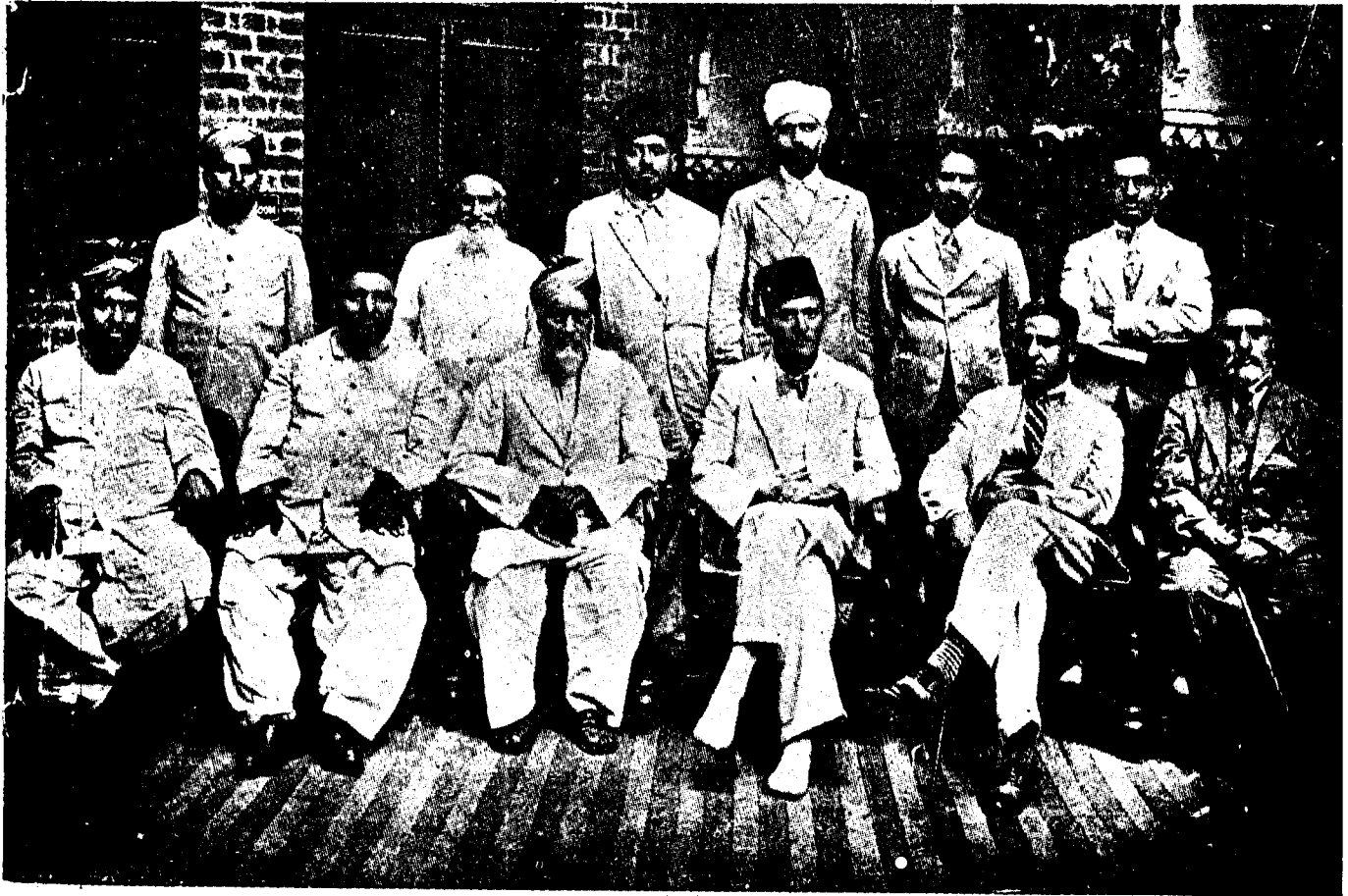


FORTNIGHTLY THE LIGHT

Mr. K.L. Gauba, Author of "THE PROPHET OF THE DESERT"
with Hazrat Maulana Muhammad Ali



From right to left (standing) : Sheikh Aizad Bakhsh,
Dr. Ghulam Muhammad, Syed Amjad Ali Shah, Syed Ghulam
Mustafa Shah, Maulana Aziz Bakhsh (elder brother of
Maulana Muhammad Ali), Ch. Muhammad Manzoor Ilahi,
From right to left (sitting) : Dr. Mirza Yaqub Beg,
Mr. Khalid Lateef Gauba, Baron Umar Ralf Erenfels,
Hazrat Maulana Muhammad Ali, Dr. Syed Muhammad Hussain
Shah, Dr. Basharat Ahmad.

AHMADIYYA ANJUMAN ISHA'AT ISLAM LAHORE (PAKISTAN)

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WE BELIEVE

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

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

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

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

4. The Holy Prophet also said : “I am Muhammad and I am Ahmad and I am *al-'Aqib* (the one who comes last) after whom there can be no prophet”. (Al-Bukhari : Kitab al-Manaqib).

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

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

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

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

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

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

Editorial

THREAT TO THE UNITY OF THE MUSLIM UMMAH

Recently sectarianism is becoming a serious problem in Pakistan as well as in some countries of the Muslim world. It is a threat to the unity of the Muslim Ummah at a time when it is very much needed. Is it just stray instances of old Shia-Sunni disturbances or some "invisible outside hand" is working in a subtle way to whip up sectarian fanaticism to foil vigorous efforts being made on international level for the unity and solidarity of the Muslim Ummah. An objective study of political developments, since the "Oil Embargo" was resorted to by the oil-producing Muslim countries, clearly shows that present wave of sectarianism and political conflicts in the Muslim world are purposely being fanned to create division and dissension in the rank and file of the Muslims.

Immediately after the Oil Embargo, the Islamic Summit of Lahore in 1974 was a unique demonstration of Muslim solidarity, when, for the first time in the present century, Muslim Heads and Prime Ministers from Africa, Middle East and South East Asia got together and discussed ways and means to foster better religious, cultural, economic and political relations among themselves. The ultimate object was that contact and coordination of this nature would bring into form a block of Muslim countries which would be in a better position to exploit its tremendous material resources and man power for the benefit

of its own people. Since then appreciable progress has been made in this direction and many international agencies composed of members from different Muslim countries are working under the aegis of Islamic Summit Conference.

Unfortunately, after a few years of the Islamic Summit at Lahore, Muslim world has been dragged into crisis after crisis such as invasion in Afghanistan, influx of Afghan refugees into Pakistan, bombing of the Nuclear Plant of Iraq, Iran-Iraq war, massacre of innocent Palestinians in Lebanon etc. And now sectarianism is raising its head in different parts of the Muslim world to further cause disruption and discord among the Muslims.

Apparently these events look like separate issues, but in reality at their back are working 'invisible hands' that do not wish to see Muslims emerging as a solid block on international forum. It is high time that Muslims should recognise the "one-eyed giant of the Antichrist" prophesied by the Holy Prophet Muhammad, peace and blessings of Allah be upon him, which was to appear in the latter age as the greatest trial for Muslims since the beginning of the world.

To further elucidate our point, we may mention here an instance when Western media in a subtle way tried to excite sectarian feelings in the Gulf area. Just after the Islamic Revolution in Iran well-known orientalist and experts on Middle eastern affairs started giving radio talks and newspaper write-ups in Britain about the possible conflict between the ruling Sunni class with their

Shia subjects in that area. It was also suggested that prime importance given to the martyrdom of Hazrat Imam Hussain in Shia beliefs are closer in spirit to the belief in the crucifixion of Jesus as compared to the triumphal trend of Islamic beliefs entertained by Muslims at large. One can easily read between the lines that all this was intended to insinuate feelings of sectarianism between the two major sects of Islam.

At home similar efforts are being made to create political instability in the country. On the eve of the recent visit to Pakistan of the present spiritual head of Ismailis, Prince Karim Agha Khan, a hand bill was by a certain organisation in Chitral. The handbill posed ten questions addressed to the Agha Khan about the Ismaili beliefs. The very first question was: Are you a Muslim? Similarly another handbill published by an Ahli Sunnat wal Jammah organisation in Uitenhage, Holland and distributed in Pakistan intends to inform Muslims that 32 Ulama of Mecca and Medina have declared *Tableeghi Jamaat* as *kafirs*. Again leading Muslim organisations in India and South Africa have started a campaign against the present Saudi rulers for banning the Urdu translation of the Quran done by Hazrat Maulana Muhammad Shah Ahmad Raza Khan of Bareilly. In a huge "Meelad-i-Mustafa Conference," held in Durban from 14th to 16th Jan. 1983 which was also attended by Maulana Shah Ahmad Noorani Siddiqui and Shah Faridul Haq from Pakistan, a resolution was passed

to the effect that Wahabis should be rejected by all Muslims. (*The Muslim Digest*, Jan.-Feb. 1983 Durban, South Africa, p. 29) This campaign of vilification against Ismailis, *Tablighi Jamaat* and present Saudi rulers is foreboding of a storm, if not checked in time, will be a serious threat to the unity of the Muslim Ummah for which Pakistan and Saudi Arabia are working so hard.

Pakistan is considered as the Fort of Islam. Since its birth in 1947, Pakistan has played leading role for the Muslim cause on national and international forums. It seems sinister plans to foment sectarianism in Pakistan and elsewhere in the Muslim world is a desperate effort to stem the tide of Islamisation waging through the Muslim world. President General Muhammad Zia-ul Haq has rightly said in Karachi that we should stop thinking ourselves in terms of Brelvis and Deobandis and should sincerely and earnestly work for the Unity of Muslims which is extremely important for fighting anti-Islamic forces working against our efforts of Islamization.

— Nasir Ahmad

”تفہیم القرآن“

حقیقت کی روشنی میں ... ۸ روپے
اسلام میں کوئی فرقہ نہیں۔ ... ۹ روپے
از حضرت خواجہ کمال الدین
ملنے کا پتہ :

دارالاشاعت کتب اسلامیہ
۱۷ - مولانا آزاد روڈ - جیکب سرکل
ممبئی ۴۰۰۰۱۱، بھارت

THE PROPHET OF THE DESERT – I

by KHALID LATEEF GAUBA

(We have received a copy of the reprint edition of "THE PROPHET OF THE DESERT" by Khalid L. Gauba, published by "Al-Kitab", Ganj Bakhsh Road, Outside Bhati Gate, Lahore, Pakistan. Its price is Rs. 65.00 or \$ 6.50. Pp. 338+xiv. It was first published in 1933.

The book written in exquisite English beautifully describes events of the life of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. It is by no means an exact account of the historical facts but is an out-pouring of a person who visualises himself witnessing the unique character of human history written on the deserts of Arabia. It presents to the reader inspiring aspects of a "hero" who was a "perfect man of God" through and through, and whose dynamic personality and example *par-excellence* produced an amazing civilization out of the worthless sands of Arabia.

At places the learned author becomes more emotional than factual and adds his own feelings in describing a particular event. In the flow of his emotions, he innocently attributes such frail conclusions to the Holy Prophet Muhammad, peace and blessings of Allah be upon him, which do not fit in at all with his iron will extremely devoted to the will of God. For instance writing about the death of little Ibrahim, a son of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, Mr. Guaba says: "The death of Ibrahim has broken whatever interest he had left in life. He sees his health rapidly declining. The twilight is fast closing in. Before night and eternal rest come, he wishes to make one more pilgrimage to Mecca, to offer his last sacrifices and to deliver his final message to his people." (p. 318). Now it is a bare historical fact that the Holy Prophet, peace and blessings of Allah be upon him, did not set out on the last pilgrimage because he felt that his end was approaching. He only came to know of his coming end when the revelation, "This day have I completed My favour to you and chosen for you Islam as a religion," (5 : 3) came down upon him at Mecca while performing the Pilgrimage. On the whole the book is a lively and vivid description of a life who has been rightly considered "The most successful of the prophets".

K. L. Gauba accepts Islam

It will be interesting to tell our readers that Mr. K. L. Gauba belonged to a very prominent Hindu family of Lahore. His father Sir Harkishan Lal, a big landlord, was the first Indian Minister of the Punjab under the Montague-Chelmsford Reforms. Mr. Gauba entered the fold of Islam in 1933.

The Muslims naturally felt jubilant over this happy occasion and the top-most people of Lahore like Allama Iqbal, Mr. A. Yusuf Ali, Sir Feroz Khan Noon, Nawab Mamdot, Shamsul Ulama Syed Mumtaz Ali and some others got together to witness this religious ceremony. Allama Iqbal proposed that Maulana Muhammad Ali should perform the ceremony of bringing Mr. Gauba into the fold of Islam. Accordingly, the Maulana made a short speech and very briefly explained the cardinal principles of Islam and made Mr. Gauba recite the *Kalima* and the ceremony was over after a long prayer. Mr. Gauba was named as Khalid Lateef Gauba. He felt highly attracted towards Maulana Muhammad Ali and became a frequent visitor to the Ahmadiyya Buildings, where he called on the Maulana and Dr. Mirza Yaqub Beg. Mr. Gauba highly valued the new Islamic brotherhood, and learnt many things about Islam from the Maulana just as a disciple learns from his spiritual leader. In his book "The Prophet of the Desert" Mr. Gauba said: "Of the many fountains of learning, from which the writer has drunk deep, particular reference must be made to the brilliant commentary and translation of the Holy Quran by Maulana Mubammad Ali, President of the Anjuman Ishaat-i-Islam.... The Author is deeply indebted to Maulana Mubammad Ali for perusal of the book in manuscript, for many valuable suggestions and elucidation of points of difficulty." Below we are reproducing a portion from the last chapter of the book (p. 316 319) — Editor.

Muhammad, the Holy Prophet, peace and blessings of Allah be upon him, is now in the sixty-third year of his life, which coincides with the close of the tenth year of the *Hijra*. He feels his mission is complete, God has kept His promises, providing victory both personal and of the Creed, that has been proclaimed through him. His age and his strength indicate that the end of the journey is now in sight. The sun is set-

ing. It has painted the sky in the colours of evening, — purple, gold and rose — colours of triumph and tints of empire.

All round him he sees his creed the fashion of the hour. Kings, poets, warriors, tribes in their multitude profess the faith of the one God, taking the pledge that was once a secret between him and the men of Yathreb. No Prophet, within his life-time, has been accorded

(Continued on p. 10)

Letters to the Editor

Modernism in Catholic Church

Santiago de Compostela
Spain

You no doubt remember my name from a letter of mine which appeared in your journal. It might interest you to know that the Islamic Research Institute in Islambad, inspired by the said letter, sent me two brochures asking my opinion and evaluation of them.

The basic thrust of my letter which was published in your journal was this: the Christian Tradition is in grave danger of destruction because of the invasion or infiltration of "Modernism" and "Progressism" in the Catholic Church, so well documented in *The Destruction of the Christian Tradition* by Rama P. Coomaraswamy. The horrible scene portrayed in the novel *The Inaugural Address of the American Popess* by Esther Vilar, which takes place about the year 2020, while not inevitable is perfectly possible. The best that could happen to the "orphans" left by the possible wreck of the Christian Tradition is that they become Muslims. It is Islam which is best equipped to save what can be saved from this possible wreck, and for this reason every traditional Christian — Catholic or Orthodox, Protestantism is not traditional and never was — should

do everything in his power to favour the strong presence of Islam in Europe and America. The Imam of the main mosque of Paris got it right when he issued a call to Catholics in search of a religion which does not change to turn to Islam.

The invasion of modernism in the Catholic Church is evil and will destroy the Christian Tradition if it is not halted. There are a number of reasons for this: (1) Modernism represents a compromise with secular ideologies which were themselves born to fill the partial vacuum left by the breakdown of the comprehensive Christian world view which pervaded Christendom in the Middle Ages, from an unnatural union of this sort can only come monsters. (2) The idea that the Church must "adapt" in any fundamental way to modern times is fatal to religion. To say that the Church must "adapt" to socio-economic conditions is, in effect, to surrender to the Marxists and others who claim that religion answers to no objective, transcendent reality, but is only the product of socio-economic conditions. (3) Of course, secular ideologies are, by their very nature, constantly changing and disappearing. Therefore, for religion to identify itself with any secular ideolo-

gy is not only treason to the essence of religion ; but is suicide. The same is true, of course, of scientific theories. (4) Most fundamental of all, by embracing Modernism the Church becomes mundane, abandoning the Perennial Philosophy, the "Sophia Perennis" and the Tradition with a capital "T", in which case it ceases to be a religion, ceases to be a Catholic ("Catholic" means "universal"; by welding itself to Western secular ideologies the Church would identify itself irremediably with Modern Western Civilization, making the name "Catholic" a mere sarcasm and rendering impossible ecumenism and mutual understanding with the other great religions), ceases to be Christian, ceases to be a Church.

Islam, along with some other religions remains faithful to the Perennial Philosophy, the Sophia Perennis and the Tradition with a capital "T"; hence the Imam of the main mosque of Paris was able to make his famous call. However, the present struggle within the Catholic Church (and every good Muslim should favour the Catholic traditionalists against the modernists) should serve as a warning. It would be very rash and dangerous to assume that Islam is immune to the modernist infection which currently plagues Catholicism. The same forces, the same enemies

of all religions who have produced the present struggle within the Catholic Church are also seeking to infiltrate Islam and other religions as well. Although up to the present time they have met with very little success, it is nevertheless true that "Islamic Modernist" movements have appeared in various parts of the Muslim world, and one must be constantly on guard.

As stated in my first letter, the destruction of the Christian Tradition is a real possibility. Were this to be accompanied by a destruction of the Islamic Tradition, the disaster would be too terrible to contemplate. I also mentioned in that letter about the present turmoil within the Catholic Church and appealed to Muslims to save what can be saved from this present tragedy and possible disaster. This time I wish to warn Muslims against falling victim to the same danger which so gravely threatens the survival of the Christian Tradition.

Michael McClain

Islam and Communism

Karachi

I refer to the above article Part I and Part II in your esteemed issue of February 8 and 24 by Mr. Muhammad Qutb. If I were the author of the learn-

ed article I should have given the philosophy of Communism as defined by Marx or later adjusted by the Marxists and then given side by side the philosophy of Islam. I feel that this would have been more convincing for us Muslims and for the non-Muslims too to judge which is the better system of the two.

We should not forget that Communism is a creed of Godlessness, not because the Communists or its founders had anything against God but because in the name of God, the Church and the Priests exploited the masses and it is human nature that once you reach one extreme, the rebound is sure to be the other extreme. No wonder from God to Godlessness is not the result of materialism but of the people who believed in God and still do profess to believe and make God's creatures the slaves. Materialistic slavery has only the power over the body; the mind and the soul still remain free, but religious slavery has the power over the mind and soul as well. A recent example of the Hawkes Bay tragedy when 44 persons tried to walk to Kerbala on foot in the sea which drowned half of them. Islam preaches slavery to Allah alone which results in man having the power over his mind and soul. To all intent and purposes Communism has done away with that religious slavery, which has

God on the lips and fraud in the hearts.

Had the Muslims adhered to Islam, hundreds of years before Karl Marx was born, Europe would have been Islamised and perhaps Marx may have had based his thesis on Communism on different lines. Fourteen hundred years ago, Islam had its better Karl Marx in Abu Zarr Ghiffari, one of the most trusted and beloved companion of the Prophet, peace and blessings of Allah be upon him. But all these are "have beens." What have we today — take any Muslim country — to offer the Communists except monarchies, sheikhdoms, feudal lords, vaderas, chaudharies, Pirs, Mirs and Fakirs, poverty, squalor, diseases and deaths?

Is it not unfair to fling Islam, that is not reflected in our lives, on Communism.

Islam has many unique advantages; it is midway between individualism and community as a whole; it is service to humanity, it does not relegate mankind to the level of the masses but uplifts them to the level of classes, which makes it an extraordinary classless society, where the tallest man and the smallest man, both stand equal, not only in the sight of God but in the sight of man.

Habib H. Vazir

BOOK REVIEW

by SALIM AHMAD, LONDON

THE GOSPEL OF JESUS THE JEW by Geza Vermes (Riddel Memorial Lectures, Forty-eighth Series), University of Newcastle Upon Tyne, 1981. Pp. 64 + viii. Price £ 2.00.

This publication is the promised sequel to the author's influential *Jesus the Jew: A Historian's Reading of the Gospels*, which was first published in 1973. Geza Vermes is Reader in Jewish Studies and Fellow of Wolfson College in the University of Oxford, and was already well known as an authority on the Dead Sea Scrolls prior to the publication of *Jesus the Jew*.

There has been a strong tendency in New Testament scholarship over the last fifty or sixty years to assume that the writers of the canonical Gospels had obscured the Jesus of history beyond hope of recovery. Against this attitude Vermes argues that some features of the Gospel writings point to their potential usefulness as historical documents for recovering the teaching of Jesus. He also draws attention to the fact that Christian New Testament scholars usually have at best an inadequate knowledge and grasp of the relevant Jewish historical sources; that their knowledge of Hebrew rarely goes much further than a grounding in the

biblical form of the language; and that Aramaic, the spoken language of Jesus, is not given its due importance as a subject of study. In particular, Christian New Testament scholars are generally not truly familiar with the *spirit* of Jewish thought in early Christian times.

Vermes outlines the historical methods by which the Gospel material may be sifted and compared for determining what might have been the "Gospel of Jesus the Jew" and the character of his ministry. Some of these methods, which, as he explains, must necessarily be used with caution, are derived from the work of the late Norman Perrin. One principle added by Vermes to those of Perrin is that where contradictions are found in the doctrines attributed to Jesus by the Gospels, at least one of the contradictory doctrines is likely not to be authentic; attempts to reconcile such discrepancies are to be avoided.

Regarding the development of early Christian doctrine and the influence of ideas on the contents of the Gospels, he accepts the view that the picture of Jesus and his teaching provided by the first three Gospels is radically different from what is to be found in the epistles of Paul. There are those who are inclined to

think that Palestinian Jewish culture was so thoroughly affected by Hellenism (the culture of the Greek-speaking peoples of the Roman Empire) that it is not useful to distinguish between Hellenistic and Palestinian Judaism. Efforts have been made on this basis to narrow the gap between the Jesus of history and the Jesus of the church. But Vermes upholds the view that Christianity underwent a profound change with its translation from a Palestinian Jewish environment to the outside world. He points to the withdrawal of the Ebionites (Jewish Christians who did not accept the doctrines of Incarnation and Trinity) from mainstream Christianity and states that the probable reason for their withdrawal "was that the Ebionites became convinced that they were witnessing in the Hellenistic communities a fatal misrepresentation of Jesus, a betrayal of his ideals and their replacement by alien concepts and aspirations".

He recapitulates the argument put forward in *Jesus the Jews*, that Jesus conforms to the traditional image of the "Man of God" (*ish-ha-elohim*) — a prophet or saint of such a kind as the prophets Elijah and Elisha, or the *Hasidim* ("Devoted Ones") Hanina ben Dosa and Honi the Circle-Drawer of an age nearer to Jesus himself. The "man of God" was expected, in the popular imagination, to perform miracles, even to the

extent of raising the dead. Yet the alleged miracles of such men were not taken as evidence of their own divinity, but were attributed to the special favour of God. The Jewish idea of the "man of God" is therefore very different from that of the "divine man" of the Greek-speaking world.

For Vermes, the evidence of the first three Gospels does suggest that Jesus was "a physician of the body and the mind". "When nervous and mental disorders were attributed to demonic possession", he says, "he cured them by himself overcoming the evil spirits believed to be inhabiting the minds of the sufferers. And he mended the bodies of men and women sure that illness is the result of sin by loosening satan's grip on them with a declaration of forgiveness." Later Rabbis were to teach that "No sick man shall recover from his illness until all his sins have been pardoned".

Central to the preaching of Jesus is the theme of the "kingdom of God". This same theme is presented in various different ways in the Old Testament and other ancient Jewish literature. Of these, the manner in which Jesus speaks of the kingdom of God is perhaps closest to the Rabbinic concept of personal submission to divine authority (expressed by the Rabbis as taking upon oneself the "Yoke of the kingdom of Heaven"), which for

a Jew entailed following the sacred law. Vermes suggests that for Jesus, the sovereignty of God is realized on earth by the act of repentance and surrender to the will of God, and that this wholehearted turning to God makes redundant or irrelevant any questioning as to when and in what fashion God's kingdom will be manifested and visibly extended over an unwilling world. The idea that Jesus would physically descend from heaven as ruler and judge of mankind will have been introduced into the Gospel tradition at a later stage.

In *Jesus the Jew* the author touched upon the question of the term "Father" as applied to God. He returns to this subject in the present publication. In Jewish sources the use of the term is essentially metaphorical and expresses the notion of divine patronage and friendship. God is represented as the "Father" or patron of the Israelite people in the Old Testament, and the same usage is found in later literature, except that, as Vermes puts it, "relation with the Father grows to be less of a privilege conferred on Israel as a people and increasingly dependent on merit". The term "Father" comes to be used frequently in prayer, and although the exact phrase "our Father" (as in the "Lord's Prayer") is not found outside Christian sources until relatively late, it is quite possible that it was

sometimes used in Jewish prayers in the time of Jesus. The word probably used by Jesus for "Father" or "my Father" was the Aramaic *abba*, which is found in the New Testament in Mark 14 : 36, Romans 8 : 15 and Galatians 4 : 6. As with the expression "our Father" there is a lack of direct evidence either for or against the use of this exact word in ancient Jewish prayers, yet there is one anecdote which Vermes cites as indicating that the *Hasidim* may have employed it in referring to God. The word is known to have been used as an honorific title for a number of holy men (it was used in the same way later in eastern Christianity), and the story is recorded that one such *Hasid*, Hanan the grandson of Honi, the Circle-Drawer, was once chased by some children who called out to him "Abba, abba, give us rain!", whereupon Hanan prayed to God to "render service to those who cannot distinguish between the *abba* who gives rain and the *abba* who does not. Such was the metaphorical term which was to become, after it was inherited by the Christian church, the name of the "First Person of the Trinity". As Vermes has shown here, and in *Jesus the Jew*, there were other similar metaphorical usages which were to result in the Christian use of the title "Son of God" as applied literally to Jesus, and ultimately in the

concept of the "Second Person of the Trinity".

Seeking to define the difference between the message of Jesus and church dogmas, Vermes asks what was the one fundamental principle by which he lived. This he finds in the words of Leviticus 19:2, "You shall be holy, for I the Lord, your God am, holy". He cites examples of Rabbinic thinking on the theme that man must cultivate good qualities reflecting the attributes of God, such as the words of Abba Shaul: "O be like Him! As He is merciful and gracious, so you too must be merciful and gracious". Jesus similarly says: "Be merciful as your Father is merciful (Luke, 6:36). But Vermes points out that there is an element in the teaching of Jesus which is not to be found in the other sources, namely that one should expect no earthly reward for one's good deeds.

Vermes also draws attention to the way in which Jesus makes use of overstatement in order to communicate his message.

Some of his recorded sayings have been misunderstood and misinterpreted for this reason. Sayings such as "Love your enemies", "To him who strikes you on the cheek, offer the other also", or "If your right eye is your undoing, tear it out and fling it away", or

"anyone who marries a divorced woman commits adultery", are therefore not to be taken literally and at face-value.

Vermes, in conclusion, contrasts Christianity with the religion of Jesus. Paul the "apostle to the Gentiles", he argues, substitutes for the God-centred Gospel of Jesus a religion centred on the Christ-image, pessimistic in its view of human nature, and by exhorting his followers, "Be imitators of me as I am of Christ". Paul clears the way for the adoption of intermediaries between God and man.

In this way the Jesus of history was lost to Jews and Christians alike. It fell to Islam and the Holy Qur'an to take up his cause. Yet even the Muslim world, after the time of the Holy Prophet, fell prey to Christian doctrines by accepting the notion that Jesus would physically descend from heaven in the final age. But Christian dogma is losing its grip, and the time is now here for a reappraisal of the person and teaching of the Galilean prophet by Christians and by Jews. "Is it not possible", Vermes asks, "that Jesus the healer, teacher and helper may yet be invited to emerge from the shadows of his long exile?"

ANNUAL SUBSCRIPTION

Rs. 25.00 or £ 4.00 or \$ 8.00

Khwaja Kamal-ud-Din's Unique Services to the cause of Islam in the West

Ahmadiyya Movement initiated Islamic Renaissance in the present century

by DR. ALLAH BAKHSI, LONDON

Khwaja Kamal-ud-Din joins the Ahmadiyya Movement

It was the last decade of the nineteenth century, and Khwaja Kamal-ud-Din was still a student in a local Christian College of Lahore, He came under strong Christian missionary influence, so much so that he was inclined to enter into the fold of the Christian Church. Some of his friends became alarmed and advised him to meet a famous missionary of Islam — Hazrat Mirza Ghulam Ahmad of Qadian. The Khwaja went to Qadian and met the founder of the Ahmadiyya Movement and had the blessed meeting. Not only did all his attraction for the Christian faith vanish but the Khwaja's heart became filled with the beauties and excellences of the life of the Holy Prophet and the teachings of the Holy Qur'an. He could not resist taking an oath of allegiance at the hands of the great champion of Islam who claimed to be the Divinely ordained Mujaddid of the 14th Islamic century and the long-awaited Promised Messiah of both Christians and Muslims.

In the year 1902 was started the renowned magazine *The Review of Religions* from Qadian under the most able editorship of Maulana Muhammad Ali. Khwaja Kamal-ud-Din was made its Assistant Editor. When a contemporary Calcutta Christian chronicler after some time remarked that the high standard of English of the *Review* could only be written by an Englishman and it was therefore apparent that its editor would surely be an Englishman. Thereupon it was published that its editor was Maulana Muhammad Ali, and the Assistant Editor Khwaja Kamal-ud-Din.

At the time when the Founder of the Ahmadiyya Movement was drawn into the law courts in several cases by his opponents, Khwaja Kamal-ud-Din was a practising lawyer at Peshawar. He voluntarily offered his willing services as an advocate to plead the cases. The Khwaja was so much devoted that once when he was pursuing a case in Gurdaspur, India as a pleader of Hazrat Mirza Sahib, he received telegram about the

death of his baby girl. He did not leave the case to immediately rush back home as it should have been, but instead sent a telegram in reply, "Surely we are from Allah and to Him we shall return. Bury her". He cared little for his lucrative legal practice and consequently his family had to go through difficult time. Once someone mentioned to the holy Founder about the heavy financial losses the Khwaja was suffering due to performance of the honorary services. On becoming aware of Khwaja Sahib's financial difficulties he tried to compensate Khwaja Sahib by offering him some money.

In the year 1905, the holy Founder of the Ahmadiyya Movement had revelations about his nearing end. He, thereupon, under Divine direction, wrote a *Will*, about the formulation of a democratic institution by the name of Sadr Anjuman Ahmadiyya Qadian. Next year in the year 1906, the Anjuman was actually constituted and the Founder nominated fourteen persons as its members and Khwaja Kamal-ud-Din was prominent among them. This Anjuman was to run and control all the affairs of the Ahmadiyya community after the Founder's death.

The Great Mujaddid's vision about Islam in the West

About a month before his death in May 1908, the holy Founder came to

Lahore and stayed at the house of the Khwaja at "Aziz Manzil" Brandreth Road, Lahore. The Khwaja writes about an incident which happened while the Founder was staying at his house in his Urdu booklet *Androoni Ikhtilaf Silsila ke Asbab* (Causes of internal difference in the Movement):

"The holy Founder was staying in my house in Lahore. Two or three days later while he was resting in the afternoon on a cot and I was sitting beside him, he opened his eyes after a doze, and congratulated me for having received a Divine revelation about my house in the words, "I shall protect every person who is in this house".

The Khwaja's younger brother Khwaja Abdul Ghani, Secretary of the Working Muslim Mission related to the present writer that the holy Founder saw in the vision that the house was being showered with flowers and he was congratulating Khwaja Kamal-ud-Din. Khwaja Abdul Ghani used to relate with joy and pride how this Divine vision came to fulfilment afterwards when Lord Headley and Khwaja Kamal-ud-Din, after performing Hajj, came to tour India in the year 1927. When they came to Lahore, the gentry of Lahore were so greatly enthused that they welcomed them by showering the house with flowers and profusely garlanding them.

The holy Founder died on 26th May 1908 in the Ahmadiyya Buildings, Lahore, at the house of Dr. Syed Muhammad Hussain Shah.

The Founder on 'Home rule' in India

During his stay in Lahore, the holy Founder was writing an Urdu booklet *The Message of Peace or Paigham-e-Sulh*. This message was one of peace and unity for the Hindus. It urged the people of the Indo-Pakistan subcontinent that in the demand for "home rule" both Hindus and Muslims of India should make a common cause. The main theme of the booklet was that without religious harmony between Hindus and Muslims, achievement of home-rule would not be possible. Hazrat Mirza Sahib appealed to his Hindu compatriots to desist from reviling the holy name of the Founder of Islam and pay him due honour and respect. In return he offered that even Muslims are prepared to give up eating of beef as cow is revered by them. This booklet was still incomplete when Hazrat Mirza Sahib expired on the 28th of May, 1908. This message was, however, read out by Khwaja Kamal-ud-Din at a huge gathering of Hindus and Muslims at Bradlaw Hall, Lahore.

Woking Muslim Mission

Upon the death of the holy Founder, it was Khwaja Kamal-ud-Din who proposed the name of Hakim Maulana Nur-ud-

Din to be the head of the Ahmadiyya Movement. It was during the latter's leadership (June 1908 to March 1914) that the world-renowned Woking Muslim Mission was founded by the Khwaja. In this connection Hazrat Maulana gave some directions to the Khwaja in a letter quoted by him in his above-mentioned book :

"The *Kalimah* 'There is no God but Allah and Muhammad is His true Prophet' is the fundamental basis (of faith). Everything else is secondary. Do not entertain any idea in your heart against the nation, country or law. Every activity should be based on sincerity" (p. 33).

When Lord Headley embraced Islam, Maulana Nur-ud-Din again wrote to the Khwaja on 29th December, 1913, thus :

"Dear Khwaja Sahib, peace be upon you. My case about Holy Prophet Muhammad, may peace be upon him, and about yourself is in London. You, if Allah wills, have become victorious God be praised. Each and every hair of mine is pleased with you and I earnestly pray for you" (p. 23).

The Khwaja himself attributes all his success in the field of propagation of Islam to his following the behests of his masters the holy Founder and the Maulana. Here I would like to quote Allama Suleman Nadvi's letter to the Khwaja and the latter's reply to him, (already

published in the article by Al-Hajj Dawood Ahmad) :

Allama Nadvi's Letter

“Congratulations! It will be you people who would be able to do something in this field. We all support you. I am writing to my friends and well-wishers about the journal (*Islamic Review*).”

Khwaja Kamal-ud-Din's Reply

“What am I and what is my position? There is an anxiety in my heart which has made me restless. I do not consider myself worthy of any service to my nation. What I am doing is not in any way an obligation. This is just to satisfy an inner urge of my mind and I am much obliged to those who partake in this my anxiety and support me. Regarding your concern that more people should come forward in this field I am pleased to inform you that *some of those who have taken a solemn pledge to 'hold religion above the world' at the hands of their master, Hazrat Mirza Ghulam Ahmad Sahib, by the grace of Allah, would certainly leave their country and come over here to serve the cause of their faith. As desired I will be sending more copies of the Islamic Review, April issue. If we can solicit more financial help and subscribers for it in India, we will be able to print more copies here.*

Yours sincerely,
Khwaja Kamal-ud-Din.”

Apathy of Ulema towards propagation of Islam in the West

Similar reactions were elicited from other Muslim divines all over India. Maulana Shibli, another learned divine of Nadva, wrote a whole poem in Urdu in eulogy of the Khwaja's successful results of preaching Islam in the West. He addressed other Ulema saying how successfully have the Ahma-dees been able to carry the Islamic message to western people who are entering the fold of Islam while the Ulema are busy issuing verdicts of *Kufr* against each other. The last stanza of this beautiful poem sarcastically points to the apathy of the Ulama towards the propagation of Islam :

کرتے ہیں شب و روز مسلمانوں کی تکفیر
بیتھے ہوئے کچھ ہم تو بیکار نہیں ہیں

“O, day and night we are engaged in issuing verdicts of heresy against Muslims.

“Indeed, we are, by no means sitting idle!”

But the important point arising out of the reply of the Khwaja to Syed Suleman Nadvi quoted earlier is contained in these words :

“Regarding your concern that more people should come forward in this field, I am pleased to inform you that *some of those who have taken a solemn pledge at the hands of their master, Hazrat Mirza Ghulam Ahmad Sahib, by the*

grace of Allah, would certainly leave their country and come over here to serve the cause of the faith”.

Does this sincere statement of the Khwaja leave the least doubt that, according to him, the great task of propagating the message of Islam could only be accomplished by those persons, who, by the grace of Allah, have taken a solemn pledge at the hands of their master, Hazrat Mirza Ghulam Ahmad, the Mujaddid of the 14th Century? Have not all the Imams of the Working Muslim Mission been Ahmadees? For instance, Maulana Sadr-ud-Din, the late Amir of Lahore Ahmadiyya Movement and founder of the Berlin Muslim Mission, Maulana Mustafa Khan, Maulana Abdul Majid, Maulana Muhammad Yakub Khan, the late editor of *The Light*, Maulana Aftab-ud-Din Ahmad, and Dr. S. M. Abdullah, etc?

God-Ordained Movement

The Working Muslim Mission successfully run for half a century by the Lahore Ahmadiyya Movement was not a man-made affair as beautifully explained by our esteemed brother Al-Hajj Dawood Ahmad. It was truly a super-human task beyond the ken of a single person. The Khwaja all alone faced formidable difficulties and opposition of the Christian missionaries. He did not have the backing of any government or financial help from any of the Muslim

states in India. But still he was able to establish an effective Islamic centre to counteract missionary activities of the affluent and highly organised Western Christian Church. It was a clear manifestation of Divine help and favour and a miracle indeed! Was not the work of propagation of Islam in the West considered a mad man's venture by Muslims themselves? Here I would like to quote a portion of the report of a condolence meeting held in the Habibiya Hall of Islamia College, Lahore, in order to pay tributes to the Khwaja's unique contribution as the champion of Islam in the West, under the chairmanship of the late Dr. Khalifa Shuja-ud-Din, Bar-at-Law and President of the Anjuman Himayat-i-Lahore in January 1933. The present writer was present in the gathering. In his presidential remarks, Dr. Khalifa Shuja-ud-Din, said: "When in 1912 Khwaja Sahib went to England to propagate Islam, I was then a student of Bar-at-Law there. When I heard of it, I was wonderstruck and embarrassed as well. I said to my friends, "There must be something wrong with him. Who is going to listen about Islam here. Please contact the Khwaja and dissuade him from this mad venture. If he is so much enamoured of it, let him select some eastern land for his activities!" These were my thoughts and feelings then. But now in this condolence meeting I have

not the slightest hesitation in confessing that I was wrong and the Khwaja was right. He proved the truth of his Mission by dint of sheer devotion and deep faith in the noble Mission. A single man against heavy odds — who successfully planted the flag of Islamic propagation in the West. Allah's choicest blessings be upon him. Ameen."

It was a superhuman task ordained through the will of God and foretold by the great Mujaddid of the present time. I quote the prophecy as related by Khwaja himself in his book mentioned earlier :

"Then came a time when Allah made my efforts fruitful. The news of Lord Headley's declaration of Islam reached India. I consider this to be a fulfilment of my master Hazrat Mirza's prophecy which was to the effect that he was catching white birds in London. On this occasion I wrote a poem in Persian. One of its stanzas ran thus :

'I was in search of Birds
'But Thou hast blessed me with a hawk'".

Champion of Islam in the West

As I have said, the Khwaja's Woking venture was ordained providentially. The holy Founder had given him the epithet of **حسن بيبان** "the eloquent speaker" through Divine inspiration. How eminently brilliant and impressive a speaker the Khwaja was has been so beautifully described by Al-Hajj Dawood

Ahmad in his learned article. Before leaving for England the Khwaja saw in a vision that his name was written in bold letters in the high heaven, to be read by the whole world. During the vision he rubbed his eyes several times in astonishment and shook his head. But each time and everywhere he saw his name written in bold letters. How wonderfully the vision came true ! Hazrat Mirza Sahib's prophecy originally published in the year 1891 in his famous book *Izala-i-Auham*, was : "I saw in a vision that I was standing in London, delivering a lecture on the beauties of Islam in English in a well-reasoned manner. Thereafter I caught several small birds of white colour, of the size of a partridge sitting upon trees. I interpreted this as meaning that though I would not go to London, yet some of my writings would reach there and many righteous English persons would enter the fold of Islam" (pp. 515-516).

It was ordained that the vision of the Mujaddid should come true through the Khwaja, who often used to tell his audience during his addresses that not only did he have the conviction of, and urge for, the success of the Islamic message in the West from his master, but whenever he had a difficult question, he was able to find its answer

(Continued on p. 23)

THE PROPHET OF THE DESERT—I

(from p. 6)

this reception by his contemporaries. The bitterness and disappointments of long years of struggle have more than been compensated for by the last ten glorious years of triumph.

But even as he felicitates himself on the mercy of God, it is ordained that he should suffer one more loss. Little Ibrahim, since his birth, has been the joy of his heart, the love in his eyes. He is the fragile link with posterity. Ibrahim is a boy who would be the pride of any household, fair, bonny, curly headed, with a smile that is net for those who come into contact with him. To Maryam, his mother, Ibrahim is not only her darling boy, but she sees in him the likeness of his father, who is dear to her. Ibrahim has also endeared himself to the Faithful—men look at him in endearing admiration ; women wish that all children were as sweet as he is.

But death snatches him from fond parents and a populace who adore him. Maryam is broken-hearted. Muhammad gives way to his grief. He carries little Ibrahim in his arms, so light and so tender, and gently lays him to rest beneath a green date palm. Tears are rolling down his eyes, as he smooths the earth over the little grave with his

own hands. "This eases the afflicted heart," he says, "it is a comfort to the living, even though it neither profits nor injures the dead."

The death of Ibrahim has broken whatever interest he had left in life. He sees his health rapidly declining. The twilight is fast closing in. Before night and eternal rest come, he wishes to make one more pilgrimage to Mecca, to offer his last sacrifices and to deliver his final message to his people. The news, that he is bound for Mecca spreads like wild fire throughout Arabia and a vast concourse of people congregate at Mecca — the largest assemblage of pilgrims that Mecca has ever seen. One hundred and twenty-four thousand pilgrims is the computed number. Muhammad arrives on the fourth day of the month of al-Hajj, and performs the prescribed rites of the pilgrimage. Among the pilgrims are men from all stations and walks of life, —chieftains, warriors, men of letters, poets, teachers, tradesmen, weavers and household servants. There is no mark of distinction : it is a meeting of Muslims from all parts of the country, where all congregate as brethren, and where every heart is full of the ardour and love that Islam inspires.

On the completion of the pilgrimage, the Prophet, mounted upon a camel,

delivers a sermon to his people. The occasion is a memorable one, and the field of Mina will long linger in the minds of those who witness it. It is a veritable sea of humanity—men, women and children of all ages. Most of those present are bronzed with the sun, many are handsome and good-looking. All are eager, attentive and spell bound. The Prophet addresses the gathering in slow clear tones. As each sentence is completed, it is repeated aloud in various parts of the congregation, so that it reaches the remotest corners of the vast assembly. It is a sublime message that he delivers to his listeners, a message that will be remembered and will form a tradition among the followers of Islam for all time. It breathes a spirit of generosity, it establishes fair dealings among men on a basis that is human and workable, it settles the brotherhood among Muslims from whithersoever they may hail, and puts the finishing touches to a social order, freer from perils of oppression and injustice than any society that the world has yet seen.

“O People ! Listen to my words ; for I do not know whether I shall ever be among you again. Remember that your lives and property are sacred and inviolable amongst one another for all time.

“The Lord has ordained that every man shall have his share of inheritance, and a will or testament prejudicial to his heirs is unlawful.

“O People ! You have rights over your wives, as they have rights over you. It is incumbent upon them to honour their conjugal faith and not commit acts of impropriety, which if they do, you have authority to chastise them, yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably. They are a trust from God in your hands.

“And feed your slaves too with such food as you yourselves eat, and clothe them with the stuff that you wear. If they commit a fault, which you are not inclined to forgive, then sell them, for they are all servants of the Lord and are not to be tormented.

“Listen, O People ! Listen to what I have told you. Fix this in your hearts that every Muslim is the brother of every other Muslim. You are all equal, enjoying equal rights and subject to the same obligations. You are members of a common brotherhood. It is accordingly forbidden to you to take from your brother, save that which he gives you of his own free will.”

And then raising his voice : “Lord ! I have delivered Your message.”

A sound like thunder echoes through the valley. A hundred thousand throats in one accord acclaim : " Aye, Apostle of Allah ! You indeed have."

And then go their respective ways the vast gathering of pilgrims, bearing with them the last will and testament of Muhammad, the Prophet of the Desert.

It is nearing the end of the month of Safar, the eleventh year of the *Hijra*. The Prophet has received the tidings of the perfection of Islam. "This day have I perfected for you your religion, and completed My favour on you and chosen for you Islam as a religion."

At Mecca on the last pilgrimage, he was told : "When there comes the help of Allah and Victory, and when you see men entering the religion of Allah in companies, then render the praise of the Lord, and seek His mercy."

The Prophet has fallen ill ; he knows it is his last illness. He would like to live to hear of the result of the expedition, which is proposed to be sent to Syria under Usama ibn Zaid. The Greeks have killed a Muslim ambassador ; and equally to avenge his death, as the honour of the commonwealth, must the expedition be undertaken.

The Prophet was taken ill at the house of his wife Zainab and, when worse, moved to the house of Ayesha, where

he lies in the throes of a mortal fever.

Lying with his head in the lap of the tender Ayesha, he blames the poison swallowed at Khaibar.

He attends the prayers of the mosque as long as he can. When he can no longer move, he deposes Abu Bakr to lead the congregations. On the last day when he attended the mosque, he told the audience how ill he was, and that he may not be able to come again, if any one had any money owed to him, he should claim it now. A Jew rose and claimed three dirbams, which were paid.

The illness makes rapid progress. The whole of Medina is distracted for the life of its Prophet. Fatima sits beside his bed weeping bitterly. He consoles her affectionately. "Fatima", he pleads, "dry these tears." Fatima smiles through the mist, but her grief is all the more poignant for the solace which he gives her.

He calls his friends one by one, and talks to them assuringly. He feels he is drifting irresistibly towards the ocean. But as ever, he is without fear. Tranquilly, he discusses with his family the details of his funeral ceremonies.

Several companions, dear to him, sit round his bed. He sees brave men sobbing like little children and he cannot

restrain his own tears. One of them asks : "Apostle of God, if we have the misfortune o' losing you, who ought to lead the prayers for you."

"I was just going to tell you. When you have bathed me and wrapped me in new linen, and put my corpse upon the board, on which you will carry me, place it for a while here. The first person, who enters this room, may lead the prayers. But neither you, nor my family, shall mourn for me grievously, nor trouble my rest with your wailing."

KHWAJA KAMAL-UD-DIN ...

(from p. 19)

also in the writings of the Founder. The holy Founder's assertion about a western awakening to Islam in accordance with the Holy Prophet's prophecy that "Sun of Islam shall rise from the West in the latter days" was not a mere surmise now. The Khwaja himself witnessed the truth of the prophecy. Once Maulana Nur-ud-Din, the bosom friend and the most prominent disciple of the Founder, asked him, "Sir, you mention so often about the rise of the truthfulness of Islam from the West, but in the West people are discarding every connection with faith." The holy Founder replied : "This situation is not against our aim. The slate of the Western minds is becoming cleansed of false faith. Thereupon the impression of true faith will be more lasting. Dear Maulana, be certain. I have seen with my spiritual eyes

the rising of the first night's moon of Islam in the heaven".

The Khwaja's mission has not come to an end with the closure of the Islamic propagation centre at Woking. A German firm has reprinted the files of the *Islamic Review* from 1912 to 1969. This world-renowned Islamic Journal, was founded by Al-Hajj Khwaja Kamal-ud-Din in 1912 and was published by the Woking Muslim Mission, England. It has resumed its publication in November 1980 after a lapse of about 12 years and is now being published by Ahmadiyya Anjuman Ishaat-i-Islam, San Francisco, USA from 35911 Walnut Street, Newark, California 94560. The work of Islamic propagation in England is now being carried on by the Ahmadiyya Anjuman Ishaat-i-Islam Lahore at 15 Stanley Avenue, Wembley, Middx, HAQ 4JQ London. Persons desirous to correspond may do so with the Imam of the Lahore Ahmadiyya Mission at the given address.

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