then is it not conceivable that man himself must have some grand aim before him? This question has been straightforwardly posed in the Holy Quran:

“Does man think that he is to be left to wander without an aim?” (75:36).

It is in the answer to this question that the ultimate purpose of Islamic evolution lies. The Holy Quran has unequivocally replied that man’s grand aim is to be in the service of God.

“And I have not created the jinn and the men except that they should serve Me” (51:56).

The man who thus represents the purpose of Islamic evolution is not the physically perfected man but the spiritually mature individual who sees God as his end. It is this Higher Man who can be seen at the last link of the evolutionary chain. The transcendence from the physical to the spiritual world is quite aptly stated in the Holy Quran:

“And certainly We create man of an extract of clay”.

“Then We make him a small life-germ in a firm resting-place. Then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allah, the Best of Creators!” (23:12-14).

The words “then We cause it into another creation” emphasize the fact that man’s evolution does not culminate in the attainment of perfection. Instead he is introduced to the spiritual world. The final link in Islamic evolution is the ultimate development of the spiritual faculty of man, achieved not by passive isolation but by active participation in a social frame work, for man is essentially a social-being.
PROPHET MUHAMMAD MOST INFLUENTIAL FIGURE IN HISTORY

American author and scientist Dr Michael Hart has named the Prophet Muhammad as “Number One” in a book that is solely involved with the question of who were the 100 persons who had the greatest effect on history and the course of the world.

Dr Hart’s book does not focus on fame or popularity. He said that he ranked the 100 persons in order of importance, that is, according to the total amount of influence that each of them had on human history and on the everyday lives of other human beings.

Other religious leaders listed by Dr Hart who is a Jew are:
- Jesus, Number 3;
- Buddha, Number 4;
- St. Paul, Number 6;
- Moses, Number 16;
- Martin Luther, Number 23;
- the Second Caliph Umar ibn al-Khattab, Number 51.

Writing in the magazine ‘Islamic Horizons’ which is printed in Washington, Imam Khalil Abdul Alim stated that “to recognise the Prophet Muhammad as the most influential person in history, required a great deal of intellectual courage on the part of the astronomer author.”

Significant

The book is titled: ‘The 100: A Ranking of the Most Influential Persons in History’. It was printed by Hart Publishing Company of New York, New York.

The Imam noted that “the significance of this book is that a western intellectual has given recognition to God’s last Messenger and to one of his successors as a major influence in world history.”

The Imam said that many persons were contending that Jesus should have occupied the Number One position, but the author stuck to his choice by stating: “Muhammad is the Jesus Christ and the St. Paul combined. Jesus and St. Paul had a large equal input into Christianity. Other Christian leaders, St. Augustine, Martin Luther, Constantine the Great, also contributed heavily to Christianity.”

He said that Dr. Hart acknowledged the unique contribution of Prophet Muhammad to history and all times by saying, ‘when you consider Islam, the situation is different.’

Influence

‘Then there is another factor,’ the political influence,’ he added. ‘During his lifetime, Jesus held no political posts and never tried to, Muhammad tried and did. He unified the Arab tribes and under his immediate successors, went out and conquered a large part of the world. Arab conquests in the 7th century have proven pretty permanent and have remained Arab ever since.’

The author was reported to have stated: ‘Ten years ago I don’t think I would have placed Muhammad at Number One. It’s only when I reflected carefully and considered influence.’

The Imam noted that the author was able to publish his list without bias or pressure because his father owns the publishing company, that printed the book.

HUGHVANDEYAR

The Practical Nature of Islam

“Mohammad’s sincerity and fixity of purpose is a fact we cannot get away from. It is this which has chains his followers as with the sure cord of God to the faith. Islam, in a word, is a creed of practice, not theory. By practice it was formed. On practice it lived. It was because Mohammad practised what he preached, that the small seed of his original idea blossomed at last into the mighty ‘Iqra’i’ of the east-the great banyan tree of existence. Verily this sun-burnt son of Arabian Petraea was a tangible reality and no desert simulacrum. A reality that lives in the soul of Islam. A reality that will endure until the end of all things human. It is not manners that maketh the man. It is the man that makes the manners. It is the nature that is around him, the nature that is in him, and that comes out of him as mental and moral energies, that makes the man. Town bred as he was, it was the desert in all its naked and silent grandeur that made Mohammad, that inspired him with all the might and majesty of God, and turned him into a prophet. Yet it was his career as a trader and the inherent tribal instinct that developed the political element in him. As Longfellow says: ‘Glorious indeed is the world of God around us, but more glorious is the world of God within us. There lies the land of song, there lies the poet’s native land.’ But in Mohammad’s case, as in the case of all great workers and thinkers, the world that is around us, is the world of our inner consciousness. The two are synonymous, if not one. Only with him the native earth was religion, and he was the poet, not the Poet of it. ‘It is Nature’ highest reward to a true, simple, great soul, that he gets thus to be a part of herself.”

“It was thus with Mohammad. Thought, though changeable, is eternal. It never dies. So the one idea that possessed Mohammad now possesses (differing only in merely superficial degrees) some two hundred and fifty millions.”
In the Surah Al-Falaq (The Dawn) the Most Merciful and Gracious Lord has advised men to find always good shelter from danger and injury by placing themselves under God’s protection. Shelterless our doom is sealed; under the shelter of Almighty God, we shall be always shielded with His blessings.

God says towards the end of the Holy Quran:

"Say: I seek refuge in the Lord of the Dawn, from the evil of that which He has created, and from the evil of intense darkness when it comes, and from the evil of those who cast (evil suggestions) in firm resolution, and from the evil of the envier when he envies" (113:1-5)

So we are ordained to seek asylum in Allah, Who protects us from darkness by the light of dawn. Darkness is the symbol of evil, the ugly devils creep into the soul of men and make them Hell-hounds. Darkness of the night brings forth all the horrors which have since the creation of the world, tormented mankind. The depraved scoundrels, thieves, dacoits, assassins, cut-throats, adulterers, gamblers and other fiendish elements, make their appearance and afflict and harass men in the darkness of the night. Poisonous reptiles and wild beasts haunt the abodes of men to kill them. Consequently shocking and frightful emotions are excited. All this grisly dread can easily be silenced by seeking protection under the Lord of the Dawn.

Dawn represents bright light, blissful atmosphere, enthusiasm of the people to start work, and the absence of terrors. The Lord of the Dawn has the supreme power to illuminate the minds of men with Divine light by dispelling all darkness which gradually settles in the human soul, provided that the son of Adam seek inviolable shelter in Him. They have to bow before Him in humble, devotional and ceaseless prayers for the spiritual elevation of their souls. Only honest prayers can erase and purify all dross from the mind.

By releasing Satan, various evils have spread in the world. There are deadly and horrifying sins; arrogance, mockery, malice, back-biting, sluggishness, intemperance, deception, greed, violence, indignation, disobedience, disloyalty, rape, adultery, lust, gambling, drinks, dacoity, murder, falsehood, duplicity, dishonesty, eloquence, kidnapping, perjury, idolatry, forgery, false promises and wicked persuasions. The core of man’s heart is tainted with evil from his very youth. In order to screen one self from these gruesome sins quoted above, one must come under the protection of the Lord of Creation at the earliest opportunity. Only penitential prayers and prostration of the soul, with tearful eyes before God, can mitigate their sorrows, alleviate their crimes and inspire them with courage, felicity and contentment. Eventually when the human mind is brightened up, the devotees’ heart shall ever shine with truth, peace and love. The fountain-head of all virtues is God. The more men cultivate love for Him by offering self-absorbed prayers, the more excellences they will gain for their spiritual exaltation.

The roguish and brutal characters are so many black sheep which are ever on the look out for damping man’s courage and befouling his conceptions, in order to lead him astray. Man by nature is weak and so devilish influences pollute his resolutions easily. The crimson glow and warmth of the weaker sex fascinate and lure him. With his septic morality he deviates from the right path of Divine Truth, Love and chastity. When once in the grip of sensuous pleasures, he forgets God’s precepts and the Day of Resurrection. Luckily if he comes under the influence of some saint or Divinely inspired mujaddid, the sinner is cleansed and reformed from the wave of worldly temptations. Thereby he honestly repents and begins to cultivate in him Divine virtues. When the receptacles of his mind radiate Heavenly light, he discerns Him and lies prostrate before All-knowing, All-powerful, Ever-forgiving God. The higher the degree of his spiritual perfection, the brighter the gleams of his resolutions. His moral and spiritual state is so invigorated by this pious exercise that ruffians cannot sway him in the least. One cannot over-emphasize the necessity of sitting in the company of pious, virtuous and God-fearing persons for one’s mental, moral and spiritual reformation.

Then there are, as a matter of fact malicious people whose minds are filled with envy. Their black looks reflect the black ingratitude of their hearts. Envy strikes most spitefully at others’ superior advantages and reputation. These Hell-hounds are the septic products of their respective generations.

Their evil and fiendish natures cannot bear the high status, the rising prestige and the flourishing reputation of pious men. They tempt our fortunes and by utilising deceptive means, spare no efforts in
doing harm to and vilifying the honest, God-fearing and philanthropic reformers.

The only safe-guard of the righteous is to take refuge in the Lord of the dawn, who will forthwith protect them and extricate them from the evil designs of the wicked.

Glory to God! Thou art Most High, Most Powerful, Most Resourceful and Most Forgiving Lord of heavens and earth. Thy ways are inscrutable and Thy actions inexplicable. We bow before Thee most reverently, most submissively and most helplessly to win Thy favour and mercies. O God, forgive us our sins, for we have bemused ourselves in this world of superficially false glitter and vain illusive beauties. Thou art the sole Nourisher and Protector of all who live in heaven and earth. We, out of mere ignorance and Devil’s inducement, degrade ourselves morally before men for food, clothes and shelter. We have erred miserably. Out of Thy boundless mercy and bountiful disposition brace our hearts, for our hopes are about to be doomed to frustration.

FAITH - FICTION OR SCIENCE?

By Dr. Allah Bakhsh

Accepting the Will of the Lord and moulding one’s life-behaviour for the welfare of humanity form the two basic pillars of a true faith.

The Divine-being, the focus and centre of all goodness, man needs to worship Him, in order to imbibe the higher qualities of Him. Cultivation of these faculties within him to the best of his ability, thus forms the highest of the purpose of man’s life upon this earth. In the words of the Holy Quran: “I have not created the jinn and men but for the purpose of worshipping Me.” (51:56)

The same idea has been expressed at another place as follows: “He is the Being, Who has created death and life so that He may try you as to which of you is the best in deeds”. (67:2)

It is however a great tragedy and irony that the protagonists of faith in most cases, fail to achieve the real objective. While seeking to pursue and practise the doctrines and tenets, to fulfil the forms and formulae, they become lost in the detail and forget the fundamental. Let us enumerate some of the salient features of this aspect of faith.

In the first place all reliance is placed on the outward observances and superficial performances of the faith’s ordinances, to the utter neglect of the underlying spiritual and moral qualities, they are meant to inculcate and evolve. The external actions and superficial observances replace rather than cultivate the essentially needed qualities of the head and heart. The forms and formalities, the formulae and verbal recitations, the rites and rituals, meant essentially to evolve the higher traits come actually to displace them.

Then again there comes the detailed discussions of the various doctrines, tenets, etc. Finally comes the question of significance of the symbolical expression of the spiritual fruits granted to the faithful as a result of their labours. Spiritual truths and verities are expressed in material and physical terms. But the most beautiful and highest spiritual realities of this life come to be interpreted in the material and physical forms. The change that comes in the lives of the truly faithful as a result of following the Divine-guidance comes to be taken as meaning a physical transformation. In this category are included most of the miracles of the Prophets and Saints. The true nature of the miraculous alteration that they effect in the lives of their faithful followers is described in a symbolical language, such as from death to life, from disease to health, and from darkness into light, and so on. But these terms are given a literal meaning in their material and not spiritual sense. In short the outward physical formulae, observances and actions, meant to induce a spiritual and moral change in one’s life, are distorted to be an end in themselves, thus losing their moulding effect in the inner soul. While the very altered conditions in this life induced through faithful following and expressed in physical terms are misunderstood to mean a physical transformation, the spiritual and moral realities being turned into fairy tales and legendary fiction. Thus though labelling themselves with and practising in the name of faith, the so-called followers are actually led astray from the very objective.

Such then has been the grave and main tragedy with every faith. But the Church dogmas and the so-
called miraculous performances of Jesus present a most notable example of this tragedy. The sacramental-rites and sacerdotal-functions of the Church, especially performed during the Easter days, eminently explain this point. The Church seeks to abolish even all prevalent outward observances and laws, retaining only the sign of cross as an emblem of Christian faith and belief, in the blood of Christ. The doctrine of Atonement has dispensed with the necessity of all genuine efforts and attempts in effecting a spiritual and moral change in one’s life, thus bringing all efforts at self-improvement to a stand-still. The doctrines of virgin-birth, Resurrection and Ascension, and the physical interpretation of the miraculous performances of Jesus, all have led the Christendom to a belief in faith as a matter of superstition and fairy-fiction.

The ideal of life before a truly Muslim follower can best be expressed by the term “Mujahid” which signifies one ever engaged in the attempt at self-reformation, to improve his inner-world conditions of his soul, so as to bring out the best of him by developing his higher faculties. It consists in an incessant readiness to make a change within himself for the best.

In this connection, we may point to Dr Zahid Azeez’s illuminating article “Some comments on the Introduction to Jesus - a Prophet of Islam”. He regrets the “orthodox” Muslim attitude for aiding the Christian propaganda in accepting Jesus’ bodily ascension to heaven and in giving a physical interpretation to his spiritual miracles. Apart from their irrational and superstitious nature and therefore their un-acceptability to the modern scientific attitude, these articles of belief positively promote the progress of Christianity as testified to by facts and figures. The movement of Islamic Propagation especially in the west however, demands the establishment of the superiority of Islamic principles as well as the excellences of the Holy Prophet of Islam as the only spiritually living Prophet. It should be an eye-opener that whereas there has hardly been any successful movement of Islamic propagation in the West on the part of the ‘orthodox’ Muslims, the Ahmadiyya Movement has led the way.

**New, Natural, Rational and Scientific Ahmadiyya Method**

Faith if presented today on the old authoritarian and mysterious methods will carry no weight with the common man, educated in the modern scientific spirit of accepting truth. In fact this obsolete method creates positive repulsion and disgust for faith. While the ‘orthodox’ Muslim has neither any urge nor conviction in the success of the Islamic Propagation Movement especially in the West, why should the Ahmadiyya Movement have been so eminently victorious in winning over Western intellectual minds to Islam? Mr Freeland Abbot confesses candidly in his “Islam and Pakistan”, that no other Muslim section has done so much to defend and extend the Islamic faith as the Ahmadiyya Movement and that it has infused a true conviction in many a Muslim mind as to Islam being the true faith.

The sole cause of the successful presentation of Islamic faith by the Ahmadiyya Movement has then been its presentation of Islam in the scientific and rational way as compared to the older method of its interpretation by the authoritarian and fairy-fiction methods. Faith is an indispensable necessity for survival of mankind. Faith prescribes restrictions and restraints because they are conducive to man’s own well being and not to appease an offended deity.

The founder Hazrat Mirza Ghulam Ahmad was once asked about the reason of his being so optimistic for prevalence of Islamic faith in this age, while the fact was that the modern man was discarding it. The reply he gave is worth writing in letters of gold. He said that as presented the Church-faith was a false and an unnatural one, hence its unacceptability. While the faith of nature as Islam is, if presented in a scientific way is bound to carry conviction and capture the imagination. The Founder has established that true faith and science are complimentary and not contradictory, as is generally supposed. God’s existence and the phenomenon of revelation, the Founder proved to be facts on the basis of scientific method of his personal observation and experience. Far from being heretical these views are in exact accordance with the teachings of Holy Quran and Sunnat and the urgent need of the present atheistic, materialistic age.