

*“Call to the path of thy Lord with wisdom and goodly exhortation,  
and argue with people in the best manner.” (Holy Quran, 16:125)*

# ***The Light*** **AND** **ISLAMIC REVIEW**

**Exponent of Islam and the Lahore Ahmadiyya Movement  
for over eighty years**

**April – June 2009**

In the spirit of the above-cited verse, this periodical attempts to dispel misunderstandings about the religion of Islam and endeavors to facilitate inter-faith dialogue based on reason and rationality.

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**احمدیہ انجمن اشاعت اسلام لاہور**

◆ *Ahmadiyya Anjuman Isha‘at Islam Lahore Inc., U.S.A.* ◆  
P.O. Box 3370, Dublin, Ohio 43016, U.S.A.

*The Light* was founded in 1921 as the organ of the AHMADIYYA ANJUMAN ISHA'AT ISLAM (Ahmadiyya Association for the Propagation of Islam) of Lahore, Pakistan. *The Islamic Review* was published in England from 1913 for over 50 years, and in the U.S.A. from 1980 to 1991. The present periodical represents the beliefs of the worldwide branches of the Ahmadiyya Anjuman Isha'at Islam, Lahore.

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The main objective of the A.A.I.I.L. is to present the true, original message of Islam to the whole world — Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by grave misconceptions and wrong popular notions.

Islam seeks to attract the *hearts and minds* of people towards the truth, by means of reasoning and the natural beauty of its principles.

Hazrat Mirza Ghulam Ahmad (d. 1908), our Founder, arose to remind the world that Islam is:

**International:** It recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally, regardless of race, nationality or religion.

**Peaceful:** Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

**Tolerant:** Gives full freedom to everyone to hold and practise any creed or religion. Requires us to tolerate differences of belief and opinion.

**Rational:** In all matters, it urges use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

**Inspiring:** Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servants even today as in the past.

**Non-sectarian:** Every person professing Islam by the words *La ilaha ill-Allah, Muhammad-ur rasul-ullah* (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

Hazrat Mirza Ghulam Ahmad taught that *no* prophet, old or new, is to arise after the Holy Prophet Muhammad. However, *Mujaddids* will be raised by God to revive and rekindle the light of Islam.

#### About ourselves

Ahmadiyya Anjuman Isha'at Islam Lahore has branches in many countries including:

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Holland	Fiji
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#### Achievements:

The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, including French, German, Spanish, Dutch, Russian, Chinese, and Arabic. The Anjuman has run several Muslim missions around the world, including the first ever in Western Europe.

#### History:

**1889:** Hazrat Mirza Ghulam Ahmad founds the Ahmadiyya Movement.

**1901:** Movement given name *Ahmadiyya* after Holy Prophet Muhammad's other famous name *Ahmad*.

**1905:** Hazrat Mirza appoints central body (Anjuman) to manage the Movement.

**1908:** Death of Hazrat Mirza. Succeeded by Maulana Nur-ud-Din as Head.

**1914:** Death of Maulana Nur-ud-Din. Ahmadiyya Anjuman Isha'at Islam founded at Lahore as continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.

**1951:** Death of Maulana Muhammad Ali after fifty years of glorious service to the cause of Islam. Maulana Sadr-ud-Din (d. 1981) becomes Head.

**1981-1996:** Dr Saeed Ahmad Khan, an eminent medical doctor and religious scholar, led the Movement, at a time of intense persecution.

**1996-2002:** Prof. Dr Asghar Hameed, a distinguished retired University Professor of Mathematics, and learned Islamic scholar, served as Head.

**2002:** Prof. Dr Abdul Karim Saeed Pasha elected Head.

## Reason, Logic and Rationality

### The application of an academic approach to the study and interpretation of Islam.

By Dr. Ayesha Khan

*[This paper was presented at the symposium titled "Reforming the Muslim World: A Critical Assessment of the Reforms Proffered by Hazrat Mirza Ghulam Ahmad (1835-1908), a Century Later" held in Columbus, Ohio in conjunction with the Lahore Ahmadiyya Islamic Society's 2008 annual convention. In this article, Dr. Khan aptly describes the alleged inevitable conflict between religious/spiritual faith and the constructs of reason, logic and rationality. Assessing the issue from an Islamic perspective, Dr. Khan shows the controversy is in fact moot. The Holy Quran, she shows, in fact supports its teachings and lessons on the basis of logic, reason and rationality and encourages people to assess the merits of its views using this standard. Lastly, she reminds us that it was Hazrat Mirza Ghulam Ahmad, the Mujadid (reformer) of the past century that resurrected these Quranic truths and established an academic approach to the study and interpretation of Islam.]*

#### The Eternal Conflict

The conflict between academic thought, and what we view as science in terms of our study of the world, and faith is one that has raged since the beginning of time. A clash that is as old as Copernicus is still fodder for discussion in contemporary society. From works as academic as Richard Dawkin's "The God Delusion" to the popular TV show LOST, science against faith is a dispute that permeates our society and our minds; at times at a conscious level and at times as subtext to our everyday lives. Where does this conflict arise from and what have we as a society done to resolve it?

The heart of the conflict seems to lie in our search for truth: in the truth of our origin and questions like where do we come from, whom if anyone created us? It lies in seeking the true character of the world around us in questions like what are the principles that govern the existence of physical and biological objects? There is also a conflict that arises when we try to answer the truth of our nature with questions such as the following: Who are we? Do we have a collective conscious? Is there a fundamental commonality, a soul, that directs our actions or are we simply a product of chemical neurotransmitters and learned actions? The problem arises because there is a basic difference in the attitudes taken by academia and religion in answering these questions.

The Latin expressions "contra evidential credo" versus "credo quia evidentialia" summarize the principal differ-

ence between the attitudes of religion and science in the search for truth. The first three Latin words translate as "I believe *despite* the evidence," and the last three words as "I believe *because* of the evidence." The first reflects the attitude of religions, and the second, of science.

Of course these are just simplified statements generalizing many facets of such a complicated phenomenon as religion, and simplifying the attempts many make at rationalizing its foundations. However, in a very basic way, one can say that religion is based on faith and science on evidence. Reason seems to favor science and emotions favor religion.

Boiled down to its very essence, this conflict appears to lie in our minds rational ability to dissect and understand our universe versus our desire to believe that behind the grandeur of the universe is a cosmic being responsible for the intricacies of our world; a being who is equally responsible for our inner goodness, our soul. Why, though, can't we have both? Why can't there be logic, reason, rationality, and faith?

Historically, the conflict comes from contradictions apparently inherent in religious literature. For example, the Old Testament's dates the earth to 6000 years while science shows the earth to be 4.5 billion years old. Hindu creation stories tell of how Brahma becomes lonely and splits himself in two to create man and woman. Muslim's today talk about the literal creation of Eve from Adam's rib. Rationally, none of these ideas make sense. Our logic rejects them as implausible and we are thrown into internal conflict between our desire to believe and our desire to be thinking persons.

#### Attempts at Resolving the Conflict

Traditionally three views have been espoused to address this issue. First, there are those that belie the entire dominion of either science or faith. Examples of such people are creationists who insist on a literal adaptation of Genesis or atheists such as Richard Dawkin who state, "isn't it enough to see that a garden is beautiful without having to believe that there are fairies at the bottom of it too?" Either extreme is flawed and you have to shut your eyes to apparent truths in one in order to keep believing in either. How can one belie the billions of years of fossil evidence that date the earth and show the descent of creatures? While Dawkins argument is slightly more complex and beyond the scope of this speech, he basically outlines that theories of science like natural selection can explain complex processes like evolution and the descent of creatures without the existence of a greater force behind them. However, he too acknowledges that there is no theory that could in principle do for physics the same explanatory work as Darwinism does for biology. He proposes that just because a theory doesn't currently exist, we should real-

ize that believing in a Godless theory requires less of our imagination than believing in God. The fallacy of his argument, of course, is that it relies just as much on faith as religion does and so seems self defeating to the objective mind.

The second view is the belief that both religion and science have their own domains. One is meant to instruct us on morality, the other to instruct us on our physical world. Gould espoused this idea and further said, “both (have) legitimate areas of reign and have no reason to overlap and even less to engage in a war.” Many scientists function as “methodological naturalists” who can also be called an operational agnostic; meaning they keep their faith in their lives but when they step into their lab, they function as agnostics. Essentially, this results in two different belief sets, two different truths that contradict each other. Regardless of how well individual scientists can adopt this principle, the truth is, religion and science do overlap in a number of areas both seek to clarify. And according to the traditionalist theories, they are incompatible because of their attitudes toward reality, their methods of searching for the truth, and their reliance on different sources to prove the truth of their argument.

The third stance on faith and rationality has been an attempt to reconcile the two. Commonly, this is known as the “apologist” stance. Largely the result is picking and choosing certain portions of religious texts and holding them to be true over others: “Turn the other cheek” rather than “An eye for eye”. Or choosing to kill an apostate because it favors political goals over the command of your Holy Book that says plainly, “There is no compulsion in religion.” The apologist stance also results in revisions of religions to the point that one may not even recognize the source of that belief system. Either way, each method of believing breaks down when one considers that to believe the source of the religion is an Almighty, All knowing Being, one cannot make excuses for Him or play mental acrobats to circumvent His words.

### **An Alternative Solution**

Is there an alternative view that stems from rationality? Does a religious dogma exist that does not ask us to believe despite the evidence but rather because of the evidence? Well, if one examines the Quran, it repeatedly stresses the importance of using one’s mind and acquiring knowledge. It orders a person to reflect, “reflect on the creation of the heavens and earth” (3:189). We are told in the Quran to pray, “*Rabbi- zidni ilma*” or “O my Lord, increase my knowledge” (20:114). The Quran further states, “And whoever is given knowledge is indeed given abundant wealth (2:269). Also, “Inform me of knowledge if you are truthful” (6:143).

The Prophet further said, “The seeking of knowledge is obligatory upon every Muslim” (Bukhari-Msh.2). Practically, in the community of the Prophet, this translated into a system of compulsory education for all, young, old, male or female, rich or poor. Thus, acquiring knowledge, seeking the truth, asking questions is a fundamental part of Islamic belief.

Besides, these very clear, simply stated, verses from the Quran instructing the seeking of truth, there is also a more elusory reference to the using of one’s mind that is found in the story of God creating Adam.

And He taught Adam all the names, then presented them to the angels; He said: Tell Me the names of those if you are right.

They said: Glory be to Thee! We have no knowledge but that which Thou hast taught us. Surely Thou art the Knowing, the Wise.

He said: O Adam, inform them of their names. So when he informed them of their names, He said: Did I not say to you that I know what is unseen in the heavens and the earth? And I know what you manifest and what you hide.

The Quran states, “And He taught Adam the names”. These verses illustrate the presenting of Adam to the Angels by God. Now, one must of course understand this verse as being allegorical, used to illustrate a point, rather than an actual conversation between God and the angels. To assume it is literal is very basic. The Quran itself tells us that many of its verses are allegorical, meant to illustrate a point rather than to be taken literally.

Thus, to surmise that, “taught Adam the names,” means that Adam was literally taught the names of different things is not a very elegant interpretation because this is just a very basic language skill. Also, the skill given to Adam was one that the angels did not have, and clearly, the angels have the basic knowledge of the names of things illustrated by the angels saying, “We have no knowledge but that which Thou hast taught us”. So the ability given to Adam goes beyond basic vocabulary; it is the knowledge by which Adam, or mankind, is given supremacy over the Angels. This ability is that of understanding the *characteristics* of things: the ability to dissect, reason and deduce, the ability to describe and postulate theories to explain our natural world. The Quran illustrates here that this human mind we have been given is at the crux of who we are. Our ability for rationalization, for logic sets us apart from God’s other creation, from the angels and from the animals. With this ability we have the capacity for immense good, the potential for greatness. Yet we are cautioned:

And when We said to the angels, Be submissive to Adam, they submitted, but Iblis (did not). He refused and was proud, and he was one of the disbelievers.

And We said: O Adam, dwell thou and thy wife in the garden, and eat from it a plenteous (food) wherever you wish, and approach not this tree, lest you be of the unjust.

But the devil made them slip from it, and caused them to depart from the state in which they were. And We said: Go forth, some of you are the enemies of others. And there is for you in the earth an abode and a provision for time. Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful. We said: Go forth from this state all Surely there will come to you a guidance from Me, then who-ever follows My guidance, no fear shall come upon them, nor shall they grieve.

With this ability to rationalize comes great pride at our accomplishments, and we all know, “pride was the devil’s downfall”. Our mastery of this world is so intoxicating that we begin to feel like giants, like God. And once we forget our soul, the light in us that guides us to goodness. We stray toward the tree of evil and the result, instead of great good, is the taking root of great destruction. Murder, theft, war, genocide ensue. We have all seen these realized in the last century. So we, all of mankind, are thrown from our gardens of beauty we were given into the pits of fire we created.

To conclude, this chapter from the Quran illustrates two very important points. **Rationality is at the crux of who we are as human beings.** It is a great tool given to us by our Creator. It is the tool that will lead us toward truth, goodness, and the creation of paradise here on earth if used properly. However, **it can lead us to hell if we ignore the spiritual world.** Clearly, the inference here is that our mind is not only to be applied in the quest for answers to knowledge and physics, but also toward the quest of our creator. Thus, the Quran illustrates that God mandates the use of the human mind in matters of science and religion.

### **Resolving Apparent Contradictions between the Theory of Islam and Modern Day Applications**

It is easy to doubt the truth of rationality’s role in Islam when a person turns on the television and sees screaming jihadists who are not talking about rationality. They aren’t talking about spirituality. They are talking about the establishment of the kingdom of Allah or death to whoever stands in their way. This rationality argument

is just words. What the jihadists are doing are concrete actions that result in pure evil. Why doesn’t anyone take action to stop what their evil? Why are they committing such evil in the name of Islam if the Quran preaches peace? This question can most easily be answered by a saying of the Prophet Muhammad. He said that in the latter days, people would go to their scholars to seek knowledge and they would find their scholars as apes and swine. Apes meaning that they would find their scholars mindlessly imitating the actions of their predecessors; and swine meaning their actions would be brutish and contemptible. No real thought or independent intellectual endeavors would be found in their midst. If Muslim and non-Muslim alike examine the actions of the so-called Islamic scholars today, with an objective view, sadly, it is noted that the condition of the general Muslim leaders is one of ignorance. They have sunk to the depths of moral and intellectual ineptitude. One cannot help but question why this is. Why have they resorted to mindless mimicry and literal interpretations? Why have they lost their way?

The answer to this complex question can be examined in light of two things. First, is the goal, or main objective of the Muslim people. They are trying to establish the kingship of God on this earth and as such occupy their time with empire building rather than spiritual eminence. Second, the means used to accomplish the objective of empire building: in an attempt to gain political supremacy, many Muslims resort to weaponry and warfare to overthrow the current paradigm.

Let’s examine these two things and see if there is any legitimacy to the beliefs and actions of Muslims today. I’d like to start with the second point. Many Muslims today believe that any means necessary to establish the kingdom of God on earth are justified. By might or by right, Islam will rule. Is there an Islamic basis to this belief? They use the interpretations of the Islamic jurists that interpreted the Quran and tradition of the Prophet in approximately 900 A.D. to justify their actions. These are legal scholars that lived in a time very different from ours. And let me emphasize again that they are *legal* scholars. They interpreted Jihad in the context of the law and addressed such issues as when it was okay to wage war, and what the rules of engagement were. They were not addressing the spiritual aspects of the religion. These jurists also talked about *Dar-ul-Harb* and *Dar-ul-Islam*, the abode of war and the abode of peace. Of course, at that time, there quite literally was an abode of peace, where the Muslim Empire ruled and people of all religions lived peacefully and productively. There was also the abode of war, outside the borders of the kingdom where hostile forces continued to wage war. The legitimacy of the Jurists view of jihad may also be examined further but that is beyond the scope of this article.

What should be highlighted, though, is that the jurist's *interpretation* of the word of God is being held up as the *command* of God. Is it correct to hold the jurist's word over the word of God? Logically, for someone who believes in the revealed word of an Almighty Being, the revelation should be held over the interpretation of humans who are wont to error. Many Muslims today feel that to honor the Quran is to wrap it up in a silk cloth and place its sacred pages on a high shelf overlooking a house. At the most, they will recite it in Arabic, with no understanding of its words. For understanding its teachings, they turn instead to the outdated commentaries of old. They incorrectly prioritize the sources of their religion. Very few ponder on the words of the Quran or even look at the example of the Holy Prophet. The prevailing idea in the Muslim world today is that in all religious matters we must accept the reasoning of this or that great man as final and the result is that Muslims, who once led the world in great ideas, now lie in an abject state of mental slavery, their reasoning faculties stunted, almost dead. As a result, they mindlessly strike forward with savagery to further their own goal.

Having examined the fallacy of the means Muslims are using to dominate in the world, it is also important to examine the accuracy of that particular goal. The Muslim people wish to establish the kingdom of Allah on this earth; the establishment, however, is not of a spiritual kingdom but an Islamic Empire where outdated and often barbaric Shariah law will rule. Islam will be forced upon the inhabitants at the threat of death otherwise. But what legitimacy does this goal carry when the Quran states, "His is the kingdom of the Heavens and the Earth" (57:2). God's kingdom already encompasses the heavens and the earth so to try and physically establish a kingdom of God on earth is superfluous and logically does not compute. Further, a loving, merciful God would not force the brutal oppression seen in many "Muslim" countries today in His name!

### **Reforming the Muslim World**

From these arguments you may think that the Muslim condition is hopeless; neither the goal nor the means fit the cause of a noble religion whose very name means peace. The Muslim people are seeded in ignorance and have no desire to lift themselves out of that ignorance so the religion is a lost cause.

Yet, it is important to see if there have been steps toward internal reform to lead the Muslim people back to the principles of the Quran. Such reform entails establishing the importance of rational thought in all aspects of life and following Islam as a peaceful, tolerant, rational religion meant to instruct and guide a person's life so that the person may grow closer to God.

Examining the history of modern Islamic thought, one finds that about a hundred years ago, just such a movement rose at the hands of Mirza Ghulam Ahmad. He sought to pick the Muslims up from their state of utter spiritual decimation and intellectual decline and bring them back to the Quran. Among his great contributions to Islam was his outlining the sources of religion and prioritizing their validity when seeking to establish principles. Quite plainly and logically he established that the Quran was the first and most supreme source to which a Muslim must turn. Along this end, he says in his great book, "The Philosophy of the Teachings of Islam":

Before I start with the proper object, I take leave to state that all my assertions and arguments shall be based upon and drawn from the Holy Quran. I deem it a matter of the first importance that everybody who believes in any sacred scriptures as the revealed Word of God, should do set limits to his advocacy of the religion he supports as not to go out of the holy book or depend upon arguments other than those which the book furnishes. For, if he does not observe this rule, he, as a matter of fact, makes and advances a new book and not the one which he professes to support.

He further says,

God has in fact said to me 'all types of good are contained in the Quran'. This is wholly true. Those people are to be pitied who prefer anything else to it. The fountain-head of all your prosperity and salvation is the Holy Quran. There is no religious need of yours that is not supplied by the Quran ...

To evidence his own arguments that indeed the Quran was the fundamental and supreme source of religion, he used the Quran itself. Concerning the comprehensiveness of the Quran it is stated: "We have expounded in detail all matters" (17:13)

It is also stated: "*We have sent down to thee this Book which is an exposition of every thing and guidance and mercy and good news to those who submit*" (16:90)

It is further stated: "*This is a Book that We have sent down to thee so that thou might bring people out of every type of darkness into light*" (14:2), meaning that the Holy Quran removes every kind of doubt that passes through man's mind and refutes all false notions, and bestows all the insights and truths that are needed for turning to God Almighty and believing in Him.

Mirza Ghulam Ahmad also gives an example from the tradition of the Holy Prophet showing that The Prophet encouraged his companions to give free vent to their reasoning faculties; they were fully conscious of the

great gift of reason which God had bestowed upon them and which the Holy Prophet had allowed them to use in matters temporal as well as religious. Thus, towards the end of his life, The Prophet appointed Mu'az, a famous companion, to be Governor of Yaman, and asked him as to how he would decide cases brought before him. Mu'az replied that he would resort to resolve the issue by first seeking an answer in the Holy Qur'an, then in the *Sunna* (practice of the Prophet) and failing to find light on the particular point in either of these, he would then use his own reason. Such was the view of the immediate disciples of the Holy Prophet as regards the free use of reason. By shedding light on these facets of Islam, Hazrat Mirza Ghulam Ahmad empowered the average person to attain the correct knowledge of Islam and dispelled the wrongful notion that the average person must rely on the "authority" of the *ulema*, the Muslim scholars. He also revived the concept of *ijma*, or consultation, the very cornerstone of democracy.

Beyond reforming the theory of religion, Mirza Ghulam Ahmad applied this philosophy to his preaching on practical life. He looked upon the spiritually and politically impoverished people of British ruled India and sought to raise these people from their depths but he did so by changing their religious character, not their political one. An excerpt with you from the biography of Hazrat Mirza, "The Great Reformer":

Those seeking to rebuild a nation always have a goal. For political leaders who seek only this world, the most important goal is to obtain a kingdom. But the appointed people of God do not share this pursuit of obtaining a worldly kingdom. In fact, to allege that they pursue such a goal is to insult them because, for them, the only goal worthy of pursuing is God; even to consider any other goal is tantamount to setting up an equal with God, and this runs against the grain of their strictly unitarian beliefs. In truth, the kingdom they seek to establish is the kingdom of God and not the kingdom of man. This is the only political philosophy that can rightly be called an Islamic political philosophy. It must be remembered that the kingdom of God is established in the hearts of men. It was the kingship of God, in fact, that took hold of the hearts and minds of the Holy Prophet's disciples, and their obeisance to God's kingship and adherence to its laws was so perfect that it remains unrivalled in the annals of history. This Unity of God and his kingship is the goal of the prophets and messengers, and full obeisance to this goal is called *Al-Islam* (complete submission). It is this goal that is before them as they go about the task of rebuilding their nation. All worldly goals are tainted to some degree by self-

interest and desires, whether of an individual or a nation. Those who pursue such goals are never free from the bondage of their souls and that of Satan, even if they are successful in obtaining a worldly kingdom. However, pursuing the goal of propagating God's Unity and His kingship releases a person completely from the bondage of the self and its desires. The rebuilding of the nation that takes place under these circumstances develops a national character that is so pure and lofty that no worldly program of nation building can match it in excellence and perfection. The act of furthering one's own character results in the progression of society as a whole. Although those who seek to establish the kingship of God do not chase after worldly kingdoms, worldly kingdoms come looking for them. The example of the Holy Prophet and his nation is before us. His sole objective was to glorify the Name of God in the world, and to establish His Unity and kingship in the hearts of men, but in the process, the change that took place in the character of the nation was truly amazing. An ignorant, iconoclastic, uncivilized and barbarous nation turned into a highly civilized and godly nation before which worldly kingdoms could not stand and kept collapsing at their feet. This success was the result of their character in accordance with the Quranic verse: "...that my righteous servants will inherit the earth" (21:105). The meaning of the verse is that when a nation has been rebuilt and its character transformed, then it deserves to inherit God's earth.

Beyond stemming the fury of empire building, keeping rationality intact in the field of religion carries much further implications. In his book, the "Philosophy of the Teachings of Islam", Mirza Ghulam Ahmad outlined the connection between the physical world and the soul. He took the intangible concept of the soul and with concrete examples showed the effect of a person's actions on influencing the person's spirit. He described how each action carried a consequence where choosing the right action over the wrong resulted in the spirit of a person drawing closer to the source of all goodness, the Almighty. A life constructed of right actions results in an evolution of the human soul from a weak being torn between the instant gratification of money, lust, power and the struggle to maintain decency to a noble being at peace with life and God. The notion of salvation without struggle does not exist in Islam. Instead, it is the cause and effect of our actions influencing the makeup of our soul that leads us to the state of goodness and closeness to the divine.

Mirza Ghulam Ahmad used the Quran to show that it was this peace, this state of contentment with life and

God, that is a little glimpse of what we will feel in Heaven. Rather than a physical place this earthly body goes to, he showed that the afterlife is a state of being where the soul is at complete peace with the Divine Being and the allegories used to describe it in the Quran are simply that—allegories. As the Prophet Muhammad said of the afterlife, “No eye has seen it and no mind can conceive of it.” Also, when he was asked where hell is if heaven encompasses the universe, the prophet replied by saying, “Where is the night when the day comes?” This saying verifies that the pleasures of the afterlife described in the Quran are just allegories to relay to us the utter peace and happiness we will find if our souls reach the state of peace called heaven. The practical application of this idea comes in the idea of suicide bombings. When heaven is correctly viewed as the state of purity and peace that comes from making the right choices toward good, how can one say that the heinous act of killing yourself and taking others’ lives with you will get you “in” to heaven where 70 virgins will greet you? Not only are the acts of suicide and homicide monstrous, but also, logically, this idea of an “instant” entrance to a funhouse of physical delights is irrational and belies the dignity of religion. Any reasonable being would recognize the fallacy of such thinking.

Unfortunately, it is the loss of the logical mind, the blind leap of faith in fairy tales espoused by the so called scholars of Islam, that have led the average Muslim away from the truth and beauty of the Quran, and occupied their time with empire building rather than character building. The teachings of Mirza Ghulam Ahmad are a great blessing in reminding us that we must keep our brain in the loop; that God has given us our mind as a tool to recognize His truth; that the average person can attain the benefits of Islam and knowledge of the Quran without the need for a priesthood to interpret God’s teachings; and that it is our actions, the everyday struggle for goodness, that will establish the kingdom of God in our hearts and will, as a natural consequences, cause our society to prosper. Ultimately, it is this message of peace, this reconciliation of our mind and soul, rather than brute force or compromising principles, that is needed to reform the Muslim world, and further to establish the Kingdom of God on this earth. ■

## The First Muslim Missions on a European Scale:

### Ahmadi-Lahori Networks in the Inter-War Period (Part 2)

By Eric Germain

*[This article is taken, with permission by the authors, from Part 1 of the book “Islam in Inter-War Europe” by Eric Germain & Nathalie Clayer published in 2008. In this article, Mr. Germain presents the result of extensive research on the establishment of Islam in Europe in the early 20th century. His research reveals that the Lahore Ahmadiyya Movement played a pioneering role in this effort through its missions in Woking, England and Berlin, Germany. His research further reveals that not only did these Lahore Ahmadiyya missions impact the entire Muslim population of Europe, but it also provided support to Muslims in various other parts of the world where Islam was threatened by influences of Christian missionary activity. This external influence was primarily due to its periodicals, the most prominent of which was “The Islamic Review”. The book “Islam in Inter-War Europe” is available for purchase at: <http://cup.columbia.edu/book/978-0-231-70100-6/islam-ininterwar-europe>. The first part of the article was published in the Jan-Mar 2009 issue; hereto is presented the second and final part.]*

#### Achieving an optimal mobilisation of limited resources

The success of European Muslim missions owes a great deal to the AAI’s organisational skills. The Secretary’s Office in Lahore supervised the organisation of *tabligh* (propagation of Islam).<sup>1</sup> This core activity was subdivided under two departments: one dealing with “*tabligh* through literature” – with a Book Depot in charge of correspondence, printing and dissemination of AAI’s publications – and the other one managing “*tabligh* through *mubbalighs* (missionaries)” conducted by permanent missions and some itinerant *mubbalighs*. The development of *Ahmadiyya* activities in Europe and elsewhere increased the need for properly trained missionaries. To respond to it, the AAI created in Lahore in 1914 the *Ishat-i-Islam College*, which was run in 1927 by Maulvi Sadr-ud-Din who used his experiences gained at the Woking and Berlin missions.<sup>2</sup> Foreign missions benefited from the centralized organisation even if they also demonstrated their ability to channel locally available resources. Indeed they made the best use of the religious zeal manifested in Europe by students and converts and attracted the keen assistance of traders and women.

*An attempt to mix converts and foreign Muslim populations*

In 1913, Khwaja Kamaluddin made a speech at a meeting arranged by the Islamic Society in front of some two hundred Muslim students resident in London.<sup>3</sup> He called on his young audience “to continue the ceremonial observance of their religion, and to refuse to drink wine” and galvanized their religious pride in announcing the conversion to Islam of Lord Headley (1855-1935). Securing converts was indeed an essential dimension of the work of European missions as they played the role of mediators between the host society and its foreign Muslim population. More than the number, it was the converts’ social status<sup>4</sup> – aristocrats, professionals, scientists, etc. – which was of great importance. It helped to deal with racist preconceptions of civil servants and served the religious propaganda in and outside Europe. The most efficient of those “go-betweens” was Lord Headley whose conversion enhanced the leadership position of the Lahori mission in its relation with both the government and other local Muslim organisations. It also had a major impact overseas, giving international fame to the organisation. Following the pilgrimage to Mecca that the aristocrat performed in 1923 in the company of the imam of Woking, the Cairo *Rabita al-Sharqiyya* (Oriental League) announced that it gave the title of Honorary Member to “Lord Headley Farooq and his collaborator the Khodja Kamaluddin.”<sup>5</sup>

Lahori missions showed concern in preventing the condescending attitude of born-Muslim towards European converts. Therefore, one might notice that the privilege of leading the outdoors *‘Id* prayers at Woking was occasionally granted to British Muslims such as Marmaduke Pickthall in 1919 and William Bashyr-Pickard in 1932. But those gestures did not prevent some British Muslims from resenting the Indian leadership of Woking and trying to reduce its influence by incorporating the Lahori mission into a broader “United Muslim League.” To establish this new body, a conference organised by Omar Wilkins, Reshid Sharp and Khalid Sheldrake was held in London on October 1926.<sup>6</sup> This initiative of “linking together all Islamic Missions and Societies in the West to strengthen and unite Islamic propaganda” was short-lived, but was pursued by Khalid (Bertrand) Sheldrake (1888-1947). First associate with Woking and later with the Qadiani Mission,<sup>7</sup> he finally achieved his ambition in founding and becoming the Life-President of the *Western Islamic Association*. In 1936, K. Sheldrake blatantly claimed that “the bulk of the 30,000 Muslims of Great Britain, among whom some 5,000 were English by birth, are in the branches of this body,” denying any authority to “the little mosque of the distant county of Surrey.”<sup>8</sup> In the same way,

Khalid Sheldrake minimized the influence of the Berlin Mission and challenged the Lahori Anglo-German connexion by underlining his relation with the French *Fraternité Musulmane*. Nevertheless, K. Sheldrake could hardly challenge the intellectual stature of Marmaduke Pickthall or the social prestige of Lord Headley, both of whom were associated with Woking.

If the English mosque was proud of having “Al-Haj El-Farooq” Headley in its congregation, the most famous of the Berlin converts was Baron Omar von Ehrenfels. The aristocrat, who converted in Berlin in 1927, went to Lahore at the end of 1932 and toured India together with the imam of Berlin, Shaikh Muhammad Abdullah. Another famous convert of the Berlin Mission was Dr. Hamid (Hugo) Marcus (1880-1966) who played a major role in the running of the mission. He acted as President of the *Deutsch-Moslemische Gesellschaft* (German Muslim Society) which was formed on March 1930 and was open to non-Muslim members.<sup>9</sup> The Society was closely associated to the Brienner St. Mission, meeting the electric, gas and some other repair charges of the mosque and taking the expenses of *‘Id* functions and other meetings.<sup>10</sup> Having a good command of English, Dr. Marcus could also translate Woking’s publications into German.<sup>11</sup> With other German Muslims like Dr. Khalid Banning and Dr. Arif Griffelt, he contributed to the running of the quarterly *Moslemische Revue* launched by Maulvi Sadr-ud-Din in January 1924.<sup>12</sup> Converts with previous experience in journalism (Lord Headley)<sup>13</sup> or as novelists (Marmaduke Pickthall) helped to improve the quality of Muslim publications. In Lahore itself, it was an Englishman, Hamid Snow, who produced a Muslim prayer book and catechism.

*The communication policy of the missions*

Lahori missionaries reached European public opinion by giving lectures, visiting educational institutions,<sup>14</sup> and getting coverage of their activities in the local press. Between 1931 and 1934, articles about the Brienner St. Mosque were published in a dozen German newspapers mostly from Berlin, but also in Hamburg and Essen.<sup>15</sup> Journalists contacted by the mission wrote reports on the *‘Id al-Fitr*, *‘Id al-Adha* and *Milâd un-Nabi* held at the Berlin Mosque and presented some brief explanations of their religious meaning.<sup>16</sup> Indeed it was an occasion to bring to a large audience some knowledge about Muslim rituals and to create a bond of sympathy and understanding by highlighting affinities with Christian and Jewish faiths.<sup>17</sup> Visits of Muslim personalities such as the princes of Hyderabad or Shakib Arslan in 1931 were occasions for the mission to attract attention from the German press.<sup>18</sup> Those events, as well as some religious functions, were broadcasted in Pathe film clips and on radio programmes showing the familiarity of the Lahori missions with the most modern

propaganda tools.<sup>19</sup> To serve the mission's communication policy, proficiency in European languages was essential. Young converts were often sensitive to a modern approach to religious propaganda. The style of the *Islamic Review* reveals this curiosity for innovative communication techniques; see for example the statement of faith from a new convert that appeared from 1915 on the first page facing the photograph of a European Muslim.<sup>20</sup>

In the linguistic field, some converts considered the Esperanto language as a practical way to match the medium with the universal character of the message of Islam. Bertrand (latter Khalid) Sheldrake, who founded a "Crescent Esperanto Group" in 1908,<sup>21</sup> wrote several articles in Esperanto in the Woking review presenting "the common ideal of Islam and Esperanto in breaking down barriers of colour, creed, and caste."<sup>22</sup> Esperanto supporters could also be found among Indian Muslims such as Professor Attaur Rahman and Maulvi Sadr-ud-Din, the future imam of the Berlin Mosque.<sup>23</sup> Nevertheless, the enthusiasm invested in this universal language vanished in the post-war period, even if books in Esperanto on Islam continued to be published.<sup>24</sup> Esperanto was a rather marginal aspect of a strategy – probably modelled on the policy of protestant missionary organisations such as the Bible Society – to reach local people in their own native tongue. With its limited resources, the AAI had to focus on languages having a status of international *lingua franca* such as English or German.

In 1922, the AAI started a fortnightly four-page journal in English, *The Light*, that soon became a weekly publication. At the end of the decade, the mouthpiece of the Lahore headquarters had a print a little over 1,500 of which a tenth was supplied free to "some European and American libraries and notable personages."<sup>25</sup> Capitalizing on the success of *The Light*, the AAI launched in Lahore two other newspapers in English: the quarterly *Muslim Revival* in 1930 and *Young Islam*, a fortnightly started in June 1934. Those titles were also sent to Europe and added to the publications produced by the Berlin and Woking missions themselves which were printed on a good quality paper and often illustrated with photographs. Alongside the *Islamic Review*, the free circulation of a thousand copies of the quarterly *Moslemische Revue* introduced Islam to a German-speaking audience in Eastern and South-Eastern Europe.<sup>26</sup>

In 1932, the AAI boldly announced that "the work of translating the Holy Quran in all languages is under our consideration."<sup>27</sup> The aim was not to publish a translation in languages where none were available – that was not the case for English or German –, but rather to pres-

ent a work made by a Muslim believer and not by a Western scholar. Moreover, the publication of the Qur'an conferred an obvious authority over Muslim communities relying on that edition. As Maulana Muhammad Ali's *English Translation of the Holy Qur'an* published by the Woking Trust in 1917 was too difficult for a non-scholarly audience to handle, the mission started around 1927 to prepare a more accessible edition without the Arabic text. The AAI justified the publication of "a cheap edition by a Muslim author" saying that the several translations already on the market were all by non-Muslims who "failed to present the true Muslim point of view and here and there actually misrepresented it."<sup>28</sup> The same motivation prevailed for the launching of the first German translation of the Qur'an made by Muslims, expecting that it "would reveal the true spirit of the Holy Quran to the German-speaking countries of Central Europe."<sup>29</sup> The project launched in 1928 took more than a decade to complete. The German Qur'an was finally printed in 1939, just as the Second World War broke out when the Indian missionaries had to leave Germany.<sup>30</sup>

The publication of newspapers, books and pamphlets was the main activity of the AAI's missions. Besides expenditure for the free distribution of literature, the Lahore headquarters subsidised all its English publications which were constantly in deficit. That was the case of the *Islamic Review*, even if subscriptions represented a substantial income making up about half of the financial resources of the Woking Trust. The deficit was covered by the AAI's central budget which, quite naturally, tried to limit the shortfall by encouraging commercial adverts.

#### *The discourse to the mercantile community*

The Woking Mission differed from the previous Muslim organisations in England in not relying primarily on Muslim world leaders and Indian rulers to provide financial assistance for their project.<sup>31</sup> Donations from supporters were centralised in Lahore and members were encouraged to give money on a monthly basis through *zakat*. This financial organisation helped to provide the missions with a regular income to maintain their activity throughout the years. By centralising funds, the AAI's headquarters could more easily regulate, organize and rationalize the missions' expenses. Besides regular subscriptions, funds were set up and targeted for a specific foreign mission or translation work.<sup>32</sup>

The Lahori European missions' pragmatic approach to "Muslim Banking" – making a distinction between "interest" and *riba* ("usury," forbidden in Islam) – was appreciated by the Indian Muslim merchant class.<sup>33</sup> The city of Lahore, an important trading centre, was togeth-

er with Egypt, at the forefront of the development of Muslim banking. In 1907, the opening of the Orient Bank of India in the Punjab capital was announced.<sup>34</sup> The next year, a *fatwa* issued by religious scholars from Lahore stated that “a Muslim can rightfully accept to pay a fee to transfer money from one place to another ... as this fee is a salary and not interest.”<sup>35</sup> The Muslim Bank of India, which had its Head Office in Lahore, extended its activities to Europe and, by 1928, opened agencies in London, Berlin and Switzerland.<sup>36</sup> With the advertisements published by this bank in newspapers supporting Lahori activities, one might presume that there was a rather friendly relationship with the Woking and Berlin missions.<sup>37</sup> The AAI was interested in adapting religious principles to the “modern capitalistic and materialistic age,” and its leader Maulana Muhammad Ali expressed his liberal theory of banking and private loans for “Muslims living under non-Muslim governments” in a long article on *riba*. The text, originally published in *The New Orient*, was reprinted in *The Light* of Lahore and in various other Muslim newspapers.<sup>38</sup> Not surprisingly, Ahmadi missions gained sympathy among the major Muslim Indian trading communities such as the Memons and Bohras.<sup>39</sup> The spiritual head of the Bohras even financed the stay in England of one missionary, who arrived in Woking in 1925 and remained for a period of five years.<sup>40</sup>

From the beginning, the Woking Trust received support from individual businessmen established in London such as Mirza Hashim Ispahani.<sup>41</sup> He and his wife were active members of the small congregation gathering at the Woking Mosque for *Id* and had friendly relations with Khwaja Kamaluddin.<sup>42</sup> The businessman was in charge of the foreign activities of his father’s firm and was the Managing Director of a firm importing tropical products from East and West Africa, East India, Ceylon and the Straits Settlements.<sup>43</sup> Those international activities are likely to have made him sensitive to the worldwide ambitions of the AAI. He may also have appreciated that advantages were to be gained from an association with the Woking Mission whose activities were extremely popular among Muslim communities from places where he conducted business. In the same way, the opening of the Berlin Mission was welcomed by Muslim traders who had interests in Germany. For instance, it was the owner of a tannery in Wazirabad, Punjab who financed repairs to the Berlin Mosque after a stay in Germany where he received advanced training in leather tanning.<sup>44</sup> For its self-financing activities, the Woking Trust was quite innovative in organising its own company named *Oriental Products* whose leading sale product was a “Divine Elixir.”<sup>45</sup> This general tonic for the brain and body was publicised in newspaper adverts with eulogized testimonials from Sir Mirza Abbas Ali

Baig, the Heir-Apparent of Mangrol State and Khwaja Kamaluddin.<sup>46</sup>

To finance its publications, the Woking Mission appealed to the generosity of wealthy Indians traders and their wives throughout British colonies.<sup>47</sup> At the end of his journey in South Africa, Khwaja Kamaluddin wrote a letter to the *Moslem Women’s Association of S.A.* asking “Sisters at the Cape to start a Fund to enable us to publish a book entitled ‘The Position of Woman in Islam’.”<sup>48</sup> He concluded by giving the assurance “that the book, if spread broadcast, will not only strengthen the position of our Sisters in their own community, but will also do excellent propaganda work.” This discourse went beyond securing financial support and expressed the AAI’s genuine concern for the improvement of Muslim women’s social and educational position.

#### *Gendering the European missions*

The Woking Mission was proud to underline that its mosque was named after Begum Shah Jehan, “Queen of Bhopal, the only Indian state where a woman rules.”<sup>49</sup> In 1926, when the new Begum came to England, she made promises of help to build the London Mosque and to add an annexe to the Woking Mosque, which her mother had greatly assisted in founding.<sup>50</sup> It was another Indian lady, Mrs. Tayyiba Begum, who collected in 1914 a substantial amount of money that was sent to Khwaja Kamaluddin.<sup>51</sup> In the following years, the president of the Islamic Women’s Association kept on delivering lectures that urged upper-class women from Hyderabad to give financial support to the “Imam Khwaja.” In India, the AAI was well known for encouraging women’s education and the Society presented books to female students from all over the country who passed their Degree Examinations.<sup>52</sup>

Muslim ladies from Indian high society were sensitive to a discourse that opposed the offensive image of Muslim women broadcast in Western medias. In the first issue of his review, Khwaja Kamaluddin blamed the Church’s historical prejudice against women. He recalled that “it was the Council of Macon toward the end of the sixth century, and not any Mohammadan assembly, where a bishop raised the question whether a woman really was a human being, and answered the question by the negative.”<sup>53</sup> In helping missions in the West, this female elite thought that it would help to strengthen their position at home.<sup>54</sup> Progressive ideas “made in Europe” were in a way more acceptable but, at the same time, they were also suspected of having been “christianised.” This ambiguity was well understood by the mission’s people who, speaking to an Indian audience, challenged the equation “modern = western.” For instance, when the Austrian convert Omar von Ehrenfels published in Hyderabad an article entitled

“Muslim women in present-day Europe,” he stated that it was significant to see “European countries under Islamic rule like Turkey and Albania... introducing equal rights for both sexes.” He added that “this shows clearly, that the impulse for improvement of the Muslim women’s position really was originated by the Muslim centres themselves and not borrowed from the Christian European school of thought.”<sup>55</sup>

The relation of mutual interest was even more obvious in the case of the Indian diaspora which, like its Muslim coreligionists in Europe, had to face a racism which hid behind humanistic considerations. In the colonial discourse, the veil and female segregation replaced slavery to illustrate the backwardness of Islamic societies. This issue was a major argument for Christian propaganda, and several books and articles highlighted the unattractive fate of confined Muslim women.<sup>56</sup> At the time of the foundation of the Woking Trust, a circular was issued by the Australian Government warning white women against the “utterly degrading treatment” reserved to those marrying “Muhammadans.”<sup>57</sup> Khwaja Kamaluddin took this opportunity to link the type of prejudices found in the Southern hemisphere with the misconceptions encountered in Europe. He insisted on dissociating polygamy from the tenets of Islam and spoke of the happiness of European wives in Muslim families.<sup>58</sup>

The high proportion of European women in the congregations of the Woking and Berlin mosques helped Lahori missions to challenge the idea that the status of woman in Islam was repulsive to the Western liberal mind.<sup>59</sup> Their publications aimed to dispel the idea “that Islam, as a religion, may appeal to men (because it allows polygamy) but cannot possibly appeal to any civilized, enlightened woman.”<sup>60</sup> In 1932, the German Muslim Society sponsored the free distribution of 5,000 copies of S. M. Abdullah’s tract on “The Position of Women in Islam.”<sup>61</sup> Muslim missionaries knew how to select arguments that were particularly attractive to women; for example Khwaja Kamaluddin pointed out that when a child “dies at his very birth, he must go to heaven under Islamic teaching, but he is foredoomed to hell according to Christian principles,” and concluded “in other words heaven is our birthright under Islam.”<sup>62</sup>

### Conclusion: Improving the self-esteem of Muslims in and outside Europe

The activities directed from Woking and Berlin did not intend to benefit only the Muslim population of Europe but all places where Islam felt threatened. This European-made discourse found a large audience, and articles from the *Islamic Review* were reprinted in newspapers published in English or in vernacular languages throughout the world. The Woking and Berlin missions

played a important role in centralising information from various parts of Europe and gave it an international exposure. One might take the example of the outrageous book by a French activist from the colonial lobby on “Islam and the Psychology of the Musulman” whose quotations, published in *The Islamic Review*, were reprinted in a South African Muslim newspaper.<sup>63</sup> The European missions also had an impact amongst Muslim reformists such as the famous scholar Rachid Rida.<sup>64</sup> In India, the Woking publications reached mainly a western educated elite. Khwaja Kamaluddin was, for instance, enthusiastically received at the Muhammadan Anglo-Oriental College of Aligarh when he went to open its Students’ Theological Society and delivered a lecture on “Islam in England with Christianity on the Wane.”<sup>65</sup>

The extension of Islamic propaganda to Europe and the United States aimed to fight “at home” an evangelical zeal that received most of its political and financial support from the West.<sup>66</sup> On the one hand, Muslim missionaries were borrowing from Christian rhetorical tools and methods while simultaneously denouncing the Church’s insidious propaganda in Muslim lands. On the other hand, their Christian counterparts found in this new Muslim missionary activity arguments to denounce the pan-Islamic menace to Western civilisation; as for example Samuel Zwemer who expressed concern about finding an article on the new mosque in Berlin in a weekly Muslim newspaper from Borneo.<sup>67</sup> The importance given to Ahmadiyya activities in the Christian missionary literature of the time shows how seriously the success gained by the “anti-Christian arguments of this Modernist sect”<sup>68</sup> was taken.

Despite limited resources, the Ahmadi-Lahori movement played a pioneering role in establishing Islam in Western Europe. It helped to bring into contact various foreign Muslim groups – students, traders, workers, sailors, and diplomats – with the local converts, paving the way to an embryonic community feeling. Moreover, Lahori missions set up networks building the very first linkage between the various Muslim communities living in Europe, from Spain to Poland and from England to the Balkans. ■

### References:

- 1 Sheikh Md. Din Jan, *op.cit.*, pp. 2, 8, 11.
- 2 Sheikh Md. Din Jan, *op.cit.*, pp. 15-16. Some ten students were trained in this institution.
- 3 “Moslem Missionaries,” *Manchester Guardian*, 17 November 1913; quoted in *MIIR*, 1/11, December 1913, p. 412. Most of those who attended were Indians, but there were some Egyptians and Turks.
- 4 “What Means this Mission,” *MO*, *op.cit.*, p. 4. When articles referred to Muslim English women, it was mentioned that they were “wearing costly furs;” “East Meets West in London Suburb,” *MS*,

- II/4, October 1923, p. 256.
- 5 M. 'Ajjan el-Hadîd, "Le Trait d'Union Oriental – Er-Râbitat Ech-Charqîya," *Revue des Etudes Islamiques (REI – Paris)*, IV, 1930, pp. 289-296. Lord Headley was also invested with the Order of the Nahda of Arabia by the King of Hedjaz; "The Muslim Mission to South Africa," *MO*, II/55, 20 February 1926, p. 3.
- 6 "London Conference," *MO*, II/94-95, 27 November 1926, p. 6.
- 7 In 1924, K. Sheldrake helped to organise the visit to UK of the leader of the Qadian Movement; "His Holiness visits Brighton," *RoR*, XXIII/12, December 1924, pp. 446-452.
- 8 K. Sheldrake, "The Pioneers of Islam..." and "The First Moslem Conference of Europe," *GI*, I/1, January 1936, pp. 26, 30-31.
- 9 Nasir Ahmad, *op.cit.*, pp. 22-23.
- 10 Ezad Bakhsh, *op.cit.*, p. 9.
- 11 Nasir Ahmad, *op.cit.*, p. 8. Hugo Marcus received his PhD. in Vienna.
- 12 *Ibid.*, p. 11.
- 13 He was editor of the Salisbury Journal for a couple of years; "Peer of 58 converted to Mohammadism," *The Daily Sketch*, 17 November 1913, quoted in *IR*, I/11, December 1913, pp. 405-406.
- 14 Missionaries visited the Railway Orphanage of Woking and provided meals to children the day when the Prophet's birthday was celebrated; *IR*, IX/10, October 1921, inside front cover, and *IR*, XIII/12, December 1925, p. 428.
- 15 "Das Echo unserer Arbeit," *MR*, IV, October 1934, pp. 89-98.
- 16 Such a communication policy was inspired by the one developed by the Woking Mission; see for instance the news reports taken from six British newspapers published *IR*, XI/6-7, June-July 1922, pp. 250-256.
- 17 The *Daily Telegraph* of the 29<sup>th</sup> May 1922, reporting the 'Id al-Fitr celebration at Woking, said: "Fasting, too, was common to the Moslem, Christian, and Jewish faiths. Purification came with fasting"; *ibid.*, p. 252.
- 18 "Das Echo unserer Arbeit," *MR*, III-IV, October 1935, pp. 89-95.
- 19 British Pathe Ltd website listed on www.wokingmuslim.org. In 1931, the Berlin Mosque was instrumental in the hour-long programme about 'Id al-Fitr broadcasted on radio nationwide; Nasir Ahmad, *op.cit.*, p. 24.
- 20 One may also mention the statement entitled "What is Islam?" that appeared on the back-page of the Review from the mid-1920s.
- 21 "Muslim and Esperanto," *The Crescent* (Liverpool), XXXI, 8 January 1908, p. 28.
- 22 K. Sheldrake, "Islam and Esperanto," *MIIR*, II/6, July 1914, pp. 298-299.
- 23 Professor Attaur Rahman, M.A., "Birdperspektivo de la Vivo de la Sankta Profeto," *MIIR*, II/9, October 1914, p. 466. Maulvi Sadr-ud-Din, "Mia Studado de la Biblio," *MIIR*, II/11-12, December 1914, p. 576.
- 24 Isma'il Colin Evans, *Islamo esperantiste rigardata*, London: IKRO 1946. A Polish convert paid tribute to this book and some Lahore publications; S. A. Khulusi, *op.cit.*, p. 118.
- 25 Sheikh Md. Din Jan, *op.cit.*, p. 19. The *Anjuman* stated that "Each copy of the Light is a Missioner" to justify the money spent on the free distribution of literature.
- 26 *Ibid.*, p. 17. During WWII, Omar von Ehrenfels translated into German Maulana Muhammad Ali's works.
- 27 Ezad Bakhsh, *op.cit.*, p. 10.
- 28 Sheikh Md. Din Jan, *op.cit.*, pp. 16-17. *Translation of The Holy Quran (without Arabic text)*, with short notes and introduction by Maulana Muhammad Ali, M.A., LL.B., President *Ahmadiyya Anjuman-i-Isha'at-i-Islam*, Lahore: Ripon Press 1929, 747 pp., the book was printed in 3,000 copies.
- 29 Maulana F. K. Khan Durrani, B.A., "A German Translation of the Quran: A Review," *The Truth*, reproduced in *Genuine Islam (GI – Singapore)*, III/1-2, January-February 1938, pp. 46-51.
- 30 Ezad Bakhsh, *op.cit.*, p. 10. *Der Heilige Koran in deutscher Sprache mit gegenüberstehendem arabischem Text. Eingeleitet, übers. u. eingehend erläutert von dem indischen Gelehrten u. bekannten Korankenner Maulana Sadr-ud-Din*, Berlin, 1939.
- 31 It differed from the Liverpool Institute – supported by the Ottoman Sultan and the Ameer of Afghanistan –, Dr. Leitner's Oriental Institute of Woking – helped by the Begum of Bhopal and the Nizam of Hyderabad – or Sayyid Ameer Ali's London mosque project under the patronage of the Ottoman Sultan.
- 32 Notwithstanding the publicity given to donors in the AAI's newspapers, generosity was stimulated by the visit of European converts in India or the publication of calendars with photographs of the Woking and Berlin mosques; *IR*, VIII/12, December 1920, advert p. 464 and Nasir Ahmad, *op.cit.*, p. 30.
- 33 Editor's Notes, "Islam, usury and interest," *IR*, XIII/1, January 1925, pp. 3-4; and "Letter by Sheikh A. Hafeez of New York," *IR*, XIII/2, February 1925, pp. 77-78.
- 34 *Mulk and Millut*, 18 June 1907; quoted in "Nouvelles diverses," *RMM*, II/8, June-July 1907, p. 567.
- 35 "La Question des banques," *RMM*, IV/2, February 1908, pp. 433-434.
- 36 Advert in *IW* (Lahore), VI/12, October 1928, inside front cover. The bank incorporated in British India in 1912 offered "special terms for Orphans, Widows, Students and Public Institutions."
- 37 One could note that the Qadiani Mission in Berlin was located in the American Express Co. offices; *RoR*, XXIII/12, December 1924, inside front cover.
- 38 H. Atta Ullah, "The Problem of 'Riba'," *MO*, II/53, 6 February 1926, pp. 11-12.
- 39 Memons and Bohras are trading Hindu casts that converted to Islam around the 15<sup>th</sup> century.
- 40 "New Workers in the Mission Field," *IR*, XIII/3, March 1925, pp. 82-83. "His Holiness Sayyed Abu Muhammad Tahir Saif-ud-Din," *ibid.*, pp. 83-84.
- 41 "Biography of Mr. Ispahani, a prominent London merchant," *The African Times and Orient Review (ATOR – London)*, IV/2, February 1917, p. 38. H. Ispahani was Vice-President of the *Central Islamic Society* in London.
- 42 "Eid-ul-Fitr at the Mosque, Woking," *ATOR*, VI/2, August 1917, p. 45.
- 43 Advertisement for Jules Karpelès & Co., *ATOR*, IV/2, February 1917, p. ii. Ispahani & Sons was based in Bombay; the family, of Persian origin, had been settled in India for over a century.
- 44 Nasir Ahmad, *op.cit.*, p. 29.
- 45 The Liverpool Institute initiated this practice in supporting an "Hillal Soap– made especially for the use of Muslims and Brahmins" manufactured by the Ali Othman & Co. of Liverpool; adverts in *The Crescent* in 1908.
- 46 "Divine Elixir," *MO*, II/55, 20 February 1926, p. 3. The Elixir could be obtained from: "Oriental Products, Memorial House, Oriental Road, Woking."
- 47 Khwaja Kamal-ud-Din, *Islam and Christianity*, 1931, p. vi. Foreword thanking the generosity of Mahomet Allum Khan of Adelaide, Australia, who made possible this publication.

- 48 “Khwaja Kamal-ud-Din’s Appeal,” *MO*, II/60, 27 March 1926, p. 7. The booklet published in English in Woking was translated into German by the Berlin Mission.
- 49 “End of a month’s fasting,” *Daily News*, 29 May 1922, quoted in *IR*, X/6-7, June-July 1922, p. 251.
- 50 In 1932, these promises had not yet come to fruition; “Memoirs of the late Rt. Hon. Syed Ameer Ali,” *IC*, *op.cit.*, pp. 503-504.
- 51 M. H. Khan Ghori, *Rabitah A’lam-i Islami and Hyderabad Deccan*, Karachi: Darul Adab 1978; “Liaison with the Muslim World,” pp. 181-188, translation in English kindly given to us by Mr. Nasir Ahmad.
- 52 Sheikh Md. Din Jan, *op.cit.*, p. 6.
- 53 Khwaja Kamal-ud-Din, “Foreword,” *MIIR*, *op.cit.*, p. 3.
- 54 “Khwaja Kamal-ud-Din’s Appeal,” *MO*, *op.cit.*, p. 7.
- 55 Omar Rolf Ehrenfels, “Muslim women in present-day Europe,” *IC*, X, 1936, pp. 471-476.
- 56 Ellen Fleischmann, “The Impact of American Protestant Missions in Lebanon on the Construction of Female Identity, c.1860-1950,” *Islam and Christian Muslim Relations*, XIII/4, 2002, pp. 411-426.
- 57 “White Wives of Brown Men. Letter by Sir John Rees, M.P.,” *MIIR*, I/8, September 1913, p. 309.
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## Dr Zakir Naik and the book *Muhammad in World Scriptures*

An assessment of Dr. Naik’s book reveals  
it is a mere summary of a famous  
Lahore Ahmadiyya publication

Compiled by Zahid Aziz

[In this article, Dr. Zahid Aziz outlines the remarkable similarity between Dr. Naik’s article “Prophet Muhammad (PBUH) in Hindu Scriptures” and chapter III of the book “Muhammad in World Scriptures” titled “The Prophet in Hindu Scriptures” by Maulana Abdul Haq Vidyarthi, the great scholar of the Lahore Ahmadiyya Movement. Dr. Naik’s article can be viewed on the website of his organization, IRF (Islamic Research Foundation), at the following link: [www.irf.net/irf/comparativereligion/middle/hinduism/muhammad.htm](http://www.irf.net/irf/comparativereligion/middle/hinduism/muhammad.htm). The edition of “Muhammad in World Scriptures” used in this article was first published in 1940, twenty-five years prior to Dr. Naik’s birth. Readers may form their own opinion as to whether this is yet another example of non-Ahmadi “scholars” utilizing the research and academic work performed by Lahore Ahmadiyya members without any acknowledgment as to its source, or simply an extraordinary coincidence.]

Some friends have noticed a remarkable similarity between talks presented on television by Dr Zakir Naik, the famous Indian lecturer on Islam, on the subject of prophecies about the coming of the Holy Prophet Muhammad in Hindu scriptures and the coverage of the same subject in the well-known book *Muhammad in World Scriptures* by Maulana Abdul Haq Vidyarthi, the great scholar of the Lahore Ahmadiyya Movement.

### A comparison

Zakir Naik’s article gives various prophecies under four headings. Under the **first heading** (I) are three prophecies from the book *Bhavishya Purana*. The first of these is given as follows:

“A *malecha* (belonging to a foreign country and speaking a foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. *Raja (Bhoj)*, after giving this *Maha Dev Arab* (of angelic disposition) a bath in the *Panchgavya* and the Ganga water (i.e. purifying him of all sins), offered him the present of his sincere devotion and showing him all reverence said, I make obeisance to thee. O Ye! The pride of mankind, the dweller in Arabia, Ye have collected

a great force to kill the Devil and you yourself have been protected from the *malecha* opponents.”

This is also the first prophecy in Maulana Abdul Haq Vidyarthi’s book, and its translation appears on pages 61–62. It is identical with the quotation in Zakir Naik’s article.<sup>1</sup>

After quoting the prophecy, Zakir Naik’s article draws out six points from it. The Maulana, after quoting the prophecy, lists ten points. We find that Zakir Naik’s first three points are the same as the Maulana’s first three points, and his points (4), (5) and (6) are the same as numbers (10), (7) and (6) respectively of the Maulana. The wording is also very similar. For example, point (3) in both begins with the words: “Special mention is made of the companions of the Prophet”.

Following these six points, there are two further comments in Zakir Naik’s article. The first is in answer to the objection that Raja Bhoj lived in the 11th century C.E. The objection and its answer as given in this article are exactly as in the Maulana’s book, namely, that there was not just one Raja Bhoj. The article says:

“The Egyptian Monarchs were called as Pharaoh and the Roman Kings were known as Caesar, similarly the Indian *Rajas* were given the title of *Bhoj*.”

while the Maulana’s book has:

“Just as the Egyptian monarchs were known as Pharaohs and the Roman kings were called Kaisers, similarly, the Indian *rajas* were given the epithet of *Bhoj*.” (p. 62)

The second comment relates to the part of the prophecy about giving the promised one a bath in the Ganges, and the article says:

“The Prophet did not physically take a bath in the Panchgavya and the water of Ganges. Since the water of Ganges is considered holy, taking bath in the Ganges is an idiom, which means washing away sins or immunity from all sorts of sins. Here the prophecy implies that Prophet Muhammad (pbuh) was sinless, i.e. *Maasoom*.”

The same comment is found in the Maulana’s book in the following words:

“Another point which requires elucidation is the Prophet’s taking bath in ‘Panchgavya’ and the water of the Ganges. This did not, of course, actually happen as it was only a vision; so we give it the interpretation that the Prophet will be purged of and made immune from all sorts of sins.”

The second prophecy from the book *Bhavishya Purana* in Zakir Naik’s article is also the second prophecy in the Maulana’s chapter (p. 64). It begins with the words:

“The *Malecha* have spoiled the well-known land of the Arabs. *Arya Dharma* is not to be found in the country. ...”

The wording of the entire prophecy (of which about one-tenth is given above) is identical in the article and the book. Following the prophecy, Zakir Naik’s article makes ten points about it, while the Maulana’s book makes twelve points. Naik’s first two points are the same as the Maulana’s first two points. His 3rd to his 10th point are the same as the Maulana’s points (5) to (12), in the same order.

The third and final prophecy from the book *Bhavishya Purana* in Zakir Naik’s article begins as follows:

“Corruption and persecution are found in seven sacred cities of Kashi, etc....”

In the Maulana’s book also, this is the next prophecy, and is given in almost the same words (pages 65–66).

We now reach **the second heading (II)** in Zakir Naik’s article. Under this are given three prophecies from the *Atharva Veda*. In the Maulana’s book also, these are the prophecies that occur next. Each and every point noted in the article about these prophecies is to be found in the Maulana’s book, in the same order, from pages 67 to 115. Below I list the chief aspects of these prophecies as mentioned in Zakir Naik’s article and place in parenthesis the page number in *Muhammad in World Scriptures* where the same is mentioned:

*Kuntap*, which is the name of some chapters of the *Atharva Veda*, stands for *Bakkah*, a name of Makkah (p. 68–69).

The word *Narashansah* means ‘the praised one’ and refers to the Holy Prophet (p. 71).

The Holy Prophet is prophesied as the camel-riding *rishi* (p. 73–74).

He is called *Mamah Rishi* and given certain signs such as a hundred gold coins, ten chaplets, etc. (p. 76–82).

He is called *Rebh*, which means the same as the name ‘Ahmad’ (p. 83).

The battle of the Allies of the Holy Prophet’s time is described and the word *karo* refers to the Holy Prophet (p. 106–108).

The conquest of Makka is prophesied and the Holy Prophet is termed as an *abandhu*, meaning a helpless man (p. 114–115).

Coming now to **the third heading** (III) in Zakir Naik's article, under it one prophecy is briefly mentioned, to the effect that the Sanskrit word *sushrava* in the Rig Veda applies to the Holy Prophet. The same is in the Maulana's book on page 115.

The **fourth and final heading** in Zakir Naik's article gives one prophecy, which is from the Sama Veda, and it is translated as follows:

“Ahmed acquired from his Lord the knowledge of eternal law. I received light from him just as from the sun.”

This prophecy is found in similar words in the Maulana's book on page 129. Zakir Naik's article then makes three points about this prophecy. The first of these is that the word 'Ahmad' here has been read by previous translators not as a name but as *Ahm at hi* and therefore they translated the mantra as: “I alone have acquired the real wisdom of my father”. These three points under this prophecy are found in the Maulana's discussion on page 129.

At this point Zakir Naik's article comes to an end — and so does the chapter 'The Prophet in the Hindu Scriptures' in Maulana Abdul Haq Vidyarthi's book come to a close on page 130.

It can be seen that the article by Zakir Naik is **nothing at all more** than a greatly compressed version of certain parts of the Maulana's treatment of the subject, following exactly the same order as in the Maulana's book. No doubt a later author can make use of the work of an earlier one, but if he benefits substantially from it then integrity requires that he must acknowledge the source. In this case, the later author has **merely repeated** the results of the earlier work without any contribution at all by himself, and with no mention of the earlier work.

We may add here that the Maulana's book was the result of his own deep study and research, after he had mastered the Sanskrit language around the years 1915–16. His knowledge of Sanskrit and the Hindu scriptures is demonstrated by his translation of *Yajur Veda* from Sanskrit to Urdu, and moreover by his public debates in pre-partition India with the Arya Samaj pandits in the presence of tens of thousands of people.

#### A famous debate

A debate on this topic took place in Diwan Hall, Delhi, on 5th February 1944, at which the prophecy about “A Praised One, Camel Rider” mentioned in the Atharva Veda was exhaustively debated between the Maulana and opposing pandits. (This is the prophecy in Zakir Naik's article under the second heading.) As the annual conference of the Arya Samaj was taking place at the time in Delhi, their leading scholars were present. The

Arya Samaj had challenged other religions to debates, and the Ahmadiyya Anjuman Isha'at Islam of Delhi had accepted the challenge for Muslims. The topic of the debate was: “The truth of the Holy Prophet Muhammad is established from the prophecies contained in the Vedas”. There were some 25 Arya Pandits on the stage. Reports tell us that, in response to the arguments put forward by Maulana Abdul Haq Vidyarthi, the scholarly Arya representative, Pandit Diyas Dev Ji Shastri, was unable to give any other interpretation to these words than as a prophecy. A report says:

“In response to the arguments of Maulana Abdul Haq, Pandit Diyas Dev Ji tried to create many complications but the Maulana cleared them all and issued the challenge that in the whole history of India there has not been any *Mamah Rishi*. If there has been, he should be put forward. ...

Maulana Abdul Haq read out the prophecy again and again, but Pandit Diyas Dev Ji was unable to give any explanation, despite his scholarship and learning. Muslims were ecstatic and were sending blessings on the Holy Prophet. It seemed as if what Allah has described as the descent of angels, which was witnessed by Muslims in the battles in the time of the Holy Prophet, was taking place. The Promised Messiah has called debates with the opponents of Islam as being the 'holy wars' of this age. In this 'holy war' at Delhi, Muslims witnessed the coming of angels, when on the one side was the solitary figure of Maulana Abdul Haq and on the other was a large number of Arya scholars of Sanskrit, but the call that was sounded from heaven was: *Al-Haq fi l-i Muhammad* (the truth is with the followers of Muhammad).

Before the conclusion of the debate, Maulana Sayyid Akhtar Husain Gilani [co-chairman of the proceedings on behalf of the Ahmadiyya Anjuman] made a strong appeal to Muslims to **refrain from** raising any slogans of victory as this would offend the Hindus, but to leave the hall in a calm and orderly manner. Maulana Abdul Haq Vidyarthi's rational style of argumentation, his virtuous behaviour, courtesy and polite manners, and the friendly attitude of the Ahmadiyya organisers, made a deep impression on the Hindus, while the hearts of the Muslims were filled with faith and knowledge. In religious history, this was the first debate of its kind to be seen in the capital city of India.” 2

Maulana Abdul Haq Vidyarthi did not merely write a book. He established his arguments in front of leading Hindu pandits. The Muslim audience too became convinced that he was serving the cause of Islam. As he was an Ahmadi, he could not automatically have the support

of the general Muslims behind him. There were no blind devotees on his side, cheering him on regardless, as is the case with Muslim religious leaders generally. He earned accolades from Muslims by his work.

### Do Hindu scriptures contain any Divine revelations?

The research by the Maulana was based on the teaching of Islam that prophets from God had appeared among all nations before the Prophet Muhammad. Muslim scholars had generally limited this to the Israelite prophets and a few others. Hazrat Mirza Ghulam Ahmad revived and laid stress on this unique teaching and concluded from it that the great sacred persons of the Hindu religion must have been true prophets and its scriptures must have been Divine revelations originally. It was on the basis of this belief that the Maulana found prophecies about the Holy Prophet Muhammad in Hindu scriptures. This is why, in explaining the second prophecy given above, the Maulana writes:

“The coming prophet will attest the truth of the Aryan faith” (p. 65).

However, Dr Zakir Naik has stated, in a different place, that the Vedas may not be revealed scriptures. Answering the question “whether we can consider the Vedas and the other Hindu Scriptures to be the revelations of God?”, he replies:

“There is no text in the Quran or Sahih Hadith mentioning the name of the revelation that was sent to India. Since the names of the Vedas or other Hindu scriptures are no where to be found in Quran and Sahih Hadith, one cannot say for sure that they were the revelations of God.

They may be the revelation of God or may not be the revelation of God.” 3

If nothing at all in them was revealed by God, then how did prophecies about the advent of the Holy Prophet come to be in these books? If they “may not be” revelations at all, then it is also possible that the quotations from them given by Dr Zakir Naik “may not be” prophecies about the Holy Prophet Muhammad revealed by God.

Interestingly, in his article Dr Naik has actually copied the Maulana’s statement above: “The coming prophet will attest the truth of the Aryan faith”, which means that the Holy Prophet confirmed that those scriptures were originally revealed by God. Perhaps Dr Naik did not realise that this contradicts his own belief expressed elsewhere.

Finally, our belief that the coming of the Holy Prophet Muhammad is prophesied in previous scriptures is *not*

meant as a mere gimmick to please the Muslim public and to sneer at followers of other religions. Quite the contrary, it is meant to show the common Divine origin of all religions and to present Islam as the completion and culmination of earlier religions. It also increases respect for the sacred leaders of other religions in the hearts of the Muslims. ■

### References

1. Except that in the Maulana’s book the word *malecha* is spelt as *malechha*, and his quotation has the following extra words at the end: “O Ye! The image of the Most Pious God, the biggest Lord, I am a slave to thee, take me as one lying on thy feet.”
2. *Paigham Sulh*, 16 February 1944, p. 8.
3. See on his website [www.irf.net](http://www.irf.net) the article ‘Common Questions asked by Hindus about Islam’.

## Introducing the “Amman Message”

### From the Official Website of the Amman Message

*[The “Amman Message” has become an extremely valuable tool throughout the Muslim world for purposes of uniting Muslims to a common ground. The current state of affairs among Muslims the world over necessitated this timely international declaration. This declaration is consistent in word and spirit with the reformative teachings on unity amongst Muslims proffered by Hazrat Mirza Ghulam Ahmad one hundred years ago. As such, the Lahore Ahmadiyya Islamic Society fully supports the Amman Message and is actively engaged in promoting its important message. The following introduction to the Amman Message is taken from the Official Website of the Amman Message at <http://www.amanmessage.com/>.]*

The Amman Message started as a detailed statement released the eve of the 27th of Ramadan 1425 AH / 9th November 2004 CE by H.M. King Abdullah II bin Al-Hussein in Amman, Jordan. It sought to declare what Islam is and what it is not, and what actions represent it and what actions do not. Its goal was to clarify to the modern world the true nature of Islam and the nature of true Islam.

In order to give this statement more religious authority, H.M. King Abdullah II then sent the following three questions to 24 of the most senior religious scholars from all around the world representing all the branches and schools of Islam: (1) *Who is a Muslim?* (2) *Is it permissible to declare someone an apostate (takfir)?* (3) *Who has the right to undertake issuing fatwas (legal rulings)?*

Based on the *fatwas* provided by these great scholars (who included the *Shaykh Al-Azhar*; Ayatollah Sistani and Sheikh Qaradawi), in July 2005 CE, H.M. King Abdullah II convened an international Islamic conference of 200 of the world's leading Islamic scholars (*Ulama*) from 50 countries. In Amman, the scholars unanimously issued a ruling on three fundamental issues (which became known as the 'Three Points of the Amman Message'):

1. They specifically recognized the validity of all 8 *Mathhabs* (legal schools) of *Sunni*, *Shi'a* and *Ibadhi* Islam; of traditional Islamic Theology (*Ash'arism*); of Islamic Mysticism (Sufism), and of true *Salafi* thought, and came to a precise definition of who is a Muslim.
2. Based upon this definition they forbade *takfir* (declarations of apostasy) between Muslims.
3. Based upon the *Mathahib* they set forth the subjective and objective preconditions for the issuing of *fatwas*, thereby exposing ignorant and illegitimate edicts in the name of Islam.

These Three Points were then unanimously adopted by the Islamic World's political and temporal leaderships at the Organization of the Islamic Conference summit at Mecca in December 2005. And over a period of one year from July 2005 to July 2006, the Three Points were also unanimously adopted by six other international Islamic scholarly assemblies, culminating with the *International Islamic Fiqh Academy* of Jeddah, in July 2006. In total, over 500 leading Muslim scholars worldwide, as can be seen at [http://ammanmessage.com/index.php?option=com\\_content&task=view&id=17&Itemid=31](http://ammanmessage.com/index.php?option=com_content&task=view&id=17&Itemid=31), unanimously endorsed the Amman Message and its Three Points.

This amounts to a historical, universal and unanimous religious and political consensus (*ijma'*) of the *Ummah* (nation) of Islam in our day, and a consolidation of traditional, orthodox Islam. The significance of this is: (1) that it is the first time in over a thousand years that the *Ummah* has formally and specifically come to such a pluralistic mutual inter-recognition; and (2) that such a recognition is religiously legally binding on Muslims since the Prophet (may peace and blessings be upon him) said: *My Ummah will not agree upon an error* (Ibn Majah, *Sunan, Kitab al-Fitan, Hadith* no.4085).

This is good news not only for Muslims, for whom it provides a basis for unity and a solution to infighting, but also for non-Muslims. For the safeguarding of the legal methodologies of Islam (the *Mathahib*) necessarily means inherently preserving traditional Islam's internal 'checks and balances'. It thus assures balanced

Islamic solutions for essential issues like human rights; women's rights; freedom of religion; legitimate *jihad*; good citizenship of Muslims in non-Muslim countries, and just and democratic government. It also exposes the illegitimate opinions of radical fundamentalists and terrorists from the point of view of true Islam. As George Yeo, the Foreign Minister of Singapore, declared in the 60th Session of the U.N. General Assembly (about the Amman Message): "Without this clarification, the war against terrorism would be much harder to fight."

Finally, whilst this by the Grace of God is a historical achievement, it will clearly remain only principal unless it is put into practice everywhere. For this reason, H.M. King Abdullah II is now seeking to implement it, God willing, through various pragmatic measures, including (1) inter-Islamic treaties; (2) national and international legislation using the Three Points of the Amman Message to define Islam and forbid *takfir*; (3) the use of publishing and the multi-media in all their aspects to spread the Amman Message; (4) instituting the teaching of the Amman Message in school curricula and university courses worldwide; and (5) making it part of the training of mosque *Imams* and making it included in their sermons.

God says in the Holy Qur'an says:

*There is no good in much of their secret conferences save (in) whosoever enjoineeth charity and fairness and peace-making among the people and whoso doeth that, seeking the good pleasure of God, We shall bestow on him a vast reward. (Al-Nisa, 4:114). ■*

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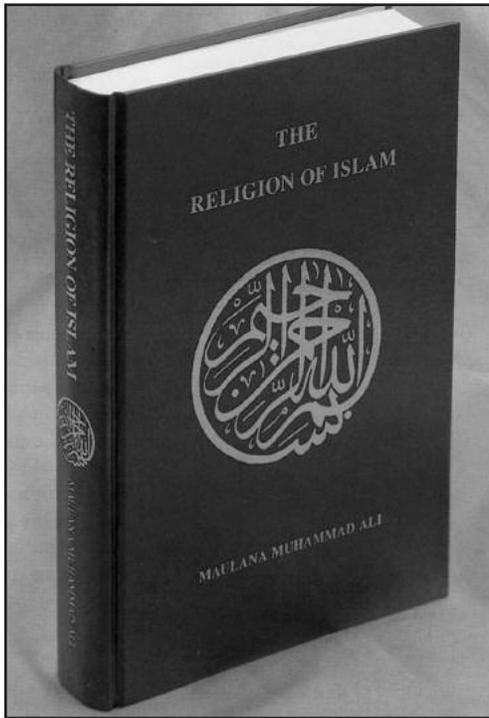
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