



The Ahmadiyya Anjuman Isha'at Islam (Lahore) U.K.

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INSIDE . . .

FOUNDER OF AHMADIYYA MOVEMENT ON
FOUR SPIRITUAL ACCOMPLISHMENTS OF RIGHTEOUS MUSLIMS . . . 3

VIEWPOINT:

MODERN WEAPONS -- "ISLAMIC" OR "JUDAEO-CHRISTIAN" . . . 5

FEATURE: SIGNIFICANCE OF 'ID AL-ADHA . . . 6

REFLECTIONS FROM THE PAST - 1914 -
MUSLIMS SUPPORT LAHORE AHMADIYYA MOVEMENT'S MISSIONARY ACTIVITIES;
LAHORE AHMADIYYA STANDS UP FOR MUSLIMS IN BRITISH INDIA . . . 10

BOOK REVIEW: ENGLISH TRANSLATION OF TADHKIRAT AL-AULIYA
. . . 11

QUESTION-ANSWER: PROMISED MESSIAH IS NOT PROPHET;
NAMES OF OTHER MUJADDIDS; AHMADIS ARE MUSLIMS . . . 12

NEWS: SEE PAGES 2 AND 15

The Ahmadiyya Anjuman Isha'at Islam, based at Lahore in Pakistan, is an international body devoted purely to the propagation of Islam by literary and missionary means. The Founder of the Ahmadiyya Movement, Hadrat Mirza Ghulam Ahmad (1835-1908) taught that only a moral and spiritual transformation within individuals, as effected by following Islamic teachings, provides the right solution to modern world problems. He showed that only Islam can produce sufficient spiritual development in man -- by putting him in touch with God -- to enable him to use wisely and constructively the great material forces he has acquired through his God-given intelligence: purely materialistic progress would lead mankind to self-destruction.

THE FOUNDER WAS, IN ISLAMIC TERMINOLOGY, A MUJADDID (DIVINELY RAISED REFORMER) OF THE PRESENT ERA, AND HE INVITED MANKIND TO UNITE UNDER THE BANNER OF THE HOLY PROPHET MUHAMMAD, THE LAST AND FINAL PROPHET OF GOD AT WHOSE HANDS RELIGION WAS COMPLETED AND BROUGHT TO PERFECTION.

1: Mrs Donna Lockyear embraces Islam

"OUR LORD ? we have heard a Preacher calling to the faith, saying Believe in your Lord; so we did believe; Our Lord forgive us our faults and cover our evil deeds and make us die with the righteous; Our Lord ! and grant us what Thou hast promised us by Thy messengers and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise."

The Holy Quran (3:192,193)

Mrs Donna Lockyear, an English lady, had been in contact with our Imam Dr Nazir ul-Islam for some time. Eventually Mrs Lockyear made up her mind to embrace Islam and join the Ahmadiyya movement. In 'Id day Mrs Lockyear embraced Islam on DR Islam's hand.

2: Arrival of Hadrat Dr Saeed Ahmad Khan

K.B.Dr SAEEED AHMAD KHAN, Senior Vice President of the Central Anjuman has arrived in the UK. Hadrat Dr Sahib may be contacted at
o/o Dr A.K.Pasha

Joyce Green Hospital

Dartford

Kent

Tel;0322 27242 ext 291

3: Trip to Holland

The Ahmadiyya Women's Association (AWA) organised a four day trip to Holland. The AAWs Hague, Utrecht, Amsterdam and Rotterdam were kind enough to agree to entertain the UK jamaat. The various jamaats in Holland, together with their Confederation, arranged for the members of the UK jamaat to stay with their own members. The hospitality and generosity our brothers and sisters in Holland showed us was a living example of the brotherly love Islam inspires in peoples of this world. The trip and meetings held clearly showed the international character of the Ahmadiyya movement and the progress Holland has made under the leadership of the Central Anjuman at Lahore.

We are grateful to our brothers and sisters in Holland for the love and hospitality they showed us. We too take pride in their achievements and pray that Allah may grant us strength to follow their example.

RIGHTEOUS IN ISLAM GRANTED FOUR DISTINCTIONS

ABUNDANT PROPHECIES, SUPERIOR KNOWLEDGE OF HOLY TRUTHS,
CLEAREST PERCEPTION OF GOD, AND PURIFIED CHARACTER:
ALL SERVE AS MIRACULOUS SIGNS OF HOLY MEN

by

HADRAT MIRZA GHULAM AHMAD
(*Tiryaaq al-Qulub*, pp. 246-250)

It should be borne in mind that a comprehensive knowledge of matters unseen is not granted to those who do not have sound connections with God; and though it is possible for such persons to have the occasional true dream or true vision, the necessary condition for sainthood (*wilayah*) is that unseen matters should be revealed to the person in much greater abundance than to anyone else in the whole world, so that none can rival this abundance. It is worth remembering that whenever Almighty God, out of His great grace, bestows upon some person the rank of sainthood, He grants him distinction over his contemporaries in all of four things. And if such distinction is found in anyone, then it becomes necessary to believe surely that he is one of those perfect servants and exalted saints of God whom He has himself chosen and trained under His special guidance.

The four things that mark out the perfect saints and men of God are four excellences granted to them to serve as signs and miracles. In each of these excellences they have a clear distinction over other people; in fact, these accomplishments are as miracles. A person such as this is like the philosophers' stone, and only he reaches this station who has, since eternity, been chosen to benefit mankind.

The four accomplishments, which are as four signs or miracles, and which distinguish one who is a master of, and pre-eminent among, the *walis*, are as follows:

1) ABUNDANT, INCOMPARABLE REVELATION OF MATTERS UNSEEN

Firstly, matters of the unseen should, after supplication or by other means, be disclosed to him in such abundance, and many prophecies be fulfilled so clearly, that no other person could compete with him in these respects, and it should be not only improbable, but impossible, that someone else has a share of these rare talents. That is to say, it should be wholly impossible that someone could parallel or rival him in terms of: secrets of the unseen revealed, acceptance of prayers and prior intimation of the same, and signs of support that appear in heaven and earth. And he should, by way of miracle, be granted such spiritual knowledge, luminous visions, and heavenly support, as if it were a gigantic river flowing, and a glorious light which is descending from heaven and spreading on earth; and these things should reach the stage where they are clearly miraculous. This excellence is called the excellence of prophethood.

2) DEEP, SUPERIOR KNOWLEDGE OF QURAN AND SHARI'AH

The second excellence that is necessary as a sign for the leader of the saints is the attainment of the higher understanding and knowledge of the Qur'an. It is necessary to remember that there is a lower, a moderate, and a higher instruction of the Qur'an. The higher instruction abounds in so much light of knowledge, brightness of truth, true beauty, and virtue, that the lower or moderate ability cannot reach it. Only the possessors of the purest nature, whose totally luminous disposition draws light to itself, attain to these truths.

So the first stage of *sidiq* (lit. truthfulness) that they attain is aversion for worldly affairs and an instinctive dislike of the trivial. After this condition is firmly established, the second stage of *sidiq* is reached which is characterised by an enthusiastic turning towards God. And after this state is thoroughly established, a third stage of *sidiq* is attained which is typified by a total self-effacement in Allah.

This having been deeply-rooted, the Spirit of Truth penetrates the person, and all pure truths and matters of knowledge of a high order are revealed to him. There rises up in his heart, and pours forth from his lips, the most profound knowledge of the Qur'an and the Shari'ah. And such secrets and subtleties of the religion are disclosed to him as are inaccessible to the intellects of the formalists. This is because he is inspired by God, and the Holy Spirit speaks within him. All inclinations to falsehood are cut out from within him because he learns from the Spirit, speaks according to it, and by the Spirit does he influence others.

In this state he is called *sadeeq* (lit. truthful) because the darkness of falsehood entirely leaves him, and is substituted by purity and the light of truth. The manifestation through him, at this stage, of truths and matters of knowledge of a high order is a sign of him. Having been fermented by the light of truth, his holy teaching astonishes the world. People are wonder-struck by his pious knowledge which stems from his self-effacement in Allah. This excellence is called the excellence of *sadiqiyah* (lit. truthfulness).

It should be remembered that *sadeeq* is one who both has a complete knowledge of the Divine truths and acts on them perfectly instinctively. For instance, he knows the true significance of matters such as Divine unity, obedience to God, love of God, the obtaining of complete riddance from worshipping others than God; the real meaning of devotion to God, sincerity, repentance; and the essence of moral virtues such as patience, trust in God, submission to God, truthfulness, forgiveness, modesty, honesty, trustworthiness, etc. And apart from having this knowledge, he is well-established on all these qualities.

3) CLEARER PERCEPTION OF GOD

The third excellence granted to the great saints is the rank of *shahaadat* (lit. testifying to God's existence). By this rank is meant that station where, by the strength of his faith, man acquires such a belief in God and in the day of judgement that it is as if he sees God with his own eyes. Then, with the blessing of

this conviction, the effort and exertion of doing righteous deeds melts away, every Divinely-ordained fate appears sweet as honey to his heart, and each trial is seen by him as a reward.

Hence *shaheed* is one, who by the strength of his faith, beholds God, and enjoys like sweet honey the bitter fate ordained by Him. This is why he is called *shaheed*. This rank is a sign of the perfect believer.

4) PURIFIED CHARACTER

There is also a fourth rank which is fully attained by the perfect saints: the rank of *saliheen* (lit. the righteous). A person is called *salih* when he becomes inwardly cleared and purified of all wickedness, and, with the removal of all this putrid and filthy matter, the ecstasy of Divine worship and contemplation reaches the highest degree. Just as the taste of the tongue is spoilt by physical indisposition, so is the sense of spiritual flavour vitiated by spiritual ailments; and a person thus afflicted feels no joy in Divine worship and contemplation, nor does he have any enthusiasm, zeal or urge for it. On the other hand, the perfect man is not only cleansed of all evil matter but this quality develops so much within him as to appear as a sign and miracle.

These are, in short, the four grades, to try to attain to which, is the duty of every earnest believer. The person who totally lacks these, lacks faith. This is why in *Surah Faatiha* (chapter one of the Holy Qur'an) Almighty God has ordained for the Muslims the very prayer that they implore Him for all these four virtues. This prayer is: "Guide us on the right path - the path of those upon whom Thou hast bestowed favours." The verse here has been explained elsewhere in the Holy Qur'an (4:69) where it is stated that by those upon whom God has bestowed favours are meant the prophets, the *sadeeq*, the *shaheed*, and the *salih*. The perfect man has all of these four qualities collected together in him.

VIEWPOINT

In reply to the malicious assertion that the atomic bomb Pakistan might manufacture would be an "Islamic" bomb, our Jama'at throws the following challenge (sent as a letter to the *Guardian*) to these critics:

The Editor, The *Guardian*, London

28 June 1979

Dear sir:

On Radio 4 this morning, Leo Abse M.P. described the nuclear bomb that Pakistan is rumoured to be developing as an "Islamic" bomb, because some other Muslim countries are said to be involved as well. But as nuclear technology has all along been developed in Christian countries, and many of the scientists concerned have been Jewish, would Mr. Abse describe all such bombs as "Judaeo-Christian"? The same being true of chemical and biological weapons, we look forward to Leo Abse referring to "Christian nerve gas" or "Jewish napalm".

'ID AL-ADHA

'Id al-adha, the annual Islamic festival associated with the pilgrimage to Makkah, trains Muslims to sacrifice their lower desires so that they may put into practice the ideas of love for all, and equality and fraternity of all mankind. It takes place this year on Wednesday 31st October. Appropriately, we give below an edited version of an 'Id al-adha address delivered some years ago at our Mission at Woking (Surrey) -- Ed:

"Say: we believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham, Ishmael, and Isaac, and Jacob, and his tribes, and in that which was given to Moses and Jesus, and in that which was given to prophets from their Lord, we do not make any distinction between any of them, and to Him we submit" (The Holy Qur'an, 2:136).

Islam is the universal religion, and has come to establish real peace in the whole world. In every Islamic institution, whether it is associated with private life or public, the chief object is to bring about eternal peace between man and his Maker, or between man and man. The religious beliefs which have been expounded by our Holy Prophet (may peace and the blessings of Allah be upon him) mean to bring the whole humanity to a common platform of equality. In order to take a fair view of what Islam has done to achieve this, cast a cursory glance over the circumstances which have been invariably in the past, and will ever be in future, responsible for the disintegration and disunion of humanity. It will be readily admitted that "egoism" or the problem of "mine and thine" is the chief cause of all the troubles. Nations make war and cause tremendous bloodshed simply because they are led by the motives of "mine and thine".

Division of humanity produced by selfish attitudes

The geographical boundaries, which are mere outward expressions of the same spirit, kindle the fire of egoism in the hearts of nations, and result in catastrophes like the two World Wars. If imperial nations had not been actuated by the selfish, sordid interest of expanding their empires, if they had not violated each other's integrity, we would not have experienced all the cruelties and bloodshed which will ever remain a blot on the fair face of civilization.

How the problem of "mine and thine" goes to divide humanity and sow the seeds of disunion and discontent can be illustrated by the different stages of the development of a child. When the child is quite unconscious of his personal things, he is ever happy; never quarrelling, and never fretting. As soon as he grows up and begins to distinguish between "mine and thine", he begins to quarrel with his other brothers and sisters. He picks quarrels even with his parents on the pretext that they are more favourable to other children. Every family man must have experienced the house becoming an abode of constant troubles when his children reach the age of discretion. This is because they have realized the concept of "mine and thine". The only way of establishing peace in the house and goodwill between different members of the household is to convince them of equality of status and treatment; and thus to extinguish the fire of jealousy.

Hatred spread by ideas of national superiority

Similarly, in the case of nations the prejudices of caste and creed play an important role in the spread of disaffection and discontent. The evil at the root,

however, is that one nation asserts its superiority over the other, and thus makes an invidious distinction between God's large family. The Israelites, the so-called "chosen sons" of God, look down upon the rest of humanity as "Gentiles", and the so-called Gentiles in their turn naturally resent this contempt. Thus the fundamental cause of disunion in the world is the invidious distinctions which people are apt to make between man and man.

Islamic conception of Divine Being -- One God Who treats all nations alike

Islam has uprooted this evil by advocating belief in one God, Who is the God of all nations, white and black. The Holy Qur'an opens with the words that Allah is the Supreme Being, the Cherisher and Sustainer, not of a particular nation or community, but of all humanity. The cosmopolitan conception of God as the universal Father of humanity is a potent factor to cement the brotherly relation of the different nations of the world, and thus to bring these apparently heterogeneous elements of humanity into one harmonious whole. Islam has established the truth that we are all sons of the selfsame Divine Father, who has been uniformly impartial in dispensing with both our physical and spiritual wants. We all are living on the same earth under the blue canopy of heaven, which has been furnished with the sun and the moon to give us light. Other bounties of nature are also equally distributed among us. It would have been inconsistent with Divine Wisdom and sense of fair play not to have given us equally the spiritual light. He has been quite impartial in the ministering of our spiritual requirements. The history of different religions shows that God has been sending His messengers to different peoples at different times with His teachings. A Muslim is required to believe in all the Prophets of the world, and not to make any distinction between them. (See Quranic extract at head of article).

Thus Islam has eradicated all prejudices of colour and creed by two fundamental principles of faith. Firstly, the Universal Fatherhood of God and the common brotherhood of man, and secondly, the catholicity of prophethood.

Muslim's view of non-Muslims; and of other Muslims

A Muslim cannot have any hatred for a Christian for he himself believes in Jesus. Similarly, he cannot harbour any hatred for a Jew, because he also believes in Moses; and so on. He is taught by Islam to revere each and every prophet, and therefore he naturally cannot entertain any illwill against the followers of any of them. Islam, as its very name signifies, is the religion of peace, and its chief aim is to establish peace and equality in the world. There is no aristocracy in Islam. Islam does not recognise differences of wealth and position. A Muslim, however poor, has the same rights and status in society as his wealthiest brother. In daily prayers, a peasant stands shoulder to shoulder with a prince without the least distinction of rank. The Holy Qur'an says: *Surely the most respectable among*

you in the sight of God is one who is most careful of his duty (49:13).

Practical example of wonderful reform produced in early Muslims

An historical event shows how this equality was carried into practice by Muslim rulers. Hadrat 'Umar, the second successor to the Holy Prophet, who is perhaps the greatest ruler that Islam ever produced, was travelling to a foreign land with his attendant. He got up on the camel, but after some distance got down and asked the attendant to ride the camel. The servant hesitated, and begged that he should be allowed to walk, but Hadrat 'Umar said: "No, I cannot tolerate this unjust treatment." The attendant then rode on the camel, and Hadrat 'Umar walked the same distance as the attendant had walked. Thus the whole journey was almost completed by turns. The walls of the destination came into sight, and perchance it was the turn of the attendant to ride the camel, but it appeared unwise to him that he should enter into the city on the back of the animal while Hadrat 'Umar was walking. He therefore implored his master to remain on the camel, but Hadrat 'Umar refused, and said: "How can you expect from me an unjust thing?" So the couple entered the city, the servant on the camel's back, and his master on foot. The citizens began to salute and greet the rider, thinking him to be the ruler, but he pointed to the tall man walking, and related the whole story. People were wonder-struck at this sense of justice and equality.

Universal brotherhood and equality seen at annual pilgrimage to Makkah

Such was the spirit of the Muslim rulers, infused into them by Islam. Again, why is 'Id al-adha celebrated, simply to commemorate the great gathering representing the unique sight of the universal brotherhood at the sacred city of Makkah. True, in daily prayers prince and peasant stand shoulder to shoulder, yet the difference of costumes and dress are still apparent, but in the *Hajj*, or Pilgrimage, these differences of society are eliminated as well. The pilgrims who annually visit the Holy Shrine at Makkah belong to different climates of the world, they differ in language and colour, they differ in rank and grade, but still they are fastened in the unbreakable bond of fraternity, and saturated with true belief of the unity of God and equality of man. The display of wealth, rich costumes, and expensive clothing, may make a distinction in society, but Divine Wisdom, which wants to destroy all these conventional boundaries of differences in order to create a universal brotherhood in man, could not allow the same in the levelling atmosphere of Makkah in the days of Pilgrimage. Hence every pilgrim, no matter his rank or position, has to divest himself of his particular costume before stepping into the holy precincts of Makkah, and clothe himself with two seamless white sheets. This is called *Ihram*.

The Holy city of Makkah, which is the scene of this unique gathering, is known in Islamic literature as the *umm al-Qura*, i.e., the mother of cities. It is curious how the very name of the city suggests its chief feature. Just as a child has a yearning for its mother, and runs to her, similarly people of different cities long

for a visit to this sacred city, and hundreds of thousands of Muslims from all corners of the world gather together in the holy precincts of Makkah during the days of Pilgrimage. It is simply wonderful how this vast ocean of humanity behaves; there is neither a policeman nor military guard, and yet the whole affair goes on without any accident or quarrel. As a matter of fact, the people become quite harmless and docile, they leave off for the time being their evil propensities, and the kingdom of God is actually established. The pilgrims become childlike in the loving arms of the mother of cities, and so do no harm to their brothers and sisters. This is the ideal state of civic life, and "Makkah" is in reality the mother of cities, as it presents the wonderful sight of such a big, peaceful gathering. Thus the kingdom of God, which was only a dream of Jesus Christ, is realized in the sacred precincts of that blessed city.

Selflessness of Holy Prophet Muhammad

One point more with regard to Makkah. The city is a living monument of the self-sacrifice and self-denial of the Holy Prophet. The origin of the Ka'bah, the holy building which is the object of pilgrimage, is traced back by a very ancient tradition to times even before Abraham, who, it is related, rebuilt it. The Holy Prophet could have thrown into background the shrine associated with the name of Abraham in preference to his own shrine at Madinah, but he was far above that sort of selfishness. He enjoined his followers not to make his tomb an object of worship, but in order to commemorate the sacred memory of Abraham he made the Pilgrimage to Makkah incumbent on all Muslims. This shows total selflessness on the part of our Prophet. Being the last of the prophets, he cherished the sweet hope of elevating all the prophets in the sight of humanity. So he took particular pains not only to clear the past prophets of the false charges levelled against them, both by friends and foes, but also enjoined his followers to believe in and revere all the prophets and their revelations. The Holy Prophet Muhammad also cleared the position of Jesus Christ, misrepresented and misunderstood by friends and foes, and thus fulfilled Jesus' prophecy about one who would purify him.

Summary of Islam as only ideology for unifying mankind

Islam is the universal religion because it advocates belief in one God, Who is the Lord of all the nations. It establishes the catholicity of prophethood, and the truth of all the prophets. It takes humanity as one fraternity, and aims at the universal brotherhood of man. Being disgusted with racial and religious distinctions, people have started to think of unifying the various faiths, but, in fact, only Islam has achieved this feat already. If national prejudices -- the seeds of hatred and bloodshed -- are to be done away with, and humanity united into a harmonious and homogenous whole, then the acceptance of Islam as one's religion and mode of thought is the only solution.

REFLECTIONS FROM THE PAST

1) *Indian Muslims support Lahore Ahmadiyya mission at Woking (England)*

From The Ahmadiyya Movement by Spencer Lavan:

"Before the split, *Badr*, in its issue of March 6, 1913, published a letter from the Khawajah in which he described the great hostility to Islam by both the press and British politicians. This he attributed to the anti-Turkish attitude of the British in the Balkan situation, writing that as a result of this, "verily the Indian Mussalmans are living in a fool's paradise, now that the entire English people are hostile to the Turks." By November of 1913, the *Paygham-i-Sulh* was carrying regular reports from London on the progress of the mission. The Khawajah received commendations from such newspapers as the *Zamindar* (December 26, 1913).

"The *Paygham-i-Sulh* reported in January, 1914 on the work of the new convert Lord Headley ("El Farooq") who had received letters from all over England from those about "to embrace Islam." Reporting his correspondence with American Unitarians and with contacts in China and Japan, the Khawajah was exuberant that Islam in England helped "frustrate the powers of the anti-Christ" (*Paygham-i-Sulh*, January 9 and 15, 1914). Continuing support for the mission came again from the *Zamindar* which republished the Khawajah's poem calling India's Muslims to awake from their lethargy. The lesser known Muslim paper *Shamsher-i-Qalam* supported the missionary work as well. On the Hindu side, the *Arjun* of Lahore warned the Hindus about their lethargy and the negative effect that victories for Islam would have on Hindus even from England (*Zamindar*, January 7, 1914; *Shamsher-i-Qalam*, January 6, 1914; and *Arjun*, January 1, 1914). Perhaps the most significant impact of the Khawajah's work was the news that Amir 'Ali and Mirza Abbas Beg had agreed to support the Woking programme by attending services and contributing 150 pounds."

2) *Lahore Ahmadiyya Movement supports Muslim self-rule in Indian sub-continent*

From The Ahmadiyya Movement by Spencer Lavan:

"Even before the "split", the Lahore Ahmadiyas strongly supported outspoken leaders of Indian Muslims . . . The Lahoris took up the cause of Zafar 'Ali Khan following his exterment from Lahore on October 17, 1914. Called to the Deputy Commissioner's Office, Zafar 'Ali was informed that he would have to go to Karmabad, his home village about 62 miles from Lahore. Throughout the past year, he continuously had spoken out against the Government and supported all newspapers and causes which had suffered prosecution by Government. The *Paygham-i-Sulh* was one of the first newspapers to come to Zafar 'Ali's support with articles on October 20 and 27. It cited the "good services" he had rendered through the *Zamindar*, which had attracted many readers to Urdu newspapers. Not to be forgotten also were his relief campaigns for Turkish victims of the Balkan war, his fearless presentation of the views of the Muslims to Government and his prompt coverage of news from the war in Europe. Inclosing its first article, the *Paygham* called on all the newspapers of the Punjab to defend A Zafar 'Ali. By sharp contrast, many of the other Lahore

newspapers such as *Paysah Akhbar*, *Municipal Gazette* and the *Akhbar-i-'Am* staunchly upheld the Government's action against Zafar 'Ali while the *Sher-i-Punjab* concluded that he was lucky not to have been sent to Mandalay (*Paygham-i-Sulh*, October 22 & 29, 1914).

"Again, at the end of May, 1915, it was the *Paygham* of the Lahoris which supported the *Zamindar* in defending Muhammad 'Ali and Shawkat 'Ali after their internment for expressing pro-Turkish sentiment. While the *Paygham* stressed the large measure of public acclaim shown the two brothers in recent meetings in Delhi, the *Zamindar* went on to argue the case in some detail (*Paygham-i-Sulh*, May 27, and *Zamindar*, May 31, 1915). The internment of the 'Ali brothers during the war caused great controversy throughout North India. That the *Paygham-i-Sulh* also should have chosen to speak out on their behalf gives some indication of the desire of the Lahoris to be with the avant-garde of Muslim activity while repudiating the conservatism and sectarianism of the Qadiyanis . . . How different (to the Qadiyanis - Ed.) was this stance from that of *Paygham-i-Sulh*, which applauded 'Ali brothers' questioning whether Muslims in India should be loyal to the Turks rather than the British ! . . .

"The *Paygham-i-Sulh* of October 3, 1917 agreed with *al-Fazl* (organ of the Qadiyanis -- Ed.) for markedly different reasons when its editor Dost Muhammad* wrote: (I doubt) the fitness of Muhammadans for Home Rule on the ground that they never raised their voice for the release of Messrs. Muhammad Ali and Shawkat 'Ali who were interned three years ago. The voice for their release was at first raised by Hindus and Muhammadans only followed in their wake . . . So far, MUhammadans have not acquired the capacity for doing anything practical. (*Paygham-i-Sulh*, October 3, 1917)."

* Editor's note: It is with great regret that we record the passing away of Maulana Dost Muhammad, a veteran servant of the Lahore Ahmadiyya Movement in May of this year.

BOOK REVIEW

Muslim Saints and Mystics by A. J. Arberry

Published by Routledge & Kegan Paul, pp. 288, price £ 2.50

Muslim Saints and Mystics is a translation of parts of *Tadhkirat al-Auliya* ('Memories of the Saints') by Farid al-Din Attar. Attar is regarded as one of the most outstanding poets of Persia. His *Mantiq al-Tair* was translated into English by Edward Fitzgerald as 'Bird-Parliament'. Towards the end of his life Attar composed *Tadhkirat al-Auliya*, his only work in prose. Apart from being requested, his other main reason in writing this book was to preserve the teachings and sayings of Muslim saints. Although it has been established beyond doubt that a substantial part of the work is authentic, the authenticity of the material itself cannot be checked.

Attar did not give a bibliography but the sources of most of his material have been established. He also included many incidents which either have their roots in popular legends or were parables as being facts.

The English translation, although abridged, makes interesting reading, mainly from a literary, rather than religious, point of view. Each chapter deals with one person. Although there is a section at the beginning of each chapter introducing the Sufi, it is, of necessity, rather short. In the transliteration, Persian words of Arabic origin have been rendered according to their Persian forms. As far as religious terms are concerned, it might have been better to stick to Arabic (e.g. use the Arabic *Ramadaan* rather than the Persian *Ramzan*). There are discrepancies in the transliteration as well -- should it be *Ibrahim* or *Ebrahim*? Leaving aside these minor points and the fact that the binding of the volume is weak, there is no doubt that it is a worthwhile addition to English literature on Sufism. The book is worth reading, in particular by those Muslims who seem to be unaware of their great spiritual heritage.

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QUESTION - ANSWER

QUESTION 1: *Mirza Ghulam Ahmad claimed to be the Promised Messiah. Does that not mean that he claimed to be a prophet?*

ANSWER: Definitely not! Ahmadis believe that the Promised Messiah was to be a mujaddid of the Muslim nation, appointed to the task of defeating the false Church doctrines and propagating Islam among the Christian nations. Hadrat Mirza has frequently elaborated this point. For instance, he writes in *Taudih Mar'iam*:

"If it be objected that the like of the Messiah must also be a prophet because the Messiah was a prophet, the reply to this is . . . that our lord and master (the Holy Prophet Muhammad -- Ed.) has not laid it down that the coming Messiah shall be a prophet; nay, he has made it clear that he shall be a Muslim and bound by the Law of Islam like ordinary Muslims" (pp. 9-10).

In *A'inah Kamaalaat Islam* he states:

"It must be remembered that the claim of being the Promised Messiah is not in any way greater than the claim of being a recipient of Divine communication or a mujaddid from God . . . To give the name 'Promised Messiah' to the mujaddid of this age seems to be based on the expediency that his great task is to overthrow the supremacy of Christianity and counter their attacks, and to shatter with strong arguments their philosophy . . . and to establish fully the evidence of Islam against them" (p. 340).

QUESTION 2: *Mirza Ghulam Ahmad claimed to be a recipient of Divine revelation. Is this not another way of claiming prophethood?*

ANSWER: According to the clearest teachings of Islam, Divine revelation as granted to non-prophets will continue for ever as a blessing for the righteous among Muslims.

The Holy Qur'an says: *For them (i.e. the auliya or friends of God) is good news in this world's life and in the Hereafter (10:64).* The good news here (*mubashsharaat*) have been described by the Holy Prophet Muhammad as the only thing that remains of prophethood after him. The Holy Prophet has also said: *There will be among them (i.e. Muslims) men to whom God will speak though they would not be prophets (The Sahih of Bukhari).* The Holy Prophet has termed such a person as a *muhaddath* (one spoken to by God though not a prophet).

The Promised Messiah has clearly denied the allegation against him that he claimed to be a prophet while affirming that God spoke to him as He has promised to speak to non-prophets. For instance, "I am not a prophet but a *muhaddath* from God and a recipient of Divine communication so that I may renovate Islam" (*A'inah Kamaalat Islam*, p. 383); and, "There is no claim of prophethood but of being a *muhaddath* which has been advanced by God's command" (*Izaalah Auham*, p.421); and so on.

QUESTION 3: *Can you name the mujaddids of the first thirteen centuries ?*

ANSWER: Even if we could not name them, this would not disprove their coming. The Holy Qur'an states that prophets appeared among all the nations of the earth, and so the fact that the names of only a few of them are known cannot be used to argue that prophets have only appeared among one or two nations. Similarly, the Holy Prophet's hadith proves the coming of mujaddids in all centuries even though it may not be possible to name them all.

HOWEVER, many Muslim religious figures in history have claimed to be the mujaddids of their eras; **IN ADDITION**, Muslim religious scholars of the past have described some of their predecessors as mujaddids of their times. In fact, Shaikh Ahmad of Sirhind, India, is quite commonly known in the Indian sub-continent as simply *Hadrat Mujaddid Alf Thani* (mujaddid of the second thousand -- he appeared at the head of the eleventh century hijrah).

From historical sources the following list of mujaddids may be compiled:

First century: 'Umar ibn 'Abdul 'Aziz Second century: Imams Shafi'i and ibn Hanbal
 Third century: Abu Sharh and Ash'ari Fourth century: Abu Ubaidullah, Abu Bakr Baqilani
 Fifth century: Al-Ghazali Sixth century: Abdul Qadir Jilani
 Seventh century: Ibn Taimiyyah, Muin-ud-Din Chishti Eighth century: Ibn Hajar 'Asqalani, Salih ibn 'Umar Ninth century: Sayyid Muhammad Jaunpuri
 Tenth century: Imam Suyuti Eleventh century: Shaikh Ahmad of Sirhind (India)
 Twelfth century: Shah Wali Allah of Dehli (India) Thirteenth century: Sayyid Ahmad Barelavi (India).

And, of course, the mujaddid of the fourteenth century of the Hijrah is Hadrat Mirza Ghulam Ahmad of Qadian, India (1835-1908 C.E.).

QUESTION 4: *Some Muslims consider you as kafirs and excluded from the pale of Islam. What do you say to that ?*

ANSWER: Let us quote the Founder of the Ahmadiyya Movement on this point:

"We believe in the five pillars of Islam . . . We believe that there is no

god besides God, and that Muhammad is His Messenger and the last of the prophets. We believe that whoever adds to, or detracts from, the Islamic Shari'ah even one whit, is excluded from Islam. And we instruct our community that they believe in *laa ilaaha ill-Allah Muhammad rasul-Allah*; and that they consider as their duties *salaat, saum, Zakaat, hajj*, and other obligations imposed by God and His Prophet, and act according to Islam . . . It is incumbent to believe in all those things which, according to the *ijmaa'* of the *Ahl Sunnah* (i.e. the orthodox), constitute Islam" (*Ayyam Sulh*).

Thus, by the grace of Allah, not only are we Muslims but we are also *the only group dedicated purely to the propagation of Islam*.

Muslim leaders, both religious and political, have publicly recognised and applauded our efforts to propagate Islam. Among such leaders are the late *Qaid-i-Azam* Muhammad Ali Jinnah (founder of Pakistan), the late Liaqat Ali Khan (first premier of Pakistan), and the famous Maulana Muhammad Ali Jauhar, to name but a few.

As for those Muslim 'ulama who dub us kafirs, it is a fact that they call each other kafir as well. The Muneer Inquiry Commission Report (Pakistan, 1954) concluded that almost every Muslim sect or group in Pakistan was considered kafir by someone or other of the 'ulama ! Thus these verdicts of kufr against us have no value or credibility or basis .

It may be noted that the *Qaid-i-Azam* was strongly opposed to any such verdicts against those who declared themselves to be Muslims, and he adhered to the Lahore Ahmadiyya view that all those who recite the *Kalimah Tayyibah* are Muslims:

"He said that it was totally wrong to place restrictions against Ahmadi joining the All India Muslim League . . . He further advised the Kashmir Muslim conference not to create sectarian conflicts, and to gather all those who recite the *Kalimah* under one flag" (Reported in *Inqalaab*, 3 June 1944).

Note al^{SO} that in the days when the Lahore Ahmadiyya Movement managed the Working Mosque and Mission, many famous Muslim leaders prayed there behind the Ahmadi Imams of the mosque. Among such leaders were Tunku Abdur Rahman of Malaysia, the late King Faisal of Saudi Arabia, and the late President Ayub Khan of Pakistan.

It should be added, to close the reply to this question, that even some of the *Takfir*-happy 'ulama, who issue verdicts of heresy in all directions, do not consider us as kafirs. The famous Pakistani politico-religious leader, Sayyid Abul 'Ala Maudoodi, who died in September this year, once wrote in a letter:

"I do not consider the Qadianis (i.e. *Rabwah Movement -- Ed.*) and the Ahmadi (the *Lahore Ahmadiyya Movement -- Ed.*) to be in the same category. . . The Ahmadi group is included in the Muslim community . . . We cannot issue a religious verdict (of *Kufr -- Ed.*) against them since they deny the prophethood of Mirza (i.e. *the Founder of the Ahmadiyya Movement*) " (Letter ref. no. 182, dated 23 Muharram 1357 (about 1938/1939) from Darusalam, Pathankot, Punjab, India).

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4: Ramadaan

The UK jamaat undertook the rigors of fasting and praying with its characteristic enthusiasm during the Holy month of Ramadaan. In order to promote brotherly feelings and facilitate congregational prayers Iftaris were held by various members in their homes. The results of our success in UK were to be seen on the day of 'Id when we had the biggest ever gathering. Allah has blessed the hard work of this jamaat by making each 'Id gathering bigger than before. Muslims from many different countries were present to see the inspiring sight of Mrs Lockyear embracing Islam.

During Ramadaan the UK jamaat was honoured to have Mr & Mrs J. Hydel (parents of our missionary in Trinidad), Mr & Mrs R Ali and Mr Yussuf Muhammad from Trinidad and Mian Fazle Ahmeed & family from Pakistan.

5: Prayers

Members are requested to earnestly pray for Dr Nazir-ul-Islam, who has had an eye operation and Mirza Masud Baig, Secretary General of the Central Anjuman who is not well. May Allah grant them a speedy recovery.

6: Some sad News

It is with regret that we announce the news of the passing away of the following brother and sister. "Inna li-llahi wa ilai-hi raji'un.

Maulana Dost Muhammad

Maulana sahib was an Ahmadi of long standing. He devoted his life to propagation of Islam through the Ahmadiyya movement. He was one of the first students of the Ishaat-i-Islam college. Throughout his life he served as the editor of the Paigham-i-Sulah, the Urdu weekly published by the Centre at Lahore. He was the author of Aina-i-Ahmadiyyat in two volumes, this serves as an encyclopedia on Ahmadiyyat. He also compiled the Tahrir-i-Ahmadiyyat, a semi-official history of the movement. A simple, humble and learned fellow who never hesitated to serve Islam.

Mrs Aziz Ahmad

Wife of the late Mr Aziz Ahmad. SHE was not only the wife of the benefactor of the Ahmadiyya movement but of the UK & Trinidad jamaats in particular but also a great benefactor of the movement herself. May Allah bless her soul.

A CHALLENGE

ACCORDING TO THE HOLY PROPHET MUHAMMAD'S TRADITIONS, IN EVERY CENTURY GOD WILL RAISE A PERSON WHO SHALL REVIVE THE RELIGION OF ISLAM. NOW THAT THE FOURTEENTH CENTURY *HIJRAH* IS COMING TO A CLOSE -- YEAR 1400 BEGINS IN NOVEMBER 1979 -- WE ASK OUR FELLOW MUSLIMS TO NAME THE REVIVER OF THIS CENTURY. IS THERE ANYONE, OTHER THAN HADRAT MIRZA GHULAM AHMAD, WHO IN THIS FOURTEENTH CENTURY (1883-1979 C.E.) HAS *REVIVED TRUE FAITH IN ISLAM BY PROVING THE TRUTH OF THIS RELIGION AS AGAINST OTHER RELIGIONS AND PHILOSOPHIES ?*

HADRAT MIRZA DECLARED IN HIS WORK *HAQQIQAT AL-WAHY* IN 1907 C.E. (ABOUT 1325 A.H.) THAT AS LONG AS THERE IS NO RIVAL CLAIMANT TO THE OFFICE OF MUJADDID OF THE FOURTEENTH CENTURY, HIS CLAIM STANDS *UNCONTESTED AND PROVED TRUE*. DOES THE MUSLIM WORLD KNOW OF ANY CLAIMANT OTHER THAN HADRAT MIRZA ?

COMING IN NEXT ISSUE:

TRIBUTE TO HOLY PROPHET MUHAMMAD ON OCCASION OF HIS 1452ND BIRTHDAY ANNIVERSARY

FOR THE FIRST TIME IN ENGLISH: THE LATE DR BASHARAT AHMAD'S ARTICLE *WHAT ARE JINN?*

AND OTHER FEATURES SHOWING THE TRUTH OF ISLAM AND OF THE LAHORE AHMADIYYAH MOVEMENT WHICH STANDS FOR ITS PROPAGATION
