



SULHA, 1353
JAN, 1974

AHMADIYYAT

The True Islam

TABLIGH,
FEB,
MARCH,
AMAN



**Importance of
Jumah Prayer**

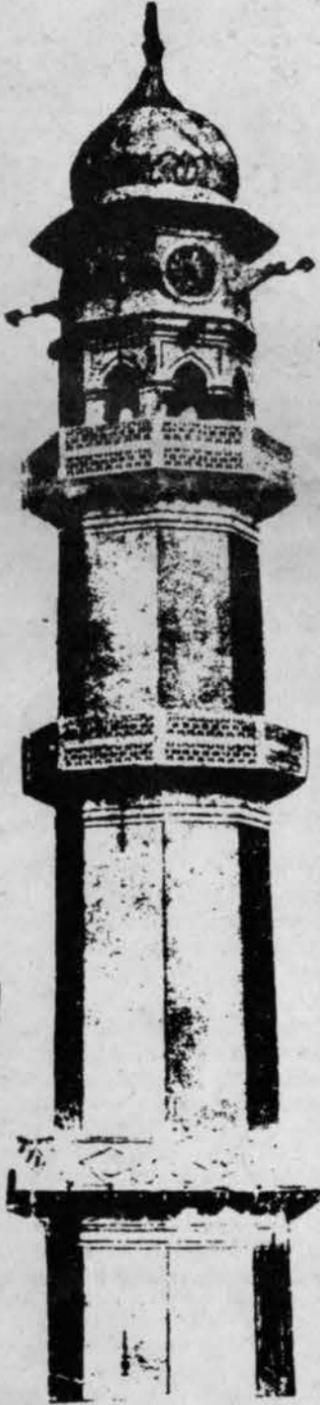
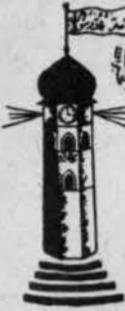
O ye who believe! when the call is made for Prayer on Friday, haste to the remembrance of Allah, and leave off all business. That is better for you, if you only knew. And when the Prayer is finished, then disperse in the land and seek of Allah's grace, and remember Allah much, that you may prosper. (62:10-11)



REAL

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سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ وَسَبْعٌ آيَاتٌ

CHAPTER I.
SŪRA-TUL-FĀTIHAH.
(REVEALED AT MECCA).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝

- 1. *Bismillā-hir-Rahmā-nir-Rahīm.*
- 2. *Alḥam-du lillāhi Rabbil'ālamīn.*
- 3. *Arrahmā-nir-Rahīm,*
- 4. *Māliki yau-mid-dīn.*

- 1. ° I BEGIN with the name of Allah, ° the Beneficent, ° the Merciful.
- 2. ° All praise belongs to Allah, Lord ° of the worlds, °
- 3. The Beneficent, the Merciful,
- 4. ° Master ° of the Day of Retribution.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

- 5. *Iyyāka na'budu, wa iyyāka nasta'in.*
- 6. *Ihdi-naṣ-ṣirāṭal mustaqīm,*

- 5. ° Thee alone do we worship, ° and ° Thee alone do we ask for help.
- 6. Guide Thou us on the ° right path. °

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

- 7. *Ṣirāṭal-ladhīna an'anta 'alaihim ghair-il-maghdūbi 'alaihim wa laḍ-ḍāllīn.*

- 7. The path of ° those on whom Thou hast bestowed Thy blessings °; excepting those on whom ° Thy wrath has descended ° and those who ° have gone astray. °*

THE HADITH

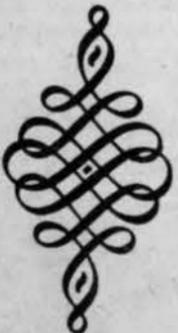
Abu Syyed al-Mualla reported: While I was praying within the mosque, the Prophet called me but I did not reply to him. Thereafter I came to him and asked: O Apostle of Allah! verily I was praying. He said: Did not Allah say: Respond to Allah, and to his Apostle when he calls you? Then he said: Shall I not teach you the most meritorious chapter of the Quran before you go out of the mosque? He took hold of my hand. When we wished to come out, I said:

عن أبي سعيد بن العلى قال كنت أصلي في المسجد فدعاني النبي فلم أجبه ثم أتيتته فقلت يا رسول الله إني كنت أصلي قال ألم يقل الله استجبوا لله وللرسول إذا دعاهم ثم قال ألا أعلمك أعظم سورة في القرآن قبل أن تخرج من المسجد فأخذ بيدي

O Apostle of Allah! you have said that you would teach me the most meritorious chapter of the Quran. He said: All praise is due to Allah, the Lord of the worlds, that is the seven oft-repeated verses and the great Quran which I have brought.

فلما أردنا أن نخرج قلت يا رسول الله إنك قلت لا أعلمك أعظم سورة من القرآن قال الحمد لله رب العالمين هي السبع المثاني والقرآن العظيم الذي

—Bukhari





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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THE DAYS OF RECONCILIATION WITH GOD (AYYAM AL-SULUH)—III

BY HAZRAT MIRZA GHULAM AHMAD, FOUNDER OF THE AHMADIYYA MOVEMENT

Translated by Mirza Masum Beg

Predestination

It should be remembered that although everything has been fore-ordained, still predestination has not destroyed knowledge and sciences; and in spite of believing in the doctrine of predestination, just as every one has to admit, as the result of scientific experiment, that drugs have undoubtedly peculiar properties hidden in them, and if a medicine should be administered according to the nature of the disease, it will certainly do good to the patient by the mercy and grace of the Most High God; in the same way, every holy man, through experiment and experience, has to acknowledge that prayer has a link and relation with acceptance. We may or may not, be able to impress this secret reasonably upon other people's minds, but the experience of hundreds of thousands of righteous men as well as our own personal experience has disclosed upon us this hidden reality that our offering prayer has a magnetic force which attracts and draws the mercy and grace of the Most High God towards itself. Of the Divine service, too, the soul and substance is prayer which has been taught us in the Opening Chapter of the Holy Quran. When we say *اهدنا الصراط المستقيم—Guide us on the right path*, we wish, by means of this prayer, to draw and pull towards us the light which descends from the Most High God and illuminates human hearts with love and belief.

Prayer, A Magnetic Force

Some people say in haste that they forbid not the offering of prayer, but the meaning of prayer is merely worship and adoration whereon recompense or reward is determined. It is regrettable indeed that these people think not that every worship in which spiritual realization is not created by God, and every merit or reward for which, in some time to come, hope is cherished merely on imagination, are all vain and void of foundation. Real worship and real merit is that whose rays of light and blessings are experienced and felt also in this world. The signs of the acceptance of our worship are that just during the time of prayer, we should see with our mind's eye that a lenient light has descended from the Most High God, and destroyed the poisonous matter in our mind; and that it has fallen upon us like a flame, and filled us immediately with the pure state of the expansion of the mind, belief, love and delight; and if it should not come to pass, then worship and prayer is no better than a mere custom or ceremony. Every prayer, even though it be for the resolution of our mundane affairs and difficulties, bounds back and returns to our state of faith and knowledge of the Most High God; that is to say, it bestows upon us, in the first instance, advancement and progress in the matter of faith and knowledge of God, and conferring upon us pure satisfaction and solace, real delight and expansion of the mind, proceeds to cast effect upon our worldly vanities and detestable things, and removes our sorrow and grief in

whatsoever way it deems proper. It is thus obviously clear from all this discussion that prayer can be called a prayer only when it has an attractive force as a matter of fact, and draws down from heaven a light which may dispel all our bewilderment and disquietude, and open and expand our mind, and give us peace and contentment. The All-Wise God, forsooth, after our prayers, sends down His succour and success in two ways: (i) He may either take away and remove the calamity under which we are about to be crushed to death, (ii) or He may endow us with extraordinary power to bear its brunt, and make us rather to take delight therein, and enlarge our mind. It is therefore, clear from both these ways that Divine help and triumph comes, as a matter of truth, from heaven in answer to a humble prayer.

Four Reasons

It should also be remembered that for the obligatoriness of prayer which the word of God has enjoined upon the Muslims, there are four reasons: (1) that firm and implicit faith in the Unity of God be acquired by turning towards Him in every condition and every time; for, to ask and beg from God is to acknowledge and admit that He and He alone is the Great Granter of our wishes and desires; (2) that faith may further be strengthened with the acceptance of prayer and the granting of object prayed for; (3) that knowledge and wisdom may increase, in case Divine help and triumph be vouchsafed in a different way; (4) that if a promise for the acceptance of prayer be held out through a vision or revelation, and if it should come to pass exactly as foretold, our knowledge of God and matters Divine may increase in this way; and from this knowledge we may acquire realization and belief, which may further give rise to love and loyalty; and this perfect love and admiration of the Divine Being may, in its turn, inspire us to have complete disjunction and disassociation with every sin and other-than-Allah, which is the fruit of real and true salvation. But if one should, of himself, obtain the fulfilment of his desires, being also remote and adrift from the Most High God, all those desires will at last become the cause of intense grief, and all the objects in which a pride is taken, will ultimately assume the shape of sorrow and unhappiness. All the pleasures of the world, will at last be changed into pain, and all the comforts and ease into suffering and distress. But the mental perception and Divine knowledge which a man gets through prayer, and the blessing and benefaction which is granted, at the time of prayer, from the heavenly treasure, will never diminish or decrease, nor a decay will ever come upon it; on the other hand, unceasing progress being made from day to day, in Divine knowledge and love, man will continue to ascend Paradise-wards by means of this prayer-ladder.

Four Supreme Attributes

There are four supreme and supermost attributes of the Most High God which are, in fact, the mother of all attributes; and each of these attributes calls for and requires an affair from our human nature. The four attributes are:

1. *Rabubiyyat*—Providence; nourishing unto perfection.
2. *Rahmaniyyat*—Beneficence.
3. *Rahimiyyat*—Mercy.
4. *Malkiyyat yaum-al-din*—Requital.

The attribute of *Rabubiyyat*, for the execution of its function, requires absolute nothingness or a state very similar to it; and all kinds of creation, animate as well as inanimate, done by its agency the garments of their existence. The attribute of *Rahmaniyyat*, for the doing of its good, requires mere inexistence; that is to say, such an inexistence during which time there should be no effect nor any manifestation of existence; and this attribute has its relation only with animated objects, and has nothing to do with other things. The attribute of *Rahimiyyat*, requires, for the bestowal of its benefit, the admission of nonentity and nothingness from the lips of existing rational beings, and is related only to human kind. The attribute of *Malkiyyat yaum-al-din* (Master of the Day of Requital), requires, for the display of its performance, the most humble and servile solicitation and earnest and eager supplication; and it pertains only to those human beings who, beggar-like, lay their humble heads on the Most High God's threshold, and spread out their skirt of poverty for receiving alms, and finding themselves empty-handed in reality, repose faith in the mastership and sovereignty of the Most High God.

These are the four Divine attributes functioning in the world; and of these, *Rahimiyyat* is the attribute which stirs up and stimulates prayer, whereas the attribute of *Malkiyyat*, *toning down* and softening with the flame of fear and disquietude, creates true humility and invocation; for, it is established and proved from this attribute that the Most High God is the Master of requital and recompense, and no one can claim anything from Him as a matter of right or title, and that deliverance and salvation rests exclusively on His mercy and grace.

Review

To sum up and recapitulate briefly: These are the four attributes of the Most High God which stand proved and established by the teaching of the Holy Quran and the inquiry and investigation of wisdom and intellect. Of these, *Rahimiyyat* is the attribute which demands that same one may put up a prayer and supplicate that Divine blessings and benefits be showered on that prayer. We have also written in our books *Barahin-i-Ahmadiyya* and *Karamat al-Sādqeen*, that how exquisitely all these four attributes have been mentioned in the Opening Chapter of the Holy Quran, and that how obviously it is proved by casting a look upon the Book of Nature that the very same order and arrangement has been followed in the *Sura Fatihah* (Opening Chapter). All these four attributes are found in God's Book of Action, the Law of Nature. Therefore, to give denial to and belie prayer, or look upon it as a useless thing, and regard it not as an incentive or stimulus for the attraction and absorption of Divine grace, is, as it were, to gainsay and deny the third great attribute of the Most High God which is *Rahimiyyat*. But this denial is a move, in secret, in the direction of agnosticism; for, *Rahimiyyat* is the one such attribute by means of which belief is induced in all the other attributes, and reaches the stage of perfection. The reason is that when we find, by means of God's *Rahimiyyat*, that our prayers and supplications have been blessed with Divine mercy and grace, and that every kind of difficulty and trouble has been removed, our faith in the existence of God, His power and compassion, as well as in respect of other attributes gets to and reaches the degree of *haqq al-yaqin*, i.e., certainty by realization, and we come to know for certain as of an event perceived and seen by our own eyes that in reality the Most High God is worthy of all praise and eulogium, and that His *Rabubiyyat*, *Rahmaniyyat* and other attributes are all correct and true; but without the establishment of the truth of *Rahimiyyat*, the other attributes, too, remain doubtful and uncertain.

Matter of Prior Importance

It is but obvious that the matter of prior importance which we should get through and accomplish, is the realization of God, and that if our this realization be doubtful, dim and defective, our faith can never be shining and bright; and until this realization of God, by means of His attribute of *Rahimiyyat*, become an event of our own seeing or perception, we cannot, up till then, drink the pure and sweet water from the fountain of real knowledge of our Supreme Lord. If we deceive not ourselves, we shall have to admit that, for the completion of our knowledge of God, we stand in need of and require that by means of the Divine attribute of *Rahimiyyat*, all our doubts and suspicions be removed, and such a prior importance which we should get through and accomplish, is the realization of God, and that if our this realization be doubtful, dim and defective, our faith can never be shining and bright; and until this realization of God, by means of His attribute of *Rahimiyyat*, become an event of our own seeing or perception, we cannot, up till then, drink the pure and sweet water from the fountain of real knowledge of our Supreme Lord. If we deceive not ourselves, we shall have to admit that, for the completion of our knowledge of God, we stand in need of and require that by means of the Divine attribute of *Rahimiyyat*, all our doubts and suspicions be removed, and such a strong impression be created on our minds, His attributes of mercy, grace and all-powerfulness having been felt and experienced by us, that we may be rendered free and delivered from the sensual passions which, merely on account of the weakness of our faith and realization, predominate over us, and turn our minds into another direction. It is not a fact that man, coming into this transient and ephemeral world, slips into a dreadful darkness for the obvious reason that the powerful and piercing rays of God-realization fall not upon his mind? and for the real pleasure and peace of the next world he has not as much yearning and quest in his mind, as much love he cherishes for this world; its wealth and riches, kingdoms and rule; and if a recipe could be discovered for remaining in this world for all time to come, he would certainly be prepared to declare with the lips of his own mouth that he has given up and renounced his wish of getting paradise and the blessings of the next world. What is, then, the reason? The reason is that there is no real, living faith in the existence of God, His mercy, power and word of promise.

Real, Living Light.

It is, therefore, absolutely necessary for a seeker after truth that he should remain unceasingly in search of real faith, and should not deceive himself by saying that he is a Muslim, and that he believes in the Most High God and His Apostle, reads the Holy Quran, is disgusted with and denounces *shirk* (attribution of co-partner to Allah), says his prayers regularly and abstains from unlawful and wicked deeds; for, after death, complete salvation and deliverance, true peace and prosperity, and real pleasure and delight, will be in the possession of that man who has acquired and obtained, in this very world, the living, real light which turns man's face towards God, with all his powers, desires and intentions, so that a death having befallen this lower and inferior life, a true change comes over the human mind. But what is that real living light? It is the same God-given power, called realization and perfect knowledge; it is, again, the very same power which pulls man, with its powerful hand, out of a dreadful and dark pit, and seats him in a beautifully bright and tranquil place. Before the attainment of this light, all the good and righteous deeds are in the form of habit and custom only.

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DIVINE CALL

Allah raises prophets with a view to creating the kind of faith in Him which confers on man the power to perform the right actions and transforms him into something which burns sinfulness.

WHO IS SAVED?

BY: THE PROMISED MESSIAH, HAZRAT MIRZA GHULAM AHMAD P. B. O. H

I enjoin upon you all not to forsake the Quran, for in it is your life. Those who honour the Quran shall be honoured upon heaven. There is no book on the face of the earth for guidance of the world but the Quran, and no apostle for the intercession of mankind but the Holy Prophet Muhammad, may peace and the blessings of God be upon him.

Endeavour to bear true love to this Prophet of honour and glory, and do not give excellence to any one over him that you may be written on heaven among those who are save.

Do not deceive yourselves that you shall see salvation only after your death, for true salvation is that which reveals its light in this life.

Who is saved? He who knows the existence of God to be certainly true, knows the Holy Prophet Muhammad (may peace and blessings of God be upon him), to be the intercessor between men and God.

Under heaven there is no other apostle of equal dignity with the Holy Prophet, nor any book of equal excellence with the Holy Quran.

To none has Almighty God willed and vouchsafed an everlasting life, but the chosen Prophet lives for ever.

Of this his everlasting life, Almighty God has thus laid foundation that He has continued the benefits of his Law and spirituality to the day of judgement, and through the continuance of his spiritual blessings, has at last favoured the world with advent of the Promised Messiah whose advent was necessary for the completion of the Islamic building.

It was necessary that this world should not have come to an end until a spiritual Messiah had been raised in the Muslim line like to the one who had been raised in the Mosaic line.

I am that Messiah: God

* "They were slaughtered like goats in the way of God and they were trampled down under the feet like the ants but they did not leave the chord of Faith". *

has ordained it to be so. The fool fights with his God but the wise man submits to His decrees.

He has sent me with more than ten thousand shining signs of which the plague is also one.

My soul cannot intercede for the safety from this calamity of any but such as sincerely enter into my discipleship, follow me with a true heart and forsake their desires in submission to my will the will of God.

Ye people! who call yourselves my followers, you cannot be recognized as my followers upon heaven until your footsteps fall on the path of true righteousness. Say

your five daily prayers with your whole heart, humbling yourselves before God and fearing Him in such manner as if you actually see Him.

Keep your fasts faithfully for the sake of God. Such of you whom the Law require, must give alms in accordance with its directions.

If the pilgrimage to Mecca is obligatory upon you, and there is no obstacle, you must perform the pilgrimage. Do good so as to love it well and forsake evil so as to hate it.

Know it for certain that no deed rises up to God which is devoid of true righteousness.

"Surely, Allah has purchased of the believers their persons and their property in return for the Gardens they shall have" (Holy Quran Ch. 9 V. 171)

NUSRAT JAHAN RESERVE FUND

is a God-inspired Scheme

Announcing the 'Nusrat Jahan Reserve Fund' which is intended to open higher educational institutions and Clinics in West Africa, Hazrat Amirul Mo'menin, the Khalifatul Masih III, told the Jama-at in Rabwah, Pakistan:

"Allah has put it very strongly in my heart that in order to establish the dignity of His religion and to inculcate love for the Holy Prophet Muhammad (S.A.W) in the hearts, I should make a demand for sacrifices from the Jama-at, and it will respond whole-heartedly to my call making every kind of sacrifices".

THE SECOND ADAM

through Whom all the human excellences reached their peak and all the powers of virtue were put to work.

BY THE PROMISED MESSIAH AND MAHDI, HAZRAT MIRZA GHULAM AHMAD 1835-1908 (P. B. O. H.)

This is one of the glaring proofs of the truthfulness of the claim to prophethood by the Holy Prophet Muhammad, peace and blessings of God be upon him, that he was raised at a time when the world was covered with pitch darkness and the time demanded a great Reformer and he

passed away from this world when hundreds of thousands of people had totally abandoned associating others with God and idol worship and they had in fact chosen the path of truthfulness and belief in the oneness of God.

The fact is that this total reformation could be brought about by no one but he alone; he taught the human habits to those who were a people with beast-like nature.

In other words it can be said that he made human beings out of beasts and then took them still forward by making them educated human beings, and then onward by making them such human beings as were fully God conscious.

They were filled with the spirit of God awareness and they got themselves very close to their Creator. They were slaughtered like goats in the way of God and they were trampled down under the feet like the ants but they did not leave the chord of Faith, rather

every trial and tribulation made them move forward. Thus there can be no doubt that in so far as the establishment of the sense is concerned, the Holy Prophet, peace and blessings of God be upon him, was the second Adam through whom all the human excellences reached their peak and all the powers of virtue were put to work.



This has been proven beyond any doubt!

Right actions can never issue forth without true faith in Allah and a direct experience of His Being. An action can be called right only when it is based on correct apprehension and consummate knowledge of Divine attributes. Some people ostensibly perform right actions or do good and charitable deeds, which are the result of mere habit and custom.

Such deeds are not born of that apprehension of Allah which results from an absolute faith in Him. Since these supposed virtues and right actions are the result of habit and custom and not of apprehension of Allah and of communion with Him, God, therefore, sends His prophets who introduce the world to the realities of faith in Allah and believe in Him.

It is this faith which is the source of all good. "This day have I perfected your religion for you and completed My favour upon you." (5:4)

And no one else saw with his own eyes the triumph of his mission as did the Holy Prophet, peace be on him, a triumph which was foretold in the Quranic verse:

"When the help of Allah comes and the victory." (110:2)

It is wrong to say that he was short lived, for, he died after fully and successfully completing his mission. Moreover, the benefits of his prophethood are perennial and are meant for all ages. That is why he is so aptly called the Living Prophet.

Verily he has attained to a life which is real. He has achieved everything which a long life can possibly yield. He, therefore, is more than alive and will always live in keeping with the verse.

Hence the real reason of the coming of prophets is that, they bring home to man the ultimate purpose of his life - namely - an absolute submission to Divine Will, and help him to attain to a faith which enables man to realise and experience Allah personally.

Prophets come only occasionally and they come at their appointed time. Therefore, to rid man of mere habit and custom and to bless him with true faith and devotion, Allah lays down the following principle:

"Be thou with the virtuous".

Verily it is true. And one should never forget the truth that whoever obeys the prophet, obeys Allah. One can break the bonds of habit and custom only by a long and close association with the virtuous and by following their example. A very great truth is contained in the verse:

"The person whose life is beneficial to the world is allowed to live longer."

The objection that the Holy Prophet, peace and blessings of Allah be on him, was short lived is not correct and relevant. Because the Holy Prophet, peace and blessings of Allah be on him, fully attained the highest ideal and purpose of creation. He came at a time when the world needed a reformer. He left when he had successfully completed his assignment as a prophet. No other prophet was addressed in the words:



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Christianity and Divorce (2)

By Mr. Zahur-ud-Din Butt

How many men can be guilty of making the lives of their wives a hell upon earth? In many ways other than by striking them is often realised in the tribunals of European countries. The poor woman has no remedy unless misconduct and personal violence can be proved to the satisfaction of the court.

Again the married couple, according to the existing English Law, cannot dissolve the marriage tie by mutual agreement. They must come to the courts.

The state has rendered it very difficult for poor people to obtain divorce and thus has pandered to a certain degree to the church.

When a divorce case comes before the courts, all the sordid portions of the lives of the two people are reported in the journals and are eagerly read and discussed by the public.

Bitterness arises between the parties in the very court, and after the public disgrace a reconciliation is a virtual impossibility.

The law also ignores that there may be other reason to necessitate divorce, incompatibility of temperaments, being one of them.

And what could be more unnatural than to bind together for life persons temperamentally unsuited to carry on.

The Islamic law of divorce on the other hand is elastic enough to cover such cases and does not strictly limit the causes of divorce.

In fact, if the civilised people of Europe and America, who own the same religion are at the same stage of advancement and have an affinity of feeling on most social and moral questions, cannot agree as to the causes of divorce, how could a universal religion like Islam which is meant

for all ages and all countries for people in the lowest grade of civilisation as well as the at the top, limit those causes which must vary with varying condition of humanity and society.

The Holy Prophet, however, has restrained the divorce given to husband. According to the teachings of Islam, a husband divorce his wife only when there is a reasonable case advising the necessity of such a course. He cannot divorce his wife capriciously and for no reason. The Holy Prophet is reported to have said, "The curse of God rests on him who repudiates his wife capriciously". The permission, in the Quran has to be read with the light of the Law-giver's own word.

In the Chapter entitled "The Divorce" in the Holy Quran every direction in connection with the subject of divorce is followed by the injunction, **BE CAREFUL OF YOUR DUTY TO ALLAH**, which shows that the Holy Quran utmost carefulness in the matter of divorce. When it is borne in mind how intimately law and religion are connected in the Islamic system, it will be easy to understand the bearings of these words on the institution of divorce. The Great Prophet pronounced Divorce to be "the most detestable in the eyes of Almighty of all permitted things" for it prevented conjugal

Islamic Law of Divorce

By: The Late Hazrat Mirza Bashirud-Din Mahmud Ahmad, Khalifatul Masih II

Marriage (it was granted) is, without doubt, a holy alliance, which, after man and woman have cultivated mutual intimacy to the extreme, is very detestable to break.

However, it cannot be that, even after a frightful divergence of nature has been found between the parties, or, in spite of a religious, physical, economic, social or mental discrepancy between them, they should be compelled, in the interest of sheer alliance, to ruin their lives and destroy the purpose of their existence.

When differences of this kind appear, and woman agree that they cannot live together, they can (it was taught), by mutual consent, revoke the alliance. If, however, only the husband should take this view, but not the wife, and if they fail to adjust themselves to each other, their affairs should be considered by a committee of two members one representing the husband and the other the wife.

If the committee should decide that the parties should yet make an effort to live together, it would be worth while, on their part, to try to settle their differences in the way recommended by the committee. Then if the understanding along this line should prove impossible, the husband could divorce the wife, but in such case he would have no right to the return of whatever he might have (before divorce) given away to her, including the full value of mahr (marriage settlement).

If, on the other hand, the wife should seek separation, and not the husband, she should ap-

ply to the Kadhi (Judge), and if the Kadhi is satisfied that there is no unfair motive behind her application, he should order her separation. Only in such a case she will make over to the husband such of his property as had been entrusted to her as also the value of Mahr (marriage settlement).

Should the husband fail to fulfil his marital obligations, or cease to speak to her, or should ask her to sleep apart, he should not be able to go beyond a certain limit of time. If he persists for four months in this kind of treatment,



HAZRAT KHALIFATUL MASIH II

he should be compelled either to reform himself or to divorce her.

Should he stop the allowances due to the wife, or go away from her and no longer take care of her, their marriage should

be regarded as null and void. (Three years have been assigned as the limit of the period of abandonment by Muslim jurists). The wife would now be free to marry again. The husband was always to be responsible for the maintenance of his wife and children.

He was to exercise only appropriate discipline, but should this discipline ever take the form of punishment, he should have proper witnesses and declare her guilt and base his judgment on evidence. Punishment should not leave any permanent ill-effects behind. A husband does not own his wife. He cannot sell her, nor reduce her to the office of a domestic drudge.

His wife shares with him the amenities of the household, and his treatment of her, will have to correspond to the position to which he himself belongs. A treatment which is below that which should belong to the status of the husband, would be wrong. On the death of her husband, his people were to have no right over her. She would be free, and a suitable opportunity occurring, she would have the right to marry again.

Nobody can stop her from doing so. Nor can a widow be compelled to live in a particular place. Only for about four months and ten days, she would live in her husband's house, so that all those conditions which can have a bearing on her rights and not those of her husband's people, should have time to manifest themselves.

For a year after the death of her husband, a widow, whatever else is due to her, is to have in addition, the use of her husband's house, so that she should be able, out of what has been left to her, to make arrangements for her residence. Should the husband find himself not on good terms with his wife, he himself is to keep out of the house, not ask his wife to go out of it, because the household is supposed to be the possession of the wife.

In the upbringing of the children, woman has her part. She is to be consulted.

ZAMBIAN CULTURAL CONFERENCE APPROVED POLYGAMY

Lusaka, Monday 10th — A Zambian cultural conference has recommended a ban on mimi-skirts, tight trousers, lawyers' wigs and judges' robes. But it supported polygamy on the grounds that it removed the stigma of illegitimacy and reduce the number of divorces. The conference also recommended that cosmetics should not be imported and that sexy and violent films should be banned.

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in the matter of children, her interest is not to be ignored in any way. Wet-nursing, general care-taking, are to depend on her advice. If husband and wife, finding it impossible any more to live together, should want to separate from each other, the care of the small children should be entrusted to the mother. When they grow up, they should for purposes of education, come back to the father.

As long as the children live with their mother, their maintenance would be provided for by the father. The father would also pay for the time and labour, the mother would have to spend on account of his children. Woman, in short, was to have an independent status. All the spiritual rewards were to be open to her.

She was to command the highest excellences of life after death, and even in his life she could take part in the different departments of civil administration. In this regard she was to have the same consideration paid to her claims as that accorded to man.

"MUHAMMAD IS THE MOST SUCCESSFUL OF ALL THE PROPHETS AND RELIGIOUS PERSONALITIES." —ENCYCLOPAEDIA BAITANICA



Let Allah be your Support

1. *Wa la Tahenoo wa la Tahzanoo wa antum ul - Aulana In Kuntum Momenina.*

2. *Am yakooloona Nahnu Jamiun Muntazimun sayohazamul Jamu wa yuwallon-ud-Dobar.* (3. 140)

(54. 45. 46)

In the verses I have just recited we have been given the basic teaching that at times such circumstances do arise as they arose in the career of the Holy Prophet (peace and blessings of Allah be with him) when all worldly devices run out, there remaining no material means within reach, the enemy mounting attacks from all sides. In the absence of visible resources the hypocrisy of the two-time and excellence of the believer and of his faith stand out clearly. Allah, the Supreme, says that even in such a situation He has provided for us an example in the life of the Holy Prophet Muhammad (S.A.W.) when the tribes of Arabia in alliance with the Chiefs of Mecca crowded on Medina in the hope of smashing it to smithereens. The battle that preceded the Confederates' attack some 1500 Muslims had joined it. When two years later the infidels laid siege to Medina, the total force of Muslims including the hypocrites numbered some 3000. At the time of the battle at Uhd a little over 300 hypocrites had defected; hardly all of them could have turned up. It is therefore understandable that on the occasion of the Confederates' battle of the 3000 Muslim who, in answer to the call of the Holy Prophet (S.A.W.) mustered in the open field, some 600 were hypocrites, thus leaving a force of some 2500 devoted Muslims gathered under the banner of the Holy Prophet (S.A.W.) The infidel force numbered 10,000 and represented all the chief tribes of Arabia concentrated under the lead of Mecca to crush and wipe out Muslims from the very face of the earth.

Muslims were faced with

other trials besides this. They were short of supplies. The weather was unbearably cold and they did not have proper clothes to stand it. In short, the situation was so critical that it was generally believed that Islam and Muslims were on their last legs and that the Holy Prophet Muhammad, S.A.W. would suffer such crushing loss that his whole movement would collapse. People gossiped. They even created mischief to wreck morale. They, in



Hazrat Khalifatul Masih III

short, did all they could. But the believer who had seen the living signs of the power of his Lord and believed with true knowledge and in His attributes, was proof against these things. He knew that even in such a crisis the Lord Almighty who suffers from no drawback and defect cannot be rendered powerless to honour His promises; that the word that He had given shall come true. And He had made the promise that whenever emergencies like the Confederates offensive arise, when eyes will become petrified and hearts will be seen to burst out through the throats from the bodies, He, the Lord of Glory, shall make good His word and

the faithful shall prevail. This is so because God, the Sublime, has said it, the only condition being that the believer should be truly faithful. No hostile force can then ever succeed against him.

The Holy Quran has placed the verse "*wa lakun fi Rasoolillahe uswatun hasanatan*" "Truly, for you in the Prophet of Allah is a beautiful example" in the context of the reference to the Confederates' offensive. In fact, the confederates' aggression represents to us a state of material means and worldly resources. Here the spectacle of the comeliness of the believer's faith projects itself to our view. We have been advised as a matter of basic importance, not to lose heart whenever such emergencies arise and never to depend on anyone other than Allah, the Overlord, in such situations, nor to look to the left nor to the right but keep looking ahead. This is the straight way that leads to the precincts of God, the Illustrious.

Therefore, if from the worldly viewpoint, in terms of the material aspect of things, circumstance can cause some anxious moments and we feel worried when we view the material angel but when turning our gaze from these elements we look to the heaven, we find there a flash of the love of God the Overlord. When we shut our ears to the dreadful noise of the world, we hear in our ears voice of God, the most High, saying "Why should you feel despondent now?"

THE KHILAFAT

No nation can progress without unity, and Khilafat is the main principle to build that unity. As long as the Muslims clung to this principle they progressed. The institution of Islamic Khilafat began with the election of Hazrat Abu Baker and was then succeeded by Hazrat Omar, Hazrat Othman and Hazrat Ali. The history of Islam reveals the fact that during the periods of the four Khalifas Islam made rapid and marvellous progress. Nations after nations accepted Islam; and Islam attained the highest pinnacle of glory. The degradation of the Muslims as a nation began at the time when they had no Khalifa to guide them. It was then that they lost their unity as a nation and consequently began to fall from the height of success and glory to which they had ascended. It will therefore be seen that there cannot be any real progress without unity, and no effective unity is possible without Khilafat, which is a blessing of the Lord.

For us Muslims to act with this important view in mind the Holy Quran declares in the chapter 'Al-Noor' thus: "God promises those of you who believe and do good works that He will give them Khilafat on earth as He gave it to those who went before them and that He will firmly establish for them their faith which He has chosen for them and give them after their fear security instead." Then again in this context I shall quote a saying of our Holy Prophet reported by Hazrat Al-Haris-al-Ashari according to Hadith Tirmizi,

"I enjoin upon you five things, viz: (1) to remain united in Jama'at or community. (2) to listen (to the Imam.) (3) to obey him. (4) to emigrate and (5) fight in the way of God. In fact, whoever falls out of the Jama'at or united body (even) to the extent of (a hand's) span has indeed drifted away from the oath of allegiance unless he comes back, i.e., he renews and re-affirms his oath of allegiance, and whoever confirms to the views and the actions of the days of ignorance after he has accepted the truth of Islam, he is of the inmates of hell, even though he may observe fasting, perform prayers, and he may claim to be a Muslim."

There is, of course, a consciousness among the Muslims of the world to-day, that they should confirm to the teachings of the Holy Prophet; but unless they follow in the true perspective and remodel their lives under the light and spirit of these teachings they cannot attain real progress. To-day the followers of Hazrat Ahmad (peace and blessings of God be on him) who claimed to be the Promised Imam Messiah and Mahdi, of whose advent the Holy Quran and the sayings of the Holy Prophet bear testimony are under the Khilafat of Hazrat Ameerul Mumineen Khalifatul Masih III making remarkable progress in all parts of the world. The unique success that continue to attend this community under the present Khalifa is indeed due to God's grace and help. There is still much more for the Jama'at to witness in the future, for God's promises will never remain unfulfilled.



BY THE PROMISED MESSIAH

Thou was sent with a sublime message from the Noble, the Favouring Lord

At the hour of terrible distemper and rebellion. What a wonderful youth! What beauty he has and what comeliness!

His fragrance captives the heart like sweet smelling plants.

The face of the Guardian-Lord is reflected in his face

And all his traits radiate that Glory

He is, therefore, worthy of love, and his charm deserves devotion in preference to the party of friends.

He has pleasing manners, noble, generous, love of piety,

Open-hearted, he takes precedence of all the youth.

In excellence and perfection and majesty, he excels everyone and surpasses them all in the liveliness of his heart.

Not a doubt, Muhammad is the noblest of creation.

The choicest of the best and the mainstay of the elect.

Qualities of every description found perfection in him

The bliss of every age culminated in his person.

By Allah, truly Muhammad is like a vicegerent,

And through his favour is access to the Throne-seat.

He is pride of every pure and holy

And the spiritual hordes do exult in him.

And light showers always precede heavy down-pour,

Light shower in slight and unlike continuous rain

He is the peerless hero whose arrows never miss; the slayer of the Satan.

He is a garden, I can see his fruits;

And its bunches have been bent down nearer to my heart.

I found him an ocean of truths and of guidance



MESSIAH IN ISLAM

Please permit me a space in your famous paper, *The R. R.* to ask a question. Although I believe this question had been asked perhaps and that an answer has been also given. But I am a new comer into Islam and have not any knowledge of it neither have I at anytime met with such question and its answer in the *R. R.* or elsewhere. It will not be, therefore, a waste of time if you have the favour to give your immediate attention to it.

In going through the great Book on Islam the second time, *The Religion of Islam*, I came across, on page 116 of the first part of the Book with its Subtitle, "IJTIHAD," what the author mentioned to be the Messiah or *imamukum minkum*. Here at the footnote he explained it to mean: "Your Imam from among yourselves." He quoted the Book of *Bukhari* chapter 60 verse 49 as his authority. I am not clear about this because there is no detailed explanation given further and I have never met with such an idea in any Islamic book which I have read before and therefore, it is absolutely new to me. You will agree that it is most difficult for one to accept a thing which is not clear to him. May I know therefore, who should this Messiah be? I have, of course, been reading in the *R. R.* about Hazrat Mirza Ghulam Ahmad whom the Ahmadiyya Movement of the Qadian Group consider to have been the Messiah and whom the *R. R.* on the other hand has been mentioning as a great Reformer of his time and not anything like the Messiah for the Muslims. If therefore, he is not the Messiah, who is this Messiah? Or has the Messiah for the Muslims not yet come?

In the second place, what interpretation could be given to the terms Messiah? To my own understanding, Messiah, as applied to Jesus Christ, showed his descriptive rank as the Prophet of God. It follow there that any person who claims to be the Messiah must automatically be a Prophet of God. But the Holy Quran says that Muhammad (may the blessings of God be upon him), was the last Prophet of God and the seal of the Prophets. Why then this Messiah mentioned or quoted from *Bukhari* and what is his work among the Muslims?

Abdullah E. Bassey

Reply.

The term "Messiah" has been in vogue among in some other religions. It carries the idea of a deliverer who comes to the rescue of a people who have fallen from a position of power and glory to one of decadence and ignominy. The Jews, for instance, looked forward to the appearance of a Messiah who, they thought, would restore to their race the glory which was once theirs in the reigns of David and Solomon. They were simply disgusted and frustrated, however, when Jesus Christ claimed to be the Messiah they were expecting but at the same time declared that his Kingdom was not of this world that he had come to establish the Kingdom of God. The Jews, steeped in worldly-mindedness as they were did not care for his Kingdom of God and had him put on the Cross.

The Hadith in *Bukhari* speaks of the appearance of a Messiah among Muslims as well. It begins with the significant words *Kaifa antum*, implying what would your behaviour be (addressing Muslims) when your historical process necessitates the appearance of a Messiah among you? The words clearly point to the fact that they were meant in the context of the Jew's treatment of their Messiah. The words also turned out to be prophetic. The Muslim's reaction to the claim of Hadzrat Mirza Ghulam Ahmad as being the Messiah foretold in the Hadith was every bit identical with that of the Jews, Muslims also wanted a Messiah who would give them worldly power. They had no use for a Messiah who like the Jewish Messiah, declared that he had come to establish the Kingdom of God in the hearts of Muslims.

The term Messiah has another connotation as well, which must be borne in mind, when interpreting the appearance of a Messiah among Muslims as foretold in the Hadith. This connotation is that when religion becomes a bundle of dead rites and rituals, shorn of inner spirit, and letter worship takes the place of the inwardness spirit of teaching, and a nation becomes hard-hearted, rigid in their mind-traits which Judaism developed to such an extent that a Jew symbolised all these life-stifling urges. Such a state of things calls for appearance of a Messiah with something of the immutable Law of Nature that when heat reaches the highest point, and the earth becomes parched and dead, without any vegetation, it automatically calls for the life-restoring showers of rain. Exactly this phenomenon is at work in the spiritual realm. When un-Godliness becomes rampant among a people, God sends a Messenger to put His own words in his mouth, which words, known as revelation, breathe new life into the dead social soil; and at its impact that very decadent nation is quickened to a new life, the receptacle of a new life—ever and anew life-impulses. That is what we see happen at the appearance of the Prophet Muhammad whose impact makes a nation of camel drivers the rulers of the world and the torchbearers of civilization.

The term Messiah must be understood in a similar sense of symbolism, meaning that whenever religious decadence reaches the depth of lifelessness as symbolised in Judaism, it invariably calls forth the appearance of a Messiah to restore it. The *Bukhari*, predicted that this *Ummat* would also follow in the footsteps of the Jews in making the letter of the law all in all, trampling the spirit underneath it, and that this state of their would likewise call for the appearance of a Messiah among them. Another Hadith expressly warns that Muslims would walk into the footsteps of the Jews, so much so that if they had entered the hole of a desert lizard Muslims would do the same. In a nutshell it may be stated as a law of life that when a people become as rigid and superficial as the Jews, the man who is commissioned by God to set this state of things right is called a Messiah.

The Founder of the Ahmadiyya Movement was thus designated by God as the Messiah foretold in the Hadith for just this reason that Muslims, by and large, become like Jews, scrupulous in the observance of outer forms of religion, but trampling its spirit in daily life. The Founder when asked by an opponent "How did you become a Messiah aptly replied, Because you became Jewish-like."

The words *imamukum minkum* are the key-words to unlock the whole mystery and explode the myth that Jesus Christ would in person reappear. The words expressly state that the coming Messiah would be from among Muslims, the Imam of the age. And Mujaddid did by common consent is regarded an Imam (religious leader) of Muslims. This was the basic status of Hadzrat Mirza. The Messiah being an additional appellation to signify his two-fold role of restoring the spirit of Islam as well as combating the aberration of the Christian Church.



Hazrat Mirza
Nasir Ahmad,
Khalifatul Masih 3rd

QUESTIONS & ANSWERS

[Q STANDS FOR QUESTION AND A FOR ANSWER]

Q. Is it incumbent on a Muslim who says *Tahajjud* to offer *Tarawih* as well?

A. *Tahajjud* prayer has a far greater merit. It involves a much greater sacrifice of personal comfort for God's pleasure to leave one's bed at the dead of night and renounce sleep which is the fastest at the time. The Quran commends this to be made the routine of life throughout the year, though it does not enjoin it as obligatory. In the month of Ramadan which is specially a month for self-dedication to God, it gains all the more point. The measure of closeness to God is proportionate to how far we rise above the promptings of the flesh within us. There lies the whole philosophy of Godliness. It is on the ashes of the flesh within us that the Divine flame is kindled. *Tahajjud*, for that reason, has been described as the quickest route to the exalted position of proximity to God. Another factor which makes *Tahajjud* the best means for capturing a glimpse of the Divine is psychological. The mind is at the clearest at that moment, having regained composure and serenity after a good sleep, from the day-long bustle and turmoil. The muddy water of the mental processes, as it were, settles down and becomes crystal clear, and thus more fitted to reflect the higher realm. That is another reason that makes *Tahajjud* an ideal occasion for communion with God. The stillness of the night, when the distracting influences of mundane life, have dwindled down to the minimum, is another contributory factor towards making *Tahajjud* an ideal moment for attaining nearness to God. It is this fact that has been underlined in a Hadith which says that in these early hours God comes down to the first heaven. This is only a symbolic way of explaining the process that takes place within the soul of man vis-a-vis his relationship to God. *Ramadan* being specially a month of spiritual purification and elevation, *Tahajjud* should be offered even by those who ordinarily may not do it, and the time spent in this prayer and meditation in *Ramadan* should be longer than usual. Since, however, *Tahajjud* is a much tougher course of spiritual training which the average man or woman may not be equal to, as a concession the *Tarawih* was substituted. So this latter is only for the lower-grade pilgrims in the path of God, and need not be said by those who say the *Tahajjud*.

Q. Bakar offers *Farz* prayer of *Isha* and *Tarawih* with the Imam in congregation, but he wants to offer *Tahajjud* as well. The point arises whether he should say *witr* prayer with the Imam or reserve it for *Tahajjud*.

A. The usual practice is that those who say *Tahajjud* do not say *witr* at *Isha* with the Imam.

Q. The Quran (57:22) says that anything that befalls man or happens in the world is written beforehand in a book. Two questions arise: first, why must we pray to God for anything if what is to happen has got to happen, and second, why should man be held responsible and punished if he commits wrong, because in doing so, he only implements God's decree?

A. The "book" spoken of in this verse means God's knowledge. God's knowledge is not limited by Time or Space, it equally covers past, present and future. Indeed past, present and future are only categories of human thinking. These limitations do not exist for God: and hence what we call future is present for Him. So the above verse only makes a statement of fact that God's knowledge is all-comprehensive. To know a thing beforehand is not the same thing as to say that God has decreed how we must act or not act. Knowledge of a thing is not decreeing a thing to be done. So far as the happening of things is concerned, God has laid down certain laws which operate in the universe. Good deeds will bear good fruit, bad deeds bad fruit. This is His law, which works with unerring inevitability. Or, again, that a certain cause will lead to a corresponding result; for instance, poison taken in a large dose must kill, or that over-eating must upset the stomach. All this is not tantamount to saying that God has decreed that on a particular occasion someone must take poison and kill himself. Knowledge of an event is never the cause of an event. If I read an obituary of a man in the morning paper, my "knowledge" of his death cannot be said to have caused the death. That is equally true of God's knowledge. It is not what is termed the efficient cause. Man has been left completely free to work out his own destiny within the frame-work of the laws ordained by Him. When we fall ill, we do so because of having violated some of His laws. When we take medicine we invoke another of His laws to repair that damage. The same applies to prayer which itself is one of the factors to produce a desired result. Man being completely free in his will, he is accountable and punishable for his misdeeds.

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THE EDITOR

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MANAGING EDITOR



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

As evident from the text, the reference is to a period when man, so to say, will be drifting away from Allah in a general tendency towards atheism. Denial of the final Day of Judgement will be much in vogue, and material science would be making great progress. Man would learn to look deep into the nature of things. The sun and moon will suffer an eclipse, in one and the same month. This last sign has been further clarified in the *Ahaadees* which further help to specify the period in question. We read there that for the *Mahdee* a sign was to be shown which, since the world was created, had never been witnessed before to support such a claim. This sign was that in the month of Ramazaan the moon would suffer an eclipse on the first of the possible dates for such an event, while the sun would do likewise on the middle date out of dates possible for a solar eclipse.

When the verses quoted above are studied in the light of this *Hadees* it becomes clear that they refer to the advent of the *Mahdee*. The regeneration of the Muslims to take place at his hands is here cited to establish the inevitability of the final Day of Judgement.

Two Signs of the 'Qiyamat-al-Kubra' (The Bigger Day of Judgement)

As I have explained above, two signs have been cited for the bigger Qiyamah. (i) The Day of Qiyamah when man's sight and vision would be vastly developed; and (ii) the *nafsi lawwaamah*. The argument of the *nafsi lawwaamah* stands applicable for all times; but the evidence of this special Day of Qiyamah can benefit the people of that period alone. That is why for the people of the two eras two kinds of arguments have been given. In fact, if we look deeply, we find that in general the whole of this Surah refers to the present days. In a way, moreover, the argument of the *nafsi lawwaamah* also has a special meaning for these days, the science of Psychology having made more progress now than ever before, so that the argument of the *nafsi lawwaamah*, i.e. the Inner Admonishing Sense, can be better appreciated these days when volumes have been written on the question of good and evil. This is the era when the argument can be used most effectively that the human mind has an inner sense which approves of certain actions as good, while it condemns certain others as evil. Without going fully into the discussion as to what is good and what is evil, if we consider only the bare fact of the existence of this sense, we have to concede that human actions are subject to some kind of punishment and reward from which man in no way can escape. This sense, and its natural cause, furnish a strong proof of the Day of Qiyamah and of life after death. If there is to be no final calling to account, why does human nature suffer from repentance in some cases, while in certain others it tries to attain to a better state of being.

Also in these verses the reawakening to life that was to take place in this world itself is used as an argument in support of life after death. We are told that a death will overtake Islam. Its teaching would be there, but the people will forsake it. At that time Allah will give a new life to the Muslim people through an Apostle who would be a follower and a servant of the Holy Prophet; and all this, when it came to pass, would furnish a great argument in favour of the final Day of Judgement. For no one besides Allah could be in a position to foretell the initial rise of Islam to power and glory, its later decline, and subsequent regeneration at a particular time when a solar and a lunar eclipse will take place with a claimant to Apostleship in the field—no one could foretell with such specific details in regard to the time of the regeneration as to point out that extraordinary development of the sciences based on observation and experiment shall take place, with a great increase in the drift towards atheism. Indeed when an event foretold 13 centuries before actually came to pass, it could not but be taken as an unquestionable proof that Allah knew the Unseen and the Future; and that He was also all powerful.

able to bring about such deep and difficult changes. And then, when all things had come to pass, no one will be in a position to falsify the tidings given by God, the Knower of the Unseen, in regard to life after death. Having witnessed His power, no one will have any reason to deny the destined occurrence of the final Day of Judgement. When the first Qiyamah mentioned in this text occurred, intelligent people would realise there could be no running away from due recognition of the fact that a powerful Being existed who controlled all the diverse phenomena of life with an all-embracing power, Who knew the unseen, and that absolutely nothing was outside his knowledge and notice.

The Creation of a New Heaven and Earth in the Time of Every Prophet

In his memorable work entitled *Aacena-i-Kawalaat-i-Islam*, on page 566, the Promised Messiah writes:

"God has put it into my heart that whenever Allah desires to create an Adam, He creates heaven and earth in six days (stages), and He creates everything essential in the heaven and earth. Then at the end of the sixth day He creates the Adam. This has been the way of Allah in the earlier eras, and He will do the same in the later age as well."

This indicates that a new heaven and a new earth is created in the time of every major Prophet. Spiritually speaking the whole world undergoes a deep transformation, destruction overtaking the prevailing order, to give a new life to the world through a spiritual Qiyamah.

A Vision (Kashf) of the Promised Messiah

The Promised Messiah writes that in a *Kashf* he saw that he was absorbed in Allah, and "in that con- I was saying that we desired a new order, a new heaven and a new earth. So first I created heaven and earth, in general outline, in which there yet was no order and no differentiation. Then in accordance

with the divine will I created order in it and the necessary distinctions; and I saw that indeed I had the power to do all this. Then I created the nearest heaven and said

اَنَا زَيْنَا السَّمَاءِ الدُّنْيَا بِزَيْنَةِ الْكَوَاكِبِ .

Then I said now we shall create man from an essence of clay. Then my condition was transformed from a state of *Kashf* to revelation and I found the following words flowing on my tongue :

أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ آدَمَ - أَنَا خَلَقْنَا الْإِنْسَانَ

فِي أَحْسَنِ تَقْوِيمٍ (Kitaab-ul-Bariyyah P.P. 78-79)

This *Kashf* also shows that every Prophet has a definite mission, namely, to bring about a change, which, in relation to the old order, is tantamount to the creation of a new heaven and earth. When a new law comes, it represents the new heaven and earth; but when a new Prophet comes in order to revive a law previously given, his mission is to destroy the civilization and culture prevailing at the time and to establish the control of moral and spiritual values in their truest sense, this being the meaning of the new heaven and earth which he creates. The values which he re-establishes are old, but they are such as had been lost sight of by the world, and therefore new to it when re-established.

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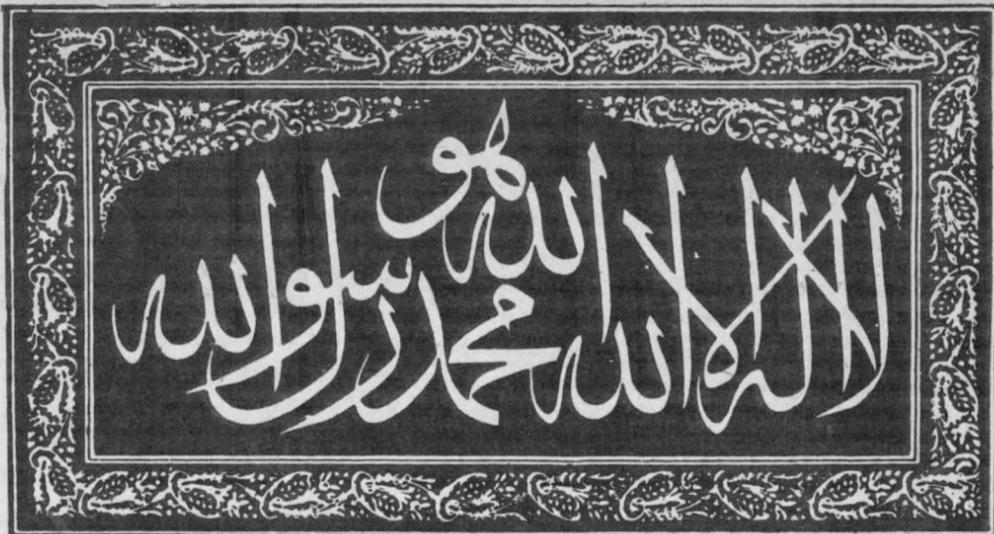
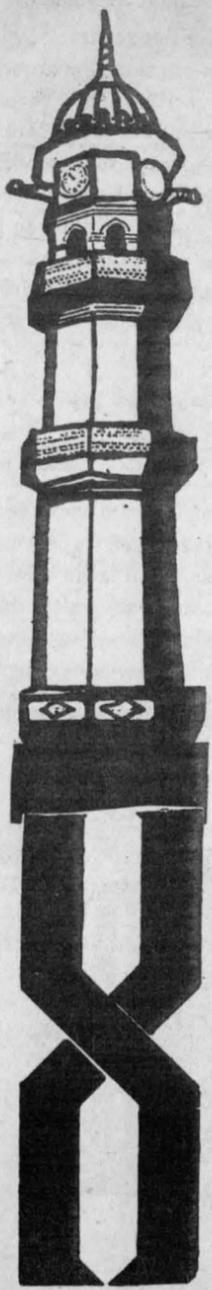
Hazrat Al-muslih-ul-Mauod, Amirul-Mo'menin, the Khalifatul Masih II (May Allah be pleased with him) says:—

"It is important to spend something, at the occasion of every success, in the way of Allah, as thanksgiving charity, for this will be a practical way of uttering "Alhamdo Lillah."

Remember "MOSQUE BUILDING FUND":—

- at the birth of your child.
- at the marriage of your son or daughter.
- on achieving success in examination or elsewhere.
- on receiving increment to your salary.

Your contribution might prove a corner stone in the House of Allah.



MOSQUES APPEAL FUND

RECONSTRUCTION OF PITTSBURGH MOSQUE HAS BEEN COMPLETED

During the summer of 1973, the Pittsburgh Mosque was burned down. Since that time the members have been meeting in their homes. However, By The Grace Of Allah, the reconstruction of our Mosque has been completed. We are in the process of painting, setting the Men's and Women's Room, leveling the kitchen floor and a few other minor things. Our Mosque has a brown stone front with brown siding, and a rust color A frame roof. Our Headquarters in Washington, D.C. has assisted us financially in the reconstruction of Allahs' Mosque in the sum of \$2,000.00 from the National Mosque Fund. If each working member were to donate \$2.00 per week making it \$8.00 monthly and assuming that 1,000 members were participating this would grow to \$8,000.00 a month or \$80,000.00 in ten months. Therefore, those of us who are not participating in this scheme are missing Allah Blessing. I urge all muslims especially Ahmadi Muslims to seize this opportunity to help Allah cause, by forwarding sacrifices in form of checks or Money orders payable to the National Mosque Fund, c/o Muhammad Sadiqq 131 Interval Rd., Teaneck, New Jersey 07666

Hasbu-na llah
Bro. Jamilur Rahman
Amir, Pittsburgh Jamaat



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

15¢



THE REAL REVOLUTION

Continued:

he brought into being would not have come at all.

This revelation also came to the Promised Messiah, and it came to the Holy Prophet as well. Now if we were to take *Aflaak* to mean the material world as embodied in the solar system, it would be extremely strange that first God says about one Prophet that if he had not been, the universe would not have been created, and then He says exactly the same thing about another Prophet. This proves beyond a shadow of doubt that the expression *Aflaak* here does not mean the material universe but refers to the spiritual heaven and earth created through that Prophet; and it is my belief that all such Prophets as were instrumental in bringing about revolutions of this kind must have received this revelation. Since, however, the Holy Prophet, was raised for all mankind, and for all times, this revelation, when addressed to him, would be taken to be applicable for all times.

Meaning of "Aflaak" in the Old Testament

This view is supported by what we read in St. Matthew (5: 18): "For verily I say unto you, Till the heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled". The heaven and earth here spoken of is the Mosaic dispensation, the meaning being that as long as the period of this dispensation lasted the Teaching of the Torah could not be effaced. It would be effaced only when it had served its purpose and no longer met the needs of the time. This view also agrees with events as they actually turned out, for the Holy Quran later replaced the Torah. In the Torah itself was said that after Moses another Law was to come. In Deuteronomy 18: 18, 19 we read: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever shall not hearken unto My words which he shall speak in My name, I shall require it of him"

The following inferences flow from this passage:

- (i) Another Prophet was to be raised for the Jews, since it is said "I will raise them up a Prophet".
- (ii) Like Moses he would be the bearer of a law, since it is said "a Prophet.....like unto thee".
- (iii) He would be from among the Ismaelites, since it is said "A Prophet from among their brethren".
- (iv) Obedience to him would be binding upon the Jews, since the Prophet was to be raised for them.
- (v) If the Jews would not obey him, they would be destroyed, since it is written "Whosoever will not listen unto My words which he shall speak in My name, I will require it of him".

In the face of this prophecy it is not open to us to say that Jesus meant that the Mosaic dispensation would last as long as the solar system lasted. Evidently, what he meant was that the Mosaic dispensation could not be destroyed before the time came when it had served its purpose and had to be replaced.

The Word 'Qiyaamah' used in the Holy Quran for the Promised Messiah

We read:

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ - وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ
 أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعُ عِظَامَهُ - بَلَى قَادِرِينَ
 عَلَى أَنْ نُسَوِّيَ بَنَانَهُ - بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ
 أَمَامَهُ - يَسْتَكْبِرُ آيَاتِنَا يَوْمَ الْقِيَامَةِ - فَإِذَا بَرِقَ الْبَصُرُ
 وَخَسَفَ الْقَمَرُ - وَجُمِعَ الشَّمْسُ وَالْقَمَرُ - يَقُولُ
 الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ

(75:2-11)

i.e. What the Unbelievers claim, that there is to be no *Qiyaamah*, and that the dead would not be quickened with life, is quite wrong; and as evidence in support of this God refers to the Day of the *Qiyaamah* and to the *nafsi lawwamah*. Now this Day of *Qiyaamah* must of necessity refer to some event in this world, since the day of *Qiyaamah* and the *Nafsi Lawwamah* have here been cited as a basis to establish that the dead shall be quickened. For, if the Day of *Qiyaamah* here refers to the *Qiyaamah* to come at the end of the world, then the argument becomes meaningless, since, mankind having already perished, there would be none to benefit by it. The dead will not need this argument to convince them that they were to be called back to life. The doubt as to the possibility of the dead being called back to life is a doubt in the mind of the living, and to remove it only that argument could be beneficial which applied to this world itself.

The fact of the matter is that this verse refers to an event which was to take place in this world itself, an event which was to serve as an argument to establish the inevitability of the final *Qiyaamah*. That event has been mentioned here together with *nafsi lawwamah*, which furnishes another proof in support of Life after Death. Two arguments have been used here because the critics answered therein belonged to two separate periods. For instance, for the people at a later period who would deny the *Qiyaamah* an event has been mentioned which, being akin to the final and the bigger *Qiyaamah*, itself deserved to be called the *Qiyaamah* in a sense. And this view is further supported by what we read in the verses which follow:

فَإِذَا بَرِقَ الْبَصُرُ - وَخَسَفَ الْقَمَرُ - وَجُمِعَ الشَّمْسُ
 وَالْقَمَرُ - يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ

i.e. When human vision will be sharpened (powers of observation and experiment developed) and the mysteries of nature will be revealed in large numbers: when the sun and the moon will suffer an eclipse, one after the other, Man at that time will say in perplexity and despair: "Now where can I flee for safety?"

JASHAN SCHEME

SPIRITUAL ASPECT OF THE AHMADIYYA CENTENARY JUBILEE (JASHAN SCHEME)

Khalifatul Masih III has explained the following prayers to be observed, as part of the spiritual aspect of the Ahmadiyya Centenary Jubilee to be celebrated in 1989.

Khalifatal Masih emphasised that we all must pray individually and collectively that may Allah accept our humble sacrifices and may open the doors of blessings for the completion of our plans.

1. By the time we approach the end of the first Centenary of the creation of Ahmadiyyat, about 190 months are left. During this period all the members of the Jammah should observe one day of optional fast, in each neighborhood, town, & city in the last week of each month up to 1989. This particular day or date should be agreed upon by the mutual agreement of the local members of the Jammah.

2. Two Nawafil's to be offered each day after the Isha prayer or before the Fajr prayer or after the Zuhr prayer.

3. Recite at least seven times a day Sura Al-Fatihah, know the meanings and think about its commentary.

4. Read thirty-three times a day the following three prayer.

- a. Takbir
- b. Daood Sharif
- c. Istigfar

5. Read the following two prayers at least eleven times a day.

Rabba-nā afrigh 'alai-nā ṣabran
 وَرَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا كَيْتَ أَقْدَامِنَا
 wa ṭhabbit aqdāma-nā wa-nṣur-nā
 وَأَنْصُرْنَا عَلَيَّ الْكَافِرِينَ

"Our Lord! pour down upon us patience, and make our steps firm and assist us against the unbelieving people" (2: 250).

We need Allah, against the enemy and we pray that He protect us against bad designs. Promised Messiah

May Allah help all of us to follow the financial as well as spiritual teachings of the Khalifatul Masih.

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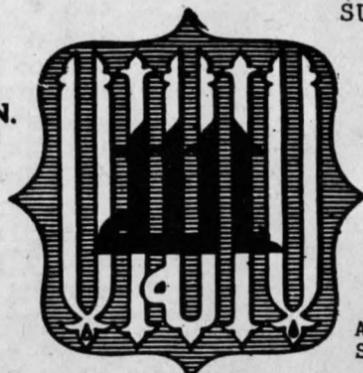
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