Paigham-E-Haqq

MESSAGE OF TRUTH

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)

Our humble plea to the reader is not to let your prejudice cloud your views towards our Movement but to consider these articles in a cool and dispassionate manner.

“Call to the path of thy Lord with wisdom and goodly exhortation, and argue with people in the best manner.” (Holy Quran 16:125)

In the spirit of the above-cited verse, this periodical attempts to dispel misunderstandings about the religion of Islam and endeavors to facilitate inter-faith and inter-denomination dialogue based on reason and rationality.

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>Vol. 118</th>
</tr>
</thead>
<tbody>
<tr>
<td>FINALITY OF PROPHETHOOD</td>
<td>3</td>
</tr>
<tr>
<td>WHEN IS WAR ALLOWED</td>
<td>13</td>
</tr>
<tr>
<td>THE GLORY OF THE QURAN</td>
<td>20</td>
</tr>
<tr>
<td>IMAN (FAITH) AND ISLAM (SUBMISSION)</td>
<td>22</td>
</tr>
<tr>
<td>IN PRAISE OF THE HOLY PROPHET MUHAMMAD</td>
<td>25</td>
</tr>
</tbody>
</table>

A LAHORE AHMADIYYA PUBLICATION

www.aaiil.org
The main objective of the A.A.I.L is to present the true, original message of Islam to the whole world - Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by great misconceptions and wrong popular notions. Islam seeks to attract the hearts and minds of people towards the truth, by means of reasoning and the natural beauty of its principles. Hazrat Mirza Ghulam Ahmad (d.1908), our Founder, arose to remind the world that Islam is:

**International:** it recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally, regardless of race, nationality or religion.

**Peaceful:** Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

**Tolerant:** Gives full freedom to everyone to hold and practice any creed or religion. Requires us to tolerate differences of belief and opinion.

**Rational:** In all matters, it argues use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

**Inspiring:** Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servant even today as in the past.

**Non-sectarian:** Every person professing Islam by the words La ilaha ill-Allah; Muhammad ur rasul-ullah (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

Hazrat Mirza Ghulam Ahmad taught that no prophet, old or new, is to arise after the Holy Prophet Muhammad. However, Mujaddids will be raised by God to revive and rekindle the light of Islam.

**Achievements:**
The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, including French German, Spanish, Dutch, Russian, Chinese and Arabic. The Anjuman has run several Muslim missions around the world including the first ever in Western Europe.

**History:**
1889: Hazrat Mirza Ghulam Ahmad founder of the Ahmadiyya Movement.
1901: Movement given name Ahmadiyya after Holy Prophet Muhammad’s other famous name Ahmad
1905: Hazrat Mirza appoints central body (Anjuman) to manage the Movement.
1908: Death of Hazrat Mirza. Succeeded by Maulana Nur-ud-Din as Head.
1914: Death of Maulana Nur-ud-Din, Ahmadiyya Anjuman Isha’at Islam founded Lahore as Continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.
1981-1996: Dr Saeed Ahmad Khan, an eminent Medical Doctor and religious scholar, led the Movement, at a time of intense persecution
1996-2002: Prof. Dr Asghar Hameed, a distinguished Retired University Professor of Mathematics, and learned Islamic scholar, served as Head.
2002: Prof. Dr Abdul Karim Saeed Pasha elected Head.
FINALITY OF PROPHETHOOD

From: THE SECOND COMING OF JESUS
By Maulana Muhammad Ali – Part IV

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. (33:40)

On Finality of Prophethood depends the unity of Islam
The issue of the Finality of Prophethood, like the concept of the Unity of Godhead, is of great importance to Islam as this is the true basis of unity among Muslims. If all Muslims are subservient to one Prophet they are just like the subjects of a king or sons of a father - they are all brethren. If they have some differences these are of no value as compared with unity among themselves. However, if there is more than one prophet in this ummah, this unity cannot be maintained. Thus on the issue of the Finality of Prophethood depends the unity of the Islamic brotherhood.

What is meant by the Finality of Prophethood?
What is the significance of the Finality of Prophethood? The brief reply to this question is that the real object of the advent of prophets and messengers was, as stated in the Quran, to bring guidance (hidayah) from God, and this object was achieved in its perfect form by the advent of the Holy Prophet. Thus, in the Finality of Prophethood is included both meanings, that is to say, perfection of prophethood combined with finality.

With the perfection of prophethood that mission, the need for which arose from time to time, has been completed for all times to come. A prophet was needed in the world so that he could show some of the aspects of God's will and pleasure relevant to the needs of a nation and a country and so that he could make himself an example for other people by manifesting in himself some of the perfect attributes of God. The Holy Prophet appeared in the world with guidance which was meant for all nations, for all mankind, for all countries and for all times to come. This guidance was not lacking in any respect for the fulfilment of the needs of any race, nor did it remain confined to a particular era, nor did the development of any human faculty remain outside of its scope. Moreover, in the person of the Holy Prophet were manifested, in a perfect manner, all the divine attributes, and thus he became a perfect exemplar for all the peoples of the world, for all ages to come. In fact, when his mission was completed, there was no further need for prophethood. All God's works are based on just and right exigencies:

With truth have We revealed it, and with truth did it come. [17:105]

All the points which are essential for the Finality of Prophethood as stated in the Quran have been gathered together in the sacred person of the Holy Prophet. For instance, when the Quran mentions a prophet, it makes mention of his advent to a particular people. Noah, Salih, Hud, Shu'aib - they were all sent for their own people. The same was true about Jesus, who was the last of the national prophets. It was said that he was a messenger to the Children of Israel. [3:48]. In general terms, it has been said about other prophets, that there is not a people but a warner has gone among them [35:24] and for every people a guide [13:7] and again, for every nation there is a messenger [10:47] But when the Quran makes mention of the Holy Prophet, it says: O mankind, surely I am the Messenger of Allah to you all, [7:158] that is, he has not been sent to one particular nation. Then it was said about him: We have not sent thee but as a bearer of good news and as a warner to all mankind [34:18] (whether black or white, present or future). Again, it was said: We have not sent thee but as a mercy to all the nations [21:107] and that he might be a warner to the nations. [25:1]

Thus, first of all, the differences of time and space were obliterated, which means that in future there will be only one prophet for all nations and all ages to come. Although these verses alone were enough as decisive proof of the Finality of Prophethood, nevertheless for further clarification, another verse was revealed:

This day I have perfected for you your religion and completed My favour to you and chosen for you Islam as a religion. [5:3]
In this verse it was also explained that no other prophet would be needed in the world, for the work which other prophets were supposed to do had already been done by the Holy Prophet. No task had remained unaccomplished for which the advent of a new prophet was needed. There has been no prophet in the world who claimed that through him, guidance (hidayah) had attained its perfection. On the other hand, the announcement of this day I have perfected for you your religion is a unique announcement. As compared to this, there is humility expressed by other prophets, so much so that even the Prophet Jesus had to say:

"There is still much that I could say to you, but the burden would be too great for you now. However, when he comes who is the Spirit of Truth, he will guide unto all truth." [John, 16: 12, 13 (The New English Bible)]

The significance of the verse Khatam al-Nabiiyyin

When the need for prophethood was no longer present, it was necessary to make an announcement that no one would be appointed to the post of prophethood, and thus it was declared:

_Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets._ [33:40]

First, it was established that the paternal relationship of the Holy Prophet was cut off - he was not the father of any male descendants of his followers. With the use of “but” (lakin) [Used in the Arabic language for the removal of some error, doubt or misconception. (SMT)] which in the Arabic language is a particle of emendation (harf istidrak), the doubt, as if the fatherhood of every kind was denied to him, was removed, because this is what appeared to be the meaning of the words Muhammad is not the father of any of your men. However, the words that follow, but he is the Messenger of Allah, mean that the Holy Prophet enjoyed a kind of fatherhood which was spiritual in its significance. A messenger is a spiritual father for his ummah and the righteous servants of his are his spiritual sons. Thus the words Messenger of Allah implied that although fatherhood in the physical sense was denied to him, it was not denied to him in the spiritual sense. And along with it, another point has been emphasised that his spiritual lineage was established and because of his being Khatam al-Nabiiyyin the chain of his spiritual sons will never be cut off. If his prophethood was going to be terminated, in that case, only his spiritual fatherhood would come to an end. As his prophethood would remain operative for all times to come, therefore his spiritual fatherhood would never be cut off. In other words, he is Abul-Bashar, that is, Father of Man. In conformity with this, it is mentioned:

“It has been said in relation to the use of the particle of emendation (lakin) that when the Holy Prophet’s being the father of any man was negativist - although it was well-known that every messenger was the father of his ummah as the prophet Lot said: ‘these are my daughters’, [11:78] and by daughters was meant the believing women - it created the doubt of negation in the Holy Prophet’s messengership, because fatherhood and messengership were inter-related. The negation of this doubt was marked by the positive statement of the Holy Prophet’s messengership.” [Ruh al-Ma’ani, (33:40), p.32 by Abul Fadl Shahab al-Din Al-Sayyid Muhammad Alusi]

Further, about the verse Khatam al-Nabiiyyin, it is said that this expression is used to prove that his spiritual fatherhood, (affirmed in the form of messengership), extends to the Day of Judgement, as if it has been said that:

_Muhammad is not the father of any of your men but is, in fact, (the spiritual) father of every one of you; he is the father of your sons and the father of the sons of your sons and so on till the Day of Judgement._ [Ibid.]

Every word of the Quran is full of such wisdom that anyone who thoughtfully ponders over its contents has to admit that, however great and sharp in scholarship a person may be, he is not capable of producing such a book of profound wisdom. It is, however, inconceivable that it should be the speech of an unlettered inhabitant of Arabia. If the main object was just to announce that the Holy Prophet was the last prophet, the whole concept would have been spelt out in simple words. But that was not the only objective. What was the reason and true significance of his being the last of the prophets?
Firstly, fatherhood in the physical sense was denied to him, but along with it his being God's messenger was affirmed; that is to say, his fatherhood in the spiritual sense was established. But only that much was not enough, for earlier messengers, too, had the relationship of spiritual fatherhood with their followers. However, their power had its limitations, and when another prophet appeared, this spiritual fatherhood came to an end and the new prophet became the guide and exemplar for the people who were expected to follow in his footsteps and who were called his spiritual sons. As far as the Holy Prophet was concerned, the expression Khatam al-Nabiyyin was used to convey the point that his spiritual offspring will never come to an end. That is why, instead of khatim, the word khatam (a seal) was used, although in another reading khatim has also been used. A seal is put on a thing when it has reached its perfection, that is to say, there is no room for putting anything else inside it. Thus the real object of the use of the word khatam was to indicate that prophethood did not just simply come to an end, but it came to an end by attaining its perfection and excellence in the person of the Holy Prophet - this being the culminating point for which the dispensation of prophethood was established. In short, it was stated in the above-mentioned verse that there was no prophet after the Holy Prophet.

Secondly, prophethood was terminated not without any reason, but it came to an end after it had reached the stage of perfection and excellence. In other words, the object for which it was instituted had been accomplished in its highest form.

Thirdly, Finality of Prophethood meant that the chain of the Holy Prophet's spiritual sons will never be cut off and the light and blessings which he brought to the world will always come to the share of the people.

The interpretation of the Finality of Prophethood by the Holy Prophet himself

There are plenty of traditions (ahadith) which show that no prophet can appear after the Holy Prophet Muhammad. A unanimously accepted tradition says:

"The Messenger of Allah (peace and blessings of Allah be upon him) said to 'Ali: You stand to me in the same relation as Aaron stood to Moses except that there is no prophet after me." [Al-Bukhari, kitab al-Maghazi, ch. Ghazwa Tabuk. Muslim, kitab Fadail al-Sahabah, ch. Manaqib Ali.]

If there was a possibility of someone becoming a prophet in the world after the Holy Prophet, Ali could have been the one. Similarly, in another unanimously accepted tradition, the Holy Prophet mentioned the appearance of false claimants to prophethood and then he added:

"I am Khatam al-Nabiyyin (the seal of the prophets); there is no prophet after me." [Al-Bukhari, kitab al-Fitan, ch. La taqumu al-Sa'ah. Muslim, kitab al-Fitan wa Ashrat al-Sa'ah, (ch. mccv: 6988). Tirmidhi, Abwab al-Fitan, ch. Iaa taqumu al-Sa'ah.]

In other words, the Holy Prophet had himself explained the word Khatam al-Nabiyyin, that is to say, no prophet could appear after him. In another authentic hadith it is mentioned:

"Had there been a prophet after me, it would have been 'Umar." [Tirmidhi, ch. Manaqib 'Umar.]

In another authentic hadith of Al-Bukhari, which has also been mentioned in Muslim, Tirmidhi and Ahmad through different narrators, it runs as follows: "It is reported from Abu Hurairah (Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: 'My likeness and the likeness of the prophets before me is the likeness of a person who built a house and he made it beautiful and made it complete except for the place of a brick in the corner. So people began to go round it and to wonder at him and say: 'Why have you not placed this brick?' He (that is, the Holy Prophet) said: 'So I am that brick and I am Khatam al-Nabiyyin (the Seal of the Prophets).'" [Al-Bukhari, kitab al-Anbia, ch. Khatam al-Nabiyyin. Muslim, kitab al-Fadail, ch. Khatam al-Nabiyyin (ch. cmiviii: 5675).]

In yet another unanimously accepted hadith, the Holy Prophet said that his name was al-Aqib which was explained by him as being the one after whom there was no prophet. [Al-Bukhari, kitab al-Anbia, ch. la yasubba nasabahu.]
Similarly in Muslim, Tirmidhi and Ibn Majah, the Holy Prophet is reported to have said that he had been given superiority over other prophets in six things and the last thing which he mentioned was:

"Prophets have come to an end with me." [Muslim, kitab al-Salah, ch. al-Masajid, (ch. cxxiv:1062), vol. 1.]

Again, the Holy Prophet said:

"Verily messengership and prophethood have been cut off. Thus, there is no messenger after me nor a proph- et."

When the reporter remarked that that was hard on the people, the Holy Prophet said "but there will be mubashshirat (receiving of good news)" which is one of the forty-six parts of prophethood. [Tirmidhi, Abwab al-Ru’ya, ch. 2. Al Bukhari, kitab al-Ru’ya, ch. Ru’ya al-Sailiha; al-Mubashshirat. Muslim, kitab al-Ru’ya (ch. cmxlvii:5627).]

There are many other traditions on the subject and there is such an abundance of them that they have reached the status of unbroken continuity and a great number of the companions of the Holy Prophet are reporters of these traditions. Thus, it has definitely been established that there can be no prophet after the Holy Prophet and there is a consensus of opinion in the whole ummah against which no opposing voice has been heard during the last thirteen hundred years.

As the unity of Godhead is the basis of Islam and this belief has been clearly and emphatically mentioned in the Quran over and over - and the whole ummah unanimously agrees with this concept, similarly, the other basis of Islam is the Finality of Prophethood. And this doctrine, together with its essential requisites, is recorded in the Quran and the Hadith many times and the ummah in its entirety has confirmed this belief.

**Unity of Godhead and the Finality of Prophethood are the two basic principles of Islam**

The basis of the religion of Islam is the unity of Godhead and the Finality of Prophethood (Khatm-i Nubuwah). The Unity of Godhead required that there should be unity in the human race as well. Therefore, when God perfected the faith of Islam He taught on one hand, the concept of the perfect Unity of Godhead, and on the other, the concept of the Finality of Prophethood so that the worshippers of the One Supreme God may follow one religion. It was for this reason that Muhammad, the Messenger of God, was included in the Muslim formula of faith: there is but One God and Muhammad is the Messenger of God. This is a point which has also been carped at by the opponents of Islam as if, joining the messengership of Allah with the Unity of Godhead (tauhid) is a form of polytheism. Among Muslims also there is a new sect whose followers are known as the People of the Quran (Ahl-i Quran) and who have prohibited the joining of Muhammad Rasulullah with la ilaha illallah. But the truth of the matter is that unless these two issues are combined, the basis of the religion remains incomplete. If the object of Islam is to establish the worship of one God, to establish the unity of the human race is also one of its objects. The first object can be achieved by affirming one’s faith in tauhid and for the second object, affirmation in the messengership of the Holy Prophet (risalat) is essential. To say that with tauhid the mention of the risalat is polytheism is not right, because the concept of divine tauhid has been mentioned in such a perfect manner in the words la ilaha illallah (there is only One Supreme God worthy of worship) that this is enough for the negation of every kind of polytheism.

Nevertheless, it can be said that the affirmation, Muhammad Rasulullah, does not indicate the admission of the Finality of Prophethood. This is also not right. In fact, with the affirmation of tauhid, the affirmation of the Holy Prophet’s messengership also stands for affirming the concept of the Finality of Prophethood. For, when the Kalimah (formula of Muslim faith) has been declared the basis of the Islamic religion, then, as long as this Kalimah is current, no other prophet in this ummah will appear. If there comes another prophet, faith in his messengership, instead of the messengership of the Holy Prophet, becomes essential. And in this way, by changing the foundation of the religion, the foundation of Islam itself is demolished. This can never happen, that by word of mouth the messengership of the Holy Prophet should be confessed and in one’s heart one thinks that belief in the risalat of another messenger is also indispensable. It
is for this reason that in certain parts of prayer and ritual worship a mentioned has been made of the Holy Prophet; for instance, in the Azan (call for worship) where the words I bear witness that Muhammad is the Messenger of Allah can never be changed till the Day of Judgement. If another prophet was going to appear after the Holy Prophet, these words would not have been a permanent part of the Azan. As long as the call of prayer is sounded, every Muslim will also affirm in a loud voice that the Messenger, belief in whom makes a person enter Islam, is only Muhammad and nobody else.

Similarly, in every prayer (salah), the sending of blessings (darud) on the Holy Prophet is essential. The sending of darud is either on the Holy Prophet or the Al-I Muhammad, in which are included his perfect followers, that is his spiritual offspring and no body outside his ummah, including a previous prophet. For instance, if Jesus Christ comes, sending darud on him is not part and parcel of our prayer because darud is either on Muhammad or the true followers of Muhammad. As regards the true followers of Muhammad, it is essential that they should be the spiritual offspring of the Holy Prophet and Jesus Christ is his brother [Tradition tells us that all prophets are as brothers: “The prophets are, as it were, brothers on the mothers’ side; their affair is one and their followers are different” (Al-Bukhari, kitab al-Anbiya, ch. wan-kur fil kitab al-Maryam)] and not his spiritual offspring. The Holy Prophet’s spiritual progeny or al would only be those people who are born within his ummah and attain to every kind of excellence by complete obedience and allegiance to him. On the other hand, Jesus Christ had not attained excellence by following him.

In attahiyat (sitting position) the words recited mean, peace be on thee, O Prophet. Here the word al-Nabi (the Prophet) indicates that no other prophet can appear in this ummah. If there were the possibility of the advent of another prophet, the word al-Nabi would have become meaningless.

The Prophet is only one
The words, the Prophet and the Messenger, are specifically used for the Holy Prophet Muhammad not only in Islamic literature but also in the previous scriptures. It is mentioned in the New Testament that when John (Yahya)

made a claim to prophethood, “the Jews of Jerusalem sent a deputation of priests and Levites to ask him who he was. He confessed without reserve and avowed, ‘I am not the Messiah.’ Who then? Are you Elijah?’ ‘No,’ he replied. ‘Are you the prophet we await?’ He answered, ‘No.’ [John, 1:21, The New English Bible. In the Authorised version, instead of “the prophet”, “that prophet” is used. In the Arabic version, Al-Nabi is used and this has been adopted in The New English Bible. (SMT)]

The reference regarding “that” prophet is mentioned in the Old Testament thus:

“I will raise them up a prophet from among their brethren, like unto thee” (i.e. Moses). [Deuteronomy, 18:18, Authorised Version. The New English Bible says “of their own race” instead of “among their brethren”. (SMT)]

In any case, in the Gospel of John, the Promised One has only been indicated by the expression the Prophet and this was the question asked of John by the deputation of the Jews. This shows that among them, only the use of the term the Prophet pointed to the one and the only one who was a promised prophet among them and this expression was so popular that when John was asked, “Are you the Prophet?” he immediately understood that he was being asked about the promised prophet. For this reason, the Quran has also used the Prophet and the Messenger for the Holy Prophet, as has been said: Surely Allah and His angels bless the Prophet. [33:54.]

Again:

Obey God and the Messenger. [4:59].

“And if Muslims have any dispute they should refer it to Allah and His Messenger.” [Ibid.]

The expression ya ayyuhu nabiyyyu (O Prophet) occurs frequently in the Quran. The use of this expression indicates that Muhammad is the universal Prophet. Surprisingly, it is not only in the earlier prophecies and the Quran that he has been addressed as the Prophet or the Messenger but also whenever among Muslims these words are used, they refer only to one person alone, that is to say, the Holy Prophet Muhammad. Muslims are, after all, his followers. Even when non-Muslims talk of
the Prophet, it means only the Prophet Muhammad, as if this term is inseparably attached to him in the eyes of the whole world.

When we look at the issue from another point of view, the Holy Prophet's particular association with this name extremely delights our hearts, because we see that, before as well as after his advent, all the people understood him to be the Prophet. And then in his sacred person God has assembled those qualities which entitle him to be called the Prophet. For this reason, it is essential for a Muslim to believe in that which was revealed before thee, (that is, the Holy Prophet). [2:4]

Another prophet was not needed, and thus only he became entitled to be called the Prophet and belief in him included belief in all the previous prophets. After him, there will not be any other prophet. If another prophet appears in his ummah, whether it is Jesus Christ or someone else, the use of the term the Prophet becomes doubtful for him and his peculiarity in this respect becomes null and void. The sovereign of the great kingdom of Islam is one. As in Islam God is One God and there is not the least room for anyone to be associated with His Unity - because He is the Possessor of all the excellent divine attributes, similarly the Prophet of Islam is also one and there is no co-sharer in his oneness, because in him are found all the excellences of mankind and of all the prophets. A nation which claims to be the worshipper of One God and the follower of one prophet should create such a unity among themselves that the parallel of this might never be found in the whole world.

The Finality of Prophethood in the eyes of the Founder of the Ahmadiyya Movement:
At this stage I will deal with one question. Are these my own views or the views of the Founder of the Movement, the truth of whose claim I will establish in this treatise? For this, one reference is enough to show what his concept was about the Finality of Prophethood (Khatm-i Nubuwwat) but, because a false allegation has been laid against him, that he was a claimant to prophethood, therefore, I shall quote references from his earlier as well as his later works to clarify this issue.

Prophethood which is perfect and complete has been cut off:
“And the Messenger of Allah is reported to have said that there is nothing left of prophethood except mubashshirat (good news).” That is to say, from the parts of prophethood only one part is left and that is the receiving of good news from among the kinds of true visions and genuine inspirations (mukashifat al-sahihah) and revelation which descend on the chosen ones among the righteous servants (auliya). We believe that the prophethood which is perfect and complete and combines in it all the excellences of revelation has been cut off from the day it was revealed that, Muhammad is not the father of any of your men, but he is the Messenger of Allah and Khatam al-Nabiyyin’ (the Last of the Prophets) (33:40). [Taudih Maram, pp. 19, 20 (22 January 1891).]

The Holy Prophet is the last of the prophets and the Quran is the last of the books
“The concise statement, and the sum and substance of our religion, is: ‘There is but One Supreme God, (and) Muhammad is God’s messenger’. Our faith, which we hold in this earthly life, and with which we shall pass away from this world by the grace and guidance of God, is that our master and leader, Muhammad, the Chosen One, may the peace and blessings of Allah be upon him, is Khatam al-Nabiyyin (the Last of the Prophets) and the last of the messengers at whose hand the religion has been made perfect and that the divine favour has reached its completion and by following this course man can reach God, the Most High. We firmly believe that the Quran is the last heavenly book and not a jot nor tittle from its laws and commandments can be added, nor can any of it be subtracted from it. Now, no revelation (wahy) or inspiration (ilham) from God can descend which can alter, abrogate, modify or change any of the commandments of the Quran. If somebody thinks so, he, according to us, is outside the party of the faithful ones and is a heretic and a disbeliever.” [Izalat Auham, pp. 137-138 (3 September 1891).]

“O brethren! I have not come with a new religion or a new teaching. I am also a Muslim like you and for us Muslims there is no other book except the Quran which we should follow, or guide others to follow.”

8
null
To believe in a prophet after the Holy Prophet amounts to denying the Last of the Prophets

"And this should also be understood that when our Prophet, peace and blessings of Allah be upon him, is Khatam al-Anbiya (the Last of the Prophets), there is no doubt in it that he who believes in the descent of the Messiah, who was a prophet for the Israelites, is a denier of the Khatam al-Nabiyyin." [Ibid., p. 28.]

The period of prophethood of Muhammad extends to the Day of Judgement

"The needs of the time of our master and leader, the last of the messengers, were not, in fact, confined to one category only and that period was also not a limited period but it was so vast that its ambit extends to the Day of Judgement." [A'inah Kamalat-l Islam, p. 40, 41 (26 February 1893).]

God will not send a prophet after the Khatam al-Nabiyyin

"It does not beseen God that He should send a prophet after our Prophet, the Khatam al-Nabiyyin, and it does not beseen Him that He should start the chain of prophethood again after it has been terminated and that He should abrogate some of the Quranic commands or add thereupon." [Ibid., p. 377.]

The door of prophetic revelation is closed and the explanation of Khatam al-Nabiyyin is There is no prophet after me

"Because this is against the saying of God Almighty that: Muhammad is not the father of any of your men, but he is the Messenger of Allah and Khatam al-Nabiyyin (the Last of the Prophets) (33:40). Do you not know that the Beneficent Lord has declared our Holy Prophet to be Khatam al-Anbiya without exception and our Prophet has interpreted this verse with la nabiyya ba’di (there is no prophet after me). For the seekers of truth it is evident that if after our Holy Prophet we accept the lawfulness of the coming of another prophet, it means that we have opened the door of prophetic revelation which was closed and this is against what Muslims generally believe in this regard. And how can a prophet appear after our Messenger, may peace and blessings of Allah be upon him, when verily after his death (prophetic) revelation has been cut off and God has brought an end to prophets?" [Hamamat al-Bushra, p. 20. (27 July 1903).]

A claimant to prophethood cannot be a Muslim

"On the other hand, from the same mouth he expressed the opinion about me that my Jama'at (followers) regard me as a messenger of God, as if I have made a claim to prophethood in reality. If the writer’s first opinion is correct, that I am a Muslim and have faith in the Quran, then his second opinion, in which he expressed that I am a claimant to prophethood myself is wrong. If this second opinion is correct, then the first one, in which I have been declared a Muslim and a believer in the Quran is wrong. Can an ill-fated fabricator who himself lays claim to messengership and prophethood have any faith in the Quran? And can such a person who has faith in the Quran and in the verse but he is the Messenger of Allah and Khatam al-Nabiyyin (the Last of the Prophets) as the words of God say, that he is a messenger and a prophet after the Holy Prophet?" [Anjam-i Atham, pp.27-29 footnote (22 January 1897).]

The Holy Prophet’s being Khatam al-Anbiya refers to the fact that he is the father of the righteous servants of his ummah and by following him the excellence of prophethood, that is, the favour of God’s communication, will be granted

"Similarly, the Finality of Prophethood (Khatm-i Nubuwat) in the person of the Holy Prophet should not be denied, and also it should not be understood in a way that would shut the door of divine communion and communication for this ummah. It must be remembered that we believe the Quran to be the last Book and the last Law (Shari’ah) and after this, till the Day of Judgement, there is no prophet, in the sense of one who is the possessor of Law or one who can ever receive revelation without obedience to the Holy Prophet, but the revelation which is the result of obedience will never be cut off. But prophethood with shari’ah and independent prophethood have been terminated, and towards this, up to the Day of Judgement, no way is open. If anyone says that he is not from the ummah of Muhammad (peace and blessings of Allah be upon him), and claims that he is a prophet with Law or without Law, his example is like that of a person who is lifted up by a torrent and is thrown backwards and he cannot come out of it till he dies. A further elucidation of this point is that when God has promised that the Holy Prophet is the last of the prophets (Khatam al-Anbiya), it has also been pointed out that the Holy Prophet, on
account of his (quality of) spirituality is like a father unto those righteous persons whose souls are perfected by obedience to him, and divine revelation and the honour of communication are granted to them, as God mentions in the Quran:

Muhammad is not the father of any of your men, but he is the Messenger of Allah and Khatam al-Nabiyyin (the Last of the Prophets) (33:40).

"It is evident that lakin (but) in the Arabic language is a particle of emendation (istidrak) and stands for the negation of what has passed before. [About the particle of emendation, it has been mentioned in a book of Arabic grammar: "lakin (but) is a particle of emendation the meaning of which is to remove the doubt which has been created by the earlier statement. This particle lakin comes between the statements which are different within themselves in negation and affirmation to each other." (Sharah Mulla Jam').]

Thus in the first part of the verse, the matter which has been considered void is that the physical fatherhood in relation to males has been negated, but with the particle lakin this negation has been remedied and the Holy Prophet was declared the Khatam al-Anbiya which means that after him the receiving of the blessings of prophethood directly has been cut off. Now, the blessings of prophethood will only be granted to that person who bears the seal of prophetic obedience in his actions, and in this way such a person will be the son and heir to the Holy Prophet. [The translation of these words by Mirza Bashir Ahmad is: "now the perfectness of prophethood will be granted on to the person". (Truth About Khatm-i Nubuwat, p. 15, published in Rabwah) is totally wrong and against the clear writings of the Founder of the Ahmadiyya Movement. Righteous servants (auliya) who follow the Holy Prophet may acquire excellences of prophethood but not perfectness of prophethood (italics are mine). Complete and perfect prophethood has come to an end and only a part of it remains in the form of true visions (mubashshirat). (SMT)]

In short, this verse in one way negatives the Holy Prophet's being a father and in another way his fatherhood has been affirmed, so that the objection which has been mentioned in: Surely thy enemy is cut off (from good), could be removed (103:8). The sum and substance of this verse is that prophethood even without law is cut off in this way - that a person should receive the station of prophethood directly, but it is not forbidden that such a prophethood should be acquired and be graced with the lamp of the prophethood of Muhammad. In other words, the possessor of such an excellence should be the follower (ummati) of the Holy Prophet in one respect and from another he should posses within himself by way of acquisition of the splendours (anwar) of the prophethood of Muhammad. If in this way also, the perfection of the really earnest and worthy persons of this ummah is denied, it means, God forbid, that the Holy Prophet was cut off from good on both sides; neither did he have a son in the physical sense nor in the spiritual, and the opponent was right when he raised the objection that the Holy Prophet was abtar (cut off from God or without any children). [Review on Mubahatha between Batalavi and Chakralavi, p.6 (27 November 1902).]

In this ummah prophets cannot come because the Quran has made the Shari'ah complete and perfect

"We are Muslims and believe in God's book, the Quran, and we believe that our leader, Muhammad, the Chosen, may peace and blessings of Allah be upon him, is the Prophet and Messenger of God and his religion is the best of all the religions. And we believe that he is the Khatam al-Anbiya and after him there is no prophet, except the one who is nourished by his grace and appears according to his promise and God communes and communicates with His auliya (saints) in this ummah and they are imbued with the colour of prophethood though they are not prophets in reality, for the Quran has brought the needs of the Law (Shari'ah) to perfection. And they are given nothing but the understanding of the Quran. Neither do they add nor subtract anything from it. And any one who dares to do so is a wrong-doer and a devil" [Muwahib al-Rahman, pp. 66, 67 (14 January 1903).]

All prophethood has come to an end because of the perfection of the prophethood of Muhammad

"All the prophethoods, and the books which have passed away before, need not be followed separately, for Muhammad's prophethood includes and embraces
them all. Besides this, all paths are closed. All the truths that lead toward God are contained therein. Neither will there come a new truth after this, nor was there such a truth before which is not found in it. Therefore with this prophethood came the end of all prophethoods and thus it ought to have been, for whatever has a beginning must also have an end.” [Al-Wasiyyah, p. 10 (20 December 1905).]

The granting of the excellence by the Seal of the
Holy Prophet means the advent of auliyā (saints) in
this ummah

“God, Who is eminent in His glory has made the Holy Prophet the possessor of the seal, that is, He granted him a seal which was not granted to any other prophet at all for the communication of excellences. That is why he was named Khatam al-Nabiyyin, that is to say, by following him, excellences of prophethood are granted and his spiritual impact will imbue others with prophetic blessings. [This sentence could also be translated thus: “And his spiritual impact is to imbue others with qualities of prophetic blessings (ap ki tawajjuh ruhani nabi tarash hai).” This, in fact, will be in consonance with the text which subsequently mentions the coming of the like of the prophets (not prophets) in the ummah. It is interesting to note that one of the revelations of the Founder is: “Thou art to me like the prophets of Israel (that is, by way of reflection (zill) thou resembllest them)” (Tablígh Risalat, vol. 1, p. 61, originally quoted from Ishtíhar, 20 February 1886). (SMT)]

This holy power did not come to the share of any other prophet, and this is the true meaning of the tradition, ʿUlāmaʿu ummati ka-anbiyaʿi Bani Israʿil’, that is, ‘the learned of my ummah will be like the Israelite prophets’. Among the Israelites, although there appeared many prophets, their prophethood was not the outcome of obedience to Moses. On the other hand, all the prophethoods were a direct gift from God and the prophethood of Moses had no part to play in it. Hence they were not called, like me, a prophet from one aspect and a follower (ummati) from another aspect, but they were called independent prophets and the rank of prophethood was granted to them directly.” [Haqiqat al-Wahy, footnote, p. 97, (15 May 1907)].

Prophethood has been cut off after the Holy Prophet and only abundance of divine communication has remained “And surely prophethood has been cut off after our Holy Prophet, may the peace and blessings of Allah be upon him. There is no book after the Quran, which is the best of all the scriptures, and there is no book and there is no law (shariʿah) after the Law of Muhammad.” [Ibid., Supplement, al-Istifta, p. 64].

“And surely our Messenger, peace and blessings of Allah be upon him, is the Khatam al-Nabiyyin (the Last of the Prophets) and with him has been cut off the chain of the messengers. Thus, no one has a right to claim prophethood substantively after our Holy Messenger and nothing has been left after him except abundance of communication, and that cannot be received without obedience to the Holy Prophet, who is the best of men.” [Ibid].

The special grace of the Holy Prophet’s prophethood has come to an end but his followers will be honoured by divine communication:

“The Holy Prophet has been granted a special grace (fakhr) that he is Khatam al-Anbiya (the Last of the Prophets) in the sense that all the excellences of prophethood have come to an end with him, and secondly, there is no messenger after him who will bear a new law, nor will there be a prophet who will be outside of his ummah, but everyone who will be honoured with divine communication will receive it by his beneficence and he is called a follower (ummati) and not an independent prophet.” [Chashma Maʿrifat, Mulhaqa, p. 9 (15 May 1908)].
War permitted in self-defence only

Muslims are allowed in certain circumstances to wage war. Every student of Islamic history knows that the Prophet Muhammad and his companions were subjected to the severest persecution, as Islam began to gain ground at Makkah; over a hundred of them had fled to Abyssinia, but persecution at home grew still more relentless. Ultimately, the Muslims along with the Holy Prophet had to take refuge in Madina, but they were not left alone even there, and the sword was taken up by the enemy to annihilate Islam and the Muslims. It was at that juncture the Quran permitted them to fight:

"Permission (to fight) is given to those on whom war is made, because they are oppressed. And Allah is able to assist them – those who are driven from their homes without a just cause except that they say:

Our Lord is Allah." —— 22:39, 40

Thus the object of allowing the Muslims to fight was not to compel the unbelievers to accept Islam, for it was against all the broad principles in which they had hitherto been brought up. No, it was to establish religious freedom, to stop religious persecution, to protect the houses of worship of all religions, mosques among them. The above passage continues as follows:

"And if Allah did not repel some people by others, then cloisters and churches and synagogues and mosques in which Allah's name is much remembered, would have been pulled down." —— 22:40

The Muslims are permitted to undertake war not only to stop their own persecution and to save their own mosques, but to save churches and synagogues as well; in fact, to establish perfect religious freedom. They are allowed to fight only those who fight against them:

"And fight in the way of Allah against those who fight against you, but do not be aggressive. Surely Allah does not love the aggressors." —— 2:190

This is not only our translation, that of a Muslim. Even two well-known translations of the Quran by Christians in Britain, that of George Sale of the 18th century and of J.M. Rodwell of the 19th century, whose authors display strong bias against Islam and accuse it of having spread by the sword, are nonetheless compelled to translate this verse as follows:

"And fight for the religion of God against those who fight against you, but transgress not by attacking first, for God loveth not the transgressors." —— Sale.

"And fight for the cause of God against those who fight against you: but commit not the injustice of attacking them first: God loveth not such injustice." —— Rodwell.

Muslims were ordered to stop fighting if and when their opponents ceased carrying out their persecution:

"But if they desist, then surely Allah is Forgiving, Merciful. And fight them until there is no persecution, and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors." —— 2:192-193

"Say to those who disbelieve, if they desist, that which is past will be forgiven them; ... And fight them until there is no more persecution, and all religions are for Allah. But if they desist, then surely Allah is seer of what they do." —— 8:38-39

There should be no persecution on the score of religion and everyone must be at liberty to hold any belief he likes. The words religion is only for Allah or all religions are for Allah in the above passages carry the significance that religion is a matter between man and his God, a matter of conscience, in which nobody has a right to interfere. Note that in each of the two quotations above, the condition that if "they desist" then Muslims must not fight them is stressed by being mentioned twice — once before and once after the command to “fight them.”
That the Muslims were reluctant to fight and not keen and enthusiastic about it, is also described in the Quran:

"Fighting is prescribed for you, though it is disliked by you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is bad for you." — 2:216.

It was, thus, a matter of unavoidable necessity, and not any pleasure, for Muslims to engage in fighting.

The circumstances that led the Muslims fighting in battle are also indicated in the promise given to them by God as follows:

"So those whose emigrated and were driven forth from their homes and persecuted in My way who fought and were slain, I shall truly remove their evil and make them enter Gardens wherein flow rivers — a reward from Allah." — 3:195

They were first forced to migrate, driven from their homes and persecuted for their faith. It was after that, as a continuation of their tribulations, they had to fight in battles, in which many lost their lives. Similarly the plans of the enemies against the Holy Prophet himself are mentioned in connection with why Muslims had to fight:

"And when those who disbelieved devised plans against you (O Prophet) that they might take you captive or kill you or expel you... " — 8:30

Another verse that sheds light on why the Muslims had to fight, and also clarifies the meaning of fighting in the way of Allah, addresses the believers as follows:

"And what reason have you not to fight in the way of Allah, and of the weak among the men and the women and the children, who say: Our Lord, take us out of this town, whose people are oppressors, and grant us from Yourself a friend, and grant us from Yourself a helper!" — 4:75

So fighting in the way of Allah was fighting in the way of the weak and helpless men, women and children who were praying to God to be saved from the oppressors of their town, Makka.

**Peace to be preferred**

If the enemy offered peace, Muslims were to accept it:

"And if they incline to peace, you must also incline to it, and trust in Allah. ... And if they intend to deceive you, then surely Allah is sufficient for you." — 8:61-62

Even if the enemy intends deceit by his offer of peace, it should still be accepted by trusting in God. The Holy Prophet made treaties of peace with his enemies; one such treaty brought about the famous truce of Hudai-biyah, the terms of which were disadvantageous to the Muslims. According to the terms of this treaty "if an unbeliever, being converted to Islam, went over to the Muslims, he was to be returned, but if a Muslim went over to the unbelievers, he was not to be given back to the Muslims". This clause of the treaty cuts at the root of all allegations of the use of force by the Holy Prophet.

**Offering security to enemy who wishes to learn about Islam**

During a state of war with the Arab idolaters, the Holy Quran directed Muslims:

"If anyone of the idolaters seek your protection, protect him till he hears the word of Allah, then convey him to his place of safety. This is because they are a people who have no knowledge." — 9:6

The explanation of this verse is given in a classical Arabic commentary of the Quran, written over a thousand years ago, is as follows:

"Then convey him to his place of safety' means return him, after he has heard the word of Allah, if he refuses to accept Islam and is not admonished by the word of God that is read to him, to his place of safety, that is to say, to a place where he is safe from you and your followers, until he reaches his abode and joins his people, the idolaters." (Tafsir Ibn Jarir)

George Sale, who produced the first English translation
of the Quran directly from Arabic in the 18th century, and was a hostile critic of Islam, explains the meaning of this verse as follows in his footnote on this verse:

“You shall give him a safe conduct that he may return home again securely in case he shall not think fit to embrace Muhammadanism.”

What greater tolerance could there be than this, that an enemy soldier, on his request, is to be granted protection while he learns about Islam, and if he chooses not to accept it, Muslims must conduct him securely to his place of origin, where he is safe from Muslims and rejoins the very enemies whom the Muslims are fighting!

**No change from tolerance in later revelations**

It is claimed by some that the teachings outlined above, allowing war only in self-defence, were superseded by revelations of a later period in the Quran which commands Muslims to wage aggressive war against all those who do not accept Islam. However, it is a well-known fact of history that the Holy Prophet Muhammad exercised complete forgiveness towards his enemies when he conquered Makka, without requiring them to embrace Islam, and this happened in the 21st year of his 23 year mission. This shows that the teachings of Islam about fighting only those who first fight against Muslims, and allowing freedom of religion, did not change in the least.

In support of the claim of a later change in teachings, a text of the Quran is often presented as follows:

“Kill the idolaters wherever you find them” – 9:5.

A mere glance at the context shows that it is an absolute distortion to suggest that this instructs Muslims to kill non-Muslims anywhere and everywhere. These verses at the beginning of chapter 9 give notice to certain idolatrous tribes that the Muslims would no longer be bound by the agreements of peace with them as these tribes had repeatedly violated the same agreements. The previous two verses state:

“… Allah is free from liability to the idolaters, and so is His Messenger. … Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up anyone against you; so fulfil their agreement to the end of their term. Surely Allah loves those who keep their duty.” – 9:3-4.

It is perfectly clear from this exception that only those idolatrous tribes were to be attacked who had failed to fulfil their side of the peace agreement with Muslims. In subsequent verses their misconduct is explicitly mentioned:

“They respect neither ties of kinship nor covenant in case of a believer. … If they break their oaths after their agreement and revile your religion, then fight the leaders of disbelief—surely their oaths are nothing—so that they may desist. Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first?” – 9:10-13.

They had attacked the Muslims first, and then having made agreements not to attack them again, they broke their oaths repeatedly. This was the only reason why the Quran declared that the Muslims were no longer bound by those same agreements and issued a notice of war against these tribes. Only a few verses later Muslims are instructed:

“And fight the idolaters all together as they fight you all together.” – 9:36

This clearly refers to fighting in self-defence. Then in 9:40 Muslims are told that if they do not help the Prophet, still Allah will help him as he did when he was fleeing from Makka to Madina with just one man with him, being pursued by their murderous enemy. This shows that even now the Holy Prophet did not believe he needed any armed forces for success, just as he did not when he was almost alone in the face of the enemy.

Turning back to verse 9:5, its first half reads as follows:

“So when the sacred months have passed, kill the idolaters wherever you find them and take them captive and besiege them and lie in wait for them in every ambush.” – 9:5
This is quite obviously a notice of war against those particular tribes. It speaks of the actions that are allowed against enemy soldiers in a state of war, that some of them are killed in battle while others are taken prisoner. It is the most grotesque distortion to represent this as a general order to arbitrarily kill any non-Muslims or to wage unconditional war upon them. The expression to "kill" the enemy "wherever you find them" has been used in the earlier revelation which specifically restricts war to fighting in self-defence only. It is stated:

"And fight in the way of Allah against those who fight against you, but do not be aggressive. Surely Allah does not love the aggressors. And kill them wherever you find them, and drive them out from where the drove you out..." —- 2:190-191

Here there is no doubt that "wherever you find them" means wherever you find them after they have attacked you. It has the same meaning in the later revelation in chapter 9.

Another point showing that there is no change in the later teachings is the close proximity, in the arrangement of the Quran, of the "earlier" and the "later" verses. A so-called earlier teaching is in chapter 8, verse 61 quoted above: "And if they incline to peace, you must also incline to it." Now chapter 9, verse 5, containing the words "kill the idolaters wherever you find them," occurs a mere nineteen verses later. In fact, chapter 9 has been considered to be joined to chapter 8 because it does not begin with the customary opening verse "In the name of Allah, the Beneficent, the Merciful". Our critics' standpoint implies that the Quran is giving diametrically opposite teachings within a space of 19 verses, within almost the same chapter. At least no Muslim can accept this implication, especially when it is stated in the Quran:

"Will they not then ponder on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy." —- 4:82

The second half of verse 9:5 then reads: "But if they repent and keep up prayer and pay the due charity, then leave their way free. Surely Allah is Forgiving, Merciful."

Islam instructed that if those who had been fighting against Muslims decided to embrace the faith of Islam then all hostilities against them were to cease and they were not to be punished for any harm they had previously done to Muslims in battle. This was a time when people generally were accepting Islam freely throughout Arabia, and therefore if anyone among the enemy soldiers did so, he was no longer to be treated as an enemy and his past actions were to be forgiven.

The next verse, 9:6, has been quoted earlier (see page 33), saying that Muslims must offer security to an enemy who wishes to learn about Islam, and then conduct him safely back to his people if he chooses not to accept it. This clearly shows that Islam was not being spread by threatening to kill non-Muslims but by guaranteeing their safety to study it.

Relations of friendship with others
It is sometimes asserted that the Quran forbids relations of friendship with followers of other religions. The fact is that, wherever there is prohibition against making friends with other people it relates only to the people who were at war with Muslims, and this is plainly stated in the Qur'an:

"It may be that Allah will bring about friendship between you and those of whom you hold as enemies... Allah does not forbid you as regards those who do not fight you for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice. Allah forbids you only as regards those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers." —- 60:7-9

This passage lays down as the general principle that Muslims were forbidden to have friendship only with those who made war upon them on account of their religion. Moreover, the opening words hold out the hope that, in future, under changed circumstances, there
might be friendship with those who were currently enemies of the Muslims.

Critics of Islam often cite the following passage from the Quran as forbidding friendship with followers of other faiths:

"O you who believe, do not take the Jews and the Christians for friends." ---- 5:51

What "friendship" this refers to is very clear from the context. The words immediately following in the same verse are:

"They are friends of each other." ---- 5:51

The Jews and the Christians mentioned here were allied with the Arab idolaters in their wars against the Muslims and were themselves not friends of the Muslims in the first place. The next verse sheds further light on what is meant:

"But you see those (Muslims) who hearts are weak, hastening towards them, saying: We are afraid in case a calamity should befall us." ---- 5:52

Some weak-hearted Muslims sought help from Jews and Christians as they feared being defeated in war by the Arab idolaters, while God had promised Muslims eventual victory. It is the making of this kind of friendship that is not allowed, which is based on seeking support from less hostile people out of the fear of a more hostile enemy and therefore showing weakness of faith in one's own cause.

Only six verses later the Quran makes clear what kind of Jews and Christians are being referred to in 5:51, with whom Muslims must not be friendly:

"O you who believe, do not take for friends those who take your religion as a mockery and a sport, from among those who were given the Book before you and the disbelievers; ... And when you call to prayer they take it as a mockery and a sport." -- 5:57-58

Certain other passages occurring both before and after 5:51 show conclusively that this verse does not at all teach Muslims to show lack of friendship towards Jews and Christians. Our critics' myopic eyes do not seem to reach three verses earlier to 5:48, from which we have also quoted in other sections of this book. There they would read the following words addressing followers of all religions:

"... for everyone of you We appointed a law and a way. And if Allah had pleased He would have made you on religious community, but He wishes to try you in what He has given you. So vie with one another virtuous deeds. To Allah you will all return, and He will then tell you about your differences." ---- 5:48

This advises followers of various religions, including Muslims, to try to excel and outdo the other religious communities in the doing of good deeds, since the true aim of the law and the way of every religion is the doing of good by its adherents. This instruction is plainly inconsistent with, and opposite to, the attitude that Muslims cannot have friendship with members of other faiths.

Only a little further on after the controversial 5:51 we read:

"Surely those who believe and those who are Jews and the Sabians and the Christians --- whoever believes in Allah and the Last Day and does good --- they shall have no fear nor shall they grieve." ---- 5:69

This places Muslims, Jews, Christians in the same category as regards belief, that they all believe in God and the Day of Judgment, and it promises that true faith in these two precepts leads to salvation.

Further on, after mentioning that the most stern of those who show enmity towards Muslims are the Jews and the Arab idolaters, it is added:

"You will find the nearest in friendship to the believers to be those who say, We are Christians. That is because there are priests and monks among them and because they are not proud." ---- 5:82
As Christians are called here "the nearest in friendship" to Muslims, the earlier verse 5:51 cannot possibly be generalized to mean that Muslims must not take any Christians as friends.

As regards the Jews, previous verses in the same chapter 5 relate their history to the effect that God had made a covenant with them which they later violated by neglecting the teachings of the Torah (5:12). The Torah had been revealed "having guidance and light" (5:44). However, as a result of their going against the teachings God had given them, it is stated:

"You will always discover treachery in them except for a few of them --- so pardon them and forgive. Surely Allah loves those who do good to others." ---- 5:13

How could the Qur'an be teaching Muslims not to be friendly with any Jews while at the same time, in the same chapter, instructing Muslims to pardon and forgive even such of the Jews as are treacherous towards them!

The verse quoted above is not the only one telling Muslims to forgive Jews and Christians. Elsewhere we read:

"Many of the people of the Book wish that they could turn you back into disbelievers after you have believed, out of envy from themselves, after truth has become manifest to them. But pardon and forgive, till Allah bring about His command." ---- 2:109

The words "till Allah bring about His command" prophesied that Islam would be successful during their own lifetimes and they would in the end have to give up their efforts to turn Muslims back to unbelief as these would have proved futile.

There are other places where the Quran speaks of good people among Jews and Christians:

"They are not all alike. Of the People of the Book there is an upright party who recite Allah's messages in the night-time and they adore (Him). They believe in Allah and the Last Day, and they enjoin good and forbid evil and vie one with another in good deeds. And those are among the righteous. And whatever good they do, they will not be denied it." ---- 3:113-115

"And among the People of the Book there is he who, if thou entrust him with a heap of wealth, would pay it back to thee; and among them is he who, if thou entrust him with a dinar would not pay it back to thee, unless thou kept on demanding it." ---- 3:75

"And of Moses' people is a party who guide with truth, and therewith they do justice." ---- 7:159

"And We divided them in the earth into parties — some of them are righteous and some of them are otherwise. And We tried them with blessings and misfortunes that they might turn." ---- 7:168

Muslims must admire, honour and respect such good Jews and Christians, far from refusing to be friends with them.

At one place the Quran invites Jews and Christians to the basic, shared underlying belief in the oneness of God and to put it into practice. It says:

Say: O People of the Book, come to an equitable word between us and you, that we shall serve none but God and that we shall not take anything as partner with Him, and that some of us shall not take others for lords besides God. But if they turn away, then say: Bear witness, we are Muslims." ---- 3:64

This is nothing other than a friendly call, inviting Jews and Christians closer to Islam while still adhering to their own religions. If they reject it, Muslims just say: "We are Muslims".

Last, but not least, the Quran expressly allows Muslims to have close social relations with followers of earlier revealed religions, in particular Jews and Christians. This permission is given in verse 5 of the same chapter 5 in
which the much misinterpreted verse 51 occurs (i.e., “O you who believe, do not take the Jews and the Christians for friends.”). We read:

“And the food of those who have been given the Book is lawful for you and your food is lawful for them. And so are the chaste from among the believing women and the chaste from among those who have been given the Book before you, when you give them their bridal-dues, taking (them) in marriage, not fornicating nor taking them for lovers in secret.” ---- 5:5

The first part, relating to food, facilitates social mixing. Some religions forbade their followers from eating with members of other faiths. This verse allows Muslims to eat food prepared and offered by followers of other revealed faiths, in particular Jews or Christians, if that food is otherwise lawful for Muslims to consume. And Muslims can offer their own food to people of other faiths, such as they would wish to consume. Thus Muslims can be both guests of and hosts to Jews, Christians and followers of other religions. How can the Quran have forbidden friendship with them?

The second part says quite plainly that just as a Muslim man would marry a chaste Muslim women, similarly he can marry a woman following the Jewish or Christian faiths in particular, who abides by the same standards of morality and chastity as those which Muslim woman are expected to uphold. No human relationship in the world is more loving, friendly and intimate than that of husband and wife, and this is expressly and explicitly allowed by the Quran between a Muslim man and a Jewish or Christian woman.

Incidentally, this verse affirms from among Jews and Christians too there are women who conform to the same moral code of chastity and purity that Muslim women abide by.

It can, therefore, be seen that far from prohibiting Muslims from having relations of friendship with Jews and Christians, or members of other faiths, the Quran has in fact removed religious barriers that would hinder such relations.
“(The Quran is) a Book that We have revealed to Muhammad abounding in good, that they may ponder over its verses, and that the men of understanding may mind.” —38:29.

THE GLORY
OF THE QURAN

By HADHRAT MIRZA GHULAM AHMAD, the Promised Messiah and Mahdi

Before entering upon a discussion on the truth and authenticity of the Quran, it seems necessary that a mention be made of certain principles which are of fundamental importance, and which will be found useful in appreciating the arguments offered in the following pages.

External and internal evidence

External evidence is the testimony derived from sources which are independent of the thing discussed. In relation to a book, it signifies those phenomenal events which come to pass in such a way as to prove its supernatural source, or serve to establish the paramount necessity of its having been divinely inspired. Internal evidence stands for those intrinsic values, which lead us to the inevitable conclusion that it is the infallible Word of God which is far above the power and possibility of mortal man.

The arguments constituting external evidence on the truth of the Holy Book may be divided into four sections:

— Arguments based on facts which require to be rectified and reformed, as are found in the previous practices of unbelief and heresy, depraved deeds and dishonest dealings which man has adopted instead of the right beliefs and righteous actions and which, having spread all over the world, vitiating its atmosphere, deserve richly to be set right and amended by the grace of the Almighty.

— Arguments deduced from teachings found in the revealed Books in imperfect form, the deficiency of which becomes all the more glaring when examined in the light of Prophet Muhammad’s teachings. It is also for this reason that these Scriptures can be considered to be at the mercy of an original revealed Book which may lift them up to the level of perfect excellence.

— Arguments derived from the Book of Nature which may be further subdivided into two kinds: external evidence, consisting of such facts as are brought into existence by God directly, without the intervention of human stratagem, and as bestow upon every particle. Internal evidence, implying those inner excellences of the Book, the grandeur of its phrase and the greatness of its teaching, which no amount of human power can compete with and which, in point of fact being non-pareil, become a sign of the Supreme Being.

— Arguments relating to the secrets of the Unseen (umur-i ghaibiyat), that is, facts falling from the lips of a man of whom it cannot be accepted that he was capable of making those statements. It should be clear, from a consideration of the secrets disclosed and the conditions of the man, that it could not be possible for him to have a previous knowledge of those facts, neither through sensible experience nor by means of contemplative thought, nor will it stand to reason to suppose that he became aware of them through the agency of a confidant, although the very same facts may not be without the ambit of another man.

Arguing adversely, it may be objected that it is quite possible to re-state the simple facts incorporated in the Scriptures by taking to the method of hearsay. For this purpose, a man need not be well-read; he can easily reproduce a fact which he has heard from a learned man. The facts of the religion of these people, too, are not so hard and abstruse as not to be understood without the help of high learning and erudition. If the Scriptures were not to contain such problems as cannot be solved except by scholars of high degree, it would have to be admitted that they constitute no high and distinctive mark of learning. For, a book commands but scant respect in the eyes of the learned if it should fail to rise above the crude intelligence of the common folk and fall far below the level of sublime truths. If a person should cherish that the teaching of his Scriptures is devoid of all the exalted truths, he is guilty of a contempt of his own Books. Nor will his feeling of pride be able to hold its own for the simple reason that he will be counted among the mass and, his knowledge and wisdom being in no way superior to theirs, cannot fall within the domain of the secrets of the Unseen, provided their teaching should be so widespread and well known that there may be good reasons to believe that every illiterate person can be aware of it, if he should devote even his small attention to the matter. On the other hand, if their contents are not generally known, nor universally prevalent—in that case, however crude those facts may be, a disclosure of them will be regarded as the disclosure of the secrets of the Unseen in reference to the man who is absolutely ignorant of the lan-
guage in which those facts have been written.

Therefore, the knowledge of the Unseen falls beyond the ken of mortal man; and whatever is beyond the power and possibility of man is evidently caused by God. So, the secrets of the Unseen are caused into existence directly by the Divine Being, without the least intervention of human element.

A thing which is brought into existence by the power of the Almighty, be it a living being or a sacred Scripture, should be beyond the possibility of man to produce a like of it. This principle, which is of a general nature, may be proved in two ways: Firstly, by constructive imagination, according to which it is necessary that God should be One and without an associate in His person, attributes and deeds. For, if the association of a created being were possible in any of His creations, words and deeds, it could be possible in all His works and attributes, in which case the possibility of the creation of another God would also become conceivable. And if a thing were to possess some of the divine attributes, it should have to be regarded as an associate with the Supreme Being, which is quite inconsistent with the plain dictates of common sense and reason. Secondly by judgment of all those things which have been created exclusively by the power and command of God, from the smallest atom to the most gigantic orb of the heaven. It is an established fact that even from among the merest trifles, for instance, a fly, a gnat or a spider, not one thing is there which lies within the possibility of man to create. On the other hand, the same minuteness of their tiny bodies is so wonderful that it constitutes a strong argument for the existence of the Creator of the world.

**Divine Challenge**

When it has been firmly established that all things created by God are unequal in their excellence, and conversely, things which have no parallel are essentially of super-natural source, the puerile proposition, which asserts that it is not necessary that the Word of God should be unique or that its being unequalled does not necessarily prove that it is from the Almighty, becomes baseless.

However, it is alleged that there exist in the universe many a word of man, the like of which has not so far been produced, and yet these have not been accepted as divine word. This erroneous conception has arisen from want of thought and deliberation; otherwise, of human word, howsoever precious it may be, it can never be claimed justly that it is beyond the power and possibility of human mind; and that the author of it has done a deed which may well be called God-like. A man can do what another man has done. When a word is called the word of man, the conclusion that it is, therefore, not beyond the power of another person, is indisputable and the possibility of its being unparalleled is also precluded.

There has never been a man who ever claimed that his words and deeds can be compared with those of the Divine Being. And, if there had been such an impudent person with such an arrogant claim, many would have challenged him. It should be known that it is exclusively the privilege and glory of God to have challenged all the nations of the world to produce, if they could, word like unto His Word, and to have roused them to summon all their resources for this contest. And when hundreds of reputed poets have laid down their lives without being able to produce even one small chapter like that of the Quran, it will indeed be the limit of ignorance to call their writings as unsurpassable, and to associate them with the Almighty in this attribute of His. The Quran says that "if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful. But if you do (it) not—and you can never do (it)—then be on your guard against the fire whose fuel is men and stones; it is prepared for the disbelievers." And again the challenge it thrown that "if men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others. And certainly We have made clear for men in this Quran every kind of description, but most men consent to naught save denying."  

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

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

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

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

For a man of intelligence and understanding, there are, besides what has been stated in the foregoing pages, many more arguments which establish the fact of the incomparability of the Divine Word in a very clear and lucid manner. Suppose, for instance, some men of letters enter into a contest for the production of a composition which
found practice in the art of writing. No other person, deficient in learning and intelligence, comprehensiveness and capability, will be able to reach the former's elegance and grandeur in writing, and become his equal.

We may here take another example of a physician, who is not only an expert in the art of diagnosis and healing, but is also an adept in the art of speaking and writing. The perfect and precise manner in which he will dilate therefore, be at par with that of a scholar.

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

**IMAN (Faith) and ISLAM (Submission)**

By Maulana Muhammad Ali, M.A., LL.B

1. "The Messenger has faith in what has been revealed to him from his Lord and so have the believers; they all believe in Allah and His angels and His books and His messengers; we make no difference between any of His messengers" (2:285).

2. "And those who believe in that which has been revealed to thee and that which was revealed before and of the Hereafter they are sure" (2:4).

3. "O you who believe! Believe in Allah and His Messenger and the Book which He has revealed to His Messenger" (4:136).

4. "The dwellers of the desert say, We believe, Say, You believe not; rather say, We submit, and faith has not yet entered into your hearts" (49:14).

5. "The faithful are only those who believe in Allah and His Messenger, then they doubt not and struggle hard with their wealth and their lives in the way of Allah" (49:15).

6. "And to Him submits whoever is in the heavens and the earth" (3:82).

7. "Whoever submits himself entirely to Allah while doing good to others—he has his reward from his Lord" (2:112).

8. "And remember the favor of Allah to you when you were enemies. Then He united your hearts, so by His favor you became brethren" (3:102).

9. "And say not to any one who offers you salutation, Thou art not a believer" (4:94).

The basis of all higher religions is a faith in Divine revelation, because God is known to man, and personal contact with Him is established, only through revelation. Men can make all discoveries in the sphere of the finite but he cannot discover the Infinite God; it is God Who reveals Himself to man, and it is therefore only through Divine revelation that man can know God. Bukhari, who was gifted with spiritual insight into matters religious, begins his _Jami'_ with the book of Revelation and follows it with the book of Faith. But the conception of faith in Islam is widened in two ways.

In the first place, faith here stands not for faith in revelation to one person or one generation but a faith in revelation to all people in all ages (v. 1). It is a faith in the books of Allah, and in the messengers of Allah, in all the books and messengers that preceded the Holy Prophet (v. 2). And secondly, faith here combines both belief and actions; in v. 3, believers are asked to believe, which means that they should bring their faith to its full development by good deeds and sacrifices; v. 4 shows that the first step is that of mere acceptance of Islam and the second is that when faith has taken root in—entered—the heart. When this stage is reached, a man becomes capable of the highest deeds of sacrifice (v. 5).

Islam or submission to Divine laws is the rule of nature (v. 6) and man attains perfection only when he submits himself to the revealed laws of God (v. 7). Islam, however, does not aim only at individual perfection; it also establishes a vast brotherhood of humanity, membership of which cannot be denied even to the man who simply offers the Islamic salutation (vv. 8, 9).

Hadith related in this chapter begin with the basic fact that religion does not consist in hard religious exercises, but in living a good life in which due regard is paid to the rights of others (hh. 1–3). Good actions, it is further stated, spring from a good heart and hence the need of faith which rules the heart (h. 4). Iman (faith) and Islam (submission to Divine law) are often used interchangeably, but Iman strictly indicates the acceptance of a principle, which is the basis of action—the theoretical side—, and Islam the action itself—the practical side of man's life (hh. 5, 6). But theory and practice here go hand in hand, and the actions which spring from faith are also called faith. One's faith is therefore greater or less as one's actions are more or less beneficial to humanity. Faith is spoken of as love: the man who has faith in Allah does not spare the doing of good to the nearest passer-by, so broad is his love for humanity (h. 7); he loves the whole of humanity and most of all the Holy Prophet, because he is the greatest benefactor of humanity (h. 8); his love for his brother is not mere word of mouth, but he is guided by that love in his everyday relations with him (h. 9); he loves Allah most of all and loves humanity for the sake of Allah and thus his love for humanity is based on the purest of motives.

The next three hadith show what Islam is. It does not simply mean a certain declaration: the declaration of Divine Unity and prophethood of Muhammad brings a man into the fold of Islam, but to be a Muslim he must live the life of a _Muslim_, the life of a man who lives in perfect peace with others. The first condition of that life is that he shall not cause injury to any man, either with his tongue or with his hand (h. 11). Such injury is said to be an act of transgression, even disbelief (hh. 12, 13). It is not permissible, however, to go to the other extreme and call a Muslim a disbeliever or turn him out of the pale of Islam because he has committed an act of disobedience. So long as a man declares his faith in the Unity of Allah and the prophethood of Muhammad, he is a Muslim (hh. 16, 17). Nay, a man who offers prayers like Muslims with his face to the Qiblah has the covenant of Allah and His Messenger that he shall be dealt with as a member of the Muslim brotherhood (h. 15). And the Holy Qur'an goes even further and accepts the Islamic salvation as sufficient proof that such a man is a Muslim, whatever his differences with others (v. 9). H. 18 gives another description of what Islam in practice is.
1 Abu Hurairah reported that
The Prophet, peace and blessings of Allah be on him, said:
"Religion is easy, and no one exerts himself too much in religion but it overpowers him; so act aright and keep to the mean and be of good cheer and ask for (Divine) help at morning and at evening and during a part of the night." (B. 2:29).

2 A‘ishah reported that
The Prophet, peace and blessings of Allah be on him, entered upon her and with her was a woman. He asked, "Who is this?" (A‘ishah) said, She is such and such a one; and began to speak (highly) of her prayers. He said: "Enough; only that is binding on you which you are able to do; by Allah, Allah does not get tired but you get tired, and the devotions dearest to Him are those in which the devotee perseveres." (B. 2:31).

3 ‘Abd Allah ibn ‘Amr reported
The Messenger of Allah, peace and blessings of Allah be on him, said to me, "O ‘Abd Allah! Am I not told that thou dost fast in the daytime and standest up in devotion during the night?" I said, Yes, O Messenger of Allah. He said:
"Do not do so; keep fast and break it and stand up in devotion (in the night) and have sleep, for thy body has a right over thee, and thine eye has a right over thee, and they wife has a right over thee, and the person who pays thee a visit has a right over thee." (B. 30:55)

4 Nu‘man ibn Bashir said,
I heard the Messenger of Allah, peace and blessings of Allah be on him, say:
"What is lawful is manifest and what is unlawful is manifest and between these two are doubtful things which many people do not know. So whoever guards himself against the doubtful things, he keeps his religion and his honor unsullied, and whoever falls into doubtful things is like the herdsman who grazes his cattle on the borders of a reserve—he is likely to enter it. Know that every king has a reserve (and) know that the reserve of Allah in His land is what He has forbidden. Know that in the body there is a bit of flesh; when it is sound the whole body is sound, and when it is corrupt the whole body is corrupt. Know, it is the heart." (B. 2:38)

5 Abu Hurairah said,
The Prophet, peace and blessings of Allah be on him, was one day sitting outside among the people when a man came to him and ased, What is faith (Iman)? He said:
"Faith is that thou believe in Allah and His angels and in meeting with Him and (in) His messengers and that thou believe in being raised to life (after death)."
He asked, What is Islam? (The Prophet said):
"Islam is that thou shalt worship Allah and not associate aught with Him and (that) thou keep up prayer and pay the zakat as ordained and fast in Ramazdan." (B. 2:36).

6 Ibn ‘Umar said,
The Messenger of Allah, peace and blessings of Allah be on him, said:
"Islam is built on five (things), the believing in the oneness of Allah and in the Messengers, and the standing up in prayer and the payment of zakat and the pilgrimage and fasting in Ramazdan." (B. 2:1).

7 Abu Hurairah said,
The Messenger of Allah, peace and blessings of Allah be on him, said:
"Iman (Faith) has over seventy, or over sixty, branches; the most excellent of these is the saying, There is no god but Allah and the lowest of them is the removal from the way of that which is harmful; and modesty (haya') is a branch of faith." (M. 1:58)

8 Anas said,
The Messenger of Allah, peace and blessings of Allah be on him, said:
"None of you has faith unless I am dearer to him than his father and his son and all mankind." (B. 2:7)

9 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him, He said:
"None of you has faith unless he loves for his brother what he loves for himself." (B. 2:6)

10 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him, He said:
"There are three qualities, in whomsoever they are met with he has tasted the sweetness of faith—that Allah and His Messenger are dearer to him than anything besides them, that he loves a man and does not love him but for the sake of Allah, and that it is loathsome to him that he may go back into unbelievel as it is loathsome to him that he may be thrown into the fire." (B. 2:8)

11 ‘Abd Allah ibn ‘Amr reported on the authority of the Prophet, peace and blessings of Allah be on him, He said:
"A Muslim is he from whose tongue and hand Muslims are safe; and a muhajir (lit., one who flies from his home) is he who forsakes what Allah has forbidden." (B. 2:3)

12 ‘Abd Allah reported that
The Prophet, peace and blessings of Allah be on him, said:
"To abuse a Muslim is transgression and to fight him is unbelief." (B. 2:35)

13 Mar‘ur said,
I met Abu Dharr. At Rabadahe and he wore a garment and his slave wore a (similar) garment. I questioned him about it. He said,
I abused a man and called him by a bad name on account of his mother; so the Prophet, peace and blessings of Allah be on him, said to me:
"O Abu Dharr! Didst thou call him by a bad name on account of his mother; so the Prophet, peace and blessings of Allah be on him, said to me:
"O Abu Dharr! Didst thou call him by a bad name on account of his mother; indeed thou has in thee ignorance." (B. 2:21)

14 Au Hurairah reported on the authority of the Prophet, peace and blessings of Allah be on him, He said:
"The signs of the hypocrite are three: when he speaks, he lies; and when he makes a promise, he breaks it; and when he is charged with a trust, he is unfaithful." (B. 2:23)
15 Anas said, The Messenger of Allah, peace and blessings of Allah be on him, said: "Whoever offers prayers as we do and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah; so do not violate Allah's covenant." (B. 8:28)

16 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him, . . . He said: "There is none who bears witness with sincerity of heart that there is no god but Allah and that Muhammad is the Messenger of Allah but Allah has forbidden his going to fire." (B. 3:49)

17 'Uthman said: The Messenger of Allah, peace and blessings of Allah be on him, said: Whoever dies while he knows that there is no god but Allah enters paradise." (M-Msh. 1)

18 "Religion is faithfulness to Allah and His Messenger and to the leaders of Muslims and Muslims in general." (B. 2:42)

Notes

1. This hadith shows what the Islamic conception of religion is. Religion does not consist in performing so many devotional exercises; these are in fact discouraged as they ultimately overpower the man who indulges in them. Religion is the name of acting right and keeping to the mean course; this would keep a man in good heart. The truly religious man will not do this to everyone, as did the Holy Prophet. What is generally considered to be Divine worship is really the seeking of Divine help by acting right and keeping to the mean. Thus is every Muslim taught to pray daily and hourly: "Guide us on the right path: the path of those to whom Thou hast been gracious." (1:5, 6).

2. As a hadith admired the devotional exercises of a certain woman but the Holy Prophet warned her of excess of these because, he said, people indulge in these and then get tired of them. The chief aim of religion, as, made clear in the concluding words, to bring about perseverance in the character of a man. He is, therefore, told to adopt that course in religious devotion to which he can keep constant.

3. There are many versions of this hadith and in all of them it is made clear by the Holy Prophet that a man has several duties to perform and he must keep all of them in mind in devoting himself to religious exercise. No religion is sincere, whether it is keeping the fast or standing up in prayer, will do him good if he neglects his worldly duties. In fact, religious devotion is meant to make a man fitter for the performance of his duties which he owes to others. In the development of the spiritual, the physical side and worldly duties are not to be neglected.

4. The man who is imbued with a truly religious spirit avoids not only what is manifestly unlawful but even that which is unprofitable. This makes the man fitter for the performance of his duties which he owes to others. In the development of the spiritual, the physical side and worldly duties are not to be neglected.

5. The conclusion of the hadith shows that religion does not consist in performing the devotional exercises which a many may perform in but the presence of him a right mentality—the mentality to act right and avoid the wrong. The soul mind is of the essence of religion, as the Qur'an says: "Except him who comes to Allah with a sound belief." (26:80).

6. At the end of this hadith it is added that the Holy Prophet said that it was Gabriel who had come to teach people their religion. The hadith is related with slight variations by 'Umar, but Bukhari does not accept it. In 'Umar's version, describing iman (faith), the Holy Prophet is reported to have said instead of "in meeting with Him," "that thou believe in qadar, in the good of it and the evil of it." The belief in qadar is evidently a doctrine of later growth and it is perhaps on account of this flaw that Bukhari does not accept the version attributed to 'Umar. Another variation in 'Umar's version is that in describing what Islam is, the pilgrimage to Makkaah is also spoken of; this is evidently an omission in Abu Hurairah's version. And further, instead of "that thou shalt worship Allah and not associate aught with Him" in Abu Hurairah's version, we have in 'Umar's, "That thou bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah." This hadith makes a distinction between iman (faith) and Islam, showing that the former relates to matters of conviction and the latter to matters of practice. The third term dhamma is not a technical term and indicates the state of sincerity in one's conviction or practice—to feel oneself in Divine presence. Imam and Islam are often used interchangeably but, as distinguished from each other, iman means a belief in Allah, the angels, the messengers (which includes the Books or the messages), liqa-Allah (which means meeting with Allah), and in a life after death; while Islam means the worshiping (ibadah) of Allah, keeping up prayer, fasting in the month of Ramadhan, paying zakat (a fixed portion of one's savings) and the pilgrimage to Makkaah.

7. The man who accepts these principles is a Muslim, and a member of the Muslim brotherhood.

8. This hadith corroborates the definition of Islam as given in the previous one. In fact, the first requisite of faith is the bearing of witness that there is no god but Allah and that Muhammad is the Messenger of Allah—includes all the other four, because they are a part of the teachings of the Holy Prophet. They are mentioned along with the basic principle on account of their importance.

9. The word seventy is used in Arabic as a perfect number and signifies a large number. This hadith shows that Iman (Faith) carries a much wider significance than that which may generally be attached to it. It is not limited to certain matters relating to belief, to the conviction that certain principles are true, but extends to the carrying out of those principles into action; nor is it limited to certain religious acts or devotions but covers all good qualities and actions that benefit humanity.

10. Iman is represented as a big tree with branches extending in all directions. The conception of Divine Unity which is the basic principle of Islam is the main branch of this tree, while even the removal from the way of what may cause harm to a passer-by is a branch of the tree of faith. Keeping of roads for the convenience of the public is therefore an act of faith. Thus all acts which aim at doing good to humanity are branches of the tree of faith, and faith signifies the proper development of all human faculties. Haya', translated here as modesty, is designated because it originally signifies that quality which makes one shun all evil things (R).
demarcation between the believer and the disbeliever, the Muslim and the kafir, is the confession that God is one and that Muhammad is His Messenger—La ilaha illallah Muhammadun Rasul Allah.

14. That is to say, a person who tells lies, breaks promises and is unfaithful to trusts has no faith in him—nothing of the teachings of Islam, and his profession of faith is simply hypocrisy.

15. Here a more practical test is given. If you see a man saying his prayers in the Islamic mode and with his face to the Qiblah, that is a sure test that he is a Muslim—for him is the covenant of Allah and the covenant of His Messenger—and to call him a kafir is violation of the covenant of Allah. The Holy Qur'an lays down a still more practical and a broader test: "And say not to any one who offers you (Islamic) salutation, Thou art not a believer" (4:94). When a person says to another al-salamu 'alaikum to show thereby that he is a Muslim, he cannot be called a disbeliever or kafir. The author of the Mawqif says: "The generality of the theologians and the jurists are agreed that none of the Ahl Qiblah (persons facing the Qiblah in their prayers) can be called a kafir (M. p. 600).

16. This hadith and the one previous to it show that when a person professes that God is one and that Muhammad is His Messenger with a sincere heart, i.e., trying to do the best of his knowledge to follow the Divine commandments and walk in the footsteps of the Holy Prophet, he is saved from the fire and shall enter paradise.

17. Faithfulness to Allah consists in submitting to Divine commandments; faithfulness to His Messenger means following in his footsteps; faithfulness to Muslim leaders consists in obeying their orders so long as they do not go against Allah and His Messenger; and faithfulness to Muslims in general consists in doing one's utmost for their good. This is the quintessence of the religion of Islam.

This saying of the Holy Prophet is quoted by Bukhari in the heading of his chapter.

Every person is sinless at his birth.

The Holy Quran

IN PRAISE OF THE HOLY PROPHET MUHAMMAD
(Peace and blessings of Allah be upon him)

By HAZRAT MIRZA GHULAM AHMAD
Founder of the Ahmadiyya Movement in Islam

My heart and soul be an offering to the beauty of Muhammad.

My earthly being be a sacrifice to the love-lane of the (true) followers of Muhammad.

I saw with my minds eye and listened with the ears of intellect; there comes from every place the sound of the glory of Muhammad.

This flowing fountain which I offer to mankind is just a small portion from the sea of the excellence of Muhammad.

This my fire is the fire of the love of Muhammad and this water is the sweet and clear water of (the fountain of ) Muhammad.

There is extraordinary light in the person of Muhammad!

There is such a precious ruby in the mine of Muhammad!

There heart is cleansed of all impurities when it becomes one of the friends of Muhammad!

I do not know anyone in the two worlds who possesses the splendour and dignity of Muhammad!

If you like that God should praise you, then, glorify Muhammad from the core of your heart.

If you need a proof (of his truthfulness), become his lover; (because) Muhammad himself is the prophet of Muhammad.

My head lies at the dust of the feet of Ahmad, my heart is every moment an offering in the way of Muhammad!

You have illuminated my life with love. May my soul be a sacrifice to you O soul of Muhammad!

After the love of God I am intoxicated with the love of Muhammad. If this be heresy, by God I am the greatest of heretics!

All my veins and fibres are saturated with the love of Muhammad.

By itself my heart is empty, except that it treasures the grief for my Beloved (Muhammad).

May my life be scarified in the way of Muhammad Mustafa!

This is the inmost desire of my heart. How I wish it could come true!

Songs of Ahmadiyyat
### Lahore Section ............

1. Muhammad (may peace and blessings of Allah be upon him) is khātām al-Nabīyīn, 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 in 1901 with the Publication of Ek Ghalati ka Izala.

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

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

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

9. Marriage relations with non-Ahmadis are permitted.

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

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

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

### Qadian Section ............

1. Muhammad (may peace and blessings of Allah be upon him) is khātām al-Nabīyīn, 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 Ahmd was a prophet as well as Promised Messiah and Mahdi in Islam.

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

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

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

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

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

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

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

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

World-renowned literature published by Ahmadiyya Anjuman Isha’at Islam, (Lahore) U.S.A. Inc.

“Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore. His literary works, with those of the late Khwaja Kamal-ud-Din, have given fame and distinction to the Ahmadiyya Movement.” Marmaduke Pickthall, translator of the Quran into English.

**The Holy Quran** pp.1418.
Redesigned, retypeset new edition published in year 2002. Arabic text, with English translation, exhaustive commentary, comprehensive introduction and large index. Has since 1917 influenced millions of people all over the world. Model for all later translations. Thoroughly revised in 1951. (Also available in Spanish, French, Russian, German, Italian and Dutch.)

**The Religion of Islam** pp.617
Comprehensive and monumental work on the sources, principles, practices of Islam. “Such a book is greatly needed when in many Muslim countries we see persons eager for the revival of Islam, making mistakes through lack of just this knowledge.” - Marmaduke Pickthall. (Also available in German, Dutch and Indonesian.)

**A Manual of Hadith** pp.400
Sayings of the Holy Prophet Muhammad on practical life of a Muslim, classified by subject. Arabic text, English translation and notes.

**Early Caliphate** pp.214
History of Islam under first four caliphs.

“Indeed two books (1) Muhammad The Prophet. (2) The Early Caliphate, by Muhammad Ali together constitute the most complete and satisfactory history of the early Muslims hitherto compiled in English.” - Islamic Culture, April, 1935

**The Muslim Prayer Book** pp.90
Details of Muslim prayer, with Arabic text, transliteration and translation into English. Illustrated with photographs.

**Living Thoughts of the Prophet Muhammad** pp.156
Brief biography of the Holy Prophet, and his teachings. “...so beautifully done by Muhammad Ali...should form part of the education of every person who aspires to know the life and career of a great historical personality” - Times of Ceylon. pp.156

**The Meaning of Surah Fatiha** pp.16

**The New World Order** pp.86
“... makes a thorough analysis of the complicated problems of the world...examines the various solutions offered by Islam to the numerous problems of the modern world.” - The Dawn, Karachi.

**History and Doctrines of the Babi Movement** pp.115
By M. Muhammad Ali. Deals with the Bahai religion.

**Teachings of Islam** pp.226
by Hazrat Mirza Ghulam Ahmad. Highly acclaimed discussion of the Islamic path for the physical path, moral and spiritual progress of man.

“The ideas are very profound and very true.” - Count Tolstoy, Russia.

**Muhammad in World Scriptures, v1** pp.412
By Maulana Abdul Haq Vidyarthi, scholar of scriptural languages. Prophecies about Prophet Muhammad in the Bible, with quotations in original Hebrew of his tomb there.

**Jesus in Heaven on Earth** pp.471
By Khwaja Nazir Ahmad. Post-crucifixion journey of Jesus to Kashmir and identification of his tomb.

**Islam to East and West** pp.142
By Khwaja Kamal-ud-Din. His famous lectures delivered in various countries of the East and West during 1913 to 1926.

**Table Talk** pp.65
By Khwaja Kamal-ud-Din. Religion for the rational thinker.

**The Ideal Prophet** pp.212
By Khwaja Kamal ud-Din. His character and achievements.

**Fundamental of the Christian Faith in the light of the Gospels** by Maulana Sadr-ud-Din. pp.62

**Anecdotes from the life of Prophet Muhammad** pp.49
By M.A. Faruqi. Life of Prophet in simple language.

**Introduction to Islam** pp.66
By Dr Zahid Aziz. For younger readers and beginners. Basic Islam explained in question/answer format.

**Al-Hamdu-li-llah** pp.18
By Fazeel Sahuukan. Illustrated, color, children’s book for under-fives to teach them ten basic Islamic phrases.

**Muhammad, The Prophet** pp.200
Research biography of Holy Prophet. Corrects many misconceptions about his Life, and answers Western criticism.
The Religion of Islam
By Maulana Muhammad Ali, M.A., LL.B

- Critically examines the sources, institutions and practices of Islam, including the much misunderstanding issues of Jihad, Women’s Rights and the elements of Statehood and Government in Islam.
- The importance of this work cannot be overstated...it may very well be the single most effective means in defeating radical Islamic ideologies.
- A scholarly treatise, written in an easy to understand style, beneficial for students, policy-makers, those interested in comparative religion and anyone concerned about the state of the world today.
- Certified by Al-Azhar Al Sharif Islamic Research Academy and regularly cited by The Grand Imam, Sheik Tantawi in his writings.

The Right Book at the Right Time!
617 pages, Hard Cover, Paperback
Also available in: Arabic, German, Dutch and Indonesian

“Without moving a hair’s breadth from the traditional position...the author shows a wide field in which changes are lawful and may be desirable because here the rules and the practices are not based on an ordinance of the Quran or on an edict of the Prophet, and should be altered when they cease to meet the needs of the community. Such a book is greatly needed at the present day when in many Muslim countries we see persons eager for the reformation and revival of Islam, making mistakes through lack of just this knowledge.” Marmaduke Pickthall, famous English translator of the Holy Quran.

“This book is among the most important single-volume studies of Islam written during the 20th century...Maulana Muhammad Ali’s masterwork should be required reading for Muslims and no-Muslims alike...remains especially useful for all those interested in Christian-Muslim relations and is indispensable to any serious student of Islam.” Anthony T. Sullivan, Center for Middle Eastern and North African Studies, University of Michigan.