



The Light — U.K. edition

April 2009

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Assalamu alaikum: Our next meeting —

Date: **Sunday 5th April**
Time: **3.00 p.m.**
Speaker: **Mr Shahid Aziz**
Topic: **U.K. Convention 2009**

Dars-i Quran and Hadith:

Every Friday after *Jumu'a* prayers.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

Friday prayers and monthly meetings are
webcast live on: www.virtualmosque.co.uk

Causes of the internal dissensions in the Ahmadiyya Movement

by **Khawaja Kamal-ud-Din**

[At the request of an impartial researcher into Ahmadiyya history, I am starting to translate an Urdu booklet of the above name, written by Khawaja Kamal-ud-Din (d. 1932). It was published in December 1914, the year that the split took place and the Ahmadiyya Anjuman Isha'at Islam Lahore came into being.]

Statement of beliefs

I believe in Allah, His angels, His books, His messengers, the Day of Judgment and Gathering, and destiny from Allah, whether of good or evil. I truly believe the Holy Quran to be the word of God and the Holy Prophet Muhammad *Mustafa*, Ahmad *Mujtaba*, may peace and the blessings of Allah be upon him, to be the true and perfect messenger of God, the best and most excellent of all messengers, the *khātam* of messengers, and my guide and leader.

I hold the following beliefs as expressed in the words of my mentor Hazrat Mirza Ghulam Ahmad, the Promised Messiah, which he announced on 2nd October 1891 in Delhi in refutation of some false allegations against him:

“After the Holy Prophet Muhammad, the *khatam-ul-mursalīn*, I consider anyone who claims prophethood and messengership to be a liar and *kafir*. It is my belief that revelation received by prophets (*wahy risālat*) began with Adam and ended with the Holy Prophet Muhammad.”

Similarly, I hold the following beliefs as expressed in the words of the Promised Messiah in his book *Nishān Āsmānī*:

“I firmly believe that our Holy Prophet Muhammad is the *Khātam-ul-anbiya*, and after him no prophet shall come for this *Umma*, neither new nor old. Not a jot or iota of the Holy Quran shall be abrogated. Of course, *muhaddases* will come who will be spoken to by God, and possess some attributes of full prophethood by way of

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reflection (*zill*), and in some ways be coloured with the colour of prophethood. I am one of these." (*Nishān Āsmānī*, May 1892, p. 28)

I believe that from among these great men, one was my master Hazrat Mirza Ghulam Ahmad, the Promised Messiah. This is a kind of prophethood by reflection (*zilli nubuwwat*), the door to which is open only in the *Umma* of the Holy Prophet Muhammad, namely, the prophethood that is attained by perfectly following the Holy Prophet. Similarly, he writes in his book *Chashma-i Ma'rifat*, pages 324–325:

"He who makes the Holy Quran his guide and considers the Holy Prophet as really the *khātam-un-nabiyyin*, and knows that he depends upon grace from the Holy Prophet, such a person becomes the beloved of God. And the love of God is that God draws him towards Himself, grants him the privilege of His communication, and manifests Divine signs in his support. When he reaches the stage of perfectly following the Holy Prophet he is granted a prophethood by reflection, which is a reflection of the prophethood of the Holy Prophet. This is so that Islam should always remain fresh by the existence of such persons and dominant over its opponents."

To fulfil this aim, persons of the greatest status arose in this *Umma*, such as Abdul Qadir Jilani, Junaid of Baghdad, and other holy people. From among them, the greatest of the great was my mentor who, because of the needs of the time, was called 'Messiah'. It was in the sense given above that the Holy Prophet Muhammad called him 'prophet of God', and it was in that sense that I accepted the mission of my master. I believe that his mission is true and that he was appointed by God and was a manifestation of the 'Ahmad' attribute of the Holy Prophet Muhammad. Of course, I do not

regard Mirza *sahib* as the equal of the Holy Prophet Muhammad. As he himself wrote in *Ainah Kamālāt Islām*: "God the Most High knows well that I am a lover of Islam, a *ghulām* (servant) of Ahmad, and a devotee of the Holy Prophet."

It is my belief and conviction that my master, Hazrat Mirza *sahib*, came only for the reform of the Muslims and the support and propagation of Islam. If Islam were to be broadcast in the world in its real sense and Muslims adopt a truly Islamic way of life, then I believe that the mission of Hazrat *sahib* would be complete. These are my beliefs which I regarded as necessary to declare. Now I turn to the real subject.

Connection with the Founder

Do I bear animosity towards anyone? Towards Hazrat *Mian* Mahmud Ahmad? He is the offspring of that holy body whose servant I am. How can I bear animosity towards the family of that holy one through whom I was rescued from Christianity, to which I was getting nearer day by day, and in 1892 I became a Muslim anew. Not only did I become a Muslim, but through his guidance and prayers I was able to make amends for the sin which had been taking me towards Christianity by showing Christians the right path today. It was the most auspicious and blessed day of my life in 1893 when I took the pledge, at the hand of the Messiah sent by God, to hold religion above the world. I would give anything for those times which I spent in the company and service of that spiritually perfect man, which enabled me to fulfil my pledge as best as I could. How can I forget those favours and that love which he bestowed on me, especially on me! Even if I spent my whole life working for the aims and objects of the Divine mission of this Muslim Messiah, it would be little recompense for the continuous prayers he said for me.

Is it possible that I repay all this affection, favour and attention by fighting against his offspring? If we have a difference with the son of our mentor, it is on points of principle. Where we agree with him, it is also on points of principle. Differences too, according to the Holy Prophet Muhammad's saying, can be a source of mercy provided that people are not irresponsible and they put aside their egos. Regrettably, it has always been the case that most human beings are unable to distinguish between principle and personality. By construing differences which are based on principle as being opposition to persons, they draw wrong conclusions and descend to a personal level.

This is the real basis of the breach and dissension which has now assumed a most dan-

gerous form in the Ahmadiyya community, and has, it seems, shaken the very foundations of the Movement. This Movement is, in fact, like that strong tree whose roots are firmly embedded in rock, but whose branches and leaves are sometimes shaken so violently by storms and gales that a short-sighted person thinks it will be uprooted. However, storms come and gales blow but at the end the tree remains standing as before. At this time we are overtaken by a storm. Most of us are unable to think and ponder rationally to reach the right conclusion. But, O you Ahmadiyya community, remember the lesson you learnt from the Promised Messiah over a period of a quarter of a century. It is the lesson of perseverance, of patience, tolerance and forbearance. It is the lesson of thinking and reflecting and prayer. We have seen with our own eyes how non-Ahmadis treated us for long. That should have provided us with the lesson not to resort to the same means in our affairs which certain non-Ahmadis employed against us.

This *Jama'at* has been created through much hard work and labour. It has been taught those matters of true knowledge that had vanished from the face of the earth. Our master held debates with his opponents. He taught us, in many different ways, to follow the principles that apply to the institution of prophethood. To comprehend some of the issues in relation to this Movement requires a fine understanding. That depth of understanding was produced in us by our master at times of trials and tribulations. Today you could have disagreements in certain matters if the affair of Atham and that of Mubarak had not been before us. Why did those events take place? So that you would acquire true knowledge, so that you would distinguish between revelation itself and (the human judgment of) the man who receives revelation, and so that you realise the difference between God Who sends revelation and the man who receives revelation.

Thus if there are issues of difference between us, resolve them by referring to the matters of knowledge that our master has taught us with much effort and exertion. It is contrary to reason and sense to determine subtle issues on the basis of events that take place or are created, and it is to sell yourself to mere emotion.

Today there are two parties among you. If the only difference was on the question of who should be leader, then I believe it would be the easiest possible dispute to settle. As far as I know, our Imam has removed egotism from the hearts at least of those people who are considered responsible for the present differences. If those highly-placed followers of Hazrat Mirza *sahib* who were close to

him and under his care, and benefitted from his prayers, were to fight for the leadership of the *Jama'at*, it would mean that his mission failed. It is not only my faith but I know as well that no elder in the *Jama'at* has the desire to be leader. If we are not able to prefer holding the position of servant to holding the position of leader, then tell me, what has this true Movement achieved? Alas, the *Jama'at* is so overcome by needless, heated emotion that it has lost the ability to consider how detrimental our objections against one another will be to the cause of proving the truth of this Movement. When men arise in the world with a mission from God, their real object is not to perform miracles and make prophecies, but to reform mankind. Just think, for God's sake, by making accusations against one another, are you not proving that the mission of my master was unsuccessful? Leaving aside the question of which party is in the wrong, when some leading persons are making accusations against others, both sides will be considered as guilty in the view of a non-Ahmadi. What will you then say about the achievements of Mirza *sahib*?

Foresight of Hazrat Maulana Nur-ud-Din

What a far-sighted man was he whose name was Nur-ud-Din! Did he not warn you all his life about the dangers of the Shia attitude? Do not the Shias believe that all those around the Holy Prophet Muhammad were hypocrites except his relatives and a small number from among the companions? Did not Hazrat Hakim *sahib* (Maulana Nur-ud-Din) repeatedly relate to us that an unworthy Shia commentator of the Quran has explained the verse "when they are alone with their devils" (2:14) as meaning that those around the Holy Prophet were hypocrites and their leader was Umar? Why did Hazrat Hakim *sahib* tell us this again and again? It was because a time was to come over our *Jama'at* when that history was to repeat itself. It was going to be alleged: Hazrat Mirza *sahib* was surrounded by a group of hypocrites whose leader was Muhammad Ali. That time came as soon as Nur-ud-Din died.

Today, those people are being called hypocrites who were close to the Promised Messiah. O you people who call the faithful as hypocrites, is it not true that the Promised Messiah especially favoured the members from Lahore? Look at any of the times when the Promised Messiah faced some tribulation. Did he specially consult anyone at all except the members from Lahore? Can you think of any great work of this Movement in which our Imam did not specially turn to the members from Lahore to involve them in its execution?

The mission of my master was spiritual. His wars were by the pen and the tongue. For these wars, whom did he himself, with his kindness, appoint as his commanders? Whom but me did he want to send as his emissary to the emperor of Japan with a book written by him? God willing, this wish of his will be fulfilled. While he himself fulfilled in a spiritual sense the prophecy of the Quran that God will make Islam prevail over all other religions, did not Hazrat Sayyid Muhammad Ahsan declare in a speech in December 1911, in my presence, Maulvi Muhammad Ali to be the manifestation of this promise? Is it untrue that it is the pen of Maulvi Muhammad Ali through which Allah has shown the glory of Islam? Can you undo all these events?

That man is accursed who wishes to make a show of his services. The question for you is only this. If some servants of the Movement differ with Mirza Mahmud Ahmad on certain points of principle, and they are also unable to accept his view that a person differing with him on those points can still enter into *bai'at*, and they hold their beliefs sincerely, then even assuming that they are wrong, how can they be called disloyal, immoral and treacherous for this mistake which is being made out of sincerity? Let us suppose that your views are right. What has the teaching and the benefit of the company of the Promised Messiah done for you? Is this how you treat those who acted on the command: "O you who believe, be with the truthful" (9:119)? This is why Hazrat Mirza *sahib* used to exhort people to come and stay with him, to leave their native places and come and live under his eye. Did many of us not leave our homes, in effect or actually, during his life? Did we not do everything to please him? Did he not express his happiness and pleasure with us by his actions, deeds and words, directly and indirectly, and by his treatment and practice?

Leaving that aside, ponder over the views which you yourself entertained till the last day of the life of Hazrat Mirza *sahib* about those whom you are now calling hypocrites, reprobates and traitors. My question is directed at the *Jama'at* as a whole, not at any individual whose affairs may have developed a personal colouring since long ago. If we are what we are being called today, or if we became so after the death of Hazrat Mirza *sahib*, what significance is left of his messiahship, and how ineffective was his company! As I have just said, these spiritual men do not come to perform miracles and make prophecies. Their real aim is the reform of people.

To be continued.

Summary of Preliminary Notes of the book *The Teachings of Islam*

by Bushra Ahmed

At the very beginning of the book Hazrat Sahib states that his only source and reference for this book was the Quran. He has quoted in many places from the Quran. His book completely and strictly adheres to it.

His book is divided into 5 sections. It was due to Mr. Chandra Sawami who set up the mammoth task of the holding of a conference of all religions and invited representatives from each major religion to tackle these 5 topics, viz:

1. The three conditions of Man,
2. Life after death,
3. Object of man's existence,
4. Results of actions,
5. Sources of Divine Knowledge.

In the introductory notes Mirza Sahib discusses the three conditions of man:

1. Physical,
2. Moral,
3. Spiritual.

The first stage is where man is prone to evil and gives in to lower desires and consequent sinful acts. The second is where one rises above these wrongful actions and the person becomes good. The third stage is when he reaches a high level of righteousness and is almost at one with his Creator.

All these are different stages which some people achieve. Some may never reach the final stage. However we must all endeavor to achieve this important level. This is the purpose of our existence.

The Quran refers to the three stages as:

1. Nafs-al-ammara (spirit prone to evil),
2. Nafs-al-lawwamma (self accusing spirit or your conscience),
3. Nafs-al-mutma'inna (soul at rest).

All these three are also interlinked. For example, before we go to pray to reach out to God, we perform ablution which links physical to moral and spiritual. That is why Allah has stressed upon external purity because it is not only a health and hygiene issue, it polishes our soul as well.

Even physical and spiritual aspects are also linked. In the physical aspect as we become tearful, we become sympathetic and thus spiritual. When we laugh we feel happy and therefore become grateful to Allah, which becomes a form of *ibadaat* and hence spiritual. Similarly prostration, a physical act, makes us humble, a moral act, locking together all three stages.

Modern day scientific research links what we eat, thus physical, with our spiritual side. We see in nature, how herbivorous animals are more meek, mild and gentle. Carnivorous animals are bold, courageous and daring.

What is the soul then? And how is it linked to us spiritually? The soul is concealed within the body. It is not separate to our body.

That is why we can see links between three stages because physical emotion and soul are all connected, which is the constitution of a human being.

The soul is breathed into our bodies while in the womb and it is susceptible to growth as well. The soul shines when the third stage is attained. The soul should develop with this aim in mind, to shine, in unison with the bigger and more glorious light of Allah.

Similarly, collectively or in a society man develops. As in our Prophet's life, initially, society was at a barbaric stage. Then culture was transformed, until complete spiritual stage was reached as the climax. In order to attain the last stage we need Allah's help and guidance.

Also another important point is that within each stage we should try to develop harmony and balance without indulging into excess. A medium streamline approach should be adopted all round.

Having thus lived life in a balanced way we must try to evolve towards the next stage by means of completely surrendering our will to Allah.

Finally what are the moral qualities we should aim for? Some of them are:

1. Sympathy,
2. Patience,
3. Charity,
4. Kindness,
5. Courage,
6. Fidelity.

Ultimately, choosing the right religion, good company, and virtuous deeds will help make the leap from physical, moral, up to the spiritual stage.

Dr Zakir Naik and the Lahore Ahmadiyya book *Muhammad in World Scriptures*

His article is a summary of our book

Compiled by Zahid Aziz

Our active friend Dr Rashid Jahangiri from the USA has found a remarkable similarity between talks presented on television by Dr Zakir Naik, the famous Indian lecturer on Islam, on the subject of prophecies about the coming of the Holy Prophet Muhammad in Hindu scriptures and the coverage of the same subject in the well-known book *Muhammad in World Scriptures* by Maulana Abdul Haq Vidyarthi, the great scholar of the Lahore Ahmadiyya Movement.

To carry out a more detailed comparison, I have checked Dr Naik's article *Prophet Muhammad (pbuh) in Hindu Scriptures* against the first edition of *Muhammad in World Scriptures*, chapter III: 'The Prophet in the Hindu Scriptures'.

The version of his article I refer to here is on the website of his own organisation IRF (Islamic Research Foundation) at the following link:

www.irf.net/irf/comparativereligion/middle/hinduism/muhammad.htm

The edition of *Muhammad in World Scriptures* I refer to below is on the website www.aaail.org and is reached by going to the *Books* link and looking under the name of the author Abdul Haq Vidyarthi. This book was first published in 1940 (which, to put it into perspective, is 25 years before Dr Zakir Naik was born).

A comparison

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

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

pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the *malecha* opponents.”

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

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

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

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

while the Maulana’s book has:

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

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

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

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

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

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

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

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

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

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

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

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

- *Kuntap*, which is the name of some chapters of the *Atharva Veda*, stands for *Bakkah*, a name of Makkah (p. 68–69).
- The word *Narashansah* means ‘the praised one’ and refers to the Holy Prophet (p. 71).
- The Holy Prophet is prophesied as the camel-riding *rishi* (p. 73–74).
- He is called *Mamah Rishi* and given certain signs such as a hundred gold coins, ten chaplets, etc. (p. 76–82).

1. Except that in the Maulana’s book the word *malecha* is spelt as *malechha*, and his quotation has the following extra words at the end: “O Ye! The image of the Most Pious God, the biggest Lord, I am a slave to thee, take me as one lying on thy feet.”

- He is called *Rebh*, which means the same as the name ‘Ahmad’ (p. 83).
- The battle of the Allies of the Holy Prophet’s time is described and the word *karo* refers to the Holy Prophet (p. 106–108).
- The conquest of Makka is prophesied and the Holy Prophet is termed as an *abandhu*, meaning a helpless man (p. 114–115).

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

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

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

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

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

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

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

Arya Samaj pandits in the presence of tens of thousands of people.

A famous debate

A debate on this topic took place in Diwan Hall, Delhi, on 5th February 1944, at which the prophecy about “A Praised One, Camel Rider” mentioned in the Atharva Veda was exhaustively debated between the Maulana and opposing pandits. (This is the prophecy in Zakir Naik’s article under the second heading.) As the annual conference of the Arya Samaj was taking place at the time in Delhi, their leading scholars were present. The Arya Samaj had challenged other religions to debates, and the Ahmadiyya Anjuman Isha‘at Islam of Delhi had accepted the challenge for Muslims. The topic of the debate was: “The truth of the Holy Prophet Muhammad is established from the prophecies contained in the Vedas”. There were some 25 Arya Pandits on the stage. Reports tell us that, in response to the arguments put forward by Maulana Abdul Haq Vidyarthi, the scholarly Arya representative, Pandit Diyas Dev Ji Shastri, was unable to give any other interpretation to these words than as a prophecy. A report says:

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

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

Before the conclusion of the debate, Maulana Sayyid Akhtar Husain Gilani [co-chairman of the proceedings on behalf of

the Ahmadiyya Anjuman] made a strong appeal to Muslims to *refrain from* raising any slogans of victory as this would offend the Hindus, but to leave the hall in a calm and orderly manner. Maulana Abdul Haq Vidyarthi's rational style of argumentation, his virtuous behaviour, courtesy and polite manners, and the friendly attitude of the Ahmadiyya organisers, made a deep impression on the Hindus, while the hearts of the Muslims were filled with faith and knowledge. In religious history, this was the first debate of its kind to be seen in the capital city of India."¹

Maulana Abdul Haq Vidyarthi did not merely write a book. He established his arguments in front of leading Hindu pandits. The Muslim audience too became convinced that he was serving the cause of Islam. As he was an Ahmadi, he could not automatically have the support of the general Muslims behind him. There were no blind devotees on his side, cheering him on regardless, as is the case with Muslim religious leaders generally. He earned accolades from Muslims by his work.

Do Hindu scriptures contain any Divine revelations?

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

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

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

“There is no text in the Quran or Sahih Hadith mentioning the name of the revelation that was sent to India. Since the names of the Vedas or other Hindu scriptures are

Convention U.K. 2009

A Convention is being organised by the Ahmadiyya Anjuman Isha'at Islam Lahore U.K. to commemorate the centenary of the death of Hazrat Mirza Ghulam Ahmad.

Dates: 10th to 12th July 2009

To attend, please contact us as soon as possible, using the contact details on the cover of this magazine.

Appeal to U.K. Jama'at members:

1. Please help by giving your time in the days **before, during and after** the Convention. Arrange your schedules and holidays **now** to be free to help during those days.
2. Make donations for the Convention **now**.

no where to be found in Quran and Sahih Hadith, one cannot say for sure that they were the revelations of God. They may be the revelation of God or may not be the revelation of God.”²

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

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

Finally, our belief that the coming of the Holy Prophet Muhammad is prophesied in previous scriptures is *not* meant as a mere gimmick to please the Muslim public and to sneer at followers of other religions. Quite the contrary, it is meant to show the common Divine origin of all religions and to present Islam as the completion and culmination of earlier religions. It also increases respect for the sacred leaders of other religions in the hearts of the Muslims.

1. *Paigham Sulh*, 16 February 1944, p. 8.

2. See on his website www.irf.net the article ‘Common Questions asked by Hindus about Islam’.