

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E. AS THE WOKING MUSLIM MISSION

Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)

Dar-us-Salaam, 15 Stanley Avenue, Wembley, HA0 4JQ, U.K.

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January 2003 C.E. Meeting

Assalamu alaikum

Venue: Dar-us-Salaam

Date: Sunday, 5th January 2003

Time: 3 pm

Topic: *Khalifah* in the Ahmadiyya Jamaat
by Mr Shahid Aziz

Regular Activities

Dars-i Quran: Every Friday at 2:30 pm.

Meeting of the Executive: First Sunday of every month at 2 pm.

Meeting of the Jamaat: First Sunday of every month at 3 pm.

Contents

<i>News</i>	<i>Page 1</i>
<i>Hazrat Amir Dr Abdul Karim Saeed</i>	<i>Page 1</i>
<i>Essence of Islam</i>	<i>Page 3</i>
<i>By The Promised Messiah</i>	
<i>Salaat Time Table</i>	<i>Page 4</i>
<i>Introduction to Islam</i>	
<i>By Dr Zahid Aziz</i>	<i>page 7</i>

News

Our New Amir

Hazrat Dr. Abdul Karim Saeed

A Brief Sketch

Dr. Abdul Karim Saeed was born on 28 February 1945, at Dadar, District Mansehra in the North West Frontier Province of Pakistan. His father, the late Hazrat Amir Dr. Saeed Ahmad Khan named him Abdul Karim. Hazrat Syed Asadullah Shah Sahib, who was very close to the family, lovingly called him "Pasha" when he

(Continued on page 2)

Forward Planner 2003 C.E.

January	Sunday 5 th	at 15:00	Monthly meeting
February	Sunday 2 nd	at 15:00	Monthly meeting
	Wednesday 12 th	at 11:00	'id Al Adha
March	Sunday 2 nd	at 15:00	Monthly meeting
April	Sunday 6 th	at 15:00	Family Day
	Friday 18 th	at 13:00	Good Friday
May	Sunday 4 th	at 15:00	<i>Id Millad-un-Nabi</i>
June	Sunday 1 st	at 15:00	Monthly Meeting
July	Sunday 6 th	at 15:00	Monthly Meeting
August	Sunday 3 rd	at 15:00	Monthly meeting
<u>September</u>	<u>Sunday 7th</u>	<u>at 11:00</u>	<u>Annual Jalsa, elections, AGM</u>
October	Sunday 5 th	at 15:00	Monthly meeting
	Sunday 26 th	at 17:30	<i>1st Ramadaan</i> 1 st Ifftari
November	Sunday 2 nd	at 16:30	2 nd Ifftari
	Sunday 9 th	at 16:00	3 rd Ifftari
	Sunday 16 th	at 16:00	4 th Ifftari
	Sunday 23 rd	at 16:00	5 th Ifftari
	Tuesday 25 th	at 11:00	<i>Id Al Fitr</i>
December	Sunday 7 th	at 15:00	Monthly Meeting

was still a child. He is today more commonly known by that name in the Jamaat .

Dr. Saeed attended Burn Hall School in Abbottabad, and Forman Christian College in Lahore before joining medical school. He graduated as a doctor from King Edward Medical College Lahore in 1968.

Dr. Saeed was inclined towards religion from early childhood. He greatly benefited from the *Dars-i-Quran* and Hadith [discourses on the Holy Quran and Hadith] and readings from the books of Hazrat *Masih-i-Maoud* [Mirza Ghulam Ahmad Sahib of Qadian] that his father conducted almost on a daily basis. He was also very much influenced by lectures and *Dars-i-Quran* by the late Maulana Abdul Haq Vidyarthi Sahib, Naseer Ahmad Farooqi and Hafiz Sher Mohammad Sahib. As a student in a missionary school he did not hesitate to engage the Christian priests in discussions about the death of Jesus Christ or to explain the nature of the claims of Hazrat Mirza Sahib to fellow students and teachers. He has been continuously building on this firm foundation and is today considered one of the most learned members of the Jamaat.

Dr. Saeed started his medical career in Mayo Hospital Lahore and later moved to New Zealand, then he moved to U.K. where he obtained Membership of the Royal College of Physicians (MRCP) in 1979. He returned to Pakistan in April 1981 and took up a teaching assignment in Ayub Medical College Abbottabad. He was promoted as Professor of Medicine in 1987 and appointed Head of the Department of Medicine in 1991. In 2001 he was selected to become Principal of the college, but his appointment was cancelled by the government under pressure from the religious lobby because he was an Ahmadi. Dr. Saeed also has the distinction of being conferred the Fellowship of the Royal College of Physicians, London (1994) and Fellowship of the College of Physicians and Surgeons, Pakistan in 2001. He is also serving as a member/chairman of a large number of professional committees and programmes. He has been a regular contributor to international and local professional publications and he has travelled widely to attend



Our new Amir

Hazrat Dr Abdul Karim Saeed, son of *Hazrat* Dr Saeed Ahmad, who succeeded *Hazrat* Dr Asghar Hamid.

This photograph was taken at his last visit to the U.K when he addressed the members of the jamaat at their usual monthly meeting. He exhorted them to make ever greater personal sacrifices of their time and money for the cause of propagation of Islam in this country.

Please pray that Allah grant Hazrat Amir strength to serve the jamaat and make it prosper, as did his father. (Amin)

conferences and conventions.

He has remained a staunch member of the Jamaat, and has shown great patience and commitment to the Movement in the times of adversity. His love for the Holy Quran is exemplary. Dr. Saeed was elected a member of the *Mujlis-e-Motemideen* (The General Council) in 1992 and has served the Jamaat in that capacity ever since.

He commands great respect in the Jamaat for his piety and sincerity. He has always made very positive contributions to the affairs of the Jamaat. He has been a regular speaker at the Annual Ahmadiyya Jalsa [the annual international gathering at Lahore] for over 20 years. He is fond of poetry and has expressed, in his poems, deep sentiments relating to the Jamaat and the hard times it has been through. He has served as a trustee of the Ahmadiyya Anjuman Lahore Missions International (AALMI) but resigned from this position when it became difficult for him to attend meetings of the Trust in London. He

represented the Central Anjuman at the World Muslim Convention of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji in April 1985. He also performed the dedication ceremony of Masjid-i-Noor in Suva on behalf of *Hazrat* Amir Dr. Saeed Ahmad Khan.

Dr. Saeed is married and has three sons. The older two are qualified doctors while the third is in the final year of medical school.

On 3rd November 2002, Dr. Saeed was unanimously elected as Amir and President of Ahmadiyya Anjuman Lahore. Being at the pinnacle of his career, he has accepted this responsibility at a tremendous sacrifice.

May Allah give him the strength, wisdom and spiritual prowess to lead us successfully in propagating Islam to the corners of the world. Each of us is duty bound to join him in carrying out his duties. If *Hazrat* Amir entrusts a task to us, we should consider it an honour and carry it out to the best of our ability.

The Essence of Islam:

by Hazrat Mirza Ghulam Ahmad

(Explanations of the teachings of Islam usually represent it in terms of dogma, ritual, and aspects of outward behaviour. Giving the impression that it requires mechanical belief and observance, without thought or feeling or the creation of a relationship with God. Even the meaning of the word Islam, submission, is given in a manner that implies a forced, unwilling, unloving obedience to an Autocrat.

Yet a study of the Qur'an and the Holy Prophet's life, peace and blessings of Allah be upon him, shows such a projection of Islam to be entirely unjustified. It is in the later development of Islamic theology that we find religion conceived of largely in terms of outward forms.

One of the tasks for which Hazrat Mirza Ghulam Ahmad appeared as a *Mujaddid* was to revive that lost, real spirit which, according to the Qur'an and the Holy Prophet, peace and blessing of Allah be upon him, should underlie a Muslim's belief and actions. In this extract he lays bare the real essence of what is Islam and what it means to be a Muslim in the true and actual sense. **The heart and soul, feelings and desires, along with bodily actions, that is, the entire self, must be devoted to God. It should not be just outward observance with an empty heart.**

Hazrat Mirza Sahib based his explanations on the text of the Holy Qur'an, and from it he shows the Sufi concepts of *fana*, *baqa* and *liqa* to be derived. Over the centuries baseless ideas and practices which had no support in the genuine teaching of Islam were introduced. Hazrat Mirza Sahib accepted only those Sufi concepts which were rooted in the Holy Prophet's practice, and showed that these concepts were only a means of further explaining the principles already laid down in the sources of Islam.

At the end of the extract, Hazrat Mirza Sahib refers to certain miracles of the Holy Prophet, peace

and blessings of Allah be upon him, and gives a coherent and logical explanation of how such extraordinary feats can take place at the hands of spiritually eminent luminaries. Most people accept any miracle in the name of religion without applying any thought or commonsense, no matter how baseless or absurd the story might be, while there are others who reject all such occurrences as being irrational and contrary to the laws of nature. Hazrat Mirza Sahib has adopted a middle course, accepting that things beyond normal experience can happen in the life of a man of God, but at the same time placing these miracles within an orderly and well-defined scheme of spiritual laws. -- Translator)

Before other discussion, it is important to show how to attain the essence of Islam, and the fruits of adherence to it. In order to gain an understanding of many fine and subtle points, one needs a good knowledge of the essence of Islam, the ways to attain it, and its fruits. It shall be of great advantage to our opponents belonging to our own faith to study carefully the discussion about the essence of Islam. The doubts and questions which beset them are mainly due to not pondering over the real essence of Islam in its most perfect and highest sense, the paths leading to it, and its fruits. There is no doubt, that if after considering all these facts, my opponents from our own faith read my replies to their objections, they will be relieved of many doubts and misconceptions. The proviso is that they should study thoughtfully, and then, keeping this text in view, consider all the replies which I have written to remove their doubts. Likewise, the opponents of the religion of Islam will benefit very much from an exposition of these truths. From this discussion, they can come to understand what is religion and what are the signs which prove its truth.

Meaning of Islam and Muslim:

Let it be clear that, in the Arabic language, Islam is the word for paying the price in advance for a thing, or to give the charge of one's affairs to someone, or to ask for peace or to give up a matter or an

enmity.

The technical meanings of Islam are indicated in the following verse:

Nay, whoever submits himself wholeheartedly to Allah, and he is a doer of good to others, he shall have his reward from his Lord. And there is no fear for such people, nor do they grieve (2:112).

It means that a Muslim is one who gives over his entire self to the path of God, the Most High. He dedicates his being to Allah for the pursuance of His will and for the attainment of His pleasure, and then he devotes himself to doing good works for God, and employs all his practical faculties in His way. **The meaning is that he should be solely for God, in belief and deed. In terms of belief, it means that he must truly consider all his being to have been created in order to know God, to obey Him, to love and adore Him, and to gain His pleasure. In terms of deeds, it means that purely for the sake of Allah he must perform acts of true virtue that are associated with every power and every God-given faculty, and with such fervour, zeal and presence of mind as if he is seeing the face of his real Master in the mirror of his obedience.**

The meaning of the rest of the verse is that if a person's beliefs and deeds are founded on such personal love, and good deeds are done by him with such instinctive passion, he is the one who deserves reward in Allah's view, and such people have no fear nor grief; that is, they have ready salvation. When a man is in full accordance with Allah, by believing in His person and attributes, so that his purpose is akin to God's will and all joy is in His obedience, and all good deeds come to be performed not by hard effort but by the attraction of joy and delight; that is the state which must be called success, salvation and deliverance. And in the next world, whatever is perceived and felt are, in reality, the images and impressions of this constant state which will be manifested physically in that world. The meaning is that a heavenly life begins in this very world, and the root of the torment of hell, too, is the heedless existence of this world.

(Continued on page 6)

Day	January					February					March					April					May					June									
	Fajr	Zuhr	Asr	Maghrib	Isha	Day	Fajr	Zuhr	Asr	Maghrib	Isha	Day	Fajr	Zuhr	Asr	Maghrib	Isha	Day	Fajr	Zuhr	Asr	Maghrib	Isha	Day	Fajr	Zuhr	Asr	Maghrib	Isha	Day	Fajr	Zuhr	Asr	Maghrib	Isha
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2	6:36	12:05	2:17	4:03	5:33	2	6:08	12:15	3:03	4:52	6:22	2	5:14	12:13	3:50	5:42	7:12	2	5:07	1:05	5:31	7:34	9:04	2	4:01	12:58	6:06	8:25	9:55	2	3:18	12:59	6:32	9:09	10:39
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December 2002/January 2003 Bulletin

August												September												October												November												December											
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(Continued from page 3)

Complete Devotion of Life in God's Way:

By looking carefully at the verses which have been extolled above, every wise person can see that the real essence of Islam can only be established in someone if all his being, with all its inner and outer faculties, is devoted solely for God and His way, and all that he has received from God as a trust is returned to the Real Giver. It should not only be in terms of belief, but in terms of deeds as well that he must display the full image of Islam and its perfect essence. **That is, the person claiming to be a follower of Islam must prove that his hands, feet, heart and mind, his sense, reason, anger, mercy, gentleness and knowledge, all his spiritual and physical powers, his honour and property, his rest and comfort, and all that he has, from the hair of his head to the nails of his toes, both outwardly and inwardly, so much so that his intentions, the fears in his heart, and the feelings in his soul -- all these have become as obedient to God** as a person's limbs are in his own control. In brief, it must be established that his sincere step has reached the stage where whatever is his, is not his, but has become God's; and all his limbs and faculties are so engaged in the service of God as if they were the limbs of God.

By pondering over these verses, it is also plainly and clearly seen that to devote one's life in the way of God, which is the essence of Islam, has two sides to it. First, God must be believed to be the One Who is to be worshipped, sought and loved. In serving Him, loving Him, fearing Him and hoping from Him, no one must be taken as being His partner. Celebration, glorification and service of God, all the forms and commands in relation to serving Him, the commandments and prohibitions, and matters relating to the destiny ordained by Him, must all be accepted with one's heart and soul. All these orders, limits, laws, and circumstances ordained for us, must be borne with complete devotion, in the most humble and lowly manner.

And one must learn thoroughly all the pure truths and knowledge which are the means of realising His vast powers, the medium of discovering the elevated glory of His dominion and Kingship, and a powerful guide for recognising His favours and blessings.

The other aspect of devoting one's life for God is that it must be dedicated to the service, sympathy and help of His creatures, the bearing of their burdens and the true sharing of their grief. One must bear hardship to provide relief to others, and for their comfort tolerate difficulty for oneself.

This discourse shows that the essence of Islam is very high and lofty, and no one can be truly accorded the honourable title of "follower of Islam" until he gives to God the whole of his being, with all his powers, desires and aims, and leaving aside his egotism and all its implications, devotes himself in the path of God. Therefore, a person can only be called a Muslim in the real sense when a mighty revolution has overtaken his life of indifference, obliterating forever the stamp of his lower self and all its passions, and after this death a new life of "doing good for the sake of Allah" has been born within him, a life so impeccable that it consists of nothing but obedience to the Creator and sympathy for His creation.

Obedience to God and Service to His Creatures:

Obedience to the Creator must be as such: One must be ready to accept dishonour and degradation in order to display God's power, glory and uniqueness; to keep alive the idea of His unity, one must be prepared to accept death a thousand times; in the way of obeying Him, one hand must be happily willing to cut off the other one; and the love of the greatness of His commands, and the thirst for attaining His pleasure, should make one detest sin as if it were an all-consuming fire or a fatal poison or lightning which reduces everything to ashes, from which one must escape using all one's strength. In brief, to accept His will, one must give up all the pleasures of the soul, and to receive His blessings, one

must accept being hurt with mortal wounds, and to show proof of connection with Him, one should sever all human ties.

Service to the creation of Allah is like this. As regards all the needs of His creation, and all the various ways in which Divine providence has made some people dependent on others, one must do good with all the real, selfless and true sympathy that one can show, solely for the sake of Allah, and help every needy person with one's God-given ability, exerting oneself to bring about reform and improvement in their life of this world and the next.

This devotion in the way of God, however, can only be worth its name when all the faculties show the mark of Divine obedience as if they were an instrument of God which manifests Divine acts now and again, or a clear mirror in which the will of God is reflected as a perfect image. When obedience and service for the sake of God reaches this perfect stage, then by the blessing of this Divine colouring, it is correct to say, in the sense of the *wahdat ash-shuhud* (unity of attributes), as regards the limbs and organs of a man of this description, that, for example, these eyes are the eyes of God, this tongue is the tongue of God, this hand is the hand of God, these ears are the ears of God, and these feet are the feet of God. For, all these limbs and powers, by being inspired with the purposes of God and having become an image of His will, in the Divine paths, deserve to be called His manifestation. The reason is that, just as a person's limbs are fully under the control of his will and intent, likewise, when the perfect man reaches this stage, he acquires complete conformity with the will and intent of God. God's greatness, unity, kingship and lordship, and every wish and command are as dear to him as they are to God Himself. Hence, this great and grand obedience and service for the sake of God, which was attained through love and affection, and is replete with sincerity and real substance -- that is Islam, its essence and gist, which is attained after the death of one's self, desire and will.

Stages of Spiritual Progress - - Fana, Baqa and Liqa:

It should also be remembered here that the verse mentioned above, that

is, *Nay, whoever submits himself whole-heartedly to Allah, and he is a doer of good to others, he shall have his reward from his Lord; and there is no fear for such people, nor do they grieve*, refers to the three essential stages of perfect spiritual good grace: *fana* (annihilation), *baqa* (continuance) and *liqa* (meeting with God). As we have just said, the words *submits himself whole-heartedly to Allah* teach that all powers and limbs and whatever else is one's, must be handed over to God and dedicated in His way, and this is the state which in other words is called *fana*. The reason is that when a person, according to the sense of this verse, hands over his whole being along with all its powers to God, devoting it to His way, and refrains completely from the urges and comforts of his lower self, then undoubtedly a kind of death comes over him, and it is this death which the men of the spiritual sciences call *fana*.

The words after this, *and he is a doer of good to others*, refer to the stage of *baqa* because when man, after a complete and perfect *fana* and extinction of lower passions, comes to life again through Divine urge and prompting, and, after the termination of all selfish actions, becomes activated again by spiritual movement, this is the second life which ought to be termed *baqa*.

The words after this, *he shall have his reward from his Lord, and there is no fear for such people, nor do they grieve*, affirm and prove the receiving of reward, and negate and deny fear and grief. This refers to the state of *liqa*. For, when a person reaches that high rank in knowledge, conviction, reliance (upon God) and love, where the reward for his sincerity, faith and fidelity does not seem to him to be mere imagination, supposition, or conjecture, but is as certain, definite, manifest, palpable and perceptible, as if he had received it, and he acquires such a faith in the existence of God as if he can see Him and all fears about the future are lifted from view, and no trace is left of any past or present grief, and every spiritual favour appears to be present -- this is the state which is clean of all murkiness, safe from every doubt, and above any pain of anxiety, and is termed *liqa*. The word *muhsin* (doer of good) in the verse

very clearly testifies to the rank of *liqa*, because according to the explanation of the Holy Prophet, peace and blessings of Allah be upon him, *ihsan* denotes that perfect state at which man forms such a close relationship with God during worship that it is as if he were seeing Him.

The rank of *liqa* is fully attained by the spiritual wayfarer when the Divine hue conceals and covers under itself the human element as fully and completely as fire hides the colour of a block of iron, so that to outward appearance there is nothing but fire. This is the stage at which some spiritual students, when they reached it, have made errors and mistaken the relationship of *shuhud* (presence within the Divine Being) as being *wujud* (unity with the Divine Being). To those saints who reached this rank, or those who attained some measure of it, certain spiritual scholars have applied the "sons of God" due to the Divine attributes, and just as a man's son bears some resemblance to his father in appearance and features, likewise they too bear some resemblance to the beautiful attributes of God in the sense of reflecting them, because of being moulded according to the Divine attributes. Although such a term is not openly used in the language of the *Shariah*, the spiritual men have, in fact, deduced it from the Holy Qur'an. As Allah, the Glorious says:

Remember Allah as you remember your fathers; nay, with an even stronger remembrance (2:200).

It is obvious that if it was forbidden in the *Shariah* to use such words metaphorically, then God would have kept His Word free from a manner of expression from which the legality of such use could be deduced.

Miracles of the Holy Prophet:

At this stage of *liqa*, a man can sometimes perform feats which seem to be beyond human strength having the appearance of Divine power. For instance, our leader and master, the head of the apostles, the Last of the Prophets, peace and blessings of Allah be upon him, threw a fistful of pebbles at the disbelievers during the Battle of Badr, and that fistful was

cast, not being accompanied by any prayer, but by his spiritual strength. However, it showed Divine power and had such an extraordinary effect on the enemy forces that there was none of them whose eyes remained unaffected, all being rather like blinded. So much confusion and panic was caused in their ranks that they started to flee as if they had lost all their senses. Allah, the Glorious, refers to this miracle in the following verse:

You (O Prophet) did not throw when you threw, but it was Allah who threw (8:17).

That is, Divine power was invisibly working behind it, and it could not be the work of human power.

Likewise, a second miracle of the Holy Prophet, peace and blessing of Allah be upon him, the splitting of the moon, came about through the same Divine power. There was no prayer accompanying it, for it took place merely by the pointing of a finger which was full of Divine power. There are many other miracles of this kind which the Holy Prophet, peace and blessings of Allah be upon him, showed merely through personal power, without any prayer accompanying them. On several occasions, by dipping his fingers into a small amount of water contained in only a bowl, he increased it so much that all the troops, camels and horses drank of it, and yet the original quantity of water still remained. There were some instances when he fed thousands of hungry people to the full by touching a few pieces of bread with his hands, or made a whole company drink milk by blessing a small amount of it with his lips, or made the water of a salt-water well sweet by adding his saliva to it, or healed badly-injured men by putting his hand upon them, or mended the eyes of soldiers whose pupils had fallen out due to the shock of battle, by the blessing of his hand. Similarly, there were many other works he performed due to personal power, which involved an invisible Divine power.

(*A'ina-i Kamalat-i Islam*, by Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mehdi; pages 57 to 66 printed as part of *Ruhani Khazain*, volume 5)

For the younger readers
(continued from the last issue)

Introduction to Islam

By

Dr Zahid Aziz

27. Why are angels necessary to bring God's messages to man?

Just as light is needed as a medium for our eyes to see things, and air is needed to carry sound to our ears, similarly an agency is required to activate our spiritual senses. The angels are that agency. They bring God's messages to the 'inner' eyes and ears of righteous people, and also cast good and noble thoughts into the 'hearts' of all people. But it is only the righteous who, because of their highly-developed spiritual senses, may be able to perceive the working of angels.

28. Is there any other important point Islam tells us about angels?

A most important point disclosed in the Holy Quran is that mankind has been given by God the ability to acquire knowledge of all things in the universe. The Quran further tells us that the angels, who put God's laws into action in the world, submit to man because of his great knowledge. In other words, man can use his knowledge of the laws of nature to control the world. So the Holy Quran disclosed many centuries ago that man can make the greatest progress in science and technology, because the angels, the agencies who automatically put God's laws into action in the running of the world, all submit to man.

29. Is there a key significance of belief in angels?

As stated earlier, every belief in Islam requires a Muslim to do something practical and positive, and belief in angels means that we should follow our good impulses and reject the bad ones. The Holy

Quran also says that there exist 'devils' which put low, selfish thoughts in man's mind. However, even though they exist, the Quran does not require a Muslim to 'believe' in the devils, but in fact to disbelieve in them. This shows that in Islam 'belief' does not just mean believing in the heart but also acting in accordance with the belief.

3.3 Prophets and Messengers

"Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners. . ." (The Holy Quran 2:213)

"And those who believe in Allah and His messengers and make no distinction between any of them (in belief), to them He will grant their rewards." (4:152)

"And certainly We raised in every nation a messenger, saying: Serve Allah and shun the devil." (16:36)

30. What is a 'prophet' or messenger' of God?

A prophet (*nabi*) or messenger (*rasul*) of God is a human being to whom God gives His guidance and whom He charges with the task of conveying that guidance to the people, so that they may do good and avoid evil.

31. In which countries of the world did Prophets arise?

According to Islam, God sent prophets to all nations on earth, at various stages of their histories. The Holy Quran says:

"And for every nation there is a messenger." (10:47)

"And there is not a people but a warner has gone among them." (35:24)

32. In which of these Prophets of God do Muslims have to believe?

Muslims have to believe in all the

prophets and messengers of God, equally, without distinction, wherever they may have appeared. In the Holy Quran (2:136, 285, and 3:84 etc.) it is stated clearly: "We make no distinction between them".

33. Please name some of these Prophets.

Many prophets are mentioned by name in the Holy Quran; for example, Noah, Abraham, Moses, David, and Jesus from the Biblical prophets, and also non-Biblical prophets some of whose names are Luqman, Hud, and Dhul-Kifl. And, last of all, there is the great, universal Prophet Muhammad, may peace and the blessings of Allah be upon him.

34. Did any Prophets appear other than those mentioned in the Holy Quran?

Certainly. The Quran itself tells us that it has mentioned only some of the prophets (see 4:164). Since prophets appeared in every part of the world, and there were many in each nation, to make a full list of names is impossible. Muslims have to believe in and respect all the prophets, whether named in the Holy Quran or not.

35. It is well-known that Muslims believe in the Israelite Prophets, including Jesus. How do they regard the great figures of other religions, such as Krishna, Buddha, and Confucius?

It is quite obvious from the teachings of the Holy Quran that, as God sent Prophets to every nation, and quite a large number of them appeared all over the world, the ancient founders of these other religions too would have been Prophets and messengers of God. In fact, wherever there are people following a sacred scripture older than the Quran, their religious founders mentioned in those Books should be accepted by Muslims as true prophets of God. It has been suggested that Buddha is mentioned in the Holy Quran by the name Dhul-Kifl, meaning *man of Kifl*, where *Kifl* is the Arabic form of the name of his birth-place Kapilvestu.