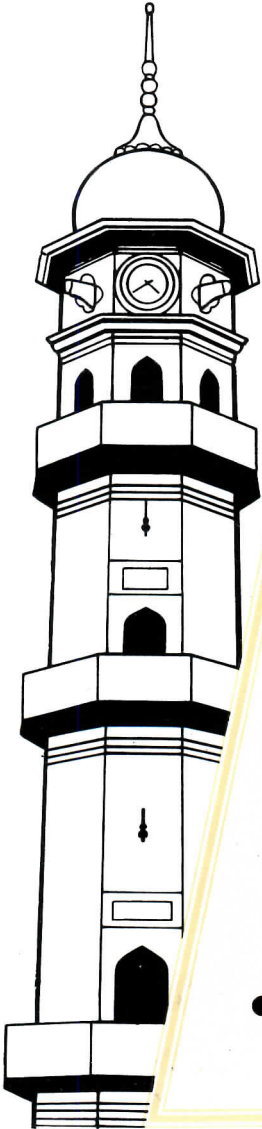


# THE REVIEW of RELIGIONS



VOL. LXXXV NO.2 FEBRUARY 1990

## IN THIS ISSUE

- *EDITORIAL*
- *ISLAM AND WOMEN*
- *THE PROMISED SON*
- *ANALYTICAL BOOK REVIEW*
- *80 YEARS AGO*
- *JESUS EXONERATED*
- *POINT OF VIEW*
- *DIVINE PROTECTION OF ISLAM*
- *BOUNTIES OF ALLAH*
- *100 YEARS OF AHMADIYYAT IN THE SERVICE OF MANKIND*
- *ISLAMIC CONCEPT OF SIN AND SALVATION*



## THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world reformer and the Promised Messiah whose advent had been foretold by the Holy Prophet Muhammad, peace and blessings be upon him. The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its headquarters at Rabwah, Pakistan, and is actively engaged in missionary work.



*Editorial Board:*

***B. A. Rafiq*** (Chairman)

***B. A. Orchard***

***M. A. Shah***

***M. A. Saqi***

***A. M. Rashed***

***Amtul M. Chaudhry***

**JOINT EDITORS: BASHIR AHMAD ORCHARD  
MANSOOR AHMAD SHAH  
ASSISTANT EDITOR: NAEEM OSMAN MEMON  
MANAGING EDITOR: AMTUL M. CHAUDHARY**

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## The REVIEW of RELIGIONS

A monthly magazine devoted to the dissemination of the teachings of Islam, the discussion of Islamic affairs and religion in general.

*The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.*

*All correspondence should be forwarded directly to:*

*The Editor,  
The London Mosque,  
16 Gressenhall Road,  
London, SW18 5QL, U.K.*



CONTENTS	PAGE NO.
1. Editorial.	2
2. Islam and Women.	4
3. The Promised Son. (Mansoor Shah)	9
4. Analytical Book Review. (Dr. Yusef A. Lateef)	11
5. 80 Year Ago.	17
6. Jesus Exonerated. (Abdullah Nasir Boateng)	18
7. Point of view. (Haven Bradford Gow)	23
8. Divine Protection of Islam. (Muhammad Safi Ahmad)	25
9. Bounties of Allah. (Hazrat Mirza Ghulam Ahmad)	29
10. 100 Years of Ahmadiyyat in the Service of Mankind. (Sheikh Nasir Ahmad)	36
11. Islamic Concept of Sin and Salvation. (Ahmad Olayiwola Jagede)	45

## EDITORIAL

### REVOLUTION WITHOUT MATCHES

Mr. Gorbachev told journalists, *We stand knee-deep in petrol and you are igniting matches*. It would be irresponsible for a non-political journal such as the *Review of Religions* to be any party to such an explosion. But we cannot fail to comment on some aspects of the revolution currently taking place in Eastern Europe.

The ballot box in Poland, the freeing of prices and cutting of subsidies; the East Germans voting with the feet, the breaking of the Berlin Wall; the bloody overthrow of Nicolae Ceausescu, the Communist leader who held Romania in his iron grip for 24 years, the failure of Communist reformers in Hungary, the separation struggle of the 80% Catholics in Lithuania, the civil unrest in Azerbaijan and Armenia — are all momentous political and economic changes for, which the East and West was totally unprepared. Such changes are by no means over as we await the results of the first free elections in over 40 years due to be held in many countries between February and June this year.

As the return to freer economies makes Eastern European countries turn to their neighbouring European Economic Community preparing for the removal of all barriers to greater economic and political unity by December 1992, both Japan and USA feel uncomfortable being left out in the budget deficits and face the crippling effect of high interest rates. Capitalism has some nasty lessons to teach the bureaucratic – ridden economics of Eastern Europe.

The Eastern European comeback is partly a reaction to the failure of communism in a granting opportunities for the exercise of human freedom and in fulfilling the needs of man. These liberties are an integral part of human nature. Any restrictions imposed by a state eventually have to yield. Many countries which have usurped human rights have a valuable lesson to learn from the experience of Eastern Europe.

Neither NATO, nor the Warsaw pact, nor the cold war, nor nuclear armament had anything to do with the changes now taking place in Europe. That the West was caught napping by these changes is obvious from the muted and disjointed lukewarm response put by Western leaders. Only a few months earlier, they did not hesitate in taking unified action against Iran over Salman Rushdie's *Satanic Verses*. Islam was

brandished as an enemy of western democracy. Yet, for several decades, the East was seen as the greatest enemy but when it came to welcoming the changes in the East, vested interests began to manifest themselves and plague the situation. Mr Gorbachev's plea to the journalists not to ignite this situation is perfectly understandable.

Because neither the East nor the West was prepared for these breath-taking dominoe effect changes, it is obvious that they are the result of some other power. The Mighty Hand of God Almighty is at work. He, indeed, is the Best of Planners. No power on earth can interfere with His decree.

Who in his right mind could have foreseen a Communist leader of Mr. Gorbachev's stature promise freedom of faith and conscience? This is precisely what he did in Rome. As far as the *Review of Religions* is concerned, this is the most momentous change in this revolution and because all religions have much to gain from it, we warmly welcome it.

Atheism, fanned by Communism, has bred a generation of people for whom superstition is an alternative form of belief. Yet, untainted by the venom of orientalist and the religious bias preached from the pulpit in the West, the Eastern Europeans, and in particular the Russians, have a distinct advantage. They are generally fair – minded and logical in their approach and they are most certainly attracted by the truth. This truth prevails in its pristine form in the Ahmadiyya beliefs of Islam.

Russian people and their past and future destinies do not by any means represent green pastures for the Ahmadiyya Community. Count Tolstoy was much impressed by the *Review of Religions* and complimented the Founder of Ahmadiyyat, Hazrat Mirza Ghulam Ahmad of Qadian, on its scholarly articles. The Founder, who claimed that he was the Promised Messiah and world reformer promised by all great world religions, also prophesied the defeat of the Turks by Russia, the fall of the Czar and that a time would come when the followers of the Promised Messiah in Russia would literally number like grains of sand. The former prophecies were, of course, fulfilled at their appointed time, but the latter has been dismissed as a mere fantasy for the past ninety years by the opponents of Ahmadiyyat. Now that it appears to be a distinct possibility, these opponents can no longer ridicule it.

These momentous changes have occurred at the turn of the first century of Ahmadiyyat when it enters the centuries of its promised triumph. This

(continued on page 10)

## ISLAM AND WOMEN

*(This is the gist of the address delivered by Hazrat Khalifatul Masih IV, Head of the Ahmadiyya Movement in Islam, to Lajna Imaillah – Ahmadiyya Ladies' Organisation – on August 12, 1989, at the Annual U.K. Convention held at Islamabad, Tilford, U.K.)*

Hazrat Khalifatul Masih commenced his address with reference to some religious slogans which had been uttered by a lady from Ghana. He said that when he visited Ghana on tour, thousands of Ahmadi ladies dressed in white greeted him at the airport chanting songs and slogans of welcome. When Pakistani Ahmadi ladies in London saw this welcome on video they wondered why it had never been their practice to do so. He said that after recitation from the Holy Quran and also of a poem he would call upon those Ghana Ahmadi ladies who are present to demonstrate similar chantings.

Hazrat Khalifatul Masih then described an interesting event about an Ahmadi lady who was attending the conference and who had been anxious to dedicate a child to the service of Islam in accordance with his new Devotee Scheme. She became pregnant but was advised by her doctors to have an abortion due to complications. She insisted, however, to have the child. At the time of birth she suffered from brain failure and the doctors said that there was no hope of her recovery. Hazrat Khalifatul Masih said that on the request of some of her relatives he prayed earnestly for the survival of the mother and child so that it would be a sign of the truth of Ahmadiyyat. Immediately her condition started to improve and she regained consciousness much to the surprise of the doctors who had expected her to die. Nevertheless, they said that they believed that her mental abilities were damaged beyond repair. It is by the Grace of God that you have just heard her recite a portion of the Holy Quran and you see her leading a normal life again. There have been numerous similar examples which ever continue to occur thereby proving the efficacy and acceptance of prayer.

Hazrat Khalifatul Masih described the ecstatic condition of his heart when he heard the songs of welcome from men, women and children in different dialects glorifying Islam as he travelled from country to country in Africa. He found the part played by children to be most heart-warming. He was particularly impressed by his visit to Sierra Leone where the Ahmadiyya Community has established 154 schools including 27

Secondary schools in which children of all religions study without discrimination. The amazing unifying factor was that all of them chanted the Kalima with one deep voice. If men could express their religious zeal by calling out slogans then why should not women have the same right? Some wrong ideas have been adopted by Muslims regarding listening to spiritual songs and listening to the voices of women.

Hazrat Ayesha Siddiqua, wife of the Holy Prophet of Islam, used to address large gatherings attended by men. What is forbidden is listening to those kinds of musical songs which can contaminate and beguile the minds of men. He noted a contradiction which no one seems to object to where Muslims listen to songs by women on television and radio but object if a Muslim lady recites a spiritual lyric or poem out of love for the Holy Prophet of Islam.

A sense of balance should be created. We have to present the position of Ahmadi women in the correct Islamic way and, at the same time, we have to be cautious in considering the pros and cons in every step taken. An Ahmadi lady should always keep in mind her spiritual status in her daily behaviour.

At this point Hazrat Khalifatul said that he now wished to continue his uncompleted speech of last year on the topic of *Islam and Women*. The Holy Prophet of Islam laid such emphasis on the exalted position of mothers that no other religion or civilisation can produce such admirable teachings concerning mothers. With regard to parents the Holy Quran states:

*Thy Lord has commanded, that ye worship none but Him, and that you show kindness to parents. If one or both of them attain old age with thee, never say to them as much as ugh nor reproach them, but always address them with kindly speech. And lower to them the wing of humility out of tenderness. And say, 'My Lord have mercy on them even as they nourished me when I was a little child.'*  
(17: 24,25)

Hazrat Khalifatul Masih said that the modern world had forgotten and ignored these teachings, and that in advanced countries respect and care for parents is declining day by day. The younger generations discard their parents and this insensitivity is demonstrated openly in Western countries without the slightest prick of conscience. Most cases of suicide among elderly people are due to their unfulfilled desires to enjoy the company of their children. He said that he was not pointing out this state of affairs just to criticise the West as, infact, he also points out the ills in

Eastern society and always Muslims to follow the moral teachings of Islam. *And We have enjoined on man to be good to his parents – his mother bears him in weakness upon weakness, and his weaning takes two years – and said, Give thanks to Me and to thy parents. Unto Me is the final return. And if they contend with thee to make thee set up equals with Me concerning which thou hast no knowledge, obey them not, but be a kind companion to them in worldly affairs, and in spiritual matters follow the way of him who turns to Me. (31: 15,16)*

Commenting on these verses Hazrat Khalifatul Masih said that they explain the duties and obligations of children towards their parents even if they endeavour to make them associate partners with God. They should always be grateful to them and especially to their mother who bore them in travail and attended to their needs. Hazrat Khalifatul Masih then quoted some authentic reports of sayings and incidents in the life of the Holy Prophet. In the following report the Holy Prophet laid great stress on showing more kindness to mothers than fathers:

*Hazrat Abu Hurairah reported that the Holy Prophet was asked: 'O Messenger of Allah to whom should I be kind?' The Holy Prophet replied: 'To your mother'. 'To whom after that?' Again the Holy Prophet replied: 'Be kind to your mother'. A third time they asked: 'To whom after that'. He answered: 'To your father'.*

The writer reports in the same book:

*My grandfather (may Allah be pleased with him) asked the Holy Prophet: 'To whom should I be kind?' The Holy Prophet replied: Be kind to your mother, sister, brethren, slave and your kith and kin. This is an obligatory right and you should always keep in view the rights of your dear ones.'*

The subject of Jihad (striving in the way of Allah) said Hazrat Khalifatul Masih, is well known to all of you. He quoted the instance of a man who offered to fight in a battle. The Holy Prophet asked him if his parents were alive to which he replied in the affirmative whereupon the Holy Prophet told him to go and serve them as this would be his jihad. In reply to a question as to how people can serve their deceased parents the Holy Prophet mentioned four ways:

- (1) Regularly pray to Allah for them and ask Him to forgive them their sins.
- (2) Fulfill their unfulfilled promises.



- (3) Respect their friends.
- (4) Be kind to their relatives.

Hazrat Khalifatul Masih remarked that while Islam calls for kind treatment to both parents preference has often been given to the mother for whom the Holy Prophet reserved a position of very high status. One way of being kind to one's mother is to be kind to her relatives. This was practised by the Holy Prophet. It has been reported by Hazrat Abu Tufail that when the Holy Prophet's foster mother visited him he spread a sheet of cloth for her to sit on. He gave her the rights of a real mother. He also showed the same kindness to the kith and kin of his foster mother and on many occasions showed exceptional kindness to the people of her tribe.

Turning to the subject of Islamic divorce Hazrat Khalifatul Masih stated that the Holy Quran provides comprehensive teachings and guidance on the topic where as he could find little about it in the teachings of other religions. The Holy Quran teaches that if a marriage agreement has been broken after the promised amount of dowery has been announced then the bridegroom should pay half of it to the rejected lady. Furthermore he should even give her what he can afford even if a promised amount of dowery had not been announced. After divorce a husband has no right to reclaim a penny of what he had given to her.

The opponents of Islam say that Muslim women have no rights and that she is treated like a slave or piece of property. This is not true. No other religion or society provides such considerate laws for the welfare of women as does Islam. Non-Muslim nations could benefit from them. Other religions do not stipulate, for instance, entitlement of any share of inheritance for women except in the case where they have no brothers. Islam prescribes fixed percentages of inheritance for sons and daughters and also for near relatives. Western scholars object to the Quranic teachings granting males double the share of females. It should be kept in mind, however, that in the first place Islam has apportioned a share for females and secondly that the financial responsibility of maintaining the family rests entirely upon the husband which is a sort of special position. Husband should not ask their wives to contribute towards the expenses of the home. Whatever wives earn or possess is their own over which husbands have no control. As it is the husband's responsibility to provide all the needs for his wife and home it is not unfair that his share of inheritance should be double; and it is baseless to suggest that on this account women have been suppressed. In olden times women were not only deprived of inheritance but they were also considered just as chattels.

Hazrat Khalifatul Masih said that the period of menstruation has been declared by some religions to be a time of such impurity that women are not even allowed to cook or touch the utensils while Islam only forbids sexual intercourse during that period. Hazrat Ayesha Siddiqua used to eat and drink with the Holy Prophet and he would drink from the same glass and place from which she drank. He would even bite meat from a bone at the same spot from which she had eaten. It is unfortunate that sometimes even Ahmadis are unkind to their wives although he had often reminded them about the matter. As long as men do not discharge their duties properly towards women they will not progress nor will the status of Islam be re-established in the world. No one ever protected the rights of women more than the Holy Prophet of Islam. Even his companions complained about the rights and attention he bestowed upon them. The Holy Prophet taught that the best person was he who treated his wife and children the best and that he was the best example. Hazrat Khalifatul Masih urged Ahmadi men and women to follow the example and teachings of the Holy Prophet otherwise home life would become a hell instead of a paradise. He was so considerate that he said that husbands should not return home after long absence without giving some advance notice to make any needful preparations. The Holy Prophet also said that if a husband disliked something about his wife then he should look at and consider those things which he likes about her. This applies to both men and women as no one is perfect. This practice is essential for the reformation of society and should be observed by everybody. The Holy Prophet used to assist his wives by doing different kinds of household chores, sewing his clothes and repairing his shoes. Women should compete with men in good works, said Hazrat Khalifatul Masih, and this would re-establish her rightful position in the world.

Hazrat Khalifatul Masih continued by saying that he wanted to speak on one or two responsibilities of the ladies. While it is true that sometimes husbands are unduly harsh and unjust to their wives, they themselves should sometimes be prepared to share the blame for the behaviour of their husbands. He said that sometimes he has observed that while a husband is attentive to his wife's needs she will become ill-tempered and show ingratitude over a slight fault or slackness and complain that he has never done her a favour in his life; or if she experiences a little discomfort on a journey she will lose her temper with her husband despite how much he has endeavoured to care for her. Such incidents happen every day and Hazrat Khalifatul Masih stressed the need to observe Islamic ideals in maintaining a harmonious life in the home. He said that if wives

(continued on page 16)

## THE PROMISED SON

(Mansoor Shah)

In 1886, the Founder of the Ahmadiyya Movement in Islam, the Promised Messiah, was given the glad tidings of a Promised Son (the words of the prophecy in its historical context are reproduced elsewhere in this edition). According to the promise made by Almighty God, that Son would be filled with secular and spiritual knowledge. That Son happened to be Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II.

It is not within the powers of man, no matter however intelligent, to predict several years in advance that a son would be born to him because such matters are decreed by forces beyond human control. To add further that he would live and be filled with secular and spiritual knowledge places such prediction beyond the realm of any human control because no matter how intelligent the parents, the intelligence of a child is not entirely hereditary. But such was the promise made by God and so was it fulfilled. The Promised Messiah was then 54 years old. The son was born on 12th January, 1889. Because of illness, he did not complete formal education at a school and by educational standards did not even possess a matriculation certificate.

Yet, in spite of ill-health and the onerous duties of Khilafat, he compiled his magnum opus in the form of a detailed commentary on the Holy Quran called *Tafseer Kabir* (the Great Commentary). It is available in English in an abridged version composed of five volumes, though the original Urdu version is more than thrice that size. It is a most valuable exposition of the numberless verities comprised in the Holy Quran and is a great milestone in the history of the exegesis of the Holy Quran. It justly deserves the superlative encomiums from research scholars of the Holy Quran. The work extended over a number of years and the result was several volumes of monumental proportions, about two-thirds the size of the *Encyclopaedia Britannica*, setting forth the wisdom and the philosophy underlying every verse of the Holy Quran, which will remain unparalleled for a long time to come. This unique compilation illuminates new facets to the Holy Quran and encourages the reader to fresh thoughts on the depth of the meanings hidden in the Holy Quran. (see abridged specimen. pp. 2-3).

When the writer was only 13 years of age, he started making speeches on the beauties of the Holy Quran. That first speech was greatly

appreciated by his tutor, Hazrat Maulvi Nur-ud-Din, Khalifatul Masih I. He continued this work and his more than 200 books are filled with new facets of the Holy Quran. He challenged his opponents on numerous occasions to write a commentary but no one dared to accept.

As an example of his knowledge, his commentary on Surah kauthar, which is the shortest chapter of the Holy Quran comprising only three verses apart from *Bismillah*, is published on 157 pages. It presents a fresh interpretation of these verses. By repeating the word definitions of eminent lexicographers, he proves the superiority of the Holy Prophet, on whom be peace, over previous prophets supporting his arguments with 20 characteristics, 35 proofs of his pure nature, and by recalling various incidents of his life, proves that he was Khatamun Nabiyeen, The entire commentary, based on accepted interpretations of lexicographers, proves that the true history of events lies in the Holy Quran and dismisses the objections of various orientalisists as being contrary to logic and established facts.

He was a great promoter of translating the Holy Quran into various languages. During his Khilafat, it had been translated into 12 languages, a vast majority of them based exclusively on his masterpiece *Tafseer Saghir* and *Tafseer Kabir*.

No one with an elementary school education could dismiss secular and non-secular subjects with the deep understanding that Hazrat Khalifatul Masih II possessed. This gift was acquired by him through God Almighty who opened the treasures of knowledge to him and how well he presented these treasures to the rest of mankind!

---

(From page 3)

cannot be a mere coincidence. God Almighty had indeed promised that He would help His chosen Community in diverse ways. It would appear that God Almighty has set the ball rolling. The opportunity it presents to Ahmadiyyat represents a major turning point in its future history. It needs no matchsticks because it deals with the truth. Its revolution will be caused by God Almighty opening the hearts of people to this truth. This is unlikely to happen overnight. However Ahmadiyyat has shown in the past that it has patience and fortitude and that it can commit the appropriate resources when the time comes.

---

## ANALYTICAL BOOK REVIEW

(Dr. Yusef A. Lateef)

**OUR TEACHING** By Hazrat Mirza Ghulam Ahmad, Holy Founder of the Ahmadiyya Movement In Islam, abridged version of his book *KASHT-I-NUH* (Noah's Ark). Tabshir Publication, Rabwah, West Pakistan, 1958.

In Hazrat Bashir Ahmad's forward to Hazrat Mirza Ghulam Ahmad's book entitled *Our Teaching*, Mirza Bashir Ahmad said:

*The present abridgement is an English rendering of the Founder's own sacred words and, therefore is replete with all the blessings that descend from heaven on the heart of a holy person. Read it and be blest (p. 1)*

After reading the above mentioned book many times, one of the things that attracted my attention was that Hazrat Mirza Ghulam Ahmad focused on the *heart* at least twenty-two times during the forty-three pages of the text. First he used the word *heart* in the context of saying:

*There are many who pretend to be kind, gentle and forgiving, but inside they are wolves. there are many on the outside who look pure, but in their 'heart' they are serpents (pp. 3-4).*

Though the above text is literally silent, we hear the voice of of the Holy Quran. For example:

*And of men there is he whose talk on this life would please thee, and he would call Allah to witness as to that which is in the 'heart', and yet he is the most contemptuous of quarrellers (2:205)*

Is not the experience of encountering a contemptuous, fault finding quarreller comparable to encountering a crawling, sly moving serpent?

The second mentioning of the word *heart* is as follows:

*And if in any corner of your 'heart' there be pride, empty pretence, hypocrisy, vanity, love of self, or laziness of disposition, you do not amount to anything acceptable in the sight of the Lord (p. 5).*

In the above quotation it is obvious that Hazrat Ahmad is directing those who are in need of spiritual guidance to Islam, by echoing the Holy Quran;

*O mankind! there has indeed come to you an exhortation from your Lord and a cure for whatever disease there is in the 'heart', and a guidance and mercy to the believers. (10:58)*

In this verse Allah is telling us that pride, empty pretence, hypocrisy, excessive pride, love of one's own image and slothfulness are diseases of the heart and that Islam is a cure for whatever disease there is in the hearts.

On page six Hazrat Ahmad says:

*... every impure heart remains unaware of Him (p. 6)*

Here, again, it is made clear that it is the disease of pride within the heart which causes one to be unaware of Allah. In the Holy Quran we read:

*Your God is one God and as to those who believe not in the Hereafter their 'hearts' are strangers to truth, and they are full of pride. (16:23)*

Also, on page six we read:

*With the deepest sincerity of heart, with a steadfast strength and ardour, become the friends of God, so that He too should become your friend (p.6)*

One implication in the above assertion is that it is important to become one of the friends of God, in that a friend is someone who is loved and trusted, someone who supports a group or cause, and when a person's heart is honest, clean, pure and free of hypocrisy and with great intensity he/ she becomes one of the friends of God, then God, as their friend will save them. The Holy Quran says:

*But he alone will be saved who brings to Allah a sound heart. (26:105)*

The sound of Hazrat Mirza Ghulam Ahmad's voice in his writings seems always to direct us to Allah's words in the Holy Quran. Subsequently, his voice, also, without a doubt tells us what kind of person he was. We hear his character or his personality in his words. We can truthfully say that his message is never divorced from his personality. His words imply that he was an arduous friend of God (Alhumdulillah).

To expound further upon the realization that Allah is the saviour of mankind Hazrat Mirza Ghulam Ahmad writes:

*This world is a place of thousands of evils, tribulations and trials: in all sincerity and steadfastness of 'heart' catch hold of God, so that He keeps these evils, tribulations and trials away from you. (pp.6-7)*

On page ten he mentions the heart twice:

*Do all deeds with the proper care they deserve, forsaking evil from a real repulsion in the 'heart'. Be very, very sure that no action, whatsoever, can take you to God if it is devoid of righteousness of the heart. (p.10).*

The point here is that when one does good deeds purely out of the goodness of one's heart, then one becomes recipient of God's blessings. Allah says in the Holy Quran:

*Those who believe and do good (geniune) deeds – the Gracious God will create love in their 'hearts'. (19:97)*

On page eleven we read:

*After you have straightened your 'hearts' and purified your tongues and eyes and ears, you come to Him, and He shall accept you. (p. 11)*

The above assertion obviously is information which alludes to the following verse in the Holy Quran:

*Verily, we have created many of the Jinn and men whose end shall be Hell! They have 'hearts' but they understand not therewith, and they have eyes but they see not therewith, and they have ears but they hear not therewith. They are like cattle, nay, they are even more astray. They are indeed quite heedless (7:180).*

It follows that by not correctly applying the faculties which God has given to us, we void God's acceptance of ourselves. Also this kind of negligence demonstrates our ungratefulness. In the Holy Quran we read:

*Say, 'He it is Who brought you into being, and made your ears and eyes and hearts; but little thanks do you give' (67:24).*

On page twelve we read:

*The outward form means nothing: God sees what lies inside your 'heart's', and He would deal with you on the basis of what He sees there.-(p. 12).*

Accordingly, the Holy Quran instructs us as to who can obtain and how a state of ease or well-being may be obtained:

*Those who believe, and whose 'hearts' find comfort in the remembrance of Allah, Aye! it is in the remembrance of Allah that 'hearts' can find comfort (13:29).*

Also, on page fourteen we read:

*Indeed very fortunate are they who cleanse their 'hearts' washing away all impurities, and who make a pledge of loyalty with their God..... (P.14).*

In regards to cleansing and purifying the heart we read in the Holy Quran:

*.... Surely, Allah changes not the condition of a people until they change that which is in their 'hearts' ..... (13:12).*

On page seventeen Ahmad says:

*I tell you truly that every door can be closed but the door for the coming down of the holy spirit. Open all the doors of your 'heart' to receive it. (p. 17).*

The above statement advises us to open all the doors of our heart to receive the holy spirit, which informs us that we must open our hearts to truth whereby we become tender-hearted as was Abraham (Alahis Salam). The Holy Quran states:

*.... Surely, Abraham was most tender-hearted, forbearing. (9:114).*

Likewise, we must earn with our hearts for as the Holy Quran states:

*..... He will call you (us) to account for what (our) your hearts have earned..... (2:226)*

We must open the doors of our hearts whereby our hearts become joined in love with God and mankind. Allah has said in the Holy Quran:

*... He united your 'hearts' in love, so that by His grace you became as brothers.... (3:104).*

We must speak that which is in our hearts so as not to be like those who:

*They (who) say with their mouths what is not in their 'hearts'.... (3:168).*

We must hear and see with our hearts because:

*.... If Allah should take away your (our) hearing and your (our)*



*sight, and seal up your (our) 'hearts' who is the God other than Allah who could bring it back to you (us)? (26:47).*

If we desire Allah's guidance, we should believe with our 'hearts' because the Holy Quran states:

*... whomsoever Allah wishes to guide, He expands his bosom (heart) for the exceptance of Islam;... (26:126)*

We should endeavor to understand with our 'heart' so as not to be like:

*They (who) have 'hearts' but they understand not therewith .... (7:180).*

We must believe with our 'hearts' and trust in Allah with our 'hearts' for we read in the Holy Quran:

*True believers are only those whose hearts tremble when the name of Allah is mentioned, and when His Signs are recited to them they increase their faith, and (they) put their trust in their Lord. (8:3).*

And we should be ever mindful to:

*....seek forgiveness of (our) Lord; then turn to Him whole-heartedly. Verily, (your) Lord (Allah) is Merciful, Most Loving (11:91).*

We must open our 'hearts' to truth, believe in the Hereafter and rid our 'hearts of pride for the Holy Quran states:

*... those who believe not in the Hereafter their 'hearts' are strangers to truth and they are full of pride (16:80).*

Whenever we become the recipients of any knowledge we must be humble, share it with others, realize in our hearts that it is the truth from Allah, for He has said:

*And that those to whom knowledge has been given may know that it is the truth from thy Lord, so that they may believe therein and their 'hearts' may become lowly (humble) unto Him. And surely Allah guides those who believe to the right path (22:55).*

Elsewhere we read:

*The 'heart' of the Prophet (S.A.W) was not untrue to that which he saw (53:12).*

Finally on page forty-three the word 'heart' is mentioned two more times:

*Being the followers of such a great and exalted Prophet (S.A.W),*

*why do you lose 'heart'? Be firm of faith; and set an example that even the angels in heaven should wonder at your strength and steadfastness, and should pray for blessings on you (p. 43)*

And finally Hazrat Mirza Ghulam Ahmad says:

*With this I finish, and pray that this teaching of mine should be fruitful for you, working a change in your 'hearts' which should make you like stars on this earth, filling the globe with the light you get from the Lord. Amen! (p. 43)*

The above concluding words echo the following verse in the Holy Quran:

*He it is who sent down tranquility into the 'hearts' of the believers that they might add faith to their faith — and to Allah belong the host of the heavens and the earth and Allah is All-Knowing. Wise (48:5)*

In conclusion, in all candor, we can say that the text of *Our Teachings* though it is literally silent, makes us hear the voice of the Holy Quran.

(from page 8)

discharge their duties then no greater charm can enchant the hearts of their husbands. It is the duty of mothers and wives to try to transform the atmosphere of their homes.

During his tours of African countries Hazrat Khalifatul Masih stated that he had noticed that African women are extremely oppressed about which men should pay special attention. He said he has seen women working in Africa with one baby on the back and another in a front pouch and at the same time carrying a full basket of fruit or corn to be sold in the market. As far as Ahmadiis are concerned this situation is unacceptable.

In the end Hazrat Khalifatul Masih called upon everyone to join him in prayer especially for those Ahmadi ladies who have been subjected to atrocities in Pakistan. Ignoring the teachings of Islam our opponents have attacked, disgraced and even murdered Ahmadi women. Ahmadi men, of course, have also suffered and have been murdered. May Allah change the situation in Pakistan and in the oppression and suffering of women throughout the world.

## 80 YEARS AGO

*(Reproduced from the February issue of the Review of Religions, 1910)*

X. It is said that there is no other means of remission of sins save the atonement of Jesus. But we see that God has provided the means of the remission of sins in nature. If a person takes an unwholesome food, he sins against nature and is immediately punished for it, i.e; he begins to feel pain in his stomach. But when he turns to its remedy and takes some medicine, such as peppermint or the namk-i-Sulaimani, the pain is removed. And if he takes a suitable medicine before the pain begins, he feels no pain at all. This is a natural remedy for the sins committed against nature. If God has made so much provision for the body which is dust and which at last returns to dust, can it be supposed that He has made no provision for the soul? Every sensible man will admit that He must have provisions for it. But have any of the readers ever heard of a physician who, when a patient suffering from a pain in the stomach went to him for treatment, thrust a knife into his own stomach so that his patient might get rid of the pain? A physician who, in order to relieve his patient from pain in the belly or the head, rips open his own stomach or knocks out his own brains, will not be regarded as a wise physician, but as a lunatic. From this it is clear that the so-called atonement of Jesus is a foolish doctrine.

XI. We see in the world that it is always the lower things that are sacrificed for the higher. The higher are never sacrificed for the lower. The soldier fights in the first ranks in the battle field, the officers stand behind, the Commander-in-Chief takes the most secure position and the king is safe in his castle. The Sepoy gives his life for the Captain, the Captain for the Colonel, the Colonel for the General and the General for the Commander-in-Chief. The commanding officer or the king is never sacrificed to save the life of a private. Similarly, the green waving corn of the field is sacrificed so that the cattle may live, the cattle are sacrificed so that men may live. Our Government has destroyed millions of rats in order to save the lives of men. Flasks of phenyl are poured into the sewers to destroy noxious germs so that the health of human beings may not suffer. But we have never seen human beings being sacrificed for the sake of worms and cattle. How can then God be sacrificed for the sake of men who are of no importance compared with Him? Such an idea is against reason, against our observation and against the laws of nature, and will

(continued on page 44)

## **JESUS EXONERATED**

*(Abdullah Nasir Boateng)*

It cannot be a gainsay that some people find it difficult to reason on the subject of religion. Such people are strongly convinced that theirs is the right religion and therefore no more discussion is needed. Such people are fanatics. Islam does not encourage fanaticism in matters of religion since a fanatic usually ignores the good qualities of other religions and all the bad qualities of his own.

It is a well-known fact that the purpose of the author(s) of a religious book is, first and foremost, to make clear to their readers the meaning and message of his / their writings, notwithstanding the use of parables, similes and metaphors. The authors of the Bible might also have had the same purpose in mind.

### **BIBLICAL TEXT**

The Bible is a volume of miscellaneous characters. It was written by many authors, some of whose names are known and others unknown. Each part of the Bible must therefore be interpreted in its context and that means its immediate context of time, place and human situation to which it belongs. The Biblical narratives cover the whole span of Near Eastern civilization from the ancient times until C.E 100, a period of several millennia within which a succession of sweeping changes took place. It is therefore important to relate the various phases of the Biblical narratives to their proper historical context if we are to understand them right. We should, for instance, know the background history of *Antiochus Epepnanes*, *The lost sheep of the House of Israel*, *'The Jews of the Dispersion'* and so on.

We should also not underestimate the influence exercised by climate and terrain on a peoples' outlook and way of life, including its culture and religion. To understand the Bible well, the everyday life of the people concerned, their loves and hates, their hopes and fears, their social relations and so forth should be borne in mind.

### **PUNISHMENT**

In the remote past the Jewish people used to crucify criminals either by nailing or tying them to a cross and leaving them to die of exposure. Adulterers and adulteresses and those who blasphemed the Name of God were put to death by stoning. For example, anybody who claimed to be God Almighty was immediately charged with blasphemy (*Leviticus 24: 16*).

Confirmed false prophets or impostors were also to be killed (Deut. 13: 1-5; 18:20)

At another place we read:

*And if a man has committed a crime punishable by death and he is put to death by hanging him on a tree, his body shall not remain all night upon the tree but you should bury him the same day for a hanged man is accursed by God, you shall not defile your land which the Lord your God gives you for an inheritance.*  
(Deut. 21: 22,23)

Jesus, on whom be peace, was put on the cross because the Jews of his time thought that he was guilty of blasphemy (John 10:33; Matt 36:65) and of imposture for falsely claiming to be the then awaited Jewish Messiah or Christ (John 7:40-52).

#### MISINTERPRETATION

It is very strange that those people who claim to be the true followers of Jesus, on whom be peace, have agreed with those Jews who out of bigotry and envy preferred false charges against Jesus before Pilate (Matt. 27: 17-18). The accusers of Jesus before Pilate interpreted the scriptures out of their context. They completely ignored the use of metaphor and other figures of speech. Those Christians who agree with the Jews for condemning Jesus also entertain the cherished hope that the selfsame Jesus after preparing a place for them in Heaven would return to send them thither. They usually cite the following in support of this hope:

*Let not your hearts be troubled; believe in God, and believe also in me. In my Father's house are many rooms: If it were not so, I would have told you. I will come again and receive you unto myself and where I am there you may be also (John 14:1-3).*

The above verses are very clear in meaning. Jesus asked his disciples to stand firm in their belief in himself as one sent by God (John 17:3). Jesus then affirmed the fact that there was adequate accommodation for the true worshippers of God Almighty in Heaven and if that were not the case he himself would have volunteered to go there and prepare accommodation for those who had followed him in sincerity and had thus forsaken the world. But as there was indeed adequate accommodation in Heaven already, what was the need for Jesus to go and find a place for anybody? This is the reason why Jesus said elsewhere:

*I go to the Father, and you will see me no more (John 16:10)*

### THE WILL OF GOD

*Time and again the Prophets or Messengers of God have warned men that true Salvation depends on submission to the will of Almighty God. Jesus, on whom be peace, also made several references to the importance of the submission of one's will to the will of God Almighty;*

*Not every one who says to me, Lord, Lord, shall enter kingdom of heaven, but he who does the will of my Father who is in heaven. (Matt. 7:21)*

*I can do nothing on my own authority; as I hear, I judge, and my judgment is just, because I seek not my own will but the will of Him who sent me (John 5:30).*

*For I have come down from Heaven not to do my own will but the will of Him who sent me (John 6:38).*

Submission to the will of God is called *Islam* and the one who has submitted to the will of Almighty God is a *Muslim* in the Arabic language. Those humble people who have sincerely submitted to the will of the Creator of the heavens and the earth have been addressed as follows in the Holy Quran:

*Proclaim: We believe in Allah and what has been revealed to us and in what was revealed to Abraham, Ishamel, Isaac, Jacob and the Tribes, and in what was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them and to Him we submit. And whoso seeks a religion other than Islam it shall not be accepted of him, and in tha hereafter he shall be among the losers. (Al-Imran 3:85-86).*

According to the Quran the religion which provided true realization of God and prescribes His true worship is Islam (3:20). Islam is inherent in man's nature (30:30-31) and that is one of the reasons why Jesus, on whom be peace, said:

*My food is to do the will of him who sent me (John 4:34).*

The Quran further asks:

*Do they seek religion other than Allah's while to Him submits whosoever is in the heavens and earth, willingly or unwillingly and to Him shall they all be returned? (3:84).*

Thus the true religion belongs to God alone.

On the eve of his arrest, we are told that Jesus, on whom be peace,

became very sad and prayed submissively to Almighty God for deliverance. In the state of prostration, Jesus prayed thus:

*Abba, Father, all things are possible to Thee; remove this cup from me; yet not what I will, but what Thou wilt, (Mark 14: 34–36)*

God's will in this respect was to save His humble servant from the accursed death because Jesus was neither guilty of blasphemy nor imposture.

#### CHARGES

Jesus, on whom be peace, said:

*I and the Father are one. The Jews took up stones again to stone him. Jesus answered them: I have shown you many good words from the Father; for which of these do you stone me? The Jews answered him; We stone you for no good work but for blasphemy; because you being a man make yourself God. Jesus answered them; Is it not written in your law; I said, you are gods? If he called them gods to whom the word of God came (and the scripture cannot be broken) do you say of him whom the Father consecrated and sent into the world, you are blaspheming because I said I am the Son of God? (John 10:30–36)*

Here it is evident the the Jews in accordance with their law of blasphemy (Lev. 24:16), and taking the literal meaning of the statement *I and the Father are one*. had wanted to stone him to death on the spot. Jesus, however, went to the extent of explaining what he meant by quoting Psalm 82 6–9; where the former Prophets as of God (i.e. those who received the word of God) have been metaphorically called Gods', a title which is much higher than Son of God! Hence there was no question of a breach of the law of blasphemy by Jesus, these titles *God* and *Son of God* have been used metaphorically in the Old Testament. A few examples can be cited here:

*Moses was made 'God' before Pharaoh and his brother Aaron was his 'Prophet' (Exodus 7:1).*

*Jacob or Israel was called 'The first born son of God' . (4:22)*

*King Solomon was also referred to as the 'Son of God'. (2–Samuel 7:14).*

The charge of blasphemy against Jesus by the Jews is therefore not justifiable. This is because Jesus himself admitted that these titles *God* and *Son of God* have been used metaphorically by himself.

In the light of the fore-going, is it right for a Christian still to maintain that the *sonship of Jesus* should be taken literally and not metaphorically?

If it is true that the *sonship of Jesus* is to be taken literally, then why did Jesus not face his Jewish accusers squarely with a positive answer to the effect that he was God but rather resorted to that sort of explanation?

### PROBLEM

Soon after Jesus had indicated that he was the much awaited Jewish Messiah, a serious problem cropped up. This was so because the Jewish divines knew perfectly well that the advent of the awaited Messiah was linked up with the prophecy relating to the second advent of Elijah the Prophet. Elijah, we are told, went up by a whirlwind into Heaven (2 Kings 2:11). The prophecy about his second advent reads;

*I will send Elijah the Prophet before the coming of the great and dreadful day of the Lord, (Malachi 4:5)*

Prophet Elijah was therefore expected to be the forerunner of the Messiah. The Jews had not as yet seen Prophet Elijah descend from the sky but Jesus had put forth his claim to the Messiahship. Jesus was therefore confronted with this difficulty, namely:

*Why then say the Scribes that Elijah must first come? (Matt 17:10). Jesus replied: Elijah has already come but they did not know him..... Then the disciples understood that he was speaking to them of John the Baptist. (Matt.17:11-13)*

Because, as further explained, John the Baptist came in the spirit and power of Elijah. (Luke 1:17; Matt. 11:11).

### MOSAIC LAW

The Jews who could not find their way clear of this explanation rejected Jesus's claim to the Messiahship and charged him with imposture. Both charges of blasphemy and imposture carried the death penalty in the Mosaic Law. Now, dear readers, do you agree with the Jews that Jesus, on whom be peace, was guilty of both charges? Whatever it is, from the facts of the case, Jesus cannot be adjudged guilty of the charges. Hence he did not die an accursed death in order to save anybody. He was completely innocent and therefore:

*In the days of his flesh, Jesus offered up prayers and supplications with loud cries and tears to Him who was able to save him from death, and he was heard for his godly fear. (Hebrews 5:7)*

---



## POINT OF VIEW

(Haven Bradford Gow)

*Every 20 seconds a baby is aborted; 180 abortions are done every hour; 4320 are done every day; 30,240 every week; 129,600 every month and 1,576,800 are aborted every year. At least 24 million babies have been killed through legal abortion since 1973.*

*Thirty-nine percent of women procuring abortions already had at least one previous abortion. Thirteen percent had two or more.*

*One-hundred-twenty thousand late abortions (from the beginning of the fourth term to the end of the ninth month) are performed every year in the United States.*

*Seven-thousand-five-hundred serious complications occur annually from abortion. In 1982, eight cities in the United States had more abortions than live births.*

*According to Dr. Marvin Olasky, a University of Texas (Austin) scholar and the author of *The Press & Abortion: 1938-1988*. "George Orwell noted that political language often seeks to defend the indefensible by softening the force of some images; that is certainly what happened in the abortion war when, just as abortion was gaining wide acceptance, the press began using the dehumanizing word 'fetus' rather than the traditional 'unborn child'.*

*"Whether a person is for or against abortion the honest position is that taken by an American Medical Association panel in 1871: We had to deal with human life..... An honest judge on the bench would call things by their proper names. We could no less." As Dr. Olasky points out, medically and philosophically speaking, it is most appropriate to describe the fetus as the unborn child.*

*Orwell also had something significant to say about abortion and the abuse and manipulation of language. Gordon Comstock, the hero of Orwell's novel *Keep the Aspidistra Flying*, impregnates his lover Rosemary, and after she informs him that she is carrying his baby, they engage in a conversation regarding what they should do.*

*Rosemary proposes the termination of pregnancy as the solution, but after they begin talking about money for the abortion, Comstock suddenly begins to understand that what they have been discussing is the killing of*

their unborn child:

*For the first time he grasped, with the only kind of knowledge that matters, what they were really talking about. The words 'a baby' took on a new significance. They did not mean any longer a mere abstract disaster, they meant a bud of flesh.... It was the squalid detail of the (money) that brought it home.*

People who are for and against abortion have abused and manipulated language to gain support for their views; but certainly, pro-abortionists have been especially guilty of brutalizing the language to cover up the fact that abortion is the killing of unborn babies.

One glaring example of how pro-abortionists abuse and manipulate language is when they argue, *We simply cannot answer the question of when human life begins.* Legal scholars, theologians and philosophers, they point out, disagree on an answer.

But the question of when human life begins is not a theological or philosophical or legal question; rather, it is a medical/ scientific question. And medical and scientific people generally agree that human life begins at conception. Dr. Eugene Diamond, chairman of the paediatrics department of Loyola University Medical School in Maywood, III; observes: *It certainly is appropriate to describe abortion as the killing of a human life. We no longer need to belabor the question of when life begins, it begins incontrovertibly at the union of sperm and ovum. Surely the recent in vitro fertilization experiments prove this beyond a doubt.*

Bradley M. Patten, in *Foundations of Embryology*, declares: *Every one of the higher animals starts life as a single cell — the fertilized ovum.... The union of two such sex cells to form a zygote constitutes the process of fertilization and initiates the life of a new individual.*

Says H.M.L. Liley, in *Modern Motherhood*, *Another medical fallacy that modern obstetrics discards is the idea that the pregnant woman can be treated as a patient alone.... At the very least there are two people involved, the mother and her child.*

J.A.F. Roberts, in *Introduction to Medical Genetics*, points out that *a human being originates in the union of two gametes, the ovum and the spermatozoon. These cells contain all the characteristics the new individual inherits organically from his or her parents.*

Prof. Jerome Lejeune, the eminent European biologist, observes: If the  
(continued on page 35)

## DIVINE PROTECTION OF ISLAM

(Muhammad Safi Ahmad)

The Holy Prophet Muhammad (peace be on him) was raised by God to convey to all mankind the final Divine law of guidance which abrogated earlier Divine laws which had been revealed by God through His Prophets for particular tribes and nations only, according to the needs of those times. God says in the Holy Quran:

*This day have I perfected My religion for you and completed My favour upon you and have chosen for you Islam as religion. (5:4)*

It is a fact that during the passage of time people deviate and go astray from the original teachings of their faith. They also sometimes misinterpret passages of scripture. In order to protect Islam in letter and spirit the Holy Prophet of Islam foretold on the basis of Divine revelation as reported in the following hadith:

*Verily Allah will appoint for my Ummat (community) one who will revive their faith for them at the beginning of every century. (Abu Dawood)*

In addition to these Reformers the Holy Prophet also foretold the advent of a special Reformer, the Mahdi or Promised Messiah, who would appear in an age of spiritual darkness and degeneration. His advent was also foretold by Jesus in the form of his second coming. The Holy Prophet prophesied:

*I swear by the Lord Who holds my life in His hands, the Messiah, son of Mary, shall certainly rise among you as Justice and Judge and he will break the cross and kill the swine and abolish jazia..... How will you be when the son of Mary appears among you and he will be your Imam from among you. (Bukhari)*

God has said in the Holy Quran that He would be the Guardian of the Holy Quran. That is to say He would protect its text from corruption and its correct interpretation from being lost. He also promised that Islam would prevail over other religions on account of its truth:

*Surely the true religion with Allah is Islam. (3:20)*

Also, in order to achieve this object He would establish the institution of Khilafat. Concerning these points God says:

*Verily it is We Who have sent down this exhortation and most surely We are its Guardian. (15:10)*

*He it is Who has sent His Messenger with the guidance and the Religion of truth, that We may cause it to prevail over religions, however much those who associate partners with Allah may dislike it. (61:10)*

*Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely establish for them their religion which He has chosen for them; and that He will, surely, give them in exchange security and peace after their fear; They will worship Me, and they will not associate anything with Me. Then whoso disbelieves after that, they will be the rebellious. (24:56)*

The protection and preservation of the Holy Quran has been so clearly fulfilled that in itself it is a dazzling sign of the Divine origin of the Holy Book. This prophecy was revealed at Mecca at a time in the early days of Islam when the Holy Prophet and his small flock of followers were in great danger of being crushed by their opponents. It was in those precarious times that it was proclaimed that the disbelievers would never destroy the Holy Quran; nor would anyone interfere with it in the future. God would frustrate all their designs. This distinction is recognised even by critics of Islam. The Rev. Sir William Muir writes in the introduction of his book *The Life of Muhammad*:

*We may upon the strongest presumption, affirm that every verse in the Quran is the genuine and unaltered composition of Muhammad himself. There is otherwise every security, internal and external, that we possess the text which Muhammad himself gave forth and used..... To compare their pure text with the various readings of our scriptures, is to compare things between which there is no analogy.*

The German orientalist, Prof. Noldeke, writes:

*Efforts of European scholars to prove the existence of later interpolations in the Quran have failed. (Enc. Brit.)*

The names of Mujaddids (Reformers) who have appeared at the beginning of every Islamic century have been listed in the famous book *Hijajul Kiramah* by Nawab Siddiq Hasan Khan of Bhopal.

1st Century

Hazrat Omar Bin Abdul Aziz

2nd Century	Hazrat Imam Mohammad Bin Idrees Shafi and Hazrat Imam Ahmad Bin Hambal.
3rd Century	Hazrat Abu Hassan Sharh and Hazrat Abu Ashaie
4th Century	Hazrat Abu Obedilla Neshapuri and Qazi Abu Bakr Baqlani
5th Century	Hazrat Imam Ghazali
6th Century	Hazrat Sayyed Abdul Qadir Jilani
7th Century	Hazrat Imam Ibne Taimiyya and Hazrat Khwaja Mueen Din Chishti
8th Century	Hazrat Hafiz Ibne Hajar Asqalani and Hazrat Saleh Bin Omar
9th Century	Hazrat Imam Suyuti
10th Century	Hazrat Muhammad Tahir Gujrati
11th Century	Hazrat Mujaddid Alf Sani and Hazrat Al-sheikh Ahmad
12th Century	Hazrat Shah Waliullah Mohaddis Dehlvi
13th Century	Hazrat Sayyed Ahmad Bareilvi

The important question is who was the Promised Reformer of the 14th century which ended on Nov 7, 1980? As far as the Muslim world is concerned he has not appeared; but that is not the case. His advent was fulfilled in the person of Hazrat Mirza Ghulam Ahmad of Qadian, India, who not only claimed to be the Promised Reformer of the 14th century but also, in the same person, the Mahdi and Promised Messiah. He declared:

*When the 13th century of the Hegira drew to a close and the beginning of the 14th century approached, I was informed by God Almighty, through revelation, that I was the Mujaddid (Reformer) for the 14th century. (Kitabul Bariyya)*

*A few years thereafter, it was made clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose coming had been foretold by the Holy Prophet, peace be on him, thirteen hundred years in advance, was myself. (Tazkaratush Shahadatain)*

*The holy and pure revelation of God has informed me that I have been*

*sent by Him as the Promised Messiah and the promised Mahdi and as Arbiter for the internal and external differences. (Arba'een)*

Once somebody presented a note to the Promised Messiah requesting him to confirm on oath that he was, indeed, the Promised Messiah. He was given a piece of paper and a pen and wrote down:

*I have said this thing even before, in my books, with an oath, and I say it again that I swear by Allah Who has my life in His hands that I am the same Promised Messiah who has been mentioned by the Holy Prophet in the Hadith which are contained in the Sahih Bukhari and Muslim as well as other books of Hadith. Allah is sufficient as a witness.*

Hazrat Mirza Ghulam Ahmad has explicitly claimed on the basis of Divine revelation that he was the expected Reformer and Messiah of the 14th century. He made the claim on oath before God. It should be well known that the Holy Quran and the Bible testify that those who falsely claim to be Messengers of God will wreak upon themselves the severe punishment of God. God, however, showered His blessings in abundance upon Hazrat Mirza Ghulam Ahmad – the Promised Messiah – all through his life; and in the meantime the holy Community which he founded has been spreading and growing all around the world and the Holy Quran has been translated into nearly one hundred languages. Again the Promised Messiah had foretold the sweeping spread of his mission which would reach and be accepted by people of all nationalities in the four corners of the world.

Let us ponder over the significance of the words of the Holy Prophet who announced fourteen centuries ago:

*When you hear about the advent of the Mahdi it is then enjoined upon you to enter his fold even if you have to crawl over snow to reach him. (Kanzul Ummal)*

*He who dies without recognising the Imam of the age dies a death of ignorance. (Masnad Ahmad Bin Hanbal. vol 4)*

May Allah be our Guide – Amen.

---

## BOUNTIES OF ALLAH

(Hazrat Mirza Ghulam Ahmad)

The bounties that are bestowed upon the followers of the Holy Quran and the special gifts that they receive are not capable of being expressed in words, but some of them are of such great magnitude that it would be proper to mention them in some detail for the guidance of seekers.

Of these are the knowledge and insights which are bestowed on perfect followers. When a person adopts true obedience to the Holy Quran, and commits himself wholly to its commandments, and reflects upon its guidance with perfect love and sincerity, and does not hold back in any respect, then his observation and reflection are bestowed a light, and he is equipped with a delicate sense of reason whereby he is informed of wonderful fine points of Divine knowledge, which are hidden in the word of God, and fine insights descend upon his heart like heavy rain. These fine insights are given the name of wisdom in the Holy Quran as is said:

*He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good. (2:270)*

This knowledge and understanding, which are called wisdom, being comprehensive of abundant good, are like a vast ocean which is bestowed upon the followers of the Divine Word. Their observation and reflection are so blessed that high verities are reflected in their souls, as in a mirror, and perfect truths are disclosed to them. Divine support furnishes them with such means at the time of every research that what they set forth does not remain incomplete or defective and contains no error. So the knowledge and insights and verities and fine points and arguments and proofs that occur to them are so perfect and complete that it is a matter above the ordinary and other people cannot compete with them. They do not arise of themselves in their minds, but they are guided to them by a hidden understanding and Divine support, and it is through the strength of that understanding that they alight upon the mysteries and lights of the Quran, which cannot be acquired in the smoky light of reason alone. This knowledge and these insights that are bestowed upon them, and the fine points and deep insights relating to the Being and attributes of the Divine and to the life after death which are disclosed to them, are in their nature spiritual which in the estimation of the wise are higher and finer than material wonders. In the estimation of the wise the value and rank of the man of God are determined by these extraordinary gifts. These are the

ornaments of their high rank and are the beauty of their countenance. It is a part of human nature that the awe of knowledge and true insights affect it most, and truth and understanding are dearer to it than everything else. If it were supposed that a pious person is granted visions and is given knowledge of hidden matters, and subjects himself to severe disciplines, and many extraordinary things are manifested by him, but that he is ignorant of the knowledge of the Divine so much so that he cannot distinguish between truth and falsehood, and is caught in wrong thinking and incorrect doctrine, and is weak and liable to error in every matter, he would appear as base and contemptible in the estimation of every sane person. A person who smacks of ignorance in the estimation of a wise one, and is disliked by those who hear him utter stupid things, cannot be respected by a wise one and appears contemptible, however pious and devoted he might be. This shows that spiritual wonders, that is to say, knowledge of the Divine and insights, are a necessary characteristic of the man of God and are special conditions for the recognition of the great wonders of the faith. These conditions are bestowed in a complete and perfect manner upon those who follow the Holy Quran to the full. Despite the fact that many of them are not learned and are not well versed in current subjects, they are so much in advance of their contemporaries in fine points and knowledge of the Divine that very often their opponents are surprised on hearing their speeches, or on reading their writings, and are forced to confess that their knowledge and insights belong to another world and bear the colour of Divine support. One proof of this is that if anyone, who is opposed to them, seeks to compare their speeches on subjects relating to the Divine with anyone else's speech, he is forced to confess, provided he is just and honest, that truth resided in their speeches. As the discussion proceeds and becomes deeper many fine arguments emerge which would establish their being in the right, like a bright day. We are ready ourselves to furnish proof of this to every seeker after truth.

Another of these bounties is sinlessness, which is also termed Divine protection. This is also bestowed on the perfect followers of the Holy Quran as an extraordinary gift. By sinlessness we mean that they are safeguarded against undesirable habits and thoughts and morals and actions in which other people are involved day and night. If they happen to make a slip Divine mercy soon sets them right. It is obvious that the station of sinlessness is very delicate and is altogether at a distance from the demands of the self that incites to evil, and that its acquisition is not possible without special Divine attention. For instance, if an average person is asked that he should absolutely avoid telling a lie in everyone of



his affairs and statements and professions and occupations, it becomes difficult and impossible for him. Even if he makes every effort towards this he is met with so many obstructions, that in the end it becomes his principle that in the affairs of the world it is impossible to avoid falsehood. But for those fortunate ones, who seek to follow the guidance of the Holy Quran with true love and eager determination, not only is it made easy that they should avoid telling lies, but they are granted strength to give up everything undesirable, and God Almighty by His perfect mercy, safeguards them on all ill occasions that would lead them to ruin, for they are the light of the world and in their security lies the security of the world, and their ruin means the ruin of the world. For this reason they are safeguarded in respect of every thought and knowledge and understanding, and wrath and passion and fear, and greed and constriction and prosperity, and joy and sorrow and hardship and ease, from all unworthy actions, and corrupt thoughts, and wrong knowledge, and improper conduct, and misguided reflections and every excess of their ego. They do not take their stand on anything undesirable, for God Almighty makes Himself responsible for their training and whenever He observes a dry branch in their pure tree, He cuts it off with His benevolent hand. Divine support watches over them every moment. This bounty of protection which is bestowed upon them is also not without proof. An intelligent person can satisfy himself in respect of it after keeping company with them for a short while on which they are firmly established. This pure spring is not available to anyone besides them, but is made pleasant and agreeable for them. The light of understanding lends them such support that very often without there being any resources and finding themselves far away from normal means, they lead such cheerful lives and pass their days in such prosperity as if they possessed thousands of treasures. Their countenances display the freshness of wealth and the steadfastness of the rich. They have perfect trust in their Lord in times of hardship, with cheerful heart and complete certainty. They are given to sacrifice and the service of people is their habit. Even if the whole world were to become members of their family, they would feel no constraint. They are grateful to God Almighty Who covers up their shortcomings on every occasion. They are taken into the protection of the Divine before an unbearable calamity descends upon them, for God is their Guardian in all circumstances, as He has said: *He safeguards the righteous.* (7:197). Others are left to worldly trials and the extraordinary treatment that is accorded to these people is not accorded to anyone else. This characteristic of theirs can also be proved very soon by keeping company with them.

Another bounty is the personal love of God on which the perfect

followers of the Holy Quran are established. Love of God so saturates their whole being that it becomes their very life. A wonderful love of the Divine surges up in their hearts and an extraordinary affection and eagerness take possession of them, which cut them off altogether from all others and the fire of Divine love is so lit up in them that on special occasions it becomes palpably perceptible to those who keep company with them. It becomes impossible for them to keep it hidden as it is impossible even for a worldly lover to hide his love for his beloved from his companions and associates. The love that penetrates their talk, and their looks, and their eyes, and their appearance, and their nature, and is manifested in their very hair, cannot be kept secret. Whatever they might do some sign of it is betrayed. The greatest sign of their sincerity is that they prefer their Beloved to everything else, and if they experience any hardships they view them as bounties on account of their excess of love, and torment becomes for them a sweet drink. No sharp sword can bring about separation between them and their Beloved and no great calamity can restrain them from His remembrance. They regard it as their very life, and find all their joy in it, and deem its existence as their own existence and consider it as the purpose of their lives. They are fond only of Him and find comfort only in Him. They have only Him in the world and become wholly His. They live for Him and die for Him. They are in the world but are outside the world, and possessing self they are selfless. They have no concern with honour, or name, or life, or comfort. They lose everything for the sake of the One and give up everything to find Him. They are consumed by an unperceived fire and cannot explain why they are consumed. They are deaf and dumb to every admonition, and are ready to endure every hardship and disgrace, and find their delight therein:

Another bounty is high moral qualities like generosity, bravery, sacrifice, high resolve, compassion, forbearance, modesty and friendship. All these qualities are displayed by them in the best manner, and through the blessing of the following of the Holy Quran they manifest them with fidelity till the end of their lives, and no constraint can restrain them from exhibiting these qualities. The truth is that every good quality, whether intellectual or relating to conduct, or morals which is manifested by man, is not manifested by human power. The true cause of its manifestation is the grace of God. As these people are the recipients of the grace of God more than anyone else, God Almighty bestows all good qualities upon them through His endless grace. In other words, no one is truly good except God Almighty, and all high moral qualities and all virtues centre in Him. Then to the degree to which a person, discarding his self and his will, acquires nearness to the Being Who is All Good, to that degree Divine

qualities are reflected in his soul. Thus all the good qualities and true culture that a person acquires proceed from his nearness to God. That is as it should be, for creatures are nothing in themselves. Thus the reflection of Divine moral qualities is manifested in the hearts of those who follow the Holy Quran perfectly. Experience can show that the pure behaviour, and the spiritual eagerness, and the upsurge of love with which high moral qualities are manifested by them, are not equalled anywhere in the world. Everyone can make a claim and can boast of himself, but these are the only people who can pass safely through the narrow door of experience. Such good qualities as are manifested by other people are shown artificially by hiding their deficiencies and their diseases. They display a false culture and their reality is exposed on the occasion of every little test. They import artificiality and make belief in the exercise of moral qualities, in order to maintain good order in their way of life; if they were to follow on all occasions their inner deficiencies, their way of life would be upset. Though they carry a seed of good qualities according to their natural capacity, it is suppressed under the thorns of the desire of their ego. It is not manifested purely for the sake of God and is mixed up with selfish desires and cannot attain to perfection. This seed develops into perfection purely for the sake of God only in those people who are devoted wholly to God and whose souls are filled by God with His own pure qualities, as they are empty of everything besides God. He makes those high qualities as dear to their hearts as they are dear to Him. Through their devotion they acquire such a high rank of adorning themselves with Divine qualities that they become as it were, an instrument in the hands of God through which He manifests His own qualities. Finding them hungry and thirsty, He gives them to drink of pure water from His special spring in which no creature is His partner.

Another great bounty that is bestowed on the perfect followers of the Holy Quran is the state of complete submission to God. Despite their own excellences they keep an eye on their deficiencies and, in the presence of the greatness of God Almighty, pass all their time in humility and nothingness and meekness. They appreciate as their true reality humility and poverty and indigence, and being full of faults and mistakes. They deem the excellences that are bestowed on them like the temporary light which the sun casts upon a wall, and which has no real relationship with the wall, and is subject to decline like a borrowed garment. They confine all good and excellence in God, and deem His Perfect Being as the fountain-head of all good. By the observation of Divine qualities their hearts are filled with the certainty that they themselves are nothing, so that they are wholly lost to their own existence and desires and designs.

The surging ocean of the majesty of the Divine' so envelops their hearts that they experience a thousand types of nothingness, and they are wholly cleansed and purified of the least suspicion of associating anything with God.

Another bounty is that their understanding and recognition of God are carried to completion and perfection, through true visions and inner knowledge and clear revelation, and converse with God and other supernatural experiences, so much so that between them and the second world is left only a transparent veil across which they behold the facts of the other life in this very world. Other people cannot arrive at this perfect stage because their books are full of darkness and pile up hundreds of other veils on top of their own veils and cause their disease to grow till they arrive at death. Even the philosophers who are in these days followed by the Brahma Samajists and the whole of whose religion depends upon reason, are deficient in their way. Their deficiency is disclosed by the fact that their understanding because of a hundred types of mistakes does not travel beyond perceptible reason and conjectures. It is obvious that a person whose understanding is confined to the visible and is subject to many mistakes, occupies a very low intellectual position in contrast with one whose understanding has arrived at the stage of the self-obvious. Beyond the stage of observation and reflection there is a stage that is self-obvious and self-displaying. Those matters that are discovered through observation and reflection it becomes possible to discover by some other means, so that they become self-obvious and self-displaying. Thus the stage of self-obviousness is possible according to reason, and though Brahma Samajists deny its existence they admit that if it is found externally it would doubtless be higher and more perfect, and that the deficiencies that are left in observation and reflection would be filled only at that stage. Everyone can understand that a matter being established as self-obvious, is a higher and more perfect stage than the stage of reflection. For instance, though by observation of the creation a wise and good natured person can think that all this should have a Creator, yet the obvious and bright way of Divine understanding, which is a strong argument in support of His existence, is that His creatures receive revelation and before the end of the reality of things is disclosed, they are made aware of it and God responds to their supplications. God holds converse with them and the facts of the after life are revealed to them in visions, and they are informed of the true reality of reward and punishment, and many other types of mysteries relating to the life after death are disclosed to them. There is no doubt that all these matters carry certainty to a perfect and complete stage and carry one from the

low-lying areas of reflection to the high minaret of obviousness. Converse with the Divine is the highest experience of this type, for through it not only does a person discover hidden matters, but he is informed of all the favours that God bestows upon His humble servants, and he is afforded such satisfaction through a delicious and blessed converse and is informed of the pleasure of God Almighty in consequence of which he is bestowed great strength for combating the evil attractions of the world. He is bestowed mountains of endurance and steadfastness. In the same manner, he is taught high degrees of knowledge and understanding and hidden mysteries, and deep fine points are communicated to him which cannot be discovered without special Divine teaching. If someone asks how can all these matters, concerning which it is said that they are acquired by perfect obedience to the Holy Quran, be established as existing in effect in Islam; the answer is that such knowledge can be gained by keeping company with those who have this experience. We have stated it several times, and repeat briefly in order to disclose it to every opponent, that this great wealth is found in Islam and is not found in any other religion. For a seeker after truth we make ourselves responsible for furnishing proof of it. If a person who is inspired by goodwill desires to carry out a research with patience and steadfastness, these matters can be disclosed to him according to his capacity and ability, if he will keep company with us.

(Braheen Ahmadiyya, pp. 510-523, sub-footnote 3).

---

(continued on page 24)

fetus is not by itself a full human being it could never become a man, because something would have to be added to it, and we know that does not happen.

He adds: *The fetus is a human being. Genetically, he is complete.*

Moreover, the pro-abortion argument that the fetus simply is a part of the mother's body is refuted by medical evidence, which demonstrates that the cells of an unborn baby have a genetic code different from those of the mother's body. The fetus is a separate and distinct human being.

Clearly, abortion on demand is the killing of innocent unborn babies. It denigrates the sacredness of sex, marriage, family and human life.

---

## **100 YEARS OF AHMADIYYAT IN THE SERVICE OF MANKIND**

*(Sheikh Nasir Ahmad)*

*You are the best people, raised for the good of mankind; you enjoin good and forbid evil and believe in Allah...'(Quran 3:111)*

Service of mankind is in reality the essence of the teachings of Islam. It has been, to be more precise, the teaching of all revealed religions which were established by God through His prophets.

No doubt, God distinguishes between the rights of and duties towards God and the rights and duties towards fellow-beings. but this distinction is subtle. God stands in no need of any service whatsoever from anybody in the Universe. If man is asked to fulfil his duties towards God or to observe the rights of his Creator, he is simply being asked to lead his life in a way which promotes peace and harmony, a life of good neighbourly relations, by avoiding all sources of conflict and by emphasizing all factors which generate peace in every sphere of life.

This is the reason why the Holy Prophet (peace be on him).....said that one who does not show gratitude to human beings is not grateful to Allah either. Further, it is stated in Islam that a wrong done to a fellow-being will not be forgiven by God unless the evil-doer seeks forgiveness of the person upon whom the injury has been caused.

Service to mankind, therefore, is essentially service to God in the sense that although God stands in no need of service, service can be and should be done to His creation, because the creatures stand in need of service. Such a service of mankind becomes service to Allah, and this in a sense is the main theme of Islam and of religion in general.

Ahmadiyyat is true Islam which represents all the religions in their original purity. That is why service to mankind is writ large on the banner of Ahmadiyyat as it was writ large on the earlier banner of Islam or Ahmadiyyat at the time of the Holy Prophet. (peace be on him)

Ahmadiyyat has to prove its mettle only through service of mankind on a very broad spectrum, in the spiritual realm, the intellectual realm, the social realm, the ideological realm and the material realm.

The best service that can be rendered to mankind is contained in the

Quranic verse quoted at the beginning in which Muslims are called the *the best people* because they have been raised for the good of mankind. The way to do good to mankind is elaborated in the words *you enjoin good and forbid evil*. These two essentials, if fulfilled, become service to mankind of the highest order, and a people or a community which fulfils these essentials earns the title of the *best people*, a title craved for by so many nations in the history of mankind.

If Ahmadiyyat (the true Islam) has fulfilled these two essentials during the past hundred years of its history, then Ahmadi Muslims deserve the title of *the best people*.

With reference to this service of mankind, the Holy Quran says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

*And let there always be among you a body of men who should invite others to goodness and enjoin virtue and forbid evil. (3:105)*

This is exactly what the early Muslims did and earned the title of *the best people*. And this is exactly what Muslims in later centuries failed to do and forfeited the title of *the best people*.

#### TRADITION REVIVED

Ahmadiyyat is reviving the tradition of serving mankind through inviting people to do good, enjoining virtue and stopping others from doing evil. This is preaching in the best sense of the word, and it is this activity which entitles a community to be designated as the *best people*.

Ahmadiyyat embarked upon this task of serving mankind from the very beginning. It lay in the nature of things that, to start with, service of mankind had to take an indirect form, to be later followed by direct service in clear-cut terms. Ahmadi missionaries started disseminating the message of Islam which is contained in the fore-going quoted, verse:

They commenced on the Indian subcontinent and then continued in other parts of the world. Ahmadi Muslims have now taken up this task in 120 countries of the world.

#### KASHMIR

The direct service of mankind was soon to follow. It took various forms, as for example ameliorating the conditions of those who were not receiving their due from their masters, restoration of the rights of those

who were denied basic human rights, providing facilities for basic education to the illiterate and medical care for the sick and housing for those who had no shelter.

As far back as sixty years ago, when Ahmadiyyat was still in its infancy, the plight of the Muslim population of the Kashmir State in the pre-partition India occupied the attention of Hazrat Khalifatul Masih II. The people of Kashmir, the over-whelming majority being Muslims under a Hindu Raja, were denied basic human rights. They were living under conditions of near to slavery. They tilled their own land in forced labour without any rights of ownership. They were used as work horses. Hazrat Khalifatul Masih II. played a remarkable and leading role in seeking improvement in the condition of Kashmiri Muslims. In his capacity as President of the Kashmir Committee he was able to do a lot to ameliorate the condition of the people of Kashmir. Every earning member of the Ahmadiyya Community was urged to pay one pie out of every rupee he earned towards the Kashmir Fund. That was a great service which Ahmadiyyat rendered to a suffering section of mankind.

#### **KHUDDAM-UL-AHMADIYYA**

In 1938 i.e; more than 50 years ago – the spirit of selfless service to mankind was instilled into the Ahmadi youth when Hazrat Khalifatul Masih II called upon them to form the organisation of Khuddam-ul-Ahmadiyya, an organisation which incorporates in its name the motto of serving fellow-beings. To prepare the Ahmadiyya youth for their noble task of being servants of mankind, they were imbued with the desire to serve mankind through manual work under the scheme of *Waqar-e-Amal* or the *Dignity of labour*, by being trained to do with their own hands works of common welfare such as mending the roads, offering voluntary help in case of an emergency or a catastrophe.

Thus the Khuddam-ul-Ahmadiyya have been helping people in distress, offering relief at the time of a flood by bringing food and medicines to affected areas. Ahmadi youth have been known to have risked their lives in an attempt to save people caught in a flood. This sort of help has in no way been restricted to Ahmadi population: Ahmadi youth were there to rush to the succour of the needy in Bengal in late 50s when the country was affected by heavy floods.

In 1957, a railway bridge in Pakistan was damaged by floods to the extent that it was no more safe for trains. The Khuddamul Ahmadiyya rendered invaluable help to the railway by reinforcing the bridge with stones and rocks and making it usable again. This job was done at a time



when no other help could possibly have been mobilised in time. In the meantime, food and shelter was offered to the stranded passengers who had been caught in the floods. Their next of kin were informed of the situation by sending out telegrams.

Summer months in hot countries add to the problems of the travelling public. The youth of Khuddamul Ahmadiyya offer cold drinking water to bus passengers who alight at bus stops.

In 1987, the tragedy at the Ojri military camp between Rawalpindi and Islamabad came like a bullet from the blue. The first relief workers to arrive at the scene of catastrophe were the Ahmadi youth who looked after the wounded and the distressed at a time when any government help was not yet in sight.

Recently floods in Tanzania caused huge damage in the province of Morogoro. The Ahmadiyya community of Morogoro promised to supply free medicines to help the people in the affected area. In the Swahili language daily newspaper *Uhuru* of the ruling party, the following news item appeared:

*The Ahmadiyya Jamaat in Morogoro has swiftly reacted in supplying free medicines to help the flood stricken people of the province of Morogoro. The officer in charge of the Ahmadiyya health centre, Dr. Mubarak Ahmad Sharif, stated that he had made preparations to send qualified staff for the purpose of providing medical aid to the flood stricken people in the districts of Ulanga and Kilombero who will take medicines with them and treat the people in the affected areas free of charge.*

#### IN THE SERVICE OF MANKIND IN AFRICA

Only a very brief account can be given of the work done and being done in Africa, work which spans several decades and spreads to areas thousand of kilometres apart. For centuries the world had been looking down upon the nations of Africa, a continent contemptuously remembered as 'Black Africa'. Africans were regarded as less than humans, but good enough to work as slaves for the civilised nations of the West. But these down trodden nations were the descendants of Syedna Hazrat Bilal, a fact of history which Ahmadiyya did not fail to grasp. Although Africa had for long been the arena of respect of restoring human dignity to the African people, they in fact helped to strengthen the shackles of their slavery, and the sort of help extended to them made them even more dependent on their so-called benefactors, who in reality were their masters.

It was through Ahmadiyyat that these nations which had been held backward, received the message of love combined with a desire to help and serve. Small scale efforts had already begun in the time of Hazrat Khalifatul Masih II, but in 1970 Hazrat Khalifatul Masih III. gave a tremendous boost to those efforts under a scheme called *Nusrat Jehan Scheme*. This monumental scheme called for schools to educate the illiterate and for medical clinics and hospitals to heal the sick Africans. During a tour of West Africa, Hazrat Khalifatul Masih III, received a clear guidance from God while he was in Gambia. He said that *Allah hammered into me the importance of spending at least one hundred thousand pounds in those countries, and gave the promise that God would bless it immensely.* (Alfazl, 20th June, 1970)

This divine scheme carried the message of service to mankind which was to become the prerogative of the tiny community of Ahmadi Muslims, very small in numbers and with very inadequate means at its disposal. The Khalifatul Masih appealed for a fund under the name of *Nusrat Jehan Fund* and observed: *I am not worried as to where this money will come from because if Allah wishes that this money should be spent, then He will also provide it. I will get this money, and I am not worried. Further, I require urgently 30 physicians for the work besides school teachers.* (Alfazl, 15th April, 1972).

Ahmadi Muslims, ever zealous to serve mankind, reacted to this appeal for funds by offering more than double the amount asked for. The result was that the initial work planned to be completed in 5 to 7 years was accomplished within two years.

#### **SERVICE TO MANKIND APPRECIATED**

According to one estimate — figures may not be final —, there are now 27 Ahmadiyya hospitals or medical clinics in West Africa, 35 secondary and more than 100 primary schools. Ahmadi physicians are becoming very popular and the word has gone around that Ahmadiyya clinics possess the greatest healing power. In the first twelve years of this scheme more than three million African patients had been treated by Ahmadi doctors. About the service to mankind through Ahmadiyyat, the President of Ghana said in respect of his country: *The government is fully aware of the services rendered to the people of Ghana by the Ahmadiyya Jamaat. That is why we can say that we are deeply grateful to Ahmadiyya Jamaat for its important contribution towards the reconstruction and progress of this country.* (Guidance, November 1971)

Mr. Mustafa Sinousi, president of the largest and most influential

Muslim organisation of Sierra Leone, the Sierra Leone Muslim Congress, who is also a Minister of State, said:

*I have always been full of praise for and a well-wisher of Ahmadiyyat, but there are some who do not like this attachment and love on my part. I tell them that Ahmadiyyat is a truth and it is engaged day and night in our selfless service for the sake of truth. It is not an easy job to run 12 secondary and 50 primary schools. Only people endowed with sincerity, passion and right motivation can do this.*

He added:

*The services of the Ahmadiyya Jamaat in the field of medical care should be written in golden letters. (Alfazi. 19th April, 1980).*

The President of Nigeria, Sheikhu Shagari, paid his tribute to the services of Ahmadiyyat in his country in the following words:

*The efforts of the Jamaat in this respect (i.e. establishing schools and hospitals) are worthy of high praise and example to be followed by other voluntary organisations. (Alfazi, 3rd March, 1980).*

In Nigeria, *Nusrat Jehan Scheme* was started in 1971 with an amount of 5.3 million rupees. In 11 years the annual budget of the schools and hospitals had exceeded the amount of 40 million rupees, i.e. about one and a quarter million pounds. In other words, the volume of activities had risen seven and a half times in the first 11 years of the scheme.

Recently, on the occasion of the Thanksgiving Centenary celebrations of Ahmadiyyat, the Governor General of Canada, His Excellency Jeanne Sauve, sent a message in which he acknowledged:

*The philanthropic activities, undertaken by the Ahmadiyya Movement, and its work with hospitals, clinics and schools in the poorest parts of the world bear eloquent testimony to the invaluable role played by those inspired by faith and spiritual values. May you continue to embrace the future in a spirit of help and optimism.*

#### NEW NUSRAT JEHAN SCHEME

But the *Nusrat Jehan Scheme* was not to stop at that. Only 1.5 years ago, Hazrat Khalifatul Masih IV added a new, beautiful dimension to this work by launching the *New Nusrat Jehan Scheme*. The idea behind this new thrust is to help African nations to help themselves. Highly qualified Ahmadis in all fields of life, doctors, engineers businessmen, industrialists and so on have been asked to share their knowledge with the developing countries of Africa. Specialists are devoting their time free of charge

surveying different areas of Africa where they can offer their skills so that African nations can stand on their own feet. Ahmadiyyat is entering Africa with intentions quite opposed to the intentions of those worldly powers who have been exploiting African countries under the cloak of aid. This new aid under the *New Nusrat Jehan Scheme* is unique because it aims at training the Africans to become independent of any foreign aid which in the long run means ever more shackles for these nations.

#### OTHER SOCIAL WORKS

In the early years of the Khilafat of Hazrat Khalifatul Masih II., a hospital under the name of *Noor Hospital* was opened in which poor patients who could not afford to pay were treated free of charge. On the partition of India, the hospital was re-opened in Rabwah under the name *Fazl-e-Omar Hospital*. and it is now offering medical care to thousands of persons also from far-off places. According to a recent report, a free medical service has been started in villages surrounding Lahore in Pakistan. Physicians, also lady doctors, dispensers, medical students and Khuḍdam-ul-Ahmadiyya take part in medical camps. Last year alone, 25 male and 11 female physicians took part in this social work, 28 camps were organised, 5806 patients were diagnosed and free medicines dispensed.

The care of orphans has been a great concern of the Ahmadiyya leadership. In Qadian an orphanage was maintained but not as an orphanage of the conventional type.

In view of the first Centenary of Ahmadiyyat, an appeal was made by Hazrat Khalifatul Masih IV. for the adoption of orphans from different countries, as for example from El Salvador.

An appeal was made by Hazrat Khalifatul Masih IV. for a fund to help Ethiopia when famine struck that country a couple of years ago. But also this time the aid was planned on a long term basis so that conditions could be created in which the famine catastrophe should not repeat itself.

There is another kind of service to mankind which, too, is unique in its nature. It takes the form of Du'a (prayer) which is a mighty weapon in the arsenal of Ahmadiyyat. Appeals are made from time to time to pray to God Almighty for certain countries and nations such as for Arab nations, Canada, Ghana at the time of a severe drought, Ivory Coast, and for the economic welfare of Sierra Leone. These are a few examples. Whenever such collective prayer of Ahmadis is responded by God, the people concerned are greatly impressed.

Last but not least, the greatest service of mankind rendered by Ahmadiyyat is in the spiritual realm. Ahmadiyyat has been inviting the whole of mankind towards God, the lost treasure of entire mankind. No other community in the world is doing this job except the Ahmadi Muslims. In doing that they are carrying on the work for which Prophets were sent and for which man was created.

Islam had come to serve mankind. But the so-called Muslims of the time of the Promised Messiah had distorted the teachings of Islam to the extent that the world could not conceive Islam as a force in the service of mankind. Lack of the freedom of conscience and belief, denial of basic human rights, belief in the forced conversion of non-Muslims, belief in the penalty of death for apostasy, and so on and so forth, was the picture of Islam presented to the world by Muslims themselves. It was necessary to demolish this horrible structure of Islam so that Islam and Muslims could again be seen as the greatest servants of mankind and as such could earn the title of being *the best people*.

This is a brief, incomplete sketch of the activities in the field of service to mankind. Compared to what has been achieved, the task still lying ahead is enormous and by any normal estimation beyond the resources and capabilities of one single community in the world. Thus there is no room for complacency and Ahmadis are definitely not being complacent. But it is only a beginning. The above mentioned 700% increase in the budget for social work in Nigeria is very encouraging, but time will come when such budgets will appear to be ridiculously small. Yet a seed has been sown. A nucleus has been built which is bound to grow and encompass the whole of humanity in due course of time. This gigantic task will not be accomplished by human beings alone. Invisible powers are working to this end, and Islam will once again emerge as the greatest benefactor of mankind and true Muslims will once again be called *the best people* in the words of the Holy Quran.

Is it not then an irony of fate that this very Community, the essence of the creation, the servant of mankind, is today being made the target of oppression, persecution and torture? Those who had stood up to restore the rights of others, to help the needy, to feed the hungry and to provide shelter to the homeless, are being themselves robbed of their possessions, brutally denied their basic human rights, their houses burnt, property looted, their kith and kin ruthlessly murdered? As our Master and Leader, the Holy Prophet, had prayed to God at the time of the *battle of Badr* to spare the tiny community of early Muslims, as otherwise no one would be left to worship the Creator, we too, pray to Allah in these words:

*Spare this tiny and helpless Jamaat, the regeneration of Islam, as otherwise no one would be left to serve Thy creation, the whole mankind. Let it be so, O Master of the Universe. Almighty Allah, make the teachings of true Islam prevail in practice, and enable this humble community of Ahmadi Muslims to serve mankind ever more. Amen.*

---

(from page 17)

be rejected by every sane-minded man.

XII. Jesus, say the Christians, fulfilled the Law and, therefore they need not follow the Law. Jesus subjected himself, say they, to the yoke of Law and, therefore, they do not stand in **need** of submitting to it. For instance, he got himself circumcised and, therefore they do not need to follow that ordinance. Similarly, we ask them, Jesus bore death, why then do the Christians suffer death? He also got himself baptised, why do they then perform that ritual? He also prayed; why do the Christian then pray? But they do all these things and think them to be necessary, and they find themselves as subject to death as any other mortal. This shows that the idea of the atonement of Jesus is a false idea.

XIII. The Christians say that sin is disobedience to God and that disobedience means rebellion and the punishment of rebellion is hell. As no mortal is perfectly free from sin, therefore all mortals deserve to be cast into hell. It is a queer logic to designate every sin as rebellion. We have an example of it in this world. People disobey the laws of the Government. They are guilty of such offences as fraud, theft etc. But are all offenders treated as rebellious and condemned to transportation for life or hanged by the neck? It is indeed true that rebellion is also one of the offences and it was to this offence that Jesus referred when he said that sin against the Spirit would never be pardoned. But to treat all sins as like is a great mistake. And it is an untruth to say that all men are born sinful. All the world regards children as innocent. Even Jesus said, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God* (Luke xviii: iv). He did not say that the kingdom of heaven was for those that believed in his Atonement. This shows that the story of the atonement is a mere myth.

---

## ISLAMIC CONCEPT OF SIN AND SALVATION

(Ahmad Olayiwola Jagede)

Sin is transgression of a Divine law especially committed knowingly and intentionally. It is the adoption of evil ways causing the displeasure of God. Sin may be likened to a virus which causes a disease. Sin creates a spiritual disease. Allah says in the Holy Quran:

*Surely those who turn their backs after guidance has become manifest to them, Satan has seduced them and holds out false hopes to them. That is because they said to those who hate what Allah has revealed, 'We will obey you in some matters,' and Allah knows their secrets. That is because they followed that which displeased Allah, and disliked the seeking of His pleasure. So He rendered their words vain. Do those in whose hearts is a disease suppose that Allah will not bring light to their malice. (47:26–30)*

The Holy Quran gives a clear description of sin:

*And whosoever commits a sin, commits it only against his own soul. And Allah is All-Knowing, Wise. And whoso commits a fault or a sin, then throws the blame thereof on an innocent person, certainly bears the burden of calumny and a manifest sin. (4: 112–113)*

Islam does not believe in inherited sin. It results from improper conduct. Allah says in the Holy Quran:

*Whoso does right, it is for the benefit of his own soul; and whoso does evil, the burden thereof will be on it. And thy Lord is not in the least unjust to His servants. (41:47)*

*If you do good, you will do good for your own souls and if you do evil, it will be to your own loss. He who follows the right way follows it only for the good of his own soul and he who goes astray, goes astray only to his own loss. And no bearer of a burden shall bear the burden of another. And we shall never punish until We have sent a Messenger.*

The Bible also supports the truth of the Holy Quran on this point.

*But everyone shall die for his own iniquity. (Jeremiah 31:30)*

*The soul that sinneth, it shall die. The son shall not bear the iniquity*

*of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. (Ezekiel 18:20)*

### SIN AND ADAM

According to the Holy Quran and the Bible, Adam and Eve were forbidden to take fruit in the garden of Eden. People wrongly term the action of Adam and Eve as sinful. Let us turn to a pertinent passage in the Bible:

*Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. He that committeth sin is of the devil; for the devil sineth from the beginning. (1 John 3:4-8)*

Did Adam transgress the law and sin? The answer is that he did not. According to Islam Adam and Eve did not intentionally transgress the law. They were seduced by Satan. The Holy Quran says:

*But Satan caused them both to slip. (2:37)*

This is supported by the Bible which states:

*And the woman (Eve) said the serpent (Satan) beguiled me and I did eat. (Genesis 3:13)*

This element of seduction and deception shows that Adam and Eve did not act deliberately or wilfully. They made a mistake and an error of judgement. On realising this they prayed and begged Allah for forgiveness:

*Our Lord, we have wronged ourselves and if Thou forgive us not and have not mercy on us. we shall surely be of the losers. (7:24)*

Allah accepted their entreaties as we read in the Holy Quran:

*And verily, We made a covenant with Adam before hand, but he forgot, and We found in him no resolve to disobey us. (20:116)*

### PROMISED MESSIAH ON SIN

Let us see what Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Movement in Islam said on the subject of sin. He has written in one of his books *Taleem – Our Teachings*, that sin is a poison of which a little quantity kills. He has also written in another book:

*You should always keep in mind that one day you have to pass away from this world. There is no better recipe than this. The reason why a*



*man commits sins is that he loses sight of the fact that one day he has to leave this world. Whoever keeps it in mind that he has to die does not find much satisfaction in worldly affairs. On the other hand he who loses sight of the fact that he is immortal becomes hard-hearted and wants a long life.*

*People should consider the situation of a sinking boat. Do they think of committing sins at that time? Similarly when the earth is shaken by an earthquake or bubonic plague is prevalent, and they come face to face with death, do they commit sin or indulge in evil thoughts? You should always remember, therefore, that one day you will have to leave this world.*

### **SALVATION**

Salvation can be simply defined as being cleansed from sin and its consequences. Before one can attain salvation one must fulfil the following obligations which have been lucidly explained by Allah in the Holy Quran:

*I have not created the jinn and the men but that they may worship Me. (9:41)*

*Strive with your wealth and your lives in the cause of Allah. (9:41)*

*And as for those who strive to meet Us — We will, surely, guide them in Our ways. And verily Allah is with those who do good. (29:70)*

*Now, as for those who believed and did righteous deeds, their Lord will admit them into His mercy. (41:30)*

*These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with inspiration from Himself. And He will admit them into Gardens through which streams flow. Therein they will abide; Allah is well pleased with them and they are well-pleased with Him. (58:23)*

*Successful indeed are the believers who are humble in their prayers, and who shun all that is vain. (23: 2-4)*

The fore-mentioned extracts from the Holy Quran tell us that along with faith there must also be good actions in order to attain salvation. In like manner Christians are advised in the Bible:

*Faith, apart from words, is dead. (James 2:20)*

### HOW TO ACHIEVE SALVATION

Allah knows that human beings are prone to commit sin and will surely forgive those who sincerely repent and change their ways. The Holy Quran throws light on this matter:

*Except those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah – these are among the believers. And Allah will soon bestow a great reward upon the believers. (4:147)*

*And those who repent and do righteous deeds, indeed turn to Allah with true repentance. (25:72)*

*Verily Allah accepts the repentance of only those who do evil in ignorance and then repent soon after..... There is no acceptance of repentance for those who continue to do evil until, when death faces one of them, he says 'I do indeed repent now.'. (4: 18–19)*

*Whoso repents after his transgression and amends, then will Allah surely turn to him in mercy; verily, Allah is Most Forgiving and Merciful. (5:40)*

The way of salvation as taught by Islam is the same as taught by God through earlier prophets: We read in the Bible:

*But if a wicked man turns away from all his sins which he has committed and keeps all my statutes and does what is lawful and right, he shall surely live; he shall not die. None of the transgressions which he has committed shall be remembered against him. (Ezekiel 18:21)*

*Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for He will abundantly pardon. (Isaiah 54:7)*

*If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. (2 Chronicles 7:14)*

The New Testament also reports Jesus as saying:

*For if you forgive men their trespasses, your heavenly father will also forgive you. but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. (Matth 6: 14–15)*

Some Muslim prayers seeking forgiveness for sins are:

*Our Lord, we have wronged ourselves and if You do not forgive us or have mercy on us, we shall surely be among the losers.*

*O Lord, grant us the best of this world and that of the next world, and save us from the torment of the fire.*

*O my Lord, I have wronged my soul and I confess all my sins for there is none else except Thee to forgive.*

On the Day of Judgement nobody will bear the burden of another's sins. There are three categories of people who will receive the judgement of Allah:

(1) *Those who develop their spiritual faculties in this world, they will have immediate salvation. Paradise is their abode.*

(2) *Those who partially developed their spiritual faculties will have a taste of hell for their imperfections.*

(3) *Those who did not bother to develop their spiritual faculties living an animalistic life as described in the Holy Quran: 'Enjoy themselves and eat even as the cattle eat, and the Fire will be their last resort.' They will pay for their sins in hell, not for ever, but for as long as Allah pleases: 'Abiding therein so long as the heavens and the earth endure save as thy Lord may wish.' (11:109)*

---

## **The REVIEW of RELIGIONS**

The Review of Religions is the oldest magazine of its kind published in English language in the Indo-Pakistan Sub-Continent. Its first issue was published in 1902 and it has been continuously published since.

It bears the distinction that it was initiated under the direction of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah himself.

During more than eighty-six years the message of Islam has been conveyed through this magazine to millions of readers and many fortunate persons have recognized the truth of Islam and accepted it through its study.

The articles published in it deal not only with the doctrines and teachings of Islam but also set forth a comparative appreciation of the teachings of other faiths.

One of its outstanding features is the refutation of the criticism of Islamic teachings by orientalists and non-muslim scholars.

It also presents solutions in the light of Islamic teachings of the problems with which the Islamic world is from time to time confronted.

A study of this magazine is indispensable for the appreciation of the doctrines of the Ahmadiyya Movement and the teachings of its Holy Founder.

