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Mr Muhammad Anwar, M.A.,  
Imam and Missionary of  
The Ahmadiyya Anjuman  
Isha'at Islam Lahore  
(U.K. Branch)

*"God it is Who has sent His Messenger (Muhammad) with Guidance and the Religion of Truth (Islam) that He may make it prevail over all religions". (The Qur'an, 48:28).*

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The first Muslim Mission to Europe,  
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**IMAM: Muhammad Anwar, M.A.**

Tel. (01) 903 2689

**PRESIDENT: Mrs J. Khan, B.A., Dip Ed.**

Tel. (01) 542 2024

**SECRETARY: Shahid Aziz, M.Sc.**

Tel. Slough 30513

Communications to be addressed to the Editor at:

**'Darus - Salaam', 15 Stanley Avenue, Wembley, Middlesex, HA0 4JQ,  
(England)**

The Ahmadiyya Anjuman Isha'at Islam ("Ahmadiyya Association for the propagation of Islam") based at Lahore, Pakistan is an international organisation (founded 1914) devoted purely to the propagation of Islam by literary and missionary means. The Founder of the Ahmadiyya Movement, *Hadrat* Mirza Ghulam Ahmad (1835-1908), proclaimed to the modern world that a solely materialistic progress would lead mankind to self-destruction; and that only a spiritual awakening as effected by Islamic teachings can save the world, as it did once before at the dawn of Islam.

Ninety years ago he prophesied the Second Rising of Islam, which is to be a free, world-wide acceptance of Islamic principles brought about by the triumph of argument and moral beauty. Coercion, intolerance, and fanaticism are utterly alien to Islam which has never spread by the force of any army or state, but by the inherent beauty of its teachings.

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**A PHILOSOPHICAL EXPLANATION  
OF THE DOCTRINE OF HELL  
(PART ONE)**

**By Hazrat Mirza Ghulam Ahmad (d. 1908)  
Mujaddid (Muslim Reformer) of the Fourteenth  
Islamic Century, Promised Messiah and Mahdi**

*(Taken from the booklet The Revealed Book and Its  
Special Features, published in Lahore by Muhammad  
Manzur Ilahi, K. S., pp. 53-56.)*

The belief in the continuity of the existence of the human soul is a universal belief, and one so deeply rooted in the very nature of man that the most powerful forces of materialism have not yet affected it in the least. Whether the deep-rootedness of this belief in human nature is due to its innateness, or whether, as an atheist or an agnostic would argue, it clings to the mind with the ordinary tenacity of old associations, it is a solid fact that the belief in a life after death has not lost any ground even in this civilized and materialistic age; and it is equally true that the progress of science and the application of scientific principles to all branches of learning is in favour of, rather than against, the truth of such a belief.

**State of the soul in the afterlife**

Starting on the basis, then, that there is a life after death for every human being, the first question of vital importance which arises in connection with this belief is as to the state of the soul in that afterlife. That

every religion has preached that the righteous will be rewarded for their good deeds and the wicked punished for evil deeds is an undeniable fact, but even philosophically considered, the question affords a similar solution. We see that most often a man reaps even in this life the good or bad consequences of his good or evil deeds and that except in rare cases, he himself is responsible for the happiness or misery which is his lot in this life. If a life after death has been ordained for the human soul, it could not have been meant but for its progress or advancement to higher and higher stages. Without this, the doctrine of a life after death becomes horrible. Even in this short space of life we find the soul progressing and advancing step by step from lower to higher stages. Could an everlasting life have then been designed for the unending torments of hell? The very idea makes one shrink and turn back in horror. Such a doctrine deals a death-blow to the idea of the justice and mercy of God. No intelligent being could have made man and preserved his soul for such an end.

Most religions have fallen into a grievous error on this point, and it is only the teaching of Islam that we find conformable to reason and in consonance with Divine justice, love and mercy. There are many that talk of the love and mercy of God, but, as if God were only the God of a particular people, His love and mercy are considered not to touch any one who is outside the circle of believers in a particular set of doctrines. To such a person God cannot be said to be even just, as He punishes his evils or unbelief of a few years with everlasting woes and torments. And though a tendency is witnessed in certain quarters to soften this horrible idea, the sublime truth that the human soul is ever progressing and attaining to higher and higher goals of

spiritual progress and union with God which the Holy Qur'an alone has taught, has not yet been recognized.

### **Qur'anic teaching**

Even the opening chapter of the Holy Qur'an gives us clearly to understand that Almighty God made man not for consigning him to everlasting torments, but to make him attain to higher and higher conditions of existence and to deal with him most mercifully. It reads thus: "All praise is due to God, Who is the Nourisher of all the worlds, Who is the Most Merciful (the Arabic word *Rahman* used here indicating the showing of mercy by God to His creatures without their having done anything to deserve it), the Most Compassionate (the Arabic word *Rahim* indicating that whenever a person implores His mercy or does anything to deserve it, He forthwith shows mercy), the Lord of the Day of Judgment". The four attributes of the Divine Being mentioned in these opening verses of the Holy Qur'an are the basis of all His other attributes. It will be seen that all these four attributes speak of the unbounded mercy of God shown to His creatures in all the worlds, i.e., in this world as well as the next. There are numerous other verses in the Holy Qur'an which speak of the great mercy of God to His creatures and leave no doubt that man has not been created for being subjected to torments. But everlasting torment inflicted upon a person without any good following therefrom, as torment is generally interpreted to be, is opposed to the Divine attribute of mercy as the Holy Qur'an depicts it.

It is true that the Holy Qur'an mentions hell as the abode of the evil-doers, and even depicts its horrors,

but it must be borne in mind that according to the Holy Qur'an both heaven and hell are places for the perpetual advancement of man to higher and higher stages. The Holy Qur'an says on one occasion, "Verily you shall all be surely transferred from state to state" (84:19). The whole of mankind is addressed in these words and accordingly as those in paradise shall make perpetual advancement, those in hell will not be suffering fruitless torments. On the other hand, the torments of hell will be the means of purging them of the evil effects of their deeds done in this life. This is the only philosophical explanation of hell, and this explanation has been given by no other book but the Holy Qur'an. It is the Qur'an only which teaches that heaven and hell grow out of a man, that a heavenly or a hellish life begins in this world and that the spiritual fruits of good or evil deeds done in this life assume a manifest form in the next. The fire of hell is no other than the fire of sins as the Holy Qur'an says: "The fire of the wrath of God burned on account of sins which rises above the hearts". The origin of the fire of hell is, therefore, in the sins which a man commits in this life, and it is thus with his own hands that he prepares a hell in which he will find himself in the next.

*(To be continued.)*

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### THE ISLAMIC REVIEW

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BELIEFS OF MUSLIMS OF THE  
LAHORE  
AHMADIYYA MOVEMENT

By Dr Zahid Aziz

Members of the Lahore Ahmadiyya Movement, the world-wide Muslim missionary organization based in Lahore (Pakistan), hold the beliefs proclaimed in the extract below by the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad (d. 1908):

We believe in the five fundamentals upon which Islam is based, and we follow the Word of God, i.e., the Holy Qur'an, which it is incumbent upon us to follow. As with 'Umar Farouq, the words *hasbu-na Kitab-Ullah* ("The Book of Allah is sufficient for us") are ever on our lips; and, as with Ayesah, in cases of disagreement between the Qur'an and a *hadith*, we prefer to follow the Qur'an. We believe that there is none to be worshipped except Allah, and our leader Muhammad *Mustafa* (peace and blessings of Allah be upon him), is His Messenger and the *Khatam al-anbiyya* (the last Prophet). We believe that whatever Allah has said in the Holy Qur'an, and whatever the Holy Prophet Muhammad has said, is wholly true. And we hold that any person who detracts one whit from the *Shariah* of Islam, or adds even an iota to it, is without faith and excluded from Islam. I enjoin upon my Community that they should have wholehearted faith in the *Kalima Tayyiba: La ilaha ill-Allahu Muhammad-ur Rasul-Ullah* ("There is no god but Allah and Muhammad is the Messenger of Allah"), and should die in that faith. And they should believe in all the prophets and all

revealed books whose truth is evident from the Holy Qur'an. They should carefully and correctly follow the tenets of Islam by considering incumbent upon themselves all the duties laid down by Allah and His Messenger, such as *salaat* (prayer), *saum* (fasting), *zakaat* (charity) and *Hajj* (pilgrimage to Makka), and by giving up what is forbidden. In short, it is obligatory to believe in all matters, whether of faith or practice, on which the classical righteous religious leaders of Islam were agreed, and which, by consensus among the *Ahl as-Sunna*, are held to constitute Islam (book *Ayyam as-Sulh*, 1899, pp. 86-87).

Thus the members of the Lahore Ahmadiyya Movement believe, and the late Hazrat Mirza Ghulam Ahmad also believed, in all the tenets and practices of Islam as laid down in the Holy Qur'an and the Books of Hadith, and as recognized throughout the ages by the scholars of the *ahl as-sunna* (the "orthodox" Sunni Muslims).

### Position of Hazrat Mirza

A verse in the Holy Qur'an (24:55) prophesies that *Khalifahs* (deputies or successors) to the Holy Prophet Muhammad (peace and blessings of Allah be upon him) will be raised amongst the Muslims. A sound and universally recognized hadith of the Holy Prophet promises that, in every century, God will appoint a *mujaddid* (reformer or renewer) among the Muslims to revive their religion. In accordance with this verse and this hadith, several personages in the history of Islam have been recognized and revered by the *ahl as-sunna* down the ages as being the *mujaddids* of their centuries and the spiritual *Khalifahs* of the Holy Prophet. Such

mujaddids include: 'Umar ibn 'Abdul-'Aziz (1st century A.H.), Imam Ghazali (5th century A.H.), Imam ibn Taimiyya (7th century A.H.), and Shah Waliullah of Delhi (12th century A.H.). In fact, Shaikh Ahmad of Sirhind (India), revered throughout the Indian subcontinent as the mujaddid of the 11th century Hijrah, is even known commonly not by his name, but as *Mujaddid Alif Sani* ("the mujaddid appearing at the head of the second millennium").

On the basis of the above-mentioned verse of the Holy Qur'an, the hadith prophesying the appearance of the mujaddids, and the acceptance of various mujaddids by the *ahl as-sunna*, the members of the Lahore Ahmadiyya Movement believe Hazrat Mirza Ghulam Ahmad to have been the *mujaddid of the 14th century Hijra* and a spiritual Khalifa of the Holy Prophet. This was what he claimed to be. According to the hadith about mujaddids, and according to its acceptance by the *ahl as-sunna*, there *had to be* a mujaddid during the 14th century (1883-1979 C.E.), as there had been mujaddids in all previous centuries, who were known and recognized. So, in believing Hazrat Mirza Ghulam Ahmad to be the mujaddid of the 14th century hijra, members of the Lahore Ahmadiyya Movement are *not at all* adding a new doctrine to Islam, but are only following Islam as recognized by the *ahl as-sunna* down the ages. If the Lahore Ahmadiyya Movement is wrong in regarding Hazrat Mirza Ghulam Ahmad as the mujaddid of the 14th century Hijra, then it is for each and every Muslim to consider the question as to who was the mujaddid of that century. And if it is not necessary for a mujaddid to arise, what then is the position of the Holy Prophet Muhammad's hadith about mujaddids, and what becomes of its confirmation by

great saints and scholars of Muslim history?

### **No claim of being a prophet (*nabi*)**

During his lifetime, Hazrat Mirza Ghulam Ahmad was repeatedly accused by his opponents of claiming to be a "prophet" (*nabi*). He went to great lengths to deny this allegation and forcefully proclaimed that he believed the Holy Prophet Muhammad to be the Last Prophet (*Khatam al-anbiyya*), as shown by the extracts below from his books:

"I firmly believe that our Holy Prophet is the *Khatam al-anbiyya*, and that after him no prophet, new or old, shall appear for this (Muslim) nation" (*Nishan Asmani*, 1892, p. 28).

"After him (the Holy Prophet Muhammad) no prophet shall come, neither new nor old" (*Anjam Atham*, footnote, p. 27).

"By saying *La nabiyya ba'di* ('there is no prophet after me'), he (the Holy Prophet Muhammad) absolutely closed the door to any new prophet or to the return of a former prophet" (*Ayyam as-Sulh*, p. 152).

"After the *Khatam an-nabiyyin*, the Holy Qur'an does not allow the coming of any messenger, whether he be a new messenger or a former one" (*Izalah Auham*, p. 761).

"It has been disclosed to me (by God) that, after the *Khatam an-nabiyyin* the Holy Prophet Muhammad, the doors of actual prophethood are utterly closed. No new prophet in the real sense can now come, nor can an

ancient prophet" (*Siraj Munir*, p. 3).

The above five quotations, from five different books, prove that Hazrat Mirza Ghulam Ahmad believed that *after the Holy Prophet Muhammad there cannot come any prophet, whether a new one or a former one*. Hence this is the belief held by members of the Lahore Ahmadiyya Movement.

Regarding the charge against him, that he himself claimed to be a "prophet" of God, Hazrat Mirza wrote:

"Those people have forged a lie against me that I say that I am a prophet" (*Hamamat al-Bushra*, p. 8).

"That which they attribute to me, namely that I claim prophethood for myself, is an absolute fabrication against me" (*Anjara-e Atham*, p. 45).

"I do not in any way claim prophethood. That is a mistake on your part" (*Jang-e Muqaddas*, p. 67).

"And if the objection is that I have claimed prophethood, then what can I say except that the curse of Allah be upon the liars" (*Anwar al-Islam*, p. 34).

"I have not claimed prophethood nor did I say to them that I am a prophet. But they are hasty and made a mistake in understanding my words" (*Hamamat al-Bushra*, p. 79).

"I consider anyone who claims to be a prophet or messenger after our leader and master Muhammad (peace be upon him), the last of the messengers of Allah, to be a liar and a heretic" (Announcement dated

2 October 1891).

### **The Promised Messiah**

There are well-known, authentic sayings of the Holy Prophet Muhammad prophesying the coming of "the Messiah, son of Mary" amongst the Muslims in the latter days when they would be in the most dire straits, facing destruction at the hands of their opponents. Muslims generally took these sayings literally, believing that the Israelite prophet Jesus himself was to "descend from heaven", to which place he had been "raised up" alive, they thought.

Hazrat Mirza Ghulam Ahmad also believed in the Holy Prophet's prophetic sayings about the coming "Messiah". However, God directed his attention to the fact that, according to the Holy Qur'an, Jesus had died in his own time, like every other prophet, and was not alive in heaven. Therefore the Messiah-to-come could not be Jesus. Moreover, the return of a prophet from the past like Jesus was in clear violation of the firm and unequivocal Muslim belief that no prophet can arise after the Holy Prophet Muhammad. In his book *Izala Auham*, discussing no fewer than 30 verses of the Holy Qur'an which prove Jesus to have died and not to be returning again to this world, Hazrat Mirza notes and comments on one of these verses as follows:

"The 21st verse [proving the death of Jesus] is: 'Muhammad is not the father of any man from among you, but is the Messenger of Allah, and the one to end the prophets.' This verse clearly argues that after our Holy Prophet (peace be upon him) no messenger will come to this world. Hence it is conclusively and expli-

citly proved that the Messiah, Son of Mary, messenger of God, cannot return to this world" (p. 614).

So what does one make of the Sayings of the Holy Prophet about the coming of the Messiah? Being an orthodox Muslim, and being guided by God because he was a *mujaddia*, Hazrat Mirza did not reject these well-established, authentic sayings as "fabricated". Rather, he proved that by the "Messiah to come" was meant some other person, a member of the Muslim *Umma*, who would bear similarity to Jesus in a great many respects. And, in fact, hazrat Mirza himself was that person, for all the signs of the times prophesied to herald the coming of the Messiah had come to pass. Hazrat Mirza was also the man who had cleared the long-standing misconception, gravely damaging to Islam, that Jesus was alive in heaven for 19 centuries. It was, therefore, all the more fitting that he should be the "Messiah to come", or the Promised Messiah - the Messiah promised by the Holy Prophet Muhammad.

Hence, in believing Hazrat Mirza Ghulam Ahmad to be the Promised Messiah, members of the Lahore Ahmadiyya Movement have *not* coined a new belief, but are only accepting the verdict of the Holy Qur'an that Jesus is dead, and interpreting the Holy Prophet Muhammad's prophecy about the coming Messiah in the light of that clearly stated fact. Furthermore, by proving that the signs of the appearance of the Messiah contained in the prophecies of the Holy Prophet have been fulfilled in this age, the Lahore Ahmadis have shown the truth of the Holy Prophet Muhammad, whose words spoken 1400 years ago under Divine inspiration have come true today.

If the Lahore Ahmadiyya Movement's interpretation

of the coming of the Messiah is to be rejected, then every Muslim should consider whether he can accept the belief, damaging to Islam and belied by the Holy Qur'an, that Jesus is still alive in heaven and is to return to this world to lead the Muslims after the Holy Prophet Muhammad. And if the undeniable teaching of the Holy Qur'an, that Jesus died in his own age, is conceded, how are the Holy Prophet's hadith about the coming of the Messiah to be interpreted, or are these sayings to be declared inauthentic after centuries of acceptance?

### **Conclusion**

Members of the Lahore Ahmadiyya Movement accept the Holy Qur'an as the last Divine Scripture and as their final and supreme authority. They believe in the Hadith (collected sayings of the Holy Prophet Muhammad), as second only to the Holy Qur'an, and to be followed in the light of the Holy Book. In their practical lives, they aim to follow the recognized *Sunna* (example) of the Holy Prophet Muhammad, whom they consider to be the last and final prophet and exemplar, after whom no prophet can come, whether a new one or a past one. Their belief in Hazrat Mirza Ghulam Ahmad, as the Mujaddid of the 14th century Hijra and the Promised Messiah, is based on teachings and prophecies given in the Holy Qur'an, explained further in the Hadith, and accepted by the Muslim Umma and its saints and scholars throughout the ages.

## V I E W P O I N T

## WHAT THE WEST THINKS OF ISLAM

*By Samina Ahmed*

After having spent all my life in England I thought it a good idea to write an article on, as the title suggests, what Westerners believe Islam to be. This article does not refer to the enlightened few who are well aware of Islam as a way of life, but to the less informed class of people who happen to be in the majority. The latter includes not only persons who are less educated but also people who are classed as the very learned - people who are believed to be the cream of society, and those who are themselves involved in the various aspects of religion.

"Muhammedanism" is the name that Westerners give to Islam. This is mainly due to the fact that they have no idea what the word Islam really means, and because of their lack of knowledge they tend to assume that, like themselves, Muslims worship the man who brought down the religion. This, however, is totally incorrect as Muslims worship none other than the Almighty God or Allah. At the time of the Holy Prophet's death, his companion Abu Bakr came out and said, "Listen ye all! Whoever worshipped Muhammad, the certainly Muhammad has passed away, and whoever worshipped God, let him know that God is Ever-living, and He never dieth." The word Islam means submission to God, and no-one else, whether dead or alive.

## Errors in Western books

Western writers, either critics of Islam or people merely lacking in knowledge, have certain incorrect ideas on the history of Islam. The book *The World's Religions* (a Lion Handbook) suggests that raiding expeditions were organized by the Holy Prophet and the first Caliphs in order to obtain booty. In other words, the Holy Prophet and the first Caliphs were concerned with acquiring property at other people's expense. However, according to Hadith (Bukhari 56:15), war was not to be fought for the sake of material gain. The Holy Qur'an states, "Let those fight in the way of Allah who sell this world's life for the Hereafter". This means that people who want to fight for the defence of Islam in the face of aggression should not want anything out of it other than to do their duty. Another point is that, so far from encouraging them to go on plundering expeditions in order to win their support and employ them for worldly gain, Abu Bakr prevented tribes who had previously been in rebellion from undertaking military service until it became necessary, in order to cope with attacks from the Persian frontier.

It is also claimed that Islam spread to other countries not because of the attraction of the religion itself, but because non-Muslims were thought of as second-class citizens. Yet the Holy Qur'an says, "All men are a single nation" (2:213). As for the claim that Islam spread by the sword, it states, "And fight in the way of Allah against those who fight against you, and do not exceed the limits, for Allah loves not those who exceed the limits" (2:190), and again, "There is no compulsion in religion" (2:256).

All this previous information shows that Western knowledge of Islamic history is not wholly correct. It has been misunderstood or misinterpreted to suit Western eyes, as have other aspects of Islam.

### **Women in Islam**

In recent times, here in Britain, much emphasis has been laid upon freedom and equality for women in Islam. People have formed the opinion that Muslim women are the slaves of men in every respect, and yet Islam was the first religion to banish any such slavery. Westerners believe Muslim women to be housebound and kept prisoners. The first point to be made here is that one only preserves that which is valuable to one's heart, and so Muslim women are provided security and protection by the male members of society. Secondly, it will be seen that millions of Muslim women have active social and professional lives, with no barrier between them and the outside world. Muslim countries provide equality to their women financially and otherwise, although even some Muslim governments fail to grant women all that is theirs by right. The Holy Qur'an says, "For men is the benefit of what they earn, and for women is the benefit of what they earn" (4:32). Islamic marriages are abhorred in the West as the people believe that both bride and groom are forced into it. However, according to Islam, no marriage can take place without the consent of both parties.

### **Nature of charity**

In the recent book *Islam*, by D. S. Roberts, it is

stated that "there are certain prescribed duties towards the disadvantaged, the poor, widows, orphans, slaves and the vanquished, but these are of a practical nature and no emotional commitment is required or expected". It says this, and yet the Holy Prophet Muhammad himself went so far as to *marry* a widow, and often spoke fondly of her after her death. Moreover, the love of God should be the basic motive in all charitable deeds. The Qur'an says, "And they give food out of love for Him to the poor and the orphan and the captive" (76:8). Again, there are such Hadith as the following:

"You will recognize the faithful by their compassion for one another, and by their love for one another, and in their kindness towards one another; as with the human body, when one member of it ails, the entire body ails" (Bukhari, 46:3);

"He is not of us who does not show kindness towards those lesser amongst us and respect towards those greater amongst us" (*Mishkat*, 24:15).

## Conclusion

From everything that has been mentioned hitherto, it becomes obvious that the majority of Westerners have preconceived ideas about the religion of Islam. It remains, of course, to be pointed out that many Muslims today themselves have incorrect ideas about Islam, and hence mislead the Westerners. For example, many people confuse customs with religion, making it difficult to distinguish between the two. Nevertheless, the people of countries such as Britain

need to know more about Islam, not only its principles, but the fact that it is indeed a universal religion.



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**POSITION OF THE MUJADDID  
IN SHARI'AH**

**By Hafiz Maulana Sher Muhammad**

*Missionary-in-charge Fiji branch of the  
Lahore-Ahmadiyya Movement*

**Question:** What is the position, in Islamic theology, of the terms *mujaddid* (reformer or reviver) and *muhaddath* (a person spoken to by God, though not a prophet)?

**Answer:** These terms are taken from *hadith* (sayings

of the Holy Prophet Muhammad - peace be upon him).

**Question:** What is the actual wording of these sayings?

**Answer:** The saying referring to *muhaddath* runs:

It is reported from Abu Huraira that the Messenger of Allah (peace be upon him) said: "In the nations before you there used to be *muhaddathin* (plural of *muhaddath*); if there is such a one in my people it is 'Umar".

(Bukhari, Book: *Fada'il Ashab-in-Nabi*, ch: *Manaqib 'Umar*)

**Question:** What exactly is a *muhaddath*? Has this been explained by the Holy Prophet (peace be upon him)?

**Answer:** The Holy Prophet (peace be upon him) himself explained what a *muhaddath* is:

It is reported from Abu Huraira that the Holy Prophet (peace be upon him) said: "From amongst the Israelites before you, there used to be men who were spoken to (by God), without being prophets; if there is such a one in my people it is 'Umar" (*ibid*).

Thus the term *muhaddath* was used by the Holy Prophet Muhammad (peace be upon him), who also fixed its meaning that a *muhaddath* is one to whom God speaks, but he is not a prophet.

**Question:** Is there a saying of the Holy Prophet (peace be upon him) mentioning the term *mujaddid*?

**Answer:** Yes, and it is a well-known saying:

The Messenger of Allah (peace be upon him) said: "Surely Allah will raise for this (Muslim) nation at the head of every century a person who shall revive (*yujaddidu*, from which *mujaddid* is derived) for it its religion".

(*Sunan Abu Dawud*, Book: *al-Malahim*)

**Question:** How is the authenticity of this saying rated by the classical scholars and collectors of Hadith?

**Answer:** The *ahl Sunna* (Sunni Muslims), the Shi'as, and all other Muslims who consider Hadith to be a part of the religion of Islam, believe this saying to be authentic. Jalalul-ud-Din Suyuti, the great Muslim scholar of four centuries ago, writes:

"The collectors of Hadith are all agreed on the authenticity of this saying".

(*Mirqat as-Sa'ud*)

**Question:** Did any classical scholars write books about this saying, and attempt to compile a list of *mujaddids* who had appeared up to that time?

**Answer:** Many such books have been written. For instance,

*Al-Fawa'id al-Jumah fi-man yab'athu-hu Allahu li-hadhih- il-Umma* by Imam Ibn Hajr Asqalani,

*Al-Qismiyya bi-man yab'athu-hu Allahu 'ala ra'si kulli mi'a* by Imam Jalal-ud-Din Suyuti,

*Tuhfat al-muhtadin bi-akhbar al-mujaddidin* by the above author,

*Hujaj al-Kiramah* by Nawab Siddiq Hasan Khan.

Shah Waliullah of Delhi, one of the greatest scholars of Islam and an expert on Hadith, who lived in India two centuries ago, regarded the saying about mujaddids as genuine and, in his book *Izalat-ul-Khifa'*, gave a list of names of *mujaddids*.

In recent times, the Maulana Sayyid Abul-ala Maudoodi wrote a book about this saying entitled *Tajdid wa ahya-e Din* ("Reform and Revival of the Religion").

**Question:** If this saying is so authentic and highly-regarded, *mujaddids* must have appeared in every century since the Holy Prophet Muhammad (peace be upon him). Is there a list of their names available?

**Answer:** *Mujaddids* did appear in every century of the Muslim *Hijra* Calendar. The list, taken from the famous Muslim orthodox newspaper *Paisa Akhbar* of Lahore (7 November 1937), is given below:

1st century (A.H.)		Hazrat Umar ibn Abdul Aziz
2nd	"	Hazrat Imam Shafi'i
3rd	"	Hazrat Abul Hasan Ash'ari
4th	"	Hazrat Abu 'Ubaid Neshapuri
5th	"	Hazrat Imam Ghazali
6th	"	Hazrat Sayyid Abdul Qadir Jilani
7th	"	Hazrat Imam Ibn Taimiyya

			and Hazrat Khawaja Mu'in- ud-Din Chishti
8th	"	"	Hazrat Ibn Hajr Asqalani
9th	"	"	Hazrat Sayyid Jaunpuri
10th	"	"	Hazrat Jalal-ud-Din Suyuti
11th	"	"	Hazrat Shaikh Ahmad of Sirhind, known as "Mujaddid Alif Sani"
12th	"	"	Hazrat Shah Wali-ullah Muhaddith of Dehli
13th	"	"	Hazrat Sayyid Ahmad Barelvi

## B O R N I N I S L A M

by William B. Bashyr Pickard

(from *Islam Our Choice*, Woking, 1961, pp. 156-158;  
William Bashyr Pickard was the author of *Layla and  
Majnun, The Adventures of Alcazzim, and A New World*)

Having been born in Islam ('Every child is born with a disposition towards the natural religion of obedience [i.e. Islam]. It is the parents who make him a Jew, a Christian or a Magian') it was a good many years before I realized this fact. At school and college I was occupied, perhaps too intensely, with the affairs and demands of the passing moment. I do not consider my career of those days brilliant but it was progressive. Amid Christian surroundings I was taught the good life, and the thought of God and of worship and of righteousness was pleasant to me. If I worshipped anything it was nobility and courage. Coming down from

Cambridge, I went to Central Africa, having obtained an appointment in the administration of the Uganda Protectorate. There I had an interesting and exciting existence beyond what, from England, I had ever dreamt, and I was compelled by circumstances to live amongst the black brotherhood of humanity, to whom I may say I became endearingly attached by reason of their simple joyous outlook on life. The East had always attracted me. At Cambridge I read the *Arabian Nights*. Alone in Africa I read the *Arabian Nights*, and the wild roaming existence I passed in the Uganda Protectorate did not make the East less dear to me. Then upon my placid life broke in the First World War. I hastened homewards to Europe. My health broke down. Recovering, I applied for a commission in the Army, but on health grounds this was denied me. I therefore cut losses and enlisted in the Yeomanry managing somehow or other to pass the doctors and, to my relief, donned uniform as a trooper. Serving then in France on the Western Front, I took part in the battle of the Somme in 1917, where I was wounded and made prisoner of war. I travelled through Belgium to Germany where I was lodged in hospital. In Germany I saw much of the sufferings of stricken humanity, especially Russians decimated by dysentery. I came to the outskirts of starvation. My wound (shattered right arm) did not heal quickly and I was useless to the Germans. I was therefore sent to Switzerland for hospital treatment and operation. I well remember how dear even in those days was the thought of the Qur'an to me. In Germany I had written home for a copy of Sale's *Koran* to be sent out to me. In later years I learnt that this had been sent but it never reached me. In Switzerland after operation to arm and leg my health recovered. I was able to go

out and about. I purchased a copy of Savary's French translation of the Qur'an (this today is one of my dearest possessions). Therein I delighted with a great delight. It was as if a ray of eternal truth shone down with blessedness upon me. My right hand still being useless, I practised writing the Qur'an with my left hand. My attachment to the Qur'an is further evidenced when I say that one of the most vivid and cherished recollections I had of the *Arabian Nights* was that of the youth discovered alive alone in the city of the dead, seated reading the Qur'an, oblivious to his surroundings. In those days in Switzerland I was veritably *résigné à la volonté de Dieu* (Muslim). After the signing of the Armistice I returned to London in December 1918 and some two or three years later, in 1921, I took up a course of literary study at London University. One of the subjects I chose was Arabic, lectures in which I attended at King's College. Here it was that one day my professor in Arabic (the late Mr Belshah of Iraq) in the course of our study of Arabic mentioned the Qur'an. "Whether you believe in it or not," he said, "you will find it a most interesting book and well worthy of study." "Oh, but I do believe in it," was my reply. This remark surprised and greatly interested my teacher in Arabic, who, after a little talk invited me to accompany him to the London Prayer House at Notting Hill Gate. I did so and there I met the Khwaja Kamal-ud-Din, of happy memory. After that I attended the Prayer House frequently and came to know more of the practice of Islam, until, on New Year's Day, 1922, I journeyed to Woking and there openly joined the Muslim Community.

That is more than a quarter of a century ago. Since then I have lived a Muslim life in theory and practice

to the extent of my ability. The power and wisdom and mercy of God are boundless. The fields of knowledge stretch out ever before us beyond the horizon. In our pilgrimage through life I feel assured that the only befitting garment we can wear is submission and upon our heads the headgear of praise and in our hearts love of the One Supreme.

*Wa al-Hamdu li 'l-Lahi Rabbi 'l-Alameen.*

## ANNUAL REPORT OF THE BERLIN MISSION OF THE AHMADIYYA ANJUMAN ISHA'AT ISLAM, LAHORE

by **Maulana M. Yahya Butt**

*(It is now about sixty years since the Ahmadiyya Anjuman Isha'at Islam, Lahore, established the first ever Muslim mission in Germany, in Berlin, and also built a mosque in that city which was the then capital. The financial sacrifices made by the Lahore Ahmadiyya community in its native country to complete the construction of the mosque, on an appeal by the late Hazrat Maulana Muhammad Ali, have become legendary in the history of modern Islam. After the war, the mosque came to fall in the West Berlin area - Ed.)*

### **Religious Functions**

Id Millad-un-Nabi was celebrated on January 9 and December 29, 1982. The programme was started with dinner. Evening prayers were followed by a lecture on

the life of the Holy Prophet Muhammad (peace be upon him).

Special arrangements were made for Ramadaan. A chart was prepared to facilitate opening and closing the fast. Throughout Ramadaan, Dars-i-Qur'an were held every Sunday, and Tahajjud prayers were held.

*Id al-Fitr* was celebrated on July 22. Prayers and sermon were followed by lunch.

These functions together with the *Id al-Adha*, were attended by a large gathering of Muslims from a dozen countries.

## Lectures

Two lectures were broadcast over RIAS. The first, on January 15, described the Holy Prophet's (peace be upon him) life; the other lecture, on June 27, dealt with Ramadaan and fasting.

West German television approached the mission with reference to a programme titled "Muslims in Germany". Maulana Butt, and some Germans who had embraced Islam through the efforts of the mission, were interviewed. The Imams of some other mosques in West Germany were also interviewed. The programme was screened on May 7.

*Quick*, a weekly magazine, approached Maulana Butt in order to obtain help in preparing an article on the problems of Muslim girls. An article based on Maulana Butt's views was published by the magazine.

An hour-long lecture on the Holy Qur'an was delivered at a Berlin school on October 28.

Lectures were given in the mosque on the following topics:

- i. The Qur'anic Conception of Prophethood

- ii. The Finality of Prophethood
- iii. The Tradition Relating to the Coming of Mujaddidin
- iv. The Second Coming of the Messiah
- v. The Death of Jesus.

### **Visitors**

A Muslim scholar from the USSR, who was on an official visit to Berlin, came to the mosque. An extensive exchange of views took place. The Secretary General of the Labour Union in Tunisia also paid a visit to the mosque to discuss matters of mutual interest.

Twelve groups visited the mosque at different times. Five groups were from Berlin, five from West Germany, one from France, and one, consisting of members of the Utrecht Ahmadiyya Jamaat, from Holland. The teachings of Islam were explained to them, and in the process many misconceptions about Islam were removed.

### **General Duties**

A number of receptions were attended and useful contacts were made. Administration of the mission, correspondence with official bodies and the posting of literature were also dealt with.

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*by Mr N. A. Faruqui*

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*Obituary***Mr MASUD BEG MIRZA**

It is with deep regret and sorrow that we record the death of Mr Masud Beg Mirza, a vice-president of our Central body, the Ahmadiyya Anjuman Ishaat Islam (Lahore), on 2 October 1983 in Lahore, Pakistan - *Inna li-llahi wa inna ilai-hi raji'un*. Till recently the deceased was the General Secretary, a post he had held for several years. His name is also very familiar to the Jamaat's foreign branches around the world, as he carried out the world centre's official correspondence with them.

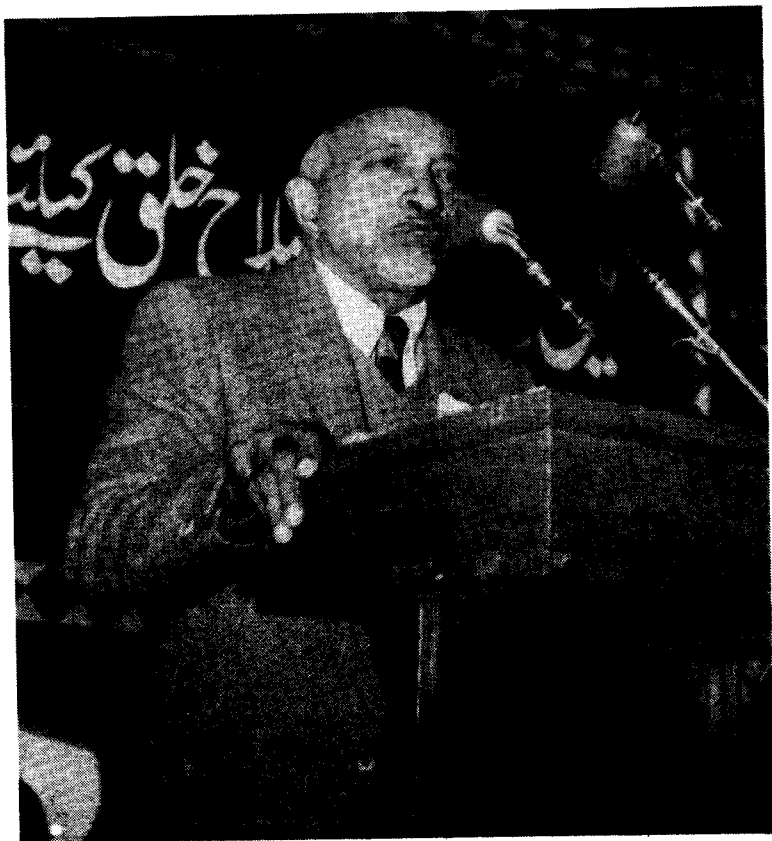
Born in 1909 and an educationist by training, Mr Masud Beg Mirza had served the Lahore Ahmadiyya Anjuman and Movement for over fifty years. He had held many administrative positions in the Anjuman which he discharged with great thoroughness and efficiency. He was also a scholar of religion, an eloquent writer, and a captivating speaker. His knowledge of Islamic history was vast, and of the Lahore Ahmadiyya Jamaat truly phenomenal. He had been closely associated with pioneer Lahore Ahmadis such as Hazrat Maulana Muhammad Ali, Dr Mirza Yaqub Beg, and Maulana Abdul Haque Vid-yarthi (God's mercy be upon them), and had acquired a deep insight into the lives of these great servants of Islam. Besides these, he had an encyclopaedic knowledge of the biographical details of most people who had served the Jamaat, as evidenced by the obituary notes he had to write.

The late Mr Mirza was also a very capable writer of English and Urdu, being able to draft complicated resolutions and yet also simple stories for children with equal facility, in clear idiomatic language. His speeches captivated all types of audience, and were delivered in a simple, natural way, straight from the heart.

We mourn this tragic loss to our community and submit to God with resignation. The Lahore Ahmadiyya Jamaat in Britain extends its condolences to its brothers and sisters in Lahore, and expresses its deepest sympathy to the bereaved relatives of the deceased - *may God admit him to His eternal Mercy and Protection - Ameen.*

(by *Islamic Guardian* staff)

MR MASUD BEG MIRZA



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