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 Muhammad (PBUH) whose other name was Ahmad.

God is the Light of the heavens and the earth" (The Qur'an 23:35)

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 asshhadu 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 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 Tusawwaf (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 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 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 “ 0 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.

Dear Readers (Peace be upon you)

As usual we continue to deliver the pristine beauty of Islam...nothing more and nothing else!

We invite any questions from any individuals or religious organizations of any faith or denominations and we will, Insha-Allah, endeavour our best to respond positively based on the authorities of the Holy Quran and Hadith. It is also our encumbent duty not to shy away from upholding the truth and to try to uphold religion over worldly affairs. Ameen!

May blessings of Allah be on you.

The Editor.
REMOVAL OF SOME MISCONCEPTIONS – 2

From the Book Izālā Auhām

By Hazrat Mirza Ghulam Ahmad

Translated by
Sarah Ahmad and Zainib Ahmad
(with some revision by the Editor The Light)

My critics and I

Some persons have found faults with me in order to criticize me. Although humans are not free from fault, and as Jesus rightly said: “Why do you call me good? No one is good but God alone” [Mark 10:17], but since such criticism has an adverse effect on religious activities and prevents those people who seek the truth from turning to it, so I will briefly give answers to some of the objections made.

The first objection made about my humble self is that I have used harsh language with regard to the opponents [of Islam] in my writings, and by this they have been provoked into being disrespectful about Allah the Glorious and His Holy Prophet, and have published scurrilous writings. The Holy Quran contains the clear command not to abuse and insult the deities of the opponents lest they too, out of ignorance and malice, wag their tongues to malign God the Most High. But here insult and abuse has been used, contrary to the way of those who are sent by God.

Answer: Let it be clear that while raising this objection the critic has not mentioned the actual words which, according to him, I have used in my books and which really fall in the category of abuse and bad language. I say truly, absolutely truly, that I have not, to the best of my knowledge, used even one word which can be called abusive. A misconception arises because most people fail to differentiate between hurling abuse and narrating the truth, and consider them to be the same. They regard what is the relating of a fact in its proper place to be abuse, solely because of a degree of harshness in it which is unavoidable when speaking the truth. Actually, the definition of abuse and offensive language is that it is something which is against facts and false, and used merely to cause hurt. If we label every harsh and hurtful statement as abuse solely because of its bitterness, unpleasantness and hurtfulness, then we shall have to admit that the entire Holy Quran is filled with foul language. The harsh words used in the Holy Quran to degrade the idols and to disgrace the idol-worshippers, and to curse and condemn them, are not such as would please the idol worshippers. On the contrary, they would undoubtedly further spark off their rage. When God the Most High addresses the unbelievers of Makka and says:

“Surely you and what you worship besides Allah are fuel of hell” [21:98],

is it not included in abusive language according to the criteria coined by the critic? Likewise, is it not abuse in the opinion of the critic when in the Holy Quran God the Most High calls the unbelievers “the worst of creatures” [98:6], and says that they are even worse than the most disgraced and filthy of creations. Has not God the Most High said in the Holy Quran: “be firm against them” [9:73]? Has it not been stated to be a sign of the believers that they are “hard against the unbelievers” [48:29]?

Jesus Christ used harsh language against his opponents

When Jesus calls the respectable religious lawyers and Pharisees of the Jews as swine and dogs, and their most honourable leader Herod a fox, and compares their respectable priests and jurists to whores, and as regards the revered leaders, who were accorded the highest respect by the Roman rulers and made to sit with honour in the Roman courts, he speaks of them in these offensive, very hurtful and uncivil words, calling them illegitimate, adulterous, evil, dishonourable, faithless, fools, hypocrites, satanic, doomed to hell, serpents and brood of vipers - are not these words very serious, filthy abuse in the opinion of the critic? From this it becomes evident that the objection of the critic does not only apply to me and my books but in reality he has attacked all the Divine scriptures and prophets with a burning heart. And this attack hits most at the Gospels because Jesus spoke more harshly than any of the other prophets. It is proved from the Gospels that, because of his harsh speech, the Jews attempted to stone him on several occasions, and he received a slap on his face because of disrespect he showed to their chief priest. As Jesus himself proclaimed, he had not come to establish peace, but to wield a sword. So he wielded the sword of his tongue so fiercely that the harsh and hurtful language as found in the Gospels cannot be found in the words of any other prophet. Jesus had to suffer much because of this sword of the tongue, and similarly John the Baptist who called the religious lawyers and leaders of the Jews as brood of vipers [Matthew, 3:7] was beheaded through their evil plans and schemes.

Expressing the truth cannot be taken as abuse

Now the question that arises is: Were these sacred people most uncivilized, and did they not possess even a trace of the modern day civilization and m-
The answer to this has already been given by our leader and master, the Last of Prophets, and the head of all the generations of the earlier as well as the later times, the Holy Prophet Muhammad, may peace and the blessings of Allah be on him, who is dearer to us than our parents, and it is as follows. When the verses were revealed which call the unbelievers as polluted, the worst of creatures, cruel, and the offspring of the devil, and their gods are the fuel of the fire of hell, then Abu Talib called the Holy Prophet, may peace and the blessings of Allah be on him, and said:

"O my nephew, you have made the people furious by your abuse. They are about to kill you, and me as well. You have declared their wise men as fools, called their elders the worst of creatures, named their revered gods as the fuel of Hell and the fuel of fire, and generally called them all polluted, offspring of the devil and a filthy people. As a well-wisher, I advise you to hold your tongue and refrain from abusing them; otherwise, I do not have the strength to fight with the people."

The Holy Prophet Muhammad, may peace and the blessings of Allah be on him, replied:

"O uncle, this is not abuse but an expression of truth and a statement of facts exactly as it is needed. This is the very work which I have been sent to do. If I am destined to die while doing my duty then I cheerfully accept this death for myself. I have dedicated my life for this very cause. I cannot refrain from making the truth manifest for fear of death."

"O uncle, if you are concerned because of your weak position and the trouble you receive, then withdraw the protection you give me. By God, I do not need your help at all. I will never refrain from delivering the Divine commandments. I hold the commands of my Lord dearer than life itself. By God, if I were to be killed while accomplishing my mission it would be my wish to keep on being granted life again and again and to keep on being killed each time in this path. I am not afraid, instead I find the utmost pleasure in being persecuted in Allah's way."

While the Holy Prophet was speaking, his face was radiating truth and an ecstasy full of spiritual light. When he had finished, Abu Talib could not restrain his tears, seeing the light of truth. He then said:

"I was unaware of the sincerity of your faith. Your position and status is beyond conception. Go and carry on your work. I will assist you as long as I live, as far as my power goes."

Now the conclusion from this is that the answer that the Holy Prophet Muhammad, may peace and the blessings of Allah be on him, himself gave to Abu Talib by his own blessed tongue is quite sufficient to silence all the critics, because abuse is one thing and stating the truth, even though it may be harsh and unpleasant, is something totally different.

It is a duty binding upon every seeker and speaker of truth to deliver the facts to the ears of the misguided opponent. Then if he is incensed on hearing the truth, let him be so. The verses which our Ulama present at this point, "and abuse not those whom they call upon besides Allah, lest, exceeding the limits, they abuse Allah through ignorance" [6:108], I cannot think how this verse concerns us. This blessed verse only forbids us from hurling unjust abuse at our opponents, not stop us from expressing the truth. If the harshness and unpleasantness of the truth seems to our unwise opponents as being of the nature of abuse, and becoming incensed they respond by foul abuse on their part, then should it stop us from preaching the truth? Has this sort of foul language never been used by the unbelievers before?

The Holy Prophet Muhammad, may peace and the blessings of Allah be on him, did not only use stern language in support of the truth but he also broke...
with his own hands the idols which were looked upon as gods by the idol-worshippers. When has Islam allowed compromising on the truth, and where in the Holy Quran is such an order to be found? Instead, Allah the Glorious clearly disallows such leniency, saying that people who compromise even with their unbelieving fathers or mothers are equally faithless. Allah refers to the unbelievers of Makkah and says:

“They wish that you [O Prophet] should be pliant, so they (too) would be pliant” [68:9],

meaning that the unbelievers of Makkah would like it if you adopted a lenient attitude by withholding the truth, and then they would also agree with you in your [toned-down] religion. But God the Most High does not approve of such expressions of agreement.

So we conclude that if the Quranic verse put forward by the critic testifies to anything, it is only that the critic has no idea of understanding the Word of God. He does not stop to think that if this verse condemns every form of harsh language then it becomes impossible to call people to do good and refrain from wrongdoing. Moreover, we shall have to admit that the Book of Allah contains two contradictory teachings. In other words, first Allah prohibits the use of all forms of harsh language and urges upon us not to offend the unbelievers in any way. Then He starts acting against His own teaching by using words of abuse against the deniers, even urging us to do the same. So we should realize that it is actually a defective understanding on the part of those Maulvis who think that God the Most High has altogether prohibited the use of every type of harsh language. Otherwise, it is not only justified to plainly convey to every opponent such harsh words as are necessary when expressing the truth and which contain within them the proof of their correctness, but it is the need of the time so that we do not fall into the evil of expressing agreement to placate someone.

The righteous servants of God the Most High have never feared receiving the curses and censure of anyone when preaching sternly in this manner. Is it not known that in the time the Holy Prophet Muhammad, may peace and the blessings of Allah be on him, the real reason why the enmity of the idolaters increased so much was just these harsh words which those unwise people took for abuse, and as a result their opposition ultimately went from being verbal to physical. In the beginning they were not like this; in fact they used to say with full conviction about the Holy Prophet, may peace and the blessings of Allah be on him, that he had completely fallen in love with his Lord. It is just like the Hindus of today, who do not condemn any ascetic living as a recluse, rather they bring him offerings.

Here I am also compelled to declare, with much regret and a grieving heart, that this objection against me has not only come from the general public but I have learnt that some Ulama are also at the bottom of it. In view of their status, I cannot imagine that they are unaware of the Holy Quran and the previous scriptures, nor can this be thought in any way. But I know that the misguided culture of the West today, in which there is no concept of having feelings of honour for one’s faith, has cast its influence on the hearts of our Ulama to some extent as well. Their vision has been blurred by the severity of this storm, and the natural weakness in their character has made them accept this ailment. That is why they lay stress on ideas which have no connection with the Quran and Hadith, but which can however be found in the code of ethics of the West. The morals of the West have so deteriorated that it is considered inappropriate for a grown woman to entirely refrain from having relations with a man who is eligible to marry her. But does the Holy Quran agree with these morals practised in the West? Does it not call such people immoral?

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2 How openly the Holy Quran uses harsh language cannot remain unknown even to the most unintelligent and ignorant of people. For example, the civilized people of today consider it the height of abuse to curse someone. But the Holy Quran pointedly curses the unbelievers. It says: “These it is on whom is the curse of Allah and the angels and men, of all of them, abiding therein” [2:161-162], and: “These it is whom Allah curses, and those who curse, curse them too” [2:159]. Similarly, it is obvious that to liken a human being to a beast is a form of abuse. However, the Holy Quran not only calls them beasts but declares that the unbelievers and deniers are worse than all the creatures on the face of the earth, as it says: “Surely the vilest of beasts in Allah’s sight are those who disbelieve” [8:54]. In the same way, it is clear that it is against the manners of present day culture to make a particular person a target of abuse by taking his name or by referring to him, but in the Holy Quran God the Most High has applied to some the name Abu Lahab, and to some the titles dog and swine. Then Abu Jahal is well known as such. Similarly, regarding Walid Mughira the harshest possible words are used which apparently are terms of filthy abuse, as it says: “So obey not the rejectors. They wish that you [O Prophet] should be pliant, so they too would be pliant. And obey not any mean swearer, defamer, going about with slander, hinderer of good, outstepping the limits, sinful, ignoble, besides all that, notoriously mischievous...We shall brand him on the snout” [68:8-16]. In other words, do not follow what these unbelievers say, who wish from the bottom of their hearts that you abstain from abusing their gods and disgracing their religion, so that then they shall also apparently approve your religion. Do not be misled by the slickness of their tongues. This man who has appealed for compromise is a man who takes false oaths, is of weak opinion, and a degraded individual. He indulges in faultfinding in others and causes division among people by backbiting. He hinders from the path of goodness, is guilty of illicit sexual acts, in his character he is a man of the worst morals, and besides all that he is of illegitimate birth. Very soon We shall brand his snout, which has grown long like that of swine. By a long snout is meant adherence to the customs and codes of honour of society which are a hindrance to the acceptance of the truth. O All Powerful God, chop the noses of certain long-nosed ones among our people also! Now tell us, respected Maulvi gentlemen, in your opinion, is there any abusive term which has not been used in the above comprehensive words? It is a matter of interest to note here that Walid Mughira adopted a lenient attitude so that the unbelievers should be dealt with gently. And in reply, all his faults were exposed. This is an indication to them not to expect compromise from the believers.
It is only for the sake of Allah that I warn such Ulama that, due to their fault-finding and their entertaining such ideas in their minds, they have gone very far from truth and being able to recognize the truth. If they wish to oppose me, then they can say whatever they wish out of their dry logic. On the other hand, if fearing Allah they apply their thinking then this is not a matter which can remain hidden from their view. It is the duty of a good and sincere person to keep hold of the ways of finding truth. Even if the lowest and most ordinary person says what is right, and we ourselves are in the wrong, then we should admit our fault with gratitude and accept what that humble man is saying. We must not make the claim "I am better than he" [the devil’s claim over Adam in the Holy Quran, 7:12] because the proud are never guided rightly and even the faith of such a man is always in danger.

There is another wisdom in the use of harsh language, that it awakens dormant hearts and rouses those people who like to nod in agreement. For example, the Hindus are such a people that most of them, unless you yourself challenge them, nod in agreement with you in religious matters, by way of conciliation, all life long as friends. Sometimes they speak with praise and approbation about our Holy Prophet Muhammad, may peace and the blessings of Allah be on him, and eulogize and extol the saints of Islam. But their hearts are in the depths of darkness and far removed from the truth. If the truth is declared to them bluntly, with all its bitterness and unpleasantness, the good result of this is that their pretence to agreement is at once removed and they openly express their unbelief and ill-will, as if their suppressed aliment now manifests itself as burning temperature. So this incitement which severely provokes the minds, although it may be highly objectionable in the view of an unwise person, but an astute man can well understand that it is this aroused which provides the first step towards the acceptance of truth. As long as a disease does not manifest itself it cannot be treated, but when it shows its symptoms then all sorts of means of treatment may be tried.

The strong language used by the prophets was really for the same purpose of arousal, so that a stirring is created in the people, they awaken from slumber by this jolt and start pondering and thinking about religion, they make a movement for this purpose even if it is in opposition, they establish a connection with those who are proclaiming the truth even if it is a connection of hostility. It is to this that Allah the Glorious refers in the words: "In their hearts is a disease, so Allah increased their disease" [2:10].

We should believe with full certainty that one day the same people will accept the religion of Islam with a true heart who, having been awakened by strong and powerful arousal, have started studying religious literature and are taking steps in this direction fervently, even if it is a step of opposition.

The first attitude of the Hindus was disappointing for us because they preferred the approach whereby they would not hold religious discussions with the Muslims and would live with us nodding in agreement with our beliefs. But now, by coming into confrontation and entering the field of combat, they have been subjugated by our sharp weapons, and are like the nearly defeated prey who can be vanquished by one final blow. So we should not be afraid that they are rebellious like deer. They are not our enemies; they are our prey. That age will come soon when you will look for a Hindu and you will not find a single Hindu amongst the educated people. So do not lose hope by being worried by their fervour, because a subtle change is taking place within them preparing them to accept Islam, and they have reached close to the threshold of Islam. I say to you truly that those people you see today filled with strong feelings of animosity, after a little time you will not see them.

Lately the Aryas have, through our urging, taken the step of engaging with us in public debates. Then no matter how harshly they have behaved in this respect, and though they have published books filled with abuse and filthy material, yet by their vehemence they are in fact paving the way for their people to accept Islam. So our provocations do not really lead to any adverse results. Of course, these efforts appear ugly in the view of those who are short-sighted, but one day it will be evident that these very efforts attracted the most hard-hearted people towards this side. This is not conjecture or speculation but a sure and definite reality. Pity be on those who fail to distinguish between good and bad, and are the quick to raise objections.

God the Most High has clearly disallowed us from compromising on the truth but has nowhere ordered us to abstain from proclaiming the truth because of fear of its bitterness and unpleasantness. Ponder, O you impatient Ulama! Do you not read the Quran? What has come over you? How do you judge?

A sincere friend of mine is Maulvi Abdul Karim of Sialkot, a young man who has recently completed his education, having received modern schooling, and is a refined thinker who has been greatly influenced for the better, almost in an extraordinary way, through being nurtured and taught by my truly beloved friend Maulvi Hakim Nur-ud-Din. When he came to Qadian just now to meet me, he promised that he would write and publish a pamphlet about what is real civilization. He knows quite well that actually real civilization is the path which was followed by the prophets, may peace be upon them. It did
not forbid them to use harsh words on particular occasions, like bitter medicine is used. In fact, it is the binding duty of every preacher to use harsh words on the proper occasion in accordance with necessity and wisdom, and if he fails to do so because of being lax and neglectful it indicates that he is overwhelmed by the fear of others more than Allah, which is a form of shirk (associating partners with Allah), and that his faith is as weak and frail as the life of a tiny insect.

Therefore I pray for this friend that God the Most High may help him by means of the holy spirit in his intention to produce this writing. I think it is best for him to entitle his pamphlet as ‘Civilization’. I have learnt that he was moved to do this by the objection of a Maulvi gentleman whom he met by chance in Lahore while he was coming to Qadian, and who raised an objection on my humble self in this respect.

O All-Powerful God! Although it has always Your way and practice that You confer understanding on children and the unlearned, while You cast dark covers upon the eyes and hearts of the wise and the intellectuals of this world, yet I humbly and earnestly beseech You to draw a group of these people also towards my Movement, as You have already brought in some of them. Bestow on them also eyes and ears and hearts that they may see, hear and understand, and realizing the nature of this blessing which You have sent at its appointed time they may make an effort to obtain it. O God, You can do this if You will, for nothing is impossible for You! Ameen again ameen.

**ISLAM AND A CIVILIZED SOCIETY**

*The truly religious don’t hurt other people’s feelings by their words*

By Dr. Basharat Ahmad

Translated by the Editor

A Muslim’s civilized behaviour

The Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, has given a definition of a ‘Muslim’ and that is that a Muslim is he from whose tongue and hands other Muslims are safe. In this age, which is considered an era of education and civilized society, there could be no better definition of civilization. Does not a civilized society mean that when one person has to deal with another, he should not hurt or harm the other by his tongue or by an action? This is the requirement of a civilized society. Islamic culture has not made any rule which is impossible to act upon. It has made it obligatory that not only should you refrain from hurting the feelings of another but you should not cause them any kind of harm, so that civilized behaviour is complete in both aspects, in the physical sense as well as the moral sense. Thus, according to the definition given by the Holy Prophet a Muslim is a perfect embodiment of civilized behaviour, not harming anyone either by his word or by his action.

So-called Islamic straight-forwardness

Unfortunately, just as the Muslims have suffered a decline in all other spheres of life, their civilization has also deteriorated. I am not speaking of the coarse and crude sections of society, but the decent and respectable people. I exclude even those whose humour and frankness borders on obscenity and shamelessness. I take only those people who are of a serious mind and cultured. They too, in their conversations, speak in such a manner or behave in such a way as to hurt the feelings of others. This is termed by them as ‘Islamic simplicity and frankness’. I am greatly pained by this, because they are using the name of Islam to shield their own weakness and thereby degrade the Islamic concept of civilization. The definition of a Muslim is one from whose words and actions other Muslims are safe. So when the heart of another Muslim is made to feel hurt, it means that the standards of Islamic civilization have been breached.

I am deeply saddened when I see that cold and unfriendly treatment is given the name of Islamic simplicity, religious behaviour and purity. It is considered that a sign that a person is religious and Godfearing is that when he meets someone he is curt, irritable, bad-tempered and blunt-speaking, caring not in the least for the self-respect of others.

The Holy Prophet’s example

Was this the example set by our Holy Prophet Muhammad? Did he not behave as a most civilized and a most informal friend? Was it not his practice that he would mix freely with his friends, working with them, eating with them, laughing and talking with them? In any gathering he would be mixed in with the people, talking and smiling, so much so that you could not distinguish him from other people and could not pick him out as the one who was the messenger of God.
Present day religious scholars and spiritual leaders

When I was a child and lacked knowledge, as one does in childhood, and I kept on seeing the grave and serious faces of our religious and spiritual leaders, and observed their fiery temperaments and displays of superiority, it became fixed in my mind that this was what being ‘religious’ meant. A religious person does not care for anyone’s feelings, he tells you exactly what he thinks, no matter how insulting this may be to you. He can scold you in a humiliating way because he is a man of God and does not fear anyone else. Because he is not bothered by anything of this world, he can treat the people of this world as rudely as he likes. He can sneer at respectable people, call them bad names and scold them. To sum up, the concept which formed in my mind was that ill-tempered and rude behaviour was part and parcel of being religious. So whenever I heard that a certain man was a saint or a very religious person, I used to be terrified of him in case the saint attacked me or cursed me and I got punished for no good reason. This was the mental image of godly and holy men in my mind. If I came across any well-known religious personality, and I was fortunate enough to return unscathed and unharmed from my encounter with him, I would thank God that I had not displeased that maulvi or saint and had escaped being cursed by him.

Dr. Iqbal and his Christian teacher

I was a student in the Scotch Mission High School in Sialkot. The Reverend Mr. Youngson, who was Scottish, used to teach us the Gospels. Dr. Sir Muhammad Iqbal was a fellow student in my class. One day Iqbal was arguing with the reverend teacher about the superb and incomparable eloquence of the language of the Holy Quran, and claimed that the Arabic of the Quran was so unique that he could tell, given any sentence of Arabic, whether it was from the Quran or not. But this claim was beyond his capability as he was a youngster like me and had only a superficial knowledge of Arabic. The reverend read out the words: *Idh qal-allah, Ya ‘Isa inni mutawafka wa rafi’uka illaya*, and quoted the translation given by the Maulvis which was: “When Allah said, O Jesus, I will take you and will lift you to heaven toward Myself”, and he asked: Is this in the Quran or not? Now these words, as translated, proved so clearly that Jesus was sitting bodily in heaven besides God, and thus they showed his divinity, that Dr Iqbal became rattled and denied that these words could be in the Quran. The reverend laughed aloud and showed him the words in the Quran. All of us were acutely embarrassed. I was deeply pained as to why God caused us Muslims to be humiliated by raising Jesus alive to heaven.

If anyone should have been kept alive and raised to heaven, it should have been our Holy Prophet, the Last Prophet who came with the perfect religion for all nations. However, God made him die and be buried in the earth, but He raised Jesus, a prophet of a particular nation for a particular time, to heaven in his living body. What could be the purpose behind this, except that Jesus has a special relationship with God?

Meeting the Promised Messiah

A year passed. In 1891 a family elder showed me the book *Fath-i Islam* by Hazrat Mirza Ghulam Ahmad. Thank God, when the same verse came before me in this book and I saw that *mutawafka* meant “I will cause you to die” and *rafi’uka illaya* meant raising in honour, not bodily, I jumped with joy and cried out: this man is true, he has saved the honour of Islam, and made Islam triumph over Christianity! My elders were greatly displeased at my unbounded happiness and I was warned. However, only a few days later Hazrat Mirza sahib came to Sialkot, and I ran to see him. But I had that same fear in my heart, that if he is a saint and a Mujaddid he might find something wrong with me and curse me and attack me. However, an irresistible attraction took me there. When I caught a glimpse of him for the first time in the Hakim Hissam-ud-Din street, it was like seeing a bright flash of light which came and passed away. After the asr prayer he sat in the mosque of the Hakim sahib. People asked him questions and he answered them. Watching him, my fear departed. Seeing his excellent etiquette and his simplicity I was overjoyed. I was thankful that he was not the kind of narrow-minded saint, as was the image of religious men in my mind. He was a human like us, but an embodiment of spiritual radiance and exalted morals.

The high qualities of the Promised Messiah

Ten years passed. What transpired in that period I do not mention all that here. I come to the time when I started going to meet Hazrat Mirza sahib in Qadian. There was a force of attraction that pulled me towards Qadian again and again. Any leave that I had, or any joining time between transfers in my job, I would always go to Qadian for the privilege of meeting him. In the early days I was absolutely astonished that Hazrat Mirza sahib met me just as one man meets another, as a very courteous, loving friend meets you.

My conception was that he would be sitting in a haughty manner, with his eyes closed. Then he would cast a critical look on my behaviour, my appearance, my clothes, and find every kind of fault with me and thoroughly castigate me. But what I
saw was that he arrived smiling cheerfully and made me sit besides him. He would ask how I was doing, how was my family, how my medical job was going, what was the news about the plague epidemic. While talking he would be laughing, he would call for tea and offer it to me with great affection. The first time this happened, I did not partake of the tea due to respect, and it became cold. Maulana Nurud-Din said to me, Why aren’t you drinking your tea, do take it, you won’t be doing anything wrong. Hazrat Mirza sahib noticed that the tea was cold and he called his servant to bring hot tea for me. The servant started to take my cup away but Hazrat Mirza sahib stopped him and said: Bring the hot tea first and then take this cup away.

To sum up, he was talking to me freely like a friend, being happy with me, encouraging me in every way. He would not initiate any preaching or religious talk unless someone asked a question and broached a religious topic.

A painful observation
The gist of it is that the Promised Messiah would meet all people with such courtesy and hospitality that it was absolutely astonishing. A beautiful picture of Islamic civilization was seen in his morals and manners which was so pleasing to the mind; far be it that he would hurt someone. But when I see certain people among the followers of this righteous man, whether they are at a meeting or a social occasion, not caring that what they are saying or doing is hurting another brother’s feelings, I am deeply pained by this. This cannot be called a requirement of religious behaviour. They say: “We speak bluntly, we are like bare swords”, so that they are entitled to speak to anyone in whatever way they want to. Even in preaching it is not necessary to use hurtful language. If saying the truth is going to injure someone’s heart, what is the need to say it? If it is necessary to say it, it can be put in such a way that you make your point without causing offence. Of course, it is a different matter if you have to speak to correct false religious beliefs or refute un-Islamic ideas or expose hypocrisy.

A society cannot be called civilized and cannot remain united until its members follow the principle that everyone of them should be safe from being injured by the hands or tongue of another member. Humour, levity and the making of jokes is good only as long as it makes people jovial and cheerful. But when humour hurts someone or is directed at exposing a fault or weakness in them, then it does not remain humour and entertainment but falls in the category of bad behaviour. Joking of this kind leads to resentment and discord. To make sarcastic comments to hurt someone is not the way of a civilized society. Similarly, to disregard and to reject with contempt the opinion of a lowly and ordinary person cannot be called Islamic manners. To look down upon a person scornfully because of some flaw in him, is what constitutes the spiritual illness known as arrogance, which cannot be tolerated by Islamic civilized values.

Jewels from history of Islam
In the history of Islam there are such lofty examples of superb Islamic manners that it completely astonished and overwhelms the mind, and the present day civilization collapses into dust in comparison with those examples. Nasir-ud-Din Shah was a king in India who took no pay from the treasury but made his living by writing copies of the Quran. Once a man came to see him and, looking through his manuscripts, told him that there was a word which was copied inaccurately and needed correction. The king made the correction just as the man indicated. When the man left, the king changed the word back to what it had been before. Someone asked why he had done that. The king said: what I had written was right and the correction which the man pointed out was wrong, but I did not want to embarrass him by telling him that he was wrong, so I made the correction that he wanted and changed it back as soon as he left!

In the time of the caliphate of Hazrat Umar, once when he was leading the prayers a person broke wind. But Hazrat Umar considered it impolite and bad manners that he should say: The man whose wuzu has been voided should go and perform his wuzu again. Instead, Hazrat Umar said: Let us all perform wuzu again. These good manners and shielding someone from being exposed and singled out are so wonderful. He bore some trouble for himself but saved a man from embarrassment.

We saw the Promised Messiah, that when he would be going for a walk accompanied by people they would follow him very closely, and sometimes a man from behind would trip and push him so that his stick would fall out of his hand and roll forwards. But the Promised Messiah would never turn around and look to see who pushed him, so that the man who did it would not be embarrassed.

There are hundreds of such examples. How many can we keep on giving? Until we show the deepest concern for the feelings and the temperament of our brother, and for hiding his faults, we cannot be called civilized, or in other words, we cannot be called Muslims because according to the definition given by the Holy Prophet Muhammad Islam and civilization are exactly the same thing, and not opposite things.
THE FINALITY OF PROPHETHOOD – 1

Speech at the annual meeting (Jalsa) of the Lahore Ahmadiyya Anjuman in December 1917

By Maulana Muhammad Ali

Translated by the Editor

"Muhammad is not the father of any man from among you, but he is the Messenger of Allah and the Khatam an-nabiyin." (33:40)

This verse of the Holy Quran which I have read has been declared by the men of Islam to be the foundation of the finality of prophethood. That is, it is the basis of the belief that no prophet can come after the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him. There are certain matters regarding which there is national unanimity as an evidence. For instance, the Holy Quran contains the commandment: *Keep up prayer, and of the believers it is said: They keep up prayer.* The Holy Prophet Muhammad himself obeyed this commandment, and since he did so the next question is whether the practice of the Holy Prophet about prayer has reached us in its original form or not.

Consensus of the Umma about prayer

Regarding this we see that all the Muslim sects, even those bearing the utmost hostility towards one another, have been agreed and united on this since the beginning of Islam. Only one form of prayer is found prevalent among them, which is evidence that indeed this is the same prayer that the Holy Prophet Muhammad performed during his life. These facts are sufficient testimony for us: that all the Muslim sects are agreed that five prayers a day should be said in obedience to the command "keep up prayer", there is agreement on their times, and there is agreement on the number of *raka's* in each of the five prayers.

If today, after thirteen hundred years, someone raises a difference, as the *ahl-i Quran* sect has done, then that is not an evidence against the generally agreed practice. The fact that all sects, even those who had other differences with one another after the Holy Prophet's time, so much so that they fought and killed each other, are agreed on prayer proves that this was indeed the practice of the Holy Prophet. As against this, for a man today to rise up and say that this is not the real form of the prayer, has no value. If there had been the slightest doubt about the authenticity of this form of prayer, then there would have been some difference about it in the first generation of Islam. The fact that there was not any difference is clear proof that the truth is what all are agreed upon.

Consensus of the Umma on finality of prophethood

Likewise, regarding the verse above, we first look at the testimony of the consensus (*ijma*) of the Muslims. Have all the Muslims been agreed that according to this verse the institution of prophethood is closed after the Holy Prophet Muhammad, and have all Muslims based their firm belief on this verse that no prophet can come after the Holy Prophet? Look at the differences between the Shias and the Sunnis, and the differences of the Khawarij with both the Sunnis and the Shias, the Khawarij who declared war on Hazrat Ali. All these people, despite being enemies, agreed that no prophet can come after the Holy Prophet Muhammad. Their agreement, which is the consensus of the *Umma*, proves that these meanings have been given by the Holy Prophet himself. If there had been any doubt that this teaching came from him, then some group from among these people would have expressed that doubt.

Death of Jesus and consensus of the Umma

Regarding the issue of the death of Jesus, it may be asked of us: Why don’t you accept that Jesus is alive because that is the consensus of the *Umma*? This argument is not correct. Firstly, it is not a part of the doctrines of the faith, fundamental or secondary, that a certain prophet is still alive or that he died. Secondly, if we look at the beliefs that have prevailed in the *Umma* it is not correct that there is a consensus on this. From the beginning, commentators of the Quran have accepted the death of Jesus, albeit for a period of time, some for three hours, some for three days, and others for different intervals of time. Thus they have accepted the death of Jesus for different periods of time, which is a clear agreement on the death of Jesus. These people did not belong to any unorthodox sect such as the Mutazila. Take the Majm‘a-ul-Bihar which is a dictionary of Hadith. In it the belief of a great Imam is clearly recorded in these words: Malik said Jesus died. A few days ago someone said to me: If it is true that this was the belief of Imam Malik then why don’t the Malikis people, the followers of his school of law, hold the same belief? I said: Go further back; can you imagine that Jesus said that he was really God and the son of God, which is what his followers today believe him to be? Therefore, the fact that the Malikis believe that Jesus has not died is no evidence that Imam Malik also believed the same.
No Muslim ever rejected finality of prophethood
In short, the consensus of the Muslim people (ijma' of the Umma) is a powerful argument. We have to see whether among the Muslims there has been any man who said that prophethood did not end with the Holy Prophet Muhammad, and that prophets can come after him. If there has not been any such person, and the consensus on the finality of prophethood is so universal that no one has gone against it, then how can it be rejected? If there has ever been any such person then name him, otherwise if you reject this consensus then you are left with nothing of Islam. How do you know that the Quran you have is exactly the same as that which was revealed to the Holy Prophet Muhammad? It is only through consensus. So the consensus of the Umma on the basis of which you accept the Quran, it is also the same consensus of the Umma through which it is proved that the door of prophethood was closed by the coming of the Holy Prophet Muhammad and no prophet can come after him.

How did the doctrine of finality of prophethood arise?
The question now arises whether the Muslims have coined the doctrine of the ending of prophethood in the same way as the Arya Hindus, Christians and other religions coined the belief that there would be no revelation after their respective religions, or is there any irrefutable evidence which makes us submit that indeed prophethood has ended with the Holy Prophet Muhammad, and that this belief has not been coined by the Muslims from seeing corresponding doctrines in other religions?

Perfection of religion testifies to ending of prophethood
If you go through all the other religious scriptures of the world you will not find this claim in any of them as in the Holy Quran that: “This day have I perfected for you your religion and completed My favour upon you” (the Holy Quran, 5:3). I admit that this is merely a claim and today any other man can make the same claim. However, if you read any religious scriptures that exist today you will most certainly not find any one of them making this claim. The only Book putting forward this claim is the Holy Quran. This fact satisfies us even further that the claim of the ending of prophethood is not without reason. But we should examine what work the Holy Quran has done, on the basis of which it claimed to have perfected religion.

How religion became perfected
All the knowledge and teachings necessary for religion have been gathered together in it. It is difficult to enumerate all of them but it is, for example, essential that a religion acquaint its followers with the Unity of God, His attributes and the highest morals. Is there any shortcoming in the description of the Unity and the attributes of God given in the Quran? Has anyone discovered some truth about God which was not disclosed in the Quran? Has the world found some defect in the moral teaching given by the Quran?

Divorce, Jihad and polygamy
Objections used to be raised against some teachings of Islam relating to social and civic matters, but now the present age itself is answering those objections. Even if no human being arises to refute those charges against Islam, this age itself is belying the allegations. A strong objection was raised that Islam allows divorce, and this is against morality. But today the followers of all religions have admitted the necessity of allowing divorce. The Christian countries have set aside the Gospel teaching and have made laws allowing divorce, against that teaching. Similarly, there was an objection that Islam allows war. But today the Christian clergymen are preaching in churches that those people who believe that the Gospels teach only gentleness have not understood the spirit of the Gospels, and that it is permitted to raise the sword in response to oppression. Next, take polygamy. This war [meaning World War 1 - Editor] has killed hundreds of thousands of men, and there is now no solution but to allow more than one woman to be the wives of one man. Living as single cannot work when we consider that celibacy did not work even within the confines of churches and monasteries, and acts of illicit sex started occurring inside these places of worship. You know the circumstances under which our Holy Prophet married more than one woman. At Makka he had one wife. When many Muslims were killed in the battle of Uhud and many women became widows, in those conditions or for other exigencies Islam permitted polygamy. Even today the world cannot solve its problems without it. In short, the conditions of the time itself are gradually leading to the conclusion that humanity cannot progress without following the principles of Islam.

Complete revolution in institution of prophethood after Holy Prophet Muhammad
I now move on to the question: is there any practical evidence of the finality of prophethood or not? Before the Holy Prophet Muhammad, prophets were appearing one after another, in one country or another, among the Israelites and other nations. So why has no prophet appeared in any nation for thirteen centuries, if it is not due to the end of prophethood?
I would like to see the Punjab, North-West Frontier Province, Sind, and Baluchistan amalgamated into a single State. Selfgovernment within the British Empire or without the British Empire, the formation of a consolidated North-West Indian Moslem State appears to me to be the final destiny of the Moslems, at least of North-West India.

May I tell Dr. Thompson that in this passage I do not put forward a "demand" for a Moslem state outside the British Empire, but only a guess at the possible outcome in the dim future of the mighty forces now shaping the destiny of the Indian subcontinent. No Indian Moslem with any pretence to sanity contemplates a Moslem state or series of States in North-West India outside the British commonwealth of Nations as a plan of practical politics.

Although I would oppose the creation of another cockpit of communal strife in the Central Punjab, as suggested by some enthusiasts, I am all for a redistribution of India into provinces with effective majorities of one community or another on lines advocated both by the Nehru and the Simon Reports. Indeed, my suggestion regarding Moslem provinces merely carries forward this idea. A series of contented and well-organized Moslem provinces on the North-West Frontier of India would be the bulwark of India and of the British Empire against the hungry generations of the Asiatic highlands.

Yours faithfully,
Muhammed Iqbal

St. James's court, S.W.1, Oct. 10.
As can be seen, Iqbal is replying to what he regards as a misrepresentation of his speech by Dr. Edward Thompson, and says that the State or States envisaged by him would be the bulwark of the British Empire against invasion from central Asia.

Speeches in London in 1932
The following year, 1932, Iqbal again visited London in connection with the Third Round Table Con-
ference held between Indian leaders and the British government. At a reception in his honour on 24 November, attended by members of the British Parliament and diplomats from many countries, Iqbal made a short statement which ended with the words:

"Muslims have courage and have always shown loyalty and affection for Great Britain. I hope the Muslims' legitimate claims and aspirations would be fully safeguarded in the final settlement." (Letters and Writings of Iqbal, page 70)

A similar function was held on 15 December in a room in the Houses of Parliament (the building with the world famous Big Ben clock tower) where foreign diplomats and members of the House of Lords and Commons were invited to meet Iqbal and other members of the Muslim delegation. Iqbal summarised the case for the Muslims of India, and ended his speech as follows:

"I, therefore, respectfully submit that the demands the Muslims of India have placed before you are worth your consideration, because a powerful India will solve for ever the question that is most prominent in politics at the present time, the question of the cooperation of the East and West. India lies between the East and West, and if the Muslims are allowed an opportunity, with the co-operation of England, they can serve the people of Asia and of England."

So, while he was negotiating the freedom of Muslims of India, Iqbal says that with the co-operation of England the Muslims would be serving the people of England. We ask the critics of Hazrat Mirza Ghulam Ahmad: What impression does this statement of Iqbal convey? Is he not saying that the Muslims of India, if their demands are met, would be serving the British political interest in the world? Whatever explanation of his words may be given by our critics (who will immediately rush to Iqbal's defence), a person can no doubt use this text to represent Iqbal as an agent of British imperialism.

NEED OF IMAM OF THE AGE - 3

From the book Darurat-ul-Imam
ضرورت الإمام

By Hazrat Mirza Ghulam Ahmad
Translated by Kalamazad Mohammad
(with some revision by the Editor The Light)

In any case, it is a fact that satanic ideas cannot lodge in the hearts of righteous people. If any passing insinuations should float in the vicinity of their hearts, then those satanic whisperings are promptly driven and removed far away and no stain whatsoever tarnishes their pure raiment. In the Holy Quran, such a whispering, which resembles a dull and half-baked idea, is given the name ta‘if, and in Arabic lexicons it is also called ta‘if, ta‘uf, tayyif and ta‘if. This whispering makes very little impression on the heart, much as it does not exist, or one can say that just as from a distance the shadow of a tree is very weak, so too is this kind of whispering. It is possible that Satan, the accursed, may have desired to project this weak kind of insinuation in the heart of Jesus who, with his prophetic power, repelled the evil thought. We have been forced to say this because this incident is related not only in the Gospels but finds expression in our authentic Hadith too.

"Abu Hurairah said, Satan came to Jesus and asked him, 'Don't you believe that you are true?' He answered, 'Certainly.' Satan said, 'Then climb up this mountain and throw yourself to the ground.' Jesus then retorted, 'Woe to you! Don't you know that Allah has commanded us not to put Him to trial by our death, for He does whatever He wills?'

Now it is clear that Satan must have appeared in the same manner as in which Gabriel approached the prophets, for Gabriel does not descend like a man riding a carriage or mounted on a rented horse and wearing a turban and cloak; but his descent is in the manner of the next world. Then how can Satan, who is inferior and most degraded, appear so openly in the shape of a man? In any case, this investigation leads to the same conclusion that has been explained by Draper.

However, we can say that Prophet Jesus, because of his prophetic power and light of truth, never at all
allowed Satan's inspiration to come close to him, never at all, and he immediately busied himself in repelling and driving it far away. Just as darkness cannot exist in the presence of light, so, too, Satan could not stand against Prophet Jesus and he ran away. This is the real meaning of the verse: "As regards My servants, you (O Satan) have no authority over them" [The Holy Quran, 15:42], because Satan's authority, that is, his influence, only extends over those who pay heed to his satanic whisperings and inspirations. But as to those who wound him from afar with the arrow of light and beat his face with the shoe of scolding and reproach, never obeying him in the nonsense which he utters, they indeed are immune from satanic dominion.

Since God the Most High wishes to show them the full kingdom of the heavens and the earth and Satan is part of the kingdom of earth, it is necessary for them, in order to witness the complete circle of creation, to see the face of this strange creation and to hear the words of him who is called Satan. However, no stain attaches to their pure and chaste character because of this. Satan, in his age-old custom of casting doubt, made a request to Prophet Jesus as a trick, but his holy nature immediately rejected it and yielded not to it. But this does not diminish his glory. Does not a criminal sometimes speak in the presence of a king? Therefore, in this way, Satan, in a spiritual manner, cast a suggestion on the heart of Prophet Jesus, who paid no heed to this satanic inspiration but, on the contrary, rejected it. This, indeed, is a highly commendable act and to find fault with it is really ridiculous and betrays an ignorance of spiritual philosophy. However, while Prophet Jesus, through the power of his own light, castigated and repelled the suggestion of Satan and instantaneously exposed the uncleanness of his inspirations, nevertheless this is not the work of every ascetic or sufi.

Sayyid Abdul Qadir Jilani relates that once satanic inspiration came his way also. Satan tempted him thus: "O Abdul Qadir! all your prayers have been accepted. Now everything that is unlawful for others is lawful for you and you are exempt from performing salah too. Whatever you wish, you may do." He immediately replied, "Satan, begone! How can these things which were not permissible for the Holy Prophet be allowed for me?" Whereupon, he related, Satan and his golden throne vanished from his presence.

Now if satanic inspiration can come to so unique a man of God like Abdul Qadir, then how can the common people, who have not yet completed their spiritual training, be safe from it? Where do they have those spiritual eyes to recognize, like Abdul Qadir and Jesus, the inspirations of Satan? Remember, too, that those soothsayers, who abounded in the land of Arabia before the appearance of our Holy Prophet, also received satanic inspirations in abundance and sometimes they used to make prophecies, too, by means of these inspirations. And strangely, some of their prophecies turned out to be true. Accordingly, Islamic books are replete with these stories. Thus, a person who denies the existence of satanic inspirations is not only contradicting the teaching of all the Prophets but is also denying the entire chain of prophethood. It is recorded in the Bible that once four hundred prophets received satanic revelation and they, because of inspiration which was the work of a spirit, prophesied the victory of a certain king. Eventually, that king suffered a humiliating defeat in that battle and was killed, and a prophet who had received revelation from Angel Gabriel had announced that the king would be killed, dogs would feed on his flesh and he would be totally annihilated. This news proved to be true but the prophecy of the four hundred prophets proved false. [1 Kings 22:5–38]

At this point, a question naturally arises in the mind, that since satanic inspirations occur in such abundance, this reduces the credibility of revelations in general, and no revelation can be considered reliable for it is possible that it is from Satan; and especially since a great prophet like the Messiah experienced such an event, then lesser receivers of inspirations are powerless against it. So, is revelation nothing but a trial? The answer to this question is that there is no ground for despondency. In the laws of nature of God the Most High in this world, it happens that associated with every precious jewel there is its adulterated counterpart. For example, there is the pearl that comes from the sea and the other is the imitation pearl that people themselves make and sell. But the realization that there are counterfeit pearls in the world cannot close down trade in genuine gems, because jewelers who have been gifted by God the Most High with insight can tell at a glance between the genuine and the false. So the jeweler of revealed gems is the Imam of the Age. By remaining in his company a man soon learns to discriminate between the real and the fake. O sufis, and you who are caught in this alchemy, be mindful
when you take a step in this path, and remember well that the true revelation that comes purely from God the Most High has with it the following signs:

It takes place at such a time when a man's heart, having melted through the fire of pain, flows like pure water towards God, the Most High. Hadith points to this when it says that the Holy Quran was revealed in sorrow. Therefore we are urged to recite it with a sorrowful heart.

A true revelation contains within it a peculiar quality of pleasure and ecstasy and bestows certainty for no apparent reason and pierces the heart like a steel nail and its diction is eloquent and free from error.

True revelation descends with dignity and majesty and makes a powerful impact on the heart and a powerful and fearsome voice hits the heart. But in a false inspiration, the voice is faint, stealthy and effeminate because Satan is a thief, a eunuch and womanly.

A true revelation bears the impress of Allah's power and it is sure to contain prophecies which will be fulfilled.

True revelation increases a man in goodness, day by day, and it purifies him of inner impurities and errors while making him advance in moral rectitude.

True revelation is such that all the internal powers of man bear witness to it and a new and pure light falls on every faculty and man experiences a transformation within himself. His past life dies and a new one takes birth and he becomes a source of compassion to all mankind.

A true revelation does not end abruptly with a single communication because Allah's discourse has a continuity. He is extremely tender and forbearing to whomsoever He turns His attention. He speaks to him and answers his questions, and man can receive an answer to his petitions at one time and place, although sometimes a time of cessation also comes over this communication.

The recipient of true revelation is never cowardly, and if he has to face a false claimant to revelation, however formidable an opponent the latter may be, no fear comes over him, for he knows that God is on his side and will make his enemy suffer an abasing defeat.

A true revelation is often the means by which many kinds of knowledge and insights are obtained, for God does not wish to leave His inspired servant without knowledge and in ignorance.

A true revelation brings with it many other blessings, and the one to whom Allah speaks is bestowed with glory from the Unseen and majesty is conferred on him.

Nowadays, we are living in such an imperfect age in which most scientists, rationalists as well as the Brahma Samaj sect are deniers of the existence of revelation. Many have already departed this world in the state of this denial. But the crux of the matter is that truth is truth, even if the whole world denies it, and falsehood is falsehood, even if the whole world takes it for truth.

It will be the height of folly if those people who profess belief in God the Most High and consider Him the Regulator of the world and also know Him to be Seeing and Hearing and Knowing, should, after accepting that much, still deny that He speaks. Is He Who Sees and Knows and Whose knowledge, without the aid of any physical means, encompasses even a single atom, unable to speak? This statement, too, is erroneous that His power of speech existed in the past but has now terminated, as if His attribute of speech has been left behind and is not for future use. In fact, that assertion is cause for deep despondency. If some of the attributes of God the Most High, having been in operation up to a particular era, then become extinct so that no vestige of them remains, then there must be concern also regarding the remaining attributes. Pity on the thinking and belief of those who, after confessing belief in all the attributes of God the Most High, wrongfully take a knife and cut off an important portion of them and cast it away. Sad, too, that the Arya Samaj had placed a seal on the word of God the Most High after just the revelation of the Vedas. But the Christians, too, did not allow revelation to remain unfettered, as if only up to the time of the Messiah was man in need of eyewitnessed revelations in order to acquire personal insight and deep knowledge of God. And so unfortunate are future generations that they are forever deprived of that grace, although man is ever in need of eyewitnessed observations and personal insight.

A religion can only remain alive as a source of knowledge up to that age till the attributes of God the Most High are being manifested afresh again and again, otherwise it becomes reduced to stories and soon dies. Can any human conscience accept such a state of failure? And since deep within us
we feel that we need complete spiritual knowledge, and this need cannot be satisfied in any way without Divine communication and great signs, how then can the mercy of God the Most High close the door of revelation on us? Have our hearts changed in this age, or has God changed? We concede and accept that in a particular age the revelation given to one person can invigorate the knowledge of hundreds of thousands and it is not necessary for every individual to receive revelation, but we cannot accept that the whole concept of revelation itself is entirely removed, leaving in our possession only such stories which we have not witnessed with our own eyes.

It is evident that if a matter is passed down over hundreds of years in the form of stories, and no new example arises to verify it, then most people with an enquiring bent of mind cannot accept those stories that are devoid of weighty evidence, especially when these stories claim authority on such matters that in our age appear to be contrary to reason. It is for this reason that after a long period of time, adherents of natural philosophy [science] always start scoffing at those miracles and do not even give them the benefit of the doubt. And they are within their rights, for the thought passes through their minds that, as it is the same God with the same attributes, and we have the same needs, so why has the chain of revelation been cut off even though all souls are crying out loudly in their need for fresh spiritual revelation? That is why hundreds of thousands among the Hindus have become atheists, for the Pundits have repeatedly been giving this teaching that the flow of Divine revelation and communication has been cut off since millions of years. The idea crossed their minds that, compared with the time of the Vedas, their age is more in need of new revelations from God. Again, if revelation is a fact then why did it not continue after the Vedas? It is this that has caused atheism to flourish in India. And that is why among the Hindus there can be found hundreds of such sects who ridicule the Vedas and do not believe in them. For example, among them is the sect of the Jains. Indeed, it is because of these views that the Sikhs separated from the Hindus, because firstly there are hundreds of things in this world which are regarded as partners with God by the Hindu religion, and so vast is this partnership that there is no sign of God in it, and secondly the claim that the Vedas are revealed books is merely a baseless assertion, referring to a time hundreds of thousands of years ago but which has no new proof whatsoever. Therefore, those who are staunchly Sikh, do not accept the Vedas. Thus in Akhbar-i-Am of Lahore, 26 September 1898, a paper from a Sikh gentleman was published in this connection, and in support of the point that the Sikhs do not believe in the Vedas and that their religious leaders (gurus) have instructed them never to do so. He has also quoted hymns or verses of the Granth, the gist of which is that they should never accept the Vedas and it is affirmed that they were not followers of the Vedas, nor do they accept them.

It is true that it does not acknowledge following the Holy Quran either, but the reason for this is that the Sikhs are unfamiliar with Islam and unaware of the light which God, the Most Powerful, the Ever Living, has placed in this religion, and because of ignorance and prejudice, they are not informed of those spiritual lights with which the Holy Quran overflows. In fact, they do not share the same national affinity with the Muslims as they do with the Hindus; otherwise it would have been enough for them to follow the legacy which Baba Nanak Sahib had written on his holy cloak, because he had written in it that besides Islam no other religion is right and true. Therefore, to neglect this important legacy of so venerable a man is indeed cause for great regret. In the possession of the Sikhs there is only the holy cloak which is a memento of Baba Nanak's hands, while the poems of the Granth were composed long after, and research scholars have expressed much disagreement about this. God knows how many changes have been made in it, and who are the authors of this collection. Anyway, this story is not relevant here. What I really mean to say is that in order to keep the faith of mankind ever fresh, there is always the necessity for new revelations and these revelations are recognized by their authoritative power because, besides God, no satan, jinn, or demon possesses such authoritative power. And the revelation given to the Imam of the Age is a proof of the authenticity of the other (contemporary) revelations.

I have already explained that the Imam of the Age intrinsically possesses within himself the power of Imamat, and the hand of nature itself infuses within him the quality of leadership. It is the way of Allah that He does not wish to leave mankind scattered. But just as in the heavenly system He has gathered many stars and made the sun the head of this order, in the same way, too, He has blessed the
ordinary believers with light, each according to his merit, like the stars, and has appointed the Imam of the Age as their sun. That is the way of Allah, so much so that in His creation one can observe that among the honey bees, too, this system operates whereby they have an Imam that is called Ya'sub. And in physical rulership also, God the Most High has willed that each nation should have a ruler or a king. And the curse of God is upon those who like division and do not remain under the command of one ruler, whereas Allah, the Glorified, has commanded: “Obey Allah and obey the Messenger and those in authority among you” [the Quran 4:59].

In the worldly sense the meaning of “those in authority” is the king, while spiritually speaking it refers to the Imam of the Age. In the worldly realm, whoever is not opposed to our aims and from whom we can obtain religious benefit, is from among us. Therefore, my advise to my Movement is that they should include the rule by the British as “those in authority among you” and be sincerely obedient to them, for they are not an obstacle to our religious objectives; in fact, we live in much peace due to their presence and we would be unfaithful if we do not admit that the British have assisted our religion in one way, in which even the Muslim kings of India did not do. For, many Muslim kings of India, because of their neglect, had forsaken the province of the Punjab and, because of their indifference, in the time of the various Sikh governments such overwhelming misfortunes befall us and our religion that it became difficult to say prayers in congregation in the mosques and to sound the call to prayer publicly, and in the Punjab the religion of Islam had come to an end. Then the British arrived, and as a result our good fortune was restored and they provided protection for the religion of Islam and granted full freedom for us to perform our religious obligations and our mosques were opened again. And so, after a long period of time, the signs of Islam came to be seen once more in the Punjab. So is this not a favour worth remembering? In fact, the truth is that many cowardly Muslim kings, on account of their sloth, had pushed us under the rule of unbelief and the British brought us out of it. Thus, to keep hatching plots of rebellion against the British is to forget the favours of God the Most High.

To return to the original point, I say that just as the Holy Quran has emphasized that even in physical society we should gather under the command of one ruler, so, too, this same emphasis has been laid with regard to the spiritual realm. It is to this that the prayer taught by Allah the Most High points: “Guide us on the right path, the path of those on whom Thou hast bestowed Thy favours” [the Holy Quran, 1:4–5].

Consider that no Muslim, in fact no human being nor even an animal, is deprived of the favours of Allah. But it cannot be that God the Most High has commanded us to be their followers. Therefore, the meaning of this verse is: Guide us to follow the path of those people upon whom the rain of spiritual favours has descended in a complete and perfect manner. So in this verse, there is a clear inference that we should join the Imam of the Age.

Remember that the term ‘Imam of the Age’ (imam-uz-zaman) includes a prophet (nabi), a messenger (rasul), a saint (muhaddas) and a mujaddid, all of these. However, those people who have not been commissioned for the guidance and leadership of the creatures of Allah, and who are not vouchsafed the required accomplishments, whether they be saints of one kind or another, can never be called Imam of the Age.

And finally the question remains: Who is the Imam of the age in these times, whom Allah has made it obligatory for the Muslim masses, the ascetics, and the recipients of dreams and inspirations to follow? Therefore, without fear, I now announce that through the grace and gift of God the Most High:

I am the Imam of the age.
And in me, God the Most High has vested all the necessary signs and conditions and has raised me at the head of this century, of which fifteen years have already elapsed. I have appeared at a time when differences had spread and expanded regarding Islamic beliefs and there was no doctrine which was exempt from disagreement. In the same way, greatly erroneous ideas had proliferated regarding the descent of the Messiah, and the differences about this belief were so much that some people believed that Jesus was alive and others that he was dead; some believed in his bodily descent while others believed in the descent in a spiritual sense; some would have him alight in Damascus and others in Makka and some in Jerusalem and others at the head of an army of Islam, and some even felt that he would make his appearance in India. Thus all these conflicting opinions and assertions warranted the coming of someone to give
a judgment on them, a hakam (arbiter). Therefore, I am that arbiter. I have come to break the Cross in a spiritual manner and I have been sent to decide all controversies. These two matters demanded that I be sent. It was not necessary for me to present any further proof to support the truth of my claim, for necessity itself is sufficient proof. But still, God the Most High has manifested many signs in my support. And just as I am the arbiter to settle other controversies, so, too, I am the arbiter in the dispute concerning whether Jesus is dead or alive. I declare as correct the beliefs of Imam Malik, Ibn Hazm and the Mu'tazila sect about the death of Jesus, and I consider the other Ahl-as-Sunna groups as committing an error. So, in my capacity as arbiter, I issue this verdict to the disputants that in terms of 'descent' itself the Ahl-as-Sunna sect is right because the descent of the Messiah in a spiritual sense is necessary. However, it is true that in explaining the nature of the descent they are wrong, for his descent is in the form of spiritual manifestation and not in his original body.

On the question of the death of the Messiah, the Mu'tazilites and Imam Malik and Ibn Hazm and others of the same opinion, are correct, because in the light of the clear and decisive verse of the Holy Quran "when Thou didst cause me to die" it was necessary for the Messiah to die before the Christians had gone astray. This is a verdict from me in my capacity as arbiter. Now, he who does not accept my judgment is really not accepting Him Who appointed me as arbiter.

If the question arises as to what proof there is to support my claim to being the arbiter, then the answer is that the era that demanded the coming of the arbiter is no other than this present age. And the nation whose erroneous beliefs about the Cross had to be rectified, that nation exists. Moreover, the signs that had to be shown in support of this arbiter have already been shown and even now the flow of these signs is continuing unabatedly. Heaven is still manifesting them and so too is the earth. Blessed are those whose eyes do not remain closed now.

I do not ask you just to believe the previous signs, rather I say that if I am not the arbiter then compete with my signs. And against me, who has come at the time of disagreement in beliefs, all disputations are worthless, except that in the argument relating to me being the arbiter everyone has a right which I have fulfilled. God has given four signs:

As a reflection of the miracle of the Holy Quran, I have been gifted with the sign of eloquence in the Arabic language and nobody can compete with me in this.
The sign of elucidating deep truths and spiritual insights of the Holy Quran has been bestowed on me and no one can compete with me in this.
The sign of abundant acceptance of my prayers has been given to me. No one can equal me in this and I say on oath that nearly thirty thousand of my prayers have been granted and I have proof of it.
I have been blessed with the sign of receiving news of the unseen. There is no one who can match me in this. These are the testimonies of God the Most High which I possess, and the prophecies of the Holy Prophet Muhammad in support of my truth were fulfilled like radiant signs.

"Have you seen him who takes his low desires for his god? Are you a guardian over them?
Or do you think that most of them hear or understand? They are but as the cattle; nay, they are farther astray from the path."
The Holy Quran, 25:43–44.

Those who take their desires for god
In the verses preceding the above, the destruction of the earlier people is mentioned. After that Allah the Most High says that, as to the person who takes his low desires (الْحَوَا) for his god, who can bring him out of that condition? Apparently such persons hear and are intelligent, so that an observer may
think that they are using their hearing and reason. But Allah says, No, they are even worse than cattle, more misguided. This is said because cattle do not have reasoning powers at all, while these people, despite possessing reason, took the wrong path.

Arabia at advent of Holy Prophet
Such was the condition of Arabia at the time of the coming of our Holy Prophet. People merely followed their low desires and cared not for the path of truth towards which the Holy Prophet invited them. They had lost all the qualities which distinguish human society from animals. They had no morals or spiritual qualities left in them, and they had lost the true principles of statecraft, civilization and society. There remained only greed and base desires (hawa), which became their gods.

Meaning of hawa
What is hawa? This word is applied to falling from a high state to degradation. This word has sometimes been used in a good sense, as in the prayer of Abraham: “Make the hearts of men incline to them” (14:37). In a hadith it is reported that Aishah said to the Holy Prophet: “Your Lord responds speedily to your desires”, i.e. the desires for good that you entertain, your Lord fulfils those very quickly. It is used in a good sense because hawa also means, so much love of something that it overwhelms the heart.

Common use of this word
However, in common usage the word hawa is applied where something takes a man from a high to a low state. Lustful desires of the lower self also cause a fall from greatness to degradation. The worship of God takes a man to spiritual heights, and opposite to it the pursuance of low and lustful desires leads to a degraded state. He who bows before his lower desires falls from a high to a low state.

To ‘worship’ means to bow before something losing all self-control. Sometimes people reach a stage where they bow uncontrollably before their low and lustful desires. That is called “taking your low desires for god”.

Condition of the world today
I said that at the coming of the Holy Prophet Muhammad this was the condition in Arabia. If you ponder, you will find that the same is the condition of the world today. The word hawa is comprehensive, including all desires which bring down man. It includes love of wealth, love of honour, love of fame, love of acquiring political power. It also includes the pursuance of wrong traditions and customs (رواج و رسم). All these are included in hawa. Today you find that it is these things which people are running after blindly, and this is why the present war (World War 2) is being fought. The scene of “Have you seen him who takes his low desires for his god?” is before us today. People are taking their low desires for god and are thus falling from a high to a low state.

Two states of humans
As opposed to this, Allah says: “Surely We have created man in the best make” (95:4). This refers to that which has been bestowed upon humans exclusively in the animal creation, that is, high morals and connection with God. Then it is stated: “Then We render him the lowest of the low” (95:5). From the lofty state of high morals he falls on his low desires.

Statement of the Archbishop of York
This is the condition of the Western nations today. Recently the statement of the Archbishop of York (England) has appeared in the newspapers that in the whole of human history there have never been crimes of such cruelty, savagery and barbarity as are being perpetrated today. The worship of desires, wealth and power leads to the abyss into which these nations are falling today, while the worship of God will raise man to the heights of spirituality and high morals.

Muslims progressed in every way
If you compare the history of the Muslims with that of other people, you find that the Muslims progressed in every way from the lowest depths to the greatest heights, in terms of moral improvement, in terms of righteousness and spirituality, in terms of knowledge and learning, and in terms of service of humanity. It is worship of God that leads to these heights.

People do not use their reason
Despite there being a clear distinction between the worship of God and the worship of selfish desires, people do not use their reason to see it. So Allah says that they are as cattle, rather more misguided. You will observe that once a wrong idea settles in a person’s mind he will reject the strongest and clearest arguments against it. He does not use his reason and is like cattle.
Time of darkness
After referring to the present conditions, it says in the Quran: “Do you not see how your Lord extends the shade? And if He pleased He would have made it stationary” (25:45). Every place where the sun does not reach is called zill (“shade”). The darkness of the night is also called zill. It also is under His law of fostership, or being the Rabb (Lord), that darkness is extended.

Sun rise
This is the time of darkness regarding which it is said that it would not be dispelled if the sun did not rise: “Then We have made the sun an indication of it” (25:45). If it was not the Divine will, the darkness would have stayed but the sun rises again and the shadows get less and less: “Then We take it to Ourselves, taking little by little” (25:46).

A law of God
After this Allah has set forth a law of His: “And if We pleased, We could raise a warner in every town. So obey not the disbelievers, and strive against them a mighty striving with it (i.e. with the Quran)” (25:51-52). Allah says that He could remove the darkness by sending a warner into every town, but His law is that the truth and light should spread gradually by striving, and people go to towns and spread this light of prophethood.

Look at our own condition
In any case, I want to draw attention to this, that it is easy to see the hawa or desires of others, and we can see that the Western nations are buried deep under greed and material desires and falling into degradation, but it is difficult for a man to see his own hawa. So when you read in the Holy Quran a description of this condition, you should examine your own selves as well and beware that you are not bowing to greed and desire as well, instead of bowing to God. If that is the case, then the Muslims too will be subject to the condemnation of the Quran: “Have you seen him who takes his low desires for his god?”

A book full of wisdom of all types
Islam undoubtedly came for the reformation of the world, and no power in the world could stand against Islam. I have thought many times how it is that man forgets God in the face of his greed and desire. Sometimes the thought settles in a man’s mind that some teaching of Islam on a particular point is defective, and this makes him forget all the virtues of Islam. It does not occur to him that the Holy Quran which raised fallen people to a great height must possess the strongest spiritual and moral power. If a man read the Holy Quran with care, he will certainly conclude that this Book is full of wisdom of all types.

Many letters from the Qadiani Jama’at
Sometimes religious people, too, follow their desires and are led far astray. They conceive an idea according to their desires, and then care not for the Quran or Hadith. I am at this time receiving numerous letters from the Qadiani Jama’at saying that, look, Mirza Mahmud Ahmad has now claimed to be the Muslih Mau’ud (Promised Reformer), so what reason does there remain now not to accept him? It is difficult to reply to each of these letters separately. My reply through this newspaper will reach all of them.

Beliefs cannot be based on dreams
I consider that the greatest work done by the Mian sahib (Mirza Mahmud Ahmad) is that he has turned all the principles upside down. To base beliefs on dreams is to turn Islamic teachings upside down. This is a result of following low desires. The belief that a certain person is the Muslih Mau’ud cannot be based on a dream. Do not think that the Promised Messiah simply said “I am the Promised Messiah” and people believed in his claim. Bear it in mind that we did not accept the Promised Messiah on the basis of his dream or revelation but on the basis of the Quran and Hadith and on the basis of the signs that the Quran and Hadith have specified for the Promised Messiah. So our belief is based on the Quran and Hadith.

What the Promised Messiah said about dreams
The Promised Messiah has written in his book Haqiqat-ul-Wahy about people who base their beliefs on dreams as follows:

“Many people are such that they are still in the grip of the devil but despite this they rely on their dreams and revelations and seek to propagate their false beliefs and unholy religious views on the basis of those dreams and revelations. They even present these dreams and revelations as evidence and intend to disgrace the true religion by these means.”
Besides this he also writes:

"It has been noticed that true dreams can sometimes be experienced even by evil-doers, wicked persons, adulterers, wrong-doers, thieves, those who live on ill-gotten gains, and violators of God's commandments."

Mirza Mahmud Ahmad's heart's desire Firstly I say that the Mian sahib's dream is merely a desire of his heart which appeared as a dream. However, the dream does not say: You are the Promised one. So even on the basis of that dream he cannot claim to be the Muslih Mau'ud. The words in the dream are: "I am the like and the khalifa of the Promised Messiah", which are in fact the voice of his desires. The word 'Promised' is not here. As to being the like and the khalifa, scores of persons could be the like. Suppose he is the like of the Messiah. How does he become the Promised one? Being the like and being the Promised one are different things.

Hazrat Mirza sahib had revelations much before his claim that he was the like of the Messiah. But he did not claim to be the Promised Messiah on that basis. He made that claim when, on the one hand, he was informed by God that Jesus had died, and on the other hand he received the revelation: We have made you the Messiah, son of Mary. So Mian sahib should have seen whether God said to him: You are the Muslih Mau'ud. But as he had desired for long to be Muslih Mau'ud, so having seen something in a dream he immediately made the claim, while the dream is not an authority of any kind and no belief can be based on it.

The Muslih Mau'ud will make claim on basis of Quran and Hadith

We have tried many times to get the Mian sahib to come out into the open and prove the truth of his beliefs by arguments and by the writings of the Promised Messiah, but he does not do so. When the Muslih Mau'ud comes it is essential that he make his claim on the basis of the Quran and Hadith. If someone could become a Promised one without the Quran and Hadith, the person most deservant of this was Hazrat Mirza sahib. But he too based his claim on the Quran and the sayings of the Holy Prophet Muhammad. His revelation only drew his attention to a fact, but all the evidence of being the Promised Messiah he presented from the Quran and Hadith. Since the Promised Mes-
Allah does not accord titles in the way that worldly titles such as sir or khan bahadar are accorded, that someone renders some service and as a result gets a title. But the Qadiani Jama'at has made it entirely an occasion like one when a worldly title is bestowed. Telegrams and letters of congratulations are being sent, functions are being held, parties are being given. This is not the way God appoints someone, this is the way that the rulers of this world give honours. The followers testified to some achievements and from above Allah supposedly bestowed a title like the ill-informed kings of this world do. God does not do so.

Contrary to principles of religion
It is contrary to the principles of religion to base beliefs on dreams, and beliefs too which are so unholy that they result in making all the Muslims of the world as unbelievers and outside the fold of Islam. It is contrary, too, to the teachings of the Promised Messiah.

Helplessness of those appointed by God
Those appointed by God start in a state of helplessness. Then gradually Allah grants them help and succor. Moses was appointed in this state. The Quran says: “None believed in Moses except a few of his people because of the fear of Pharaoh and his chiefs persecuting them” (10:83). This is the case with all those sent by God: they arise in a state of weakness and the Divine hand is seen helping them. When the Muslih Mau'ud comes his mission too will be to demonstrate the existence of God, and one means of proving the existence of God is to show a man starting helpless and then being raised to a high position by God. It is also necessary that he comes as a Mujaddid in accordance with hadith and comes at the head of the century. The Mian sahib’s claim is due to his desire and the desire of his followers. The dream was the outcome of this desire.

Need for attention
I want to draw your attention to this, that the lesson we should learn from this verse, “Have you seen him who takes his low desires for his god?”, is not that someone else is taking his low desire as god, but that our heads should not bow to our desires but to God. This great work of the propagation of Islam and publication of the Quran cannot be done until our hearts remain bowed before God. We have arisen to take the message of Islam to the ends of the earth. It is the promise of God that Islam shall spread and triumph in the world: “He it is Who has sent His Messenger with the guidance and the religion of truth that He may make it prevail over all religions” (48:28). We are doing this work. We must pay attention to check ourselves: are we not bowing to our desires instead of bowing to Allah? You must bow to Allah only.

Love of God to predominate over love of other things
In a previous Friday khutba I said that Allah says in the Holy Quran: Those who believe are stronger in love for Allah than in their love for anything else (2:165). So, putting love for God above love for anything else, you should come and do this work. I want to give you the good news that this work will progress very greatly.

After this war (World War 2) a revolution will take place. For that purpose workers are required. The need is to sow the seed of Islam in Western countries. God will Himself make it prosper. The parable of this is given as follows:

“Like seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them.” (48:29)

Someone planted this seed in Java and Sumatra, someone planted it in Malabar, and someone in China, Russia and Poland, and today this seed has attained its growth in those countries. You too should sprinkle this seed in the world and then see how God grants you success. Take this seed with you and keep on spreading it in the world. God will most definitely make you successful.
**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 prophet hood 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-LAILAHU MLAQOON, 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.

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.L.L.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.

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

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

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

2. The same.

3. Prophets may come after the Holy Prophet Muhammad.

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

5. The first written evidence of the change of the belief with regard to prophet hood was the poster E K 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 young man 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.