Ahmadiyya Anjuman Ishaat-I-Islam (Lahore) Fiji
(Ahmadiyya* Society for the propagation of Islam)
(* The term Ahmadiyya is derived from the name of the Holy Prophet Muhammed (PBUH) whose other name was Ahmad)

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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 Qur’an 3:103)

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OUR BELIEFS

Ashha’du an la ilaha ill allahu wahdahu la sharika lahu wa assshadu anna Muhammad anabdhu hu wa rasulhu.

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 Judgment 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 Shaikh’ Abdul Qadir Jilani, Khawajah Naqshband; and Shaikh Ahmad Sirhindi 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 Muhaddaths, 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 Isha’at I-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.

10. The Ahmadiyya Anjuman Isha’at I-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- 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 Ahmadiyya 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.”
Instructions and Guidance for
the Ahmadiyya Jama‘at

For every Ahmadi to read from start to
finish, and to note whatever applies to him
and to put it into practice.

by

Maulana Muhammad Ali
First Head of the Lahore Ahmadiyya Movement

SUMMARY

Our work: To prepare resources of Islamic knowledge, to produce
translations of the Holy Quran in different languages of the world,
and to spread them throughout the world.

Distinctive features of our jama‘at.

1. The aim of our lives is the propagation of Islam.
2. To make sacrifices of one’s person and possessions for this
end.
3. To learn about Islam and its history, and about other faiths.
4. To follow the teachings of Islam and respect its institutions.
5. To show tolerance and broad mindedness in the propagation
of Islam, and to have love for Muslims.
6. To respect and honour the service of Islam.

Our system of organization:

1. We all follow one call and respect that call.
2. That call is the call of the consensus of the Jama‘at, from
which no individual should deviate.
3. The financial system is that all members must:
a. give two thirds of their zakat to the Jama‘at,
b. pay out of their income one sixteenth for every dollar as
contributions, and
c. donate towards specially arising needs.
4. To respect and honour one another, think well of one another,
and also hold the leaders to account.
5. To take such a close interest in the work of the community so
as to give it precedence over personal business.
God Reveals His Living Person to His Chosen Ones

The unforeseen knowledge of coming happenings and unknown historical events revealed through Divine-voice and not the calculations of human mind. - by Maulana Sadr-ud Din, Later Head of Ahmadyya Jamaat, Lahore.

Prophet Moses’ Dialogue with God

“And We spoke to Moses and his brother saying, ‘Take, ye twain, some houses for your people in the town, and make your houses so as to face one another, and observe prayer. And give glad tidings to the believers.’”[10:87]

“And Moses said, ‘Our Lord, thou hast bestowed upon Pharaoh and his chiefs embellishment and wealth in the present life, with the result, our lord, that they are leading men astray’.” [10:88]

This is a dialogue—all couched in the divine words. It shows that God holds communion with His creatures. This fills the mind of the recipient with consolation and certainty. He is inwardly convinced that there does exist the personality Who is God, and Who comes to the rescue of His creatures in crisis. He charms away their calamities and confers victory on them.

Exodus of Bani Israel and the Drowning of Pharaoh.

Prophet Moses and his community were facing a great ordeal under the tyrannical rule of Pharaoh. This is referred to in the following verse:

“And We sent a revelation to Moses, saying, ‘Take away My servant by night, and strike for them a dry path through the sea. Thou wilt not be afraid of being overtaken, nor wilt thou have any other fear.’” [20:77]

This revelation unfolds a project for the emancipation of Moses and his tribe—Bani Israel from the atrocities of Pharaoh and his chiefs. To all intents and purposes, it is tantamount to asking them take a leap from a burning fire into a conflagration. Prophet Moses and his tribe reposed full faith in the revelation and safely crossed the river. Pharaoh and his chiefs who were chasing them went to the watery grave. This is described in the Holy Quran thus:

“And We drowned Pharaoh’s people, while you looked on.” [2:50]

This epoch-making event brings conviction to men that God is Merciful to His creatures, and when He wishes He can deliver the innocent victims from the clutches of the tyrants. In this connection there is another revelation:

“And We revealed to Moses saying, ‘Take away My servants by night, you will surely be pursued’.” [26:52]

Revelation did not emanate from the mind of Moses

The revelations quoted above came to prophet Moses when he was in sore straits. If we apply our mind to them we come to the right conclusion that the revelations did not take their rise from the mind of Prophet Moses, nor were they traceable to the influence of environments. Likewise the style of their presentation is not human. It was humanly impossible for any one to say [Do not fear] and fortify the minds of Moses and his men by telling them that the chasing armies would fail to overtake them. No hope of deliverance could spring in the breast of Moses nor could he console himself that his party would make good their escape. The revelation:[Have no fear] that “you will not drown,” could not originate in their minds. Humanly speaking, their minds could only tell them that they would drown. When, Bani Israel reached the bank of the river, and saw Pharaoh and his armies coming in hot pursuit, they involuntarily exclaimed:

“The companions of Moses said, ‘we are surely overtaken’.” [2:61]

They found themselves caught between the formidable pursuers and the river, and cried in despair that it was all over with them. But Prophet Moses told them that their apprehensions were baseless. Events vindicated Prophet Moses’ faith. Bani Israel crossed the river safe and sound, and Pharaoh and his armies came to a tragic end.

Preservation of Pharaoh’s Corpse Fore-told in the Revelation to the Holy Prophet Muhammad.

God revealed to the Holy Prophet [peace and blessings of God be upon him] the drowning of Pharaoh and the preservation of his dead body. There was a definite purpose in it. It was to console him with the divine assurance against the sanguinary designs of the Pharaohs of Arabia.

The Holy Quran says:
“But this day we shall save thee in thy body that thou mayest be a sign to those after thee.” [10:92]
In another verse the Holy Quran refers to this events thus:
“And We brought the children of Israel across the sea. Then Pharaoh and his hosts followed them for oppression and tyranny, till, when drowning overtook him, he said, I believe that there is no god, but He in Whom the children of Israel believe, and I am of those who submit.” [10:90]
To this open confession, God said:
“What ! Now! And before [this] thou didst disobey.” It meant that the much-too-belated confession was of no avail. Thus he [Pharaoh] could not be saved from his tragic end. But he could be saved in body. “We shall save thee in thy body.” [10:91]
His body was saved to act as an eye-opener for the future, because people are prone to forget the signs of God.
Hence God says:
“And surly most of the people are heedless of Our Signs.” [10:92]
The knowledge of this important event, the preservation of the body of Pharaoh was revealed to the Holy Prophet [peace and blessings of God be upon him]. By that time even the people of Egypt had no knowledge that Pharaoh’s body had been salvaged. This being so, the Arabs could have no knowledge of the fact that Pharaoh’s dead body had been rescued. It was through the prophetic revelation that knowledge of this great event was made known at a time when no one knew anything about it.

Preservation of Pharaoh’s Corpse and Encyclopaedia Britannica
It is worth mentioning that there is a mention of the preservation of Pharaoh’s corpse in the Encyclopaedia Britannica under the Chapter ‘Mummy’. This Pharaoh was known as Raemses II. The Encyclopaedia says that even to this day his corpse is intact. This fact was revealed to the Holy Prophet Muhammad [peace and blessings of God be upon him] at a time when no one knew that Pharaoh’s corpse was salvaged. Now an enemy nation has acknowledged the truth of this event. This throws into sharp relief that this knowledge of the unseen was revealed to the Holy Prophet [peace and blessings of God be upon him] by God.

Not a Voice from the Holy Prophet’s Heart
This revelation which highlights a great historic event could not originate in the Holy Prophet’s heart, nor could the environments give rise to it. It is not merely a historic event, it also points to the Omnipotence of God Almighty. The Holy Prophet [peace and blessings of God be upon him] could not by himself know this event nor could he give currency to its truth.

AL - QURAN AND THE NEW TESTAMENT
UNACCEPTED CHALLENGE AND PURITY OF QURAN AND CONFESSIONED CORRUPTIBILITY OF BIBLICAL TEXTS.

Al-Quran - A Challenge Unaccepted.
The Holy Quran is the foundation on which the entire superstructure of Islam rests. It is the compendium of the Divine message brought by the Holy Spirit (Gabriel) and delivered to the Holy Prophet Muhammad (peace be upon him), to be proclaimed to mankind. It was not the Holy Prophet (peace be on him) who spoke under the influence of the Holy Spirit; he merely repeated the actual words conveyed to him. The Quran says:-
“The Faithful Spirit has brought it” [26:193]
“Say : The Holy Spirit has revealed it from thy Lord with Truth” [16:102].
The Holy Quran was revealed in the Arabic language in the dialect of the Quraish. The absolute perfection of the language of the Quran is one of its outstanding features. Even the idolatrous poets of Arabia who were known for their literary skill could not compete with it. The Holy Quran, as the Word of Allah, needs no champion, no advocate and certainly no apologist. It speaks for itself. It advocates its own cause. It puts forward its claims, gives reasons and arguments in support of them and throws a challenge for all times—a challenge which has remained unaccepted to date. The challenge is reproduced below:
“ And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful”. (2:23)
The arrangement of the verses in the Quran does not follow the chronological order. Whenever a verse or a group of verses were revealed, the Holy Prophet [peace be on him] indicated its place in the order and sequence of the Holy Quran. Our critics have continued to criticize. They deliberately attempt to distort historical facts. By way of an example Eric W. Bethman in his book “Bridge to Islam” writes; “When Muhammad died, the Quran was not completed in its written form. It certainly was not arranged. It was more or less in the hearts of the believers. The texts were written on whatever material was handy-palm branches, white stone, leather, shoulder-bones of animals and the memory of men. At first, little attention was paid to get all revelations properly collected. But when during the first wars of conquests many of the old companions, who had the Quran in their hearts, died in the battle, apprehension was felt that some of the precious knowledge might be lost.” Eric Bethman believes “When Muhammad died the Quran was not completed in its written form” but at the same time he says that “the texts were written on whatever material was handy” so much so that he names the materials. Both statements clearly contradict each other. He believes that the Holy Quran was not properly arranged but also admits that it was retained in the “hearts of men.” How could an improper arrangement of any text be retained in memory? The Holy Prophet [peace be on him] himself authorized this arrangement. In fact, during the Prophet’s lifetime the Quran was committed to memory and was recited in the order in which we find it today. Allah says:

“Surely on Us rests the collecting of it and the reciting of it” [75:17]

This verse clearly shows that the collection of the Quran [i.e. - its gathering into one whole] with correct arrangement of its various parts was brought about by the Divine guidance. It is beyond understanding that such a large book, treating so many and such varied subjects, should have been committed to memory and regularly recited in and outside the prayers and taught by one man to another, without there being any settled arrangement of its parts. The Holy Prophet [peace be on him] himself appointed four principal teachers of the Quran who used to memorise it under his supervision and then taught other people to commit it to memory. These persons trained a number of other people who became competent to teach Quran. The four teachers were Abdullah bin Masud, Salim Maula Abi Hudhaifa, Mu’adh bin Jabal and Ubayy ibn Ka’b [may Allah be pleased with all of them].

In addition to the four principal teachers there were many others who had committed the whole Quran to memory. Among these were Zaid bin Taabit, Abu Zaid bin al-Sakan, Abu al-Darda Ansari, Abu Bakr, Ali, Abdullah bin Umar [may Allah be pleased with them all.] Out of Mohajirin the following had committed the Quran to memory, Abu Bakr, Umar, Uthman, Ali, Talha, Sa’d ibn Masud, Hudhaifa. Salim, Abu Huraira, Abdullah bin Sai ‘etc. Out of women Aisha, Hafsa and Umm-i-Salma had memorized the Quran. Most of them had committed the Quran to memory during the Prophet’s lifetime. The assertion that no arrangement was followed in the case of single verses revealed at different times is so absurd on the face of it that it hardly requires a refutation. How was it possible for anybody to commit the Quran to memory, if there was no settled order in which the verses were read?

Bukhari relates that the Holy Prophet [peace be on him] once said, “whoever reads the last two verses of the chapter called Baqarah on any night, they are sufficient for him”. This Hadith which reports the exact words of the Holy Prophet [peace be upon him] shows two things: Firstly, that the Holy Prophet [peace be upon him] himself followed an arrangement which he had made known to his companions and they all followed the same arrangement. Secondly, it shows that the verses with which the chapter entitled “Baqarah” now ends were also concluding verses of that chapter in the time of the Holy Prophet and therefore the arrangement in the copies of the Quran at present is the same as that followed by the Holy Prophet [peace be on him]. According to another Hadith the Holy Prophet told his followers to recite the “first ten verses” of the chapter entitled “The Cave” at the appearance of Anti-Christ. Had there been no arrangement of verses “the first ten verses” would have been a meaningless phrase, because it would not have indicated any particular ten verses.

The Quran repeats its challenge at another place:

“Or, Say they: He has forged it. Say: Then bring ten forged chapters, like it and call upon whom you can besides Allah, if you are truthful”.

This implies that the chapters of the Holy Quran existed in a planned form at the time of the
challenge, otherwise the challenge could not have been thrown.

Bible - Its Authenticity?

The primary source of the life and teachings of Jesus Christ are Biblical - the canonical Gospels, the Acts of the Apostles and the Epistles. The earliest of the Christian sources are the Epistles of Paul. Although Paul was a contemporary of Jesus, he neither knew him nor met him. It is probable that Paul did obtain, by hearsay, information about the life and teachings of Jesus. Paul being under the influence of the syncretistic mysteries of the pagans set up a creed of which Jesus knew nothing. Professor Arnold Meyer of the University of Zurich is of the view that the doctrines and teachings of the Christianity as preached today, such as belief in Divine incarnation, death and resurrection and the necessity for such beliefs for obtaining salvation were founded by Paul and not by Jesus Christ.

To say that the Gospels are inspired is a wishful thinking. None of the writers claims so. G.A. Wells in his book “The Jesus of Early Christians” says that “there is in fact little to support the convention belief the four Gospels derive ultimately from the information supplied by Matthews, Mark, Luke and John”. He further argues that here are contradictions, which show that the events as narrated cannot all be true. The narratives are also uncorroborated by external evidence and even when they do not contradict one another they often fall to bear out each other”. BishopB.F.Westcott notes that the title of the books of New Testament are no part of the text of the books themselves. Their ultimate authority, not documentary. K.Aland in “The Authorship and Integritity of the New Testament” reaffirms this view. William Creg says that “the Gospels no where affirm or even intimate their own inspiration which had they possessed it they would not have failed to put forward”. High J.Schniefeld in “The Passover Plot” after thorough investigation arrives at a decision that “the four Gospels on which we must largely depend for information about Jesus, were the product of historical circumstances which to an appreciable extent are ascertainable. On the showing of many Christian scholars who have devoted themselves to the study of these documents there was no special inspiration either in their origin or composition. They are dramatizations with policy features and what inspired them was the need and conditions of particular communities of Christians in different lands”. He concluded that “None of the Gospels is original in the sense that it is a first hand authority”.

Dummelow in the “Commentary on the Holy Bible” writes, “A copyist would sometimes put in not what was in the text but what he thought ought to be in it. He would trust a fickle memory or he would make the text accord with the views of the school to which he belonged. In addition to the versions and quotations from the Christian fathers nearly four thousand Greek MSS [manuscripts] of the New Testament were known to exist. As a result the variety of reading is considerable.” Tucker in his book “The History of Christians in the Light of Modern Knowledge” writes, “the Gospels were produced which clearly reflected the conception of the practical needs of the community for which they were written. In them the traditional material was used but there was no hesitation in adding it or making additions to it or in leaving and what did not suit the writers’ purpose”. Dummelow concludes that “by a mere statement of the reasoning used in support that the hypothesis of an infallible literature is as baseless as the fabric of a dream.” Donaldson in “The Christian, Orthodoxy” proves that the “question of inspiration of the New Testament is of a dogmatic, not of historical import”.

John Allegro in his book “End of the Road” which is a follow up of his famous thesis “The Sacred Mushroom and the Cross” says: “Conviction of the historicity of the Gospels traditions has hence been steadily declining among the Scholars since the beginning of critical research into Bible. Indeed it is not uncommon nowa- days for a so called liberal Christian researcher to acknowledge no more fact in the Gospel story than existence of a teacher called Jesus, and some kind of public ministry culminating in his execution at the hands of the Roman occupying power. The miracles have long ago been attributed more to pious exaggeration on the part of Jesus’ followers than hard fact”.
Holy Quran - the In - comparable, Unequalled Word of God
THE SUPERHUMAN CHARACTER OF WORDS AND WORKS OF GOD
By HAZRAT MIRZA GHULAM AHMAD
Founder of Ahmadiyyah Movement in Islam

It is thus clear that the distinctive quality of being unparallel and unapproachable in excellence belongs exclusively to the Divine Word and Deed. It is this very argument that helps to induce belief in the existence of the Creator, and without which the way to reach Him through the gateway of reason would have been closed. The fact of the existence of God, it cannot be gainsaid is so closely connected with this great principle that it will be nothing short of cutting at the very root of Reason and Faith if we should dare admit mortal men into its purview, and ascribe to them the divine attribute.

If a person should refuse to accept this general principle, established after a careful observation of the laws of nature, he should not, thereafter, refer to Reason nor speak of the Laws that govern this universe, and should discard all books on logic and philosophy. How will he feel when he asserts that a bee, so perfect in its make, has undoubtedly been created by God, but His Word, with all the grandeur of its phrase and greatness of its teaching cannot be so perfect as to evince its super-natural source? Is it not a matter of regret that, whereas in the case of a bee, he professes that its physical structure is such that it lies beyond the power of man to produce a like thereof, but in regard to the Divine Word he avers that its like can be produced?

Such a person contemplates that man cannot create honey, but he has all the power to produce word like unto the Word of God. Does he not feel that if there should be, in the Divine Word, not even as much excellence as in the make-up of an insect, the objection thereof would have to be laid at the door of the Almighty, Who has exalted the inferior creation over and above the superior and higher in excellence, and has endowed the former with such arguments, pertaining to his own person, as have not been conferred on the superior one?

These truths are so evident and clear that even he who has not entered the fold of Islam can understand that it is necessary for the Word of God to be unequalled and unsurpassable in excellence. Every sensible man who reflects on the working of the laws of nature, realizes that every thing created by God, however trifling it may be, is so full of marvel and wisdom that it is far beyond the power and capacity of human being to produce; nor will he ever be able to accept the possibility of association of a created being in the person, attributes and deeds of the Creator.

For a man of intelligence and understanding, there are, besides what has been stated in the foregoing pages, many more arguments which established the fact of the incomparability of Divine Word in a very clear and lucid manner. Suppose, for instance, somemen of letters enter into a contest for the production of a composition which should be pure and full of knowledge, wisdom and learning. It needs no saying that the palm, in this contest, will be borne only by that writer who will have a vast knowledge and a profound practice in the art of writing. No other person, deficient in learning and intelligence, comprehensiveness and capability, will be able to reach the former’s elegance and grandeur in writing, and become his equal.

We may here take another example of a physician, who is not only an expert in the art of diagnosis and healing, but is also an adept in the art of speaking and writing. The perfect and precise manner in which he will dilate upon and discuss the causes, symptoms and treatment of a disease, will not be equalled by another man who is not endowed with the gift of the gab. The speech of an illiterate cannot, therefore, be at par with that of a scholar.

Now that it has been established that the disparity, which exists in the literary and intellectual power of a human being, finds its expression correspondingly in his speech, it becomes necessary that the word, which is claimed to be that of God should, in regard to internal as well as external excellences be unapproachable by human word for the reason that the knowledge of no other being can be equal to that of the Divine Being.

When human beings, notwithstanding the fact that they belong to the same species, have different powers of expression on account of the disparity in their knowledge and wisdom, experience and practice, so that a man of small understanding and
knowledge cannot attain to the higher level of a scholar's speech-excellence, how could it be possible for a created being, whose knowledge is insignificant, to be an equal of the Creator? The fact that all the internal and external grandeur of a word is solely dependent on the literary capability and practical experience of a person now stands proved.

Some controverts argue that it may be acceptable in theory that the Word of God should be unequalled and unique, but such a word is yet to be found, the matchlessness of which has been proved by some strong argument. If this claim be urged on behalf of the Quran, it shall have to be established, they contend, by means of an indisputable argument, for, the incomparability of the Quranic diction and idiom may be an argument for a man whose mother-tongue is Arabic, but it cannot carry any conviction for others who cannot also derive any benefit from it.

It is true that some knowledge of Arabic is necessary for the proper appreciation of certain points regarding the matchlessness of the Quran. But it is a mistake to think that all the arguments on its grandeur rely for their support on a knowledge of the Arabic language, and that its marvels can be appreciated by the Arabs only. This is certainly not the case. It is well known to any learned person that many of these arguments are so simple and easy that no proficiency in Arabic is required to understand them; even an ordinary sense suffices for their understanding. It should be noted that the Quran is so short and succinct in volume that it can be scribed with a medium pen in four or five parts only; it contains all the religious doctrines and principles ever taught. Another marvel of the Book is that howsoever many truths of religious learning a man may discover through deep deliberation and hard work, or expound with his own intelligence or arguments on any religious topic, or demand to be shown from it, the remedial treatment of any of the moral and spiritual maladies that human beings have been suffering from, he will find the replies in its chapters. Yet another easily comprehensible proof of its matchlessness consists in the fact that the dignity of its action, and the perfect choice of its words is so great that no human effort can ever approach it.

From: The Triumph of Islam

LORD OF THE DAWN

By PROF. M. Habib UR Rahman, M.A., Model Town, LAHORE

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 Dawn, from the evil of that which He has created, from the evil of intense darkness when it comes from the evil of those who cast [evil suggestions] in firm resolution, and from the evil of the envier when he envies".

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, terrified 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 sons 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, elopement, 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 oneself 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 fountainhead of all virtues is God. The more men cultivate love for Him by offering self-absorbent 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 lookout for dampening 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 discards 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 utilizing 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 at Most High Powerful, Most Resourceful and Most Forgiving Lord of heavens and earth. Thy ways are inscrutable and Thy action 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 demeaned ourselves in this world of superficially false glitter and vain illusive beauties. Thou art the sole Nourisher and Protector of all who live in heavens 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.

THE PATH TO GOD
NO PRIESTHOOD IN ISLAM

Allah has made man His viceroy and successor in the universe and has subjugated to man whatever is in the universe. This delegation required power and authority and freedom of action and thought; therefore, Allah bestowed upon man all His attributes to some degree, and set the rules of action for him which enable man to develop these hidden faculties or powers so as to manage best his own life as well as this universe and develop it to the heights where communion between the Creator and the Creation is experienced; and Allah gave man complete freedom of action, unfettered and unlimited freedom, and gave him the faculty of reason which enables him to make proper use of the powers, attributes and freedom; reason is the distinguishing feature of man compared to other creations of Allah.

And what has man, this intended ruler of the universe, rendered himself into? - a slave of his desires; a slave of his environments; a slave of all kinds of vices. Man must rediscover himself and must rediscover and develop those hidden faculties, which Allah bestowed on him and which can surely make him a ruler of the universe in a true sense of the word. Man is a complex of physical as well as spiritual being, and a balanced development of both these beings makes a balanced, normal and natural human being. The soul is as important as the physique - rather, more important, because the spirit is the life; once it leaves the body one dies.

When we talk of religion, the very first name that flashes upon the mind is God or Allah. The Holy Quran tells us that Allah [God] is in every human being. Allah is in the nature of man and no man has ever lived without an idea of a deity or god. True, man in all ages in accordance with
his own conception has created and worshipped gods other
than God, which in religious terminology is called setting
parallel to God. This being an age of knowledge and ideas,
some men have fallen prey to the worship of their own ideas,
and such are the people we call atheists.

Since Allah is in every man, therefore, essentially
every man will find his Allah if once he is able to re-discover
himself. Here a very pertinent question arises as to how
man lost himself. The answer is not far to seek. When a
man exploits another man in the name of Allah and religion,
he creates institutions wherein he can sit high, posing as
an agent and representative of Allah, and tries to control
the destiny of fellow human beings in the name of Allah. No
doubt Allah revealed religion through His beloved prophets
for the guidance and spiritual uplift of human beings; but
He did not at any stage of history of religion ordain priest-
ridden institutionalized religion-rather, such institutions in
all ages have tended to pollute the Revealed Words of God
and have proved the worst enemy of the prophets of Allah.
Professional priest craft, wherever and in whatsoever form,
is abhorrent in the eyes of Allah.

Institutionalized priest craft is still the second
largest power group in terms of economic and social power
in the free world and in fact a state within the state. Due
to the exposure of the myths taught in the name of religion
it has lost a large number of its followers. The path to God
known to the common man in most countries, which has
paved by this priest craft for two thousand years or so,
having proved an illusion, men got lost in the bewilderment.
But man must find the right path, a path on which he can
tread straight to his God without the intervention of any
priest, and can gain spiritual heights. This path should fulfill
both the spiritual and material aspirations of a man; and
as we find that this hope of man is fulfilled only by the
teachings of the Holy Quran, therefore calling humanity
back to this path is our objective.

JAMA’AT ACHIEVEMENTS

We are very happy to announce the opening of the Dutch
Holy Quran was a great success by the Grace of Almighty
Allah.

The first day of the of the official opening was on the 10th
of March in the auditorium in one of the well known
convention center in Den Haag, the Netherlands Congress
Center. It was attended by the Minister for integration
and immigration affairs, Ms Rita Verdonk. The previous
prime minister Mr. A.A.M. Van Agt, several well known
university professors, national parliament and municipal
parliament members and several interfaith group members
also attended the members.

Samina Malik presented a copy of the Holy Quran to Minister
Verdonk and I presented a copy to previous prime minister
Van Agt. The guests greatly appreciated the speeches and
the rational and enlighten interpretation of Islam. They
were very enthusiastic about the message of the New Dutch
Holy Quran. Minister Verdonk’s remarks were carried on
TV and reported in the News papers. The function was
repeatedly shown on TV on the following three days.

We thank Almighty Allah that the names of the Lahore
Ahmadiyya Jamaat, Hazrat Mirza Ghulam Ahmad and
Maulana Muhammad Ali were repeatedly mentioned with
the Holy Quran.

Three additional very successful conventions which included
the opening of the new addition of the Stitching mosque
were held.

There will be free distribution of the Dutch Holy Quran to
all libraries and universities in Holand and Belgium.

From Dr. Norman Malik

News Item from Holland

The National Television on Prime time in Holland had a
documentary about the Ahmadiyya movement and they
portray the Sunnie brothers in contrast to the Ahmadies.

In this documentary the journalist exhibit the tolerant and
flexible approach of the Ahmadiyyat. He emphasized the
teachings of Mirza sahib on Jihad and the position of women.
He also emphasized that the Lahore Ahmadies don’t accept
Mirza Sahib as a prophet.

We have received a lot of positive reactions from Dutch
non-Muslims about our view on Islam.

This week the Ahmadiyya name is very “hot”; people who
never heard about this group are all of a sudden so
interested because we are getting phone calls and emails.
The attention on Ahmadiyyat will not go away since we are
organizing a four week training course together with the
national Jewish body, which will start on Tuesday 8th March.
The opening will be done in one of the top parliament
chambers.

Hikmat Mahawat Khan
President
Holland Jamaat (ULAMON)
**Lahore Section ........................**

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

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

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

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

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

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

7. Any one who profess faith in the Kalima-la-ilaha illa Ilahi Muhammad ur Rasul Allah (there is only one God and Muhammad is His Apostle) - is a Muslim and not a Kafir.

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

9. Marriage relations with non-Ahmadis are permitted.

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

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

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

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**Qadian Section ........................**

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

2. The same.

3. Prophets may come after the Holy Prophet Muhammad.

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

5. The first written evidence of the change of the belief with regard to prophet hood was the poster *EK GHALTI KA IZALA*.

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

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

8. It is not permitted to say prayers behind any Imam who does not recognize Mirza Ghulam Ahmad’s claim.

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

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

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

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