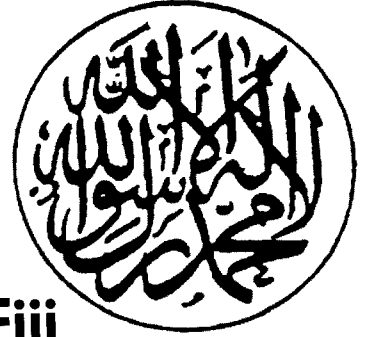


Paigham-E-Haqq

MESSAGE OF TRUTH



(There is but one God
Muhammad is the
messenger of God)

Ahmadiyya Anjuman Ishaat-I-Islam (Lahore) Fiji
(Ahmadiyya* Society for the propagation of Islam)

(* The term Ahmadiyya is derived from the name of the Holy Prophet Muhammed (PBUH) whose other name was Ahmad)

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اللَّهُ
نُورُ السَّمَوَاتِ وَالْأَرْضِ

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

وَلَكِنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN
THE RIGHT AND FORBID THE WRONG AND THESE ARE THEY WHO ARE SUCCESSFUL
(The Qur'an 3:103)

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احمدیہ انجمن اشاعت اسلام فیجی

OUR BELIEFS

Ashha'du an la ilaha ill allahu wahdahu la sharika lahu wa ashhadu anna Muhammad anabduhu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes free from all defects and imperfections. Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.
2. We hold it essential to believe in angels, all of the Divine Books, and all the Prophets and Messengers of God
3. We believe that the Holy Prophet Muhammad is the *Khatam al Nibiyyin*. With his advent, religion has been perfected, so he is the Last Prophet after whom no Prophet shall come, neither a new one nor a former one.
4. We believe in the life after death, and in all matters relating to the grave, the Day of Judgment and paradise and hell, that are proven from the Qur'an and Hadith.
5. From the depth of our Hearts, we hold the Righteous Caliphs, the Holy Companions (*ashab*), the Purified Wives, and members of the Holy Household (*ahl bait*) as beloved, worthy of respect, and honourable in the sight of God.
6. We hold the Imams Abu Hanifah, Shafi I, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (*fiqh*); and saints such as Shaikh'Abdul Qadir Jilani, Khawajah Naqshband; and Shaikh Ahmad Sirhindi to be leaders of *Tusawwaf* (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.
7. In accordance with the Holy Prophet's sayings about Mujaddids and Muhaddaths, we believe in the truth of the Mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, *not as a Prophet*.
8. We consider each such person to be Muslim who professes to believe *la ilaha ill allah, Muhammad ur rasul Allah* (*there is no God but Allah, Muhammad is the Messenger of Allah*) and calls himself a Muslim.
9. All the members of the Ahmadiyya Anjuman Isha't at I- Islam Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi School of jurisprudence.
10. The Ahmadiyya Anjuman Isha't at I Islam Lahore has not only been proclaiming these *beliefs* but, for over Eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo Pakistan sub- continent have borne witness to this fact.

SWORN DECLARATION OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN

"I make it clear to the public that I swear by Almighty Allah that I am not a *Kafir*. My belief is *la ilaha ill allah Muhammad ur rasul Allah*, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and *Khatam al-Nabiyyin* (*The Qur'an*, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are Excellency of the Holy Prophet in God's eyes.

No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a *kafir*, and does not refrain from declaring me as such should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other *ahl sunnah*. In this house of God, I admit most clearly that I believe in the finality of Prophethood of the *Khatam al-abiya*, the Holy Prophet. Whoever denies the finality of Prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HAZRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, Head of the Lahore Ahmadiyya Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddid and the Messiah, but not a Prophet, and that a person cannot become a *kafir* and excluded from the pale of Islam by denying him as such; this was also the belief of Hazrat Mirza Sahib himself " O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."

Instructions and Guidance for the Ahmadiyya Jama'at

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

by

Maulana Muhammad Ali
First Head of the Lahore Ahmadiyya Movement

SUMMARY

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

Distinctive features of our jama'at.

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

Our system of organization:

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

Paigham-E-Haqq پیغام حق
MESSAGE OF TRUTH
Ahmadiyya Anjuman Ishaat-I-Islam (Lahore) Fiji
(Ahmadiyya Society for the propagation of Islam)

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Dear Readers [peace be upon you]

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

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

In this regard your response will be highly appreciated.

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

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

Blessing of Allah be upon you.

The Editor.

FROM THE PRESIDENT:

Dr. Sahu Khan

In the name of Allah, the Beneficent, the Merciful.

I feel honoured for the members to have elected me as the President of the Anjuman to succeed our late President Brother Safi - Ud Dean who passed away earlier this year. Inna Li-llahi- wa innailai-hi – rajiun. Our late President has held the position of the President of the Anjuman with great dedication and ability. May the Almighty Allah grant brother Safi – Ud Dean the highest abode in paradise AMEEN!

I am confident that I will receive the full support of our members so that we all can join hands and make our main task of propagation of Islam a great success. I do pray to the Almighty Allah to give me courage and Guidance to follow the exemplary footsteps of our late President for the success of the Anjuman and Propagation of Islam.

It is very befitting that I have taken this position during this Holy Month of Ramadan when we all are very conscious of our devotional activities and fulfilling our responsibilities and compulsory deeds during this Holy Month. Accordingly it is a great pleasure for me to repeat and share with all the true messages that we get from this Holy Month. After all fasting is recognized in hadith as one of the Pillars of Islam. The Holy Quran tells us what is righteousness: “he is righteous who keeps the duty”. The purpose of fasting, given in the verse about fasting, [CH. 2: 185] is to enable us to learn to keep our duty to Allah and our duty to fellow human beings. Those who learn this lesson from fasting are the righteous. As the Holy Quran says “we have truly shown man the way; he may be thankful or unthankful” [CH. 76: 3]

Needless to say, while fasting one is expected to cultivate the habit of abstaining from evil, from foul talk and falsehood and of being charitable to fellow beings. Further one makes the habit of reading and reciting the Holy Quran, being regular in prayers and practising brotherhood amongst Muslims in particular.

Abu Hurairah reported that our last Prophet Muhammad (PBUH) said:-

- (i) *“Fasting is an armour with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by him in whose hand is my soul, the odour of the mouth of one fasting is sweeter in the estimation of Allah than the odour of musk – he gives up his food and his drink and his (sexual) desire for my sake; fasting is for me and I will grant its reward; and a virtue brings reward ten times like it.” (Bukhari. 30:2.)*
- (ii) *“He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink.” (Bukhari. 30: 8.)*

Ibn Abbas said:-

“The Messenger of Allah was the most generous of all people, and he was most generous in Ramadan, when Gabriel met him, and he met him in every night of Ramadan and read with him the Quran; so the Messenger of Allah (PBUH) was more generous in the doing of good than the wind which is sent forth (on everybody).” (Bukhari. 1: 1.)

Accordingly, it is very clear that during the 30 days of fasting we cultivate and nurture the true spirit of fasting by following the injunction of the Holy Quran and our Holy Prophet (PBUH). Then why can't we act the same for the next 11 months until we come to the next month of Ramadan. I sincerely believe that that is the true message we get from the practices during fasting and cultivating the habit of not only leading a pious and pure life but also to continue to lead such a life.

The purpose of fasting in Islam was well put in “the Light” Magazine of March – April 1992 when it was stated under the relevant subheading

“PURPOSE OF FASTING IN ISLAM

- (a) *“To develop and strength our powers of self-control, so that we can resist wrongful desires and bad habits, and therefore “guard against evil”. In fasting, by refraining from the natural human urges to satisfy one’s appetite, we are exercising our ability of self-restraint, so that we can then apply it to our everyday life to bring about self-improvement.*
- (b) *To attain nearness and closeness to God so that He becomes a reality in our lives. As we bear the rigours of fasting purely for the sake of following a Divine commandment, knowing and feeling that he can see all our actions however secret, it intensifies the consciousness of God in our hearts; resulting in a higher spiritual experience.*
- (c) *To learn to refrain from usurping other’s rights and belongings. In fasting we voluntarily give up even what is rightfully ours; how can then we think of taking what is not ours?*
- (d) *Charity and generosity is especially urged during Ramadan. We learn to give, and not to take. The deprivation of fasting makes us sympathise with the suffering of others, and desirous of alleviating it; and it makes us remember the blessings of life which we normally take for granted.*

Fasting in Islam does not just consist of refraining from eating and drinking, but from every kind of

selfish desire and wrong-doing. The fast is not merely of the body, but essentially that of the spirit as well. The physical fast is a symbol and outward expression of the real, inner fast."

Accordingly during the month of Ramadhan we become charitable and feed the poor. We all become conscious of the need for giving in Zakat and service to humanity to have emphasis on devotional acts.

Fundamentally if one follows the Orders of the Holy Quran and the Sunnah of our Holy Prophet (PBUH) and properly fast and carry out our duties of devotion and treatment of fellow beings and in particular the poor during the month there is religious re-orientation of the lives of fellow beings. By this we mean the subordination of worldly interests to the interests of the life hereafter in order that it may become easy for us to forego material pleasure for the higher ideal of winning the approbation of Allah.

If Islam is to be commended to the modern world, the Muslims must display continuously and even after the Holy Month of Ramadhan to practice sincerely the way they did during the month of Ramadhan. That will surely and clearly display what is the true spirit of fasting. If we can show restraint from evil and wrong doings during the month of Ramadhan, why cannot we do so in the days, weeks and months following.

It is befitting in this context to quote brother Shahid Aziz M.Sc when he wrote in "The Message of Islam for the Modern Day".

- (i) *"As with all other problems, Islam deals with greed at both the spiritual and physical levels. It gives service of humanity the status of an article of faith. It is given the same status as belief in the Unseen*

(God), revelation to the Holy Prophet Muhammad and all preceding prophets, and the Hereafter. Indeed, it gives services of humanity the same status as prayer. It goes so far as to say that praying shall avail a man nothing unless it is accompanied by service of humanity."

- (ii) *"Further, service to humanity should be selfless and without show. So strict is the holy Quran on this point that it equates services of humanity for show with disbelief in Allah. Islam also commands that when doing good, no distinction is to be made between Muslims and non Muslims. The object of the Quranic teaching is to knit together mankind into a bond of love and brother-hood, and selfless service of humanity without distinction of race, colour, creed, or religion, is the first step towards this eventual goal."*

- (iii) *"Islam has a very broad definition of service to humanity. A Kind word, advice to someone with a problem, calling man to the service of his Maker and fellow man, and refraining from sin, are all within the definition of service to humanity. Islam calls the service of humanity struggling in Allah's way. It also lays the greatest emphasis on speeding one's wealth for the good of mankind."*

Accordingly let us pray that the Almighty Allah gives all of us the Courage Guidance and Strength that we continue with all that we have been doing and abstaining from during the month of Ramadhan. This includes particularly in our devotions and service to the humanity, as described above. AMEEN

Let us all be determined to make sincere efforts to achieve the real significance of Fasting and the Goal. AMEEN.

THE AHMADIYYA MOVEMENT

By Mehboob Raza – General Secretary – AAI

It was prophesized in the Hadith that when Islam would be at its lowest ebb the world would witness the herald of the 14th Century Reformer.

In short he came, he saw and - he conquered the religions of the world.

Unlike the Roman Empire the Crusaders or Salaud-Din with their Swords — Mirza Gulam Ahmad – (the 14th Century Reformer) through Divine Assistance and Revelations single handedly withstood the storm of attack on Islam with his pen and successfully prevailed over his opponents.

With his mighty Jihad by pen and pen alone, he incessantly wrote articles and Books in rebuttal and successfully debated with his opponents only to glorify Islam to its pristine glory.

And why not when the Holy Qur'an says.....
"Religion of Islam Shall Prevail over all Other Religion".

It may be rightly said that at no time in the history of Islam had there been such ferocious and overwhelming attacks upon its teaching and its Holy Prophet. The condition of the Muslims – morals, social, intellectual – was so decrepit that they were unable to repulse this threat to their faith. They were intellectually utterly ill-equipped to meet the onslaught of modern thought and science against religious verities. As regards the specific attacks upon Islam, it was an unfortunate fact that many religious notions prevailing commonly among Muslims actually lent strength to many of the criticisms against Islam as a violent, intolerant and repressive system of faith. Muslim religious leaders, in general, slavishly followed the interpretations derived by their predecessors in entirely different times of centuries ago, many of which were irrelevant and inapplicable now. The minds of the Muslim people were preoccupied with their worldly losses and misfortunes, and they showed complete apathy and indifference to the disrepute of the religion of Islam in the world.

There were rare Muslim intellectuals and writers who lamented over the fallen state of their community. One such was Maulana Altaf Husain Hali (1837-1914) who penned a famous Urdu poem known as the *Musaddus-I Hali*, in which he portrays the decline in the conditions as follows:

"Whose ship is trapped in a whirlpool, far from the shore, storm raging around it; likely to flounder and sink at any moment. And yet those on the ship have no sense of danger, and remain in deep slumber, unconcerned. Clouds of misfortune are gathering overhead, adversity is showing itself all around. Evil is threatening from all directions. From the left and the right and the warning is sounded: What were you yesterday and what are you today? You were awoken then, you are asleep now!

But the community's heedlessness is such, that it is content with its decayed existence. It grovels in dust and clings to its foolishness. The sun has arisen but it remains asleep in a land of dreams. It shows no regret about its disgrace, nor does it feel envious of the greatness of others."

*After the publication of Hazrat Mirza Sahib's first Book ,
Brahin Ahmadiyya – Lavish Tributes were paid.*

The editor of a magazine, after referring to the attacks upon Islam from all quarters, wrote:

"It was our long-cherished wish that someone among the Muslim Ulama should write a book meeting the needs of the present age, containing rational arguments and factual evidence to prove that the Holy Quran is the word of God and the Holy Prophet Muhammad's prophethood is true. Thank God that this wish has been fulfilled. This is the very book the preparation of which has been desired for so long: *Barahin Ahmadiyya*, ... a marvellous book, every word of which proves the true faith and shows the truth of the Quran"

Hazrat Mirza Ghulam Ahmad also announced in this book that, in accordance with the promise of the Holy Prophet Muhammad that:

"Allah shall raise for this Umma, at the head of every century, one who shall renew (or revive) for it its religion" (*Abu Dawud's Hadith*)

He was that man raised in the 14th Century Hijra, the mujadid (reformer or reviver of faith) of the century. This claim was generally accepted due to his reputation as a champion of the Islamic cause, and certainly it aroused no opposition.

Referring to a sign in Hadith that "the Sun will rise from the West", he writes:

"What has been shown to me in a vision is this, that the rising of the sun from the West signifies that the Western world which has been involved of old in the darkness of unbelief and error shall be made to shine with the sun of Truth, and those people shall have their share of Islam. ... In reality, the Western countries have, up to this time, shown very little

aptitude for religious truths, as if spiritual wisdom had in its entirety been granted to Asia, and the material wisdom to Europe and America ... now Almighty God intends to cast on them the look of mercy."

"In those critical times, a man has been raised up by God and he desired that he may show the beautiful face of Islam to the whole world and open its ways to the Western countries."

These were not merely claims. In his writings and lectures, particularly from 1891 when he claimed to be Promised Messiah till his death in 1908, Hazrat Mirza has presented the principles of Islam in such a way as to show that they answer the doubts and questions of the modern age and meet the needs of the time.

He also stressed that the Islamic teaching gave every individual the freedom of religion and of expression. . Not only does Islam recognize the freedom of non-Muslims to follow their own faiths, but a Muslim too is free to adopt another religion without any fear of any legal penalty. Followers of Hazrat Mirza, as well as some other Muslims, have proved from the Holy Quran and the practice of the Prophet Muhammad that it is a sheer misconception to believe that so-called "apostasy" is punishable in Islam by any penalty whatsoever, still less the death penalty. Similarly, there is no punishable crime in Islam of "blasphemy" or "insulting" or "abusing" the Holy Prophet Muhammad, who himself underwent the bitterest abuse in his lifetime yet never sentenced anyone to any punishment for it. As regards vituperative and offensive books written against Islam, Hazrat Mirza was of the view that the allegations contained in them must be refuted. Calls for the banning of such literature, which in any case is quite widespread and impossible to eliminate, or demands for action against its authors, merely encourage the impression that Muslims are unable to refute it, Hazrat Mirza believed that once doubts and questions have been raised in people's minds, they cannot be removed by banning books but by countering them with accurate and authentic knowledge.

As part of his reform work, Hazrat Mirza Ghulam Ahmad stressed to Muslims that they must restore the Quran to its rightful place that it should occupy in their individual as well as collective lives. Muslims no doubt held the Quran in very high reverence, but the ordinary Muslim used it only for formal recitation without knowing its meanings.

It was because Hazrat Mirza brought the Quran to the forefront that his followers started its translations and their dissemination to the world at a time when hardly any translations by Muslims existed

Such great importance did he attach to this that when he established the annual conference of the Ahmadiyya Movement, to be held for three days every December, he announced one of its permanent objects as being that:

“... one of the essential requirements of this gathering will be to consider plans for the spiritual well-being of Europe and America, for it is now established that the good-natured people of Europe and America are getting ready to accept Islam.”

Referring to the Western countries, he wrote:

“I would advise that ... writings of an excellent kind should be sent into these countries. If my people help me heart and soul I wish to prepare a commentary of the Quran which should be sent to them after it has been rendered into the English language . I cannot refrain from stating clearly that this is my work, and no one else can do it as well as I or he who is an offshoot of mine and thus is included in me.”

“I am very pleased that another righteous young man has joined our community, namely, Maulvi Muhammad Ali, M.A., Advocate. I have very high hopes of him. ... I am sure that my prediction will not go wrong that this young man will make progress in the way of Allah, and set such examples of being steadfast in righteousness and love of the faith as ought to be emulated by his peers.”

Having completed his education, the young Muhammad Ali was ready to start his practice in law in the year 1900 when Hazrat Mirza asked him to devote his life wholly for the cause of Islam and to edit an English language journal which he was proposing to establish. Hazrat Mirza wrote:

“It was always a matter of concern and anxiety for me that all the truths, spiritual knowledge, solid arguments in support of the religion of Islam, and things to satisfy the human soul, which were disclosed, had not given any benefit to the modern-ly-educated classes of this country and to the students of truth among the Westerners.”

Thus, to fulfill what he calls “the real purpose of my life” Hazrat Mirza appointed Maulana Muhammad Ali as editor of this magazine, entitled *The Review of Religions*, which started publication in the year 1901. The circulation of this magazine - a unique Islamic Magazine for its time - extended beyond India to as far as the U.S.A and Russia. In this monthly journal Hazrat Mirza spoke to the West through the English words of Maulana Muhammad Ali.

The Maulana set himself to this work of the presentation of Islam and continued it incessantly till the end of his life in 1951. However, shortly after he had begun it, a schism took place in the Ahmadiyya Movement in the year 1914. This led to the founding , in Lahore, of the *Ahmadiyya Anjuman Isha'at Islam*, meaning the Ahmadiyya Society for the Propagation of Islam, under the Maulana's headship. Suffice it here to note that much the greater part of the Maulana's work was done after he became the head of the Lahore Ahmadiyya Movement.

The first great step in this path was producing the English translation on the Holy Quran, with full commentary, which he began in 1909, shortly after Hazrat Mirza's death. This voluminous work was published in 1917. It was not the first English translation by a Muslim, as two or three such works had appeared shortly before it in India, but these were little known and confined only to a very limited circulation. The Maulana's work was certainly the first by a Muslim to be available in the West, printed and published as it was in England. Moreover, as a Muslim reviewer noted many years later, it was:

“... the first work published by any Muslim with the thoroughness worthy of Quranic scholarship and achieving the standards of modern publications.”

Many tributes were paid to it, by Muslims as well as non-Muslims.

An Indian Muslim scholar, Maulana Abdul Majid Daryabadi, who himself later translated the Quran, wrote that:

“To deny the excellence of Maulvi Muhammas Ali's translation, the influence it has exercised and its proselytising utility, would be to deny the light of the sun.”

He added:

“The translation certainly helped in bringing thousands of non-Muslims to the Muslim fold and hundreds of thousands of unbelievers much nearer Islam.”

He went on to relate how this translation:

“... brought me towards Islam when I was groping in darkness, atheism and scepticism.”

Another Sunni Muslim reviewer wrote:

“... the simplicity of its language and the correctness of the version are all enviable. The writer has kept his annotations altogether free from sectarian influence with wonderful impartiality.”

Maulana Muhammad Ali also wrote many other books in English, the most famous among them being the following:

- Religion of Islam.
- A Manual of Hadith – selections from Hadith works relating to practical life, with Arabic text, translation and explanatory notes.
- Muhammad The Prophet – biography of the Prophet.
- The Early Caliphate – history of the first four Caliphs
- Living Thoughts of the Prophet Muhammad – written at an invitation of a British publisher for their 'Living Thoughts' series.

He also wrote innumerable articles and Books.

At the same time he was the leader of our community involved in its administrative duties and rendering lectures on the Holy Qur'an.

“Spread the Holy Qur’an to the world and it will do its own work!” was his “Clarion call”.

The missionary work undertaken and accomplished by the Ahmadiyya Movement is well known and unique, and the names of Maulana Mohammed Ali, the famous translator of the Holy Quran in English and Urdu, and of Khawja Kamalud Din of Woking Muslim Mission fame stand out prominently and will ever remain memorable for rendering monumental services in the cause of Islam. Thus the Ahmadiyya Movement (Lahore Section) holds a distinctive position in upholding the cause of Islam and its propagation throughout the world, the present age. The call of the Ahmadiyyat is thus the call of Islam, and it holds the banner of Islam for the world to rally round it in order to establish the glory of the Divine Faith of Islam! Hence it is not only imperative but incumbent upon every Muslim – nay, it devolves upon him and upon every seeker of Truth, a duty to join the ranks of this Jammāt to help the cause of Islam, bearing in mind that disinterestedness or opposition to this Movement will be harmful and injurious to this sacred campaign for propagation of Islam!

“The contribution made by the Ahmadiyya Movement Lahore to Islamic thought is as important as its contribution to constructive work; in fact, that work has sprung from these ideas. It will be seen that all those matters in which the Ahmadiyya Movement has given a new direction to Muslim thought are closely connected with Islam’s advance in the world. They have nothing in common with the sectarian differences of the Muslims: they are vital to the existence and advancement of Islam, as they are meant to wipe off certain blemishes which had been ascribed to Islam, and they reveal that beauty of the Muslim religion which made it so attractive at the first and which alone can make it attractive again. It should be further remembered that religion was made perfect in Islam and the Holy Prophet Muhammad is the last Prophet. Therefore any contribution to Islamic thought can only be a revival of the great truths taught by Islam, an interpretation of the Holy Qur’an or what the Holy Prophet said. It is as such that the Ahmadiyya Movement has given

prominence to many important religious truths. I refer here to a few of them.

In the first place, the Ahmadiyya Movement clarifies the view of the religion of Islam towards other religions. It emphasizes the original broad and liberal outlook of Islam which in the course of time has entirely been lost sight of. Through misunderstanding and misrepresentations Islam has come to be looked upon as if it did not tolerate other religions, while as a matter of fact it is extremely liberal in its outlook towards them. It has laid down as one of its basic principles that prophets appeared among every nation of the world:

“And there is not a people but a warner has gone among them,”
(The Quran, 35:24)

It goes a step further and lays down that a true Muslim must believe in all these prophets:

“(Muslims) believe in that which has been revealed to thee (O Prophet Muhammad) and that which was revealed before thee”(2:3)

This truth is reiterated on numerous occasions and belief in every prophet of the world is made essential. It also enjoins the Muslim to be guardians of the holy places of other religions:

“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 protection of monk’s cloisters and churches and synagogues along with that of mosques was therefore one of the avowed objects of Islamic wars. Such a broad outlook of religion is not met elsewhere. The Ahmadiyya Movement has done immense service to the cause of Islam and to the cause of religion in general by stressing this point.

FAMILY LIFE IN ISLAM

By Mohammad Haroun

Speech delivered at Ahmadiyya House, Wembley (UK) on 16th January 1999

As an individual, one may be at one and the same time a mother, a grandmother, a wife, a sister, a daughter, an aunt or a niece. Similarly, **if one is a male**, one may be at one and the same time a father, a grandfather, a husband, a brother, a son, an uncle or a nephew. This fact is all too obvious to everyone here. But there are many social systems in our time which care very little whether one is a wife or a husband, a mother or a father, etc.

For example, in the *free* and liberal societies, where the individual is regarded as the basic unit of society, one has the freedom to do what one wants, when one wants, because one is considered *free* to live one’s own life.

A woman, for example, may choose to live with one or more men or even women; and a man may be a father, and not know it, and his child or children may not know who their father is. On the other hand, there are social systems where the individual counts for little, and the commune or the state takes full control. In these circumstances, the nurturing of the children becomes a social industry; health care, education and all other needs are public business; and so being a parent under this system carries few, if any, responsibilities.

Maybe, there is much to gain from material comfort, but the love and warmth are missing from the equation. The human

being is devalued and natural bonds and needs are stifled or destroyed. The basic unit of society cannot be the individual or the commune. Both these systems are unworkable and produce much personal stress and distress for everyone, especially the women and children. They also tend to produce society's disorders in the form of crime and delinquency.

In Islam, on the other hand, one is not allowed to be just an individual, who is free to do whatever one wants, whenever one wants. Any system which attempts to make the individual the basic unit of society and gives him total freedom, does not take into account natural bonds and natural needs.

The Holy Quran says:

And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and brings him forth in pain. And the bearing of him and the weaning of him is thirty months. Till when he attains his maturity and reaches forty years, he says; My Lord, grant me that I may give thanks for Thy favour, which Thou hast bestowed on me, and on my parents, and that I may do good which pleases Thee; and be good to me in respect of my offspring. Truly I turn to Thee, and truly I am of those who submit (46:15).

The most natural unit of society is the family. Many are the laws of Islam which are geared towards preserving the institution of the family and the web of relationships within the family. Because, if one wants to preserve the family, and the identity and proper upbringing of the children are to be safeguarded, then adultery and fornication must be severely punished.

And go not near to fornication, surely it is an obscenity and evil is the way (17:32).

In Islam, there are three factors which keep the family together:

1. Kinship or blood ties
2. Marital commitments
3. Faith (*Din*)

Kinship or blood relationships are the strongest natural ties. There is no substitute for a mother's love for her child, and in return, a child's devotion and gratitude to loving and caring parents. It is precisely because of the importance and strength of these relationships that the Holy Prophet Muhammad (Pbuh) said:

"He is *not* of me who severs or breaks the ties of kinship."

He also went on to say:

"No sin is more swiftly punished than oppression, and the breaking of family ties."

Marital commitments also keep the family together, for Islam recognises no more wholesome framework for sexual relations and the fostering and nurturing of children than in a lawful marriage. Private consent to sexual intimacy, common-law associations or living together, and trial marriages or temporary unions, do not constitute a family in the Islamic sense.

Faith is the third factor in maintaining strong family ties; that is, full commitment to Islam. If all members of a family are Muslims, there is more likely to be greater harmony, and common interest and good, than if family members go their separate ways, and have different faiths.

In some cases, faith supersedes marital commitment and kinship. A person is required to love and treat his parents with the utmost respect and consideration, even if they are not Muslims. But he is not required to obey those parents if they ask him to disobey the laws of God or not to believe in the One True God (Allah).

In fact, one can find oneself combating one's own parents or children if they strongly seek to oppose or even undermine Islam and the interest of Muslims. There are many well-known examples of this in Islamic history. The Prophet Noah was unable to save his disobedient son at the time of the flood; there is the case of the Prophet Abraham and his idolatrous father; the Prophet Lot and his immoral wife; and in the time of the Holy Prophet Muhammad (Pbuh), the story of many of his Companions (rta) who were pitted against a father, a mother, or even a son.

And We have enjoined on man goodness to his parents. But if they contend with thee to associate others with Me, of which you have no knowledge, obey them not. To Me is your return, so I will inform you of what you did (29:8).

The Islamic family is extended to include grandparents, grandchildren, uncles, aunts, and their progeny. These relationships are cemented by laws such as the law of dependence and the law of inheritance. By preserving the extended family, the natural and continuous link between generations is preserved, and the new generations learn about their culture and habits and the religion of Islam and its values with much more comfort and ease.

There is the likelihood of greater warmth and richness in a caring and sharing atmosphere, when members of the household act as companions and playmates to one another; thus it should be much easier to deal with many of the problems that life has to offer. Loneliness, egotism and individualism are thus banished.

The extended family also functions in different ways. Mothers can attend to duties outside the home, others can get on better with their vocational goals, whilst the children can be looked after by their grandparents. This mutual help can

achieve beauty and harmony in the household. But, of course, this is not always possible because of individual weaknesses and pettiness and some unnatural behaviour.

Parents have the obligation to cherish and sustain their children, as well as to educate and train them. Even before a child is conceived, parental responsibilities begin. When a couple intend to marry and have children, their choice of each other may depend on wealth, or beauty, or lineage or even *taqwa*. The last choice of quality is the most important, says the Holy Prophet Muhammad (Pbuh). Parents' responsibilities therefore begin with the wholesome beliefs, attitudes and good conduct of each partner in a marriage. A couple in their most intimate moments are advised by the Holy Prophet (Pbuh) to pray for offspring who are noble and righteous. Before and after conception, the mother in particular should ensure that her lifestyle is an Islamic one. Her physical state could affect the unborn foetus. She should ensure that no harmful drugs are taken and of course as a Muslim, she should abstain from drinking alcohol, smoking and taking hard drugs such as cocaine. In brief, she should provide a suitable, stable and welcoming environment for her child's first home.

When the child is born, the mother's role is of great importance, for she faces one of the most challenging responsibilities in life, particularly when the child is under the age of two years. For this is the time, according to the Quran, when the child is weaned, and when the mother has to give comfort and education. Pay no attention to those who insist that society must look after all children, who seek to abolish the family structure, and take all women into the field of public activity in the name of the liberation of women.

Here is a quotation from a book entitled *Islam between East and West*, by Alija Ali Izethgovic, a Yugoslav writer:

"Modern civilisation has disgraced motherhood in particular. It has preferred the calling of a salesgirl, model, teacher of other people's children, secretary, cleaning woman and so on, to that of a mother. It has proclaimed motherhood to be slavery and promised to free woman from it. They remind us of artificial births and artificial deaths. Both are opposed to the family and are the result of the changed role of woman in human life. Their common feature is the elimination of parental relationships; in a nursery, children are without parents; in homes for the aged, parents are without children."

Of course, a father too has a great share in the process of *tarbiyyat* [upbringing] of the child. *Tarbiyyat* implies a certain sensitivity towards the child under his care, the emotional and physical needs and capacities of the child. It implies the ability to inspire confidence. It implies the courage to allow and promote creativity and innovation. It also means to trust and not to stifle, to be firm when needed and even to impose sanctions when necessary. The primary responsibility for this process of *tarbiyyat* rests with both parents. The crucial role

of both parents in the formative years of the child's education and development is emphasised by the Holy Prophet Muhammad (Pbuh) when he says:

"Every child is born in the natural state of goodness. It is his parents who make him a Jew, a Christian or a Magian."

In the complex web of relationships fostered by Islam, not only parents, but grandparents, uncles and aunts, sisters and brothers, teachers and neighbours, all have an important role in the nurturing of the new generations. As a grandparent, through experiences gained in life, one can derive from and provide great enjoyment to children, while giving much needed relief to parents under stress. On this point, one has a good example of the Holy Prophet in his care of his daughter, Fatimah, and his love and affection for Hassan and Hussain, his two grandchildren:

"A man named Al-Aqra ibn Habis paid a visit to the Holy Prophet Muhammad (Pbuh) and was surprised to see him playing with and kissing his two grandsons, Hassan and Hussain. Al-Aqra asked the Prophet: 'Do you kiss your children?' He then related that he had ten children and had never kissed even one of them. The Holy Prophet replied: *'That shows you have no mercy and tenderness at all. Those who do not show mercy to others will not have God's mercy shown on them'*" Bukhari (Ch.8).

It is very sad that many children are denied the benefits of not having a grandparent to cherish and dote on them. The trend towards nuclear families is a trend for the impoverishment of children. Allah says in the Holy Quran:

And thy Lord has decreed that you serve none but Him, and do good to parents. If either or both of them reach old age with you, say not Fie to them, nor chide them and speak to them a generous word (17:23).

While parents are naturally loving and kind to children, children often disobey and disregard their parents. If is for this reason, and because of the enormous debt that children owe to their parents, that the Quran has made it compulsory on the child to treat his parents with total goodness and mercy. However, on the other hand, it has not placed a similar obligation on parents. It is thus a compulsory duty on every adult Muslim to show goodness and mercy and act righteously to his parents throughout their lives. This even applies to those parents who are not Muslims. Excluded are parents who promote *shirk* or ask children to associate anything with Allah; or ask them to commit any act which involves the disobedience of Allah and His laws. Only in such cases must children disobey their parents.

The duty of a child, however old, to parents is to show love and gratitude to them; to speak to them with kindness, to strive to please them and make them happy, and to look after

their needs when they become old and cannot look after themselves. One of the benefits of being good and kind to parents is that goodness and kindness are passed on from one generation to the next. For the Holy Prophet said:

"Be kind and good to your parents and your children will be kind and good to you."

A person should be kind to his mother in particular, and show gratitude to her for all the agonies she experienced, and for nurturing him till he can cope on his own. This is why the Holy Prophet (pbuh) said: *"Paradise lies at the feet of mothers."* A hadith by Abu Dawood says:

"Someone asked the Holy Prophet to whom he should show kindness. The prophet replied, 'Your mother.' The man asked who came next, and the Prophet replied again, 'Your mother.' Again, the question was asked and the same reply was given. He again asked who came next and then the reply was, 'Your father, then your relatives in order of relationship.'

We have seen how the family in Islam is welded together by ties of kinship. It is also held together and extended by marital ties and permitted relationships, but over and above this, is the enrichment of family life by positive attitudes through Islamic values and practices.

The Islamic values of faith, love, compassion, cleanliness and beauty all need to be nurtured in the home. Briefly, the ideal Muslim home would need to be:

1. Simple and not ostentatious, for the Holy Prophet said: *"Eat, drink, give sadaqah (charity) and wear good clothes as long as these things do not involve excess and arrogance."*
2. Clean, for the Noble Prophet said: *"Cleanliness is part of faith."*
3. Free from statues or revolting pieces of art, for the Holy Prophet said, *"God is beautiful and loves beauty."*
4. A place where there are the basic necessities of food and clothing; where meals are eaten together, and where there is hospitality and generosity.
5. A place where the greeting of *Salaam* (Peace) is heard at dawn and at night, and at times of going and coming.
6. A place where tenderness, love and mercy are the norm, for the Quran says: *And we have made between you love and tenderness.*
7. A place where the recitation of the Quran and the performance of *salaat* [prayers] is a daily occurrence, and where knowledge is imparted and pursued.

In conclusion, the Muslim family is not just a nuclear one consisting of husband, wife and children, but it is extended to include other relatives as well. As a Muslim, one is required to maintain a close and caring relationship with one's relatives. According to the Holy Prophet, one is required to visit relatives, inquire about their circumstances, spend on them, and give them *sadaqah* (charity) if they so deserve.

Abu Talha (rta) was the richest man in Madina. He had groves of date palms and his favourite possession was an orchard called Bayr Hae, which was in the direction of the Mosque of the Holy Prophet (pbuh), who often went there to drink its cool, fresh water. Anas (rta), a Companion of the Holy Prophet (pbuh), said that when the verse of the Holy Quran was revealed: *You will not attain to righteousness until you spend in charity out of what you love*, Abu Talha went to the Holy Prophet (pbuh) and said: "Messenger of Allah, God has revealed to you this verse (which he recited). My best possession is my orchard. It is now *sadaqah* for the sake of Allah. I desire the righteousness that would come from giving it. Do with it whatever Allah shows you." The Holy Prophet replied: "What a lovely property! How fruitful and profitable! I heard what you said. I think you should give it to your relatives." Abu Talha obeyed the Prophet (pbuh) and thus divided up his property among his relatives and cousins.

From the above, one can see that the institution of the family is maintained by feelings of love and tenderness, by the Islamic laws of morality and decency and by practical measures of mutual assistance and support. Strong, stable and healthy family units provide the foundation for strong and stable communities and societies.

Thus, in Islam, obligations to family are not only social and moral responsibilities, but one stands accountable before Allah for not fulfilling them, as the following saying of the Holy Prophet Muhammad puts it:

"Every one of you is a ruler and every one of you shall be questioned about those under his rule; the king is a ruler and he shall be questioned about his subjects; the man is a ruler in his family and he shall be questioned about those under his care; the woman is a ruler in the house of her husband and shall be questioned about those under her care; and the servant is a ruler so far as the property of his master is concerned, and he shall be questioned about that which is entrusted to him" (Bukhari 11:11).

THE LAST AND FINAL PROPHET (MUHAMMAD)

By Imam Kalamazad Mohammed

Allah, Most High, himself bears eloquent testimony to the supreme status of the Holy Prophet Muhammad (pbuh) as the following verses of the Holy Qur'an testify:

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

Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Latter day, and remembers Allah much (33:21).

O Prophet, surely We have sent thee as a witness, and a bearer of good news and a warner, and as an inviter to Allah by His permission, and as a light-giving sun (33:45-46).

And surely thou hast sublime morals (68:4).

He it is Who has sent His Messenger with the guidance and the religion of Truth that He may make it prevail over all religions (48:28).

The former Scriptures also prophesied his glorious advent and are suffused with glowing descriptions of his personality so much so that in the ancient Hindu Books, his coming is described as that of God walking upon earth.

Non-Muslim writers, some of whom are even hostile to Islam, pay tribute to this unique personality. One quotation will suffice:

"An idea is a spark falling upon straw...(quoting Dumas). Thus was it with Muhammad. God was the spark, the vital spark of spiritual flame, and this humble but honest Arab trader was the straw that after twenty years of silent but tenacious smouldering, God had set a light to" (Bosworth Smith, *Muhammad and Muhammadanism*, p. 344).

As Muslims, we all know that the Holy Prophet was the best of all creation and the most successful of all religious personalities in the history of the world. How can we get an insight into the mind of the Holy Prophet and the qualities that made him a living success for all times? We have to bear in mind that he combined in himself to the highest degree all the virtues of the preceding Prophets. Furthermore, his superiority lies in the fact that he has to face every circumstance of life and every temperament that it is possible to encounter.

I have tried to put myself in the place of a non-believer who has never heard of the Holy Prophet and also in the place of one who, because of upbringing and culture, has formed a negative stereotype of our Holy Prophet and I have tried to

imagine what would make such a person understand the secret of his success and attract him to the religion of Islam.

A non-Muslim is apt to question the credentials of the Holy Prophet on three main areas:

- ♣ His motivation
- ♣ His consistency
- ♣ The relevance of his message to the present time

The first question that a non-believer may ask is this: *What was the mainspring of the Prophet's life force?* To this we can say with all truth and sincerity that it was his deep faith in God, his love for the Almighty and his selfless concern for the regeneration of mankind that kept him labouring a mighty labouring from the beginning of his life till the end.

As regards his strong faith in God, Maulana Muhammad Ali says:

"He had a deep conviction that God had a plan for the uplift of man, to bring into perfection not one nation or one people, but the whole world, and that no power could frustrate the Divine purpose (*Living Thoughts of the Prophet Muhammad*, p. 40).

And:

"He was threatened with murder, and even Abu Talib, his uncle and his sole support, told him that he could no more withstand the united opposition of the Quraish. 'Do not charge me,' he said to the Prophet, 'with a responsibility too heavy for me.' But the Prophet stood adamant. He said: 'Should they place the sun in my right hand and the moon in my left, in order to make me renounce this mission, I should not do it. I shall never give it up until it shall please Allah to make it triumph or I perish in the attempt.' Failing in the attempt to persuade Abu Talib to hand over the Prophet to them, the Quraish now tried to win him over by temptation. They approached him directly: 'If your ambition is to possess wealth, we will amass for you as much of it as you wish; if you aspire to win honour, we are prepared to swear allegiance to you as our overlord and king; if you have a fancy for beauty, we offer you the hand of the finest maiden of your own choice.' The temptations were nigh irresistible. From a destitute, helpless and persecuted man to a mighty potentate rolling in wealth and with beauty by his side was a big life. But he replied: 'I want neither riches nor political power. I have been commissioned by Allah as a warner to mankind, and I deliver His message to you. Should you accept it, you shall have felicity in this life as well as in the life to come; should you reject the word of Allah, surely Allah will decide between you and me'." (ibid. p. 41).

He recounts an incident in the life of the Holy Prophet (pbuh) which exemplifies his unshakeable faith in God:

“On a certain journey, while resting under a tree all alone, an enemy came upon him, and unsheathing his sword, shouted: ‘Who can save thee now from my hands?’ Calmly, the Holy Prophet replied: ‘Allah.’ And the next moment the same sword was in the Holy Prophet’s hand and he put the same question, on which he (the enemy) assumed a tone of abject humility, and the Prophet let him go” (ibid. p. 38).

But what was the reason for this unswerving faith? The answer is this: He knew that his message was not a concoction of his mind nor was he speaking out of his own desire, but instead, it was a revelation from God, Most High, and as such there was no power that could deter him from his task.

As regards his love for God, nothing in the history of man can approach this poignant prayer of his when rejected by the people of Taif, pelted and bloodied, he turned to his Beloved as he retreated in sorrow and agony:

“O my God! To Thee I complain of the feebleness of my strength and of my lack of resourcefulness and of my insignificance in the eyes of people. Thou art the most merciful of the merciful, Thou art the Lord of the weak. To whom wilt Thou entrust me, to an unsympathetic foe who would sullenly frown at me, or to a close friend to whom Thou hast given control over my affair? Not in the least do I care for anything except that I may have Thy protection. In the light of Thy face do I seek shelter, in the light which illumines the heaven and dispels all sorts of darkness, and which controls all affairs in this world as well as in the Hereafter. May it never be that I should incur Thy wrath or that Thou shouldst be displeased with me. There is no strength, nor power, but in Thee” (ibid. pp. 6-7).

In fact, every action of his was activated by his love for and devotion to God. He was never sluggish nor too tired to turn to Him in prayer and he would do so even to the point where his feet would swell as he stood long and deep in *salat* (prayer). The recitation of the Holy Qur’an by someone else would immediately bring tears to his eyes, so deep was his love for God, His Word and, of course, His creation.

The Holy Qur’an tells us:

And We have not sent thee but as a mercy to (all) the nations (21:107).

It is true that Allah had charged him with nothing but the clear deliverance of the message, but his heart pined for the upliftment of his people who were sunk into the torpor of moral, intellectual and spiritual decadence and the Holy Qur’an itself bears testimony to this overriding concern of the Holy Prophet:

Then maybe thou wilt kill thyself with grief, sorrowing after them, if they believe not in this announcement (18:6).

And:

Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into error, most solicitous for you, to the believers (he is) compassionate, merciful (9:128).

Therefore, in his daily life, his love made no distinction, no differentiation as regards race, religion, class or gender.

Among his Companions could be counted people of many races and all were able to achieve high rank, socially and spiritually. In fact, there was no limit to anyone, neither was there a superior or inferior race. All were equal in the eyes of God and in his eyes, too.

Although he made no compromise when he preached against the false beliefs of **other** religions, yet in his dealings with individual members of these religions he was careful not to hurt their sensitivity. He once reproved Abu Bakr for telling a Jew that he, the Prophet, was superior to Prophet Moses (as) even though the Jew had started the argument and even though he himself knew that he was superior to all the Prophets, for he did not want to hurt the Jew’s feelings.

He came as a mercy to all the nations and all the social classes, but he was extremely solicitous of the poor and downtrodden who had nothing to fall back on to raise their self-esteem. And to the most downtrodden of these classes belonged the slaves. He urged good treatment and encouraged the freedom of slaves. “If a person owning a slave sets him free, God will in recompense save every part of his body, corresponding to every part of the slave’s body, from the torment of Hell,” he exhorted. Furthermore, he made provisions (for example, from the *zakat* fund of the state), for their education and emancipation.

And we all know that no man ever did as much to raise the position of women from that of degradation to one of dignity and honour in the home and the society at large. From being themselves considered property, he conferred on them the right of inheritance and gave them equal right with men and equal opportunity for all-round advancement. Furthermore, the treatment of his wife was made the touchstone of a person’s worth and nobility in the eyes of God and man, and his life abounded with examples of the most perfect treatment he meted out to his wives.

The second big question is: *Was he consistent in his teaching and practice?*

Firstly, the Holy Prophet hated hypocrisy. “The hypocrites are in the deepest depths of the Fire,” he warned, and

admonished: *O you who believe, why say you that which you do not? It is most hateful in the sight of Allah that you say that which you do not do (61:2-3).*

Instead, he exhorted mankind to be sincere in obedience to God and so whatever commands he received from Allah, he imparted to the people but above all, he himself put them into practice, openly and secretly. "His life was the Qur'an," his wife, Lady Ayesha testified, and who can know more of a man than a wife or a valet? And, of course, his servants all bore witness to the beauty of his character and temperament. Anas (*rtā*) recalled how he worked as a servant to the Holy Prophet for ten years and although he was young and apt to make mistakes, never once, he said, was the Holy Prophet harsh to him. *And those who restrain anger and pardon men (3:133)* was a guiding principle in his dealings with every class of mankind.

If he preached truthfulness, he himself steadfastly adhered to it. Even before he became a Prophet, he was known in Makkah by all and sundry as *Al Amin*, the Trustworthy, the True. It is interesting to note that later on in his life, when he claimed prophethood and preached against their idols, his opponents called him all kinds of names – magician, sorcerer, enchanter, madman, poet, and showered all kinds of abuse and if he preached forgiveness, he practised it to a fault, and never in his life did he avenge a personal insult or injury. Instead, on record is the greatest act of forgiveness in the annals of man when he conquered Makkah and told his erstwhile enemies, as they lay at his mercy: "This day there is no reproof on you." It was on this occasion, too, that he displayed a supreme act of humility when he rode into Makkah as the head of a conquering army not with head raised high and chest pushed forward, but with head bent low over the saddle.

If he preached that mankind was a single race, he practised it to the hilt, and furthermore, left, as the sole criterion for judging the excellence and worth of a person's character, his *taqwa* (piety). *Surely the noblest of you with Allah is the most dutiful. Surely Allah is Knower, Aware (49:13).* He himself never discriminated against anyone on any grounds whatever and in his farewell address he underlined the equality of the human race: "All of you are equal. All men, whatever nation or tribe they belong to, and whatever station in life they may hold, are equal."

If he taught religious tolerance, he practised it to its limit, as the example of the Najran Delegation amply demonstrates. Not only was the discussion held in the Prophet's *Masjid* (Mosque) in the most amicable atmosphere, but he also allowed them to hold their prayer service right in the *Masjid* even though they had requested permission to pray elsewhere.

Whilst it is true that he fought wars against his enemies, yet these were forced upon him and his small band of followers by the enemy who wanted to extirpate every trace of Islam and Muslim from Arabia. He bore persecution for thirteen years in Makkah without lifting a finger in self-defence or retaliation and it was only when he had to flee to Madinah and was pursued there was permission given by God to fight, but only in defence. *And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors (2:190).* He followed this command to the letter so much so that never in his battles did he strike the first blow.

If he preached patience in adversity, he was the foremost in the practice of it and the circumstances of his life bear ample testimony to this. He was orphaned at an early age, suffered persecution in his native city and was later forced to flee with a price on his head; he lost near and dear relatives and friends and eleven children including Ibrahim, his only son whom he dearly loved, yet he never complained either to God or to man and never did he allow those sorrows to affect him in his relationship with others or in his task of reclaiming mankind – no bitterness, no resentment, no grievance – instead, a cheerful countenance and kindness to all.

As regards the dealing of justice to all regardless of whether it was family, friend or foe, the Holy Prophet stands head and shoulders above all other luminaries the world has known. It was this quality – the ability to give redress to even the most abject of society – that endeared Islam to the hearts of millions in the past, present and, I venture to say, will do so in the future also. This is what he preached: *O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives – whether he be rich or poor, Allah has a better right over them both. So follow not your own desires, lest you deviate. And if you distort or turn away from (the truth), surely Allah is Aware of what you do (4:135).*

One example from hundreds will suffice to exemplify the point:

"He was called *Al Amin* and no one, even his bitterest enemy, ever accused him of breaking his word. These are the injunctions he gave: *The believers are those who are keepers of their trusts and their covenant (23:8)* and *They fulfil the promise (5:1)*" Maulana Muhammad Ali's Translation of the Holy Qur'an, note 620, p. 220).

When the Emperor of Rome questioned Abu Sufyan, the Quraish chief and an implacable foe of the Holy Prophet, whether the Prophet had ever broken a promise, he had no choice but to confess that the Holy Prophet had never done so. And so it was with the **treaties** he made with the enemy tribes. These treaties he considered as sacred documents, something the "civilised modern nations" of today can do well to consider and imitate, especially in light of what obtains

in international relations, for these verses point to the heart of an insidious present-day problem: *And fulfil the covenant of Allah... and break not the oaths after making them fast.... You make your oaths to be means of deceit between you because one nation is more numerous than another is.... And make not your oaths a means of deceit between you...* (16: 91, 92, 94).

Secondly, his consistency was evident not only in his faithfulness to what he preached but also in the many vicissitudes of his existence here on earth. Let a non-Muslim speak:

"On the whole, the wonder is to me not how much, but how little under different circumstances, Muhammad differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitary of Mount Hira, in the reformer in the minority of one, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them; the accidents are changed, the essence seems to be the same in all.

Power, as the saying is, no doubt put man to the test. It brought new temptations and therefore new failures, from which the shepherd of the desert might have remained free. But happy is the man who, living 'in the fierce light that beats upon a throne, and blackens every blot' can stand the test as well as did Muhammad" (Bosworth Smith, *Mohammed and Mohammadanism*, pp. 140-141).

And finally, the sceptic may ask: *can his teachings be applied to today's world and all its complexities?* Let us remember that circumstances may change but human nature does not and whatever the criteria for success in the fifth century A.D., or the first century, they still hold good now and for all times. Also, let us not forget that those same principles built not only a strong individual, a strong community, a strong nation, but also a famous empire, the like of which never existed before or after, and the like of which has been promised during the last thousand years of this Adamic Dispensation. *He it is Who has sent His Messenger with the guidance and the religion of Truth that He may make it prevail over all the religions. And Allah is enough for a witness* (48:28).

To substantiate this point, let us examine just two quotations from two unbiased non-Muslim personalities of high stature in the Western world.

"It is not the propagation but the permanency of his religion that deserves our wonder, the same pure and perfect impression which he engraved at Makkah and Madinah is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran...and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion" (E.

Gibbon and S. Ockley, *History of the Saracen Empire*, p. 54).

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age....

I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today.... I have studied him (i.e. Muhammad), the wonderful man, and in my opinion, far from being an anti-Christ, he must be called the saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad. In the next century, it may go still further in recognising the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction" (George Bernard Shaw, *A Collection of Writings of Some of the Eminent Scholars*, published by the Woking Muslim Mission, 1935 edition, p. 77).

Simple, humble, selfless and consistent in love for God and man and service to all, this "denizen of the desert" left no material inheritance but two things which he himself said will keep us safe and elevate us if we obey them – the Holy Qur'an and his *Sunnah*.

Certainly We have revealed to you a Book which will give you eminence. Do you not then understand? (21:10)

Say: If you love Allah follow me: Allah will love you, and grant you protection from your sins. And Allah is Forgiving, Merciful (3:30).

May Allah bless us all.

“The main difference of beliefs between the two sections are as follows”; -

Lahore Section

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin, the interpretation of which is that he is the greatest and last of all the prophets.
2. The Holy Quran is the final Shariah (code) for the world.
3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.
4. Mirza Ghulam Ahmad of Qadian was not a prophet but a Mujaddid (Reformer) and Promised Messiah and Mahdi in Islam.
5. Mirza Ghulam Ahmad never changed claim, views or definition of prophet hood in 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 Ilahu 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-Walayah (Sainly revelation) is continued. Hazrat Mirza Sahib's revelation was Wahi-e- Walayah 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 khatam al- Nabiyyin, the interpretation of which is that he is the greatest though not last of all the prophets.
2. The same.
3. Prophets may come after the Holy Prophet Muhammad.
4. Mirza Ghulam Ahamd 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 seccion call themselves Ahmadis, but are generally known as Qadianis.