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 Quran Ch. 3 verse 103

CONTENTS

Jama`ah or Congregation (Hadith – The Traditions )
A Manual of Hadith

The Holy Prophets of War and Peace
By Hazrat Mirza Ghulam Ahmad

The Ideal Call “The Ideal Prophet”
by Khwaja Kamal Ud Din

 Freedoms and Obligations

An Overview of Ahmadiyyat
By Abul A`la of Lahore – Pakistan

The Significance of the Number 8 as mentioned in
Chapter 69, verse 17 of the Holy Quran
By Nazam ud Dean of Edn

Page
3
5
7
12
13
17
OUR BELIEFS

Ashha’du-an la ilaha ill-allahu wahdahu la sharika lahu wa ashkha-du-anna Muhammad-anabduhu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes free from all defects and imperfections. Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.
2. We hold it essential to believe in angels, all of the Divine Books, and all the Prophets and Messengers of God.
3. We believe that the Holy Prophet Muhammad is the Khatam al-Nabiyyin. With his advent religion has been perfected, so he is the Last Prophet after whom no Prophet shall come, neither a new one nor a former one.
4. We believe in the life after death, and in all matters relating to the grave the Day of Judgement and paradise and hell, that are proven from the Qur’an and Hadith.
5. From the depth of our Hearts, we hold the Righteous Caliphs, the Holy Companions (ashab), the Purified Wives, and members of the Holy Household (ahl 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 Shaiik Abdul Qadir Jilani, Khawajah Nasheband, and Shaikh Ahmad Sirhindhi to be leaders of Tawassul (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 Muhaaddath, 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 Muslim who professes to believe la ilaha ill-allah, Muhammad ur rasul Allah (there is no God but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.
9. All the members of the Ahmadiyya Anjuman Ishaa’at-T-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 Ahmadiyya Anjuman Ishaa’at-T-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 ill-allah Muhammad ur rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khatam al-Nabyyin" [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.”

Dear Readers [peace be upon you]

By the Grace of Almighty Allah we continue to make progress in the publication of this magazine. We hope to ensure that this reaches you cordially.

However, in order to improve the contents and its quality we would like to hear your views as to how you think the contents could be better improve or what subject matters you would like us to expand on.

In this regard your respond will be highly appreciated.

Furthermore, should you wish to receive additional copies or if you know of others that would like to be placed on our distribution list, please do not hesitate to let us know and we will try to accommodate.

Finally we thank Almighty Allah for giving us the opportunity of publishing this magazines – the soul purpose of which is to present an informative and balanced picture of the True Teaching of Islam.

Blessing of Allah be upon you.

The Editor.
1. Abu Hurairah reported that, The Messenger of Allah, peace and blessings of Allah be on him, said: "I swear by Him in Whose hand is my soul, I had almost determined that I should order that wood should be collected, then I should order that a call should be sounded for prayer, then I should order a man that he should lead the prayer, then I should go to the people who have absented themselves and burn their houses on them."[B. 10:29] – [The words are meant simply to lay stress on the point that Muslims should try their best to join the congregational prayer.]

2. Abu – I – Darda` said, The Messenger of Allah, peace and blessings of Allah be upon him, said: "There are not three people, either in the town or in the desert, among whom prayer is not said in congregation but the devil will surely overcome them: so stick to the congregation for the wolf eats the one that has strayed away from the flock."[AD-Msh. 4:23]

3. Malik said, Two men who intended going out on a journey came to the Prophet, peace and blessings of Allah be on him, and the Prophet, peace and blessings of Allah be on him, said: "When you go out, give out a call for prayer, then recite the iqamah, then let the senior of you lead the prayer."[B. 10:18]

4. Abu Hurairah said, The Messenger of Allah, peace and blessings of Allah be upon him, said: "When the iqamah for prayer has been called no prayer but the one that is obligatory shall be said."[M-Msh. 4:23]

5. Ibn `Umar reported that, The Messenger of Allah, peace and blessings of Allah be on him, said: "Prayer said in congregation excels the prayer said alone by twenty-seven degrees."[B. 10:30]

6. Nafi` said, Ibn `Umar gave a call for prayer in Dzajnan on a cold night, then said, Say prayer in your abodes, and he informed us that the Messenger of Allah, peace and blessings of Allah be on him, used to order a mu`adhdhin, on a cold or rainy night and during journey, to give a call for prayer, then say, on finishing it, Beware! Say prayers in (your) abodes.[B. 10:18] (Though prayer in congregation is of an obligatory nature, yet on certain occasions when attendance would be hard on people, they are allowed to say prayers in their abodes.)

7. Ibn `Umar reported on the authority of the Prophet, peace and blessings of Allah be on him, (who) said: "When your women ask your permission to go to the mosque at night, give them permission."[B. 10:162] (Even women must join the congregation if they are otherwise
free. Mothers sometimes took their babies along with them when going to attend the congregation.

8. A’ishah reported that. The Messenger of Allah, peace and blessings of Allah be on him, used to say the morning prayer when it was yet dark so the women of the believers returned while they could not be recognized on account of darkness, or they did not recognize one another. (B. 10:164)

9. Anas reported on the authority of the Prophet, peace and blessings of Allah be on him, (who) said: “Arrange your ranks properly, for the proper arrangement of ranks is part of the keeping up of prayer.” (B. 10:74)

10. Abu Hurairah reported that. The Messenger of Allah, peace and blessings of Allah be on him, said: “Did people know the importance of the adhan and of being in the first row, and they had no choice but to draw lots of it, they would draw lots for it.” (B. 10)

11. Abu Mas’ud said. The Messenger of Allah, peace and blessings of Allah be on him, used to touch our shoulders at the time of prayer, and used to say: “Keep straight and do not be uneven, for in that case your hearts would disagree. Let those from among you, who are possessed of understanding and wisdom, stand nearest to me, then those who are next to them. then those who are next to them.” (M-Msh. 4:24)

12. Anas said. The Messenger of Allah, peace and blessings of Allah be upon him, said: “Complete the first row; then one that is next to it, and whatever deficiency there is, let it be in the last row.” (AD-Msh. 4:24)

13. Wabisah said. The Messenger of Allah, peace and blessings of Allah be on him, saw a man praying alone behind the row; so he commanded him to say the prayer over again. (Ah-Msh. 4:24). In such a case, the man is required to take hold of a man from the last row and make him stand along with himself behind the row so that the two together may form a row.

14. Anas said. I and an orphan in our house prayed behind the Prophet. peace and blessings of Allah be on him. (in the row), and my mother Umm Sulaim was behind us. (B. 10:78). In congregational prayers the women formed a row by themselves behind the male rows; and even if there was a single woman she formed a row by herself. Women were not allowed to mix with the men in their rows, as such a course would have led to the evil which is witnessed in church gatherings.
THE HOLY PROPHET’S POLICY OF WAR AND PEACE
BY HAZRAT MAULANA MUHAMMAD ALI
[God be pleased with him]

It was the Flight to Madina, from which the Muslim Era starts. The Holy Prophet became the Head of a State which was soon drawn into warfare. Medina, as is well known, was attacked thrice by the Qurais, in the years 2, 3 and 5 of the Flight, and the war came practically to a close by the Holy Prophet’s conquest of Mecca in the year 8. This sequence of events shows that the Holy Prophet was not aggressive. In fact, permission to fight was given to the Holy Prophet after war was made on him, as clearly stated in the Holy Quran: "Permission to fight is given to those upon whom war is made because they are oppressed."

Even after permission was given, he was expressly told that his war was to be defensive: "And fight in the way of Allah with those who fight with you, and do not exceed this limit."

Though he had never fought during the fifty-four years of his earlier life, he acted as a most sagacious general, and did not allow a drop of the blood of his followers to flow in vain. He kept himself so well-informed about the enemy’s movements that in the whole course of a continuous war of seven years, and in spite of the enemy strength, spread over the whole country, being overwhelmingly greater than the small Medina Muslim Community, the enemy forces were never able to trap the Muslims unawares or to deal a crushing blow to them on any field. In the Battles of Uhud and Hunain, when defeat was almost in sight for the Muslim force, the Holy Prophet warded off the danger by risking his own life and saved the situation. The Holy Prophet had, up to the time that war began, trained his men only on spiritual lines, but when war actually started he did all that was necessary from a military point of view. He had a census taken of the men who could take the field against the enemy. He also made arrangements to train them in the use of arms. Even women were called upon to carry provisions, to take care of the sick and the wounded, to remove the wounded and the slain from the battlefield, and to take part in actual fighting in extreme cases.

War was forced on the Holy Prophet; temperamentally he was averse to it. He therefore tried his best to reduce its horrors to the lowest possible limit. Strict orders were given that non-combatants should not be killed in war. A woman was found among the killed in one of the Battles, and when this fact was brought to his notice, “he forbade the killing of women and children in war.” “She was not fighting”, he said, and added that even hirelings should not be killed in war. All non-combatants, including labour units employed in war, were thus exempted, and the battle was a trial of strength only between the fighting forces. War became necessary in order to save the Muslim Community from extermination, but bloodshed was limited to the minimum.

It was due to the Holy Prophet’s abhorrence of unnecessary bloodshed that he was generous in making peace. The cessation of hostilities was made
necessary if the enemy desired peace.

"If they incline to peace, do thou also incline to it and trust in Allah."

The enemy's proposal of peace might be insincere; it might be made to gain time and prepare for another war, but even then the offer was not to be rejected. "And if they intend to deceive thee", the verse quoted above goes on to say, "then surely Allah is Sufficient for thee."

The Holy Prophet's faith in God was to him an assurance—even so was the faith of his followers—that even if the enemy made another war, he would again be defeated and would have to beg for peace. The righteousness of the cause was to him a sufficient guarantee that the upholders of that cause would be victorious in the end. The instructions given to his troops show his anxiety to mitigate the horrors of war.

"In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion, spare the weakness of the female sex; injure not the infant at the breast or those who are ill in bed. Abstain from demolishing the dwellings of the unsusisting inhabitants; destroy not the means of their subsistence, nor their fruit trees, and touch not the palms."

The treatment meted out to prisoners of war shows the same anxiety.

"So when you meet the disbelievers in war, smite their necks until you have overcome them, and made them prisoners. Afterwards either set them free as a favour or let them ransom themselves, until the war lays down its weapons."

The Holy Prophet actually set free all prisoners of war as a favour, except in the Battle of Badr, when seventy prisoners of war were set free on paying ransom while war with the Quraish was still in progress. On one occasion, in the Battle of Hunain, as many as six thousand prisoners were set free as favour.

The war which the Holy Prophet was compelled to fight was thus a mercy at its start because it had to be fought in self-defence. True Believers were to be saved from aggressors who were out to annihilate them. It was a mercy in the end because it had to be stopped when the aggressors sued for peace—safety of the oppressed being the object, not the annihilation of the aggressor. It was a mercy for the non-combatants as well who in modern warfare are greater victims of the tyranny of war than even the fighting forces. The aggressors were not to be annihilated because annihilation of the enemy was not the only means of stopping the aggression. The Holy Prophet's viewpoint was that at times a generous peace was a better remedy for aggression than the annihilation of the aggressors, because while an attempt to annihilate a people might only fan the fire or revenge among the vanquished, a generous peace might bring about a real change of heart.
THE IDEAL CALL
THE IDEAL PROPHET - by Khwaja Kamal ud Dean

It was in the cave of the Hira that the mantle of Prophethood fell on the Holy Prophet Muhammad. The first message of his call was couched in the following words: “Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is most Honourable. Who taught (to write) with the pen. Taught man what he knew not. Nay : man is most surely inordinate.”[Holy Quran, 96:1-6]

A message free from personal or tribal predilection, and at the same time so grand and so majestic – the Gospel for human upliftment.

God spoke to Moses on Mount Sinai, when he was deputed to liberate the Children of Israel from the thralldom of Pharaoh. This was the main object which called forth the ministry of Moses. He had also to raise his brethren in Israel to a nation of conquerors and rulers. But he could not accomplish the latter object. Anyhow, this mission was more or less of a tribal nature. Then comes the son of Mary, and the spirit of the Lord descended upon him from Heaven, in the shape of a dove. His message was that the son of man was the son of God, with whom his Father was “well pleased.” I do not propose to dwell at length on these two messages that Moses and Jesus respectively received from the Most High, at the beginning of their Call to Divine Ministry. Suffice it to say that the mission of the one concerned the affairs of a tribe singled out from thousands of tribes of the world, while that of the other spoke of the personal aggrandizement of some particular personality, and his sole concern, as he frequently expressed, were the lost tribes.

But Muhammad is given a message of quite a different character, soaring above individual or racial interest. It speaks of man as a class. It tells of the highest aim that a son of man is capable of reaching, and of the ways where-with to accomplish that grand object. The message, in so many words, speaks of reading and writing – who taught with the pen - and of learning sciences unknown to the world in the time of the Prophet - taught man what he knew not. The message is of a universal character, and brings the whole human race within its area.

The condition of the world at the Prophet’s coming demanded a universal message, which was not the case at the advent of Moses, Jesus or any other of the Prophets. One hardly understands the Bishop of London when he says that the God of Conscience appeared in the fullness of time in the person of Christ. Had the Bishop been fully aware of the state of affairs existing in the world some two thousand years ago, his own words would have carried no meaning in his own judgment. If Jesus appeared to redeem man from sin and its penalty, why was that particular time chosen for his appearance? And why should the world have had to wait some five centuries more to see the time when sin reached its climax. It was in the time of Muhammad that wickedness
was everywhere supreme. Would not that have been the proper time for the appearance of the world-Saviour, if he had to take upon himself the burden of others, and ransom them through his blood? But history (I should say myth) only repeated its events in the person of Jesus, if his mission was such as is popularly believed.

At the time of his appearance, Persia, China, and India were respectively under the salubrious influence of three great Masters — Zoroaster, Confucius, and Buddha — who appeared almost simultaneously some five hundred years before Jesus. Judea needed a reformer: other countries apparently did not.

Ponder over the words of these three messages given to the three Prophets, and one becomes impressed at once with the largeness of the soul of the last Prophet. Man is the best product of Nature so far as the physical world is concerned. Physical growth reaches its consummation in his frame, and yet this all comes out of a blood-clot, as the above quotation from Quran shows. The creator of man, as the sacred words tell us. Who raised a wonderful creature like man out of a clot, now intends to raise him to the height of mental, moral and spiritual culture. He informs man of this. His grand object, through Muhammad, and in the very first revelation He discloses the ways and the means whereby to reach that goal.

The message, to begin with, comes from Rabb, the Arabic equivalent in the original text of the English word “Lord” as in the English rendering of the verse. The messages would read thus: "Read in the name of your Rabb... Read and your Rabb is most Honourable. The word "Rabb", is very significant. In communicating on the meaning of the word “Rabb”, Maulana Muhammad Ali, the author of the English translation of the Quran, gives the following. The Arabic word Rabb conveys not only the idea of fostering, bringing up or nourishing, but also that of regulating, completing, and accomplishing (Taj-ul-Arus, Lane’s Lexicon), i.e., of the evolution of things from the crudest state to that of the highest perfection. According to Raghib, Rabb signifies the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion. Hence Rabb is the Author of all existence. Who has not only given to the whole creation its means of nourishment but has also beforehand ordained for each a sphere of capacity, and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. It will thus be seen that the word Rabb, which for want of a better word, I render as Lord, conveys a far nobler and grander idea than the word ab or father, which has comparatively a very limited significance."

The words in the above quotation — Rabb signifies the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion — fully sum up the intended significance of the word "evolution." I am not modernizing the Quran, I hate juggling with words in matters of religion. The above
definition of the word Rabb was
given by Imam Raghib centuries
ago, in his dictionary of the roots of
the Quranic words, and he quotes
pre-Islamic poets to support this
finding. He wrote at a time when the
theory of evolution had not been
dreamt of. Moreover, the general
meaning of the word as given from
Lane’s Lexicon in the above
quotation conveys the complete idea
of evolution.

The message coming from
Rabb is that Allah now intends to
open to man all those evolutionary
stages, which stand between him
and his goals and will enable him to
pass through them.

The opening verse of the
Quran styles Allah as Rabb-ul-
‘Alamin. It means the creator,
Nourisher and Evolver of the worlds
—and of the different orders of the
things in the universe. It eloquently
suggests that everything in the
universe is in the course of evolution
and the Quran comes from the same
Creative and Evolutionary Agency to
help man to the same end. The
theory may come as a new truth to a
dogma-ridden world, but not to
Muslim: “The vital truth of which the
term ‘Evolution’ is perhaps an
inconvieniant symbol” (Professor
Bethune-Baker. The Modern Churchman –
The Universe Nov 30, 1925) was
established some thirteen hundred
years ago, when Rabb was given in
the Quran as one of the four
foremost attributes of Allah: the
Gospel, wholly permeated by it in its
history, its philosophy and its ethics,
came in the form of the Quran.

Today the fundamentalists are
at loggerheads with the
Evolutionists. But, leaving apart
Darwinism, the principle of evolution
—that things inherently possess
capabilities and, under favourable
circumstances, brings them to
development-pervades the whole
universe. The word “evolution” is,
however, not expressive enough to
convey the real idea. The Quran
uses falah — an Arabic word — as its
substitute, that literally means
“uncovering” or “furrowing” out of
hidden things” — unfolding of latent
cultures. According to the Quran, as
we read in its beginning, Divine
Revelation came for the falah of
man, namely, to guide him to the
Divinely prescribed course that may
bring his faculties to their fullest
growth.

I do not write in any modernist
spirit. On the contrary, I read this in
the Last Book of God in clear terms
and in various places, which I may
quote by way of illustration:

“And certainly we made above
you seven ways, and never are we
heedless of creation. And we send
down water from the clouds
according to a measure, we cause it
to settle in the earth, and most surely
we are able to carry it away. Then
we cause to grow thereby gardens of
palm trees and grapes for you; you
have in them many fruits and from
them do you eat. And a tree that
grows out of Mount Sinai which
produces oil and a condiment for
those who eat... And certainly We
created man of an extract of clay.
Then we made him a small life-germ
in a firm-resting place. Then we
made the life-germ a clot. Then we
made the clot a lump of flesh. Then
we made in the lump of flesh bones,
then we clothe the bones with flesh,
then we caused it to grow into
another creation, so blessed be
Allah, the best of the creators. Then after that you will most surely die. Then surely on the day of resurrection you shall be raised... Successful indeed are the believers who are humble in their prayers. And who keep aloof from what is vain. And who act aiming at purification. And who are continent, except before their mates or those whom their right hands possess, for they surely are not blameworthy. But whoever seeks to go beyond that, these are they that exceed the limits. And those who are keepers of their trusts and their covenant. And those who keep a guard on their prayers. these are they who are the heirs. who shall inherit the Paradise, they shall abide therein.

These verses, which form the first section of the 23rd chapter, deal with the creation of man, from his nebular condition up to this birth on earth, and his further journey to realms beyond the grave. Thrice the book speaks of seven stages in its growth. Something comes from above, becomes settled in the earth. It takes the form of different vegetations, called in the text "an extract of clay", which through various stages of evolution assumes the shape of life-germs – the genital seed. In this respect the above verses make special mention of things that constitute plasmic congeries. There are further, seven stages in the womb, which give rise to "another creation" – that is to say, human consciousness. This consciousness has again to attain the seven mental or moral qualities mentioned in the above verses, and when we have thus perfected our course on the earth, we inherit Paradise.

Now to resume the subject, man has achieved all that he now possesses through knowledge and science – science that was not known in ancient times, and therefore rightly called modern science. The Quran says the same thing. It speaks of knowledge unknown to man before, and the fact that modern science received its inception at the hands of the Muslims, and flourished afterwards, speaks volumes for the portentous prophecy conveyed in the first messages to Muhammad (may peace and blessings of Allah be upon him).

No doubt, the world was no stranger to reading and writing before Islam, but these arts were confined to a few sanctuaries and convents. The rest of the world had no knowledge of them. How could they come into vogue when the very use of paper was unknown before Islam? Skins of animal, stone tablets, animal bones and tree leaves supplied the scanty material for ancient lore to be written upon. Such things could not help the furtherance of reading and writing. Muslims introduced paper and gave a large impetus to learning. In fact, reading, the use of the pen, and the learning of "knowledge" not known before, i.e., modern science, were the three chief factors that worked out the greatness of man and brought him to the honourable position he holds now in the whole universe. Here again I would quote the first message to the Prophet, and leave it for my readers to find out for themselves whether the very three
factors of human magnificence have not been mentioned in these words.

"Read in the name of your Lord who created. He created man from a clot. Read and your Lord is most Honourable. Who taught (to write) with the pen. Taught man what he knew not. Nay: man is most surely inordinate." (Holy Quran 96:1-6).

A man may write volumes to extol the "master", or the prophet whom he follows, but facts are, after all, facts. The grandeur and universal scope of the message to Muhammad eclipse those to Moses and Jesus; and the coming events proved the truth of each. Moses did liberate the children of Jacob from the Egyptian bondage, and Jesus did speak and preach of "Our Father in Heaven". But "Our" were the Israelites. They were his sole concern. He would weep for Jerusalem; he would go after it like a hen after her chickens. The coming Evangelists, no doubt, widened the scope of his mission to limits never imagined by him. But in his own lifetime he would not throw pearls before swine. (Matthew 7:6) He would not give the bread of the children to the dogs. (Mark 7:27. Matthew 15:26) in short, both Moses and Jesus came with missions of a limited scope and of a limited object. But Muhammad comes with a universal mission. (Holy Quran 34:28). He looks to mankind for his ministry. He makes the whole human race his concern. He makes the whole world his diocese. Again, he comes with an object peculiar only to mankind. If Moses stands for liberty, and Jesus interests himself in sermonizing upon love and meekness. Muhammad thinks of something else, without which liberty, love, meekness or any other human moral cannot work properly. There is something else in humanity which, if it remains undeveloped, will make of man a brute of the worst type. I mean, wisdom, the power of reasoning and logic. Animals have the sense of liberty. They do care for it. They go after freedom. Love and meekness are also not unknown to them, but man has been given that which has been denied to the animal kingdom. He possesses a peculiar mentality and a consciousness not possessed by animals. I mean, his intelligence. Muhammad stands for the development of this differentiating and characteristic human faculty. In it lay the greatness and grandeur of the human race and it could not be worked out except through reading, through writing and through learning things unknown before. Do we not find the same in the very first revelation to Muhammad as quoted above?

But how could Humanity work out her greatness and reach her goal if man did not know of his capabilities as well as of his shortcoming? He must know the extent of his progress and the ways to reach it. He must also know his deficiencies and how to avoid them. Could there be any better object for the mission of a prophet than to enlighten humanity on these things? But in this respect all different philosophies, creed and persuasions of the ancient world could not avail. Evil in man was their chief theme. They all emphasized the evil side of human nature. The Church in the West made sin an inseparable component of humanity.
the teacher of Zoroastrianism made man a plaything in the hands of the Spirit of Evil. Buddha could not see anything but trouble and tribulation surrounding man – and that as a consequence of something evil in the nature of man – his whole salvation was forfeit. The old Sages of Brahmanism could not see anything beautiful and sublime in the God-made world. They saw their happiness only in detachment from it. In short, man did not appear to the ancient world as an entity possessing something good and noble in him. But Muhammad strikes a new note. He gives us the true anatomy, if the word be permitted, of the human mind. Verily, the Quran says:

1. We created man of goodliest fibre, and made him the lowest of the low, but those who believe and do good deeds, for them is the reward uncut” (Holy Quran 95: 4-6)

Man was a microcosm, possessing in himself all that the other units in the universe possessed separately. He was of the best make, but with evil inclination of the worst type. His capabilities were unlimited, and his destined progress knew no bounds. But if he could soar to the highest of the high, he could also descend to the lowest of the low. This was all unknown to him. Nor did he know the way to develop his powers and avoid the snares that beset him. A prophet from God was needed to bring such a message. And I say that one cannot imagine a better mission for such a prophet than that of bringing the required enlightenment to humanity. It was the mission of Prophet Muhammad. If Moses, Jesus and many other prophets of the world can rightly be accepted as messengers from God by their respective followers. Muhammad (may peace and the blessings of Allah be upon him) undoubtedly has got a prior and better claim to universal allegiance as a true messenger from Allah.

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FREEDOMS AND OBLIGATIONS

In every walk of life Islam gives a man or woman freedom of choice. He is responsible, however, for the consequences of his beliefs and actions. A man or woman is given the status of a free, adult, thinking being. They are liberated but their liberties go hand in hand with obligations. A Muslim is committed to follow the Quran and is responsible before Allah for every thought, word, or act. He is not only responsible for himself but also for those placed under his care.

The Messenger used to say, ‘Each of you is a shepherd, and each shepherd is responsible for his sheep. A man is responsible for his family and dependents, a woman is responsible for her home and children. This system which allows freedom of thought, freedom of belief and action makes each individual reach the highest potential he is capable of and live up to the trust placed in him.'
AN OVERVIEW OF AHMADIYYAT

By: Abid Aziz of Lahore, Pakistan

IN THE NAME OF ALLAH, THE BENEFICIENT, THE MERCIFUL.

INTRODUCTION: Ahmadiyya movement is a movement in Islam. It is not a separate religion rather it is a part of Islam and the members of this movement are Muslims. Hazrat Mirza Ghulam Ahmad of Qadian founded Ahmadiyya movement. The birth place of this movement is a small town named Qadian which is situated in the Gurdaspur district of India. The holy founder of this movement was born in the said town in 1835 and was brought up according to Islamic code of life. At the age of forty year i.e. in 1885 he claimed to be the Mujaddid (reformer) of the fourteenth Islamic century. Mujaddadiyat (reformership) is an institution in Islam which is based on Holy Quran and Hadith. This institution is aimed at reformation and propagation of Islam (without making any change in sharah).

PROS AND CONS OF AHMADIYYA MOVEMENT. The pros and cons of this movement, as described by the founder of the movement, were and are:

1) To propagate Islam by presenting it as a logical, rational and tolerant religion.
2) To defend Islam against its critics and opponents. Defending Islam does not mean to fight any war against Non-Muslims rather it means to correct the false accusations that are raised by the people of other religions.

CONDITION OF MUSLIM WORLD AT THE TIME OF ADVENT OF HAZRAT MIRZA GHULAM AHMAD.

At the time when the founder of the Ahmadiyya movement was raised by Almighty Allah (God) as a reformer Muslims of whole world in general and Muslims of India in particular, were caught in great turmoil. Muslims had lost almost all their states except one: hence they were the weakest nation from the political point of view. But the religious position of Muslims was even weaker than their political position. Due to their illiteracy and inability to cope with the challenges of the developing world, they were not able to defend their religion logically. Scholars and preachers of other religions found them an easy target. They raised false accusations about Islam, the founder of Islam and the Holy Quran. Millions of Muslims left Islam and found refuge in other religions. This was the situation when Hazrat Mirza Ghulam Ahmad of Qadian (blessings of Allah be upon him) claimed to be a Mujaddid (reformer) and stood up to defend Islam. He wrote 83
books in order to show the real face of Islam to the world. His books are filled with the
irrefutable arguments in favor of Islam and also contain answers to the questions and objections
raised by opponents of Islam. He delivered lectures, entered into debates, wrote and published
thousands of pages in favor of Islam. He created a jammat (community) the purpose of
which was to propagate and
defend Islam. He was highly successful in his mission i.e.
within a period of less than 30 years the situation turned the
other way and Muslims who were
converting to other religions started to resist and defend Islam
because they had now in their
hands valuable literature and hence solid arguments to the
contribution by Hazrat Mirza
Ghulam Ahmad (blessings of
Allah be upon him).

FOUNDER'S CLAIM OF PROMISED MESSIAH AND PROMISED MEHDI

Hazrat Mirza Ghulam Ahmad
also claimed to be the Promised
Messiah and Promised Mehdi.
Muslims believed, and majority of
them still believe that Jesus
Christ, at the time of crucifixation
was physically raised to heavens
and that he will descend to this
world from heavens and will fight
against the Non-Muslims. They
were and are also waiting for the
advent of Promised Mehdi, who
in their opinion will kill Non-
Muslims and hence all countries
of Non-Muslims will fall to
Muslims. The Holy founder
proved that Jesus Christ was not
raised to heavens physically, but
that he has died and will not
come back. He argued that that
the prophecy which is contained
in Hadith about the advent of
Jesus son of Mary is not about
Jesus Christ but it about the
advent of a person from among
the Muslims who resembles
Jesus Christ in his spiritual
characteristics. He claimed that
this prophecy has been fulfilled in
his person and he is the
Promised Messiah. He also
refuted the false idea of the
advent of a Killer Mehdi and
claimed that he himself is the
Mehdi and that he will conquer
the world the world not with
swords or guns but with
arguments and logic.

PROPAGATION OF ISLAM IN THE WEST.

One of the purposes of the
advent of Hazrat Mirza Ghulam
Ahmad (blessings of Allah be
upon him) was to lay a foundation
for the propagation of Islam in the
west on permanent basis. He
firmly believed that highly
educated people would enter into
his community who would
propagate Islam in the western
world. This belief was fulfilled by
his able disciples like Hazrat
Maulana Muhammad Ali, Khwaja
Kamal-ud-din, Maulana Sadruddin and others in this regard.
Translating and publishing Holy
Quran and other religious books into other languages, creating missions and mosques in western countries and propagating Islam through the most modern electronic technology, like internet, are a few examples of the propagation work that AAIIL has done and is still doing. It is a duty of all Muslims to join their hands, in this sacred task, with the Ahmadiyya Anjuman Ishaat-I-Islam.

THE DEATH OF THE FOUNDER AND THE SPLIT IN THE AHMADIYYA MOVEMENT

The founder of the Ahmadiyya movement passed away in May 1908. About three years before his death, he was told by Almighty Allah (God) through revelation that he is going to die within a short period of time. This is why the founder formed an Anjuman (committee) and handed over all responsibilities and powers of his movement to this Anjuman. The purpose of forming this Anjuman was that the mission of the Holy founder should continue even after his death and it was this Anjuman through which he wanted his mission to continue after his death. This is why he wrote a Will in which he made it clear that after his death this Anjuman (Committee) will be His Successor whose decision on all matters relating to his Jamaat was to be final. He died on 26th May 1908 and was buried in his native town of Qadian. After his death, his closest disciple Haruzat Maulana Noor-Ud-Dean was chosen as Khalifa (Head of the Community) who headed the Jamaat for almost 6 years. During his time the above-mentioned Anjuman was the Supreme authority in all matters. In 1914 he died. After his death a split occurred in the Ahmadiyya Movement and the movement was divided into two sections. The larger section was lead by Mirza Mehmood Ahmad while the smaller section was led by Hazrat Maulana Muhammed Ali (the famous translator and interpreter of Holy Quran). Hazrat Maulana Muhammad Ali left Qadian and migrated to Lahore where he formed the famous Ahmadiyya Anjuman Ishaat-e-Islam Lahore (AAIIL). This split was based on two main beliefs:

1) Qadian section believed, and they still believe, that Hazrat Mirza Ghulam Ahamd was a real prophet and that he claimed as such while the Lahore section believed, and still believes, that He was a Mujaddid (reformer) and not a prophet and that he never claimed to be a real prophet.

2) Qadian section believed, and they still believe that those who do not accept the founder of the Ahmadiyya Movement are kafirs and outside the pale of Islam while The Lahore section believed, and still believes, that those who do not accept the founder of Ahmadiyya Movement are not kafir and are not out of pale of Islam and they are Muslims.
"The main difference of beliefs between the two sections are as follows":

<table>
<thead>
<tr>
<th>Lahore Section</th>
<th>Qadiani Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin the interpretation of which is that he is the greatest and last of all the prophets</td>
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<td>1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin the interpretation of which is that he is the greatest though not last of all the prophets</td>
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<td>2. The Holy Quran is the final Shariah (code) for the world</td>
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<td>2. The same</td>
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<td>3. No prophet whether new or old shall come after the Holy Prophet Muhammad</td>
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<td>3. Prophets may come after the Holy Prophet Muhammad</td>
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<td>4. Mirza Ghulam Ahmad of Qadian was not a prophet but a Mujaddid (Reformer) and Promised Messiah and Mahdi in Islam</td>
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<tr>
<td>4. Mirza Ghulam Ahmd was a prophet as well as Promised Messiah and Mahdi in Islam</td>
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<td>5. Mirza Ghulam Ahmad never changed clain, view or definition of prophet hood in 1901 with the Publication of Ek Ghalat Ka Izzala</td>
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<td>5. The first written evidence of the change of the belief with regard to prophet hood was the poster EK GHALAT KA IZAL A</td>
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<td>6. Belief in the advent of Mirza Sahib as a Mujaddid is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam</td>
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<tr>
<td>6. Belief in the mission of Mirza sahib as a prophet is essential for becoming Muslim</td>
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<td>7. Any one who profess faith in the Kalima-LA-ilaha illa Muhammad ur Rasul Allan (there is only one God and Muhammad is His Apostle) is a Muslim and not a Kafir</td>
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<tr>
<td>7. Any one who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet is a kafir</td>
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<td>8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims</td>
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<tr>
<td>8. It is not permitted to say prayers behind any Imam who does not recognize Mirza Ghulam Ahmad's claim</td>
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<tr>
<td>9. Marriage relations with non-Ahmadis are permitted</td>
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<tr>
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<tr>
<td>10. After the Holt Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased only Wahi-e-Walayat (Sainly revelation) is continued Hazrat Mirza Sahib's revelation was Wahi-e-Walayat and not Wahi-e-Nabuwat</td>
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<td>10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat is continued Hazrat Mirza Sahib's revelation was Wahi-e-Nabuwat</td>
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<tr>
<td>11. The Founder of the Lahore Section was Maulana Muhammad Ali MALL B Translator of the Holy Quran into English a companion and disciple of the Founder of the Movement</td>
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<tr>
<td>11. The Founder of the Qadiani Section was Mirza Bashir-ud-Din Mahmud Ahma who was the son of the Founder of the Movement and was a youngster in his teens at the time of his noble father's death</td>
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<tr>
<td>12. The members of this section call themselves Ahmadis and are generally known also as Ahmadis or Ahmadis of Lahore Movement</td>
<td></td>
</tr>
<tr>
<td>12. The members of this section call themselves Ahmadis but are generally known as Qadianis</td>
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THE SIGNIFICANCE OF THE NUMBER 8, AS MENTIONED IN
CHAPTER 69, VERSE 17 OF THE HOLY QURAN — Nizam-ud-Dean

In Chapter Al-Haqqah the holy Quran describes the arrival of the Final Day in the verse 13-18, as follows:

13. So when the trumpet is blown with a single blast
14. And the earth and the mountains are borne away with one crash
15. On that day will the Event come to pass,
16. And the heaven will be cleft asunder: so that day will be frail,
17. And the angels will be on its sides. And above them eight will bear thy Lord's Throne of Power.
18. On that day you will be exposed to view — no secret of yours will remain hidden.

In his commentary the translator of the Holy Quran in English, Maulana Muhammad Ali, says:

"The bearing of the Throne of Power on that day by eight is a point attended with some difficulty. In the first place above them means above the angels spoken of in the previous verse. From this we may conclude that the eight bearers of the Throne of Power either represent something above the angels, or particular angels above the ordinary angels. It is noteworthy that the word samaniyah or eight is not followed by any word showing who or what these eight are. The commentators generally suppose them to be angels, but the more caution among them refrain from even specifying the number."

In the Holy Quran, number such as seven, seventy, or seventy times seven generally are used to signify many or a large number of something, in common with the Arabic usage. However, there are no other places where eight is used in such a way, and it therefore would seem to indicate a deliberate indication of the number eight. Hence the difficulty that the commentators have had with this.

Lately, I received a copy of the New Scientist magazine [9th November, 2002 Vol176 No. 2368]. New Scientist has recognition as a leading magazine with reports on new developments in science. The magazine had a lead article on the Theory of Everything, which is now occupying the minds of leading theoretical physicists who are seeking to unify two of the modern physics' most successful theories, the Theory of Relativity, which addresses the physics of large-scale systems, such as the nature of the universe and the natural forces which exist between matter across the vast reaches of space and time, and the Quantum Theory, which deals with microcosms on atomic and subatomic scales. Both these complex theories have been eminently successful in their own areas of application and have yielded verifiable results predicted from their principles. However, they cannot be applied in the same
framework, or made into a single comprehensive theory, as they then yield contradictory results. This then gave rise to the theory of Everything to try to marry the two together. This uses another theory, known as the String Theory, to achieve this.

The New Scientist reports that a 150-year old mathematical discovery known as “octonions”, which deals with the complex algebra of eight dimensions, has now been found to be the best mathematical language for the String Theory and hence to put together the framework for the Theory of Everything which would unify the Theories of Relativity and Quantum Mechanics. Quoting from the New Scientist article,

“The ultimate number – the humble 8 – lies at the heart of a mathematical system known as octonions, and this system appears to be the key that will allow physicists to fit quantum theory and gravity together. Strange as it may seem, the number 8 may provide us with a “theory of everything”.

What is even more to the point is that after the eighth dimension in this complex algebra, there can be no higher dimension for the next term, i.e., the sixteenth dimensional term. There is just no more beyond the eighth dimension term. It appears that 8 is the key to our understanding of the complexities of the creation at both the macro as well as the micro levels and may yet yield the solution to some of the riddles of the cosmos which defy the laws of physics as we have them today. As stated in the New Scientist paper, “the humble 8 is no longer just a number. It’s our key to the Universe”.

This brings us back to the Quranic verse No. 17 above. Might it be that this Divine revelation 1400 years ago is hinting at this key number which may open the lock to some of the secrets of the creation? As noted above, in the Arabic text, the number 8 is not followed by anything else to indicate what it refers to. The “Lord’s Throne of Power” is not a physical throne, but it refers to the laws which govern the creation and the forces which have created the universe and determine its course. These are great mysteries indeed. As stated in the well-known verse of the Holy Quran 2:255, better known as the “Ayat al-Kursi”,

“And they encompass nothing of His (God’s) knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not.”

The Theory of Relativity has attempted to address the vexing issue of action at a distance in such areas as gravitation, electromagnetism, and, at the atomic level, strong and weak nuclear forces. These are forces which appear to act through the emptiness of space and need no medium to conduct their effects. The General Theory of Relativity, the brainchild of Einstein, proposes that these effects are brought about by distortions in the space-time fabric. To account for the different forces which have these same quality of action at a
distance, but are different from each other, Einstein had proposed that there are higher dimensions than the three of space and one of time that we are familiar with, and that each of these different phenomenon has its own higher dimension. What we experience in our everyday lives with these are nothing more than distortions caused to our “local” space-time by these higher dimensional causes.

The Quantum Theory, on the other hand, concentrates on the smallest units of physical effects, and proposes that all apparently continuous effects, such as light and energy, are really composed of discrete, minimum sized “packets” and these are then the basic building blocks which cannot be reduced to anything smaller. This is over-simplifying this complex topic, but suffice to say that it does not have, as yet, any relationship to the large-scale study of physics of the universe as framed by the Theory of Relativity. This may now change, as the number 8 may provide the physicists with the tool to unify these two theories and propose a “theory of everything”. Was this the reason for its mention in the Quranic verse?

The Quran exhorts man to study and to reflect on the creation, for this then allows him to appreciate the glory of the Creator. In fact, the very first revelations received by the Prophet Muhammad (PBUH) are instructions to read and learn and thereby increase mankind’s knowledge, allowing the material progress now so evident. As the Prophet himself was illiterate, the revelations were clearly not addressed to him personally, but to mankind as a whole in Chapter 96:
1. Read in the name of thy Lord who creates.
2. Creates man from a clot,
3. Read and thy Lord is most Generous,
4. Who taught by the pen,
5. Taught man what he knew not.

Is it so far-fetched that the Creator, “Who taught by the pen, taught man what he knew not” should not be guiding him to the next steps in his knowledge of the universe and to harness the vast potential of the creation. For the Quran itself says:

[38.27] And We have not created the heaven and the earth and what is between them in vain.

{ Editors Note: Mr Nizam-ud-Dean is a Chartered Electrical Engineer and is a fellow of Institute of Electrical Engineer }

DRINKING AND GAMBLING

Among his various reforms one may make mention of “drink and gambling” which are still the pest of humanity. Today the Western world has entered on the campaign against drink, but Muhammad saw the evil, both of drink and games of chance, at a time when no one saw anything wrong in either of them, and it was Muhammad who purged one – fourth of humanity of their evil consequences.
تیموری صورت کا پر

ورنیم سے روابط کی اگی بحث ہے جس کا حاصل نہ کرنا ہے: 

تیموری صورت کا پر

ورنیم سے روابط کی اگی بحث ہے جس کا حاصل نہ کرنا ہے:

(ز) دفعہ شاعری میں عمل کی اہمیت کے لئے کل کہا جا سکتا ہے: 

بندریوں اور چائی سسٹم کی نمائندگی - ناریش سرم رکپا 

(منطق الظیر) 

بندرون کے ساتھیوں اس بات کا لئے تبادلہ کیا جا سکتا ہے:
روسرار اُکثر ایہ واقع ہوا کہ بیانی کردہ وہ ممالک اس ظرف کے بھی اور بہت بہت بہت سے آخرات کے فیصلہ، اور وہ کہ ہے کہ ایہ خاص خاص نہیں۔ ایسے خصوصیات کے نئے اور بہت بہت مہربانی کے بیان کردہ وہ نہیں۔ اور ایسے خصوصیات کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں۔ اور بہت بہت مہربانی کے بیان کردہ وہ کچھ نہیں।
کو سیما میں یہ جدید ادیبیت کا فن ایک اور ہمیشہ سے معاشرت کے بہترین ہیجرات ہے۔ یہ لوگ ایک اور ایک تربیتی انجمن کے لیے معاشرت کا بہترین ہیجرات ہے۔ یہ لوگ ایک اور ایک تربیتی انجمن کے لیے معاشرت کا بہترین ہیجرات ہے۔ یہ لوگ ایک اور ایک تربیتی انجمن کے لیے معاشرت کا بہترین ہیجرات ہے۔ یہ لوگ ایک اور ایک تربیتی انجمن کے لیے معاشرت کا بہترین ہیجرات ہے۔ یہ لوگ ایک اور ایک تربیتی انجمن کے لیے معاشرت کا بہترین ہیجرات ہے۔ یہ لوگ ایک اور ایک تربیتی انجمن کے لیے معاشرت کا بہترین ہیجرات ہے۔
یہ بہت نیا تھی کہ اسے بیان کرنا ممکن نہیں۔
"God is the Light of the heavens and the earth." (The Qur'an 24:35)

"وَلْتَكُنُّ فِي حَكَمِكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْيَغْرُضَ وَيَأْمُرُونَ بِالْبَيِّنَاتِ وَيَنْهَوْنَ عَنِ الشَّكِّرِ وَأُولِيَّٰهَمُ المُفْلِحُونَ"

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