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WE BELIEVE

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

2. After the Holy Prophet, Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.

3. If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses :

“This day have I perfected your Religion for you” (5 : 5) ; “He is the Messenger of Allah and the Last of the prophets.”

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 can be no prophet”. (Al-Bukhari : Kitab al-Manaqib).

5. In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a *Nabi*, but the God-Ordained Mujaddid (“The Promised Messiah”) of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.

6. He named his followers ‘Ahmad’ after the Holy Prophet’s *Jamali* (beatific) name ‘Ahmad’.

7. He proclaimed that no verse of the Holy Qur’an has been abrogated nor shall ever be abrogated.

8. All the Companions of the Holy Prophet and the Imams are venerable.

9. It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all *Mujaddids* (Renovators).

10. Any one who declares his faith in the *Kalimah* (Muslim formula of faith — *la ilaha ilallahu Muhammadur Rasuluh* — is a Muslim.

Editorial

SERVICE OF HUMANITY

All revealed religions of the world have exhorted their believers to inculcate spirit of sacrifice and service for the fellow human beings. The Quran being the compendium of religious truths (98 : 3) has frequently emphasised the importance of development of this aspect of human character next to belief in the Unity of Allah : "And serve Allah, and associate naught with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hands possess. Surely Allah loves not such as are proud and boastful" (4 : 36). The Quran has further elucidated this point by stating that "anything which is of benefit to man abide on earth" (13 : 17). Again we find Chapter 117 of the Quran entitled "Acts of Kindness" wherein being rough to an orphan, not urging to feed the needy and refraining from acts of kindness etc., have been considered as belying the very religion. In other words Islam gives utmost prominence to service and dedication to fellow human beings next to the service to Allah.

The other day we were extremely pleased to read a news report about an enviable spirit of love and service shown by the

residents of a town called Dusseldorf in West Germany. For the last fifteen years these people have been collecting funds by holding "Christmas Bazar" for the three leprosy centres being run at Bala-kot, Rawalpindi and Karachi. So far donations worth half a million German Marks have been sent to Pakistan. It is only through such a spirit of service and dedication that peoples of the East and West can come closer in bonds of mutual love and affection. Prevalent race for economic exploitation and political hegemony can not but lead to confrontation and untold misery to human beings.

The people of Dusseldorf has given a good lead as to how religious festivals can be a source of enormous benefit in ameliorating the sufferings of needy sections of the society. We wish Muslims in Pakistan and elsewhere in the world follow the example by holding "Id Bazars" if not "Jumu'ah" bazars for the purpose of financing numerous charitable projects and institutions which badly need assistance and encouragement. It is only through service and dedication that we can carry the message of the Quran to the hearts of the people and demonstrate to the world that Islam and its adherents can give a better lead in this field. Mere religious enthusiasm without spirit of service and dedication, in the words of the Quran, is the very negation of religion.

English Translation of Sahih al-Bukhari

BOOK 10 — FRIDAY CONGREGATION

by MAULANA AFTAB-UD-DIN AHMAD

(R. 318) Abu Hurairah reported...
(Repetition of 523).⁹⁷⁰

(R. 319) Ibn 'Umar reported...(Repetition of 521).⁹⁷¹

970. In this repetition of H. 523 there is a slight change in the wording and little addition. Instead of the words: "This is their day that Allah had made obligatory on them but they differed therein", we have: "And this is the day in which they differed" and at the end are added the words: "And he became silent and then said, "It is a duty of every Muslim that he should have a bath one day in seven days in which he should wash his head and his body". In another report these additional words run as follows: "The Prophet, peace and blessings of Allah be upon him, said, "It is the duty of every Muslim for the sake of Allah that he should have a bath one day in seven days." It is evident from these reports that every Muslim should have a bath in the course of the week and this is not confined to those attending *Jumu'ah* prayers. The recommendation is general. Thus whoever attends the *Jumu'ah* prayer

should have a bath before he comes to the mosque and as for those who do not attend the mosque they also should have a bath whether before the prayer or after it, whether on the very day of *Jumu'ah* prayer or on some other day. In any case every one should have a bath at least once in a week and the children are no exception. Cleanliness is among the teachings of Islam and one bath at least in a week is essential to physical cleanliness. As for additional baths there can be no limits put on them.

971. In this repetition of H. 521 the words reported of the Holy Prophet, peace and blessings of Allah be upon him, are: "Permit the women to go to the mosques at night". Attempts have been made to infer from it that women should not be allowed to go to the mosques during the day and hence they are not to attend the *Jumu'ah* prayers nor are they required to have the bath recommended for Friday. This is preposterous. When the women are permitted to attend the mosque prayers at night they should all the more be allowed to frequent the mosques during the day time and should

H. 537. Ibn 'Umar reported, " 'Umar's wife used to attend the *Fajr* and *'Isha'* congregational prayers in the Mosque and someone said to her, "Why do you come when you know that 'Umar does not like it?" She said, "What prevents him from forbidding me?" He said, "What prevents him is the saying of the Messenger of Allah, peace and blessings of Allah be upon him, 'Do not forbid women dedicated to Allah from coming to the mosques of Allah.'"⁹⁷²

Chapter 13

Exemption from attending Friday congregational prayers on account of rain.

(R. 320) 'Abdullah ibn Harith reported...(Repetition of 407).⁹⁷³

be expected to attend the Friday congregation. It should be borne in mind that the commandment for Friday prayers is universal. Friday congregation should consist of women worshippers more than the five times' congregations. And when women are to attend the *Jumu'ah* prayers, the bath becomes necessary. The absence of women from the instructive Friday sermons where topics of national importance are discussed in the light of religion, has been the cause of appalling ignorance of our women and consequent superstitions and anti-Islamic customs vitiating the atmosphere of Muslim homes

in these days.

972. Hazrat 'Umar used to live in the suburb of Madinah at a distance at least of 2 miles. From this distance his wife used to come to the Prophet's mosque for her morning and 'Isha prayers. Another report adds the information that she used to accompany her husband and that although 'Umar disliked her coming this distance he could not prevent her from the act because of the clear injunction of the Holy Prophet, peace and blessings of Allah be upon him.

973. In this repetition of H. 407 there is some difference in the wording such as: "Ibn Abbas said to his *Muazzin* on a rainy day, "When you say, "*ash-hadu anna Muhammadan Rasul Allah*" ('I bear witness that Muhammad is the Messenger of Allah') do not say: *Hayya'ala as-Salaah* ("come to the prayer") but say, *Saloo fi buyootikum* (say your prayers in your own houses)". At this the people appeared to be annoyed. So he said, "One who was better than me did this; surely the *Jumu'ah* prayer is obligatory and did not like that I bring you out and make you walk in mud and through slippery places". So here we are clearly told that it was a Friday and the prayer concerned was the *Jumu'ah* prayer. So

(Continued on p. 25)

English Translation of *Shahâdat al-Qur'an* rendered by Dr. Zahid Aziz (U.K.)

Testimony of the Holy Qur'an* – VII

Promised Messiah in the Holy Qur'an

by HAZRAT MIRZA GHULAM AHMAD
Founder of the Ahmadiyya Movement in Islam

Reason why *min-kum* occurs in successorship verse

If the question arises in someone's mind that if the verse "God has promised those who believe..." is general, and not particular, why were the words *min-kum* ("from among you") added and what was the necessity for this addition, since it only need have been said, "God has promised those who believe and do good that He will make them successors in the earth as He made those before them successors"? The answer is that this promise is referred to the good and the righteous who had passed away before the Muslims. Thus the detail of this verse is as follows: God has made such people to be successors in the earth before you as were faithful and righteous, and who along with their faith had done good deeds, and God makes the promise that from among you too, O Muslims, those people who possess such qualities and do good works apart from having faith, will be made *Khalifas* by Him. Hence the words *min-kum* are not

superfluous, but are intended to refer to the faithful and the doers of good of Islam, for since the words "those who believe and do good" cover equally the faithful and the righteous of previous nations as well as the Muslims, the text would have been weak, ambiguous, and ineloquent if no term of particularisation has been added.

The words *min-kum* are also used to convey that previously only those had been made successors as were faithful and righteous, and that from among Muslims too the same kind of people would be made successors. Now see if, with the general sense of this verse, the words *min-kum* are superfluous and an unnecessary repetition? As faith and good works did not begin with the Muslims, and there had been believers and doers of

* The author continues his discussion that the mention of "you" in the *Khilafat* verse does not limit the promise contained therein to just the Holy Prophet's companions.

good before them, how could there have been a clear distinction without the words *min-kum*? If it had only been said, "God has promised those who believe and do good" it would not have been known as to which believers were being referred to, those from the Muslims or from the previous nations. And if only *min-kum* had been used, without "those who believe and do good", it would have been thought that wicked and evil-doing people could also be made *Khalifas* by God, whereas the sovereignty and rule of the wicked is by way of trial and not because they are chosen by God. The true *Khalifas* of God, whether spiritual or temporal, are those who are pious, faithful and doers of good.

Min-kum usually refers to all Muslims, not just the Companions

The doubt that, taking this verse in a general sense, the concluding words: "whoever disbelieves after this, they are the transgressors" become completely senseless, is such a ridiculous idea as to evoke derision. The plain and clear purport of the verse is that God, having given the glad tidings of the appearance of *Khalifas*, then threatens the rebellious and disobedient that after the coming of the *Khalifas*, who shall come from time to time, anyone who takes to rebellion, and turns away from obedience and allegiance to them, is a vio-

lator of God's commands (*Fasiq*). Where is the inconsistency in the meaning? It should also be made plain that corresponding to these words is the *hadith* in which the Holy Prophet Muhammad (peace and blessings of Allah be upon him) says: "He who does not recognise the *Imam* of his time dies a death of ignorance", i.e., as *Imams* appear in each age, those who do not acknowledge them will die deaths akin to the deaths of disbelievers (*Kuffar*). The objector's adducing the verse: "God said to Jesus' disciples, I will send down the food to you, but whoever disbelieves afterwards from among you (*min-kum*), I will chastise him with a chastisement with which I will not chastise anyone among the nations" (5 : 115) and drawing from it the conclusion that the words *min-kum* here have been specially used referring to those present, is not to any advantage because we have already written that the predominant Quranic idiom, of which the entire Holy Book is full, is that this form of address is general, and commandments addressing "you" are for the whole of the Muslim nation, not just the Companions. However, if at some place the context plainly and explicitly limits the circle of those addressed, that would be an exception. Hence, in the verse quoted above, that particular group of Jesus'

disciples is replied to which had asked for food to be sent down. The context shows that it was this group which made the demand, and therefore it was they who were answered.

To assert that the Holy Quran contains frequent such examples is totally false and a deception. The words *min-kum* occur in the Holy Quran some eighty two times, and there are about 600 instances of other kinds of addresses, but all these addresses, which convey commandments etc., are general. If the Holy Quran had addressed only the companions, it would have become false after their passing away.

Commandments in the Quran addressed to the Companions meant for all

The objector's assertion that whoever goes against the actual meaning, which concerns only those who are addressed, and takes it in a general sense, has the duty to prove his departure by conclusive arguments, shows clearly that the objector knows nothing of the idiom of the Holy Quran and indeed, of any Divine book. The problem is that most hasty people are ever ready to object before thinking properly. If the objector was sincerely interested in investigation he should have looked at all the occurrences where, apparently, the Companions are addressed, and determined what is the

most frequent and predominant meaning adopted by the Holy Quran as supported by the context. And it is obvious that which ever meaning is most frequent and dominant, that would be right one, and it would not be allowable to depart from it without support of the context.

Now let it be clear that the real idiom of the Holy Quran, in the matter of addressing those who were present, is that the sense is general and it is on this basis that the 600 commands in the Holy Quran are taken to apply generally, and not limited to the Companions. So if a person goes against the common idiom and limits a particular commandment to the Companions, it would be his duty to establish, with strong arguments, that only the Companions had been addressed there and all others are left out. For instance, in the Holy Quran God says, apparently addressing the Companions :

1. You should only serve God. (2) Seek assistance through patience and prayer. (3) Eat of the pure things. (4) Do not make mischief. (5) Establish the *Zakat*. (6) Keep up prayer. (7) Face the place of Abraham in Prayer. (8) Try to excel one another in giving charity. (9) Remember Me and I will remember you. (10) Give thanks to Me. (11) Address your supplications

to Me. (12) Do not call dead those who are slain in the way of God. (13) Do not dub as a disbeliever he who says to you *Assalamu Alaikum*. (14) Eat of the good things, of what the earth grows. (15) Follow not the footsteps of the devil. (16) Fasting is made obligatory for you. (17) He from among you who is sick or on a journey should complete the number of fasts afterwards. (18) Do not swallow one another's property unjustly. (19) Fear God so that you may be successful. (20) Fight in the way of God those who fight you. (21) Exceed not the limits in fighting (22) Be not aggressive, for God loves not the aggressors. (23) Spend in the way of God. (24) Do good to people, for God loves the doers of good. (25) Do not deliberately kill yourselves. (26) Perform the *Hajj* and the *Umra* for God. (27) And make provision for yourself on the *Hajj* journey. (28) Enter into peace and Islam. (29) Marry not the idolatrous women, till they become believers. (30) O believing women! marry not the idolators till they believe. (31) Send some good for your souls beforehand. (32) Make not God by your oaths a hindrance to your doing good. (33) Do not retain your wives in order to cause them injury. (34) Those of you who die and leave wives behind, such women should

keep themselves in waiting for four months and ten days. (35) If you divorce women, let them go with kindness. (36) If you apprehend fear (of the enemy) say your prayers marching on foot or riding. (37) If you manifest your charity it will be good if you intend that other people may learn from your example. If you give it secretly, it is good for your souls. (38) When you contract a debt, have it written down. (39) Fear God in repaying debt, and do not keep anything back. (40) When you buy or sell, have some witnesses. (41) If you are on a journey and cannot find a scribe, take something as a security (for a loan). (42) Hold fast, all of you, to the rope of God and do not split. (43) There should be such ones among you who enjoin the right and forbid the wrong. (44) Strive for forgiveness from God. (45) If the wife of any of you dies, yours is a half of her property if she has no children, but if she does have children you shall receive a quarter after complying with the will.

We have quoted the above few commandments by way of example. Even a person having a little sense can see that although the address is apparently to the Companions, in fact all Muslims are obliged to act upon these commandments, not merely the Companions and

none else. Thus the real and true Quranic idiom, of which the whole of the Holy Book is full, is that those addressed in it are really all Muslims to come into existence till the Day of Judgment, though on the face of it the address appears to be directed towards the Companions. The person who claims that this promise or the conditional threat¹ is limited only to the Companions is going against the common idiom of the Holy Quran, and until he shows evidence of this claim he will be deviant in adopting this view. Was the Holy Quran revealed only for the Companions? If the promises and threats of the Holy Quran, and all its commandments, are limited to them, it would be as if those who come after have no connection whatever with the Holy Quran. We seek refuge in God from these senseless words!

Was Khilafat to last only thirty years?

To argue that it is said in the *hadith* that *Khilafat* (successorship to the Holy Prophet) shall be for thirty years, is strange logic. When the Holy Quran says: "A multitude from among the earlier ones and a multitude from among the later times".² (56 : 39, 40) What kind of logic is it to present a *hadith* against it and to take its

meaning as contradicting the Quran. If one relies on the *Hadith*, then one should first look at those sayings of the Holy Prophet which exceed this particular *hadith* in authenticity and reliability. For instance the sayings in *Sahih al-Bukhari* give the news of appearance of some *Khalifas* in the latter days, especially the *Khalifa* regarding whom it is written in *Bukhari* that a voice shall issue forth for him from heaven, proclaiming, "This is the *Khalifa* of God, the *Mahdi*." Now consider, of what a high standard and rank is this saying, contained in the book which is *Asah al-Kutub ba'da Kitab Allah* ('the most correct of books after the Quran'). But the *hadith* which the objector has put forward has been the subject of many objections by the scholars, and they have doubts about its authenticity.

(Continued on p. 20)

1. The verse discussed earlier promising the appearance of *Khalifas* among the Muslims, and ending with condemnation of those who reject them. — *Translator*.

2. The author has referred to this verse earlier and explained it as meaning that just as there was a multitude of successors to Moses, similarly there would be many *Khalifas* to the Holy Prophet Muhammad. — *Translator*.

English translation of *Al-Nubuwwat fil Islam*, chapter-v.

Termination of Prophethood-XI

by HAZRAT MAULANA MUHAMMAD ALI

THE FOUNDER OF THE AHMADIYYA MOVEMENT ADHERED TO THE
SAME PRINCIPLE FROM THE BEGINNING TO THE END

It has been clearly mentioned above that the prophecies of the saints, belonging to the third category, are in *such great abundance as if these are like an ocean*. If only the abundance of prophecies is another name of prophethood, then all the saints belonging to this category should become prophets. And if it is said that the prophets are endowed with the knowledge of magnificent affairs, that argument is also nullified because the prophecies of the saints are also related to *magnificent affairs*. Let us go a little further :

“But the matters which relate to the unseen (*ghaib*) of a particular nature are only granted to God’s chosen servants. Those persons are distinguished in their dreams and revelations from the common people in four ways. *Firstly*, their visions (*mukāshafāt*) are often extremely clear and rarely anyone of these becomes obscure. But the visions of the other people are, in most cases, turbid and shadowy and it is quite rare for them to have a vision which is unmistakably clear.

Secondly, in proportion to the visions of the common people, their visions are in such great frequency that if a comparison is made the difference between them is as great as the difference between the possession of a king and that of a beggar. *Thirdly*, such great signs are shown at their hands that none else can bring forward their parallel. *Fourthly*, in these signs are found patterns and marks of (Divine) acceptance. The effect of the love and support of the Real Beloved appear in them and it is clearly discernible that through these signs God wants to manifest to the world the respect and nearness of His accepted ones.”⁸⁷

Lest it be said that this is all written, prior to the page 391 of *Haqīqat al-Wahy*, hence unacceptable, I quote below a reference which is found after page 391 of the same book :

“But these people who are called

87. *Haqīqat al-Wahy*, 15 May 1907, p. 66.

mulham (inspired ones) and *mukallam* (ones spoken to by God) in the sight of God and are honoured with the communion and communication and are appointed to call people to God, in their support the signs of God pour like rain, and the world cannot confront them. Divine action by its abundance gives the evidence that the word (*kalām*) they bring forward is the word of God. If the so-called claimants to *ilhām* (revelation) would have kept this criterion before them they would have saved themselves from falling into a trial (*fitnah*)."⁸⁸

It should not be thought that in the above reference a mention is being made of prophets. On the other hand the point under discussion is about those honoured servants, i.e., the *mujaddids* of this *ummah*, who are appointed to call people to God. They have been distinguished from those persons who occasionally have true dreams, as it has been mentioned in the former paragraph of the above statement thus :

"Indeed it is possible that one may have a true dream or a true revelation rarely, but one cannot be called an appointed one of God (*mā'mur min Allāh*) only on account of that."⁸⁹

The references which have been quoted by me already from *al-Istiftā'* of

*Haqiqat al-Wahy*⁹⁰ should also be read together with these references, which will make it clear that the same subject has been discussed in that book over again and again, that the abundance of Divine communion and communication is granted to all the saints and *mujaddids* of this *ummah*. The Founder has emphasised this point so much in *Haqiqat al-Wahy*, as if he feared that a contrary conclusion may be drawn from this book. Thus anyone who makes use of his senses and honestly wants to discover the truth, there is no difficulty for him in understanding this issue. The page 391 of *Haqiqat al-Wahy* should not be interpreted in an isolated manner but in the light of the large number of other statements made in that book and elsewhere by the Founder. The explanation of this page will be given by me at a later stage,* but here I would like to quote one more reference from another book :

"In short one of the great powers of the Holy Qur'an is that miracles and supernatural signs are granted to its followers in such abundance that the world cannot stand against them...And this is the promise of

88. *Haqiqat al-Wahy*, *Tatimmah*, p. 102.

89. *Ibid.*

90. *Ibid.*, *al-Istiftā'*, pp. 16, 64.

* See Ch. VIII,

the Holy Qur'an that for them is the good news in this world's life,⁹¹ and another promise is that (God) strengthened them with a Spirit from Himself,⁹² and yet another promise is that He will grant you a distinction.⁹³ According to these promises, God has favoured me with all these favours and the interpretation of these verses is that those who would have faith in the Holy Qur'an will be granted dreams with good news and revelations, that is to say, they will be granted to them in abundance, otherwise another person may also have a true dream occasionally. But a drop of water has no comparison with a river and a penny with a treasure. And then it has been mentioned that the perfect followers will be supported by the Holy Spirit, that is to say, that their understanding and intellect will receive a light from the unseen and their state of vision (*kashf-i ḥālat*) will be purified to the extreme. And in their speech and action they will be given a penetrating effect and their faith will be greatly strengthened. And then it has been mentioned that God will grant a clear distinction to them over others. As compared to the subtleties of spiritual knowledge and wonders and spiritual signs which will be conferred on them, all the

other people will remain helpless. Thus we see that from the ancient time this promise of God has been fulfilled, and in this age I am an eye witness to it."⁹⁴

Abundance of communication is a distinguishing mark between saints (*auliya*) and common people and not between saints and prophets

Thus the perfect followers of the Holy Qur'an, who have been found in every age (ref. last sentence of the above quotation), are given miracles and supernatural signs, and such signs are given to them in abundance (ref. first sentence of the above quotation). They are also given good news (*mubashshirāt*) in abundance. The line of distinction, of abundance of communication, which was drawn by Mirza Mahmud Ahmad between prophets and *muhaddathun* has now completely disappeared. Remember it well, that such a distinction has neither been mentioned in the Qur'an, nor in the *Hadith*, nor such a thought has ever occurred to a follower of the Prophet Muhammad, peace and blessings of Allah be upon him, nor did it exist in the mind of the

91. The Qur'an, 10 *Yunus* : 64.

92. *Ibid.*, 58 *Al Mujadilah* : 22.

93. *Ibid.*, 8 *Al-Anfal* : 29.

94. *Chashmah Ma'rifat*, 15 May 1908, part II, pp. 40, 41.

Founder of the Ahmadiyya Movement, nor has anyone in the previous ummahs expressed such a view. This is all the result of the imagination of the learned author of *Haqiat al-Nubuwwat*, Mirza Mahmud Ahmad. Such a theory has been formulated by him to establish the Founder's prophethood, contrary to the teachings of the Qur'an and *Hadith*. If Mirza Mahmud Ahmad's quest was only confined to the search for truth and he wanted to weigh dispassionately both aspects of the problem and not to cling to his pre-conceived views on the subject, then the whole matter would have been easy for him to understand. There is no doubt in it that the abundance of communication has also been given a kind of distinction in the writings of the Founder, but this distinction is not between a *muḥaddath* and a prophet but between a *muḥaddath* and an ordinary dreamer. Anyone giving a cursory perusal to his writings would notice that the abundance of communication is particularly granted to saints, *muḥaddathun* and *mujaddids* of this ummah. Ordinary people who have not yet crossed the spiritual stages (*manāzil-i suluk*) and whose hearts have not been entirely liberated from the possession of the Satan, and who have not in fact totally purified their self and have not reached the stage of complete followership (*kāmil ittibā'*) of the Holy Prophet,

it is they who are deprived of the abundance of communication. I do not want to quote all the references again and references from other books are omitted for brevity's sake, but I should like to draw the attention of the readers to a few places in *Haqiqat al-Wahy*.

First of all, the divisions which the Founder has made in the beginning of this book are worthy of consideration, where among the *second* category such persons are placed who have some sort of relationship with God but this relationship is not perfect. They have sometimes true dreams and true visions but their condition has been compared with milk containing some filth in it as well. In the *third* category has been placed those persons whose relationship with God is perfect and they are the recipients of the pure and perfect form of revelation. These people of the *third* category are superior to the people of the *second* category, because their prophecies are greater in number and God's eloquent and sweet word granted to them 'possesses with it Divine power, blessing and the perfect authority for the utterance of the unseen', and their communication very often 'consists of some magnificent and powerful prophecies and these prophecies are extremely wide and universal in their scope, and, in their quantity as well as their quality, they are unique', and 'the doors of the unseen which are opened to them are not opened

to others' and God's revelation descends on them 'as it descends on His holy messengers and prophets', and

"signs of God's support and assistance are manifested with such abundance for them that there is none who can dare produce their parallel." ⁹⁵

"And in fact the word revelation (*wahy*) does truly apply to their revelation." ⁹⁶

To elucidate the point further I quote another reference from the same book which has not been quoted before, to show that when the Founder talks of abundance of communication he does so not to distinguish himself from other *muhaddathun* and saints but from those persons who make some of their dreams the basis of their faith and under this misgiving, after receiving just a few revelations, are ready to don the robe of leadership of their community. To lead them astray the Satan sometimes inspires them with such dreams or inspirations, on account of which they call themselves the spiritual leaders or messengers of their community, and are thus destroyed. ⁹⁷ In short, to distinguish the perfect ones of the ummah from such persons, the Founder has added some more conditions with the abundance of communication. This point has been clearly explained in the beginning of his book

Haqiqat al-Wahy and also on page 66. To fall into a wrong track, on account of a few dreams and revelations, was a disease in which the Founder saw a great danger for his community. Accordingly he wrote :

"Perhaps an ignorant person may think that the common people also sometimes have true dreams. Some men or women see that a girl or a boy will be born in family, or sometimes they see that a person has died and it does happen so, or sometimes they dream about little events which come true. I have already dealt with such misapprehensions that these occurrences are of no value at all, nor there is any condition of piety attached to them for having such an experience. Many wicked and sinful persons dream such dreams about themselves or about others. But the matters which relate to the unseen (*ghaib*) of a particular nature are only granted to God's chosen servants. These persons are distinguished from common people in their dreams and revelations in four ways. *Firstly*, their visions (*mukashafat*) are often extremely clear....

95. *Haqiqat al-Wahy*, p. 20.

96. *Ibid.*, p. 48.

97. *Ibid.*, p. 147.

Secondly, in proportion to the visions of the common people their visions are in such great number that if a comparison is made the difference between them is as great as the difference between the possession of a king and that of a beggar. *Thirdly*, such great signs are shown at their hands that none else can bring forward their parallel.⁹⁸

With what clarity and decisiveness the Founder has made here a distinction between the revelations of the common people and that of the perfect ones, namely, saints and *mujaddids*. The two main points worthy of consideration here are that the revelations of the latter group are of such frequency that as compared to the common people the saints are like kings, and the common people like beggars. The same distinction which the Founder has made between the revelations of common people and that of saints has been taken up by Mirza Mahmud Ahmad in his book *Haqiqat al-Nubuwwat* as a distinction between the revelation of *mujaddids* and that of prophets. How can we accept this view in place of the one advanced by the Founder himself? Would it not be an insult to the saints of God (*auliya' Allāh*) that they should be included among the common people whose inspirations are liable to be influenced by the Satan? In this way, instead of this ummah being the

best of the nations, should be considered the worst of them all!

In short, the Founder has never declared the revelations of the saints to be scanty (*qalil*), but on the other hand he has admitted of their abundance to such an extent that at some places he has compared them with rain and at others with ocean and the word *abundance* (*kathrat*) has, however, been invariably used for them.

98. *Haqiqat al-Wahy*, p. 66.

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“He (Allah) it is Who sent His messenger with guidance and the right law, so that it will prevail over all other systems” (*The Qur'an*, 9 : 33).

According to the Holy Qur'an, Islam is the only complete social, moral and spiritual code of life for humanity. This code or system is contained in Al-Qur'an, the book revealed by Allah to the Prophet Muhammad (peace and blessings of Allah be upon him). In other words, the Author and Originator of this law, is one Who is a very wise and Powerful being (*Al-Aziz, Al-Hakeem*).

The Holy Qur'an says :

“This day I have perfected for you, your religion (code of life) and completed My favour to you and have chosen Islam as a religion (a complete code of moral, social and spiritual life)” (5 : 3).

Significance of the word *Deen*

The word *Deen* has been deliberately chosen to convey the real significance of this moral and social code for all humanity. The Arabic words *dāna-yadeenu* and *dayanatun* mean handling

one's affairs of life honestly and sincerely. The word *Ad-dayanat* means honesty and faithfulness of purpose.

Thus this word should not be taken in the ordinary sense of certain dogmas and rituals ; it is a much more important word. Careful research shows that whenever and wherever the term *Deen* occurs in the Holy Qur'an, it always refers to the same social, moral and spiritual problems of humanity as a whole. In the chapter referred to above various important social, economical and moral problems have been solved (5 : 1-5). Therefore, Islam is a complete code of life, revealed by Allah and practised by the Holy Prophet Muhammad himself (peace and blessings of Allah be upon him). A few other verses from the Holy Qur'an, where the word *Deen* has been used in the above sense, are quoted below :

“Hast thou seen him who belies *Deen* ? That is the one who is unjust to the orphan and urges not the feeding of the needy. So woe to the praying ones, who are unmindful of their prayer, who do good to be seen and refrain from acts of kindness”

(107 : 1-7).

A detailed study of the Holy Qur'an shows clearly that the word *Deen* means law, code and order from a higher authority.

As the Holy Qur'an says :

"He could not take him (his brother) under the king's law" (12 : 76).

And again :

"And whoever seeks a law of life (*Deen*) other than Islam, it will not be accepted from him and in the end he will be one of the losers" (3 : 84).

It is noteworthy that before and after this verse strong emphasis has been laid on the enforcement of these social and moral laws for the betterment of mankind. Therefore any system or code of life which is against the law of Allah must be rejected and opposed.

Again the Qur'an says :

"And they revile your *Deen* (code of life), then fight the leaders of disbelief" (9 : 12).

The Prophet of Allah never compromised on any Islamic principles of life with the unbelievers against the code of social and moral life presented to humanity in the Holy Qur'an (5 : 3).

The Holy Book further states :

"O disbelievers, I serve not that which you serve, nor do you serve Him Whom I serve ; nor shall I ever serve that which you serve, nor do you serve Him Whom I serve. For you

is your code of life, And for me is mine (given by Allah)" (109 : 1-6).

In (24 : 2) the use of the word *Deen* strengthens this view, in that it mainly deals with the social and moral side of the human society :

"The adulteress and the adulterer, flog each of them (with) a hundred stripes, and let not pity for them detain you from obedience to Allah (His law) and the last day".

Some of the social and moral commands

It is remarkable that the whole chapter is full of human, social and moral problems. Allah has given specific orders and has laid down clear instructions dealing with such situations. In (8 : 39) the word *Deen* is used again in the same sense]:

"And fight with them until there is no more persecution and Allah's law becomes supreme".

Again :

"When, Allah's help and victory comes and thou seest men joining the law of Allah in companies, celebrate the praise of thy Lord and ask His protection. Surely He is ever Returning (to mercy)" (110 : 1-3).

Here again *Deen* does not mean religion in the ordinary sense of the word. Some more verses are quoted here to show that the word *Deen* mainly deals with all the aspects of human society.

"And whatever is in the heavens and

the earth is His, and to (His law) Him is obedience due always. Will you then fear others than Allah?" (16 : 52).

It is further said :

"Say, I am commanded to serve Allah, being sincere to Him (His law)" (39 : 11).

Here again the general social life is discussed, solutions to various problems provided and guidance given in the following verses :

"And the same did Abraham enjoin on his sons, and so did Jacob, 'O my sons, Allah has chosen for you *this system of life*, so die not unless you are submitting ones" (2 : 132).

And again :

"And my Lord enjoins justice. And set upright your faces at every time of prayer and call on Him, being sincere to His law" (7 : 29).

Even some political Muslim leaders do not think of Islam as the divine code of life for all nations. They think that Islam, as a religion, has nothing to do with the social and political order of a people. They are sadly mistaken.

On the other hand certain fanatics restricted Islam to certain dogmas and strange rituals, which have nothing to do with the Qur'anic way of life. The system followed by the Holy Prophet

Muhammad, (peace and blessings of Allah be upon him) and his companions is the true *Islam*.

A complete spiritual order

Islam is an order revealed by Allah. It is set out in the Holy Qur'an. It is not only a complete moral, social, economic code but also a very high spiritual order which will remain unchanged as promised by Allah :

"We have revealed this code of life and surely We are its guardian" (15 : 9).

And also : "Surely the true *Deen* with Allah is Islam" (3 : 18).

Allah has also forbidden Muslims to have any intimate dealings with opponents of this system.

(1) "Allah forbids you only respecting those who fight you, about your way of life and drive you from your homes and help others in your expulsion" (60 : 9).

(2) "O you who believe, take not as intimate friends other than your own people : they spare no pains to cause you loss" (3 : 117).

However Allah encourages Muslims to have good relations with those who are not opposed to this way of social and moral life :

"Allah forbids you not respecting those who fight you not for religion

(your order of life as revealed by Allah), nor drive you forth from your homes that you show them kindness and deal with them justly. Allah loves doers of justice" (60 : 8 ; 5 : 82, 83, 84, 85 also 5 : 69 and 3 : 63).

Universal social order

In short Islam is a universal social order promising peace and prosperity for the entire humanity. It aims at training, individually and collectively, people, regardless of their race, colour or creed; so that they may be able to work actively and in unison for the promotion of a society based on fraternity and brotherhood. The foundation of this social order was laid by the Holy Prophet Muhammad (peace and blessings of Allah be upon him), in keeping with the teachings of the Holy Qur'an. This system of life, so simple, so practical, so equitable and so natural became amazingly popular and successful in a very short time. This proves Islam to be the only social order best suited to the needs and aspirations of the whole mankind.

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TESTIMONY OF THE HOLY QURAN

(from p. 10)

Has not the objector pondered that the prophecies about the coming of certain *Khalifas* in the latter days— that *Harith* shall come, the *Mahdi* shall come, the heavenly *Khalifa* shall come — are contained in *Hadith* and not in some other book. It is proven from the *Hadith* that there are three periods : first, the period of the righteous *Khilafat*, then the 'age of corruption' in which there were to be cruel kings, and after that the last days which would be on the pattern of the times of prophethood. The Holy Prophet (peace and blessings of Allah be upon him) has gone so far as to say that the early days of his followers and the last days would be very similar, and that these two ages are like the rain, full of such good and blessing that one knows not whether the blessings lies more in the beginning or in the end.

”تفہیم القرآن“

حقیقت کی روشنی میں ... ۸ روپے

اسلام میں کوئی فرقہ نہیں ... ۹ روپے

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JESUS CHRIST IN INDIA

EXTRACTS FROM "JESUS CHRIST'S LIFE IN INDIA" BY R.R. SAKSENA -
M.A., LL.B., DL. SC.

Jesus at Jagannath

Dr. Radhakrishnan, former President of India, in his book *Eastern Religions and Western Thought* wrote on page 165: "New Testament gives us the story of Jesus till the age of 13 and is silent about his next 17 years till his appearance at the place of preaching of John the Baptist. Legends that he travelled in the East in this intervening period are sometimes mentioned for which there is no historical evidence".

Two years back, the author brought to Dr. Radhakrishnan's notice certain books published in the West which gave details of Christ's travels and studies in India. They were obviously not available then and in his letter of 25th February 1974 he sent his good wishes to the author for research in this direction. He expired subsequently a year later.

One such book *The Mystical Life of Jesus* by H. Spencer Lewis, Ph.D., published by the Supreme Grand Lodge of Amore, San Jose, California, USA states:

(a) The boy (Jesus) proceeded with a number of others who were going a short distance of the way, in caravan

form, by the shortest route to Jagannath. The city was located on the east coast of India and its present day name is Puri. It has been a centre of Buddhism for centuries. This journey "took one year" (p. 180).

(b) Jesus studied at Puri for one year in the first instance and "became thoroughly familiar with the teachings of Lamas whom he invited to Jerusalem" (p. 181).

(c) Jesus went to Ganges and stayed at Varanasi for several months and learnt the Hindu methods of healing from Udraka, the greatest Hindu healer. Jesus again came to Puri and studied religion and philosophy for two more years at Puri where he was also appointed as a teacher (p. 181).

(d) Joseph received the sad news that his father in Galilee had passed away and his mother was grieving and none was able to comfort her. It was at this time that young Joseph expressed himself for the first time in definite words, which were recorded and are still preserved. He sent by Essene messengers a letter to his mother saying, "Beloved mother! Be not grieved; for all is well for father as with you. Try then

to be content until I come to you soon and bring to you richer gifts than you have seen and greater than those made of gold and precious stones. I am sure that my brothers will care for you and supply your needs and I am always with you in mind and spirit. Your son — Joseph”.

(e) The text of this letter from Jesus Christ written from Jagannath, Puri, to his mother at Galilee is of two pages and is printed on pages 184-185 of that book. The author later mentions that “after Joseph had completed the study of Buddhist teachings and Hindu doctrines in India, he journeyed to Lhasa in Tibet and met the famous Buddhist monk “Mengtse”.

(f) The author has mentioned that Christ's letter at (d) and the above facts have been carefully preserved and recorded. He has related to specific documents to confirm all this, from archives some of which are archives of Rociucian order. These ancient records are based on archives of ancient monasteries of Essene Brotherhood, “Essene Record” (p. 178).

“Scrolls had been found in caves 1,900 years old record. These were hidden in caves for safe keeping by Essenes (p. 42), under oath and pledge not to communicate and maintain secrecy (pp. 27, 28).

Similarly, *Unknown Life of Jesus*

Christ, by Prof. G. L. Christie of Paris University, and V.R. Gandhi, published by Indo American Book Co., Chicago, U.S.A. states :

(a) One Russian “Notovitch” went to Laddakh and Tibet in 1890 and was surprised to see the mention of the name of Jesus amongst the Lamas there. On enquiry, he was shown some records and books giving details of Christ's religious study at the age of 20 at Tibet and his stay in India for 5 or 6 years. He brought photo-copy of a few pages of those records of the ruling Himis dynasty which are reproduced in that book.

(b) Christ left for India after the age of about 13 in response to his intense desire to know more of Hindu spiritualism, religion and philosophy for which India was well known in those days and also to avoid his marriage (p. 64). He went to India with a merchant caravan through Sind (p. 18).

(c) He was so intelligent that he learnt Pali well (p. 70). He went to the Himalayas. Pages 58 to 98 of the book give detailed life of Christ in India.

(d) He studied in Jagannath, Puri, a Buddhist centre, for 5 years. This had a good collection of books. Christ also studied in Rajghir and Varanasi. He was well versed in Jain literature. (Pp. 11, 12).

Another very important book *Acqua-*

rian Gospel of Jesus the Christ by Levi, published by Devorress & Co. Los Angeles, U.S.A., has devoted no less than 15 chapters (XXI—XXXV) to Christ's life in India and Tibet. He has narrated almost all the facts described in the preceding two paragraphs and has given their further details. Some new points from that book are :

(e) Jesus came to India with a royal prince of Orissa, Ravvanna, who had gone to Palestine on some business.

(f) Jesus was highly praised by his Guru Barata Araba who taught him Vedas. Vidyapati, a sage and chief of the temple at Kapilavastu, held Jesus in high esteem.

(g) Jesus attended the Council of Sages at Alexandria. This was also attended by some sages from India. Jesus greatly loved Vedic hymns and Avesta.

The Bible in India — Hindu origin of Hebrew and Christian Revelation by M. Louis Jacolliot also throws light on the subject. The well-known sage, Sadhu T. L. Vaswani, in the 'East and West Series' No. 91 for January 1965, published by Mira Institute, Poona, mentions that Jesus came in contact with Indian Yogis, studied Buddhism and Vedanta. He also came to Puri where, between the big temple and the sea there is a good garden, stretched on in a quiet place and consecrated to Christ.

In addition to these, there are several authoritative publications of India which mentions about Christ's coming to India (a) *Bhavishya Maha Purana*, an accepted book of ancient India, makes a mention that Jesus Christ, who was then known by some as Yuz Yusuf, had discussions with Raja Shalivahan, (b) During author's recent visit to Jagannath Puri, Sri Sada Shiva Ratna Sharma, President, Mukti Mandal, Puri, on 11-11-1975, showed the author a Sanskrit centuries-old manuscript *Sadhoo Tipni* on palm leaves, which stated that Christ (therein named as Christa) and his devotee Sadhoo Sunder Das used to live and study at a temple in Mohalla "Jai Tota" (Bara Santha) near Jagannath Temple. As this was also mentioned in the article of Sadhu Vaswani, the author, with Sri Sharma, visited the spot in November last.

It was a ruin of old buildings. The tradition locally is that in the old days there was a big wood cross some where in that area. It has a big garden, and some old coins were also found there. Some local Christians are of the view that Christ used to stay, while at Puri, at a monastery over the ruins of which there is now a chapel called "Sisters Oldorers Blessed Sacraments Convent School Puri". A Spanish lady holds daily prayers there and it is also

attended by local Hindus.

(c) The Tibetan manuscript referred to in para 3 (a) perhaps still exists with Lamas and its photo-copy is in the book, *Unknown Life of Jesus Christ*.

Hindu and Buddhist Shastras mention Jesus' visit to India

"It is interesting to note that some rare Hindu and Buddhist shastras record that Jesus was in India. This is corroborated in *Natha Namabali*, a very old manuscript dearly and zealously preserved by the Natha Yogis. It is mentioned in this book that after his resurrection Jesus came to India again...Arthur Lillie writes in his "India in Primitive Christianity" that Jesus was an Essene who like the Indian yogis sought to obtain divine union and the gifts of the spirit by solitary reverie in retired spots (p. 200). Essene is the foreign pronunciation of the Indian name "Eshani" — Eshani is the worshipper of Eshana or Shiva. Earnest Renan the famous author wrote about the Essenes: The Essenes resembled the Gurus (spiritual masters of Brahminism). Jesus was initiated in the Indian yoga form of religion to gain more knowledge on the subject. Jesus came to India. This is related in a very old manuscript preserved in a temple at Marbur—a very inaccessible region in Tibet.

Some years back, a Russian tourist named Dr. Notovitch slipped from a hill near Himis and was severely wounded. The kind Lamas took him to Himis temple. Here he happened to learn from the Lamas that a very important book on Jesus Christ was in their possession. He borrowed the book from them and translated it into English. On the basis of this translation, was written a book in America called *The Unknown Life of Jesus*.

The original book at Marbur is written in Pali, and the book in Himis temple is its Tibetan translation. A summary of the translation is follows :

Esha attained his 13th year. Admiring his knowledge and learning most of the rich folks, the kulinas of country became eager to give their daughters in marriage to him, but Esha had no mind to marry. At the talk of marriage, he left his father's house. He became desirous of attaining perfection by acquiring all the merits which the former Buddhas had attained. He started for Sindh with some merchants and at the age of 14 he arrived at the land of Aryans. The Jains were very much attracted by his sober figure, and requested him to live with them. He did not accede to these requests and did not wish for any body's favour. After-

wards he arrived at Jagannatha Dhama (Puri) and became the disciple of Brahmins and began to learn and interpret the Vedas and the Shastras. Then for 6 years he travelled in the holy places such as Rajagriha, Benaras, etc., and came to Kapilavastu. With the Buddhist monks he read the Buddhist scriptures for 6 years there. From there he travelled in Nepal and the Himalayas, and returned to Persia. He was now 29. On attaining his 30th year he returned to his own land and began to preach the message of peace and good will to his oppressed relatives.

The Natha yogis in the inaccessible parts of Vindhya possess a manuscript which says "Jesus came to India at the age of fourteen and after a long sixteen years' prayer was able to see Siva the great God". After that he went to his native land. The manuscript "Natha Tamabali" though very rare, is neither unavailable nor a myth. The late Vijaykrishna Goswami also had the opportunity to read a copy of the same.

Jesus had sometimes to do with Hinduism. The following sloka of *Bhavishya Purana* gives evidence of this :

"Having obtained in heart the holy and ever beneficial appearance of Esha (God Himself), my name is established in the earth as Eeshamashi (Esha the

messaiah)" ?

— Courtesy : *Truth*, Vol. 51, No. 12

—————
(Continued from p. 5)

inspite of the obligatory nature of Friday congregation when it was found that it was a bad day and difficult for people to walk through the streets to attend the prayers on account of rain they were allowed to keep away from the congregation.

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