



THE *Ahmadiyya* **Gazette**

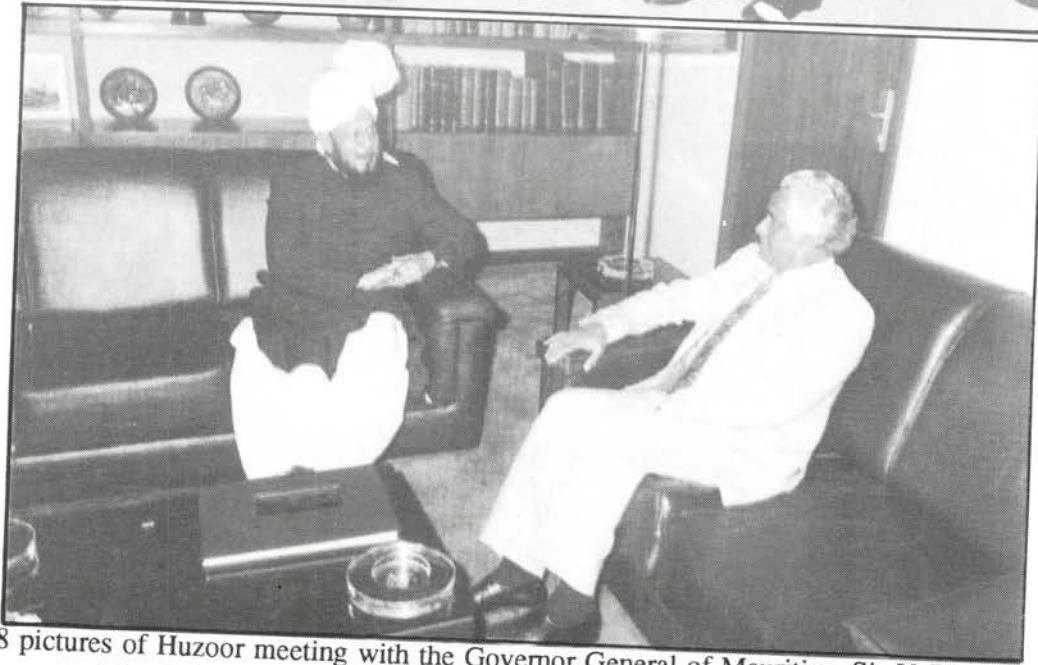
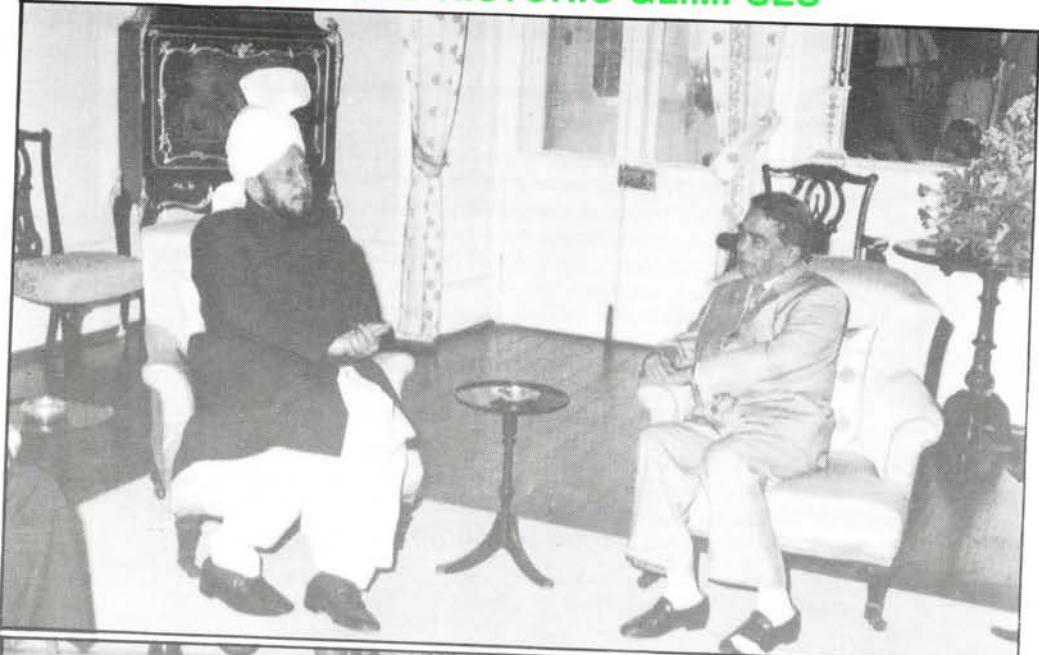
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AUGUST, 1994 / ZAHOOR, 1373

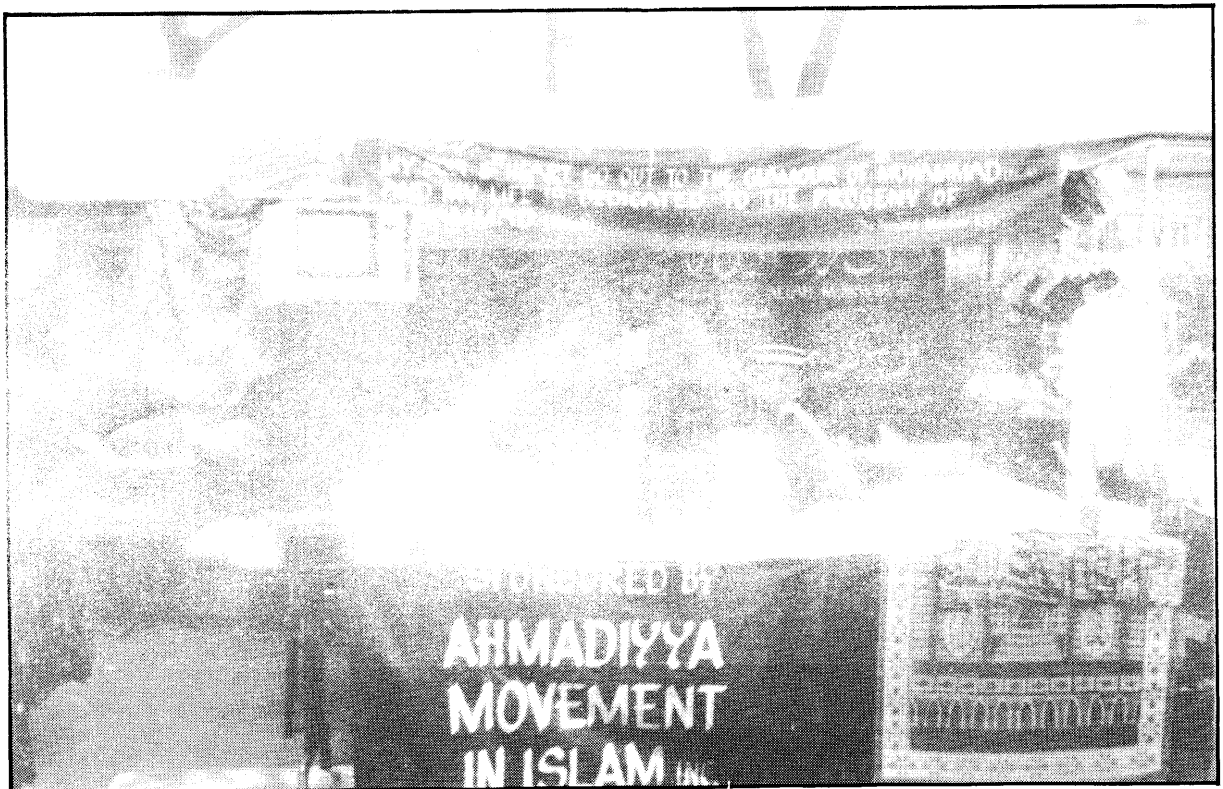
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SOME OLD HISTORIC GLIMPSES



1988 pictures of Huzoor meeting with the Governor General of Mauritius, Sir V. Ringadoo, and the Prime Minister of Mauritius, Sir Anerood Jugnauth, of Mauritius

AHMADIYYA BOOKSTALL IN MILWAUKEE



## FROM THE HOLY QURAN

The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces. Because they ascribe a son to the Gracious God.

It becomes not the Gracious God that He should take unto Himself a son.

There is none in the heavens and the earth but he shall come to the Gracious God as a bondman.

Verily, He comprehends them by His knowledge and has numbered them all fully.

And each of them shall come to Him on the Day of Resurrection, all alone. (19:91-96)

تَكَادُ السَّمَاوَاتُ يَنْفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ  
الْجِبَالُ هَدًّا ۚ إِنَّ دَعْوَةَ الرَّحْمَنِ لَوْلَا ۚ وَمَا يُبْعَثُ لِلرَّحْمَنِ  
أَنْ يَتَّخِذَ وَلَدًا ۚ إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي  
الرَّحْمَنِ عَبْدًا ۚ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۚ وَكُلُّهُمْ إِيَّاهُ  
يَوْمَ الْقِيَامَةِ فَرْدًا ۚ

## LESSONS FROM HADITH

### On guiding others towards Faith and Goodness

Uqbah ibn Amr Ansari relates that the Holy Prophet, peace and blessings of Allah be upon him, said: The reward of one who guides another towards good is equal to the reward of the latter (Muslim).

Abu Hurairah relates that the Holy Prophet, peace and blessings of Allah be upon him, said: He who calls people to guidance has the same reward as those who follow him without any diminution of the reward of the latter, and he who calls people to error carries the same burden of sin as those who follow him without any diminution in the burdens of the latter (Muslim).

Tamim Dari relates that the Holy Prophet, peace and blessings of Allah be upon him, said: Faith is goodwill. We asked: Towards whom? He answered: Towards Allah, His Book, His Messenger, leading Muslims and the general public (Muslim).

Anas relates that the Holy Prophet, peace and blessings of Allah be upon him, said: A person is not a believer unless he desires for his brother that which he desires for himself (Bokhari and Muslim).

Abu Musa Ash'ari relates that the Holy  
(continued on the next page)

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Prophet, peace and blessings of Allah be upon him, said: The relationship between one believer and another is like that between different parts of a building, one part strengthens another. Then he gripped the fingers of one hand between those of the other by way of illustration (Bokhari and Muslim).

Abu Musa relates that the Holy Prophet, peace and blessings of Allah be upon him, observed: The case of the guidance and knowledge with which I have been sent is that of rain which falls on land part of which is good and fertile and dry grass

thereon turns green and a quantity of new and fresh grass is produced; and part of it is dry and it stores up the water and God makes it beneficial for people, they drink from it and use it for cultivation; and part of it is a barren plain which neither retains the water nor produces fresh grass. This is the case of those who understand the faith revealed by Allah and benefit from that with which Allah has sent me and learn it and teach it; and of those who do not stir their heads to gain knowledge of the faith and do not accept the guidance with which I have been sent (Bokhari and Muslim).

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## FROM THE WRITINGS OF THE PROMISED MESSIAH

### TWO ASPECTS OF THE MERCY OF GOD

First is the mercy which was manifested for man without any action having proceeded from man; for instance, in the creation of the earth and heaven and sun and moon and planets and water and air and fire, and all those other bounties upon which man's life and survival are dependent. Without doubt all these bounties are a mercy for man which have been bestowed upon him without any right, through pure grace and beneficence. This is a grace which came into operation even before the coming into being of man who had no kind of hand in it.

The second type of mercy is that which follows upon the good actions of man. For instance, when he supplicates God earnestly, his prayer is accepted, and when he cultivates the earth laboriously and sows the seed, Divine mercy fosters the seed, with the result that a large quantity of grain is gathered. In the same way careful observation would show that Divine mercy accompanies every one of our righteous actions whether they are religious or secular. When we labor according to the laws prescribed by God, Divine mercy comes into operation and makes our labor fruitful.

These two types of mercy are such that we cannot survive without them. No one can doubt their existence. These are the bright manifestations which support the whole pattern of our lives.

When it is established that Almighty God has caused the springs of two mercies to flow for our sustenance and perfection, and they are two of His attributes which are manifested in two aspects for the watering of the tree of our being, we must find out how these two springs, when they are reflected in the Arabic language, are designated.

By virtue of the first type of mercy, God Almighty is called *Rahman* in Arabic, and He is called *Raheem* by virtue of the second type of mercy. It is in order to illustrate this quality of the Arabic language that we have mentioned the expression *Rahman* in the very first line of our Arabic discourse. As the attribute of mercy by virtue of its elementary division comprises two types according to the Divine law of nature, the Arabic language has two elementary words for it. A seeker after truth would find it most helpful to adopt as a criterion the Divine attributes and works that are visible in the book of nature, for the purpose of discerning the subtle distinctions of the Arabic language, and to seek for these divisions which appear according to the law of nature in the elementary words of Arabic.

Whenever it is desired to bring out the distinction between such Arabic synonyms as are related to the attributes or works of God, attention should be directed towards the division between those attributes and works which is exhibited in



the law of nature, inasmuch as the true purpose of Arabic is to serve Divinity, as the true purpose of man is the comprehension of God Almighty; and the qualities of everything can be appreciated only by keeping in mind the purpose for which it has been created. For instance, an ox is created for the purpose of plowing or transport. If overlooking this purpose we seek to use it as a hunting dog, it would fail utterly and would prove useless and valueless. On the other hand, if we try it in the field of its true purpose, it soon proves that it carries a great responsibility within the system of the means of maintenance of human livelihood.

In short the worth of everything is proved by its being utilized for its true purpose. Thus the true purpose of Arabic is to illustrate the bright countenance of all manifestations of Divinity. As the proper carrying-out of this delicate and subtle operation, and to be safeguarded against mistakes, was beyond human capacity, God the Noble and Merciful, revealed the Holy Quran in the Arabic language, a miraculous illustration of the qualities of the Arabic language and of the delicate distinction between the different elementary words and the extraordinarily rich connotations of its compounds, in such manner that all heads were bent before it. All these qualities of the Arabic language were not only acknowledged by the

highest contemporary linguists, but their failure to match them established that human faculties are not able to set forth those verities and insights, to illustrate the true and real beauty of the language. We have learnt the distinction between *Rahman* and *Raheem* from the same Holy Book which we have cited, as an instance in our Arabic discourse. Every language contains many synonyms, but till we become aware of the distinctions between them, and so long as those words do not relate to subjects pertaining to Divinity and religious teaching, we need take no account of them.

It should also be remembered that man cannot invent these elementary words, but once they are created by Divine power, man can, by study, discover their subtle distinctions and their proper use. For instance, the grammarians have not discovered anything new, nor have they framed any rules which other people must conform to; but having studied this natural language, they discovered that it was illustrative of a system of rules and they proceeded to formulate those rules in order to facilitate the study of the language. Thus the Holy Quran, by using every word in its proper place, illustrated how the Arabic elementary words can be manipulated, how they serve the subjects of Divinity, and how subtle are their mutual distinctions.

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## OUR BELIEF

1. We believe that God exists, and to assert His existence is to assert a most important truth.
2. We believe that God is ONE, without an equal in heaven or in the earth. Everything else is His creation, dependent upon Him and His subsistence. He is without son or daughter or father or mother or wife or brother. He is one and unique.
3. We believe that God is Holy, free from all imperfections and possessed of all perfections. There is no imperfections which may be found in Him and no perfection which may not be found in Him. His power and knowledge are unlimited. He encompasses everything and there is nothing which encompasses Him. He is the First, the Last, the Manifest, the Hidden, the Creator, the Master.

He is the Loving, the Enduring. His actions are willed, not constrained or determined. He rules today as He ever ruled before. His attributes are eternal.

4. We believe that angels are a part of God's creation. As the Quran has it, angels do what they are bidden to do. They have been created in His wisdom to carry out certain duties. Their existence is real and references to them in the Holy Book are not metaphorical. They depend on God as do all men and all other creatures.

5. We believe that God speaks to His Chosen Servants and reveals to them His Purpose. Revela-

tion comes in words. Man lives by revelation and through it comes to have contact with God. The words in which revelation comes are unique in their power and wisdom. Their wisdom may not be revealed at once. A mine may be exhausted but not the wisdom of revelation. Revelation brings us divine ordinances, laws, and exhortations. It also brings us knowledge of the unseen and of important spiritual truths. It conveys to us the approval of God as well as His disapproval and displeasure, His love as well as His warnings. God communicates with man through revelation. The communications vary with circumstances and with the recipients. Of all divine communications the most perfect, the most complete, the most comprehensive is the Holy Quran. The Holy Quran is to last forever. It cannot be superceded by any future revelation.

6. We also believe that when darkness prevails in the world and man sinks deep in sin and evil, it becomes difficult for him to rise again without the help of God. Then out of His mercy and beneficence God chooses one of His own loving, loyal servants, charges him with the duty to lead and guide other men. As the Quran says, "*not a people but have had a warner sent to them*" (35:25). God has sent Messengers to every people. Through them God has revealed His Will and His Purpose. Those who turn away from them ruin themselves, those who turn to them earn the love and pleasure of God.

7. We also believe that divine messengers belong to different spiritual ranks and contribute in different degrees to the fulfillment of the ultimate Divine Design. The greatest of all Messengers is the Holy Prophet MUHAMMAD (on whom be peace and blessings of God). He is the chief of all men, messenger to them all. The revelation he received was addressed to all mankind. The whole of this earth was a mosque for him. Time came when his message spread to lands and climes beyond Arabia. People forsook gods of their own conception and began to believe in the ONE and only God that the Holy Prophet Muhammad, peace and blessings of Allah be upon him, taught them to believe. The coming of the Holy Prophet, peace and blessings of Allah be upon him, marked an

unparalleled spiritual revolution. Justice began to reign instead of injustice, kindness instead of cruelty. If Moses and Jesus had existed in the time of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, they would have had to believe in him and to follow him.

8. We also believe that God hears our prayers and helps us out of our difficulties. He is a living God, His living character being evident in all things at all times. God continues His benevolent interest in His servants and His creatures. When they need His help He turns to them with His help. If they forget Him, He reminds them of Himself and of His concern for them. "*I am near indeed; I answer the prayer of every supplicant when he supplicates to Me. Let them, therefore, hearken unto Me and believe in Me, so that they may go aright.*" (2:187).

9. We also believe that from time-to-time God determines and designs the course of events in special ways. Events of this world are not determined entirely by unchanging laws called the Laws of Nature. For, besides these ordinary laws there are special laws through which God manifests Himself. It is these special laws which bring to us evidence of the Will, the Power and Love of God. Too many there are who deny this. They would believe in nothing besides the laws of nature. Yet laws of nature are not all the laws we have. Laws of nature are themselves governed by the wider Laws of God. Through these laws, God helps His chosen servants. Through them He destroys His enemies. Moses could not have triumphed over a cruel and mighty enemy, but for the special laws of God. The Holy Prophet Muhammad, peace and blessing of Allah be upon him, could not have triumphed over Arabs determined to put an end to him and his mission except for the laws of God, which worked on His side. In everything that he encountered, God helped the Holy Prophet, peace and blessings of Allah be upon him. At last with 10,000 followers, he re-entered the valley of Mecca out of which 10 years earlier, he had to flee for his life. Laws of nature cannot account for these events.

10. We also believe that death is not the end  
(continued on page 24)

## KHUTBA JUMU'AH

Delivered by HAZRAT KHALIFATUL MASIH IV

on June 24, 1983 at Rabwah

(Translated by Ch. Muhammad Zafrulla Khan)

**Allah, the Exalted, is the Friend of His beloved servants and exhibits greater jealousy on their behalf than any one exhibits for anyone**

**It is an immutable decree of God Almighty that he gives good news to such of His servants as are subjected to tyranny and call on Him and goes on fulfilling the good news**

**You, the members of the Ahmadiyya Movement, have also been honored with grand good news by God Almighty; you should make the current month of Ramadhan a decisive Ramadhan**

**Get up at night and warm up the fields of your worship with your supplications and raise up such entreaties as should shake the Divine Throne in heaven**

**You should raise the cry: When will the help of Allah arrive, with such passion that you should begin to hear the response: Hearken! The help of Allah is nigh!**

After Shahadat and seeking protection and reciting the Fatehah, he recited:

الْآنَ أَدْلِيَاءُ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا  
هُمْ يَخْزَنُونَ ۖ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۗ لَكُمْ  
الْبَشِيرُ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ  
اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۗ وَلَا يَخْزِيكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ  
لِلَّهِ جَمِيعًا ۗ هُوَ السَّمِيعُ الْعَلِيمُ ۗ

*Hearken, the friends of Allah, that is those who believe and are evermindful of their duty to Allah, shall certainly have no fear nor shall they grieve; for them are glad tidings in the hither life and also in the hereafter; that indeed is the supreme triumph; there is no changing the words of Allah. Let not the hostile utterances of thy opponents distress thee. Surely, all power belongs to Allah. He is the All-Hearing, the All-Knowing (10:63-66).*

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ  
مِن قَبْلِهِمْ دُمِّرُوا اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ۗ ذَلِكَ  
يَا أَلَلَّهِ مَوْلَى الَّذِينَ آمَنُوا وَإِنَّ الْكُفْرَانَ لَمَوْلَى لَهُمْ ۗ

*Have they not travelled on the earth and*

*observed what was the end of those who were before them? Allah destroyed them utterly, and the same will be the case of these disbelievers. That is because Allah is the Helper of those who believe, and the disbelievers have no helper (47:11,12)*

In the verses that I have recited God Almighty sets forth the causes which make His servants fearless and removes their grief. The first cause is that they are the friends of Allah and Allah is their Friend. This is the cause of all real fearlessness and real freedom from grief. Secondly, God Almighty sets forth the evidence of man's history which bears witness that those who become God's friends and who win the Friendship of God are never troubled by any fear or grief.

Reflection shows that there are three types of people who frighten others and whose threats are contemptuously rejected. In one case, both those who threaten and those who reject their threats indulge only in verbal exercises. Neither side is supported by any strength or reality. It is only a verbal context on both sides. Neither side is based on any verity.

The second type are those who are threatened with real danger, but who display courage in return out of sheer ignorance and lack of foresight, not knowing what their end would be. Such fearlessness is born of ignorance and leads to ruin.

The third type are those who threaten are such as are ready and eager to make all their threats effective and so far as it lies within their power they carry them into effect. Their victims are people who are fearless and courageous and whose response to those who threaten them is: Go ahead and do whatever you may wish. We have no fear of you. These are people whose bravery and courage derive from the fact that they are the friends of Allah and deem Allah as their Friend. These are the people who are mentioned in the verses that I have recited in which it is said: *Hearken, the friends of Allah are not subject to fear or grief.*

This does not mean that they are not confronted with circumstances and are not subjected to conditions which threaten danger and cause grief. What is meant is that despite such circumstances and conditions, those who are the friends of Allah and who have Allah as their Friend, are safeguarded against the effects of fear and grief. What is the philosophy behind all this?

Reflection would show that fear relates to the future and grief relates to the past so that when God Almighty says they shall have no fear, nor shall they suffer grief, it means necessarily that circumstances and conditions would arise which should occasion grief and yet those who are the friends of Allah and have Allah as their Friend would not suffer grief. The philosophy behind this reality can only be comprehended through the experience of friendship and love.

Friendship has two aspects. One is that a friend intensely desires that he should sacrifice everything for his friend, and when he makes the sacrifice, he suffers no grief, but experiences delight in making the sacrifice. When he gives up something that he holds dear and surrenders it for the sake of his friend, he does not protest or cry out, but experiences a wonderful spiritual delight in the realization that the purpose for which he has

made the sacrifice is much dearer to him than that which he has sacrificed. He even desires that he may lay down his life for the sake of his friend. The Holy Quran makes repeated mention of such friends of Allah who were not only ready at all times to sacrifice their belongings and their lives in the cause of Allah, but were anxious to do so. It is such as these, who are mentioned in the verse: *Some of them have fulfilled their desires and the others are waiting for their fulfillment* (33:24).

The background of this verse is that there was a succession of fearful conditions. When God substituted security against one set of dangerous conditions, there were some people whose desire to lay down their lives in the cause of Allah had been fulfilled; there were others who were not relieved that the conditions had changed from danger to security, but were left with the desire that they should have had the chance of laying down their lives and sacrificing their belongings in the cause of Allah and they tried to comfort themselves with the reflection that the chance of the fulfillment of their desire would arise again. It is on record that some of those believers who had not been able to participate in the fighting at Badr supplicated and asked others to supplicate on their behalf that they should be afforded the opportunity of sacrificing their lives and belongings in the cause of Allah, and their desire was fulfilled. It is people like these whom no threat can frighten, nor do they suffer any grief.

Thus it is not meant that circumstances and conditions threatening fear would not arise, or that there would be no cause for grief. What is meant is that those who are the friends of Allah are above experiencing that which in the eyes of the world is fearful or which is felt as grievous. Grief would not prevail over their hearts as they would feel delight in that which causes grief and therefore such experience cannot be designated as sorrow. This philosophy is often expressed in poetry.

These matters relate to the world of love and when Allah says: *"Hearken, the friends of Allah will have no fear and will suffer no grief,"* He



warns their enemies that their threats can have no effect upon those who have committed their all in return for God's love. The carrying out of those threats would only enable the friends of God to put into effect the covenants of love that they have entered into with God.

This is one aspect of the friendship of Allah. When this aspect is kept in mind, fear and grief are both removed.

There is another aspect of this mutual friendship. When the beloved becomes the lover of his own lover, he does not tolerate that his lover's enemies should destroy him. It is part of the demonstration of his love that conditions of trial and tribulations are created so that others may be able to observe the drama of sacrificing one's all in the cause of the beloved. But these are merely manifestations of different aspects of love. In truth the beloved does not tolerate that his lover should be destroyed by his enemies. He exhibits greater jealousy for his lover than does anyone else for anyone.

The announcement: *Hearken, the friends of Allah experience no fear and suffer no grief*, becomes a glorious challenge and strikes terror into the hearts of those who seek to do them harm or afflict them with evil. He comforts his friends with good news both regarding this life and regarding the hereafter. He also conveys the assurance that this is not a matter of chance but is the immutable word of God. This is a decree which is never altered.

Every time the friends of Allah are threatened by their enemies, each time they are comforted with good news from heaven. Their enemies are told that each time their threats would be frustrated and Divine good news would be fulfilled. God describes this as the supreme triumph. In the end Allah comforts the Holy Prophet, peace be on him, with the assurance that all honor belongs to and proceeds from Allah and that his enemies are destined to be humiliated. He is told to pay no attention to the hurtful words of his opponents nor to suffer any grief over them. He is directed to continue his supplications and is reassured that Allah is All-Hearing, All-Knowing.

If a supplicant supplicates concerning such matters as are within his knowledge Allah in any case takes note of them as He is All-Hearing, but such matters as take the form of secret conspiracies of which the innocent servants of Allah have no knowledge are within God's knowledge as He is All-Knowing. He does not stand in need of being told so that he whose Friend is All-Hearing and All-Knowing, need fear nothing. If they call on Him, He hears and responds but if the supplicants are unaware of the dangers that threaten them, Allah nevertheless is aware of them. When His friends are asleep, He keeps awake on their behalf and watches all that is conspired against them.

Such are those concerning whom it is said: *"Hearken, the friends of Allah shall have no fear, nor shall they suffer grief"*. This is a very dear and grand assurance. Those who comprehend this assurance cannot be frightened by any fear nor suffer any grief.

These are Divine assurances for the faithful which are expressive of God's love. But the worldly do not accept them. They think that the opponents of truth in earlier ages did not succeed in their design because of certain defaults and short-comings, but they feel that this time their victims would not escape and would surely be destroyed. These people are told that if they attach no importance to God's words, they should at least draw a lesson from the history of the world.

There is not a single instance in history that those who were threatened on account of their adherence to God were ever destroyed. On the contrary, those who were ready to lay down their lives in the cause of Allah were bestowed everlasting life and death never was their portion. Attention is drawn to this in the verse: *"Have they not travelled in the earth and observed that was the end of those who were before them?"* Allah destroyed them utterly and the same will be the case of these disbelievers.

Thus the same will happen today as has always happened before. There will be no new regulations. Every time those who adhere to God were persecuted, it was the persecutors who were

destroyed and not the persecuted. Those whose necks were cut off were bestowed Divine blessings. Those whose belongings were looted, were enriched. Those whose numbers were reduced, were multiplied. Those whose homes were burnt down, were provided with blessed homes. In short every device that was adopted by their enemies to do them harm was frustrated, and as against it God Almighty bestowed extraordinary blessings on His friends.

This is the evidence of history to which Allah draws attention in the Holy Quran. What conclusion is to be drawn from this? Why were not friends of Allah destroyed? All worldly powers were in the hands of their enemies. They were in the majority. They exercised authority. They possessed all the armaments. Then what is the explanation that these people, small in number and helpless, were not destroyed? Reason could draw no conclusion except that Muhammad, the Messenger of Allah, peace be on him, and his Companions, were the friends of Allah, and Allah was with them.

But there are two conclusions to be drawn from this evidence of history, and not only one. Allah says to the unbelievers: "You doubted their being Allah's friends. We have placed the evidence of history before you, which is that they cannot be safeguarded against your wiles unless they are the friends of Allah". But history also points to another conclusion, and that is that you, the opponents of Muhammad, the Messenger of Allah, peace be on him, have no friends. Those whom you deem your friends will be broken. Their hands will be palsied. Then no one will be able to come to their help in opposition to God. How terrible is this conclusion which history has repeated every time as a lesson but the ignorant and the blind cannot observe these things.

Thus this is good news for the members of the Ahmadiyya Movement. It is good news for those of them whose eager desires will be fulfilled and whose supplications will be accepted in the sense that Allah will accept their offered sacrifices, He will accept the lives that they offer; He will accept the homes that they offer; He will accept the belongings that they offer; they will be given the

good news that they will be among those whose desires have been fulfilled. There is also good news for those on whose behalf Allah's jealousy will be roused and the world will not have the capacity and will not be permitted to destroy them. From whichever aspect it is sought to weaken them, they will emerge from it in larger numbers and in greater strength. Allah will manifest His glory on their behalf. For them also, therefore, there is good news.

We are ready for this contest. We are not of those who lack courage and who retreat from a contest. We shall, Insha Allah, accept every challenge and shall stand firm against every assault, but our weapons and the weapons of the enemies of the truth are not the same. Our manner of speech and their manner of speech are different. Our styles and their styles are diverse. They will come forth to light the fire of enmity and rancor. We shall seek to put out that fire with the tears of love. They will shoot the arrows of the world at our breast and we shall get up at night and tearfully shoot the arrows of our supplications in the direction of heaven.

Thus O Ahmadis, make this month of Ramadhan a decisive month. Prepare yourselves for this holy effort. You will have no worldly weapons. To the arrows of the world, you have to reply with the arrows of your supplications. This battle will be decisive; but it will not be fought in the streets, on the highways, in the courtyards, in the fields, but will be waged in the mosques. Get up at night and warm up the fields of your worship. Supplicate before your Creator with such tearful fervor as would shake the corners of Allah's Throne in heaven. Raise the cry: When shall the help of Allah arrive? In making your tearful supplications, display the wounds of your breasts before Him. Exhibit your torn shirts to Him. Make your supplications so forceful and raise the cry: When shall the help of Allah come with such fervor that the gates of grace and mercy will begin to open from heaven and from every gate the response may be heard:

Hearken, the help of Allah is nigh; hearken, the help of Allah is nigh; hearken, the help of Allah is nigh.

# JUDAISM, CHRISTIANITY AND ISLAM

## A TRILOGY: THE ISLAMIC VIEW

By Sir Muhammad Zafrulla Khan

The three great Semitic faiths all hark back to Abraham and even further. For our purpose, we can make a start with Abraham.

For what follows, I propose to rely mainly on the scriptures of the three faiths: the Holy Bible and the Holy Quran. The Holy Quran is the record of the verbal revelation vouchsafed by God to Muhammad, the Prophet of Islam, over a period of approximately 22 years (610-632). It is the very words that God put in the mouth of the Prophet as had been promised:

*'I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it will come to pass that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him.'* (Deut. 18:18-19)

It contains all truth for the guidance of mankind as was foretold:

*"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you unto all truth: for he shall not speak for himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come.'* (John 16:12-13)

This is duly affirmed by the Holy Quran:

*'He does not speak out of his own wish; it is pure revelation sent to him. He is taught by the Lord of mighty powers.'* (53:4-6)

The message of the Holy Quran is universal:

*'Proclaim, O Prophet: O mankind, verily I am Allah's Messenger to all. To Him belongs the kingdom of the heavens and the earth. There is no God but He. He bestows life and He causes death. So believe in Allah and His*

*Messenger, the Prophet, the divinely instructed, who believes in Allah and His words, and follow him that you may be rightly guided.'* (7:159)

*We have sent thee as a bearer of glad tidings and as a warner for the whole of mankind, but most people know not.'* (34:29)

*'We have sent thee as a mercy for the universe.'* (21:108)

*'Blessed is He Who has sent down the Discriminating Book to His servant, that he may be a warner to all the peoples. He it is to Whom belongs the kingdom of the heavens and the earth.'* (25:2-3)

*'The Quran is a source of honor for all mankind.'* (12:105)

*'The Quran is a Reminder for all peoples, and you will witness the fulfillment of its warnings after a while.'* (38:88-89)

The Holy Quran affirms the truth of all previous revelations and the righteousness of all Prophets:

*'Who will turn away from the religion of Abraham but he who has ruined his soul? Of a surety, We exalted him in this world, and in the next also he will be among the righteous. When his Lord commanded him: Do thou submit thyself to Me; he responded: I submit myself to the Lord of the worlds. This same did Abraham enjoin upon his sons and also Jacob: Sons of mine, truly Allah has chosen this religion for you, so live every moment in submission to Allah, so that death whenever it comes should find you in a state of submission to Him. Were you present when Jacob faced the hour of death and asked his sons: Who will you worship after I am gone? They answered: We will worship thy God and the God of thy fathers Abraham and Ishmael and*

*Isaac, the One God and to Him have we submitted ourselves."* (2:131-134)

*"The Jews and the Christians invite you: Be ye Jew, or be ye Christians, that you may be rightly guided. Tell them: Nay, not so. Let us agree to follow the religion of Abraham, who was ever inclined towards Allah and was not one of those who set up partners with Him. Affirm: We believe in Allah and in that which has been sent down to us and that which was sent down to Abraham and Ishmael and Isaac and Jacob and his children and that which was given to Moses and Jesus, and that which was given to all other Prophets from their Lord. We make no distinction between any of them and to Him do we wholly submit ourselves."* (2:136-137)

*"Proclaim: We adopt the faith revealed by Allah, and who is better than Him in teaching the Faith?"* (2:139)

*"Ask them: Do you dispute with us concerning Allah, when He is our Lord and also your Lord? We are responsible for that which we do, and you are responsible for that which you do. To him alone are we devoted."* (2:140)

*"People of the Book, do you say that Abraham and Ishmael and Isaac and Jacob and his children were Jews, or that they were Christians? Do you know better than Allah? Who can be more unjust than one who conceals such testimony as he has from Allah? Allah is not unaware of that which you do."* (2:141)

Previous revelations were limited in their scope. Each was designed to meet the requirements of the people to whom it was directed during the stage of development upon which that people was about to enter. Each contained fundamental truths, valid through the ages in respect of the whole of mankind, but it also contained guidance, directions, commandments and prohibitions which were of a local or temporary character. Moreover, in course of time, portions of these revelation were lost or forgotten. That which was of universal and permanent application in previous

revelations has been reaffirmed in the Holy Quran. Such portions as had been lost or overlooked or forgotten, but were still needed, have been reviewed. That which was of purely temporary or local application and was no longer needed has been omitted. That which was not contained in previous revelations, the need for it not having yet arisen, but which would henceforth be needed by mankind, was added (2:107; 3:8)

This does not mean that the Holy Quran makes obligatory upon Muslims all the commandments and ordinances contained in today's version of previous revelations and scriptures. Indeed it emphasizes repeatedly that these versions have suffered grievously at the hands of some of those who profess to be their supporters (2:79-80). What the Holy Quran affirms is the actual revelation vouchsafed to previous Prophets. Thus:

*"Surely, We sent down the Torah wherein is guidance and light. By it did the Prophets who were obedient to Us, judge for the Jews, as did the godly people and those learned in the law."* (5:45)

Again:

*"We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah as an admonition for the God-fearing"* (5:47)

Not only are today's versions of previous revelations open to serious question on the score of authenticity of text and accuracy of translation and interpretation, many of the details concerning commandments and ordinances and even doctrine which were of a temporary or local character are now out of date or inapplicable. Today's doctrine is also in many cases based on subsequent interpretation and formulation which appear to have little connection with what was contained in the revelation and even contradict it. Attention is drawn to all this in the Holy Quran, and yet the Holy Quran emphasizes the unity of the funda-

mental teaching contained in all previous scriptures and insisted upon by all the Prophets, namely, belief in the Existence of the Unity of God and the hereafter, and con-formity to God's will through righteous action:

*"We bestowed upon Abraham, Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of Abraham's progeny did We guide aright David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. We also guided Zachariah and John and Jesus and Elias, each of them was of the righteous; and Ishmael and Elisha and Jonas and Lot, each one did We exalt above the people, and of their fathers and their children and their brethren; We chose them and We guided them along the straight path."* (6:91)

The Holy Quran fulfills that which was revealed before it and is a guardian of it (6:49). The Holy Quran, therefore, while affirming the truth of all previous revelations, itself comprises all truth for the whole of mankind for all time. It is "pure scriptures compromising lasting commandments" (98:3-4). It is thus a universal possession and inheritance.

The Holy Quran sets forth a much loftier concept of prophethood than does the Bible—and clears the Prophets of all charges levelled against them in current versions of previous scriptures. It affirms that it is not possible for a Prophet to be false to that for which he is divinely commissioned (3:162). Regarding Abraham it is affirmed that he was indeed "a righteous person and a Prophet" (19:42). Concerning Lot, it is affirmed: "We gave him wisdom and knowledge... We admitted him to Our Mercy; surely he was one of the righteous" (21:75-76). Of Moses it is said: "He was indeed a chosen one of God and was a Messenger and a Prophet" (19:52) and Allah cleared him of all the calumnies that were alleged against him and distressed him and that he had a high standing with God. (33:70).

Of David it is said that God bestowed His grace upon him (34:11) and he is described as

"Our servant David, a man of great power, who turned constantly to Us" (38:18). Of Solomon it is said: "It is not Solomon who disbelieved; it was the rebellious ones who disbelieved, teaching people falsehood and deception" (2:103). "Solomon was an excellent servant of Ours, he turned to Us constantly" (38:31).

Mary, mother of Jesus, is mentioned in the Holy Quran with more reverence than in the Gospels. *"The angel said to Mary: Allah has exalted thee and purified thee and chosen thee from among all the women of the time"* (3:43). *"Allah cites as examples for believers... Mary, the daughter of Imran, who guarded her chastity and We sent Our Word to her and she fulfilled the words of her Lord and His Books and was of the obedient"* (66:12-13).

In the case of Jesus it is said that he was a Messenger to the children of Israel (3:50). *"The angels said to Mary: Allah, through His words, gives thee glad tidings of a son named the Messiah, Jesus son of Mary, honored in this world and the next, and of those who are granted nearness to Allah"* (3:46). *"The Messiah son of Mary was but a Messenger, many Messengers had passed away before him"* (5:76).

In the gospels Jesus has been called son of God. That this was only by way of metaphor was affirmed by Jesus himself:

*"Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said, I am the son of God?"* (John 10:31-36)

This receives further confirmation from St. Paul:



*For as many as are led by the Spirit of God, they are the sons of God ...The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint-heirs with Christ." (Rom. 8:14-17)*

Jesus was a Prophet within the Mosaic dispensation:

*"I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24)*

*"It is not meet to take the children's bread, and to cast it to dogs." (Matt. 15:26)*

*"If thou wilt enter into life, keep the commandments." (Matt. 19:17)*

*"It is easier for heaven and earth to pass, than one tittle of the law to fail." (Luke 16:17)*

The Holy Quran sets out:

*"Keep in mind when Allah will ask Jesus son of Mary: Didst thou say to the people: Take me and my mother for two gods besides Allah? and he will answer: Holy art Thou. It behoves me not to have said that to which I have no right. Had I said it, Thou wouldst surely have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou who possessest full knowledge of all that is hidden. I said naught to them except that which Thou didst command me, that is: Worship Allah, my Lord and your Lord. I watched over them as long as I was present among them, but since thou didst cause me to die, Thou hast been the One to watch over them." (5:117-118)*

This is reminiscent of : *"While I was with them in the world, I kept them in Thy name." (John 17:12)*

The Holy Quran does not support the notion that Jesus died on the cross:

*"Allah reassured Jesus: I shall cause thee to die a natural death and shall exalt thee to Myself, and shall clear thee of the calumnies of those who disbelieve." (3:56)*

*"The Jews claim: We did slay the Messiah, Jesus son of Mary, the Messenger of Allah; whereas they slew him not, nor did they compass his death upon the cross, but he was made to appear to them like one crucified to death; and those who have differed in the matter of his being taken down alive from the cross are certainly in a state of doubt concerning it, they have no definite knowledge about it, but only follow conjecture. They certainly did not compass his death in the manner they allege." (4:158)*

There are numerous indications in the gospels which lend support to the thesis that Jesus did not die on the cross.

To begin with, there is no indication whatsoever that the very purpose of his advent was to lay down his life on the cross and thereby to atone for the sins of mankind. Had that been so, he would have been conscious of that purpose and would have looked forward eagerly to its consummation and welcomed it cheerfully. Of this there is no evidence.

His earnest supplications in the garden of Gethsemane (Matt. 26:39, 42 and 44) not only excluded any such possibility but constitute irrefutable proof that he was not destined to suffer death on the cross. He was, like all righteous Prophets, confident that God heard his prayers. That this is so in the case of all Prophets is borne out by the entire history of religion. Indeed, far from his petition being rejected, it would seem that he had received reassurances of deliverance from an accursed death. His agonized cry: *Eli Eli Lama Sabachthani* (Matt. 27:46) was wrenched from him by his perplexity that despite divine assurance he did not, in his estimation, perceive any chance of deliverance. Yet the creeping up of unconsciousness upon him, which took on the semblance of death, was the very device that God had devised for his deliverance whereby *"he was made to appear to them like one crucified to death." (4:158)*. *"They devised their plans and Allah devised His plan; Allah is the best of planners" (3:55)*.

It will be recalled that when Pilate *"was set*

*down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him" (Matt. 27:29).* In consequence of this divine warning, Pilate, who was already predisposed in favor of Jesus, made every effort to persuade the chief priest and elders that they might agree to his releasing Jesus, but they would not hear of it.

The Roman soldiers had no doubt heard the message that Pilate's wife had sent him and had taken note of Pilate's attitude towards Jesus. They might even have been directed not to deal too harshly with him, though they would have to be careful not to provoke the multitude or to arouse their suspicions. When Jesus became unconscious they were ready to assume that he had died, and forbore breaking his legs, though the Jews had besought Pilate that his bones should be broken notwithstanding his having supposedly "given up the ghost" (John 19:30, 31, 33). "But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water" (John 19:34); proof positive that life was not extinct.

At the request of Joseph of Arimathaea, a secret disciple of Jesus, Pilate directed that the body of Jesus be delivered to Joseph, who took it; and Nicodemus and Joseph smeared it with a mixture of myrrh and spices and wound it in linen clothes and laid it in a sepulchre which Joseph had had hewn out of the rock for himself and which was nigh at hand (John 19:38-42).

Jesus had foretold that he would not die on the cross:

*"Then certain of the scribes and the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth." (Matt. 12:38-40)*

Now the sign of the Prophet Jonas was not

that he entered the whale's belly dead and came out of it alive; his sign was that he entered the whale's belly alive, boded there alive and came out of it alive. So would Jesus enter the sepulchre alive, bide therein alive and emerge therefrom alive.

After his deliverance from the cross, Jesus met his disciples three times, always in secret, and then departed from them in search of his other sheep in the countries in which they were by then scattered, and into which it is not necessary for our present purpose to follow him.

Being rejected in Judaea, Jesus warned them the kingdom of God (that is, the vineyard of Prophethood) would be taken from them and given to a nation bringing forth the fruits thereof (Matt. 21:43). When they heard this they said: God forbid (Luke 20:16). But thus it has been. There has not arisen in Israel a Prophet after Jesus.

Further, Jesus gave a clear indication of the people to whom the vineyard would be committed. *"Did ye never read in the scriptures: The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? ...And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."* (Matt. 21:42, 44). This was a prophecy that Prophethood would pass to the house of Ishmael and would find its consummation in Muhammad, who would be equipped with the perfection of beauty and power.

Ishmael was the first born of Abraham. Sarah gave her maid Hagar to her husband Abraham to be his wife, and she bore Abraham a son and Abraham called his son's name Ishmael (Genesis 16:3,15). God made a covenant with Abraham and established it between Himself and Abraham and his seed (Genesis 17:7), and as a token of the covenant laid down that every man child among them shall be circumcised (Genesis 17:10). *"Abraham said unto God, O that Ishmael might live before Thee"* (Genesis 17:17), and God responded: *"As for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve*

*princes shall he beget, and I will make him a great nation" (Genesis 17:20). "In the self-same way was Abraham circumcised, and Ishmael his son" (Genesis 17:26). All this was before the birth of Isaac. For 14 years Ishmael was the only son of Abraham, and then Sarah bore Isaac, who was thus the second son of Abraham.*

The Holy Bible and the Holy Quran both describe Abraham's readiness to sacrifice his only son in obedience to what he conceived to be a divine Command; but while the Holy Quran implies that the son concerned was his only son that is to say, Ishmael; the Bible speaks of his only son as Isaac, while Isaac was at no time Abraham's only son. The Quranic account runs:

*"Abraham prayed: Lord, grant me righteous progeny. So We gave him glad tidings of a gentle son. When the boy began to run about with him, Abraham said to him: Son I have seen in my dream that I am slaughtering thee. So consider what thou thinkest of it. The boy replied: Father, do what thou art commanded; thou wilt find me, if Allah pleases, steadfast. When both were ready to submit to Allah's will, and he had laid him down on his forehead, We called to him: Abraham, thou hast indeed fulfilled the dream. Thus do We reward those who do their duty to the utmost. That was surely a manifest trial. We ransomed the boy with a great sacrifice, and We preserved for Abraham a good name in succeeding generations. Peace be upon Abraham. Thus do We reward those who do their duty to the utmost. Surely, he was of Our believing servants. We gave him the glad tidings of Isaac, a Prophet, and one of the righteous. We bestowed blessings on him and on Isaac." (37:101-114)*

The ransom referred to here as "a great sacrifice" was the settling by Abraham of Hagar and Ishmael in the barren wilderness (14:38) of Paran (Genesis 21:21) so that the great design of God might, in due course, be fulfilled.

That was the advent promised in Deut. 18:18 of the Prophet like unto Moses, of the Spirit of truth who was to guide mankind into all truth

(John 16:13), of the one "Altogether lovely" (Mahmaddem) as described by Solomon in his song (5:16); who long before he received the divine call was acclaimed by his people as Al-Ameen, the Faithful and the True.

For ponder the following:

*"I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the Armies which were in heaven followed upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords." (Revelation 19:11-16)*

Yet a very man withal: "Tell them: I am but a man like yourself; it is revealed to me that your God is One God. So let him who hopes to meet his Lord work righteousness, and let him associate no one in the worship of his Lord" (18:111). It is only a man like ourselves who could be an exemplar for us, not a superman, or an angel, or a son of God or a god. "You have in the Messenger of Allah an excellent exemplar, for him who hopes to meet with Allah and the last Day, and who remembers Allah much" (32:22).

He was sent as "a mercy for the universe" (21:108).

*"O Prophet, We have sent thee as a witness, and a bearer of glad tidings and a warner, and as a summoner unto Allah by His command and a light-giving sun." (33:46-47)*

Obedience to him is the way of winning the love of God: (continued on page 24)

**SPIRITUAL TREASURES:****INTRODUCING THE BOOKS OF THE  
PROMISED MESSIAH (peace be on him)****HAZRAT MIRZA GHULAM AHMAD  
The Founder of the Ahmadiyya Movement in Islam**

*In each issue of the Gazette we are publishing a brief introduction to the books of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi (peace be upon them), about whom it was foretold in Ahadith (Traditions) that when he will come, he will distribute Spiritual Treasures. This series is a glimpse into those treasures. This month three more books are introduced.*

**Aainai Kamalat-i-Islam**

(MIRROR FOR THE EXCELLENCE OF ISLAM)

The book *Aainai Kamalat-i-Islam* has two parts, one in Urdu and the other in Arabic. The Urdu part was published in 1892 while the Arabic part was published in the early days of 1893.

The book has another title also and that is *Dafi-ul-wasawis-i.e.*, the remover of the suspicions (or doubts). The Arabic part of the book has a sub-title and that is *Al-Tabligh* (conveyance of the message).

To start with, Hazrat Ahmad says that his books *Fat-hi-Islam*, *Tauzi-hi-Maram* and *Izalai Auham* should have made the Muslims grateful to God that at such a critical time He had enabled one of them to defend Islam and answer satisfactorily the questions of the non-Muslims, but having come across his claim to be the like of Messiah, they got furious and in their rage, which was quite out of proportions, they hurled abuses on him and dubbed him a kafir and called him all sorts of names. Maulvi Mohammad Hussain led the way and prepared a Fatwa (Religious Decree) to declare him a kafir and got his teacher, Mian Nazir Hussain, to sign it as the first signatory. Hazrat Ahmad says that he does not see anything strange in it because that is what has always been done to the godly people. It is only after some time has passed that their true position is recognized.

Hazrat Ahmad says that he does not mind the fatwas of Kufr that are being issued against him, what he is after is that God may make him serve

His religion and he may be able to establish the excellence of the Holy Prophet, peace and blessings of Allah be upon him, and that of the Holy Quran.

As for the reasons why he has written this book, he says that on the one hand the Christians are undermining Islam and on the other the Muslims who are overawed by the European philosophy are talking of religion in such a way that Islam is harmed by being misunderstood by the non-Muslims. As for an example, he quotes Sir Sayed Ahmad who had very different views about revelations, angels, prophethood, etc. His views gave support to those who, in their own way, wanted to attack Islam.

Hazrat Ahmad, therefore, decided to write this book to expound the true theory of Islam and to explain to his readers what Islam really means and what was the significance of all that it teaches its followers. He wanted to show the beautiful face of Islam to the world.

In this book he deals with the excellences of Islam, the prophetic revelations, the angels and their functions. He also answers those who are engrossed in the modern philosophy and raise their eyebrows on the teachings of Islam. He proves with full length arguments that the Holy Prophet Mohammad, peace and blessings of Allah be on him, was far superior to Jesus Christ—as he was to other prophets also. He had to do so because it was being preached that Jesus was superior to the Holy Prophet, peace and blessings of Allah be upon him.

Having given details of what Islam really is,

he goes on to tell his readers how to become good Muslims and what could a man do to attain to that position. Having proved that Islam is a living religion, he assures the Muslims that the days of the Victory of Islam are at hand.

He admires the British Government for religious freedom, peace, maintenance of law and order and prays for the Queen that she may accept Islam and become the recipient of the blessings of God. He addresses the Queen and explains to her the excellences of Islam and the Holy Quran.

A Christian newspaper *Noor Afshan* published an article in its issue for 13th October 1892 in which the writer said that since man had existed on this planet, there had never been a person who claimed to be the resurrection and life and who said that he who would believe in his words would live even though he might have died or in other words would become free from sin, disobedience to God, negligence and the death of disbelief and would attain to the spiritual life and perfect obedience to God.

The writer of the article said that the only person who did claim all that was Jesus Christ who also proved that what he had claimed was true—if somebody else had put up his claim he would have failed in it and he could not have done any of these things.

Hazrat Ahmad answers this article with full length discussion. He says that if Jesus Christ had actually claimed to be resurrection and life, he being a true prophet of God, his claim would have been proved true and spiritual life would have become abundant in the world in his own life time as well as after he had passed away. But it is quite clear that the truth and the ideology of the oneness of God did not spread much through him and it can be said that the success in spreading these things was so small that perhaps every other prophet was able to do more than he did. Hazrat Ahmad also refutes the idea of Jesus Christ having performed the miracles which are ascribed to him, *i.e.* giving life to the dead. He says that if Jesus had actually performed these miracles, the end of some of his disciples would not have been so bad as it really was—one of them took a small amount of money and got him arrested and another

expressed his ignorance of who Jesus was.

Hazrat Ahmad compares the Companions of the Holy Prophet, peace and blessings of Allah be upon him, with the disciples of Jesus Christ and shows the marked difference and proves thereby that truly speaking it was the Holy Prophet, peace and blessings of Allah be upon him, who was life giving and not Jesus Christ.

Hazrat Ahmad announces that he has been commissioned by God to call upon all the Maulvis and Muftis who call him a kafir, because of their partial difference or because they have not been able to understand his claim, for a prayer duel to show who is on the right and who is not. He also calls upon the Christian missionaries, Hindus, Aryas, Brahmans, Sikhs, Atheists and Naturalists to come forward and get the issues decided. After these challenges and invitations, he assures those who had believed in him or who would believe in him in future that their end would be a blessed one and they would not be the losers at all.

The second part of this book which is in Arabic, and is entitled *Al-Tabligh* was written at the instance of Maulvi Abdul Karim, one of his close companions, Maulvi Abdul Karim suggested that a detailed letter be written to the Muslim religious leaders who are known as Faqirs and Pirzadas. Hazrat Ahmad liked this suggestion very much and wanted to write the letter to be a part of his book, in Urdu. But he had some indications from God that he should write this letter in Arabic. That is why it was written in Arabic. This was the first writing of Hazrat Ahmad in Arabic.

At the very outset he addresses the Faqirs, the Zahids and the respectable people of Arabia, India and other countries and tells them that he has been raised to uproot the evils that crept into the world and to remind them of all that the religious Islamic law says. He also calls upon them not to look down upon him.

He proves to his readers that Jesus had died and he adds that it is simply not possible that the Holy Prophet Mohammad, peace and blessings of Allah be upon him, should be lying buried under the ground while Jesus Christ should be alive and that also in the heavens. He also quotes the Holy



Quran and the Hadith to prove the death of Jesus Christ. As for the second coming of Christ of the latter days he was to be born in those very days; he had not to come from the skies. In this Arabic section also he calls upon the Queen to accept Islam for this is the only religion now acceptable to God. He tells her to repent and to listen to him.

He gives some details of his lineage and also the biographical notes about some of his 'Brothers in religion'.

## Barakatud Dua

(THE BLESSINGS OF THE PRAYER)

Sir Sayed Ahmad Khan (who has been mentioned in *Aaina-i-Kamalat-i-Islam*) published a book *Ad-Dua wal Istijaba* to show that the acceptance of the prayer was not an actual fact; it was only a sort of consolation that one felt in one's heart after prayer to God that could be called acceptance of the prayer. Since this ideology is totally opposed to the Islamic ideology of the acceptance of prayer as mentioned in the Holy Quran and other sacred scriptures, Hazrat Ahmad lost no time in issuing a refutation of the ideas of Sir Sayed Ahmad. *Barakatul Dua* was the result. Sir Sayed Ahmad had also written another book containing his views about the principles of commentary on the Holy Quran. This book also, Hazrat Ahmad found this book also to be containing incorrect principles. So he included his views on commentary of the Holy Quran. Sir Sayed was of the opinion that revelation did not mean that it was a message from another source; it only meant what somebody strongly felt as an idea taking hold of him. Hazrat Ahmad in this respect explained what revelation really is, in this book.

In this book he says: 'I have seen that when revelation comes to me—and that is what is the wahy-i-walayat—I feel that I am in the grip of someone and this grip is very strong and sometimes it is so strong that I feel that I am merged in the light of the one who grips me. I find a pull towards Him and I cannot resist in the least. It is when I am in the grip like this that I hear a very clear voice.' Hazrat Ahmad also assures Sayed Ahmad that if he wishes to have the

proof of the acceptance of prayer he is prepared to supply the same but he tells him that if the proofs are actually supplied, Sayed Ahmad should abandon his views. Before closing, Hazrat Ahmad mentions one of his prayers that was accepted; it was in connection with Lekhram. He asks Sayed Ahmad to pray to God that his view about prayer may be corrected and this, he said, he could do by prayer alone.

In his booklet Sayed Ahmad had mentioned the principles of the commentary of the Holy Quran. Hazrat Ahmad gives his own seven principles and asserts that Sayed Ahmad knows nothing about the commentary of the Holy Quran. The seven principles mentioned by Hazrat Ahmad are:

1. The Holy Quran comments upon its own verses, *i.e.*, every verse is made clear by some other verses and none of them contradict in the least.
2. Our commentary must fall in line with the Commentary of the Holy Prophet, peace and blessings of Allah be upon him.
3. Our Commentary must tally with the Commentary by the Companions of the Holy Prophet, peace and blessings of Allah be upon him.
4. We should purify ourselves and then look into this pure and sacred book. Only such a person can really and truly understand the Holy Quran as is pure. The Holy Quran says: *La yamasohu illal mutahharun*, *i.e.*, nobody can touch it except the pure people. Touching here means understanding.
5. We should know the lexicon of the Arabic language.
6. The spiritual system of life is akin to the physical system and this must always be kept in view.
7. We should not lose sight of the visions and revelations of the holy people. They also throw a flood of light on the spiritual affairs.

## Sach-Chai Ka Izhar

(THE EXPRESSION OF TRUTH)

This book (published in 1893) contains a promise by Abdulla Atham (Christian) to the effect that if he is defeated in the debate he will become a Muslim. Also there are some letters written by some learned Arabs (from Hejaz and Syria) confirming the truth of the claim of Hazrat Ahmad.

Hazrat Ahmad makes mention of the help that Maulvi Mohammad Hussain had given to the Christians through his newspaper—*Ishaatus Suna*. And this help was in the form of declaring Hazrat

Ahmad a kafir, so that the Christians could say that he (Hazrat Ahmad) being a non-Muslim, they were not prepared to debate any religious issue with him.

At the end of the book, Hazrat Ahmad issues an announcement in reply to a poster issued by Abdul Haq Ghaznavi. In it Hazrat Ahmad invites him and others of his kind to a prayer duel and as a postscript to the announcement Hazrat Ahmad says that if Maulvi Mohammad Hussain does not turn up, it will be a proof of the fact that the prophecy about him, which says that he will repent and stop calling him a kafir, has been fulfilled.

## MASJID BAIT UR REHMAN— NATIONAL MOSQUE PROJECT, WASHINGTON, D.C. CONSTRUCTION UPDATE AS OF JULY 29, 1994

(By Mazoor Rehman, Deputy Chairman Mosque Committee)

By the grace of Allah the Almighty, the Construction of the National Mosque enters into its final phase now. Respected Ameer Sahib visited the project on July 24 and examined the progress. (Picture on page 1 of *Annoor*) The main activities under construction this month are as follows:

1. Site work: Driveways have been paved, parking lot is getting completed, walkways have been poured, final grading is about 50% completed and landscaping work has been started.
2. Roofing operations have been completed about 90%.
3. Interior Work: 3rd Floor, carpeting is scheduled to begin the week of August 1st, other items are about to be completed. On the 2nd Floor, the finish drywall work under the dome area is in progress, and it is expected to be completed soon. The finish work in the corridors, fixture installation in the toilets is in progress now. In the lower level the preparations for the offices construction are

underway now.

4. Elevator cab installation work is in progress, completed 50%.
5. Mechanical/HVAC system, operational testing is being done now.
6. Missionary Residence #1; the interior finishes have been completed on two floors, the work at basement level is in progress. Exterior walkways, and grading has been completed.
7. Missionary Residence #2; Roofing, exterior wall cladding, HVAC and electrical remodeling, interior drywall work has been completed. The interior finish work is in progress now.
8. All the brothers and sisters are humbly requested to continue to pray to Allah that all the remaining items may be completed as planned on time, Inshaullah.


This is the time, please fulfill your financial commitments for this Mosque now. May Allah reward you abundantly. Please remember the Mosque Committee in your prayers.

**Inaguration of Bait-ur-Rehman Mosque  
and 46th Ahmadiyya Jalsa Salana, USA  
October 14 and 15, 1994 at  
15000 Good Hope Road  
Silver Spring, MD 20905**

**REGISTRATION FORM**

**IMPORTANT INSTRUCTIONS:**

1. Please return this form by **15th of August 1994**. Accommodation can not be guaranteed for forms not received by the due date.
2. Please type or print and mail as soon as possible.

**Mail to :**  Mubarak Ahmad Malik  
13890 Montclair Lane  
Dale City, VA 22193-4467  
**Phone: (202) - 232-3737**  
**Fax: (202) - 232-8181**

3. Please complete all appropriate sections to avoid unnecessary delays.
4. Completed forms must be verified by your President or Muballigh.
5. **Registration is must for attending Jalsa, whether your accommodation is arranged by Jamaat or not.**

**Registration Data**

Your Member Code: \_\_\_\_\_ Issued By: USA:  Canada:  Jama'at: \_\_\_\_\_

Last Name: \_\_\_\_\_ First Name: \_\_\_\_\_ Middle Name: \_\_\_\_\_

Tanzeem:  Ansar  Khudam  Lajna

Address: \_\_\_\_\_ Apt: \_\_\_\_\_

City: \_\_\_\_\_ State/Province: \_\_\_\_\_

Country: \_\_\_\_\_ Zip Code/Postal: \_\_\_\_\_

Phone: Home ( \_\_\_\_\_ ) \_\_\_\_\_ - \_\_\_\_\_ Work: ( \_\_\_\_\_ ) \_\_\_\_\_ - \_\_\_\_\_

**Please list below all members of your party including yourself: (See separate box for non-Ahmadi guests)**

No	Member Code	Last Name	First Name	Middle Name	*Tanzeem	Relationship
1						Self
2						
3						
4						
5						
6						
7						

**Tanzeem: A - Ansar K - Khuddam L - Lajna N - Nasirat T - Tifi U - under 7** (please enter Tanzeem against each name)

Please indicate that all earning Ahmadi members mentioned above have paid their obligatory Chanda Jalsa Salana (1/120 of the annual net income). Yes: \_\_\_\_\_ No: \_\_\_\_\_

**Non-Muslim/Non-Ahmadi Guests coming to Jalsa with you:** (please attach additional sheet if more space is required)

No	Last Name	First Name	Address	Telephone	Sex
1					
2					
3					

### Travel Data

Your Scheduled Arrival Date: \_1\_0 |  |  |  |  |  |  |   
 in Washington Month Day Time: Hour Minute AM PM

Your Scheduled Departure Date: \_1\_0 |  |  |  |  |  |  |   
 from Washington Month Day Time: Hour Minute AM PM

**Jam'at is providing accommodation for October 14, 1994. If you intend to stay longer, please indicate and be prepared to pay for the additional accommodation expenses.**

Requested additional stay for October \_\_\_\_\_, 1994.

### Travelling By:

Car:  License Plate No: \_\_\_\_\_ State/Province \_\_\_\_\_  
 (Optional - For Emergencies Only)

Bus:  The closest bus stations to Jalsa site are: Silver Spring (MD) and Baltimore Washington International Airport, (BWI) MD

Train:  The closest train stations to Jalsa site is: BWI (MD)

Air:  The closest airport to Jalsa site is: BWI (MD)

### Accommodation Data

**If you need accommodation in Washington, D.C. during Jalsa:**

Would you like to stay?  1. with an Ahmadi Family (arranged by the Jama'at)  
 2. with the following family (requested by you), if available

Name: \_\_\_\_\_ Member Code (if known) \_\_\_\_\_ Phone: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_  
 Address: \_\_\_\_\_

**If you do not need Jamaat's assistance for accommodation in Washington D.C. during Jalsa, what are your arrangements?**

1. Hotel/Motel Name: \_\_\_\_\_ Phone: (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_

2. with the following family:

Name: \_\_\_\_\_ Member Code (if known) \_\_\_\_\_ Phone: (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_  
 Address: \_\_\_\_\_

Your Signature (required): \_\_\_\_\_ Date: \_\_\_\_\_

**Verification by your Muballigh or Jama'at President (required)**

Name: \_\_\_\_\_ Signature: \_\_\_\_\_ Date: \_\_\_\_\_

## HOUSTON'S ATFAL AND NASIRAAT'S TRAINING CAMP

By: Munum Naeem, President, Houston Jama'at

A three day summer camp of Atfal was held on July 22nd, 23rd, and 24th, 1994. For Nasiraat it was only 23rd, and 24th of July 1994. This camp proved to be very successful, indeed! It was attended by 21 Nasiraat and 15 Atfal.

For Atfal the program began at 7:30 pm on Friday. That day the participants brought their dinner from home to follow the tradition of

کراچی میں  
to teach the young youth how to sit, eat together and share their food. Also after the Magrib and Ishah prayer, a Dars of Hadith was given by our missionary Syed Shamshad Nasir, in which he explained the hadith of the Holy Prophet, peace and blessings of Allah be upon him, that the believer in the mosque is like fish in the water.

Saturday for Atfal the program began with Tahajad prayer and Dars and other various interesting programs. Atfal's first session was started with the recitation of the Holy Quran by Syed Saadat Ahmad and Mr. Amir Ayubi (Nazim of the training camp) gave the introduction speech of the camp, regional qaid Mr. M. Naeem also spoke to the Atfal, then Syed Shamshad Nasir (missionary) gave his opening speech in which he advised the children to take benefit from the camp. At the end of the day there was a question and answer session and a quiz. Mr. M. D. Munir was the organizer of this program. For Nasiraat, the morning session was reserved for cooking. Some girls, with the help of Lajna members prepared food while the other s played different games. After lunch and Zuhar prayer, the educational program started. The session started with the recitation of the Holy Quran followed by a poem. Then there was an open question and answer session. After that there was a religious movie shown to the Nasiraat for an hour. Then dinner was served, and the session came to an end with the Ishah prayer.

Sunday's program for Atfal was again started

with the Tahajad prayer and Dars. All Atfal were given topics of different speeches which they delivered. For two hours there was a speech delivered by Dr. Ejaz Sheikh on "How to Regulate Basic Health" and at the end children asked many questions. This was one of the very interesting sessions too. For Nasiraat, it was scheduled for sewing class of 1 1/2 hour. A trip was taken to the *Museum of Natural Science* for both Atfal and Nasiraat. At Nasiraat side after the snacks Murabbi Sahib delivered a speech, focussing on the importance of Namaz. There was a question and answer session with Marabbi Sahib also. At the end there was a speech by Murabbi Sahib and with Dua the camp was ended.

With the Ishah prayer, both the Atfal and Nasiraat's program came to an end very successfully.

Sister Amira Nissar, acting President of Lajna Houston worked very hard with her team. Mr. Amir Ayubi, Mr. Nasir Tanooli (Quaid), Mr. Khalid Mahmood, and Mr. Hadi Shams also worked very hard to make this camp successful. May Allah give them reward.

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### ANNOUNCEMENT

The Rishta Nata Department is in the process of updating the lists of marriageable boys and girls. Therefore it is requested that those brothers and sisters who are interested in getting married may please contact the undersigned with detailed particulars of the candidates. A passport size photograph may also be enclosed to save unnecessary delay.

Aftab A. Bismil  
National Secretary, Rishta Nata  
31090 Franklin Road  
Franklin, MI 48025  
Phone: (313) 932-2559



**Our Belief**

(continued from page 6)

of everything. Man survives death. He has to account for what he does in this life in the life hereafter. The Power of God guarantees human survival.

11. We believe, that unless forgiven out of His infinite Mercy, unbeliever go to Hell. The object of Hell is not to give pain to the inmates but only to reform them. In Hell unbelievers and enemies of God spend their days in wail and woe and continue so until the Mercy of God encompasses the evil-doers and their evil. Truly did the Holy Prophet, peace and blessings of Allah be upon him, say, "A time will come when Hell will be emptied of all sinners."

12. Similarly we believe that those who believe in God and the Prophets, the angels and the Books, who accept the guidance which comes from God, and walk in humility and abjure excesses of all kinds, will go to a place called Heaven. Peace and pleasure will reign there and God will be present to all. Low desires will disappear. Men will have attained everlasting life and become an image of their Creator.

**Judaism, Christianity and Islam**

(continued from page 16)

'Announce: If you love Allah, then follow me, Allah will then love you and forgive you your sins. Allah is most Forgiving, Ever Merciful' (3:32).

The way to eternal life is through responding to Allah and His Messenger:

'O ye who believe, respond to Allah and His Messenger when he calls you that he might bring you to life, and know that Allah supervenes between a man and his mind and he it is to whom you shall be gathered' (8:25).

In conclusion attention might be drawn to a standing invitation to accord and understanding between the faiths extended fourteen hundred years ago:

'Say to the people of the Book: Let us agree upon one matter which is the same for you and for us, namely, that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for lords beside Allah. Then if they turn away say unto them: Bear ye witness that we have submitted to Allah.' (3:65)

The end of our discourse is: All praise belongs to Allah, the Lord of the worlds (10:11).

**BOOKS FOR SALE****PRICE LIST OF AVAILABLE BOOKS FOR MEMBERS ONLY**

(This is a partial list. A more complete list will be out in the next issue of the Gazette)

The Holy Quran with commentary (5 vol)	70.00	Roohai Khazain 46 Vol. (Urdu);	\$250.00
The Holy Quran (M. Sher Ali)	10.00	Includes:	
The Holy Quran (Arabic text only)	10.00	(a) Books of the Promised Messiah 23 Vols.	
<b>The Holy Quran Short Comm.</b>	25.00	(b) Malfoozat, 10 Vols.	
The Philosophy of the Teachings of Islam	3.00	(c) Ishtaharat, 3 Vols.	
<b>Prayer Book</b>	2.50	(d) Tafsir-e-Kabir, 10 Vols.	

Please send your orders by mail or Fax to:  
 Ahmadiyya Movement In Islam, Inc.  
 2141 Leroy Place N.W.  
 Washington, D. C. 20008  
 Telephone: (202) 232-3737  
 Fax: (202) 232-8181