

Blood-bath in Jordan

The Light

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Hazrat Mirza Ghulam Ahmad

(Founder of Ahmadiyya Movement)

As Seen by His Eminent Contemporaries—V

Maulana Sayyed Abul Hasan Ali Nadvi wrote:

"The enterprising temperament and the far-sightedness of Mirza Sahib chose this field for his activities. He embarked upon writing a very voluminous book in which the truth of Islam, the miracle of the Holy Quran and the prophethood of the Holy Prophet (peace and blessings of God be upon him) should be established by the force of arguments and simultaneously, Christianity, Sanatan Dharm, Arya Samaj and Brahmo Samaj should be repudiated. He proposed to name this book as "*Braheen Ahmadiyya*." It is learnt that this book was enthusiastically received in the many intellectual and religious circles in India. In reality, the book came in the fullness of time. Mirza Sahib and his companions also displayed great zeal and zest in popularising and boosting this book. The secret of its success and its influence on the minds arose from the fact that it challenged other religions. Instead of taking a defensive line, it resorted to an offensive against other religions. The most important of the admirers of this book is Maulvi Muhammad Hussain, who in his Magazine: *Risalah Ishaat-us-Sunnah*, wrote a review and assessment of this book in an article running into six instalments. The book was appreciated in glowing terms and it was proclaimed as an academic venture and an intellectual masterpiece."

(Vide *Qadianiyyat* page 45, First Edition).

Maulvi Noor Muhammad Sahib Qadri Naqshbandi Chishti wrote: "The people of England rendered enormous financial assistance and held out promises for help in the future and thus created a great tumult in India. Then Maulvi Ghulam Ahmad Qadiani stood up and challenged the churchmen and their community and said: "Christ by whose name you swear, died like all human beings, and I am the Jesus whose advent is predicted." By this method, he made things so hot for the Nazarenes that they were hard put to make good their escape. By this very method, he put to rout the Padres both in India and England."

(Preface to the Commentary of the Holy Quran by Maulana Ashraf Ali Thanvi, page 30 Edition 1934)

The Editor of the monthly magazine "Nigar" wrote: "Mirza Sahib was a passionate lover of *Rasool* (peace and blessings of Allah be upon him) and a sincere man of action. I found him a believer in the Finality of Prophethood and a lover of the Holy Prophet in the true sense of the word. I also studied his life and works and found him a man of action, courage and determination. He discerned the true significance of religion and presented Islam in the manner which is reminiscent of the times of the Holy Apostle (peace and blessings of Allah be upon him) and the Pious Caliphs." (Nigar, November, 1961)

The Editor of the Pioneer, Allahabad, wrote: "If any ancient Hebrew Prophet were to descend from on High and were to preach in the modern times, there would be no one more in tune with the times than Mirza Ghulam Ahmad Qadiani who recently died in his native province of the Punjab."

The Editor of Amrit Bazar Patrika, Calcutta, wrote on the death of Mirza Sahib: "He lived the life a *darvesh*. Hundreds of people ate in his free kitchen every day. His followers comprise every category of people. They are scholars, they are Maulvis. They are men of influence, aristocrats, educated rich men and business men."

The Editor of "The Unity and the Mystery", Calcutta, wrote: "He (Mirza Sahib) was not only fully conversant with religion as such, but he also knew all about Christianity and Hinduism. He had a magazine named "The Review of Religions" which is very competently edited. This magazine indicates his penetrating faculty of criticism. He also cherished the notion of religious unity, which has become a very popular idea in the world of religion in these times. He tried to interpret the important issues of Hinduism in conformity with the basic principles of Islam and Christianity. He fully exposed the hollowness of such tenets of Christianity as he considered false."

WE BELIEVE

(1) After the Holy Prophet (peace and blessings of Allah be upon him) Allah has barred the appearance of a prophet, new or old.

(2) After the Holy Prophet (peace and blessings of Allah be upon him) Jibreel cannot descend and bring Prophetic Revelation (وحي لئوت) to any person.

(3) If Jibreel were to descend with one word of Prophetic Revelation (وحي لئوت) for any person, it will contradict the two complementary verses : اليوم اكملت لكم دينكم (This day have I perfected your *Deen* for you) (5:3) و لكن رسول الله وخاتم النبيين (He is the Messenger of Allah and the Last of Prophets) (33:40).

(4) The Holy Prophet also said : I am Muhammad and I am Ahmad and... I am *al-'aqib* (the one who comes last) after whom there is no prophet. (*Al-Bukhari : Kitabul Manaqib*)

(5) Hazrat Mirza Ghulam Ahmad came at the turn of the 14th century (Hegira) as the Great Ordained Mujaddid to re-establish the predominance of Islam in the world.

(6) Hazrat Mirza Sahib named his followers 'Ahmadi' after the Holy Prophet's *Jamali* (beatific) name 'Ahmad'.

(7) No verse of the Holy Quran has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our faith to believe in the Islamic missions of all *Mujaddids*.

(10) He who recites the *Kalimah* is a Muslim.

MESSAGES FROM EAST AND WEST TO AHMADIYYA CONVENTION IN SURINAM

Glowing Tributes to Hazrat Ameer Maulana Sadr-ud-Din

Sincere Hopes Associated with Ahmadiyya Movement as Projected by Lahore Section

Republic of the Philippines City of Zamboanga

Message

I wish to convey my heartfelt greetings to every member attending the annual Islamic Convention of 1970, now being held in Paramaribo (Dutch Guyana), and to all the missionaries as well as to all the representatives from other parts of the world, especially to Hazrat Maulana Sadr-ud-Din who is inaugurating the Convention.

Religious Convention is a time for expanding Islam which means peace. I am happy to know that through the joint efforts of the Ahmadiyya of Guyana, Dutch Guyana and Trinidad, the third annual Islamic Convention is made possible. Again my congratulations to all the members of the Convention. I am sure such noble purpose deserves the praise of the whole world.

My final word is this: that along with my greetings go my humble prayer to God to crown your future endeavours with success.

Alhaji Abdul Rashid Tajala

Member, Ahmadiyya Anjuman Isha-
at-i-Islam Lahore-7 (West Pakistan)

Message from Srinagar

Dear Brothers and Sisters-in-Islam
As-salam-o-Alaikum,

I was extremely glad to hear that the Council of Ahmadiyya Anjuman for the Western Hemisphere is holding its third auspicious convention in the month of August, 1970 in Paramaribo (Dutch Guyana) and that Al-Hajj Hazrat Amir Maulana Sadr-ud-Din is inaugurating the Convention. I on behalf of myself and other members of the Movement, wholeheartedly congratulate you on this great and sacred occasion and wish you a grand success.

The world has badly sunken in materialism and the whole humanity is suffering for want of spiritual light and peace of mind, which no religion except Islam furnishes, which is the natural religion.

I hope the Convention will not only arrange to re-organize the Islamic Mission in England at an early date, but will also try to seek means of communication, by which it will remain in touch in every respect with our mission in Kashmir, whose international importance cannot be denied.

Yours-in-Islam,

Abdul Aziz-Shora, Editor "Roshni"
Srinagar.

MESSAGE FROM ENGLAND

My wife and I send our heartfelt greetings to all the members of the Ahmadiyya Movement now assembled in that part of South America whose shores are washed by both the Caribbean and the Atlantic. It was the discovery of this part of the world that contributed significantly to the growth of what we now know as the Western World. Judging by the amount of work put into organising the Third Convention of the Ahmadiyya Anjuman, I feel certain that some important developments are sure to emerge here, so far as Islam is concerned. It is also possible that the present work of the Council of the Ahmadiyya Anjuman may form the beginnings of another glorious chapter of human history. I should very much like to have been with you all on such an important occasion, which already is being acclaimed as an "historic" moment in the history of the Ahmadiyya Movement.



Hazrat Amir Maulana Sadr-ud-Din

You are in a strategic part of the world, wedged between a turbulent, an economically impoverished, and Communist-inclined South America on one hand, and a wealthy, anti-Communist, and a racially-torn, North America on the other. The area, because of its own peculiar history, has its particular social problems and economic difficulties. It should be obvious to everyone that in an area of such serious human conflicts and confusion there should be a strong and stable movement that has a universal progressive outlook on life and can vigorously pursue the aims of peace and harmony. In the world at large, which is trying to prepare itself for an age in which cities will turn into megalopolises (a form of human settlement that has no precedent in man's history) there is also a great need for a movement

that is delicately balanced between the ability to understand and deal with local problems without being too introspective and the ability to encompass the whole world without being over-diffused. The Ahmadiyya Movement is well-equipped for this task. It is up to its members to match their aims with their achievements.

We are only eighteen years short of the centenary of the inception of the Ahmadiyya Movement. The world we live in is very different from the one in which Hazrat Mirza Ghulam Ahmad (peace be on him) started his Movement, but the need for a deep understanding of human problems, which was felt in the last century has never lessened; in fact it has increased. The barriers of race, colour, religious differences, national and cultural diversities still divide mankind into incompatible segments. Hazrat Mirza Ghulam Ahmad (peace be on him) strove hard to bring about a cohesion within Islam and an understanding between Islam and other communities of those times. He has left a bulk of writings that are an evidence of the extent to which he strove towards this ideal. Let us likewise be prepared to make any sacrifice in the pursuit of peace.

I cannot be there to talk to you in person. However, what I would have said can be crystallised into the following three points:

Firstly, there is no other movement in the whole of the Islamic world with the same standing and the same nobility of purpose. This should give every member of the Ahmadiyya Movement a sense of pride that he belongs to a Movement that is worthwhile; it should also give him faith that his actions as a member of the Movement are contributions towards a better future. Secondly, the existence of any movement is justified by its achievements alone. I hope that delegates to the Convention will emerge from it with a deepened sense of responsibility to put the Movement on the path of greater if not unparalleled achievements. Thirdly, we must always bear in mind that the Holy Prophet (peace and blessings of God be upon him) came as a "mercy to all nations". I hope that the thoughts of all those who attend the Convention will not remain self-centred but will embrace all nations and races. I firmly believe that a deep understanding of other peoples will not only enrich the discussions at the Convention but will give our Movement a colour and a quality of genuineness.

I wish you every success. May God be with you!

Iqbal Ahmad

266, Great Clowes Street, Salford-7, Lancs. England. July 20, 1970.

THE LIGHT

THURSDAY—OCTOBER 8, 1970

Blood-bath in Jordan

What happened in Jordan from 20th to 28th September, is not 'Nine Days' Wonder, but truly Nine-day Nightmare. The innocent people staking their hopes on their King and their P.L.F. leaders for salvage and salvation, had to go through Baptism of Fire and Blood. Jordan which lay under the frightful hang-over of Israel's terrible triumph in the June—1967 War, is now a scene of red ruin. It is often said that misery makes strange bed-fellows. But it is tragic to find that a common crisis and a continuing common menace have so far failed to teach the Muslim Arab States that "united they stand, divided they fall". In spite of their flaming consciousness of the constant threat to their integrity (from the U.S.A.-backed Israel) the Arab Rulers have been working at cross-purposes and have never resolved to sink their minor differences for the major objective of neutralizing the threat of a blood-thirsty cunning neighbour. The frequent bellicose utterances from the White House also fell flat on them. Acting as the satellites of the Super-Powers, U.A.R. and Jordan were driven into a tight corner. Their Rulers had to accept the Rogers Plan in the teeth of their own declared policy of settling scores with Israel.

The acceptance of the Formula hatched by U.S. and U.S.S.R. caused dismay to some Arab countries which broke away from President Nasser and King Hussein. This defection was fraught with dangerous possibilities. But before the estranged Arab States could make themselves felt, Jordan experienced a fatal explosion. The Fidayeens led by their Chief—Yasser Arafat took umbrage at the King's quiet acceptance of the Rogers Plan. As there already was just a state of armed truce in Jordan, there occurred a serious rupture which escalated into a sanguinary civil war. Failing to suppress it and get a walk-over, the King clamped Martial Law and set up a Military Regime to crush

the guerillas with a heavy hand. The guerillas were in no mood to take things lying down. They resisted the punitive measures with all their might and main. But the prestige-conscious King's Military Regime showed no quarter, with the result that Amman went up in flames and the streets were cluttered with the dead bodies of the combatants and the non-combatants. There are claims and counter-claims. Who vanquished whom is a question which would clear up very soon. If the regular troops won, it was a Pyrrhic victory, because there is no joy in ruling over the smoking ruins. We hold no brief for the guerillas. But it goes without saying that their restlessness was not unnatural. The King could normalize the situation by softer means, because a soft word turns away wrath. Here the out-datedness of kingship as a political institution comes to light. As kingship counts no kinship, it is naturally allergic to conciliatory technique which is the keynote of a democratic set-up. The blood-bath in Jordan has thrown into sharp relief that monarchy of the British pattern alone can have a smooth sailing. Under the British Constitution, monarch is a Dignified Head and the Premier is the Efficient Head. Hence the British Monarchy is in tune with the heart-throbs of the nation. But when a monarch is a law unto himself, he can never have an easy time. Even in the ancient times, there was a maxim that "uneasy lies the head that wears the crown". In the modern times, kingship is a virtual bed of thorns. Secular absolutism euphemistically called kingship is repugnant to the spirit of Islam. The Holy Quran says:

ان الملوك اذا دخلوا قرية فسدوها وجعلوا اعزة اهلها اذله - وكذلك يفعلون

"Surely, kings, when they enter a country, despoil it, and turn the highest of its people into the lowest. And thus will they do." (27 : 35)

The truth of the Quranic verdict has been proved in Jordan where a king claiming to be benevolent left no stone unturned to repel a threat to his royal supremacy. At one time he had dropped a hint of subordinating his self-interest to the greater good of the people. But when the acid test came, he behaved in a different manner.

The Israel War Minister—Moshe Dayan set the river Jordan on fire by declaring that his Government would not let the King collapse. If the worst came to the worst, Israel would intervene to make things safe for the King. What does this signify? It needs no telling. Even the apologists for kingship would admit that it does not reflect credit on King Hussein's role. The U.S.A. which is always on the look-out for an opportunity to thrust its finger in the pie, had already declared its intentions to rescue the King from the crisis. This was disturbing enough. But Moshe Dayan's solicitude for the King must act like a pimple on ulcer. We do not rule out the possibility that the King may have a genuine case for himself. But it has certainly been damaged by profuse promises of support from the all-too-well-known sworn enemies. America suffered Israel to annex half of Jordan in 1967. She was now cajoling the Zionist usurpers to restore the conquered territory and was lying low before their stubborn refusal, although the Rogers Plan made restoration imperative. But when men of his own flesh and blood fell foul of the King on a suspicion of his playing second fiddle to America backed by Russia, it stirred America's bowels of mercy. If after the blood-bath, the King had to refer his case to the arbitrament of the Conference at Cairo, he could do so before declaring war on the P.L.F., which also would have stayed its hands at the bidding of the Muslim Arbitrators. So much blood has been shed and the wounds inflicted are so deep, that it would be superhuman for both the sides to turn over a new leaf in their book.

President Nasser Passes Away

It goes to the credit of the late President Nasser that every time King Hussein and P.L.F. were at logger-heads, he disentangled them. The bloodshed and the enormous havoc in Jordan were much too much for the Egyptian peacemaker. He appears to have succumbed to the tragic occurrence which synchronised with a highly critical juncture in his own career. The Rogers Plan forced on him by the conspiracy of circumstances was very trying to his nerves. He appeared to be in a blind alley as his ally-Russia was the co-author of the Plan. He could not afford to antagonise Russia although he was being let down by her. For him "to be or not to be" was the question. At this heart-breaking stage, his co-partner proved a fatal liability by jeopardising his own kingdom and forfeiting the sympathies of the Arab States.

President Nasser's sad and sudden demise has deeply shocked the whole Muslim world. He passed away when he was most needed by his loyal people. Even those Great Powers who, had serious differences with him, would mourn his distressing departure. In the Middle East he was a force to conjure with. His benevolent behaviour to his people was poles apart from that of King Hussein. When the June—1967 War ended in his defeat, President Nasser went on the air and confessed his discomfiture and took upon himself all the blame. He offered to go in ashes and sackcloth. This endeared him to his nation which accepted the defeat as the Dictate of Destiny. No monarch would ever do so. Even the Dictators of the type of Hitler would rather commit themselves to flames than confess their shame to a disillusioned nation. President Nasser was, to all intents and purposes, a dictator. But he was of a different timber because he had a democratic heart. In his personal life, he remained a patriotic plain Egyptian. He scrupulously avoided regal pomp. He proved that the absolute power had not turned his head. This is why the people were deeply attached to him and now feel that they have been orphaned by his sudden death. Even the Arab Rulers cherished great respect for him. They were

always ready to accept his advice on the momentous issues because he was head and shoulders above them all.

Before his shocking death, he presided over the Cairo Conference which brought about truce between the King and Yasser Arafat and set up a Committee to enforce the cease-fire. He salvaged the King's prestige without damaging the image of the Fidayees. He would have poured more balm on the lacerated hearts if he had been spared to see the things through. What will happen after him is a formidable question-mark for the whole world.

He was every inch a leader who led an honest and blotless life. He lived and died for his people who went almost mad with sorrow on his death. He has set a noble example for the Heads of States. It is the sincere leader of unimpeachable probity who enshrines his memory in the hearts of the people and continues to inspire them even after death. President Nasser has shuffled off his mortal coil. But he lives in the grief and gratitude of the bereaved but brave followers. It is about such leaders Shakespeare said:

O! but they say, the tongues of dying men

Enforce attention like deep harmony.

Funeral Prayer in absentia

The Members of the Lahore Section said funeral prayer for the late President Nasser in the Jamia Mosque after the Friday prayer on October 2. Hazrat Allama Abdur Rahman Misri led the *Janazah Ghaibana*.

In a brief but impressive

speech before the *Janazah* prayer, Allama Misri paid a glowing tribute to the late President's heroic role as the spearhead of the Muslim Renaissance in the Arab lands. He praised his unswerving dedication to his noble Mission.

GRIEVANCES OF MUSLIMS IN PHILIPPINES

The Muslims in the Philippines recently staged a protest demonstration in front of President Marcos Palace to focus attention on their plight in the country. The 12 demands submitted by the Muslim demonstrators are:

1. That the Muslim Filipinos be afforded adequate representation in the Cabinet of the Presidency after having replaced Salih Ututalum as the Secretary of the Department of General Services and that the Commission on National Integration be restored to its original status of regular Cabinet rank as authorised by law.

2. That we demand a non-partisan and non-sectarian constitutional convention and hereby make manifest our opposition to the Tolentino proposal to postpone the convention to any later date.

3. That the Muslims have always been unjustly down-graded in history books, cultural literature, movies, etc. and must be given due representation in the Board of Censors, Board of National Education, Board of Textbooks, Historical Commission, Board of Travel and Tourism Industry and other similar agencies where Muslim affairs may directly or indirectly be involved.

4. That the government take positive measures to stop the encroachment on the Muslim-inhabited areas of unscrupulous individuals whose primary motives are to exploit and take advantage of the illiterate Muslims so that Darul-Islam could be preserved.

5. That President Marcos appoints qualified Muslims as Ambassadors to the Muslim States having diplomatic relations with the Philippines.

6. That President Marcos help the Muslims to establish a cultural centre in Manila and should release the area presently occupied by the Muslims known as the Muslims Village in Bicutan, Taguig, Rizal.

7. That the Muslims, comprising more than ten percent of the Filipinos, be given more representations in the Judiciary, particularly in the Court of Appeals and in the Supreme Court.

8. That the Mindanao Development Authority be given more powers.

9. That the long pending court martial proceedings against the alleged perpetrators of the Corregidor Massacre be expedited and that the real culprit directly responsible for the fiasco be brought before the bar of justice. In this connection, we demand the ouster of Secretary Syquiao who by his own admission was the Project Director of the Muslim training on Corregidor.

10. That a firm, sincere and honest policy be adopted regarding the settlement of the Philippine claim on Sabah.

11. That President Marcos should integrate all deserving Muslim officers and men serving in the Armed Forces of the Philippines, and that since admission to the PMA is discriminatory against the Muslims, we demand that a separate Military Academy be created for young Muslims for the purpose of training them for the military service.

12. That the President should move for the immediate abrogation of all existing treaties or agreements with the U.S.A. which have only served to undermine our national

(Continued on page 6)

What Christians Should Know—III

By Mr. DAWOOD SYDOW

Director, Mediator Islamic Association, Capetown.

Jesus was a Prophet and 'a Sent-One' of God.

According to Islam, Jesus was only a Prophet of God—sinless, pure and true, like all other prophets but every bit a human being.

Jesus said that for the achievement of the eternal and everlasting life, it is essentially necessary that man should believe in the ONE TRUE GOD, and it is equally necessary that one should believe in the Apostleship of the Prophet Jesus. In order to acquaint his servants with the ways that lead into His Presence, God picks a righteous man to be His Apostle, and he, with the blessing and divine grace and guidance and his own excellent example, sets people on the right path. With reference to these two important articles of faith, the Gospel has inculcated:

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent (as Thy Apostle)" (John, 17: 3).

Addressing his disciples, Jesus said:

"He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me" (Matt. 10: 40). Again:

"Whosoever shall receive me, receiveth not me, but Him That sent me" (Mark, 9:37).

God's word came upon Jesus:

"If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me a man that hath told you the truth, which I have heard of God" (John, 39: 40).

"And when he was come into Jerusalem, all the city was moved, saying, who is this? And the multitude said, this is Jesus the Prophet of Nazareth of Galilee" (Matt. 21: 10, 11).

"The woman faith unto him, Sir, I perceive that thou art a prophet" (John, 4: 19).

"And there came a fear on all: and they glorified God, saying, that a great prophet is risen up among us" (Luke, 7: 16).

"Woe unto you, Scribes Pharisees, hypocrites! because ye build the tombs of prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets...Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore (God had said) behold I send unto you prophets, and wise men, and some of them ye kill and crucify. Verily I say unto you, (that the chastisement of) all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee..." These verses make it abundantly

clear that Jesus included himself among the prophets, and that he was most definitely not the son of God in any exclusive sense, and neither was he "greater than a prophet, and higher than the highest angel." In fact the Bible tells us he was "made a little lower than the angels" (Heb., 2:7).

The Holy Quran however states that after God breathed of His spirit into man, then the angels must serve him; which shows that even the ordinary man is higher than the angels, because they were created to minister to the needs of man.

From what we have pointed out in the foregoing lines it can easily be seen that Jesus was an ordinary mortal, the son of Joseph and Mary whom the Most High God chose as a Prophet and sent to the children of Israel; and that the Holy Prophet Muhammad was not wrong when he proclaimed these facts to a bewildered world 14 centuries ago.

Now to conclude this part of our discussion it is necessary to point out further to our Christian friends that the Holy Prophet was also justified in being the LAST and the GREATEST PROPHET sent by God.

The first distinction pointing out the Holy Prophet Muhammad's greatness over all the previous prophets is the fact that while the former prophets, Jesus included, were only national prophets, the Holy Prophet Muhammad was sent to bring a message and code for the whole of mankind!

But let us call in the Holy Gentle Teacher of Galilee to tell our Christian friends, and especially the The Cape Town Diocesan Mission, who is the greatest.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin because they believe not in me; of righteousness I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you but ye cannot bear them now. Howbeit when he the spirit of truth is come, he will guide you into all truth." (John, 16: 7-13).

Jesus makes it very clear that he had to go, before the Comforter could come who would reprove the world of sin because Jesus could not as they did not believe in him. He, whom Jesus called the Spirit of truth, must of course be greater if it had to be left to him to bring the "many things". Jesus, in his time, could not bring and who had to lead men "into all truth".

Another great fact which Christians should know, but which we know the Diocesan Mission would not want them to know, is about the Gospel of

Barnabas, which was read in the early Churches until it was rejected finally in the Gelasius Decree (496 C.E.). This was done because Jesus speaks therein about the greatness of the Holy Prophet Muhammad:

"O blessed time, when he shall come to the world! Believe me that I have seen him, and done him reverence, even as every prophet hath seen; seeing that of his spirit God giveth to them prophecy. And when I saw him, my soul was filled with consolation, O Muhammad, God be with thee, and may He make me worthy to untie thy shoelaces, for obtaining this I shall be a great prophet and holy one of God." (trans. by Lonsdale and Laura Ragg, from the Italian MSS in the Imperial Library at Vienna).

In conclusion, we call on St. Paul to bear witness to the imperfection of Christianity: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away (1 Cor. 13: 9). This day have I perfected your religion" (The Holy Quran, 5: 3).

Maulvi Abdur Rahman Dunmoye's Departure to Lagos

After a year's intensive training as an Ahmadi Muslim Missionary under highly qualified teachers and eminent scholars of Idara Taleem-ul-Quran Maulvi Abdur Rahman from Nigeria goes back home as a finished Missionary. A farewell function was held in his honour in the Jamia Mosque, Ahmadiyya Buildings under the chairmanship of Mirza Masood Beg on Wednesday, the 30th October, 1970. After farewell speeches which were tape-recorded, the departing Missionary made a solemn declaration that he would devote his life to the preaching of Islam in his country and thanked his teachers for imparting the best education. After fervent prayer for his safe journey home, the function came to an end. Fuller report will be published in the next issue.

Zakat Multiplies Wealth

Those who spend in the way of Allah, multiply their riches. The Holy Quran says:

ان تَقْرُضُوا اللَّهَ قَرْضًا حَسَنًا يَضَعَهُ لَكُمْ

"If you lend to Allah a good loan. He will multiply it for you." Thus Zakat is an investment which will yield rich dividends here and hereafter. As the Anjuman needs more money for its expanding missionary works, it is incumbent on our sincere members to re-assess their contributions and make enhancements commensurate with the pressing needs of the times. Zakat according to the prescribed rates covers cash and ornaments. Its punctual payment purifies one's possessions and multiplies them.

Contributions should be remitted to the Accountant, Ahmadiyya Anjuman Ishaat-i-Islam, Lahore.

Dr. Allah Bakhsh
Hon. General Secretary

A Question-Mark for God-fearing Intellectuals-I

Were these Sages Favour-seekers for their Loyalty to the British Rulers ?

Note: —It is a hackneyed, outdated, obsolete and absolutely false cheap charge that Hazrat Mirza Sahib, Founder of Ahmadiyya Movement played into the hands of the British Imperialists. It has become a fashion to vilify even those who just appreciated a change from chaos and anarchy to an ensured security of life, limb and property. Obviously, the Britishers redeemed the Indo-Pak sub-continent from a country-wide disorder which had made normal peaceful social life impossible. It would be rank ingratitude, not to recognise this fact. Hazrat Mirza Sahib who witnessed the chaos that ensued on the decline and fall of the Moghul Empire, praised the new rulers who, (though in pursuit of colonial ambitions) had turned a blazing hell of banditry into a peaceful country.

When Hazrat Mirza Sahib under the divine command embarked upon his sacred mission of defending Islam against the Christian Missionaries and the Arya Samaj preachers he found the climate very congenial. Though the alien Ruler's own religion was under fire, yet they did not do anything to discourage or ban the Ahmadiyya Revivalist Movement. Even when their Empress Victoria was addressed and exhorted by the Founder of the Ahmadiyya Movement to cast away the threadbare unnatural creed of the Cross, the British Rulers did not frown on it. Freedom of faith and freedom of propagating Islam were the keystones of the British Rule in India. The Padres smarted under the slashing attacks of Hazrat Mirza Sahib. Their fallacies were ruthlessly highlighted in the most penetrating pamphlets and scholarly treatises. The unrelenting attacks on their deceptive propaganda froze the proselytising activities of the Christian Mercenaries who masqueraded as missionaries. Death-blow came to Christianity in the form of the divinely-ordained proclamation that Jesus Christ had gone the way of all flesh. The revolting belief in Christ's Divinity crashed about the ears of the Christians. Be it said to the credit of the British Rulers, that they remained discreetly neutral even in the face of the hue and cry of the Christian missionaries. It was this phase of the British Rule which Hazrat Mirza Sahib admired. All this could happen under a strong Government which was mainly concerned with guaranteeing peace and amity to its subjects. Who would not admire the religious neutrality of a government! In Bharat we witness the sanguinary intolerance and its tragic aftermath under the very nose of a so-called Secular State. It was the British secularism which made life livable for all without the distinction of the caste, creed and colour. It was this benevolent aspect which evoked the highest praise from the Muslim savants and sages.

With due deference to *Al-Furqan* (Rabwah) of August, 1970, we give below an English rendering of the views and reviews reproduced therein. Their perusal will be a food for thought for the loose-tongued critics of Hazrat Mirza Sahib. The God-fearing intellectuals in Pakistan may also feel induced to give a second thought to their attitude to the life and works of the Founder of Ahmadiyya Movement.—Editor.

Maulvi Muhammad Hussain Sahib Batalvi was the leading light of Ahle-Hadith. His fiat about the British Rulers is given below:

"It is religiously forbidden for the followers of Islam in India to oppose and rebel against the British Government." (*Risalah Ishaat-us-Sunnah* Vol. 6, No. 10, page 287).

He again wrote: "Those Muslims who participated in the Mutiny of 1857, were great sinners and according to the Holy Quran and Sunnah, they were mischief-promoters and notorious mutineers"

(*Ishaat-us-Sunnah* Vol. 9, No. 10, 1887) He further observed: "It is an open rebellion hence forbidden to fight against this (British) Government or to render any sort of help to the fighters, even though they may be Muslims."

(*Ishaat-us-Sunnah* Vol. 9 No. 10 Page 308/48)

The same Maulvi Sahib writes: "It is not only permissible but obligatory to pray for the safety and security of this Government."

(*Ishaat-us-Sunnah*, Vol. 9, No. 8 page 244)

Hazrat Sayyed Ahmad Brelvi (God's mercy be on him) wrote:

GRIEVANCES OF MUSLIMS IN PHILIPPINES

(Continued from page 4)

Interests

Muslim Resentment Against American Bases

The Philippines Darul-Islam Union (PHIDIUN) opposed this month the proposal of Congressmen Jose de Venecial to transfer American Air Force Base in Pampanga to Mindanao.

Hadji Abdurasad Asani, Charter member of the PHIDIUN, in a Press statement released to the "Manila Times" and "Manila Daily Buletin", said the presence of Clark field in Central Luzon did not bring any confidence accruing from the protection of the US. Thus it was doubtful, he said that the proposed transfer of Clark American Base to Mindanao would bring the confidence that Congressman de Venecia believed it would.

On the other hand, Asani warned, the presence of American servicemen in Mindanao would only bring widespread immorality to the Muslim areas, adding that the Muslims would only become the 'wild boar' excuse of American criminals.

"The British Government repudiates Islam. But it neither oppresses nor maltreats the Muslims. It also does not debar them from performing their religious obligations and saying their prayers. Under its rule, we openly deliver sermons and propagate our faith. This Government has never posed any obstacle in our way. On the other hand, it punishes those who treat us unjustly. Our real mission is to preach the Unity of God and to revive faith in the Sunnah of the Sovereign of Apostles. We carry on this mission without let or hindrance. This being so why on earth should we start Jihad against the British Government and without rhyme and reason cause bloodshed on both sides and that also in gross breach of the dictates of our religion." (*Sawanih Ahmadi* by Maulvi Muhammad Jaafar Thanetri, page, 71-72)

About Maulana Ismael Shaheed (God's mercy be on him). "It is said of Maulana Ismael Shaheed that he launched Jihad against the Sikhs in retaliation of their aggression against Islam. He prepared his sermon (*Khutab*) to accelerate this Jihad. His Jihad was not at all directed against the British Government nor was there any overt or covert allusion in the said *Khutbah* to the Government. On the other hand, he was of the opinion that it was not legitimate to make Jihad against the Government." (*Ishaat-us-Sunnah*, Vol. 1, No. 1, Pages 11-12)

Maulvi Nazeer Hussain Sahib Dehlvi's canonical ruling is: (a) When the requisite condition for Jihad is conspicuous by its absence, it would be courting ruin and impiety to start Jihad here." (*Fatwa Nazeeriah* Vol. 4 page 472) (b) In accordance with the true significance of Jihad, the Mutiny of 1857, was not regarded Jihad in conformity with the Shariah. On the other hand, Maulvi Sahib branded it as rank dishonesty, pledge-breaking, mischief and rancour and regarded it as sin either to participate in it or to render any assistance." (*Ishaat-us-Sunnah*, Vol. 6, No. 10, page 208).

Permission Withdrawn For Building Islamic Centre Near Manila

Congressman Indinan M. Anni (N. Sulu), recently petitioned President Marcos to issue another proclamation reviving some 31 hectares of land at barrio Bicutan, Taguig, Rizal for Muslim reservation to be used as Muslim Centre, Mosque and a cemetery. Anni's petition urged President Marcos to reconsider his proclamation nullifying the reservation of the same area and its use for military purposes. He further told the President that the area has been occupied by the Muslims for several years now because of the former President Macapagal proclamation reserving the area for them. He also warned that if the Muslims are ordered to vacate the Area at this time it would only create Muslim resentment against the government and would intensify Muslim defiance of the duly constituted authority.

It may be added that Muslim demonstration in Philippines referred

(Continued on page 8)

Islam, Capitalism and Socialism-III

By MALIK ILAHI BAKHSH, RAWALPINDI

In regard to economic disparities and normal social contrasts, the Holy Quran says :

"Allah has made some of you excel others in the means of subsistence. So those, who are made to excel, give not away their sustenance to those whom their right hands possess so that they may be equal therein. Will they deny the favour of Allah,?" (16 : 71)

It is abundantly clear from the verses above that owing to diversity of physical or intellectual capacities of men, the Holy Quran not only disapproved distribution of wealth equally among all men but strongly forbids it. This is also borne out by a negative response in the Holy Quran, to the demand for an equal share in the spiritual gift of revelation and inspiration, which the nations invariably made to their respective prophets merely because of differences in their spiritual capacities. Thus evidently there is, a strong warning in the Holy Quran for those who follow the atheists (socialists and communists) and demand equal distribution of wealth, for the Holy Quran says :

لا تمد عينيك الى ما متناهية ازواجه منهم

"Strain not thy eyes (look covetously) at what We have given certain classes of them to enjoy". (15:88)

ولا تمنوا ما فضل الله به بعضهم على بعض

"And set not eyes greedily on that by which Allah has made some of you excel others". (4 : 32)

Whatever Allah grants to men of (His) mercy, there is no one to withhold it and what He withholds none can grant thereafter". (35 : 2) Because :

"For men is the benefit of what they earn and for women is the benefit of what they earn". (4 : 32) It is therefore evident from the above that :-

1. Allah provides sustenance to His creation in different measures; abundant to some and scanty to others.

2. Because: He is Wise and Knowing and has the treasures of everything in His Own control.

3. To reject the demand for dead level of equality in wealth for all, God forbids people even look greedily at what has been given in abundance to certain classes or individuals.

4. The Holy Quran patently recognises diversity in capacity of men for work.

5. There is no bar to or restriction on even women to earn wealth for their own benefit and to own it.

6. Thus while some men are fit only for physical labour in fields and factories, others, due to their superior talents or technical knowledge, deserve to guide and supervise their sub-

ordinates. As a result, however, of providing sustenance of wealth in different proportions some persons grow rich, while others become poor. But God as Providence (*Rab*) could not remain oblivious of the needs of the less favoured of His creation. He Himself says :

ما كنا عن الخلق غافلين

"And never are We (God) heedless of creation." (23 : 11)

ان الله لذو فضل على الناس

"Surely God is Gracious towards mankind". (10 : 60)

Consequently to keep the indigent and the destitute provided with necessities of life and also to prevent concentration of wealth in a few hands, there are, in the Holy Quran oft-repeated exhortations and inducements for those possessing wealth and property to distribute it (a) through compulsory contribution like *Zakat*, inheritance, will, gift and *sirana*, and (b) by spending benevolently as voluntary acts of alms and generosity on humanitarian and fraternal considerations, merely for pleasing God and seeking His favour, and not for mundane ends or reward. Accordingly the Holy Quran says :

وفي اموالهم حق للسائل والمحروم

"And in the wealth of the rich, there is a share for one who begged and for one who could not". (51 : 19)

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Can any other system, religious or political, excel this measure of distribution of wealth and a device for providing relief to the distressed and the destitute.

The Holy Quran commands :

"And keep up prayer and pay the poor-rate (*Zakat*) and hold fast to Allah". (32 : 78)

Evidently it has been imposed as a prime duty on every male or female to (a) pray to God for spiritual progress, and (b) spend a portion of this wealth in the way of Allah as charity in gratitude for His blessings. These two are the practical essentials of faith, and are constantly repeated in the Holy Quran. But although it is incumbent upon the rich to spend, the right to spend at their own option or discretion has neither been superseded nor overlooked. Thus the Holy Quran says :

"Keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you". (24:56)

The ordinance of *Zakat* (Charity) which literally means purifying wealth, is meant to take from the rich and give to the poor and is the most frequently repeated obligatory injunction in the Holy Quran. It is therefore the right of God in one's wealth and property, meant for the welfare of the poor and it serves as a basis for equitable distribution of wealth, and a plan to alleviate the miseries of destitute.

The Holy Quran in this regard says :

"Spend out of what We have given you before the day comes, in which there is no bargaining, nor friendship, nor intercession." (2 : 254)

"And give to the near of kin his due and to the needy and the wayfarer and squander not wastefully". (17 : 26)

The Muslims, particularly the leaders, instead of spending for the good of the destitute, spend large amounts on elections and on offerings to religious guides (the *pirs*) and their supporters.

There are also laws of inheritance in Islam about which the Holy Prophet said :

"If one leaves, on death, wealth and property it goes to his heirs", and not to the Government treasury or exclusively to the eldest son, according to the law of primogeniture, prevalent in some countries. The Holy Quran corroborates it and says :

"So give to the near of kin his due and to the needy and the wayfarer. This is best for those who desire Allah's pleasure". (30 : 38)

(Contd. on next page)

"It is prescribed for you when death approaches one of you, if he leaves wealth, for parents and near relatives, to make a bequest in a kindly manner, it is incumbent upon the dutiful". (2 : 180)

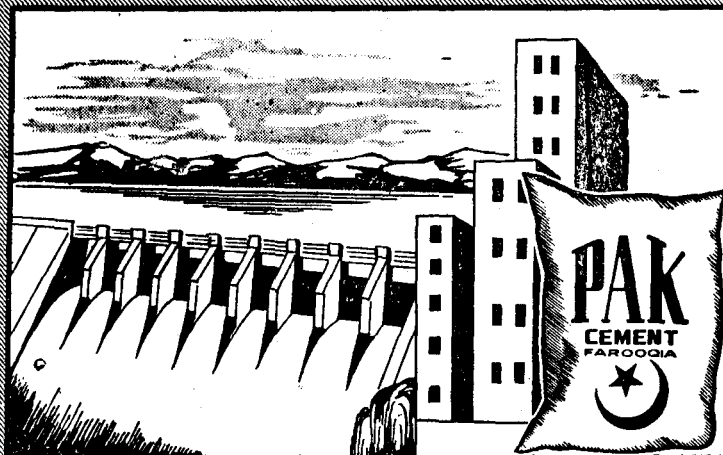
Grievances of Muslims in Philippines

(Continued from page 6)

to above was, among other things, staged as a reaction against President

Marcos's revocation of the former President Macapagal's proclamation setting aside 31 hectares of land for Bicutan Muslim Centre.

Courtesy. "Muslim News", Philippines.



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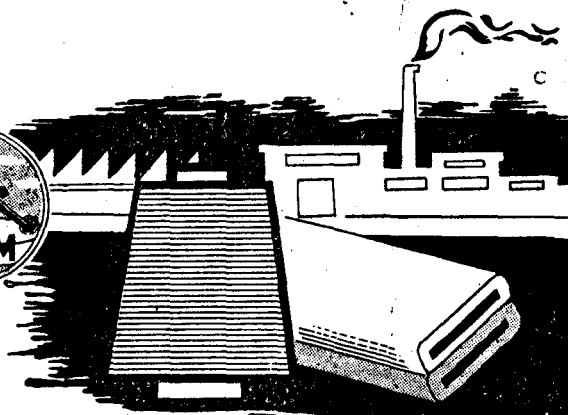
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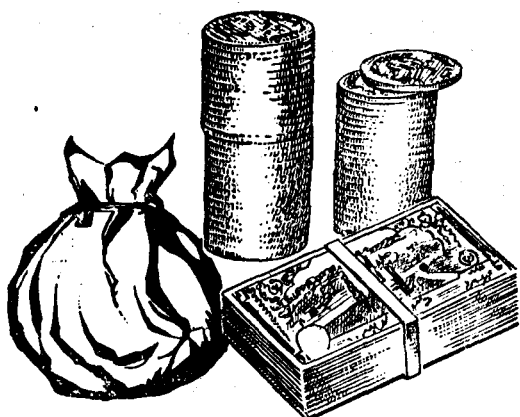
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