

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

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*Exponent of
Islam and
the Lahore
Ahmadiyya
Movement
for over
seventy-five
years*
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The Light

& Islamic Review

July – August 1999

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*Presents
Islam as:*
**PEACEFUL
TOLERANT
RATIONAL
INSPIRING**
•

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◆ *Ahmadiyya Anjuman Isha‘at Islam Lahore Inc., U.S.A.* ◆
1315 Kingsgate Road, Columbus, Ohio, 43221–1504, U.S.A.

An Apology

We regret the delay in the publication of our May-June and July-August issues, due to some urgent proof-reading work. These have now been published, to be followed shortly by the September-October issue.

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Beliefs and aims

The main object 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, good moral example, and the natural beauty of its principles. It neither aspires to gain political power, nor allows the use of force in support of the faith.

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 justly, 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 *Lā ilāha ill-Allāh, Muḥammad-ur rasūl-ullāh* (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 the following countries:

U.S.A.	Australia
U.K.	Canada
Holland	Fiji
Indonesia	Germany
Suriname	India
Trinidad	Poland
Guyana	South Africa

The Movement has members and supporters in many other countries as well. In Berlin, it has a large historical mosque constructed in the mid-1920s.

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, such as French, German, Spanish, Russian, Chinese, Dutch and Polish.

The Anjuman has run several Muslim missions around the world, including the first ever in Western Europe.

The Movement's unique contribution to Islamic thought is summed up on the left.

History:

1889: Hazrat Mirza Ghulam Ahmad founded 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: Prof. Dr. Asghar Hameed, a distinguished retired University Professor of Mathematics, and learned Islamic scholar, elected Head.

Dignity of Mankind

*Speech at Convention in Columbus
July 1999*

by Zahid Aziz, Editor, *The Light*

I wish to discuss the teachings of Islam regarding the place and status of human beings, and also of the individual, in this world. There are many ideologies which regard the human being as merely a cog in a machine, and his purpose is just to serve a particular system of society or type of state. The individual as well as groups of people are simply subservient to that ideology and its institutions. Even in what is claimed to be a free society, people feel as if they don't count as individuals, what they do or do not do is of little consequence. Given the impression of Islam which prevails generally, most people would believe that this religion too is one of these ideologies which has little regard for the human being and reduces its followers to the position of just serving the interests of the system.

Mankind's position

On the contrary, Islam teaches that mankind, as well as the individual, holds a very high position indeed. According to the Holy Quran, when God created man, He said:

“I am going to make in the earth a *khalifa*.”
(2:30)

that is to say, a ruler or empowered authority from God. As *khalifa*, mankind can acquire power over physical nature, and in the spiritual domain human beings can acquire a semblance of those great, good and noble qualities which are the attributes of God. So the potential given to mankind, and the goal set for it, is the highest imaginable. It is said in the Quran that God has breathed into every human being, at the time of his creation, His own Divine spirit (32:9). This gives each person the capability of attaining nearness to God.

Again, the Quran repeatedly says that everything in this world has been made subservient to man, for his advantage and benefit: things on the earth, in the sea, in the sky, etc. For instance:

“Do you not see that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and granted to you

His favours complete, outwardly and inwardly?” (31:20)

So God has dignified mankind by giving it the power to rule the physical world, i.e. outwardly, and his own self, i.e. inwardly. Human beings have, especially in the last century or so, developed very greatly their power over the physical world by means of acquiring physical knowledge, but they have neglected to be able to rule over their own desires, emotions and passions. How dignified man looks when you see his magnificent achievements and feats of the conquest of nature, and how disgraced and humiliated he looks when you see his failure to control his own desires! But the Quran says that God has granted man His favour inwardly as well, that is, the spiritual guidance with which to conquer himself.

Human beings given power of reason

Another way in which mankind has been dignified is the giving to human beings of their senses and understanding. The Quran refers to this repeatedly:

“He gave you ears and eyes and hearts; little it is that you give thanks!” (32:9)

“Thanking” here means to use your senses to acquire knowledge and to use your mind to draw conclusions from it. The Quran emphasises that human beings must use their senses and reason to understand things, including matters of religious belief. Blind belief and following are condemned in the Quran. Those who don't use these faculties are referred to as cattle, and indeed as going astray even more:

“They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle, nay, they are more astray.” (7:179)

Belief is something which should enter into your heart on the basis of your observation and knowledge. The Quran describes believers as those who:

“remember Allah while standing or sitting or lying, and reflect on the creation of the heavens and the earth: Our Lord, You have not created this in vain.” (3:191)

It is by reflecting on the creation of the universe that one is meant to discover that there is a purpose in creation. The Quran repeatedly refers to signs in nature from which man can deduce the existence of God, the need for revelation from Him, and the truth of His revelation in the Quran. It says that these signs can be read only by people who reflect, who have

knowledge, who hear, and who use their reason. Recounting different types of signs in 30:21–24 it says at the end of successive verses:

“Surely there are signs in this for a people who reflect.” (v. 21)

“Surely there are signs in this for the learned.” (v. 22)

“Surely there are signs in this for a people who would hear.” (v. 23)

“Surely there are signs in this for a people who understand.” (v. 24)

The Quran asks man again and again: Don’t you use your sense and reason? This expression occurs about a dozen times throughout the Quran at places where the Quran presents an argument. At one place, it quotes those who suffer punishment for their sins as saying that if they had listened or if they had used their sense, they would not have found themselves in that predicament. Similarly, the Quran again and again asks the reader to ponder and reflect, on different things, and in various ways. So Islam does not expect a person to just obey a set of orders and rules that he is given, without understanding or thinking. I am sure many people mistakenly believe that this is what Islam does require of its followers. On the contrary, a person is not only encouraged but required to use his God-given faculty of reason and reflection.

Freedom of belief

Man’s dignity, according to Islam, is far above that he should be forced to accept some belief. The Quran says:

“The truth is from your Lord; so let him who pleases believe and let him who pleases disbelieve.” (18:29)

Belief is something which must convince a human being’s heart and enter it. When some Arab tribes newly joined Islam, and used the expression “We believe,” the Quran told them not to say “We believe,” but rather that “We have become Muslims” or “We have submitted” because, says the Quran, “faith has not yet entered into your hearts”. Therefore Islam does not consider it sufficient to merely follow the precepts of the religion in the outward, mechanical sense, but your hearts must become convinced of the truth of the faith.

The passage of the Quran mentioned above establishes another very important teaching of Islam. A person who is a complete novice in Islam, or one

who has yet only a very basic knowledge of Islam, or one who does not or cannot understand the deeper matters of faith, but who says he accepts the truth of Islam, is entitled to be known as a Muslim among people. He is just as entitled to call himself a Muslim, a member of the Muslim brotherhood, as some great Muslim scholar or some Muslim carrying out all the practical duties of Islam.

Individual responsibility

Another way in which Islam has dignified the individual is by making him or her responsible for his or her own beliefs and actions. The Quran says:

“No bearer of a burden can bear the burden of another.” (6:164; 17:15)

Each individual bears his or her own responsibility and is treated by God as a person in his or her own right:

“We have made every human’s actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open. Read your book. Your own soul is today sufficient as a reckoner against yourself.” (17:13-14)

The individual is not treated as just one member of a group, with no identity of his own. Even if you belong to a group or nation whose members are committing wrong, you are not held responsible for their misdeeds if as an individual you do not commit those wrongful acts or support their commission. Likewise, if you are a wrong-doer you cannot escape responsibility for your actions by claiming to belong to a group of good and righteous people, and no one, however good and holy, can volunteer to bear your responsibility upon his shoulders. This principle means that each one of us matters as an individual.

Blind following

Blind following of leaders is also condemned in the Quran. It says that if a wrong-doer puts forward in his defence the plea that he was only following and obeying orders, that is not an acceptable defence. Although the leaders do bear responsibility for misleading their followers, nonetheless each individual is expected to use his own sense and reason, to the extent of his capacity. Similarly, blind following of one’s ancestors and of inherited beliefs and values is condemned by the Quran:

“When it is said to them, Follow what Allah has revealed, they say, Nay, we follow that on which we found our forefathers. What! Even

though their forefathers had no sense.” (2:170)

It teaches that you should apply sense and reason to test whether your inherited beliefs are right or not. Again, these teachings of the Quran dignify the position of the individual because he is told not to blindly follow his leaders or forefathers.

Group following

Another principle the Quran teaches is that an individual must not join in acts of wrong-doing with his community or his fellow-countrymen or brethren-in-faith. It says:

“Help one another in righteousness and goodness, and help not one another in sin and aggression.” (5:2)

It is not befitting a human being that he should just follow the crowd, even the crowd of his own people, without thinking about the right or the wrong of the matter. Rather, the individual should stand up for the right, even against his own people.

Principle of consultation

In making decisions in the nation or the community, the Holy Quran has taught the principle of consultation. It says that the affairs of the Muslims must be decided by consul among themselves (42:38). Even the Holy Prophet Muhammad was instructed to consult his followers (3:159), and he was given this revelation when a decision about a battle which had been made on the basis of majority opinion had proved to be wrong. The Holy Prophet and some of his followers had been in favour of one course of action but the majority had been in favour of another course of action. The majority view was followed but it nearly led to disaster. Nonetheless Allah revealed to the Holy Prophet to pardon his followers, and still consult them in decision-making as before. The revelation says:

“So pardon them and ask protection for them, and consult them in affairs.”

The process of consultation dignifies the individual because each person has his or her view taken into account, while autocratic rule degrades the individual because one man’s opinion is supreme. Muslims, unfortunately, abandoned this principle both in their governments and in their spiritual and religious movements. In this age, Hazrat Mirza Ghulam Ahmad again revived this principle of rule by consultation. Before his death, he set up a body of his followers to govern the affairs of the movement, and gave written

instructions that the decisions of this body, arrived at by majority opinion, would be final and binding over the movement. In previous spiritual orders in Islam, sometime after the death of the original saintly Founder, absolute power would go into the hands of one man, and he would be obeyed blindly. This led to the worst abuse of power by those religious leaders, and led to those movements becoming corrupt. The excesses and evils of some of those religious leaders who had absolute power over their followers, and the unscrupulous way in which they used religion to justify their misdeeds, is just undescrivable and appalling, to say the least. It all happened because of the neglect of the principle of consultation and by the blind-following of the leaders by the ordinary people who had no sense of the dignity of the individual.

Value of the least individual

I will mention now two incidents recorded in the Holy Quran which show the value attached to the most ordinary individual. In the early days of his mission, the Holy Prophet Muhammad was once explaining Islam to some chiefs of his tribe when a blind man came to him and interrupted him with a question. The Holy Prophet frowned and turned away from him, as he was addressing important men. God then sent revelation to the Holy Prophet, which is contained in chapter 80 of the Quran, expressing disapproval and telling him that may be it would be the blind man who would have benefitted from his teaching. The revelation told him that those chiefs whom the Prophet was addressing did not even consider that they had any need to follow Islam, but the blind man had made the effort to come to him and was God-fearing. The blind man, according to the revelation, was more deserving of the Holy Prophet’s attention than the assembly of the chiefs of the tribe of Quraish. This shows how much an individual, even the most insignificant individual, is valued.

The other incident is of a woman who complained to the Holy Prophet that her husband, following an Arab custom known as *zihar*, had broken off all relations with her, but still she was not free to leave him. According to that custom, a man would place his wife in a state where she lost her position as wife but was not divorced from him either. The woman pleaded with the Holy Prophet to do something, but he was reluctant to interfere without a revelation. God then revealed to the Holy Prophet, saying that He had heard the plea of the woman, and that He condemned husbands who indulged in that custom and prescribed a punishment of community service for any man maltreating his wife in that way (58:1–4). The

complaint of an ordinary woman was heard by God Himself and He sent revelation in her favour to His Prophet.

The teachings of Islam that I have outlined here make Islam a highly relevant and important ideology for the coming century. These teachings are put forward and stressed and highlighted by the Ahmadiyya Movement in particular, and this makes the work of this Movement very important for the coming years.

New entrant into Movement writes of his experiences

Letter from New Mexico

By Salih Abdur-Rahman

Recently, I had the luxury of joining the Ahmadiyya Anjuman upon Samina Sahukhan's visit to Albuquerque, New Mexico. I'm still overwhelmed with emotion. When I first heard of Sister Samina coming to Albuquerque, I wasn't sure what to expect. I have had bad experiences with Muslims before, and I wasn't sure what was going to happen when meeting this Muslim sister that I had read so much about. However, upon meeting Mrs. Samina, all feelings of nervousness completely disappeared. I immediately felt at ease as she greeted me in Peace, and I returned the same greeting. I could tell that she was being guided by some special force, and that force was the love of Islam and the message of friendliness and peace.

As I sat talking with Mrs. Samina, I couldn't help but think that this was the same woman who just completed the major undertaking of presenting the Quran in Russian to the Russian people. This is the woman I had seen on the internet pages and *The Light Magazine* spreading the teachings of Islam and Hazrat Mirza Ghulam Ahmad to the world, and here she was visiting this one little man in the small city of Albuquerque, New Mexico. All Praise is due to Allah. I was even more surprised with the books she gave me to read from the Ahmadiyya Anjuman. I've already started reading *Christ is Come* by Mirza Masum Beg, and plan on reading the other books as time allows. I must say thank you again to both Sister Samina and the Ahmadiyya Anjuman for providing these books of spiritual truth. Now a little information about myself.

I first heard of Islam when my family was teaching Bible Study in the local prisons. One of the Muslim prisoners had mentioned something about Christ and recognition of other prophets of Allah. Like other Christians, we were told that Muslims hated Christ and the other prophets of Israel. Yet, what I read in the Quran and in other Islamic literature went against this false story. I then took it upon myself to learn more about Islam. After years of reading various books, including Maulana Muhammad Ali's book *The Religion of Islam*, I converted to Islam, while attending undergraduate school at New Mexico State University, in Las Cruces, NM, in 1991.

I attended the local mosque in Las Cruces as well as the mosque in Albuquerque, and I immediately began to see the corruption of Islam by certain Ulama and Imams. There was a lot of fighting between the Muslims and racism was also beginning to set into the mosque there. Because of all of this, I was forced to stay away from the mosque and basically started worshiping on my own. It wasn't long before I realized that this wasn't working. However, I couldn't go back to the mosque. I slowly began to stop saying my prayers and began looking into other religious faiths. I had investigated the Jehovah's witnesses, Sikhism, and the Baha'i Faith, but none of these religions could satisfy my soul. I had heard of Muslims, whom upon being humiliated by Christian Missionaries, went back to worshipping saints and idols. While I didn't go as far as worshiping idols, I did begin to feel misplaced in my faith in Islam. Upon doing some praying and fasting, I asked Allah to guide me on the right path. In answering this prayer, it was in 1996 that I first heard of the Ahmadiyya.

While searching for research material on Islam at the college library, I came upon the Ahmadiyya Anjuman magazine *The Light*. I knew I had seen the name before, but couldn't quite place it. Then I went back and looked in my Quran and there it was in my Maulana Muhammad Ali translation of the Quran, "Ahmadiyya Anjuman". I had no idea that the Ahmadiyya Anjuman was an Islamic group. I knew I had to find out more about this Islamic group. After graduating from New Mexico State in 1996, I went back to my hometown of Albuquerque and began working as a teacher. This kind of took me away from my mission. And it wasn't until about two years later, after being accepted into graduate school, that I began to complete this mission.

I began reading everything I could on the Ahmadiyya Anjuman. A friend of mine even told me about your website. Using both the website and the

books, I began to investigate Hazrat Mirza Ghulam Ahmad's claim of being a Mahdi. Having studied different Islamic sects and religions, I knew that the Mahdi would have to be of Persian descent, and that he would have to fulfill certain signs such as breaking the cross, and fulfilling the sign of the double eclipse. After doing much reading and research, I was amazed to find out that Hazrat Mirza Ghulam Ahmad fulfilled all of these expectations. I was so mesmerized by this fact, and so content on these teachings, that I finally had to write a letter to the Ahmadiyya Anjuman expressing my wishes to join. Now, as of Friday, August 27, 1999, my prayers have finally been answered.

I can only give thanks to Allah for guiding me to the Ahmadiyya Anjuman. As Qui-Gon said in *Star Wars*, Episode I, *The Phantom Menace*, nothing happens by coincidence or mistake, everything happens for a reason. We never know how Allah answers prayers. However, like Hazrat Mirza Ghulam Ahmad teaches us, we should have complete faith in Allah in answering our prayers. There is no doubt in my mind, since Sister Samina's visit, that my prayers have been answered.

As-Salaam-Alaykum

Salih Abdur-Rahman.

Request from Russia

[We print below a message received by us from a Russian Muslim Association. The writer apologised for his English and asked us to improve it, which we have done while retaining the flavour of the original.]

We are Muslims of Saint Petersburg, acquainted with the Holy Quran in Russian Translation, Introduction and Commentary by Maulana Muhammad Ali. In our opinion it is the finest and most comprehensive publication of the greatest Book of all times and nations. The Tatar Muslim Association of SPb got about 100 books from the Madrassa of Kasan (capital of the Tartarstan Republic) and spread in SPb. On Imam's evaluation, this book is the single exact and detailed translation in Russian.

According to our information, the printing and distribution was done by your Society. However, 100 copies for a city with 5 million inhabitants is a drop in the sea, and we ask your Society for the possibility of supplying 1000 copies (or more, depending on the

cost) of this publication in Saint Petersburg. Regrettably, after the Russian economic crisis of 1998 our organization is very straitened in finances, but we will consider your offer on this question.

May Allah give you health and happiness for your great works,

With best wishes,

Valiev Rinat

The Death of Jesus – 7

by Maulana Hafiz Sher Mohammad

Views of modern Muslim religious scholars

VI. Ulama of the Indo-Pakistan Sub-Continent

1. **Sir Syed Ahmad Khan**, renowned nineteenth century Muslim educationist, social reformer, religious scholar and founder of the Ali Garh Muslim University, wrote:

- i. "Now we must turn to the Holy Quran to see what it says. The Quran makes mention of Jesus' death in four places ... Firstly in *Sura Aal Imran*, secondly in *Sura Ma'ida*, ... thirdly in *Sura Maryam* ... fourthly in *Sura Nisa*'. Jesus was not killed by the Jews, either by stoning or by crucifixion, but he died his natural death, and God raised him in rank and status ... From the first three verses it is clear that Jesus died a natural death. However, as the Ulama of Islam had followed the Christians, in accepting that Jesus had gone up to heaven alive, before looking at the Quran, so they have tried to interpret some of the words in these verses to accord with their unsound belief."

(*Tafsir Ahmadi* by Sir Syed Ahmad Khan, vol. ii, p.48).

- ii. Referring to the expression '*in this*' (Arabic: *bi-hi*) in the verse: 'And there is none of the People of the Book but will believe *in this* before his death' (4:159), which is generally taken to mean *in him* (i.e. in Jesus) Sir Syed writes:

"This points to the words 'And their saying: we have killed the Messiah' [4:157], and to

their saying, and not to the Messiah. So this means: 'All the People of the Book, before their death, will believe that Jesus was killed'. After this it is said: 'And on the day of Judgment he, i.e. Jesus, will be a witness against them'. The word '*ala* ['against'] is used to indicate loss or harm. So the meaning is that on the day of Judgment Jesus will be a witness against their belief."

(*Maktub Sir Syed*, No. 2, p. 48)

- iii. "Jesus spent his early life migrating from one place to another. His later life was not very long, for he was 33 years of age when he died, and at that time there were only 70 people who believed in him."

(The Ali Garh Magazine, Intikhab No. 1971, p. 48)

2. Nawab Azam Yar Jung (Maulvi Charagh Ali) writes:

" 'As for their saying, we killed the Messiah, Jesus, son of Mary, the messenger of God; they killed him not, nor did they cause his death upon the cross (*ma qatalu-hu wa ma salabu-hu*)' [The Quran, 4:157]. There were two methods of executing people. The first was crucifixion, applied to those guilty of heinous crimes and to slaves, in which, after hanging from the cross for three or four days, the victim died of hunger, thirst, heat, pain of wounds and disturbed blood circulation. The second method was immediate execution which took two forms: 1. stoning to death, 2. beheading by sword.

"This is why the Holy Quran denies both kinds of execution, i.e., Jesus was not stoned to death or beheaded, nor was he killed by crucifixion. It should be noted that the Jews believe that Jesus was first stoned, and the Christians say that he died by crucifixion. The Quran refers to both these assertions in the words *wa ma qatalu-hu wa ma salabu-hu*, i.e., they did not kill him by stoning or by crucifixion. It does not mean that Jesus was not nailed to the cross, for having the hands nailed to the cross, the feet tied to it, and then being taken down three hours later, is not sufficient to cause death. What is meant is to deny *death by crucifixion*. *Wa lakin shubbiha la-hum* means that it so appeared to them; and it happened in this way that to the people who

crucified him Jesus appeared to be dead. Having been awake all the previous night, and having suffered shocks and pain, Jesus had fainted. But they thought he had died, and removed him from the cross.

"The ordinary commentators have written in explanation of the above words that the likeness of Jesus was cast upon some other person. This is ridiculous, for if it were to happen that when we see a particular person it may in fact be someone else upon whom his likeness has been cast, then all sorts of matters of identity would become dubious, there being no certainty in marriage, divorce, or rights of ownership. If the word *shubbiha* [it, or he, appeared as such] is taken to refer to Jesus, as the commentators suggest, it is an error because Jesus is *mushabbahu bi-hi* [one who is made to look like someone else] not *mushabbahu* [one that someone else is made to look like]. And if *shubbiha* be taken to refer to that imaginary, fictitious person who is supposed to have been crucified instead of Jesus, there is no mention at all in the Quran of such a person.

" 'And those who differ therein are in doubt about it; they have no knowledge of it, but follow only conjecture' [The Quran, 4:157]. That is to say, those people who coin various explanations about the crucifixion of Jesus are in doubt, merely making guesses. In section 16 above we have described what this difference was. Firstly, the Jews asserted that they had killed Jesus. Secondly, the Christians believe that he was crucified. Thirdly, there is the view of sects such as the Basilidans and the Corinthians that in his place Joseph Simon was killed. Fourthly, there is the opinion of Barnabas that Judas Iscariot was crucified in place of Jesus. The Quran declares all these views as conjectures. ...

"They killed him not for certain" [4:157], i.e., he was not killed properly as killing ought to be done, or, he was not killed for sure. How could he have been killed for certain when he only spent about three hours upon the cross, which is not sufficient to cause death.

"*Bal rafa'a-hu Allahu ilai-hi* [4:158] — rather, God raised him to Himself. This is just like Abraham's statement: 'I flee to my Lord'

(37:99); or what is said about the Emigrants: ‘And whoever goes forth from his home fleeing to God’ (4:101). This expression is used by way of honouring and dignifying someone, and does not mean that the person spoken of was seen flying in the clouds to heaven literally and sat somewhere in heaven. There are no grounds for such notions.

“Afterwards, Jesus did indeed die, as the Quran informs elsewhere: ‘O Jesus, I will cause you to die (*mutawwafi-ka*) and raise you to Myself (*rafi‘u-ka ilayya*)” (3:55). In explaining this verse, the commentators have displayed much indecision and hesitation, and have in fact reversed the order to read: *rafi‘u-ka ilayya wa mutawwafi-ka*. However, this is not the Quranic wording. In another place it is even clearer: ‘When Thou didst cause me to die, Thou wast the Watcher over them’ (5:117). Jesus will say to God that after He caused him to die, He was the Watcher over his followers. Both these verses mention *wafat*, and this clearly proves death (*maut*): ‘God takes souls (*yatawwaffa al-anfusa*) at the time of their death (*maut*)’ (39:42). So his death is spoken of very clearly. As to when and where he died, it is not known, just as it is not known what happened to Mary.”

(*Intikhab Mazamin Tahzib al-Ikhlaq*, vol. iii, pp. 211 to 222, 1896 C.E.)

3. In his Punjabi work *Tafsir Muhammadi*, Maulvi Hafiz Muhammad of Lakhu Kay writes in verse:
 - i. “Without doubt a son resembles his father,
But the Lord lives forever, He does not die,
while death overtook Jesus.”
(vol. i, p. 247)
 - ii. “Of all the messengers of God, none
survived.”
(vol. i, p. 320)
4. In the Preface to the Urdu translation of the Holy Quran by **Maulana Ashraf Ali Thanvi and Hazrat Shah Rafi-ud-Din**, published in 1934 in Delhi by Nur Muhammad, proprietor of As-hul-Mutabi, it is stated:

“In that period, Bishop Lefroy gathered an army of missionaries and left England, promising that he would soon convert the whole of India to Christianity. Having collected a great amount of money from the people of

England, and assurances from them of continuing assistance in the future, he entered India and raised a big storm. His attack on the teachings of Islam was a failure ... But the attack based on the argument that Jesus was alive in heaven in his physical body, while all other prophets were buried in the earth, was in his view proving to be effective upon the general public. At that juncture, Maulvi Ghulam Ahmad Qadiani stood up and addressed Lefroy and his group, saying: ‘The Jesus you talk about is dead and buried like other mortals, and the Jesus whose coming is prophesied is myself, so you must accept me.’ By this means he made things so difficult for Lefroy that he could not shake him off. In this way, he defeated all the Christian missionaries from India to England.” (page 30)

5. The late **Maulana Ubaidullah Sindhi** wrote:

“*Mutawaffi-ka* means *mumitu-ka* [I will cause you to die] and what generally prevails amongst the public about Jesus’ life is a Jewish and Sabeian fable ... It is not a concealed matter that the source of Islam is the Quran, and in it there is not even one verse proving explicitly that Jesus did not die, and that he is alive and shall come down. These are only the deductions and explanations of some people, and are not free from doubt and uncertainty. How, then, can it be taken to be a fundamental Islamic belief?”

(*Ilham al-Rahman fi-tafsir al-Quran*, vol. ii, p. 49)

6. The late **Maulana Abul Kalam Azad** expresses his view as follows:

- i. Upon receiving a letter which read:

“Dear Maulana: ... these Mirza’i [i.e., Ahmadi] people ascribe various views to you, and even give references from *Wakil*, *Tazkira*, etc., that you believe in Jesus’ death, and that you praised Mirza (Ghulam Ahmad) Sahib. Please write a conclusive book so that they dare not speak again. You should also state therein that it abrogates all your previous writings and views, thus leaving no scope for anyone to bring up old matters. — *Inam-Ullah Khan, Baluchistan*”

The Maulana replied:

“1. The death of Jesus is mentioned in the Quran itself.

“2. The question of praising or criticising the Mirza Sahib does not arise because:

‘If you are bad, you cannot be good,
He himself is bad who considers you to be bad’.”

(*Malfuzat-i Azad*, compiled by Muhammad Ajmal Khan, Maktaba Mahaul, Karachi, pp. 129, 130)

ii. “The belief (in Jesus being alive) by its nature is in every way a Christian doctrine which has appeared in an Islamic guise.”

(*Naqsh Azad*, p. 102, compiled by Maulana Ghulam Rasul Mahr)

7. **Allama Dr. Sir Muhammad Iqbal** wrote in a poem:

i. “Is the son of Mary dead, or does he live?
Are Divine attributes separate from God, or one with His Person?

Is the Coming one the Nazarene Jesus, or a *Mujaddid* having the son of Mary’s qualities?

Are the Divine words created, or pre-existing from eternity, In which belief does lie the salvation of the Ummah?

Are not sufficient for the Muslims today,
These *Lat* and *Manat* [idols] carved out by theology.”

(*Armaghan Hijaz*, p. 227)

ii. “I can only tell you what I believe. I consider the Hadith reports about the Mahdi, the coming Messiah, and *mujaddidiyya*, to be derived from Persian and non-Arab conceptions. They have no connection with Arab concepts or the true spirit of the Quran.”

(*Iqbal Nama*, ‘Collection of the Letters of Iqbal’, vol. ii, letter to Chaudhary Muhammad Ahsan, p. 231)

iii. “Look for the descent of God upon the minaret of your own heart,

And give up waiting even for the Mahdi or Jesus.”

(*Baqiyat Iqbal*, p. 451).

iv. “As far as I understand the meaning of this movement, the Ahmadis believe that Jesus died the death of a mortal human being, and the return of the Messiah refers to a person

who bears spiritual similarity to him. This belief gives this movement a rational appearance.”

(*Khutbat Madras*; also, Newspaper *Mujahid*, 13 February 1935; and *Allama Iqbal ka paigham millat-i-Islamiyya kai nam*, p. 22)

v. “Jamal-ud-Din Afghani, Allama Iqbal, and many other thinkers believe that no Mahdi or Messiah will now descend from heaven.”

(*Zamindar*, Lahore, 27 July 1952)

8. **Maulana Sayyid Sulaiman Nadawi** wrote:

i. “Looking at the birth of Jesus, his death and the doctrine of Trinity, some American critics and rationalists now believe that Jesus was just a mythical figure.”

(*Khutbat Madras*, p. 42, Sermon No. 2, published by the Lahore Academy, 205 Circular Road, Lahore)

ii. “It appears from this that even before Sir Syed [Ahmad Khan] some Ulama held the same viewpoint as his on this question [of Jesus’ death]. People today who make this issue a standard for determining belief or disbelief in Islam are indulging in extremism.”

(*Mu’araf*, March 1930, p. 171)

iii. In a letter from a high ranking Pakistan Government official, published by Maulana Abdul Majid Daryabadi in his newspaper *Sidq-i-Jadid* of Lucknow (India), the following is recorded about Maulana Sayyid Sulaiman Nadwi’s view of the “descent” of Jesus:

“The Maulana said: ‘I do not hold this belief myself and consider the hadith reports about it to be unsound.’ The Maulana had disclosed this view of his to Maulana Ihtasham-ul-Haq, but had added that since to oppose this belief gives rise to much trouble, he refrained from expressing it, and also because this belief did not relate to the fundamentals of Islam.”

(*Sidq-i-Jadid*, Lucknow, 28 October 1955)

9. **Khwaja Hasan Nizami** of Delhi wrote:

i. “Westerners believe that Jesus ascended to heaven. The Quran contradicts this Christian belief, for it contains the verse: *inni mutawaffi-ka wa rafi’u-ka ilayya*, i.e., ‘O Jesus, I am about to cause you to die, and grant you exaltation and elevation unto My-

self'. This verse proves the death of Jesus. However, there is another verse saying: *wa ma qatalu-hu wa ma salabu-hu wa lakin shubbiha la-hum*, i.e., the Jews neither killed nor crucified Jesus, but they fell into doubt. This verse proves that Jesus was not put upon the cross, but died his own death. Rising to heaven does not mean that he went up to heaven but that his status in the estimation of God was raised."

(*Roznamcha*, 16 November 1931, p. 15)

- ii. "Some people say that Jesus is alive in the fourth heaven. It is proved from the Quran that Jesus was neither murdered nor crucified, but it is not proved that he ascended to heaven alive and is still living. On the contrary, the Quran says: 'O Jesus, We shall cause you to die and then elevate your status in Our sight, or, raise you to Us'. The word *wafat* occurs first, and it means *to die*."

(Newspaper *Munadi*, Delhi, 18 September 1936, p. 16)

10. In his famous book *Tazkira*, after discussing historical testimony relating to the death of Jesus, **Allama Inayat-ullah Khan Mashriqi** wrote:

"It is clearly proved today that the prophets were great experts in the laws of nature, and very knowledgeable in the sciences. To be so well-informed is not only true prophethood but also conveys the exemplary lesson that Jesus' death too was according to the Divine law regarding which the Quran says: 'You will not find any change in the law of God' (*Sura Al-Fatir*)."

(*Tazkira*, vol. i, footnote, pp.16-17)

11. **Maulana Zafar Ali Khan**, editor of newspaper *Zamindar*, wrote:

- i. "If the moral and spiritual teaching left behind with the Israelites by Jesus after his death (*wasal*) is examined, it appears that only such people could benefit from this inheritance as live in cloisters and monasteries, leading the lives of hermits."

(*Punjab Review*, compiled by Maulana Zafar Ali Khan, vol. i, no. 1, 8 August 1901)

- ii. Disclosing Maulana Zafar Ali Khan's view on the issue of Jesus' death, Maulvi Abdur-Rahman, the *Khateeb* of the Jami' Mosque, Wazirabad, writes:

"On around 25th August, taking with me Maulana Sayyid Inayat-ullah Shah, the *Khateeb* of Jami' Mosque Gujrat, I went to visit Maulana Zafar Ali Khan at Karamabad. Also present there were Mr. Salik the editor of *Inqalab* and Maulana Chiragh Hasan Hasrat the editor of the daily *Ihsan*. During the conversation, the mention of Mr. Inayat-ullah Mashriqi came up. Maulana Zafar Ali Khan greatly praised Mr. Mashriqi's sincerity of heart. In answer to this, I told the Maulana that Mr. Mashriqi's beliefs ran counter to Islamic teachings. For instance, in his *Tazkira* he has denied that Jesus is still alive. The Maulana replied:

'Belief in Jesus being still alive is not an Islamic belief. Many Muslims have rejected it.'

He was supported in strong words by Maulana Charagh Hasan Hasrat. Hearing this denial of Jesus being alive from Maulana Zafar Ali Khan's tongue pained me beyond words. I said to myself: My God! this is the same Maulana Zafar Ali Khan who has been a leading opponent of the Ahmadis for forty years, and yet his own belief is exactly the same as that of Mirza Ghulam Ahmad."

(Newspaper *Mujahid*, 12 September, 1935).

Life of Lord Headley

*From an old issue of
'The Islamic Review'*

We reproduce below information about the life of Lord Headley from the *Islamic Review* of September 1935. Our purpose is to bring to light the very great and unparalleled service to Islam in the West rendered through the followers of Hazrat Mirza Ghulam Ahmad who founded and ran the Woking Muslim Mission in England at a time when propagating Islam in the West was considered by Muslims and non-Muslims alike to be an entirely hopeless, indeed mad, venture bordering on utter fantasy. Before quoting the extracts, we fill in some background with the following introductory note.

Lord Headley (1855–1935) was the most famous of the converts to Islam connected with the Woking

Muslim Mission and its founder Khwaja Kamal-ud-Din. He announced his conversion to Islam at the hand of Khwaja Kamal-ud-Din in 1913. In those days, conversion to Islam meant incurring the wrath and displeasure of family, friends and society, and in the case of those belonging to the higher levels of society, like Lord Headley, it meant losing the respect and reputation in which you were held. Not caring for any such worldly loss, Lord Headley boldly and openly proclaimed himself a Muslim and served the cause of Islam till his death in 1935. He toured Muslim communities in several countries in the company of his mentor and teacher Khwaja Kamal-ud-Din, performing the hajj in 1923, visiting South Africa in 1926, and touring India in 1927-28.

He wrote several small booklets about Islam and many articles in the monthly *Islamic Review*, the journal of the Woking Mission. He worked hard on plans (which were never fulfilled) to build a grand mosque in London itself. Land was obtained in West Kensington (close to the famous Earls Court Olympia exhibition centre), and in July 1937 even the foundation stone was laid by the heir to the Nizam (Muslim ruler) of the Indian Princely State of Hyderabad.

As a member of the aristocracy, Lord Headley mixed with the nobility and royalty of England. He lost no opportunity to explain Islam in those circles. At one after-dinner speech, attended by various august persons, he spoke on the life of the Holy Prophet Muhammad.

Obituary of Lord Headley

From the *Islamic Review*, September 1935

(pages 322–325)

In Memoriam

It is our most painful duty to record the death of the Right Honourable Sir Rowland George Allanson Allanson-Winn, Baron Headley (Al-Haj Shaikh Saifurrahman Rehmatullah El-Farooq), B.A., M.I.C.E.I., M.S.I.C. (France), F.S.E., F.S.P., which occurred in London on 22nd June 1935.

Lord Headley was 80 years old, having been born in London in January 1855. He was educated at Westminster School, London, and Trinity College, Cambridge, where he took tripos in Mathematics. He won for his College both the heavy-weight and the middle-weight Championships. After leaving College he engaged himself in educational work and later became Editor of *Salisbury and Winchester Journal*,

Winchester. He was Secretary to Sir Frederick Seager Hunt, M.P., for several years and ultimately in 1892 took up Civil Engineering as a profession. He was engaged for many years in foreshore protection work in Ireland and used the low groyne system and extending these groynes into deep water by means of chains, cables and concrete blocks. He superintended some coast defence works at Youghal and Glenbergh and did similar work on the coast to the north of Bray Harbour. The problem of coast erosion always interested him. At Dover in 1899 he read a paper before the British Association on the history of the Reclamation of Romney Marsh. In 1896 as Assistant Engineer to Spedding & Co., Lord Headley came to India for the first time and was responsible for the construction of the Baramula-Srinagar Road which was 33 1/3 miles long and included 167 culverts and bridges. He was twice awarded the Bessemer Premium of the Society of Engineers as also the Silver Medals of the Royal Scottish Society of Arts and of the Institute of Civil Engineers of Ireland. Later he was elected President of the Society of Engineers, London. He was twice offered the throne of Albania and on both those occasions he refused the offer. Lord Headley succeeded his cousin in 1913 and was the fifth Baron and the 11th holder of the baronetcy of Nostell, Yorkshire (created in 1660), and the fifth holder of the baronetcy of Little Warsley, Essex (created in 1796). The Peerage dates back from 1797.

Lord Headley in his public life was always characterised by his world-wide outlook, his shrewd intelligence and his sound judgment. His deep sense of loyalty to the cause he espoused always brought him to the front. He was dauntless in the face of opposition and unflinching in the presentation of his selfless aims. He always stuck to them with tenacity, courage and boldness.

It is, however, with the religious aspect of his life and his services to the cause of Islam that we, of the Woking Muslim Mission, are chiefly concerned. Brought up as a Protestant he also studied Roman Catholicism and was struck by what he called their “believe this or be damned” attitude. “It is,” he said on one occasion:

“the intolerance of those professing the Christian religion, which more than anything is responsible for my secession. I was reared in the strict and narrow forms of the Low Church party. Later, I lived in many Roman Catholic countries, including Ireland. The intolerance of one sect of Christians towards other sects holding some different form of the

same faith, of which I witnessed many instances, disgusted me ...”

On another occasion while explaining that he had been a Muslim for over 20 years he remarked:

“It is possible that some of my friends may imagine that I have been influenced by Mohammedans; but it is not the case, for my convictions are solely the outcome of many years of thought. My actual conversations with educated Muslims on the subject of religion only commenced a few weeks ago and need I say that I am overjoyed to find that all my theories and conclusions are entirely in accord with Islam? Even my friend Khwaja Kamal-ud-Din has never tried to influence me in the slightest degree. He has been a veritable living concordance, and has patiently explained and translated portions of the Quran which did not appear quite clear to me and in this respect he showed the true spirit of the Muslim missionary, which is never to force or even to persuade.”

Lord Headley’s devotion to the cause of Islam was unique in many respects. He neither spared any pains nor money in the service of Islam. At the old age of 70, he undertook long journeys to Egypt, South Africa, and India for the cause of Islam. He performed the Hajj in 1923 and in 1927 presided over the deliberations of the All-India Tabligh Conference, which was held at Delhi. He was President of the British Muslim Society, London, and Chairman of our Trust as well as the Woking Mosque Trust. During his visit in 1928 to Hyderabad he succeeded in raising funds for building a Mosque in London and it is a matter of great regret that he was not granted the time to see the fulfilment of his great plan.

Next to Khwaja Kamal-ud-Din, Lord Headley was the one personality who may rightly be described as the founder of the Woking Mission. The names of the two are inseparable and the two looked upon each other with genuine love and affection. A few minutes before he breathed his last, Lord Headley scribbled a note for his son and heir and which ran:

“Means permitting I should like to be buried with my brother Khwaja.”

These last lines which he ever wrote speak volumes of the bond of love and affection which existed between the two missionaries of Islam in the West.

It is difficult to write adequately of him who has gone. Our praise seems trite and trivial, our most

heartfelt tribute all unworthy in face of the colossal fact of his immense and unique personality. Lord Headley’s death has left a gap which time alone can fill. To say that he was popular would be belittling his character. He was charming, gentle, kind, lovable — a loving son, a loving father, a loving husband and a loving but, above all, a sincere friend. His was an extremely charitable nature, and God had gifted him with virtues of the highest order.

Lord Headley was a God-fearing man, a true son of Islam. He has left behind a fine tradition of selfless service, spotless character and reputation, which the present generation and that to come are not easily to forget. The whole of the Muslim world has mourned the passing away of one of its most distinguished sons and condolence meetings have been held from Japan to America, messages of sympathy and condolences have reached us and glowing tributes have been paid to the memory of the dead — a wonderful recognition of his services indeed, but would it make up the loss the Muslim Community has suffered?

We mourn the death of a worthy son of Islam, a trusted and influential champion of the Muslim cause. We, of the Woking Muslim Mission, mourn the death of a fellow-worker of Islam. We grieve over the loss of a valued and dear friend of a very long standing whose counsel and advice we had always welcomed.

May the peace and blessings of Allah be upon his soul! Amen!

In the same issue of the *Islamic Review* (p. 353) is printed a letter by his son and heir to the Imam of the Woking Mission. It is as follows:

98 Portland Place, W. 1
July 3rd, 1935

My Dear Imam,

I am writing this letter to you in order to express my feelings of gratitude to yourself and other members of the Woking Mosque Staff for the great assistance that you have given me and my family in connection with our recent sad bereavement.

Your personal, kind and sympathetic help was, I can only assure you, greatly appreciated by us all. It gave me great pleasure to realize that in Khwaja [Nazir] Ahmad there was present at my father’s funeral, one of the sons of his greatest friend in the Muslim World, the late Khwaja Kamal-ud-Din, a man whom I always remember with the greatest respect.

We all regret that we were unable to accept your invitation to meet the Crown Prince of Arabia, but, as you will realize, we all felt the need of quietness during that week-end.

With kindest regards,
Very sincerely yours,
HEADLEY

New quotation about finality of prophethood

One of our venerable members in the North-West Frontier of Pakistan, Mr. Muhammad Ibrahim of the village of Data, has compiled an Urdu booklet (as yet unpublished) entitled ‘Hazrat Mirza’s denial of claiming prophethood and affirmation of the finality of prophethood’. One reason for writing this booklet, says the author, is that he has discovered a powerful reference from Hazrat Mirza which has never before been presented in our Movement’s extensive literature. It is a revelation which Hazrat Mirza mentions in his book *Minan-ur-Rahman* as follows:

“God revealed to me that the true religion is Islam, and the true Messenger is the *Mustafa*, the Leader and Imam, who is the *Ummi* and *Amin*. So, just as our Lord is the only One worthy of being worshipped and is One, similarly our Messenger is the only one who is to be followed. There is no prophet after him, and there is no partner with him in being the *Khatam an-nabiyyin*.”

(*Minan-ur-Rahman*, See *Ruhani Khaza’in*, vol. 9, page 164)

This extract occurs in the part of *Minan-ur-Rahman* which Hazrat Mirza wrote in Arabic. Having read Mr. Ibrahim’s manuscript, we checked this reference in the *Ruhani Khaza’in* collection, the compilation of Hazrat Mirza’s books made by the Qadianis. There an Urdu translation of this Arabic section has been added under the Arabic, and in that Urdu translation the words “There is no prophet after him” have been missed out!

Similarly we checked and found that these words have also been omitted by Muhammad Zafrullah Khan in his abridged English translation of *Tadhkirah* (the collection of the revelations of Hazrat Mirza), published 1976. We reproduce below, verbatim, Zafrullah Khan’s translation of the same passage:

“It has been revealed to me that the true faith is Islam and the true Prophet is Mustafa, peace and blessings of Allah be upon him, who is the Chief spiritual leader and the immaculate and trusty Messenger. Thus as worship is due to God alone, Who is One without associate, in the same way obedience is due to His Messenger alone, for he is unique in that he is the Seal of the Prophets (*Minan-ur-Rahman* p. 20).”

(Page 161)

He has left out the words “there is no prophet after him” which occur *within* this extract immediately *before* the words “for he is unique in that he is the Seal of the Prophets (*Khatam an-nabiyyin*)”! Zafrullah Khan knew Arabic sufficiently well to have translated the Holy Quran as well as a Hadith book into English, so he could hardly have been unaware that Hazrat Mirza’s original Arabic revelation contains the words “there is no prophet after him”. It is perfectly clear that the Qadianis have omitted these words in their Urdu as well as English translations of this revelation to suppress Hazrat Mirza’s real belief.

There also exists an English translation of the entire book *Minan-ur-Rahman*, by the Qadianis, entitled *Arabic, Mother of all Languages*, translated by Kazi Abdul Hamid in 1963 (from an Urdu translation, as he says in his Translator’s Note). There the translation runs as follows:

“So, just as, worship is for God alone Who is One without an associate, our Prophet too is unique in this respect that it is he who is to be followed. He is one by himself in this that he is the Seal of Prophets.”

(pages 49–50, edition published 1979, Lagos)

Again, the words “there is no prophet after him” have been omitted before “He is one by himself”.

The Qadianis may argue that Hazrat Mirza later on changed his views on this question. But Hazrat Mirza says that *God has revealed to him* that there is no prophet after the Prophet Muhammad, in a phrase akin to the one which occurs in many hadith reports (*la nabiyya ba’di*). Therefore, he is not merely expressing his belief, he is relating what God told him. While the possibility of Hazrat Mirza “changing” his earlier beliefs might be admitted, surely no one can suggest that God sent a wrong revelation at first, informing Hazrat Mirza that there would be no prophet after the Holy Prophet Muhammad, and then later on God corrected His own earlier revelation!

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