

The Promised Messiah and Mahdi

By

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FOREWARD

The Holy Prophet Muhammad, peace be on him, had prophesied that in the latter days Muslims will suffer a serious decline and at that critical time, Allah will raise a Messiah and Imam Mahdi who will bring about revival of Islam resulting in its universal victory. Some people have the impression that Messiah and Mahdi will be two persons but some traditions make it clear that these are two titles for a single personality.

As Coming Messiah has been called Jesus son of Mary or Messiah son of Mary in Hadith, (recorded sayings of the Holy Prophet) majority of Muslims today believe that Jesus or Hadhrat Isa is still physically alive in heaven without suffering any death and that he himself will return to reform the Ummah of the Holy Prophet (Community of Islam). This is a totally erroneous idea. Jesus was a prophet and a human being. The Holy Quran clearly indicates that he had died but not on the cross. Even the Holy Prophet Muhammad, peace be on him, greatest of all prophets, did not escape death. How can Jesus be still alive? Thus the name used in prophecies of the Holy Prophet is metaphorical and means that someone resembling Jesus and a follower of the Holy Prophet will be raised as the Messiah.

This book is about Hadhrat Mirza Ghulam Ahmad of Qadian, India (1835-1908), the founder of the Ahmadiyya Movement in Islam. According to his claims, he was Messiah of Islamic dispensation like Jesus was Messiah of Mosaic dispensation. He explained that he fulfilled the prophecies of the return of Jesus son of Mary as he had come in the spirit and power of Jesus and his character, personality and historical circumstances bore very close resemblance to that of Jesus or Isa, a prophet of Allah. The Ahmadiyya Movement is not the name of a new religion. It is Islam in its pristine purity. It is not a mere sect of Islam. It represents the Renaissance of Islam in the latter days. It is the most active missionary sect of Islam. The headquarters are located at Rabwah, Pakistan. Its missions are now established over 143 countries.

This book is not a biography of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah. It discusses his claims and some of the signs shown for him. It outlines the work of the revival of Islam, its propagation, and the service of Islam performed in the last century by Hadhrat Mirza Ghulam Ahmad and the Ahmadiyya Movement founded by him.

We have also discussed in detail the main doctrinal differences between the Ahmadiyya Movement (or Jamaat-e-Ahmadiyya) and the present-day Orthodox Islam, namely the question of the life or death of Jesus, and the question of the "finality of prophethood" and the meaning of the Holy Prophet being *Khatamun Nabiyyeen*.

Some of the objections often raised by Anti-Ahmadiyya propaganda have been answered. In part 2 of the book a selection of extracts from the writings of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah, have been quoted to give readers a glimpse of the grandeur and truth of his literature and to learn about his message from his own words.

It is hoped that this brief book will be useful to introduce Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi and the Ahmadiyya Movement.

It is addressed to both Muslims and non-Muslims, as the mission of the Promised Messiah is universal.

Praise be to Allah, the Gracious and Merciful! It was only due to grace, mercy and help of Allah, that I was able to write this book.

I am grateful to Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, for his prayers, guidance and help in publishing this book.

My special thanks are to Ataul Mujeeb Rashid, present Imam of London Mosque, England, for reading the manuscript and giving very valuable suggestions and making some corrections.

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Aziz Ahmad Chaudhry
August 1996.
Saint Louis, USA

PROMISED MESSIAH AND MAHDI

PART I

INTRODUCTION

We begin this section by quoting Sura Al-Fatiha, the first chapter of the Holy Quran.

*"In the name of Allah, most Gracious, ever Merciful.
All praise belongs to Allah alone, Lord of the Universe
(creator and sustainer of the universe and universal
provider.)*

*Most Gracious and ever Merciful.
Master of the day of Judgment.
Thee alone do we worship and
Thee alone do we implore for help.
Guide us in the straight path.
The path of those on whom Thou have
bestowed Thy favours, those who have
not incurred Thy displeasure and those
who have not gone astray."*

The meanings of the above verses are very vast.

As is explained in the above holy words of the Quran, God alone is the Creator and Sustainer of the universe. It is His universal Providence, His beneficence and grace that everything in the universe is provided for and sustained and He brings everything gradually to a desired perfection according to divine wisdom. He has given everything a nature, appropriate to its condition. Out of His Grace He has created means for sustenance and development of everything in the universe. He has given every particle and everything properties and qualities suited to its nature and provided means for their fulfillment. It is all part of His Grace. He has set into operation all the divine laws which control and operate this the universe. All these laws of nature, which are reflections of His attributes, are consistent and thus are the basis of all the sciences.

Out of His benevolence and grace He has provided means for man's physical, intellectual, moral, and spiritual development. All the means at the disposal of man and all this system of cause and effect

have been created by God. Ultimately, the system of cause and effect ends with Him. He is the first cause of all causes. It is His power which is reflected in the universe. In the light of the moon or the light of the sun, it is in fact His power and His light which are reflected as if from behind a screen. He selects a man, perfects him spiritually, illuminates his mind and heart with revelation and raises him as a prophet. In his ignorance and foolishness, man sometimes begins to worship them and other created things, which may be awe inspiring, as God Almighty but these are only His creations.

The point is that all the forces in operation in the universe for the proper running of it do not operate on their own but rather it is Divine power which operates through them. This idea is expressed in a verse in the Holy Quran (27:25) that the world is like a palace with floors paved with transparent glass, under which runs a strong current of water. An unaware person ignores the glass and is afraid to step lest he should tumble into the swift current. Thus an illusion is provided in understanding of a materialistic man.

It is God who changes the seasons. Just as in the physical world, night follows day and day follows the night, in the spiritual sphere when there is great mischief and darkness of materialism and worship of His creatures and created things, God the Gracious sends His prophets to dispel the darkness and create faith in the Unity of God and to strengthen righteous actions. It was such a period of great darkness, referred to in the Holy Quran as 'Corruption over land and sea' and a time of great need for great spiritual guidance, when the spiritual Sun of Islam - the Holy Prophet Mohammad, peace be on him, appeared. He dispelled the darkness of polytheism and materialism and he established the pure unity of God and created a great spiritual revolution in the world. He was the greatest and chief of all the prophets and through him God perfected the evolution of religion -- Islam, the last spiritual guidance for mankind.

According to the Holy Quran, as God is God of all people and all ages, He sent His prophets to all nations. This is the result of His universal grace and beneficence.

"There is no people to whom a Warner has not been sent".

the Holy Quran (35:25)

A Muslim is commanded to believe in all the prophets. To a Muslim, founders of great religions, Krishna, Buddha, Zoroaster, Confucius, Moses, and Jesus were all prophets of God. He has great reverence for all of them. Though all the great religions had divine origins, integrity of all previous books and teachings had not been preserved. They suffered from passage of time and various extraneous errors and corruption found their way into their teachings. As they were national in character, they were not meant to last forever. The universal religion and guidance for mankind is Islam. The uncorrupted, pure, and eternal scripture for man today is the Holy Quran - the sacred scripture of Islam which was revealed to the Holy Prophet Mohammad, peace be on him.

The modern world has made fantastic progress in physical sciences but this material progress is not supplemented with any corresponding spiritual progress. In fact, from a spiritual angle we live in a dark material age. In modern civilization, man is totally engrossed with the obvious and material and worships the means at his disposal ignoring God Almighty Who has provided the material and the apparent means. In fact, modern man does not perceive the power of God, which is all pervasive and behind all natural phenomenon, our lives and all human history. A large part of mankind denies God altogether. Those who claim to believe, their faith has become formal and nominal. A large section of the world worships Jesus, a human being, as their Lord and Master. But in fact God is One - One in His being, One in His attributes, and One in every respect, with no co-sharer in His greatness and glory.

Man's inhumanity to man in the 20th Century has been symbolized by two World Wars and the threat of a third one, a score of smaller wars, bloody revolutions and rising terrorism and crime rate.

A WORLD REFORMER

If God spoke in the past, does He not speak today? There is a great need for a world reformer and a teacher today. Many people are expecting such a reformer. Christians are waiting for the second coming of Jesus. Muslims have been expecting a Mahdi and a Messiah for about a century. Many other great religions are expecting return or appearance of a great religious personality. Obviously all these expectations are to be fulfilled in a single person and not many.

The expected reformer of the age has already appeared. He is Hadhrat Mirza Ghulam Ahmad of Qadian, India (1835-1908), the holy founder of the Ahmadiyya Movement in Islam. He was born in 1835 in a noble Moghal family of Qadian, India. His father's name was Mirza Ghulam Murtaza.

Hadhrat Mirza Ghulam Ahmad announced his divine mission in 1889 and started enrollment for his movement in the same year. According to his claim and belief of his followers, he is the Promised Messiah and Mahdi, (Guided Leader) mentioned in the prophecies of the Holy Prophet Mohammad, peace be on him, and of Jesus in the Bible. He was a great champion of Islam, a great spiritual son of the Holy Prophet Mohammad, peace be on him, who laid foundation of reformation and renaissance of Muslims and of introducing Islam to the rest of the world. He claimed that he had come in the power and spirit of Jesus and that his personality and character bore close resemblance to him and that like Jesus in Mosaic dispensation, he was a Messiah in the Islamic dispensation. He also claimed that like Jesus, he was a prophet of God but a subordinate, a deputy and a strict follower of the Holy Prophet Mohammad, peace be on him. He further claimed that in his person he fulfilled the prophecy of the second coming of Jesus. He explained that Jesus was a prophet of God who had died like other human beings and that when ever there is a prophecy of the second coming of a prophet, it is always metaphorical meaning the coming of some closely resembling the

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earlier one. In the same way Jesus referred to John the Baptist as Elijah the Prophet, whom the Jews expected to return from heaven before appearance of the Messiah. (Math. 17:10-13)

Thus Jesus explained the meaning of his second coming to be fulfilled by a person resembling him.

Hadhrat Ahmad - the Promised Messiah claimed that Islam is a living religion following which a seeker can establish a living relationship with God and communion with Him. He proclaimed that the Living God speaks to the man who wholly submits to Him in Islam. The Promised Messiah received verbal revelations from God for about three decades. His revelations have been collected from his various works and published in book form which has been translated into English and is known as Tadhkira. Thus he was a living challenge to those who claim to set a seal of silence to God's words and say that God spoke to prophets in the past but does not speak any more. All religions close the door of revelation except Islam. Hadhrat Ahmad -- the Promised Messiah taught that God's attributes are all unlimited and eternal.

Mission of Hadhrat Ahmad - the Promised Messiah and Reformer of the age, as explained by him, was to establish pure unity of God free from all polytheistic ideas, to strengthen relationship between man and his Creator and to establish virtue and righteousness. It was also his mission to create faith in God by demonstrating powers of God by heavenly signs, to lead man out of darkness of doubt and disbelief into the light of faith and certainty. And to end war and violence and usher an era of universal peace, to unify mankind under the banner of Islam, to purify Islam of extraneous errors and to present and propagate a true picture of Islam. The Ahmadiyya Movement, founded by him is not the name of a new religion but is Islam in its pristine purity. It is not a mere sect of Islam, but represents Renaissance and Reformation of Islam in the latter days.

Due to the importance of this subject, it is being discussed in some detail. Hadhrat Ahmad championed the cause of Islam by his writings starting in the seventh decade of the 19th century and was

acclaimed as a great scholar of Islam. The first four volumes of his famous book, Baraheen-a-Ahmadiyya were published in 1881-83 in which he offered proofs to support the truth of Islam and its superiority over other religions and some philosophical schools of thought.

Muslim leaders and intellectuals accepted the book with great enthusiasm and proclaimed it to be unique and unparalleled in defence of Islam. Hadhrat Ahmad challenged non Muslim scholars and offered a reward of ten thousand Rupees to any one who could write a book refuting even one fifth of his arguments. No one dared to take up the challenge.

However when he made claim in 1891 of being the Promised Messiah and Mahdi, a storm of opposition arose and most Muslim religious leaders (ulema) declared him a disbeliever, outside the pale of Islam. History of religions shows that almost all prophets were subjected to ridicule and opposition in the beginning and their followers persecuted. In the Holy Quran it is mentioned that every time a messenger came, his people accused him of being a liar and ridiculed him. Alas! this is the way of the world.

In spite of opposition and persecution, there were those who joined the fold of Hadhrat Ahmad and their number gradually increased, so much so that by the time of his death in 1908 his followers numbered four hundred thousand in India and a few individuals abroad.

A study of the life and personality of Hadhrat Ahmad shows that three cardinal aspects of his personality were profound deep love of Gracious God and the Holy Prophet Mohammad, peace be on him, and love and sympathy for mankind. Hadhrat Mirza Bashir Ahmad, a son of Hadhrat Ahmad - the Promised Messiah, and himself a great scholar, writes about his father:

"In short, the Promised Messiah had such an exceptional depth of love for the Holy Prophet that it is not possible to find another instance of the kind. His mind, his heart and his soul were all permeated with this Ishq. -- this great love, so that we saw with our own eyes, heard with our ears, and felt with our physical and inner

perception, that every particle of his being was devoted to Muhammad, to the God of Mohammad, and to the Religion of Muhammad." (Seerat-i-Tayyiba P 41)

Another devoted follower, Hadhrat Dr Meer Muhammad Ismail, a very learned and perceptive man gives the following assessment of the personality of the Promised Messiah.

"The Promised Messiah was very gentle and mild of heart and temperament, merciful and magnanimous, very hospitable, the most courageous among men. In times of hardship and trial, when the hearts of others sank in their breasts, he marched forward fearless like a lion. Forgiveness, overlooking the faults of others, liberality, humility of mind, loyalty, simplicity, love of God, love of the Holy Prophet, respect for those holy persons eminent in the history of Islam, sanctity of commitment, beauty in actual daily life, dignity, jealous regard where a point of honour was involved, high resolve, a smiling face and an open brow -- these were the most prominent traits of his character and personality. I first saw the Promised Messiah when I was a child only two or three years old. And he disappeared from my view in death when I was a young man of 27. But most solemnly I go on oath before God that in all my life I have never seen a man better in morals than he, more virtuous, more full of kindness and compassion and solicitude for the welfare of others, more full of love for God and His Apostle. Indeed he was a light which shone in this world for the benefit of mankind, and he was like the gentle and fruitful rain which comes down after difficult years of dryness and enriches the earth." (Seerat-i-Tayyiba p.68-69)

SOME HISTORICAL NOTES

Iain Adamson, a British writer has written a very useful and brief biography of the Promised Messiah with the title "Mirza Ghulam Ahmad of Qadian". This book was published in 1989 in England. This section of our book is mostly based upon the biographical data contained in Adamson's book.

Hadhrat Mirza Ghulam Ahmad was born on February 13, 1835, the second son of Mirza Ghulam Murtaza, who was a chieftain of the Punjab (a province of India) and principal landowner of the village of Qadian, situated seventy miles east of Lahore.

The ancestor of the family was Mirza Hadi Baig, a central Asian chieftain of Persian descent.

He migrated from Samarkand accompanied by his family and two hundred retainers in about year 1530 and settled down in a village in Punjab which he founded. It was a walled and fortified village which he named Islampur. Gradually the name changed to Islampur Qazi, then to Qadhi and finally to Qadian. Mirza Hadi Baig was a descendent of Haji Barlas who was an uncle of famous king, Amir Taimur. He belonged to the same royal Mughal family which founded the Mughal empire in India in the sixteenth Century and Emperor Babar was its founder. Mirza Hadi Baig was granted an estate of several hundred villages and was appointed as judge or Qazi. Over the next two hundred years descendants of Mirza Hadi Baig occupied important imperial posts under the Mughal emperors. The family had ownership of eighty four villages and became, in effect, Quasi rulers.

Mughal empire suffered serious decline in later part of 18th century following the death of Emperor Aurangzeb. Sikhs rebelled in Punjab and became strong resulting in anarchy in Punjab. At the beginning of the 19th century, Mirza estate had shrunk to the village of Qadian which became a besieged fortress. In 1802 Sikhs stormed into Qadian. Mosques and homes were looted and the library was

burnt. Mirza family was banished to an area across the river Beas, known as Begowal where they lived in poverty for the next 15 years.

By about 1818, the Sikh ruler, Maharajah Ranjit Singh had established his authority and permitted Mirza family to return to Qadian. He rewarded Mirza Ghulam Murtaza with return of five villages due to his services in his army.

British conquered Punjab in the 1840's and made it part of their British empire of India. They recognized Mirza Ghulam Murtaza as land owner of Qadian but refused his ownership of five adjoining villages. Mirza Ghulam Murtaza spent the rest of his life in legal battles in Indian courts to recover his family estate.

By the time Hadhrat Ahmad was in his 20's, his father was much worried that his son was spending too much of his time in reading and praying and not learning how to make a living. He decided that Ahmad should represent him in legal battles in courts to recover their lost family fortune. Hadhrat Ahmad agreed reluctantly, out of his feelings of obedience and goodwill to his father and not for the sake of any worldly gain.

Alhaj A.U. Kaleem has written about this subject in his article, Life of the Promised Messiah (as published in Review of Religions, August 1995).

He writes:

"Hadhrat Ahmad's father was anxious to acquaint him with the affairs of his estate and wanted him to devote himself to the restoration of the lost worldly glory of the family. But Hadhrat Ahmad had no such interest, and his leanings were all in the opposite direction -- not to become the richest in means, but in spirit; not the greatest in worldly position but in true honour; not the most intellectual, but the most virtuous; not the most powerful and influential, but the most truthful, upright and honest. Yet he thought it his duty to carry out his father's wishes. Much against his own inclination, he occupied himself for a considerable time in pushing the legal proceedings that his father had started in the courts for regaining of the ancestral estate. In obedience to his father, he had also to attend to agricultural affairs. However his heart was not in

these things and he did not always please. It is reported that once when Hadhrat Ahmad was in the full prime and vigour of life, his father wanted him to go into government service. There was a good opportunity also which could have been availed of by him. His father sent a Sikh gentleman to have a talk with Hadhrat Ahmad. The Sikh gentleman while conveying the message of his father strongly advised that such a good chance should not be missed. But without the least hesitation, Hadhrat Ahmad at once replied that he was grateful for the welfare displayed by his father, but his answer to the suggestion was, 'Please tell my father not to worry about my joining any service, for I have already taken up a service which I like.' The Sikh gentleman returned to his father rather bewildered because he could not understand the meaning of the service which Hadhrat Ahmad had taken up. He related the answer to his father who understood the point at once, and said, 'Well if Ghulam Ahmad says he has taken up service, then it is all right, for Allah will not let him go waste. The God of Islam is most loyal as a friend. He fully appreciates the devotion and service rendered to Him.'

Later Hadhrat Ahmad wrote about his father, "He often said that he desired me to participate in worldly affairs out of a feeling of sympathy for me, though he realized that religion was alone worth pursuing and that he himself was only wasting his time."

One thing which was noticed about his attendance at legal cases in courts was that he always spoke the truth and never agreed to tell a lie with the result that many a time the case was lost.

Now coming back to the childhood and early life of Hadhrat Ahmad, he led a fairly comfortable life, being the son of the village chieftain. There were no schools in Qadian, in fact they were more in India of that time. Between the age of six to seventeen years, his father engaged three tutors at intervals. He was taught the Holy Quran, a few elementary Persian books, some Arabic and logic. He spent a good deal of his time in the Mosque, reading the Holy Quran and he was fond of praying. He was a serious student and preferred solitude and reading. He learnt swimming and riding. He could run fast but did not take any active part in sports or any martial arts. He

spent most of his time in his room surrounded by books. The principal books he read during his teen years were -- the Holy Quran and the books of tradition or Hadith, (recorded sayings of the Holy Prophet Muhammad) especially Bukhari. Some of the other books he read included Masnawi Maulana Rum, Fothoohul Gaib by the well known Saint Abdul Qadir Gilani. He had also studied the Bible and the Vedas of Hindus.

His father was always urging him to secure some job as he was worried that Ahmad would not be able to support himself after his death.

Finally his father prevailed. In 1864, when Ahmad was 29, he secured for him a job as a court clerk in the civil administration of the district Sialkot (also in Punjab). His life in Sialkot was quiet, studious and somewhat lonely. He made many friends which included Muslims, Hindus and Christians. They often discussed religious topics. One of his friends was Rev. Butler of the Church Missionary Society. Rev. Butler regarded Ahmad as a great religious thinker.

People who knew him, described him thus: *"There was a special kind of shine and quality in his eyes. His nature was humble but commanding. His temperament was cool, but heartwarming. He talked so softly that he appeared to be smiling."*

This aspect of his character, his smiling face and his magnetic personality was noted and mentioned often by both friends and foes. One friend described him as having a halo of spiritual radiance and serenity and a glow of supernatural glory.

He radiated a loving tenderness. Others described: "his spiritual glow and serenity" and "his serene and peaceful brilliance". He was sweet tempered and never became angry.

He had a very fair complexion. His hair was black, his beard thick, his eyes dark brown with long eyelashes and his forehead was fairly broad, straight and upright.

After four years in Sialkot, his father called him back to Qadian in 1868 when Ahmad's mother passed away. His mother was a kind gentle woman who was very generous to those in poverty or

afflictions. Her name was Chiragh Bibi. Ahmad missed her greatly and often prayed for her soul.

Back in Qadian, Hadhrat Ahmad devoted his time to the study of the Holy Quran and books of Hadith (also called Hadith - the collections of saying of the Holy Prophet). Hadhrat Ahmad and many other Muslims realized that Islam was in decline due to neglect of teachings of the Holy Quran and of the Holy Prophet by Muslims.

Though he belonged to a well known family, Hadhrat Ahmad was unknown except to people interested in religion, as he led a rather secluded life. His friends regarded him as an authority on the Holy Quran. Three great religions of the Indian subcontinent were Hinduism, Buddhism and Islam and they tolerated each other to a great extent. But this situation changed with the advent of a new Hindu sect called Arya Samaj founded by Swami Dayanand. This sect was very intolerant and was virulently anti Muslim and very abusive of Islam and the Holy Prophet. With the conquest of India by the British, came the hordes of Christian missionaries from many European countries and also from America. They were very aggressive and preached against Islam. They had the backing and blessing of the British Colonial Government. But the British did not interfere in practice of any religion and gave full religious freedom. This policy was greatly admired by Hadhrat Ahmad.

By the incessant activities of Christian missionaries, Christianity was introduced to India. Many low caste Hindus and also thousands of Muslims were converted to Christianity. Islam was under attack both by Arya Samaj and Christian missionaries. Thousands of books were written against Islam and spread throughout India. It was in these circumstances that Hadhrat Ahmad decided to champion the defence of Islam.

Toward the end of 1875 Hadhrat Ahmad was told in a vision that he should now follow the example of past prophets and undertake a fast. He continued this fast for about eight or nine months, taking only one meal after sunset. He wrote that during this period he experienced many spiritual mysteries and saw many visions. In one vision, while awake, he saw the Holy Prophet along with his daughter

Fatima, his two grandsons and his son-in-law, Ali. It was during the 1870s that he started writing articles about Islam. It was also during this period that he started receiving revelation from Allah.

In 1876 his father fell ill. After spending a few hours with his father, he retired to his room and it was revealed to him that his father would die the same day after sunset. He felt sad and a thought flashed through his mind that with the death of his father, his financial support would also cease and days of poverty may follow. He felt drowsy again and received a revelation, "Is Allah not sufficient for his servant?" These words were so impressed in his mind and he realized that Allah would not forsake him and He alone will take care of all his needs in the future. So it happened. Throughout the remainder of his life, Allah blessed him and all his needs in all his endeavors were fulfilled by Allah. As it was revealed to him, his father died on the same day, after sunset.

After the death of his father, his brother Mirza Ghulam Qadir took over the management of the family estate and Hadhrat Ahmad now devoted all his time to religious studies. He now undertook the writing of his monumental work, 'Baraheen-e-Ahmadiyya'. The first two volumes were published in 1880 and third and fourth volumes in 1882 and 1884. In this great book Hadhrat Ahmad proved the truth and superiority of Islam compared to all other religions. He explained the vast meanings of the Holy Quran and thus claimed that it is the pure Word of God and it cannot be matched. It is beyond human powers to compose it. He gave an exhaustive commentary of Sura Fatiha, first chapter of the Holy Quran, and thus explained the vast treasures of knowledge proving that just as man cannot create like the creations of God, similarly he cannot write a book like the Word of God which is the Quran.

In this book he also refuted very effectively some of the philosophical objections raised by Brahmū Smaj who were Indian counterpart of Humanists and Naturalists in the west and they did not believe in revelation and held the view that human reason was enough for the guidance. The book had about 300 strong arguments and Hadhrat Ahmad challenged the opponents of Islam that if anyone

could refute even one fifth of his arguments, he would give him gladly his entire estate worth 10,000 Rupees. No one was able to accept the challenge.

In this book, Hadhrat Ahmad wrote extensively about the phenomenon of revelation and gave examples of revelations which he received from Allah and many of them contained prophecies and how they were fulfilled. Thus he proved that God still speaks as in the past to his righteous servants in Islam. He thus challenged Atheists and Humanists who deny revelation. Indian Muslim scholars praised this book highly and Hadhrat Ahmad was accepted to be the greatest and the foremost scholar and thinker of Islam.

The first marriage of Hadhrat Ahmad was with his cousin, Hurmat Bibi. He was seventeen at that time. He had two sons by this marriage, Sultan Ahmad and Fazal Ahmad. This marriage did not prove successful and after four years ended in separation and was never resumed.

His the second marriage was with Nusrat Jehan Begum who belonged to a noble Sayyed family of Delhi. He had received revelation giving good news about this marriage in 1881 and it was fulfilled in 1884. This marriage proved to be very successful. He was blessed with four sons and two daughters.

By this time he had received revelation about his calling to a Divine Mission.

"Tell the people that you have been called to a Divine Mission and that you are yourself the first to believe in that Mission". He wrote about it saying, "This writer has been given the knowledge that he is the Mujjaddid (Reformer) of this era and that spiritually his qualities and attributes resemble the qualities and attributes of Messiah, the son of Mary.

In 1886, following a divine hint, Hadhrat Ahmad went to the town of Hoshiarpur and spent forty days in 'Chilla' which is a spiritual retreat. He spent his time in solitude, prayers and remembrance of Allah. At the end of this period he received revelation about his great future and success. He was also given news about his promised son who would be blessed with both secular and spiritual knowledge and

become famous. This prophecy about his great and illustrious son will be discussed later. This revelation was published in February 1886. Parts of this revelation are as follows:

"Thy house will be filled with blessings...I will cause a great increase in thy progeny...thy progeny will spread greatly in different lands. Thy progeny...will flourish to the end of days. God will maintain thy name with honour till the day when the world comes to an end and will convey thy message to the ends of the earth".

The revelation continued, "I shall exalt thee and call thee to Myself, but thy name will never be erased from the face of the earth...all those who seek to humiliate thee and to cause thee to fail and wish to ruin thee will be frustrated and will die, being brought to naught. I will cause an increase of thy true sincere friends and will bless their lives and their properties and they will grow in number, and they will always prevail over others who are jealous of thee and are hostile to thee.

"Thou art to Me as the prophets of the children of Israel. Thou art to Me as My Unity. Thou art of Me and I am of thee. The time is approaching...when God will put thy love in the hearts of kings and nobles, so much so that they will seek blessings from thy garments..."

Under divine guidance, Hadhrat Ahmad decided to lay foundation of his Ahmadiyya Muslim Community. In January 1889, he announced the ten conditions which are essential for his followers to pledge allegiance to him. The formal inauguration took place in Ludhiana, a town in eastern part of Punjab, on 23rd March 1889. On this historic occasion, forty one of his followers took the pledge of allegiance with Ahmad's hand being placed on their hand. This was a great historical event and the Ahmadiyya Movement in Islam was founded. Hadhrat Ahmad named it as "Jamaat Ahmadiyya" Jamaat means an organization or a group. The ten conditions essential for initiation to Ahmadiyya Jamaat will be written in a separate section.

About a year later at the end of 1890, Hadhrat Ahmad announced that Allah had informed him by repeated revelation that Jesus son of Mary had died and would not come again in person, as

most Muslims believed. He also announced that Allah had informed him by revelation that he himself was the Promised Messiah in the spirit of Jesus. He wrote three books in 1881 explaining the death of Jesus according to the Holy Quran and authentic Hadith and also about his claim. A storm of opposition arose in India. Most of the Ulema (religious leaders or Imams, also called Maulvis) turned against him. Many denounced him as heretic, and declared him to be a non Muslim.

The Promised Messiah undisturbed by all this storm of opposition and denunciation went on performing his mission steadfastly with full reliance on Allah and His Divine support and by the grace of Allah he attained great success in his lifetime. The Ahmadiyya Movement in Islam continues to spread, flourish and succeed till this day.

THE REVIVAL OF ISLAM

The Holy Prophet had prophesied that after earlier glorious successes the condition of Muslims would decline. He had foretold that at the time of Mahdi and Messiah, nothing would be left of Islam but its name and nothing would be left of the Quran but its words. He predicted that Muslims would fall into decline and would become divided among themselves.

All this has happened as foretold by the Prophet. The function of Mahdi and Messiah was reformation of Muslims and revival of Islam. He was to act as a judge and a guide for Muslims to remove their misunderstandings and misconceptions about Islam and to remove their divisions and unify them. This function was adequately performed by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah. He generated in the hearts of Muslims, a deep love and honour for the Quran and the Holy Prophet Mohammad, peace be on him. He created firm faith and reliance upon God. By stressing upon prayers and supplications to Allah, he inculcated the spirit of establishing personal relationship with the Creator. Acting as a wise judge and guide he solved their disputes and doctrinal errors.

Some of these may be mentioned. At the time of the advent of the Promised Messiah, one great misconception current among Muslim divines was that a large number of verses of the Holy Quran, according to some as many as six hundred, had been abrogated by verses subsequently revealed. This was a great error which destroyed the reliability of the Holy Quran. The Promised Messiah rejected this notion completely and explained that it was based upon a totally erroneous interpretation of some of the verses of the Holy Quran. He emphasized that not a single letter from the Holy Quran can be abrogated.

With respect to the Quran and Hadith (sayings of the Prophet), Muslims were divided into two groups. One considered the Quran to be basic and fundamental and sought to reject Hadith

altogether calling it unreliable and inauthentic. The other group attached so much importance to Hadith that they tended to subordinate the Quran to it. The Promised Messiah rejected both these extreme positions and taught that the Holy Quran was fundamental and supreme and Hadith was a very useful guidance and a source of light for understanding the Holy Quran. Any Hadith which clearly contradicted the Holy Quran is to be rejected as inauthentic because the Holy Prophet could not have contradicted the Quran. Sunnah (the practice of the Holy Prophet) was binding upon Muslims and had a position superior to Hadith.

Another doctrine which held sway among Muslims at the time of the Promised Messiah was that force could be used to propagate Islam and they referred it as a doctrine of Jihad. This was also a dangerous and most erroneous misconception of the word Jihad in the Holy Quran which means striving in the way of Allah with our lives and resources. This doctrine of Jihad tended to destroy the freedom of conscience which Islam upholds. The Holy Quran proclaims: *"There shall be no compulsion in religion, for guidance and error have been already distinguished"*. (2:57) Again it says *"Proclaim, this is the truth from your Lord, then let him who will, believe and let him who will, disbelieve"*. (18:30) Islam allows fighting only in self-defence, like the example of the Holy Prophet when after he was forced to migrate to Madina, the Arab tribes sought to destroy the early community of Islam. Fighting in self-defence or for establishing freedom of professing religion is only one form of Jihad. A greater Jihad, according to the Holy Prophet, is to control one's ego and strive against the evil tendencies of one's self and purify himself and strive in the way of Allah like offering prayers.

At the time of Hadhrat Ahmad, many Muslim sects were expecting a bloody Mahdi and Messiah who were to fight with non-Muslims and convert them to Islam at the point of the sword. In other words, such a Mahdi and Messiah were to fill the world with blood and violence. This belief was based on wrong and literal interpretation of some of the metaphorical words in Hadith. Hadhrat Ahmad exposed the errors of this idea and declared it to be utterly un-

Islamic. He claimed to be Mahdi and Messiah but proclaimed that his mission was to propagate Islam with love, forgiveness, peace, and prayers. He was not to indulge in any war and violence and had no political ambitions. The Hadhrat Ahmad removed dangerous misunderstandings about the concept of Jihad.

These are just a few illustrations of the great work of Renaissance of Islam by the Promised Messiah. In his voluminous books, lectures and record of his public conversations he based everything on the Holy Quran, and practice and sayings of the Holy Prophet. In all these he has provided a detailed commentary of the Holy Quran and set out a moral and spiritual guidance which this era needs. Out of His grace, Allah bestowed upon him a profound and comprehensive knowledge of the Holy Quran. He was a champion of Islam who defended Islam successfully against the attacks by its opponents and established the superiority of Islam over all other religions.

He removed the innovations which were against the spirit of Islam. He stressed upon the pure unity of God as taught by the Quran and condemned wrong practices like glorification of saints and making offerings and supplications to them. In today's materialistic world, all people put all their reliance upon the means to a desired aim. The Promised Messiah stressed upon the habit of prayer and putting reliance on God alone as he explained that all laws of nature and all means have been created by God Himself. He taught that means must be used but ultimate reliance should not be placed on them alone.

The Promised Messiah succeeded in the revival of Islam and establishing a community which is the most dynamic part of Muslims today and which is daily engaged in upholding the honour of Islam and propagating it in all continents.

SIGNS SHOWN BY THE PROMISED MESSIAH

The heavenly signs shown by God in his support are most remarkable and the majority of them were the fulfillment of his prophecies contained in Divine revelation granted to him. Some of these signs are fulfillments of promises of Divine support made decades earlier. He was granted progress and victory in face of severe opposition and heavy odds. His enemies were humiliated and were unsuccessful. He won all lawsuits filed against him, as was foretold. His wicked enemies were victims of Divine punishment as a result of his prayers. He has given many instances of acceptance of his prayers for his friends in most unexpected circumstances. Some signs are the incidents where many sick persons close to death and suffering from incurable diseases recovered as a result of his prayers. In some of the signs God showed natural catastrophes in his support. Some signs are related to challenges of Mubahala (prayer contest) to his opponents. Whosoever accepted such a challenge died or met with dire fate. The most remarkable and dramatic fact about his signs is that he foretold the result by quoting his revelations which were frequently published or made known beforehand to hundreds or thousands of people. He challenged his opponents, both Muslim and non-Muslims to compete with him in showing such signs of Divine support. No one had the courage to accept the challenge. The Promised Messiah claimed that his signs were the result of blessing of the Holy Prophet. They were in fact the continuing miracles of the Holy Prophet. He was merely his servant whose mission was to uphold his honour in this age. The revelation granted to him and the signs shown by him are irrefutable proof of his truth and proves that Islam is a true and living religion. Thus Hadhrat Mirza Ghulam Ahmad - the Promised Messiah gave fresh and living proof of the existence of Almighty God and challenged the unbelievers and atheists of the modern age.

He has written about some of the signs shown by him in his books. In his great book *Haqeeqatul Wahi*, he has written about 208

such signs saying that it was just a selection from among thousands which Allah had shown for him. In our book, we will write briefly about some of the signs and miracles shown by the Promised Messiah. But let us not forget that one of his great miracles and signs is his wonderful and unique literature in which he has explained the philosophy and wisdom of teachings of the Holy Quran and the Holy Prophet. By comparing Islamic teachings with other religions, he proved the excellence and superiority of Islam both by intellectual arguments as well as by the attainment of spiritual fruits and blessings by devout Muslims. He presented his own example in this age. By devoting his entire life, all his energies and all his efforts for the revival of Islam, he succeeded and laid the foundation of the Renaissance of Islam, with the help of Allah, the Gracious and Merciful.

GOD GIVEN KNOWLEDGE

Arabic is the language of the Quran. For perfect understanding and propagation of the Quran, adequate knowledge of Arabic is essential. Hadhrat Ahmad had no formal education of Arabic in any school. To begin with his knowledge of this language was elementary. However after God selected him as a reformer -- a Mahdi and Messiah, he was blessed with extraordinary and miraculous knowledge of Arabic. He claimed that Allah invested him with knowledge of forty thousand important words of Arabic through divine revelation in a single night. This was no empty boast. Subsequently he wrote a score of books in Arabic including 'Karamatus Sadiqeen', and 'Noor-ul-Haq' and 'Khutba Ilhamia' and challenged Muslim religious scholars of India and Arabia to compete with him in producing religious literature in Arabic of equal literary excellence and richness in meaning. None among his opponents dared to take up the challenge and they were all silenced. He claimed that Allah the Gracious had blessed him with extraordinary and miraculous knowledge of the Holy Quran and Arabic language. He also challenged his opponents to compete with him in writing a commentary in Arabic of any selected verses of the Holy Quran. Scholars from Arabic countries were also invited. No one dared to accept the challenge. The unique excellence of his Arabic prose and poetry is admitted by recognized authorities of Arabic language. This was a great intellectual miracle shown by Hadhrat Ahmad.

AN IMPOSTER DOES NOT FLOURISH

It is a unanimous and firm belief of Muslims that according to the Holy Quran a person who fabricates and then attributes it to God like a false claimant of revelation does not escape divine punishment. He is ruined and does not flourish. This principle is explained in the Holy Quran when Allah says, while referring to the Holy Prophet, *"If he had fabricated any saying and attributed it to Us, We would surely have seized him by the right hand and then surely We would have severed his life artery, and not one of you could have held Us from it."* (69:39-48)

Thus according to the Holy Quran an impostor of divine revelation never succeeds. Hadhrat Ahmad claimed to receive divine revelations from early seventies of the 19th century till his death on May 26, 1908, a period of over thirty years. Not only did he not suffer any divine punishment but he achieved glorious success after success in all his endeavors. He seemed to enjoy divine help in an unprecedented degree and claimed that Allah had given him divine guarantee of security. His opponents declared him an infidel and an apostate from Islam and declared that his assassination would earn paradise for anyone. There was no dearth of fanatics among his opponents, yet throughout his life he enjoyed complete security not only in the physical sense but also in respect of his freedom, dignity, and honour. Both friends and foes were amazed at the divine support he enjoyed. His opponents took part in all sorts of conspiracies to dishonour and harm him but were unsuccessful and were themselves disgraced. One of his revelations was:

"I will disgrace anyone who intends to dishonour you." (Tazkira)

He successfully completed his mission of revival and defence of Islam. By the time of his death he had been accepted by four hundred thousand devout disciples in India and a few abroad, who excelled in obedience and were fired with the spirit of sacrifice for the cause of Islam. When he died in 1908, even his opponents

acknowledged his success in defence of Islam and conceded him the title of "victorious general". Just compare his success to that of Jesus Christ in Palestine.

PURE AND BLAMELESS LIFE

Hadhrat Ahmad had led an absolutely pure and blameless life. Throughout his life, no one had ever charged him with having uttered a falsehood. It cannot be imagined that a person wholly truthful all his life, will suddenly start telling lies and fabrications when he reaches maturity.

The Holy Quran draws attention of disbelievers to the pure and truthful life of the Holy Prophet before he received the call. (at the age of forty years)

The Holy Prophet was made to say in the words of the Holy Quran: *"I have spent a whole lifetime among you before this. Will you not then understand"*. (10:17)

Likewise Jesus had challenged his opponents, *"which of you convinceth me of sin:."* (John 8:46)

Hadhrat Ahmad pointed out purity of his life to his opponents in the following words:

"You cannot point to any fault, imposture, falsehood, or deceit in my previous life so that you could say that a person who was already given to falsehood and imposture has only added to his previous falsehoods another imposture. Which of you can criticize anything in my previous life? It is the grace of God that from the very beginning He established my life along the lines of righteousness. This is a proof for those who reflect". (Tazkaratush Shahadatain, p.62)

Friends and foes alike testified that his life was a model of purity and righteousness. An old Sikh peasant who knew the Promised Messiah from childhood used to remark, *"He was a saint from childhood"*.

JESUS DID NOT DIE ON THE CROSS. A GREAT HISTORICAL ERROR REMOVED

According to a prophecy of the Holy Prophet Mohammad, peace be on him, Mahdi -Messiah will appear when Christianity will be predominant and he will break the cross which means he will demolish the great error and misunderstanding about Jesus having died on the cross. Church dogmas are based upon this great historical error.

Hadhrat Ahmad proved from Biblical accounts that Jesus did not die upon the cross. He was alive when taken down from the cross and was revived. In 1899 Hadhrat Ahmad expressed the view in his book, Jesus in India, that Jesus, after having survived the cross, travelled east to India in search of the lost tribes of Israel and settled in Kashmir where he died a natural death and was buried in Srinager, in the tomb which can be freely visited any day. He did a great deal of research and he wrote on this subject with great vigour giving powerful arguments. He laid great emphasis on the natural death of Jesus contrary to Orthodox Muslim belief about ascension and life of Jesus physically in heaven. He also proved the natural death of Jesus from the Holy Quran and Hadith. Subsequent historical discoveries have corroborated the views of Hadhrat Ahmad.

By powerful arguments in his writings, by holding debates with Christian scholars and missionaries, by heavenly signs shown in his favour and by emphasizing the natural death of Jesus, he successfully countered Christianity and exposed the hollowness and baselessness of christian dogmas. Aggressive onslaught of Christian missionaries in India aided and encouraged by British Government, was checked by his successful campaign as a champion of Islam. Christianity was put on the defensive and it began to retreat. In the eighty seven years since his death, missionaries of the Ahmadiyya Movement have spread all over the world and in most Christian countries Islamic Missions and mosques have been established. Non

THE PROMISED MESSIAH AND MAHDI

Muslims are joining the fold of Islam. In areas of the world like Africa which the Christian Church proclaimed, at the turn of century, to be in its lap, now Islam is making rapid progress due to the efforts of the Ahmadiyya Movement. Attitude of Western scholars to Islam is now sympathetic compared to gross misunderstanding of earlier eras.

The Holy Prophet Mohammad, peace be on him, had prophesied that in latter days, the Sun will rise in the West, meaning that light of Islam will spread in Western countries. This historical process has been set in motion by Hadhrat Ahmad, the Promised Messiah. The prophecy of the Holy Prophet has been fulfilled. As yet it is early dawn but a bright day shall follow.

DOCTRINAL DIFFERENCES WITH CONTEMPORARY MUSLIMS

Hadhrat Ahmad had many doctrinal differences with the views of contemporary orthodox Muslims. He had no differences on the fundamental tenets of Islam. All the differences were on the matters of interpretation and other details. Two of the most important doctrinal differences will be discussed here. A non Muslim may not be much interested in this subject. However there is no harm in his knowledge about this and he will find some clarification of these differences.

THE QUESTION OF FINALTY OF PROPHETHOOD

One major doctrinal difference was about the meaning of finality of Prophethood of the Holy Prophet Mohammad, peace be on him. The bulk of orthodox Muslims believe today that there can be no prophet of any kind after the Holy Prophet Mohammad. The members of the Ahmadiyya Movement, following the teachings and claims of Hadhrat Ahmad, maintain that after the Holy Prophet Mohammad, peace be on him, there can be a non law giving prophet who is a perfect follower of the Holy Prophet and not independent of him. Hadhrat Ahmad -- the Promised Messiah, claimed to be such a follower and subordinate prophet. (Ummati Nabi) This subject is a matter of fierce controversy which still rages on.

The central issue in this controversy is the interpretation of a verse in the Holy Quran in which the Holy Prophet Mohammad, peace be on him, has been called 'Khataman Nabiyyeen' meaning Seal of Prophets. The verse is:

"Muhammad is not the father of any of your males, but he is the messenger of Allah and Kataman Nabiyyeen (Seal of Prophets); Allah has full knowledge of all things". (33:41)

This is the literal translation of the verse. Before we directly discuss the explanation of this verse, it is worthwhile to understand the context of the verse which is well explained in Sura Kausar of the Holy Quran, (ch. 108), which was revealed in Mecca. When all sons of the Holy Prophet from his first wife died in infancy, his opponents taunted him that his mission would die and fail after his death as he had no sons to succeed him. At this time Sura Kausar was revealed to the Holy Prophet with the verses:

"Surely we have bestowed upon thee abundance of every kind of good. So supplicate thy Lord in gratitude and offer him sacrifice. Surely it is thine enemy whose line will be cut off". (108:2-4 Quran)

In these verses there was a promise that line of his taunting enemy will be cut off meaning that their children will all become followers of the Holy Prophet. As he was not a hereditary king but a great prophet, his spiritual progeny would be his followers increasing greatly in numbers. These would be his spiritual sons who would succeed him blessed with great goodness like the Prophet. This promise was fulfilled. Allah bestowed great goodness on the Holy Prophet. It has a vast and comprehensive meaning. He being a prophet, the essential goodness was spiritual. He was blessed with vast spiritual favours and his followers -- his spiritual sons were to inherit these. His followers, the Muslims, were taught the prayer in Sura Fatiha (1st chapter of the Holy Quran) by Allah, which all offer more than thirty times in their daily prayers:

"Guide us along the right path, the path of those on whom Thou hast bestowed Thy favours". (1:6-7)

Who are those on whom God bestows His favours? The Quran itself gives the answer:

"Who so obeys Allah and the Messenger shall be among those upon whom Allah has bestowed His favours -- the Prophets, the Faithful ones, the Martyrs, and the Righteous; and excellent companions these are. This is Allah's grace and Allah is all-comprehending". (4:70-71)

From this verse it is absolutely clear that those Muslims who obey Allah and His Prophet -- the spiritual sons of the Prophet, will be blessed with spiritual favours by Allah and they will be raised to the following four spiritual status in descending order.

1. The Prophets
2. The Faithful
3. The Martyrs
4. The Righteous

It is not possible that God Himself should teach this prayer for seeking His blessings and the favours and then deny them. The Muslim community, (the Umma) has offered this sacred prayer frequently for the last 1400 years and continues to do so. These verses of the Holy Quran teach us the doctrine that among Muslims it is

possible that a spiritual son of the Prophet -- a follower of Allah and the Holy Prophet may be blessed with divine favours and given the spiritual status of a prophet, but he has to be a follower. (Ummati)

Now with this understanding it becomes rather easier to understand the verse of the Holy Quran in which the Holy Prophet has been called Khataman Nabiyyeen meaning 'Seal of Prophets'.

"Muhammad is not the father of any of your males, but he is the Messenger of Allah and Khataman Nabiyyeen (Seal of the Prophets); Allah has full knowledge of all things". (33:41)

Same subject of earlier verses quoted is mentioned here. The taunt and objection of opponents of the Holy Prophet is referred in the first part of this verse. It is stated that the Holy Prophet is not the physical father of any males but he is a Messenger of Allah meaning that he is the spiritual father of the faithful and next his highest status as a father of faithful is further qualified and it is explained that he is the spiritual father even of Prophets. This is the true meaning of 'Khataman Nabiyyeen' or the 'Seal of the Prophets'. A seal is required to testify the truth. Being a spiritual father of the highest degree, only he can testify the truth of a prophet among his spiritual sons. A prophet after him must bear the seal of his allegiance and spiritual fatherhood. In other words no one can be an independent prophet after him. Any prophet after him will inherit his blessings and will be his reflection, like a son is the reflection of a father. His title being 'Khataman Nabiyyeen', meaning 'Father of Prophets', gives us the logical conclusion that there can be and will be such spiritual sons who will be prophets bearing the seal of his allegiance and obedience. Such a prophet can bring no new law and will bear the seal of his law. In other words he must be a follower of the Holy Quran and the Holy Prophet Mohammad.

Being a seal of prophets, only he can testify to the truth of previous prophets, like the Quran does about many previous prophets.

From what has been stated and explained it is obvious that 'Seal of Prophets' also means that the Holy Prophet was the best and greatest of all Prophets. His spiritual fatherhood has no parallel. He was mercy for the whole of mankind. To merely come at the end of a

line, in point of time, is not greatness. The greatness lies in perfection. Prophethood reaches its perfection in the Holy Prophet and he was the greatest of all. Since he was the most perfect and greatest of all prophets, it indicates that there can be no one like him or equal to him afterwards. In other words, there can be no new law bearing prophet after him.

To summarise, we can translate the above quoted verse in following three ways to explain the meaning of 'Seal of Prophets' (Khataman Nabiyyeen)

1. "Muhammad is not the father of any of your males, but he is a messenger of Allah and spiritual father of the Prophets; Allah has full knowledge of all things".
2. "Muhammad is not the father of any of your males, but he is Spiritual Father of the faithful and Spiritual Father of Prophets; Allah has full knowledge of all things".
3. "Muhammad is not the father of any of your males, but he is a Messenger of Allah and best and greatest of all Prophets; Allah has full knowledge of all things".

From this we can reach two conclusions.

1. There can be a prophet after the Holy Prophet, who has to be his spiritual son and a reflection, a follower and a subordinate prophet. Such was the claim of Hadhrat Ahmad - the Promised Messiah.
2. There cannot be any new law bearing prophet after the Holy Prophet.

If we accept the interpretation of orthodox Muslims, the above verse would translate:

"Muhammad is not the father of any of your males, but he is a Messenger of Allah and there can be no prophet of any kind after him; Allah has full knowledge of all things".

This interpretation leaves the meaning of the verse as unclear and ambiguous and contradicts the teaching of the Holy Quran as explained in other verses.

the Holy Quran foresees the possibility of Prophets appearing among Muslims. For instance:

"Children of Adam, if Messengers come to you from among yourselves, rehearsing My commandments unto you, then who so is mindful of his duty to Allah and acts righteously, on such shall come no fear nor shall they grieve. but those who reject Our Signs and turn away from them in disdain, these shall be the inmates of the Fire; therein shall they abide". (7:36-37)

In Sura Al-Jumuah of the Holy Quran (ch.62) there is a clear prophecy about the second advent of the Holy Prophet Mohammad, peace be on him. It is obvious that the second advent mentioned can not be literal. Thus there is a clear prophecy in the Holy Quran about the advent of a great spiritual son of the Holy Prophet who will be prophet and reflection of the Holy Prophet Mohammad, like a son is a reflection of his father and his advent has been called in metaphorical language like the advent of father -- the Holy Prophet.

We read in Sura Al-Jumuah:

"He it is who has raised among the unlettered people a Messenger from among themselves who recites unto them His signs, and purifies them, and teaches them the book and wisdom although before that they were in manifest error. And among others from among them who have not yet joined them. He is The Mighty, The Wise". (the Holy Quran 62:3-4)

The same interpretation of these verses was given by the Holy Prophet Mohammad, peace be on him.

It is reported in the most authentic book of Hadith (sayings of Prophets).

Abu Hurairah narrates , *"One day we were sitting with the Holy Prophet when Sura Jumuah was revealed. I inquired from the Holy Prophet, "Who are the people to whom the words, 'and among others of them who have not yet joined them', refer?" Salman, the Persian, was sitting among us. Upon my repeatedly asking him the same question, the Holy Prophet put his hand on Salman and said 'If faith were to go up to the plaiids, a man from these, will surely find it". (Bukhari)*

The word plaiids means a cluster of stars and in general will mean heaven or sky.

In this Hadith, the Holy Prophet has explained the meaning of his second advent mentioned in the above quoted verses, will be fulfilled by a person of Persian descent. This is a clear prophecy about Hadhrat Ahmad -- the Promised Messiah who was of Persian descent. He claimed that he fulfilled the prophecy contained in Sura Al-Jumuah.

We maintain that the Holy Prophet gave the meaning of Khataman Nabiyyeen (Seal of Prophets) the same as we understand. This should be clear from the following Hadith.

1. On the death of his son Ibrahim, the Holy Prophet said, "*Had Ibrahim lived, he would have certainly been a righteous Prophet* (Ibne Maja - Kitabul Janaiz).
2. The Holy Prophet is reported to have said, "*Abu Bakr is the best of my followers except anyone who might be a prophet*". (Dalmy Quoted by Kanazul Haqaiq of Iman Monadi)

These sayings indicate that the Holy Prophet regarded Prophethood as a possible attainment of his followers. We shall now briefly examine a few traditions of the Holy Prophet which are usually presented as evidence that there cannot be any prophet after the Holy Prophet.

First of these is a saying of the Holy Prophet, "*There is no prophet after me*".

This saying only means that there is no prophet immediately after the time of the Holy Prophet. He is reported to have remarked this to Ali in this context. The other probability is that the Holy Prophet was referring to a law bearing prophet. The Holy Prophet simply could not have contradicted the Holy Quran. There is a well known tradition attributed to Hadhrat Ayesha (a wife of the prophet) which clarifies the meanings.

She admonishes some of the companions of the Holy Prophet in these words, "*Say by all means that he is Khataman Nabiyyeen (Seal of Prophets) but do not say that there will be no prophet after him*". (Tukmila Majma ul-Bihar, P. 85)

Hadhrat Ayesha was a very learned person who knew the teachings of the Holy Prophet, her husband, very closely.

It is further contended that the Holy Prophet said that he was last of the prophets. The complete Hadith in which he employed this expression is: *"I am the last of the prophets and this mosque of mine is the last of the mosques"*.

It should be obvious that by saying that his mosque was the last one, he did not mean that no mosques will be built later. He only meant that no mosque will replace his mosque and his mosque will be a model for later ones. Similarly, the expression 'last of prophets' means that he was most unique and greatest of prophets or that he was the last law bearing prophet. Hadhrat Ali is reported to have said that *"the Holy Prophet is Khataman Nabiyyeen and I am Khatam-al-Aulya"* (Seal of Saints). Obviously he meant that he was the best of saints, like the Holy Prophet was best of prophets. He could not have meant that there will be no saints in Islam after him.

Hadhrat Sheikh Akbar Muhyuddin Ibne Arabi, an eminent authority of Islam, is of the view that:

"The Prophethood that terminated with the person of the Holy Prophet, peace be on him, was the law bearing prophethood and not just prophethood itself". (Futuha-te-Makkiyya, Vol. II, p. 73) He wrote further: *"Prophethood would continue to be open to the people till the day of judgment, though law bearing has terminated, yet law making is but one element of prophethood"*. (Futuhate-Makkiyya, p. 100)

Hadhrat Shah Waliullah Muhaddis of Dehli who was acclaimed as the Reformer of the 12th century of the Hijra, has stated that it was law bearing prophethood which ended with the Holy Prophet. (Tafhima-te-Ilahiyya, no. 35)

Then there is also the common sense approach. The religious leaders among orthodox Muslims (Ulema) get very excited due to this doctrine. At times they declare members of the Ahmadiyya Movement as heretics and incite mobs to violence and riots. They declare that Ahmadis deny finality of Prophethood and this is an offence to Islam and an insult to the Holy Prophet. A lot of this controversy and fury is due to obsession with literal words without regard to their meanings. The masses hardly understand the meaning

of the sublime title 'Khataman Nabiyyeen' of the Holy Prophet. Attention is not paid to the question as to what the claim of Hadhrat Ahmad as a follower prophet consists of. What did he write and teach and what was his accomplishment? Those familiar with the Ahmadiyya Movement know that Hadhrat Ahmad revived a weakened Islam, produced a unique literature in defence of Islam and challenged all its opponents with the superior qualities of Islam. He generated love of Allah, the Holy Quran, and the Holy Prophet in the hearts of decadent Muslims. They became fired with the spirit of sacrifice. He laid foundations of the only missionary movement in Islam which has established mosques and missions all over the globe and converted millions to be proud followers of the Holy Prophet, peace be on him. Is all this an offence to Islam or the Holy Prophet? Hadhrat Ahmad and the Ahmadiyya Movement alone have upheld the honour of the Holy Prophet Muhammad, peace be on him, in this critical age.

At the end of this discussion we quote from writings of Hadhrat Ahmad -- the Promised Messiah about his own views about this subject, so that all doubts can be dispelled.

1. *"I call to witness the glory of God and His Majesty that I am one of the faithful, a Muslim, and I believe in Allah, the Exalted, in His books, in His Messengers, in His angels and in the life after death. I believe that our Prophet Muhammad, the Elect of God, peace and blessings of Allah be upon him, is the most eminent of the prophets and the Khataman Nabiyyeen (Seal of Prophets)".* (Hamamatul Bushra, p. 8)

2. Again, he has said: *"The charge made against me and my Community that we do not believe the Messenger of Allah, peace be on him, to be the Khataman Nabiyyeen is utterly false. The faith, the conviction, the certitude and the absoluteness that characterize our belief in the Holy Prophet, peace be on him, as the Khataman Nabiyyeen, are entirely absent from the belief of our opponents".* (Al-Hakam, 19 March 1905)

He elaborated this in his statement as follows:

“We believe that the Quran is the last Book of Final Law and that after it there can be no prophet till the end of days, in the sense of a law-giver or a recipient of the word of God independently of the Holy Prophet, peace be on him. As God Almighty has pronounced the Holy Prophet, peace be on him, to be the Khataman Nabiyyeen (Seal of Prophets), He implies that because of his spiritual eminence the Holy Prophet is like a father unto the righteous whose inner perfection is achieved through subordination to him and who are honoured with the bounties of Divine revelation. Thus it is said; 'Muhammad is not the father of any of your males, but he is the Messenger of Allah and the Khataman Nabiyyeen (Seal of Prophets)'”.

3. Yet again he has said: *"The Khataman Nabiyyeen (Seal of the Prophets) indicates that no prophethood can be valid without the attestation of the Seal. When a seal is stamped on a paper the paper is attested as authentic. Thus a prophethood not bearing the seal and attestation of the Holy Prophet, peace be on him, is not valid"*. (Al-Hakam, 17 October 1902)

4. In explanation of his own claim he has said: *"I received this honour through obedience to the Holy Prophet, peace be on him. Had I not been one of his followers, I would never have been honoured with the divine word, even if my striving and my deeds had matched the grandeur and height of all the mountains, for, all prophethoods, except the prophethood of Muhammad, have come to an end. No law-bearing prophet can now arise, but a prophet without law may arrive, provided he is primarily a follower of the Holy Prophet, peace be on him. Thus I am both a follower and a prophet"*. (Tajalliyate Ilahiyya, pp. 24-25)

THE QUESTION ABOUT LIFE OR DEATH OF JESUS

The second doctrinal controversy is about the death or life of Jesus, which was primary controversy during the lifetime of Hadhrat Ahmad. Orthodox Muslims held the view that Jesus did not die on the cross but was taken up physically to heaven where he is alive and will descend from heaven as their Messiah. As opposed to this, Hadhrat Ahmad maintained that this view of ascension and life of Jesus was totally erroneous and had no basis in the Holy Quran which makes it absolutely clear that Jesus had died a natural death, though not on the cross. We read in the Holy Quran:

"The enemies of Jesus devised their plan and Allah devised His plan. Allah is the best of planners. Allah reassured Jesus: 'I shall cause thee to die a natural death and shall exalt thee to Myself, and shall clear thee from the calumnies of those who disbelieve, and shall place those who follow thee above those who disbelieve, until the day of Judgment; then to Me shall be your return and I will judge between you concerning that wherein you differ". (3:55-56)

From above it is clear that Jesus died a natural death and not an accursed death on the cross and was spiritually exalted after death like all righteous prophets. Jews charged that Jesus having died on the cross had become accursed according to their scriptures. (Deut. 21:23) It is this calumny that is refuted in this verse.

This is confirmed in another verse.

"They certainly did not slay him, indeed Allah exalted him to Himself; Allah is Mighty, Wise". (4:158-159)

Arabic word "Rafa" meaning spiritual exaltation in the Holy Quran is interpreted by orthodox Muslims as ascension to heaven. This interpretation of the word "Rafa" which is placed after mentioning natural death is totally erroneous. This word has been mentioned at many places in the Holy Quran, always meaning spiritual exaltation and nowhere as physical ascension to heaven.

The Arabic word for natural death used in the first quoted verse of the Holy Quran (3:56), is '*Mutawaffi*' which is derived from '*Tawaffa*'. When God is the subject and a human being the object, '*Tawaffa*' has no other meaning than that of taking away of the soul in death. All Arabic lexicographers are agreed on this point and not a single instance from the whole Arabic literature can be cited of this word having been used in any other sense. Prominent scholars and commentators like Ibne Abbas, Imam Malik, Imam Bukhari, Imam Ibn Hazm, Imam Ibne Qayyam and others are agreed that this word means natural death. The word '*Tawaffa*' has been used twenty-three times in the Holy Quran meaning taking away of the soul at death. Only in two places the meaning is to take away the soul at the time of sleep but here the qualifying word 'sleep' or 'night' has been added. (6:61 & 39:43)

It is also important to point out that according to the Holy Quran, the dead never return to life in this world. It is an absolute law of God.

The Quran clearly rejects the idea that ascension to heaven with a physical body is possible. The opponents of the Holy Prophet demanded from him that he should bodily ascend to heaven and bring down a book which they may read. Indicating the impossibility of meeting such a demand, the Holy Prophet was commanded in the Holy Quran to reply:

"Holy is my Lord. I am but a human being sent as a Messenger". (17:99)

Physical survival of Jesus in heaven is refuted by the Holy Quran in the verse:

"Muhammad is but a Messenger; of a surety all Messengers before him passed away. If then he should die or be slain, will you turn back on your heels"? (3:145)

This clearly states that all Messengers before the Holy Prophet had died which includes Jesus. When the Holy Prophet Muhammad, peace be on him, died, some of his companions were so overwhelmed with grief that they maintained that the Holy Prophet had not actually died and would be soon revived. At this historic

occasion Hadhrat Abu Bakr addressed the companions and recited above verse of the Holy Quran and drew attention to the fact that the Holy Prophet being human had died like all prophets and human beings before him.

There is a well known saying of the Holy Prophet, "*Had Moses and Jesus been alive, they would have no choice but to follow me*". This indicates that the Holy Prophet regarded Jesus to be dead like Moses.

In one Hadith (sayings of prophet) the Holy Prophet is reported to have said "*What will be your condition when Son of Mary will appear among you and he will be your Imam (leader) from among yourselves*" (Bukhari, Kitabul Anbiya)

This Hadith makes it clear that the Promised Messiah will be a person from among Muslims and will not be the same Jesus who is supposed to descend from heaven. He has been called 'Jesus Son of Mary', or 'Messiah Son of Mary' as a metaphorical name as he were to resemble him and was to be called Messiah.

This view of the natural death of Jesus was propounded by Hadhrat Ahmad so successfully that today it is hard to find an enlightened Muslim scholar who adheres to the old views. Orthodox Muslims in general are now averse to discussing the physical life of Jesus in heaven. Thus it is obvious that in Hadith (sayings of prophet) wherever the Holy Prophet had prophesied about descent or appearance of Jesus, Son of Mary, in the later days, the usage was metaphorical and had meant that a follower of the Prophet will be raised to the status of Messiah as he will come in the spirit of Jesus whom he will resemble. Just as Jesus was a reformer and a Messiah for the Jewish nation, the Promised Messiah is a reformer and a Messiah for Muslims. Messiah means blessed or anointed one. Furthermore, the Promised Messiah has been called 'Messiah' as he was to remove misunderstanding about the death of Jesus on the cross and reform and convert Christians who have gone astray.

Those Muslims who take offence that Ahmad, the Promised Messiah, considered his spiritual status as that of a follower prophet, are reminded that the Holy Prophet Mohammad, peace be on him, has

repeatedly called the coming Messiah as a 'prophet of God' in his traditions as recorded in authentic Hadith. (Muslim, Ch-Zikr-ud-Dajjal)

The two positions can be summed up. According to one, an old prophet (Jesus) ascended to heaven with his physical body where he is still alive and is in reserve to descend from the sky and become a Messiah for Muslims and during his second life on earth he will still be a prophet. The second position is that a devout follower and lover of the Holy Prophet Mohammad, peace be on him, who has not descended from the sky, has been blessed with the status of a Messiah and a follower prophet. It is worth noting that both positions considered coming of a prophet after the Holy Prophet Mohammad, peace be on him. Are not we Ahmadi Muslims justified in asking other orthodox Muslims that you raise so much fury because we believe Hadhrat Ahmad to be a follower and a subordinate prophet whereas they themselves believe that a prophet will descend from heaven after Prophet Mohammad?

Which of the two positions is more logical and in accordance with the teachings of the Quran and honour of the Holy Prophet?

JESUS MIGRATED TO INDIA

The Promised Messiah believed Jesus to be a true prophet of God but a human being as the Holy Quran stresses. As the majority of orthodox Muslims have developed misunderstandings about Jesus, Hadhrat Mirza Ghulam Ahmad removed these erroneous ideas and explained that the Holy Quran clearly and emphatically states that Jesus had died a natural death, not on the cross but later on. He laid great stress on the fact that Jesus had died a natural death and did not die on the cross, contrary to the belief of Christians. It is a recurrent theme in his books. He explained that Jesus was taken down from the cross, unconscious but alive. He was probably mistaken as dead at the time. No doubt the Gospels state that he had died on the cross but they are not fully reliable. All scholars agree that the Gospels are interpolated and there are many questions raised about their authenticity.

To prove his point that Jesus did not die on the cross, the Promised Messiah offered forceful and logical arguments. We shall attempt to summarize his arguments, with the addition of a few historical points.

The authors of the Gospels state that Jesus died on the cross as a belief and not as an observation like an eyewitness account. None of disciples were present at crucifixion. All the Gospels were written at a time when the religion of Jesus had undergone major changes. A new Christology had evolved, with emphasis on the death of Jesus on the cross, whose chief architect was St. Paul.

At Gethesmane, Jesus fell to the ground and with great anguish prayed fervently that God may save him from death on the cross. Jesus did not want to die as his mission was not yet complete and moreover it would have proven to the Jews that he was a false prophet. On the cross in pain and despair, Jesus cried out to be saved. God did not abandon him and brought about such circumstances that Jesus was saved from death on the cross. His prayers were heard.

Pilate was extremely sympathetic to Jesus as he considered him innocent. He appointed Friday as the day of trial knowing that crucified persons could not be left on the cross after sunset as it was the start of the Jewish Sabbath. A few hours on the cross were not enough to kill Jesus. His legs were not broken unlike the bandits who were still alive proving that the few hours Jesus was on the cross (3-6 hours) were not sufficient to kill him.

Death by crucifixion was always a slow process. Victims died slowly due to pain, exhaustion and dehydration and it took generally three or four days. Several biographers of Jesus have expressed grave doubts about death of Jesus on the cross including William Hanna, William Stroud and Ernest Renan.

When a soldier pierced the side of Jesus with a spear, blood flowed out at once. Flowing out of blood is a clear sign that activity and circulation were intact and Jesus was still alive. He had only fainted and probably was in shock, but was mistaken as dead. His body was given to his secret disciples who kept him in a large airy chamber and treated him with spices. With the effects of lying recumbent in the cool airy chamber, which restored his blood pressure and stimulation of aromatic spices, Jesus regained consciousness. On the third day he was able to leave the sepulchre with help of his secret disciples who were members of the Essene Brotherhood. Later his appearances were confined to his disciples only and were in secret. When disciples mistook him for a ghost, he dispelled their doubt by showing his body of flesh and bones. Probably a rumor had spread in Jerusalem that Jesus had died on the cross. He ate with them. He travelled on foot. He showed his healing wounds to Thomas. What greater proof than this is required that Jesus was same mortal human being as before and that he had survived crucifixion. He was now in hiding and helped by his disciples and the Essene Brotherhood. He did not appear to his enemies even once, showing his fear of re-arrest. If he could conquer death, as Resurrection implies, what else could he be afraid of? But his behavior in post-crucifixion period shows that he was afraid. He never appeared to Jews or Romans. When he met his

disciples occasionally, it was done secretly. Often the doors were kept shut at such meetings.

In the last decade of the 19th century, Hadhrat Mirza Ghulam Ahmad learned from his friends about the tomb of YUZ ASAF in Srinagar, capital of Kashmir, who was known as a prophet from ancient times. He became greatly interested and after great deal of research reached firm conclusion that YUZ ASAF buried in Srinagar, Kashmir, was no one but Jesus who after surviving crucifixion had migrated to Kashmir in search of the lost tribes of Israelites who had settled there a long time before. He expressed his views in 1899 in his book 'Jesus in India'.

The story of Israelite tribes having settled in Kashmir is briefly as follows:

Many centuries before Jesus, as a result of Assyrian and Babylonian invasions of Palestine, many Israelite tribes were made captive and deported to Assyria, Mesopotamia and Media. Except for a small proportion, these tribes never returned from captivity and henceforth were known as 'The Ten Lost Tribes'. For whatever reasons the majority of these deported tribes never returned to Palestine and became dispersed in the East. With the varying fortunes of great empires which flourished in the East and with their wars and advancing armies, Israelite tribes in Assyria and Babylon became dispersed to further east of Afghanistan and adjoining regions of Balkh, Bokhara, Samarkand, Khorasan, Northwest Frontier Province of India (now in Pakistan) and the adjacent region of Kashmir, which is a state in Northwest of India. People of both Afghanistan and Kashmir claim to be Bani Israel (children or descendants of Israelites). They are descendants of the lost tribes. Their old historical records confirm this. Many Western historians and writers agree. Later in history, all these Israelite tribes accepted Islam.

Jesus had referred to the lost tribes as, "*The lost sheep of house of Israel*" and "*The children of God scattered abroad*" and as "*Other sheep*". Jesus had alluded in many quotations about his journey to the East in search of these lost tribes and to preach to them.

After surviving crucifixion, Jesus despaired of Jews in Palestine and decided to migrate to India in search of Israelite tribes. After an unknown period of stay in Palestine Jesus set out on a long journey to the East. Passing through Syria and Persia, he reached Afghanistan. From there Jesus travelled to India and settled in Kashmir where there were numerous Israelite tribes. He preached to the people of Kashmir. Traditions indicate that he was accepted and honored there and lived to a ripe old age. He died in Srinagar where his tomb is located which is known as tomb of YUZ ASAF.

In Kashmir or during his long journey, Jesus apparently had adopted the alias of 'YUZ ASAF'. Hebrew name of Jesus was probably JOSHUA or YESHU. From it is derived YUSU which is the name of Jesus in many oriental languages. YUS or YUZ may be derived from YUSU. Thus YUZ means Jesus and ASAF or ASAPH, a Hebrew word means 'gatherer'. In other words, YUZ ASAF means 'Jesus -- gatherer of the lost sheep of Israel'. Jesus is known as YUZ ASAF in ancient traditions of Iran, Afghanistan and in Kashmir.

From Kashmir, Jesus may have visited Tibet, Ladakh, Nepal and Benares and other places in India, as old historical records seem to indicate. Sir Francis Young Husband, who was the British Representative in the court of Maharaja of Kashmir writes in his book 'Kashmir', *"There resided in Kashmir some 1900 years ago a saint of the name of Yuz Asaf, who preached in parables and used many of the same parables as Christ uses, as, for instance, the parable of the sower. His tomb is in Srinagar.....and theory is that Yuz Asaf and Jesus are one and the same person. When the people are in appearance of such a decided Jewish cast, it is curious that such a theory should exist."* (p. 112).

The most striking evidence of survival of Jesus from the cross and his migration to India and Kashmir is the existence of his tomb in Khanyar section of Srinagar - the capital of Kashmir (India). It is known as the tomb of YUZ ASAF which can also be spelled as YUS ASAPH. It is also known as 'Rauzabal' meaning honoured tomb. According to oral traditions of Kashmir this tomb has been visited and venerated by people of all creeds since ancient times. The tomb is

also referred to as of the 'NABI SAHIB' meaning 'The Prophet'. There has been no prophet among Muslims after the Holy Prophet Muhammad. Hindus and Buddhists do not use the word 'Nabi'. Thus YUS ASAF has to be a Hebrew prophet. YUZ ASAF is not an Indian name. Some oral traditions state that YUS ASAF was a stranger who came from a country in the West about 1900 years ago. John Noel in his article in Asia magazine (Oct. 1930 - New York) has acknowledged the traditions in Kashmir about survival of Jesus on the cross and coming to Kashmir and Ladakh to seek lost tribes. Some of the historians of Kashmir who have written about YUZ ASAF and his tomb are, Abdul Qadir, M. Ghulam Nabi Khanyari, Mir Saadullah Shah, Khwaja Muhammad Azam and Mirza Saif-ud-Din. Considered together, they all write that YUZ ASAF was a prophet who had come from a great distance after suffering great hardships. Mulla Nadiri writes in his old and important 'History of Kashmir' that during the reign of Raja Gopadatta (49-109AD.) YUZ ASAF came from Jerusalem to the valley of Kashmir and proclaimed prophethood. The author mentioned an incident showing that YUZ ASAF was highly respected both by the people and the king of Kashmir. This historian writes further that Sulaiman, who was a Persian and a minister of the Raja, carried out repairs to the temple on Mount Solomon (in Srinagar) in the year 54A.D. He made two inscriptions in Persian on stone flank walls of stairs of this temple which were as follows:

- (1) "In these times YUZ ASAF proclaimed his prophethood."
- (2) "He was YUSU (Jesus), prophet of the children of Israel."

Mulla Nadiri further writes that he had seen in a book of Hindus that this prophet was really Jesus who had assumed the name of YUZ ASAF.

The above historical reference is most significant and clarifies the mystery of YUS ASAF or Jesus. The ancient temple mentioned still exists in Srinagar and is known as Takht-a-Sulaiman. Hindus call this temple 'Shankaracharia'. The two inscriptions which Mulla Nadiri has stated were mutilated during Sikh occupation of Kashmir. However, historians have recorded them before the mutilation. Another interesting fact recorded about YUZ ASAF is that

he called his teachings 'Bushra' which means good news like the Gospels.

The presence of Jesus in India is mentioned in ancient Indian literature, both Hindu and Buddhist. Bhavishya Maha Purana is one of the old Hindu books in Sanskrit. It is stated in it that Israelites were found in Northwest India. In this book there is a narration of a meeting of King Shaliwahin in the mountains at Wien near Srinagar, with a dignified person of white complexion and wearing white robes. When King asked him his name, he replied that he was the son of God, born of a virgin and preacher of a foreign religion. This saint also said that he appeared in a foreign country as Messiah (Verses 17-32). This is a most important reference in ancient Hindu literature.

Pandit Jawahar Lal Nehru, first Prime Minister of India writes that all over central Asia, in Kashmir, Ladakh and Tibet, there is still a strong belief that Jesus or Isa travelled about there (Glimpses of World History). American author, Pearl S. Buck has expressed the possibility of Jesus having visited Nepal in India during his youth (My Several Worlds).

Buddhists in their literature changed the name YUZ ASAF to Budasaf. Book of Budasaf, compiled in medieval period mentions ancient Indian traditions that YUZ ASAF was a prophet who came from outside India and settled in Kashmir.

There is unusual and extraordinary resemblance between Christianity and Buddhism. Life events and teachings of Jesus as recorded in the Gospels are strikingly similar to life events and moral teachings of Buddha as recorded in Buddhist writings. Many authors have commented on it since the 19th century. Many of the titles ascribed to Buddha are the same as of Jesus.

One theory to explain this marked resemblance is that Jesus went to India as a youth -- the period years about which the Gospels are silent. The theory claims that Jesus studied Buddhism in India and was influenced by it and that on his return to Palestine he imitated the life of Buddha. Hadhrat Mirza Ghulam Ahmad rejects this theory. There is no historical evidence that Buddhism had reached Palestine in those days. There was no need for Jesus to undertake such a long

and difficult journey at such a young age. Jesus reared in Mosaic traditions was most unlikely to imitate Buddhism.

The view of the Promised Messiah is most logical and has solved this riddle. According to him Jesus migrated to India in the post-crucifixion period. He lived in India for many years. In addition to Kashmir, he probably visited other centres of Buddhism in India and Tibet. Buddhists learned about his life and teachings and venerated him probably as a new Buddha. As events of life of Buddha had not yet been recorded or the records did not exist, Buddhist priests in their writings of that time or somewhat later period recorded the life events and teachings of Jesus and ascribed it all to Buddha. Thus it was the Buddhists who borrowed from Jesus.

The book 'Jesus In India' by Hadhrat Mirza Ghulam Ahmad, has been published recently by London Mosque, 16 Gressenhall Road, Southfields, London SW18 England.

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CHRISTIANS INVITED TO ISLAM

Hadhrat Ahmad, the Promised Messiah has written a great deal about Christianity in his voluminous writings and speeches. He reminded Christians about their grave error of belief that Jesus is Son of God and in fact God himself. The Holy Quran gives warning of severe punishment to Christians who thus believe. At one place The Holy Quran warns that the heavens might burst asunder because they say that Gracious God has taken unto Himself a son.

Hadhrat Ahmad explained that Jesus was a humble man and the last Israelite prophet who was a follower of the Mosaic law and tradition and nothing more. His teachings were like the teachings of earlier Israelite prophets and some of them were superior to him in their accomplishments. Jesus believed in the unity of God, like all prophets and he considered his mission confined to the Israelites. On reading, the Gospels, his being a humble human being is obvious at every step. He denied knowledge of hidden things and prayed to God in the Garden of Gethesemane with great anguish to be delivered from his enemies who were planning his death by crucifixion. While on the cross and in pain he cried aloud, 'O God, O God why have you forsaken me!' It is obvious that he did not want to die the accursed death on the cross. Yet according to the Gospels Jesus died on the cross. Can God ever die? Are not all characteristics of Jesus those of a human being? If he showed some miracles, so had prophets before him.

Christians in their glorification of Jesus blundered so much that they declared him to be Son of God and also God -- the Lord and Creator of the Universe. Polytheists of earlier ages had also done so. Hindus believe that Krishna and Rama Chandra were God incarnate. Many followers of Buddha believe that he was God incarnate. Hadhrat Ahmad explained that the title, 'Son of God' is only a metaphorical statement by which Jesus is meant 'Beloved of God'.

This metaphor has been used in the Old Testament about other prophets as well.

As we have already written that the prophecy about the second advent or the second coming of Jesus has been fulfilled by Hadhrat Mirza Ghulam Ahmad of Qadian, India. This is what he claimed. All the signs about the second coming, as foretold by Jesus in the New Testament, have already appeared. A Christian reader may have difficulty in understanding the concept that the prophecy about the second coming of Jesus being fulfilled by a spiritual reformer or Messiah who was a Muslim. Moreover his manner of coming was not like what most Christians have expected. In answer to this, we should remember that many prophecies in scriptures are not fulfilled in a literal fashion and there is usually an element of unknown, which requires interpretation. For example, among Jews there was a prophecy that Prophet Elijah who had ascended into heaven in a chariot drawn by horses (II Kings, 2:11) would return to earth preceding the coming of Messiah -- promised to them (Malachi 4:5). Elijah never appeared in the manner the Jews had expected. Jesus, when confronted with this prophecy, said that John the Baptist was indeed Elijah. In other words, John the Baptist had come in the power and spirit of Elijah. He had not descended literally from heaven or the sky but had spiritual resemblance to Elijah and thus fulfilled the prophecy.

Many Jews were also expecting a king Messiah or a warrior Messiah who would deliver Palestine from Roman rule. We know well that Jesus was not what the Jews expected. Thus in this age, Hadhrat Ahmad claimed to fulfill the prophecy of the second coming of Jesus. He had come in the power and spirit of Jesus. His personality, his mission, his spirit, his history all had close resemblance to Jesus. Whereas mission of Jesus was as the Messiah for Israelites only, Hadhrat Ahmad claims to be the Promised Messiah for Muslims, Christians and indeed all mankind because he is a deputy of the Holy Prophet Muhammad (Peace be on him) whose message is universal.

For Christians to understand the reason of fulfillment of this prophecy, of the second coming of Jesus, by Hadhrat Ahmad, a devout Muslim, reformer and a prophet without any law; it is important to understand the evolution of religion. As we understand from the Holy Quran, Allah, the Gracious and Merciful has provided spiritual guidance for the whole of mankind. For this purpose Allah raised His messengers or prophets to all nations of the world, starting with Adam as the first prophet. God sent his revelation to all prophets containing knowledge about Unity of His Divine Being and other moral and spiritual guidance and commandments. As God is One and He is the source of all revealed religions in history, the fundamental teachings of all religions were similar. The commandments may have differed somewhat due to particular circumstances and the level of development of a nation.

In the Holy Quran Muslims are commanded to believe in all earlier prophets and the revelations granted to them by God which are sometimes called "Books of Allah". This belief in earlier revelations is as a matter of principle, because most of the original ones have not been preserved in present day scriptures except the Holy Quran.

"We did raise among every people a Messenger with the teaching, 'worship Allah and shun the evil one' (Quran 16:37)

"We indeed, sent Messengers before thee; of them are some whom we have mentioned to thee, and of them are some we have not mentioned to thee." (Quran 40:79)

"This Messenger, (the Holy Prophet of Islam) believes in that which was revealed to him from his Lord, and so do the believers; all of them believe in Allah; and in His angels, and in His books, and in His messengers saying, 'We make no distinction between any of His messengers. And they say, 'We have heard and we are obedient.....'" (Quran 2:286)

"And verily, we gave Moses the Book and caused Messengers to follow in his footsteps after him; and to Jesus, Son of Mary, we gave manifest signs, and strengthened him with the spirit of holiness. Will you, then, every time a messenger comes to you with what you

yourselves desire not, behave arrogantly and treat some as liars and slay others?" (Qur'an 2:88)

"Say ye, we believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children and what was given to Moses and Jesus, and what was given to all other prophets from their Lord. We make no distinction between any of them; and to Him we submit ourselves." (Quran 2:137)

The words, 'We make no distinction between any of them', mean that as regards their being truthful and honest and their claim to be recipient of Divine revelation and being a messenger for their respective nation or tribe, there is no difference between the prophets. However the Holy Quran states that Allah has exalted some messengers over the others, as regards their achievements and spiritual status.

Whereas all religions at their origin and source were true and their founders were all true prophets of God, they were national in character and were not meant to last forever. They suffered by the passage of time and interpolations of their sacred scriptures by selfish clergy and other fanatics. God's words were mixed with those of man. As thousands of years passed from their origin, all sorts of myths were invented both about their great founders and their teachings. Good examples are Vedas (Sacred Scriptures of Hinduism) and the Gospels of Christianity. All sorts of idolatry and cruel teachings about treatment of persons of lower caste and many sorts of commandments of very dubious morality are now found in Vedas.

The Christian Gospels have misled the whole world about God. They install a humble man as their Lord God, Creator and Judge of Universe. Worship of God has been replaced by worship of man on a scale unprecedented in history. Thus there was disorder and darkness over land and sea, as Quran puts it, when the Holy Prophet Muhammad (peace be on him) was raised as the greatest and noblest of all prophets. His message was universal, for all mankind, and for the followers of all previous religions. The Holy Quran, the purest and most perfect book was revealed to the Prophet of Islam,

containing pure words of God. The evolution of religions reached its perfection in Islam and its Divine book, the Holy Quran says:

"This day I have perfected your religion for you and completed My favour upon you and have chosen for you Islam as your religion" (Quran 5:4)

Miracle par excellence of Islam is the Holy Quran. It is beyond the power and knowledge of man to compose. The Holy Quran is the only revealed book which has been preserved word for word since Allah, the Gracious, the Merciful revealed it to the Holy Prophet Muhammad, the last law giving prophet. Many prophets in the past before Islam, had prophesied about the coming of that great universal prophet Muhammad. Here we will mention briefly about prophecies in the New Testament and Old Testament. Hadhrat Ahmad, the Promised Messiah has drawn attention to the prophecy of Jesus about Holy Prophet Muhammad in Gospel of John.

"Nevertheless I tell you the truth. It is to your advantage that I go away, for if I do not go away, the Comforter will not come to you.....I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you." (John 16:7-19)

This prophecy clearly lays down that:

1. The Comforter will come after the departure of Jesus
2. When the Comforter comes, he will reprove the world of sin, truth and justice
3. He will guide the world into all truth.
4. The book revealed to him will contain no human word
5. He will foretell things to come.
6. He will glorify Jesus and clear him of all charges.

In this prophecy, if we consider all the points, by the Comforter or Spirit of truth is meant unmistakably the Holy Prophet Muhammad and none else. He came after Jesus. The Comforter was supposed to reprove the followers of Jesus and others. The Holy

Prophet, as in the Quran, pointed out their great sin of believing Jesus to be Son of God and also God. The Holy Prophet guided the world unto all the truth. Muhammad is the only prophet who claimed to have brought a universal and perfect law. Religion attained perfection in Islam. The book revealed to him, the Quran, has no human words in it, not even a word of the Prophet. The prophecy said that *"He shall not speak of himself but whatsoever he shall hear, that he shall speak."* This description only applies to Prophet Muhammad.

He foretold the things to come, more than any prophet. The prophecy that the Comforter will glorify Jesus was fulfilled by the Holy Prophet. The Holy Quran proclaimed that Jesus was saved from accursed death on the cross, as Jews claimed. They had only suspected that they had succeeded in crucifying him but it was a mere conjecture. Some of the prophecies in the Old Testament about the Holy Prophet Muhammad are presented for consideration by both Jews and Christians.

A PROPHET LIKE UNTO MOSES

1. God revealed to Moses: *"I will raise them up a Prophet from among their brethren, like unto thee, and 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 will not hearken unto My words which he shall speak in My name, I will require it of him."* (Deut. 18:18-19)

It is evident that in the above verses Moses was foretold about a prophet who will be "like unto Moses" which means that he will be a law giving prophet. None of the Israelite prophets including Jesus brought a new law. Jesus was a follower of Mosaic law and tradition. Later Christians declared the law a curse. The Holy Prophet was the great law giving prophet. The Holy Quran was revealed to him containing the perfect religious or spiritual law -- a universal law for the whole of mankind. The prophecy also said that promised prophet will not be from Israelites but from their brethren. Mohammad was from Arab tribes who were Ishmaelites -- the brethren of Israelites. It was also told that God will put His words in his mouth. The Gospels do not consist of words which God revealed to Jesus. Rather they tell us a story about what he did or said. The entire Holy Quran consists of words which Allah revealed to the Holy Prophet. This is meant by, *"words which he shall speak in My name."*

2. Another prophecy is as follows: *"And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined from Mount Paran, and he came with ten thousand saints: from his right went a fiery law for them."* (Deut. 33:2)

Coming from Sinai refers to the appearance of Moses and rising up from Seir alludes to that of Jesus. The prophet who shone forth from Mount Paran could be no other than the Holy Prophet of Arabia, as Paran is the ancient name of that part of Arabia which was inhabited by ancestors of Prophet Muhammad. The Arabic form of the word Paran is Faran or Pharan. This prophecy unmistakably

points to Prophet Muhammad as it says *"He came with ten thousand saints"* and *"from his right hand went a fiery law for them."* At the time of conquest of Mecca, he was accompanied by ten thousand of his followers. He was the bearer of the law of the Quran.

3. There is an important prophecy about the Holy Prophet Muhammad in the Song of Solomon (5:9-16). In this prophecy the one who is spoken of is one beloved of God. One of the titles of the Holy Prophet Muhammad is "Habibullah" the beloved of God'. Secondly it says, *"My beloved is white and ruddy."* This was exactly the colour of Muhammad. Thirdly, it says, *"Chiefest among ten thousand."* We have already written about the ten thousand of his followers who accompanied him at the conquest of Mecca. The fourth and most striking point is in verse 16. It reads: *"Yea, he is altogether lovely"* in the English Bible. In the Hebrew text the word is *"Muhammad-im"*. Thus the very name of the Holy Prophet of Islam was foretold in the above prophecy.

Another prophecy in the Gospels is in the parable of the vineyard, in which Jesus prophesied about the Holy Prophet Muhammad, coming after him, as the Lord of the vineyard and then he added, *"The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."* (Math. 21:43)

By citing these prophecies and their fulfillment by the Holy Prophet Muhammad and Islam, we have endeavored to prove that earlier prophets of ancient times were given knowledge by God about ultimate evolution of religion in a universal and perfect form by the advent of the last great law-bearing Prophet, Muhammad (peace be on him). Thus the old prophets foresaw and foretold that their respective national religions will eventually be superseded and absorbed into the great and universal religion of Islam.

This is expressed in the Holy Quran: *"He it is Who sent His messenger with guidance and the religion of truth, that He may make it prevail over every other religion, even though the idolaters may resent it"* (9:33)

We hope that our non-Muslim friends will now understand the advent of the Promised Messiah, as to why he was a Muslim and a

follower of the Holy Prophet Muhammad (peace be on him) and how he fulfilled the prophecy of the second coming of Jesus. The Promised Messiah has also written about the illogical and false doctrine of atonement from sins through the blood of Jesus on the cross. This doctrine is strange indeed that Gracious, Almighty God became so powerless and weak that he could not forgive sins except by committing suicide or by killing His innocent son. What was the result of this strange doctrine? Is the Christian world free of sins or is it more moral or righteous than the rest of the world?

The Promised Messiah writes: *"The object for which such a suicide was committed was not attained. The object was that followers of Jesus be saved from sin, greed and materialistic worship. The result was opposite. As greater stress was laid on the belief of redemption by the cross, the Christians became greatly involved in sins of greed, evil desires, materialistic worship, drinking, gambling and illicit relationships. It was like a dam on a fast and deadly river which broke all of a sudden, destroying the land and the towns. To reach God, man is dependent on two things: First, to avoid evil and the secondly to perform righteous actions. The love of God the Exalted is created by the knowledge of His Beneficence and His Bounty. It is the fire of love of God which burns sins. It is the way of Allah that such knowledge is granted through prophets. Their followers gain light from their light and attain all blessings through them."* (Haqeeqatul Wahi translated and abridged P 29)

AN APPEAL TO CHRISTIAN CLERGY

We quote below the Promised Messiah where he has addressed Christian Clergy and invited them to Islam. He writes:

"Say, if the Gracious God had a son, I would have been the first of worshippers." (the Holy Quran, 43:82)

I am writing this announcement, with great humility and respect for Christian priests. If it were true that Jesus Christ (peace be on him) was God or Son of God, I would have been the first to worship him and propagate his Divinity in the whole country and would have not desisted from it even if I were killed and cut to pieces.

O' Dear ones, may God have mercy on you and open your eyes that Jesus (peace be on him) was not God. He is only a Prophet and not a bit more than that. I have true love for him which you do not have and I recognize him with a light as you cannot. There is no doubt that he was a dear and honoured Prophet and was among those who are bestowed a special grace of God and are purified by the hand of God. But he was not God or the Son of God. I am not saying these words from my own but God who is the Creator of the earth and the heavens has manifested to me and made me the Promised Messiah for the latter days. He has revealed to me that the truth is that Jesus, Son of Mary is neither God nor Son of God. God has also revealed to me that Prophet Muhammad, who presented the Quran and invited people to Islam, is a true Prophet and salvation lies under his feet and no light can be attained except through his following. When God revealed to me the worth and greatness of that Prophet, I trembled because people did not recognize him as he deserved and people do not know his greatness until now as they should have, whereas people have exaggerated in praise of Jesus Christ so much so that they made him God. He is the Prophet who sowed the seed of Doctrine of Unity of God that has not been lost until now. He is a Prophet who came at a time when the whole world was corrupted, and he departed at a time when he had spread the doctrine of Unity of God like an ocean. He is

the Prophet for whom God has shown His jealousy and for his truth and support has shown thousands of miracles.

In this age too, the Holy Prophet was greatly insulted and God's jealousy showed resurgence more than in past ages and He sent me as the Promised Messiah so that I may bear witness in the whole world for his Prophethood. I am false, if my claim is without proof. But if God bears witness for me with His signs in a manner which is unparalleled in the whole world, justice and fear of God demand that you accept me along with my teaching. God has shown those signs for me that if they had been shown to other communities before, they would not have perished with water, wind or fire. The people of this age are such that they have eyes but do not see, they have ears but do not hear and they have intellect but do not understand. I weep for them and they laugh at me. I give them water of life and they shower fire on me. God has manifested on me with both His word and His action. He has shown such deeds for me which require His special grace. People left me but God accepted me. Who can compete with me in showing these signs? I have appeared so that God be manifested through me. He was a hidden treasure but by sending me, He has intended to shut up and humiliate all the atheists and faithless who say that there is no God. O' Dear ones, you who seek God, I give you good news that the true God is One Who revealed the Quran. He is the same who has manifested to me and is with me every moment.

O' Christian Priests, I take an oath of God who sent His Messiah and I invite you that you must read my book, Haqeeqatul Wahi from beginning to end. If some scholarly persons will demand this book sincerely with the promise that they will read the whole book, I shall send the book free.

Now I end and pray that may God be with the seekers after truth.

Mirza Ghulam Ahmad, The Promised Messiah.
Qadian, March 20, 1907

ACCEPTANCE OF HIS PRAYERS

God accepts the prayers of all sincere supplicants. To his prophets and messengers He gives a spiritual sign of acceptance of their prayers as they have a close relationship with Him. God is the ultimate Healer and He demonstrates this power at the hands of His chosen ones. For the Promised Messiah his prayers were his main strength and his chief weapon. He declared that God accepted his prayers more than anyone in the world and had given him a special sign of acceptance of prayers. All and sundry turned to him in their difficulties and sicknesses with requests for prayers and all benefited. His beneficence was open to all irrespective of their creed or station in life. He showed thousands of signs of acceptance of his prayers. Numerous such instances are mentioned in his books. People of all creeds bore witness to it. He was not like fake-healers who go around showing healing of some neurotics and people with psychosomatic symptoms by means of concentration and influence of various psychological factors. Such healings do not depend on the spiritual life of the claimants. People in impossible situations and severe and fatal diseases were benefited and cured by him.

One such instance is the story of Abdul Karim who was stricken with rabies. The Promised Messiah had established a high school at Qadian for secular and religious education for young men of his Movement. Abdul Karim was a young boy from distant, Deccan in South India and was a student at the school. He was bitten by a rabid dog. He was sent to Pasteur Institute at Kasauli where he received rabies vaccination. However, on his return to Qadian he became sick and developed the characteristic clinical symptoms of rabies including periods of hyperactivity and bizarre behavior and hydrophobia. He grew rapidly worse. The headmaster of the school sent a telegram to the Director of Pasteur Institute at Kasauli, inquiring whether anything could be done for the sick boy. His reply came, "Sorry, nothing can be done for Abdul-Karim". The Promised

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SIGNS FOR PROMISED ONE

Various signs have been foretold in the scriptures of great religions for the appearance of the Promised Messiah in later days. In general, most of these signs given in different scriptures resemble each other. The Promised Messiah has been called 'Mahdi' and 'Messiah' in Islamic books of Hadith (sayings of prophet) and his appearance has been foretold in the Bible as the second coming of Jesus.

In Bible signs of the second coming of Jesus have been given. Jesus said: *"Countries will fight each other, kingdoms will attack one another. There will be terrible earthquakes, famines, and plagues everywhere; there will be strange and terrifying things coming from the sky."* (Luke 21:10-11)

He further prophesied that the days of his the second coming will be like the days of Noah (Math. 24:37) and like the days of Lot (Luke 17:28-30). All these signs have been fulfilled and the Promised One has appeared in the person of Hadhrat Ahmad who claimed his divine mission in 1889. Though wars, famines, and epidemics have always occurred in the world, the unprecedented combination of all the world-wide catastrophes and all other signs considered together along with revolutionary changes since the last decade of the 19th century point out the fulfillment of the signs predicted. Plague epidemic occurred in India during the time of Hadhrat Ahmad. Aircraft, missiles, and other fearful weapons have been invented resulting in raining of destruction from the sky as the words, *"strange and terrifying things coming from sky"* had predicted. First and Second World Wars and the threatening nuclear war, under whose shadow we live, are unprecedented in human history. The days of Noah and the days of Lot are upon us. In the prediction of darkening of the Sun and Moon (Math. 24:29), an eclipse of the Sun and Moon as a sign for Messiah was predicted and not any permanent darkening. This prophecy was fulfilled in 1894 and 1895 and will be discussed in

another section. The appearance of Messiah in East was also predicted. (Math. 24:27)

Since the turn of the century, many Christian denominations and their preachers have been expecting the imminent second coming of Jesus Christ and will keep on doing so till they are consumed with despair or understand the fulfillment of prophecy in the person of Hadhrat Ahmad -- the Promised Messiah.

Before we discuss the various signs given in Islamic books for the appearance of the Promised Messiah and Mahdi, a few of the sayings (Hadith) of the Holy Prophet Mohammad, peace be on him, are given below which foretold the coming of such a person.

1. *"What will be your condition when Son of Mary will appear among you and he will be your Imam from among yourselves."* (Bukhari, Kitabul Anbiya)

This saying and the metaphorical use of the name 'Jesus, son of Mary' for the Promised Messiah has been discussed. This saying makes it clear that the promised one will be a person from among Muslims.

2. *"And I swear by the Lord Who holds my life in His hands that Son Of Mary shall surely appear among you as just arbitrator and shall break the cross, kill the swine and abolish poll tax, (Jizyah)"* (Bukhari, Kitab Badul Khalq, Bab Nazool-a-Isa Bin Maryam)

In this saying (Hadith) the Holy Prophet, peace be on him, laid great emphasis on certain appearance of the Promised Messiah. Breaking of the cross by the Promised Messiah means demolishing the myth of Jesus' death on the cross and thus remove a great historical misunderstanding which is the basis of church Christianity. Killing of swine means killing of swinish qualities and establish righteousness. As there will be no religious wars and it will be a time of peace, Jizyah, which is a tax to grant freedom to non-Muslims in conquered territories, will be abolished.

3. *"There is no Mahdi except Isa."* (Ibn Maja, Bab Shiddatuz Zaman)

4. *"Whoever lives from among you shall meet Isa, Son of Mary (Jesus), who is Imam, Mahdi, Arbitrator, and Judge."* (Musnad Ahmad Bin Hanbal, Vol. 2, P 411)

The above two sayings of the Holy Prophet make it clear that the Promised Messiah and Mahdi will not be two persons but are two titles of a single person.

5. *"When one thousand, two hundred and forty years will pass, God will raise a Mahdi."* (An-Najmus Saqib, Vol.2, P.209)

In accordance with above prediction by the Holy Prophet, Hadhrat Ahmad - the Promised Messiah and Mahdi was born in mid-thirteenth century AH (After Hijra) and made his divine claim in the early part of 14th century Hijra (1889).

6. *"That Ummah (community) can never die which has me at one end and Messiah, Son of Mary, at the other."* (Ibn Maja, Bab Al-latisam Bis Sunnah)

In this saying by the Holy Prophet, successful defence of Islam by the Promised Messiah -- the champion of Islam has been predicted.

It should be pointed out that many of the sayings (Hadith) attributed to the Holy Prophet Mohammad, peace be upon him, about the Mahdi and Messiah are of doubtful authenticity. Some of these give a confusing set of signs. This is the opinion of eminent Muslim theologians. A few sayings of the Holy Prophet which we have selected give the positive picture, summarize the predicted situation, and are considered authentic.

Various signs and prophecies about the appearance of the Mahdi and the Promised Messiah mentioned in sayings of the Holy Prophet Mohammad, peace be on him, (in authentic Hadith) and about the later days in the Holy Quran in which such a reformer was to appear, have been discussed by Hadhrat Mirza Bashiruddin Mahmud Ahmad, the Second Successor of Hadhrat Ahmad. He writes:

"Besides these prophecies, detailed prophecies concerning the advent of the Promised One are given in Islamic books, all of which have been fulfilled. Some of those may be mentioned here. It

was foretold, for instance, that in the time of the Promised One a new method of transport would render camels useless. This has been fulfilled by the introduction of railways. It was written that news would be carried instantaneously from one part of the world to another. This has been fulfilled by the invention of the telegraph and wireless telegraphy. It was written that women would increase in number and would be employed in large numbers for the sale of goods, that women's dress would leave exposed those parts of the body which were formerly thought fit to be covered. It was written that three great powers would wage war with three other great powers, and that the victorious three would occupy Constantinople, but that a man would run away from Constantinople to Asia Minor, and would wage a war and would recover his territory. It was written that the Christian nations would be supreme everywhere, that Arabia would be severed from the Turkish Empire, and that separate Governments would be established in Iraq, Syria, and Egypt. It was written that a certain people would shorten the months, the Islamic law would be disregarded, gambling would increase; large Police forces would be required; women would dress like men; working classes would come into power; the rich would grudge charity to the poor; Islamic governments would be destroyed; religious condition of Arabia would become deplorable; inanimate objects would speak (this refers to the invention of the gramophone, radio, television, etc.); new modes of conveyance would be invented (this refers to airplanes, etc.). It was written that land lying between two seas, on one side of which there was coral and on the other pearls, would be cut, and thus the seas would be joined and a large number of vessels would pass through the opening. This refers clearly to the Suez and the Panama Canals. Again it was written, that books and newspapers would be published in large numbers; several discoveries would be made in astronomy; irrigation canals would be cut out of rivers which would consequently run dry; mountains would be blown up; travelling would increase; in some countries the aboriginal inhabitants would be wiped out; immolation of widows and other similar ancient customs would be abolished by the State. It was

foretold that the Promised One would suffer from two maladies, one in the upper part of his body and the other in the lower, that the hair of his head would be straight, that he would be wheat-coloured, that he would suffer from a slight stammer in his speech, that he would belong to a family of farmers, that while talking, he would occasionally strike his hand against his thigh, that he would appear in a village called Kada, and that he would combine in himself the office of the Messiah and the Mahdi. And so it has turned out to be. Ahmad, the Promised Messiah, suffered from vertigo and diabetes; he had straight hair, was wheat-coloured, and occasionally stammered in his speech. He had the habit of striking his hand against his thigh while giving a discourse, and belonged to a family of landowners. He was a resident of Kadian or Kade as Qadian is popularly called. In short, when we consider all these prophecies collectively, we find that they apply to no age but to the present, and to no person but to Ahmad (on whom be peace). It appears clearly that the present age is the age of the advent of the Promised One, whose appearance was foretold by the former prophets, and that Ahmad is the Promised One whose advent has been eagerly awaited for centuries. (Ahmadiyyat or The True Islam, P. 12-13)

All these signs and prophecies have been fulfilled and confirm the truth of Hadhrat Ahmad, the Mahdi and the Promised Messiah. He is the world reformer and Imam of the age. Muslims have been waiting for appearance of the Mahdi and Messiah for about a century. According to general agreement among Muslims, Imam Mahdi and Messiah were to appear in early part of the fourteenth century hijra. Now even that century has even ended. The fourteenth century Hijra ended on Nov. 7, 1980 and we are now in 15th century Hijra. This is a moment of reflection for Muslims. Where is the Imam Mahdi and Messiah as promised and prophesied by the Holy Prophet Mohammad, peace be on him? Where is the Messiah while all the signs of the second coming of Jesus have been fulfilled? There is no other claimant except Hadhrat Mirza Ghulam Ahmad, founder of the Ahmadiyya Movement in Islam. He is the Mahdi and the Promised Messiah. He is also the Mujaddid (Reformer) for the 14th century

Hijra and as he explained the period of his exalted office extends to the next thousand years. Through him, the Khilafat in Islam has been re-established as he was spiritual successor or Khalifa of the Holy Prophet in this age. He said that there can be no 'Khalifa' (successor of Prophet) after him except one who bears the seal of his obedience.

Many Muslims have fallen into despair. There is no need for it. The Holy Prophet was true to his words. The Promised One has appeared. The revival and propagation of Islam is underway. It is time to rejoice and join his fold. Those Muslims, who have fallen victim to frustration and now minimize the importance of Mahdi and Messiah, are reminded of the following words of the Holy Prophet Mohammad, peace be on him.

1. The Holy Prophet said: *"When you hear the advent of Mahdi, it is enjoined on you to enter his 'bait' (to enter his fold) even if you have to walk on snow by crawling to reach him."* (Kanzul Ummal. Also footnotes to Masnad Ahmad Bin Hanbal, V.6, p.29-30)

2. The Holy Prophet said: *"He who dies in a condition that he has not recognized the Imam of his age dies a death of ignorance."* (Musnad Ahmad Bin Hanbal, Vol.4, P.96)

A CENTENARY OF A GREAT SIGN: THE ECLIPSES OF THE SUN AND THE MOON

Here we will discuss in brief about the fulfillment of the prophecy of the Holy Prophet concerning the eclipses of the sun and moon in the lunar month of Ramadhan, as a sign for the Mahdi. Hadhrat Mirza Ghulam Ahmad founded the Ahmadiyya Movement in Islam in 1889 and announced his claim of being the Mahdi and the Promised Messiah in 1891. This sign was shown in 1894. The eclipse of the moon occurred on the 13th of Ramadhan, 1311 Hijra (March 21, 1894); and the eclipse of the sun occurred on the 28th of that same month of Ramadhan (April 6, 1894). These eclipses were visible over a large part of Asia including India. The eclipse of the moon occurred soon after sunset from 7 p.m. to 9 p.m., so a large number of people could see the event. The eclipse of the sun occurred from 9am to 11am. The phenomena of the eclipses were repeated in 1895 on the same dates in America. The sign of the eclipses was beyond the power of any person to show.

The year of 1994 was the centenary of this great sign that Allah showed from the Heavens, testifying the claim of Hadhrat Ahmad as the true Mahdi. This Hadith of the Holy Prophet was recorded by an eminent authority on Hadith, Hadhrat Ali bin Umar Al-Baghadadi Ad-Darqutni (918- 991AD). This Hadith is as following:

"The Holy Prophet said, 'For our Mahdi there are two signs which have never appeared before since the creation of the Heavens and the Earth, namely, the Moon will be eclipsed on the first night in Ramadhan and the Sun will be eclipsed on the middle day of Ramadhan and these signs have not appeared since God created the Heavens and the Earth.'" (Sunan Darqutni) The eclipses of the moon and the sun occur according to the set laws of nature as related to astronomy. According to these laws, if the Hijra calendar is used, the dates on which a lunar eclipse can occur are the 13th, 14th, and 15th

nights of the lunar month. And the dates on which a solar eclipse can occur are the 27th, 28th, and 29th of the lunar month. Thus according to the above prophecy, the lunar eclipse would occur on the 13th of Ramadhan i.e. The first of the three possible nights it can occur. And the eclipse of the sun would occur on the 28th of the same month i.e. the middle of the three possible days it can occur.

Some have objected that the lunar eclipse should have occurred on the first night of Ramadhan. They ignore the laws of astronomy and the established movements of celestial bodies. Furthermore, the Arabic word for moon used in the above stated Hadith is *Qamar*, which is used for the moon on the fourth lunar night and onward; whereas, the moon of the first three nights is called *Hilal* in Arabic.

This Hadith does not mean to say that the Lunar and Solar eclipses have never occurred in the month of Ramadhan before. In fact, according to astronomers they have occurred many times in the month of Ramadhan since the time of the Holy Prophet. The crucial point is that there would be a claimant of being Mahdi at that time and he will proclaim this occurrence to be a sign for him. This is exactly what happened. Hadhrat Ahmad proclaimed the eclipses in Ramadhan of 1894 to be a great sign in his favor. There have been many claimants of being Mahdi in Islamic history, but this sign was never shown for any of them. This sign about the Mahdi is found in the books of Hadith collected by both Shia and Sunni sects. A great many of Islamic religious books mention this prophecy about the expected Mahdi.

The Promised Messiah explained that this sign of the eclipses is hinted in the Holy Quran in Surah Al-Qiamah: *"And the Moon is eclipsed. And the Sun and Moon are brought together."* (75:9-10)

The scriptures of many other religions also prophecy this sign for the Promised Reformer. Christian the Gospels prophecy about the second coming of Jesus: *"Immediately after the Tribulations of those days shall the Sun be darkened and the Moon shall not give its light."* (Matt. 24:29)

The Promised Messiah considered this sign of the eclipses to be very significant and said that with this sign, the foundation of the victory of Islam had been laid. He also said that mosques will be built and people will join Islam in hordes. The Promised Messiah has written about this sign in many of his books. He writes:

"And I also swear by God Almighty that I am the Promised Messiah, and I am the same person who was promised by the Prophets. There is news about me and my age in the Torah, the Gospels, and the Holy Quran. It is stated that there will be eclipses in the sky and severe plague on the earth." (Dafiul Balaa pg. 18)

"In my age only in the month of Ramadhan the eclipses of the Sun and the Moon occurred; in my age only in accordance with the authentic sayings of the Holy Prophet, the Holy Quran, and the earlier books, there was a plague all over the country; and in my age only new modes of transport, namely, the railways came into existence. And in my age only, as per my prophecies terrible earthquakes came. Does not, then, righteousness demand that one should not be bold in denying me? I swear by Almighty God and say that thousands of signs for establishing my truth have been manifested, are being manifested, and will be manifested. If this were a man's plan, never I would have enjoyed such support and help." (Haqiqatul Wahi pg. 45)

The present supreme head of the Ahmadiyya community (Khalifatul Masih IV), Mirza Tahir Ahmad, considers the years 1994 and 1995 very significant, like the years of 1894 and 1895 when the eclipses occurred. On seeing this sign in 1894, a large number of Muslims joined the fold of the Promised Messiah. But other opponents, whose hearts were sealed, made excuses and persisted in their blind rejection. As the Promised Messiah has stated thousands of his opponents fell victim to the plague. We quote below a few selected verses from Arabic, Persian, and Urdu poems by the Promised Messiah about the sign of the eclipses:

*"Glad tidings to you, O' Community of brothers;
Congratulations to you, O' Community of friends."*

THE PROMISED MESSIAH AND MAHDI

*"The Sun and the Moon eclipsed in these countries
In the Month of Ramadhan by the command of Allah."*

*"The brilliance of God's bounty has become manifest,
And the way is opened for the person who can see."*

*"And a prophecy of glad tidings of the Chief Prophet of Allah,
Has been fulfilled in such a pure way that there is no blemish in it."*

*"Today is the day in which our truth has become apparent,
And dead is every denier and evildoer."*

*"Today every enlightened person is weeping
in remembrance of the bounties of Allah, the Exalted,"*

*"And in acknowledgment of the fulfillment of the prophecy of our
Prophet,
And are reflecting upon the greatness of Allah, the Real Benefactor."*

*"Today every wise person who has pledged allegiance,
Has increased so much in faith as though he has acquired a new
faith."*

*"O my Lord bless this for the sake of countenance of Muhammad,
Who is the best of all the noble and the purest of all the pure."
(Nur-ul-Haq part 2)*

*"Listen to the voice of Heaven, Messiah has come! Messiah has come!
Listen to the Earth saying, victorious Imam has arrived!"*

*"The Heaven is bestowing the signs,
And the Earth says, this is the time!"*

"These are two Loud and Restless witnesses for my truth."

THE PROMISED MESSIAH AND MAHDI

*"The Heaven, the Moon, and the Sun have witnessed for me,
So that you may not reject me out of ignorance."*

*:As you have not attained God's help like the righteous do,
It is not just for you to claim the truth."*

*"If you are a man, seek the way of the Lord,
Why do you cry day and night for this Carrion-which is this world."*

*"I am not angry if they turn away from me,
As it is very difficult to give up one's custom and tradition."*

*"Look towards Heaven, the Sun and the Moon darkened with eclipses,
The plague is spreading in the Earth to frighten."
(Durr-e-Sameen-Farsi pg. 250, 266, 277)*

*"To imagine that a Mahdi will come who will cause bloodshed,
And make religion prosper by killing the disbelievers."*

*"O ignorant People, these ideas are completely wrong,
They are calumnious and baseless, and they will not flourish."*

*"O my dear, the man who was to come has already come,
Even the Sun and the Moon have disclosed this secret to you."
(Durr-e-Sameen-Urdu)*

PROPHECY ABOUT GREAT WORLD WARS

God is all knowing. The knowledge of unseen or the future belongs to Him. He reveals knowledge of the future to his prophets as much as He wills. We read in the Holy Quran:

"He is the knower of the unseen; and He reveals not the hidden to anyone, except to him whom He chooses from among His Messengers." (72:27-28)

Prophets gain knowledge of the future through revelation from God. They demonstrate the attribute of God as All Knowing. This means that the truth of a claimant of prophethood can be judged by fulfillment of his prophecies. To prophecy is an essential part of prophethood. These prophecies are not vague and uncertain predictions of astrologers and other soothsayers which are mere conjectures. These possess the qualities of certainty and majesty. At times these are stated literally and sometimes in metaphorical words which can cause some confusion if not properly understood.

On the basis of his revelations from God, Hadhrat Ahmad -- the Promised Messiah, made numerous prophecies. Some of which concerned his person, others about his family, his followers, his opponents, his community, and world events. This is a lengthy subject. Most were fulfilled during his life time and others after his death and some still await their proper time. Only a few will be mentioned as examples.

Hadhrat Ahmad made a detailed prophecy about the First World War. This prophecy was published piecemeal from 1904 to 1908. He prophesied that a great earthquake was impending and explained that it may not be an earthquake as the literal words were in some revelations, but a great world catastrophe of another nature 'which would cause great loss of life and destruction of buildings and which would cause rivers of blood to flow and create great consternation among men'. From the details of prophecy it becomes clear that it foretold a great war and not an earthquake. He said:

"Alarm and bewilderment would be caused in the whole world and travellers will be put to great trouble, calamity would come all of a sudden. Young men will be turned grey by the shock. Mountains would be blown up and many people would go mad. The whole world will feel its effects but the plight of the Czar of Russia will be particularly miserable. The foundations of Governments will be shaken; naval fleets will be on the lookout for enemy fleets and will scour the seas in search of enemy vessels; there will be naval duels; the earth will be turned upside down and God would appear with his hosts to punish the transgressors and the oppressors. The calamity will also affect the birds of the air. The Arabs will prepare for war and the Turks will be defeated in Asia Minor but would recover a portion of their lost territory. Signs of this calamity will appear in advance but God will delay it for a time. In any case, it will overtake the world within sixteen years of the publication of the prophecy but not during his (i.e., the Promised Messiah) life time." (Baraheen-a-Ahmadiyya, Part V, and Haqiqatul Wahy)

Those familiar with history will agree as to how this prophecy was literally fulfilled by occurrence of First World War and how the plight of the Czar of Russia became most miserable.

He prophesied that there will be total of five great world wide catastrophes and some so severe that they will resemble the Day of Judgment. There will be parts of the world where life will become totally extinct. This probably is a reference to destruction by nuclear war. One of his revelations was:

"A Warner came to the world but the world did not accept him but God will accept him and will manifest his truth by means of mighty attacks." (Tazkira)

Another revelation is: *"I will show you the manifestation of this sign five times."* (Tazkira)

In the Holy Quran there is a graphic picture of the present age. For instance, there is a prophecy about Yajuj and Majuj - (The Gog and Magog). This is a prophecy about two groups of nations in latter days. According to the Promised Messiah, Gog and Magog are North European Christian nations. Writing at turn of century he

named them as Russia and Britain and their allies. He predicted that these nations after subjugating other nations will fight with one another. He explained the Quranic prophecy that these nations were destined to make great material and scientific progress. In the words of the Holy Quran, *"They will hasten forth from every height."* (21:97) Referring to Gog and Magog and their final conflict, the Holy Quran says:

"And on that day, We shall leave some of them (Gog and Magog) to surge against others, and trumpets will be blown. Then shall We gather them all together.

And on that day, We shall present hell, face to face to the disbelievers; whose eyes were under a veil, not heeding My reminder and they could not even afford to hear." (18:100-102)

The Promised Messiah further predicted that God will unify all nations through him but in the process there will be many catastrophic signs shown to the world.

History may be analyzed from two different angles. The first is the obvious and apparent. For instance, any student of history can tell us the obvious reasons which led to the First World War and later to the Second World War. Similarly, the present tensions and conflicts in the world which may lead to a Third World War are apparent. The other angle is spiritual. Thus the spiritual reasons for the great world wars and world wide catastrophes are the spiritual decay and decadence of modern civilization; and through worldwide catastrophes, God desires to bring about a great change in the present day world -- a spiritual transformation, the means for which have been provided in the Holy Quran as explained by the Promised Messiah -- the World Reformer of this Age. As explained by him the dawn of a new age is about to set in. God desires to establish His faith in the hearts of men as in the days of prophets of old. Ever since the appearance of the Promised Messiah in the last decade of the 19th century, the world is undergoing rapid changes in every sphere of life and all this is a series in a chain of events destined to bring about a great revolution. Unity of God will be established as the faith of men and world will be unified ending the period of mutual conflict. A

millennium of peace and spiritual progress will follow. This has been predicted by the Promised Messiah.

It is important to know that according to the Holy Quran, as explained by the Promised Messiah, all prophecies of punishment are conditional and are not inevitable. Thus according to Quranic principles, if the nations of the world turn to God in repentance and make amend with righteous actions, God will avert the prophecies of punishment. His mercy encompasses everything. An example is Prophet Jonah and his nation. When his nation turned to God in repentance, God averted the prophecy about their impending punishment.

Thus in the present era, when mankind has been brought to the brink of a nuclear war due to development of nuclear weapons and the arms race in the last half century, the only security for modern man is to turn to God with faith and repentance and make amend with righteous actions. Otherwise no defence plan, however sophisticated, and no political strategy to gain peace, will succeed. Development of weapons of mass destruction like nuclear weapons and the missiles to deliver them must be most sinful in the eyes of God and is a crime against humanity. The idea that development of nuclear weapons and the balance of fear from nuclear weapons itself will prevent a Third World War is an illusion.

Modern man and super powers face a choice. They must end the arms race and destroy their nuclear arsenals and turn to Gracious and Merciful God, One and only One, with repentance. Otherwise it may be too late to avoid destruction.

PROPHECY ABOUT MR. DOWIE

John Alexander Dowie was an American who in 1896 founded a Christian Catholic sect and started building a town near Chicago, Illinois, called Zion City. He claimed to be Elijah or the forerunner of the second coming of Jesus Christ. He collected a great following and claimed to heal people by prayer. He was a bitter enemy of Islam and hurled vile abuse at Islam and its Prophet and proclaimed his mission to destroy Islam before the coming of Christ.

When Hadhrat Ahmad -- the Promised Messiah was informed about him, he wrote to Mr. Dowie about his claim as the Promised Messiah and challenged him to a prayer contest that each of them should pray to God that of the two, whoever was impostor be punished and destroyed by God in the life time of the other. The Promised Messiah wrote, *"I am about seventy years of age while Mr. Dowie is about fifty five and thus compared with me he still is a young man. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hands of Him Who is the Lord of heaven and earth and judge over all judges. He will decide in favour of the true claimant"*.

When Mr. Dowie did not reply and remained silent, Hadhrat Ahmad made the statement;

"Though he may try as hard as he can to fly from death which awaits him, yet his flight from such a contest will be nothing less than death to him; and calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal".

This challenge was widely published in the American press. Some of the papers commented that the proposed mode of decision was just and reasonable. The challenge was issued in 1902 and was repeated in 1903. When Mr. Dowie paid no attention to it, he was hard pressed by American papers. Finally, Mr. Dowie announced in his paper, Leaves of Healing of December 1903:

THE PROMISED MESSIAH AND MAHDI

"In India, there is a Mohammedan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them, I would crush them to death. The fact is that I merely gave them a chance to fly away and survive".

Finally the prophecy was fulfilled. Rebellion broke out against Mr. Dowie in Zion. His wife and son deserted him and he was charged with many illicit and immoral practices. He was finally expelled from Zion and reduced to a miserable allowance. In 1905 he suffered a stroke and was paralyzed. On March 9, 1907 he died in misery and pain.

Death of Mr. Dowie and fulfillment of Hadhrat Ahmad's prophecy was widely commented in American press. A few samples are given.

The Dunville Gazette of June 7, 1907 wrote:

"Ahmad and his adherents may be pardoned from taking some credit for the accuracy with which the prophecy was full filled a few months ago".

The Truth Seeker of June 15, 1907 wrote:

"The Qadian Man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If Dowie declined, the Mirza said, the end would only be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand prophecy: Zion would fall and Dowie would die before Ahmad".

Boston Herald of June 23, 1907 wrote:

"Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death with Zion City torn and frayed by internal dissension. Mirza comes forward frankly and states that he has won his challenge".

This was a sign shown by God, at the hands of Hadhrat Ahmad, in America.

PROPHECY ABOUT PROMISED SON

In January 1886, following a divine hint, Hadhrat Ahmad went into retreat for a period of forty days in a town named Hoshiarpur. He occupied all his time in worship of Allah and prayers. At the end of this period, he made an announcement that God had vouchsafed him with a revelation informing him about the birth of a son of great and outstanding qualities.

A summary of this lengthy revelation containing this prophecy is given below. This revelation was published on February 20, 1886.

"I confer upon thee a sign of power, mercy, and grace. O, victorious one, you are granted a key of success and victory. God speaks thus so that dead may be given life; the truth, the superiority of Islam and dignity of God's word may manifest to people, so that they may know that I am with thee and those who disbelieve and deny His Holy Messenger, Muhammad, the chosen one, may be confronted with a clear sign.

Rejoice, a handsome and pure son will be bestowed on thee. He will be extremely intelligent but meek of heart and will be filled with secular and spiritual knowledge. God's grace will be upon him and he will achieve greatness and wealth and with his Messianic qualities will heal many of their ills. God will protect him and he will rapidly grow in stature. His fame will spread to the ends of earth and people will be blessed through him.

God will maintain thy name with honour, and will convey thy message to the ends of the earth. God will bestow every success upon thee and will grant thy desires. I will cause an increase of thy sincere friends and will bless their lives and their properties and they will grow in number, and they will always prevail over the other Muslims who are jealous of thee and are hostile to thee. The time is approaching, indeed it is near, when God will put thy love in the

hearts of Kings and nobles, so much so that they will seek blessings from they garments". (Tazkira)

Hadhrat Ahmad announced that it was not only a prophecy but a grand heavenly sign to demonstrate the truth and greatness of the Holy Prophet Mohammad, peace be upon him. He specified that Promised Son will surely be born within nine years. On January 12, 1889 Hadhrat Ahmad was blessed with a son whom he named Mahmood. His full name was Mirza Bashiruddin Mahmood Ahmad. Later, at different times, Hadhrat Ahmad declared in his books that he was the Promised Son which had been predicted.

This son, Mirza Bashiruddin Mahmood Ahmad grew to adulthood. He was a genius and possessed a dynamic personality. He was the image of his great father. Due to his sterling qualities and great influence in the community, he was elected to the exalted office of Second Successor of the Promised Messiah (2nd Khalifa) at the age of twenty five and his period of Khilafat (leadership as a successor) lasted for 52 years.

This became the glorious period in the history of the Movement. Membership increased vastly. Numerous missions and mosques were established in various foreign countries with his efforts and administrative ability. He has astounding record of success and high achievement in so many fields of human endeavor. He was the author of scores of books including a commentary of the Holy Quran, Tafsir-e-Kabir, which will live in the annals of Islamic scholarship. His leadership was outstanding and multifarious and he organized the Movement on firm foundations. His intellectual capabilities, love of Islam and the Holy Prophet, his ability to provide political leadership to Indian Muslims are recognised even by opponents. In 1947 when the Indian subcontinent gained independence, in which he had a played prominent role, and was divided into India and Pakistan, he migrated to Pakistan and founded a new modern town, Rabwah, as the international headquarters of the Movement. When storms of persecution arose as a result of bigotry and fanaticism, his forbearance and prayers steered the community out of dangers.

Hadhrat Mirza Bashiruddin Mahmood Ahmad died in 1965 and was succeeded by Hadhrat Mirza Nasir Ahmad, his eldest son.

He fulfilled every aspect of the great prophecy by Hadhrat Ahmad -- the Promised Messiah. How could one have predicted about such a son without knowledge from God? Even when a son was born how could one have known that he will reach adulthood in a land of epidemics and fanatics and that he will possess so many great qualities and achieve so much success. Fulfillment of this prophecy is an irrefutable proof of the truth of Hadhrat Ahmad -- the Promised Messiah.

SUCCESS OF HIS MISSION

At a very early stage of his mission, Hadhrat Ahmad received the revelation from God:

"I will spread thy message to the ends of the Earth". (Tazkira)

At that time it appeared to his opponents an empty boast. He had lived a solitary life. The town he lived in was a small town, with a population of two thousand, in the province of Punjab which was considered to be the most backward at the time and the least intellectual of provinces of India. He had only modest means and his followers were a small band of poor people. Qadian, his home town, was not known even in India. The town did not have any modern amenities. Not even a police station or a telegraph office was located in the town. The mail was served twice a week. The nearest railway station was eleven miles away connected with a dirt road. Hadhrat Ahmad did not know English or any other European language. In Qadian there was no educational institution higher than an elementary school.

When he made his claim to be the Mahdi and Promised Messiah, a storm of opposition arose. His followers were persecuted in diverse ways. Even non-Muslims joined the opposing ranks as he championed the cause of Islam and advocated its superiority over all other religions. All sorts of charges were made against him and every attempt was made to harm and dishonour him and his community. Due to doctrinal differences he and his followers were declared heretics. But he declared that he will be successful and his message will spread all over the world with the help of God and that all his vehement opponents will utterly fail in their designs. He declared that his community was a seed planted by God and will continue to grow and no one will be able to stop it and that this seed will grow to a big tree one day and all nations will seek shelter under its shade. He repeatedly prophesied that all nations will accept him gradually. He

prophesied that this process will occur in three centuries. A hundred years have already passed since the prophecy.

In spite of the most unfavourable circumstances, his mission and his Movement continued to flourish. Unperturbed by storms of opposition, he steadfastly engaged himself in his mission of revival and propagation of Islam. By the time of his death in 1908, he had nearly four hundred thousand devout followers.

After him, during the time of his successors, his followers have continued to grow. In spite of recurrent persecution in some Islamic countries, his community has been blessed with success after success. Today, large communities are found in Pakistan, India, West Africa, and Indonesia. Small communities of his followers are found in many Asiatic countries, Europe, and in the Americas. Present membership is over ten millions. Today, the Ahmadiyya Movement in Islam is well known in the world. Its missions and mosques are located in about one hundred and forty countries around the globe.

In the United States there are about forty organized Ahmadiyya Muslim communities with their missions and mosques spread out in towns all over the country. The central mission was located in Washington D. C. (2141 Leroy Place, N. W. Washington, D. C., 20008) until 1994. International headquarters are located in Rabwah, Pakistan. The new National headquarters of the Ahmadiyya Community in America is Baitur Rehman Mosque, 15000 Good Hope Road, Silver Springs, MD 20905. It was inaugurated in October 1994. At present, the Ahmadiyya Movement is headed by the young and energetic Fourth Successor (Khalifa) of the Promised Messiah. He is Hadhrat Mirza Tahir Ahmad, a grandson of the Promised Messiah.

In Europe, Ahmadiyya Muslim communities and their missions and mosques are located in England, Holland, Germany, Switzerland, Belgium, Denmark, Norway, Sweden, and in Spain. The first mosque in Spain after an interval of 500 years has been built by the Ahmadiyya Movement in Pedro-Abad near Granada. It was inaugurated in September 1982 by Hadhrat Mirza Tahir Ahmad, the present head of the Movement. Revival of Islam has been inaugurated in Spain where in the past Islam had flourished and which had

imparted the light of knowledge and sciences to Europe which was steeped in darkness of the middle ages and where Muslim rule had lasted eight centuries and where at the end Islam was completely wiped out by force.

In addition to vast and very valuable literature on Islam, the Movement has published the translations of the Holy Quran in English, German, Dutch, Danish, Esperanto, Swahilli, Lugandi, and Yoruba, Russian, Spanish and many other languages. The total number of translations of the Holy Quran published, as of July 1994, is 54. Translations in many other important languages are ready to be published. About a score of religious journals are published throughout the world. In West Africa where the Ahmadiyya Movement has made very rapid progress, scores of elementary and the secondary schools have been established. Since 1970, a number of hospitals and medical clinics have been established in Nigeria, Ghana, Sierra Leone, and Gambia, making a significant contribution to medical aid available in these countries. Detailed statistics about progress of the Ahmadiyya Movement in Islam, will be given in a section later on.

Truly the message of Hadhrat Ahmad -- the Promised Messiah, has spread to the ends of the earth. As a proof of the Promised Messiah's success, various Ahmadiyya missions and their addresses have been given in the appendix of this book. It may help the readers who wish to obtain further information or literature.

One term, which we have not used so far is 'Ahmadiyyat'. It means true Islam as presented in this age by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah, founder of the Ahmadiyya Movement. A follower of the Promised Messiah is called an Ahmadi Muslim or simply an 'Ahmadi'

A PROPHECY ABOUT NUCLEAR WAR

We have already explained the prophecy of the Promised Messiah about great World Wars. Here we want to add to this subject. As we approach the end of the 20th century the prophecy of the Promised Messiah about a nuclear war should be widely propagated to serve as a warning.

In 1905, he warned the world in the following words:

"Remember, God has informed me of many earthquakes. Rest assured, therefore, that as earthquakes have shaken America and Europe, so will they shake Asia. Some of them will resemble the Day of Doom. So many people shall die that rivulets of blood shall flow. Even the birds and the beasts will not be immune against this death. A havoc shall sweep the surface of the earth which shall be the greatest since the birth of man. Habitations shall be demolished as if no one had ever lived in them. This will be accompanied by many other terrible calamities which the earth and the heavens will send forth, till their extraordinary nature will become evident to every reasonable man. All the literature of science and philosophy shall fail to show their like. Then mankind shall be sorely distressed and wonder what is going to happen. Many shall escape and many perish. The days are near, in fact, I can see them close at hand, when the world shall witness a terrible sight; not only earthquakes but also many fearsome calamities shall overtake man, some from the skies and some from the earth. This will happen because mankind has stopped worshipping their true God and have become lost in the affairs of the world with all their heart and their effort and their intent. If I had not come, these afflictions would perhaps have been delayed a little. But with my coming the secret purposes of an affronted God which were hidden so far, became manifest. Says God:

'We never punish unless We send a Messenger'.

Those who repent shall find security and those who fear before calamity overtakes them shall be shown mercy. Do you think you will

be immune to these calamities? Or can you save yourselves through artifice or design? Indeed not. That day all human schemes shall fail. Think not that earthquakes visited America and other continents but that your own country shall remain secure. Indeed, you may experience a greater hardship. O Europe, you are not safe and O Asia, you too, are not immune. I see cities fall and settlements laid waste. The One and the Only God kept silent for long. Heinous deeds were done before His eyes and He said nothing. But now He shall reveal His face in Majesty and Awe. Let him who has ears hear that the time is not far. I have done my best to bring all under the protection of God, but it was destined that what was written should come to pass. Truly do I say that the turn of this land, too, is approaching fast. The time of Noah shall reappear before your eyes, and your own eyes will be witnesses to the calamity that overtook the cities of Lot. But God is slow in His Wrath. Repent that you may be shown mercy! He who does not fear Him is dead, not alive". (Haqiqatul Wahi: pp. 256-57)

The prophecy and warning is very clear. He has explained in his other writings that by warning of 'earthquakes' in his revelation may be meant some other type of catastrophe which resembles earthquakes in suddenness and destruction. A reflection over his words makes it clear that worldwide catastrophic events which are world wars have been prophesied. Additional tribulations may also be meant. We think that two World Wars which the 20th century has experienced were foretold in this prophecy. His words also warn that a Third World War which will be a nuclear war, will also occur. His words, 'Day of Doom' and 'A havoc shall sweep the surface of the earth which shall be the greatest since the birth of man. Habitations shall be demolished as if no one had ever lived in them' and looking at the prophecy as a whole makes it clear that a world catastrophe of the nature of a nuclear war is also prophesied and man is warned against it. The author has made it clear in his writing that all prophecies of punishment are conditional and can be averted if people repent, turn to God, perform righteous actions, giving up transgression and evil ways. The spiritual reason for world wide catastrophes is the turning away from God, materialism and evil

practices of modern civilization. Thus it is the spiritual decadence of modern civilization which is the greatest danger. The remedy has been pointed out. The most important righteous action on the part of super powers is the total destruction of their nuclear arsenals and their missiles in the shortest possible time so as to free mankind from this curse which may one day destroy it. Instead of policies of arrogance of power, and mutual rivalry and animosity, resulting in fanning of regional conflicts and wars around the world, they should learn to work for true human welfare.

The Divine Warner has warned in clear words. Now it is up to the Muslim world to respond. The choice is clear.

According to the understanding of this prophecy about the third World War by Hadhrat Mirza Bashiruddin Mahmood Ahmad and Hadhrat Mirza Nasir Ahmad, the second and third Successors of the Promised Messiah, and according to their predictions, the end of the Third World War (which will be nuclear) will be the beginning of the victory of Islam. Let the whole world be aware of the prediction. It seems that the time of fulfillment of this prophecy is close.

According to the understanding of this writer, the Third World War will begin by a sudden nuclear attack on the United States by Russia. Hadhrat Mirza Tahir Ahmad, 4th successor of the Promised Messiah and present head of the Ahmadiyya Movement, has mentioned in one of his lectures, (Qur'ān Class) that on the basis of one dream he had, he thinks that the Third World War will be initiated by Russia.

The last three successors of the Promised Messiah have interpreted some verses of the Holy Quran as containing a prophecy of nuclear destruction in this age. For example such an event is described in Sura Al-kahf (18:100-103) and in Sura Al-Rahman (55:34-38) and also in a few other places in the Holy Quran. As we have described repeatedly the prophecies about worldwide catastrophes and nuclear war in the Holy Quran and in the writings of the Promised Messiah, some people might think that we Muslims or Ahmadi Muslims in particular wish for such a disaster to occur so that this prophecy should prove true. There is nothing more farther from

the truth than such an idea. Our purpose of writing about such a prophecy of frightful destruction facing humanity is the same as was of the Promised Messiah, that is to serve as a warning to people and nations to turn to God with repentance and righteous actions so that the impending danger may be removed.

The Holy Prophet Muhammad (peace be on him) when informed about punishment of disbelievers of his time and that of the latter days, was so grieved that he was admonished by Allah in the Holy Quran not to grieve himself to death because disbelievers would not believe. The Holy Prophet has been given the title of "Mercy for mankind" by Allah in the Holy Quran. The Promised Messiah, the deputy of the Holy Prophet, has declared in his writings that he wanted to make it clear to all the Christians, the Hindus, the Jews and others that he did not regard any of them as his personal enemy, but he was only the enemy of untruth, evil and deceit. The Promised Messiah said that he had the same feelings of compassion and solicitude for mankind as a mother has for her children. A true Muslim when he realizes that his nation or mankind as a whole is moving along the path which leads to disaster, does all what he can to avert the danger and always prays to Allah to forgive the disbelievers and the sinners and bestow His mercy and save them from destruction.

Allah, the Gracious, the Merciful and Master of reward and punishment, forgives whom he wills and punishes whom He wills according to His divine wisdom and divine judgment.

REVELATION RECEIVED BY THE PROMISED MESSIAH

The basic thesis of the Promised Messiah about Revelation is like this. Certain hope for salvation depends upon perfect certainty in the existence of the Creator. Reflecting upon creation and an order and organization in the universe, we can reach the conjecture that this creation should have a creator. There is a great difference between 'should be' and 'is'. All wise men are agreed that a study of nature only provides a conjectural proof and not a real proof and even that to those who think that nature is not self-existing. It is God Himself who provides the real proof of His existence through Divine revelation. God has always provided this proof. Without revelation, it is not possible to arrive at a complete certainty, or to escape error, or to base oneself on the true unity of God, or to overcome one's passions. It is a revelation through which we are able to affirm that God 'is' and the whole world calls on Him because He 'is'.

The reason for this is also very essential - the bounty of God. Revelation supports reason, prevents it from going astray and leads it to a higher degree of knowledge and certainty in spiritual matters, not possible with reason alone. Thus reason and revelation are an essential pair for guidance of mankind. They are not contradictory.

Revelation reached its perfection in the Holy Quran. Thus evolution of religion culminated in Islam. All religions close the door of revelation except Islam. Islam presents God with attributes which are eternal and unlimited. Just as He has not ceased to see or hear, similarly He has not ceased to speak. God speaks or reveals to the person who completely submits to Islam and the Holy Quran. It is a living miracle of Islam. It is only Islam now who produces persons who receive abundance of higher forms of revelation like verbal revelations containing signs and prophecies. In every age, there have been saints in Islam, who received revelation from God. Such revelation is completely subservient to the Holy Quran and does not

contain any new law. The law and religion have been perfected in the Holy Quran, which is to last forever.

One misconception about revelation needs refutation. Some people in this modern time think that revelation is brilliant or inspired ideas which flash across the mind. This is totally wrong. Revelation is not the thoughts of one's mind. If it were so, everyone could claim revelation or one could be deceived. Revelation is definitely conveyed in majestic and glorious words. Either one hears them or they are conveyed to the tongue and one recites them. Sometimes the words are shown to the eyes and one remembers them. During the moments that revelation descends, the recipient may be overtaken by some drowsiness. Generally he experiences a feeling of great joy.

In this age God has spoken to and revealed to the Promised Messiah. He claimed to receive verbal revelation for about three decades. His revelation is a gift and grace from God and is reflection of spiritual gifts and blessings of the Holy Prophet. He attained to this higher spiritual status due to his complete obedience to and love for the Holy Prophet (peace and blessings of Allah be upon him). He was a servant of the great master - the Holy Prophet Mohammad [pbuh]. Whatever he received was due to the ever living blessings of the Holy Prophet.

There are some Muslims who believe today that no revelation is possible after the Holy Prophet [pbuh]. They are reminded that how is it possible that perfect saints in Islam cannot be granted revelation, whereas even Israelite women like mother of Moses and mother of Jesus are related in the Holy Quran to have been granted revelation. They are also reminded of the following verse in the Holy Quran:
"Those who say Allah is our Lord and then hold fast to it. Angels descend upon them revelation, 'Fear not, nor be grieved but be happy in the realization of the paradise which you were promised. We shall be your friends in this life and in the life to come, and you will receive all you desire and all that you ask for" (41:31-32). Here it is clearly stated that even now God speaks to his righteous servants.

Revelations received by the Promised Messiah have been collected from his writings, journals and newspapers, and compiled in

a book from called Tazkira in Urdu and its English translation is known as Tadhkirah. His revelations contain numerous signs and prophecies, which were all fulfilled dramatically in his lifetime, some later and some still await their proper time.

The Promised Messiah presented his revelations to the opponents of Islam, as a sign of the truth and superiority of Islam. He challenged opponents of Islam to produce this sign. With their silence and inability to produce any revelation received by them, he labelled them as gardens who had run dry now as they had only ancient tales in their minds. He presented Islam as an evergreen garden yielding its fresh fruit in every age.

Following are some excerpts of Divine Revelation granted to the Promised Messiah by the grace and mercy of Allah.

They have been reproduced from the book named Tadhkirah.

1. Revelation (Arabic): *Allah bless thee, O Ahmad. It was not thou who didst let loose but it was Allah Who let loose. The Most Gracious One has taught thee the Quran so that thou shouldst warn the people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Proclaim: I have been commissioned and I am the first of the believers. Proclaim: The truth has come and falsehood has vanished away. Falsehood is bound to vanish. Every blessing is from Muhammad (on whom be Allah's peace) so blessed is he who taught and he who has been taught. Proclaim: If I have invented it of myself, the sin thereof is on me. He it is Who has sent His Messenger with guidance and the true faith so that He should make it prevail over all faiths. There is no changing the words of Allah. They have been wronged and Allah has full power to help them. We shall suffice thee against those who mock at thee. They ask: whence have you received this; whence have you received this? This is only the word of a man and other people have helped him in this. Will you then deliberately accept that which is a delusion? Fie, and fie on that which he promises you. It is the promise of one who is mean and cannot even express himself properly. He is ignorant or demented. Ask them: Put forward your reasons if you are truthful. This is a mercy from thy Lord. He will*

perfect His bounty unto thee so that it should be a sign for the believers. You have appeared with clear vision from your Lord so give glad tidings to people and by the grace of thy Lord thou art not demented. Tell them: If you love Allah, then follow me. Allah will then love you. We shall suffice thee against those who scoff at thee. Shall I inform you on whom do Satan descend? They descend upon every lying sinner. Tell them: I have with me proof from Allah, then will you believe? I have with me proof from Allah, then will you submit? My Lord is with me, He will show me the way. Lord, show me how dost Thou bring the dead to life. Lord, forgive and send mercy from heaven. Lord, do not leave me alone and Thou art the Best of heirs. Lord, reform the people of Muhammad. Our Lord, judge between us and our people with truth; Thou art the Best of judges. Tell them: Carry on, on your side and I shall also carry on and soon you will know. Do not say with regard to anything: I shall certainly do it tomorrow. They attempt to frighten thee of others than Allah. Thou art under Our care. I have named thee the trusting one. Allah praises thee from His Throne. We praise thee and call down blessings on thee. They try to put out Allah's light even though the disbelievers might resent it. We shall cause fear to enter their hearts. When the help of Allah comes and victory and the affair draws to its close you will be asked: Was not this true? This is the interpretation of my dream of before which my Lord has caused to come true. They will say: This is a delusion. Tell them: It is from Allah; and then leave them occupied with their sport and play. Proclaim: If I have invented it, the sin thereof is on me. Who is more unjust than one who invents a lie against Allah? Neither the Jews nor the Christians will be pleased with thee. They have fashioned sons and daughters for God without any knowledge. Proclaim: He is Allah, the Single, Allah, the self-Existing and Besought of all. He begets not nor is He begotten; and there is none like unto Him. They devise their plans and Allah devised His plan and Allah is the Best of Planners. There will soon be mischief, then be steadfast as those of high resolve were steadfast. Supplicate: Lord make my entry a righteous entry. We shall cause thee to see some of that which We promise concerning them or We

shall cause thee to die. Allah would not chastise them whilst thou art among them. I am with thee and be thou with Me wherever thou might be. Be with Allah wherever thou art. In whatever direction you turn there will be the countenance of Allah. You are the best people who have been raised for the benefit of mankind and as a pride for the believers. Despair not of the mercy of Allah. Hearken, indeed the mercy of Allah is near. Hearken, the help of Allah is near. It will come to thee by every distant track. People will come to thee by every distant track. Allah will help thee from Himself. Men will help thee whom We shall inspire from heaven. There is no changing the words of Allah. We have bestowed upon thee a manifest victory. The victory of the friend of Allah is the true victory and We have bestowed upon him intimate nearness to Us. He is the bravest of people. Had faith ascended to the pleiades he would have brought it down. Allah will illumine his arguments. Mercy flows from thy lips. O Ahmad. You are under Our care. Allah will exalt thy name and perfect His bounty upon thee in this world and the hereafter. He found thee seeking His guidance and guided thee. We looked at thee and commanded the fire: Be cool and safe for Abraham. Treasures of the Mercy of thy Lord. O thou the one wrapped up, stand up and warn and proclaim the greatness of thy Lord. Your name will come to an end O Ahmad, but My name will not come to an end. Be in the world like a stranger or a traveller and be of the righteous and the faithful and call to goodness and forbid evil and call down blessings on Muhammad and the people of Muhammad. Calling down blessings is the true training. I shall raise thee towards Me. I have poured My love over thee. There is none worthy of worship save Allah. Then write and let it be printed and published in the world. Hold fast to Unity, to Unity. O sons of Faris. Give glad tidings to those who have believed that they have the station of righteousness before thy Lord. Recite to them whatever has been revealed to thee from thy Lord. Be not arrogant towards Allah's creatures and be not tired of receiving visitors. The Company of the Lounge, you do not realize who will be the Company of the Lounge. You will see their eyes shedding tears; they will call down blessings on thee. They will supplicate: Our Lord we have heard a Caller,

calling people to the faith and a Summoner to Allah and a lamp refulgent. Write down all this. (Tadhkirah, pp. 31-33)

2. Revelation (Arabic): *Allah's decree has arrived; do not hasten it. Good news which is always given to the Prophets. Allah is with those who are righteous and do their duty to the utmost. He is the Strong, the Mighty. He is Supreme over His decree but most people know it not. His method is that when He determines a matter, He directs it: Be; and it is. Can you flee from Me? We shall exact retribution from the guilty. They say: These are the words of a man and other people have helped him over it. He is ignorant or mad. Tell them: If you love Allah, then follow me, Allah will then love you. We shall suffice thee against those who mock at thee. I shall humiliate him who designs to humiliate you; and I shall help him who designs to help you. The Messengers are not afraid in My presence. When Allah's help arrives and the victory and the word of thy Lord is fulfilled, they will be asked: Is this why you desired to be hastened? When it is said to them: Create not disorder in the land; they retort: We but desire to bring about peace. Take note, they are the disorderly. They mock at thee; brought them the truth, but they dislike the truth. The wrongdoers will know which they attribute to Him. They say: You are not a Messenger. Tell them: I have with me proof from Allah, then will you believe? You have a high standing in My presence. I have chosen you for Myself. When you are angry, I am angry and when you love, I love. Allah praises you from His Throne. Allah praises you and is walking towards you. You have a standing with Me of which the people have no knowledge. You are to Me like My Unity and Uniqueness. You are from our water and they are from cowardice. All praise belongs to Allah, Who has made you Messiah, son of Mary, and has taught you that which you did not know. They say: Whence have you obtained this? Tell them: Allah is wonderful; no one can hinder His Grace. He is not called to account for that which He does and they are called to account. Thy Lord, most surely, does that which He determines. He created Adam and bestowed honour upon him. I determined to appoint a vicegerent and so created Adam. They said: Will you place therein one who will commit*

disorder therein? He said, I know that which you do not know. They say: This is but imposture. Tell them: It is from Allah; and then leave them occupied with their sport. We have sent it down with truth and with truth has it come down. We have sent you as a mercy for mankind. O my Ahmad, you are My purpose and you are with Me. Your secret is My secret. Your status is wonderful and your reward is near. I have illumined you and have chosen you. A time will come upon you like the time of Moses. Do not supplicate Me on behalf of the wrongdoers, they will be drowned. They plan and Allah plans and Allah is the Best of planners. He is the Benevolent One Who walks in front of thee and is the enemy of him who is thy enemy. Soon will thy Lord bestow upon thee that which will please thee. We shall inherit the earth and shall eat into it from its boundaries. That you might warn a people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Tell them: I have been commissioned and I am the first of believers. Tell them: It is revealed to me that your God is One God and that all good is comprehended in the Quran. It is only the pure who penetrate to its true meaning. Then in what will you believe, leaving it aside? They desire that your affair might not be completed and Allah will reject everything except that your affair be completed. Allah would not leave you till the foul have been separated from the pure. He it is Who has sent His Messenger with guidance and the religion of truth so that He might make it prevail over all religions: and Allah's promise is bound to be fulfilled. Allah's promise has come. He has put down His foot and filled the gap. Allah will safeguard thee against thy enemies and will attack him who attacks thee. His wrath has descended upon the earth. This is because of their disobedience and their transgressions. Diseases will spread and people will die. A command from heaven: a command from Allah, the Mighty, the Noble. Allah does not change the condition of a people till they carry out a change in themselves. He has given shelter to the town. There is no security today except in Allah. Construct the ark under Our supervision and according to Our direction. He is with you and with the members of your family. I shall safeguard all those who dwell in this house, except the ones who think

highly of themselves out of arrogance, and shall protect you spiritually. Peace, is the word from the Merciful Lord. Peace be on you, you are pure. Step forward today. O ye guilty ones. I shall stand with my Messenger and shall observe a fast and shall break the fast, and shall rebuke him who rebukes you and shall bestow upon you that which shall endure. I shall bestow upon you, the light of My manifestation, I shall not depart from the land till the expiry of the fixed term. I am the Lightning and I am the Gracious One, the Lord of bounty and forgiveness." (Tadhkirah pp. 281-283).

Note: some of above revelations are a repetition of verses of the Holy Quran. Their purpose is to emphasize some aspects of connotation of the verses and their applicability to a particular set of circumstances. The revelation of a Quranic verse does not mean any addition to the Holy Quran. This type of revelation does not substitute for Quranic revelation.

3. Revelation (Arabic): *"Call down blessings on Muhammad and the family of Muhammad, Chief of mankind and Seal of the Prophets."*

This indicates that all these bounties and exaltations are on account of the Holy Prophet and a reward for loving him. In the same way the direction to call down blessings on the family of the Holy Prophet means that in acquiring divine light, love for the members of the household of the Holy Prophet plays a great part and that a person who attains nearness to God does so by virtue of spiritual inheritance from those holy ones and becomes their heir in respect of all his knowledge and spiritual insight (Tadhkirah p.51).

4. Revelation (Arabic): *"I am thy Helper, I shall protect thee. I shall make thee a leader of men. Do the people wonder at this? Tell them: Allah is wonderful, He chooses whom He likes from among His servants, He is not questioned about that which He does and they are questioned. We revolve these days among the people."*

The last part of the revelation means that everything happens by turn and that divine favours continue to be bestowed upon individuals from among the Muslims turn by turn (Tadhkirah p.53).

5. Revelation (Arabic): *They ask: Whence have you obtained this? They say: "This is all imposture. When Allah helps a believer He makes many in the earth jealous of him. The Fire is their ultimate resort. Tell them: This is all from Allah; and then leave them being beguiled by their sport.*

Deal kindly with people and be compassionate towards them. You are to them like Moses and be steadfast with regard to whatever they might say". (Tadhkirah p.54).

6. Revelation (Arabic): *Thy Lord is Powerful and does whatever He determines. Call to mind the bounty that I have bestowed upon thee. I have exalted thee above the people of thy time."* (Tadhkirah p.62).

7. Revelation (Persian): *Go forth as thy time has arrived and the feet of the Muslims will be planted firmly on a strong tower (Urdu) Muhammad the Chosen one, Chief of the Prophets. God will set all thy affairs right and will bestow upon thee all that thou desirest. The Lord of hosts will turn His attention towards this. The purpose of this sign is that the Holy Quran is the Book of God and is the word of My mouth. The gate of God's bounties is open and His holy mercies are directed towards this. (English) The days shall come when God shall help you. Glory be to the Lord God, Maker of earth and heaven* (Tadhkirah p.62).

8. Revelation (Arabic): *"All good is comprehended in the Quran which is the Book of Allah the Most Gracious. Towards Him ascend all holy words. He is the One who causes the rain to descend after people have despaired of it and spreads His mercy."*

This means that God turns His attention towards the revival of the faith when need arises (Tadhkirah p.63).

9. Revelation (Arabic): *"O Jesus I shall cause thee to die and shall raise thee towards Me and shall clear thee of the calumnies of the disbelievers and shall raise thy followers above those who disbelieve, till the Day of Judgment. A group from among the first ones and a group from among the last ones."*

In this revelation this humble one is meant by the word Jesus (Tadhkirah p.64).

10. Revelation (Urdu): *I shall demonstrate My light and shall raise thee with My power. A Warner came into the world and the world did not accept him, but God will accept him and will demonstrate his truth with powerful assaults.*

Another version of: *A Warner came into the world: is: A Prophet came into the World (Tadhkirah p.65).*

11. *'In thy person are fulfilled the prophecies of the previous prophets. Thou art clothed in the garments of all prophets. All praise is due to God who has made thee the Messiah, son of Mary. Nobody can question Him as to why He has done so, but man will be questioned concerning their failure to bow to His decree. Thou art the Messiah whose time and labour shall not be spent in vain. It will not be well for man to oppose the prophet, who is like to prophets of the Brahmans. Thou art the blessed Krishna, the cherisher of cows and thy praise is written in the Gita'. (Tadhkirah)*

KRISHNA FOR HINDUS

Hindus are the majority community in India and Muslims are a significant minority. There are about one hundred million Muslims in India at present. Both Hindus and Muslims have lived together in India for centuries in a sort of unstable peace. Following the teaching of the Holy Quran that Allah had sent his messengers or prophets to all nations prior to the advent of the Holy Prophet Muhammad (peace be on him), Hadhrat Ahmad, the Promised Messiah, honoured the great Hindu historical figures of Krishna and Rama Chandra among others. He considered them to be prophets of God. Hindus call them Autar or Rishi. As Allah says in the Holy Quran that names of some of the past prophets have been stated in this book while there are others whose names have not been mentioned. Hadhrat Ahmad held the general principle that a religious founder, who was accepted and honoured by a large section of a nation or mankind and continued to be loved and respected for centuries together, must be a true prophet. He explained it by saying that Allah does not grant such acceptance, success and honour to a false person or an impostor. Following these principles, Ahmadi Muslims regard Krishna, Rama Chandra, Buddha, Zoroaster and Confucious to be the true prophets of their time, meant for their respective nations.

The Promised Messiah has said that the religion of Krishna was quite different from the present day religion of Hinduism. His religion was based upon the teaching of the Unity of God. He further explained that with the passage of time, the true teachings get interpolated and become hidden under a thousand veils and their reality becomes unknown to the world. The Promised Messiah has mentioned a Hadith, in which the Holy Prophet was asked about any prophet in India. He said in reply "Yes, there was a prophet in India. He was of dark colour and his name was Kahin" (Krishna is called Krishan Kanhyaa in India). The Promised Messiah has mentioned that one time he saw Krishna in a dream. He was of dark colour, had a

thin nose and a wide forehead. Krishna got up and touched his nose and forehead with his nose and forehead. Hadhrat Ahmad received following two revelations:

1. *"O' Krishna, the Cherisher of Cows, thy praise is written in the Gita."*

2. *"King of Aryas (Hindus) has arrived"*

Hadhrat Ahmad explained that God has called him Krishna and King of Aryas, in these revelations. Thus he claimed that he was like Krishna for the Hindus. Out of his eighty books, about nine or ten are addressed primarily to Hindus. In these books he has explained his God given mission, signs shown by God in his favour and superiority of teachings of the Holy Quran compared with Vedas of Hindus. He has also answered very effectively numerous objections against the Holy Quran and the Holy Prophet Mohammad (peace be on him) by leaders and Hindu pundits belonging to some of very aggressive and nationalistic sects of Hindus in his time.

Hindus consider that revelations came to an end with the Vedas. Hadhrat Ahmad argued that teachings of Vedas are polytheistic. Subject of unity of God is nowhere stated clearly. In spite of their big volume, the real purpose of Vedas is not clear. The Creator and the creation are confused with each other resulting in all sorts of idolatry among the Hindus. In the following section we will briefly relate some of the points from the last two books of Hadhrat Ahmad, the Promised Messiah. The first book is named Chasma-e-Marifat (Fountain of Spiritual Knowledge) and the second is Paigham-e-Sulah (the message of peace and reconciliation).

Arya Samaj was a very aggressive and nationalistic sect of Hinduism which was founded by Pandit Dayanand in the 19th century. Like its founder, the Hindus belonging to this sect harboured great enmity to Muslims. They often indulged in very filthy and abusive language while criticizing Islam, the Holy Quran and the Holy Prophet Mohammad (peace be on him). They did the same in a meeting organized by Arya Samaj and held in December 1907, at Lahore, India (now in Pakistan) to which they had invited hundreds of Muslims. Hadhrat Ahmad wrote his book, Chashma-e-Marifat, in

answer to objections voiced by Arya Samaj speakers in that meeting. It is a great book and a great many spiritual subjects are discussed in it. We will very briefly relate some of the points from this book which is an important comparative study of Islam and Hinduism.

1. In the first few pages, the Promised Messiah states that Arya Samaj had invited Muslims to this meeting in December 1907 and had promised that they will behave like civilized people in their speeches. But they broke this promise and indulged in most abusive and filthy language while criticizing the Holy Quran and Prophet of Islam and thus greatly injured the feelings of Muslims who had been invited as guests in their meeting. He has quoted this verse from the Holy Quran which teaches patience to Muslims.

"You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals to Allah (Polytheists). But if you show patience and fortitude and act righteously, that indeed is a matter of high resolve." (Quran 3:187)

2. The Arya speaker has stated that Permashwar (Hindu word for God) is master of both souls and matter. But according to Arya principles, God cannot be considered master in a true sense because they believe both matter and souls are self existing and eternal. They believe that Permashwar did not create souls or matter. He only puts them together. According to their belief God cannot forgive any sins and always throws the souls into an unending cycle of reincarnation and transmigration due to his or her actions. Thus he is like a magistrate or a judge who must always punish and cannot be considered a true master as he cannot forgive a sinner, no matter how sincere he is in his repentance.

Permashwar cannot be considered true master because he has not created the souls and the matter and has not given them their respective qualities and established all their limitations as we see in nature. Thus according to their belief the existence of man and animal kingdom is not by a God who has created and designed them and sustains them and has a uniform and systematic law governing them but rather all living things in this world are by the chance of

transmigration of souls. Aryas say that Permeshwar cannot give eternal or unlimited reward for limited actions. Compared to defective teachings of Vedas, the Holy Quran says that Allah is the Creator of everything in heaven and earth and He is the One Who has given everything qualities and limitations suitable for it. Allah is the true Master and Lord. Our bodies, our life, our children are all the blessings from Allah and to Him we return. He is the Master of reward and punishment. He sometimes punishes but His mercy encompasses everything. He accepts sincere repentance and forgives sins. He gives salvation and unlimited reward in this life and in the hereafter.

3. The Arya speaker said that Permeshwar is knower of unseen. But the speaker has not given any example from Vedas, where any prophecy was made and how it came true. A religious scripture must give knowledge about attributes of God and give its examples to create faith in God. Hundreds of thousands of Hindus who call themselves by names such as Jains etc., have become atheists as they are not satisfied about God and His attributes in Vedas.

According to Vedas, elements of nature like fire, river, earth, the sun and moon are God and also are creation. I have given a long quotation from Rig Veda in my book Braheen Ahmadiyya, which illustrates what we have said. Whatever be the meaning of Vedas, millions of Hindus of India and their pundits (priests) have learned from Vedas and regard fire, river sun, and moon etc. as God. That is why there are so many sects of Hinduism who worship those elements in nature as their God. If Vedas had forbidden this, why would there be worshippers of the River Ganges?

4. Vedas teaches about reincarnation and transmigration of souls as an unending cycle, whereby human beings may change into a dog, cat or pig or any other animal, insect or a germ. According to this view all animals, insects and all bacteria are human beings whose souls have been punished for their sins in the past and thus changed into these forms. They say that when Permeshwar (God) does grant Mukti (salvation) to human beings, it is only for a limited period and

they are again thrown into the cycle of reincarnation. This is so because Permeshwar cannot grant eternal or unlimited salvation for limited actions by humans. If we reflect upon these doctrines, it is apparent that such a Permeshwar (God), presented by Vedas, is most cruel, full of only wrath, vengeful and without any mercy. He is also very weak and defective as he has not created the souls or matter and is unable to forgive or grant salvation.

5. Aryas believe that Permeshwar only spoke to the four Rishis and granted them Vedas, thousands of years ago. They also believe that God only spoke to four Rishis and he does so only in India and always in Sanskrit. In their view Permeshwar does not grant revelation to anyone after the four Rishis of Vedas. It is evident that their concept of God is very national and partial, only caring about India and the Hindus. Their concept of God resembles that of Jews who believe in Lord, God of Israel who spoke only to their prophets in their promised land. The Aryas reject the truth of any prophet from other nations -- they cannot give any example of fresh revelation, they only depend upon old stories, thousands of years old. In their view God's attributes are not eternal. He is dumb now as He does not speak any more. On the contrary Islam presents God as Lord of all the worlds, the Gracious and Merciful. All His attributes are eternal and He speaks now to the righteous servants of the Holy Prophet Mohammad (peace be on him) as He did in the past.

6. Vedas are interpolated and in their present form are very misleading. Followers of Vedas think that they teach worship of created things. That is why all Hindus are involved in such worship. All of India is full of worship of idols, worship of fire, worship of the sun, worship of the moon, worship of water and worship of men. Some even worship some trees and some even worship snakes. Some worship human genitals.

7. The Caste System among Hindus is such that members of one caste treat members of other castes with contempt. There is no brotherhood and their social interaction is such that a Hindu of high caste regards a Hindu of lower caste as a dog. Members of low caste are humiliated. Reading of Vedas is considered proper for Brahmans

only and there are severe punishments prescribed if lower caste Hindus dare to read it.

8. The readers who are interested in comparative study of Hinduism and Islam are requested to read this great book, Chashma-e-Marifat. A great many spiritual subjects are discussed in a masterly fashion by the Promised Messiah. The wisdom, the truth and superiority of Quranic teachings is explained. The Promised Messiah has also discussed his divine mission and some of the signs shown by God in his favour. A great many objections, against Islam, the Holy Quran and the Holy Prophet Muhammad (peace be on him), often raised by Arya Hindus and Christians have been answered very effectively. The Hindus will learn what the Krishna of latter days has the message for them. Blessed are those who seek after truth. This book is in Urdu.

DEATH OF PANDIT LEKH RAM

One of the bitter enemies of Islam and Hadhrat Ahmad was Pandit Lekh Ram. He was a leader of Arya Samaj Hindu Sect. He had established a branch of Arya Samaj at Peshawer. He wrote many books in an attempt to refute Islam and Hadhrat Ahmad. He abused the Holy Prophet Muhammad (peace be on him) and used very obscene language and said many unpleasant and harsh things about him, thus causing great hurt to Muslims. At one time he had visited Qadian and stayed there for 25 days. He had met Hadhrat Ahmad who advised him to desist from insulting and abusing the Holy Prophet - the holiest of Prophets. Pandit Lekh Ram did not listen to this advice and did not change his habit.

In March 1986, Hadhrat Ahmad announced, that Allah had revealed to him about the future of a few persons, the fulfillment of which would be a clear evidence of truth and excellence of Islam. Some of these things were unpleasant and their disclosure might cause some pain to those concerned. He made it clear that he did not wish ill to anybody and if those whose future has been revealed, did not want the prophecy to be published, should inform him within a fortnight. Among those whose future had been revealed were M. Inderamn and Pandit Lekh Ram. M. Inderamn kept quiet and passed away, but Pandit Lekh Ram wrote to Hadhrat Ahmad and asked him to publish the revelation which he had received concerning him. He ridiculed him and did not care.

After an interval of a few years, when Pandit Lekh Ram did not give up his habit of abusing the Holy Quran and Holy Prophet, Ahmad announced the awesome prophecy about Lekh Ram on February 20, 1893. He wrote,

“Six years from today, February 20, 1893, this man will be overtaken by severe torment as a punishment for the disrespect which he has manifested towards the Holy Prophet. By announcing this prophecy I inform all Muslims Christians and followers of other religions that if this person is not overtaken within the period of six years from today

by a torment that is distinguishable from ordinary suffering that should bear an extraordinary character and should be in the nature of Divine chastisement, then you can truly say that I have not been sent by God Almighty, nor do I speak under His spirit. "Some people criticized the prophecy and said it was mere conjecture and anything could happen in six years. Hadhrat Ahmad replied that prophecy will be fulfilled in an extraordinary way. He also added that he did not bear any personal animosity to Lekh Ram or any other person but this man had proven himself the enemy of truth and had spoken contemptuously of the perfect Holy Prophet who is the fountainhead of all truth.

Lekh Ram ridiculed the prophecy and announced that Hadhrat Ahmad would die of cholera within three years. Hadhrat Ahmad wrote in April 1893 about a vision he had, "This morning I saw that I was sitting in a large room where some of my friends were present when a well-built man of ferocious appearance came and stood before me....As I looked at him he asked, 'Where is Lekh Ram?' Then I understood that this one had been appointed for the chastisement of Lekh Ram. "In a Persian poem, Hadhrat Ahmad referred to Pandit Lekh Ram,

"Beware O' foolish and misled enemy.

Fear the cutting sword of Muhammad"

In an Arabic poem in his book, "Karamatus Sadiqeen" Ahmad wrote that God had revealed to him that a mighty prophecy was to be fulfilled on a day next to an Eid Festival. This prophecy was fulfilled in a remarkable way on 6th March 1897. Lekh Ram was murdered in his well guarded house in Lahore. It is said that the murderer was a fierce looking man who had come to him as a seeker after truth and had stayed with him for some time. He stabbed him in abdomen with a dagger and then disappeared. The murderer was never found. It happened on a Saturday, next to the Muslim Festival of Eid on Friday. Lekh Ram's death caused a great uproar. It was alleged that Hadhrat Ahmad must have conspired this murder to fulfill his prophecy. Hadhrat Ahmad dismissed the accusation, saying that it was God who had ordained it, as He had revealed to

him. It was a victory for Islam and had proved the truth of word of God. As a fellow human being, Hadhrat Ahmad was sorry for the fate of Lekh Ram and wished that he had followed his advice and save himself.

A Hindu secret society was formed and a reward was offered for the person who would murder Hadhrat Ahmad. But Allah protected Hadhrat Ahmad from his enemies, throughout his life, as he had revealed in the very beginning. Hadhrat Ahmad also prophesied that a time would come when Hindus will join Islam in great numbers. This is still in the future.

THE MESSAGE OF PEACE AND RECONCILIATION

Paigham-e-Sulah (the message of peace and reconciliation) was the last book written by Hadhrat Ahmad -- the Promised Messiah. It was intended to be an address which he wanted to read to the public at Lahore. The theme of this address was peace and reconciliation between Muslims and the Hindus -- the two great communities of India. Hadhrat Ahmad wanted both Muslims and Hindus to live in peace and harmony and has given very valuable and desperately needed suggestions as to how this can be achieved. Hadhrat Ahmad had not yet completed writing this address when he passed away on 26th May, 1908. However a public meeting was held on 21st June, 1908 at the Punjab University Hall, Lahore, where this address was read to a gathering by one of his followers. We write below very briefly about some of the points from this book, in the words of the author.

1. In spite of hundreds of differences, both Muslims and Hindus believe in God - the Creator and the Master of the world. We are all human beings and we are neighbours and citizen of the same country. It is our duty to become sincere friends and sympathize with each other in difficulties of spiritual or material nature. We should have such sympathy with each other as if we are all parts of the same body. That person is not a human being if he lacks in sympathy for his fellowmen. Our God has not discriminated against any nation - He has provided the same qualities and powers to Indians as he has provided to Arabs, Persians, Syrians, Chinese, Japanese and nations of Europe and America. This earth serves as a floor to all. The sun, the moon and the stars are serving as the source of light for all nations. All God's created elements and bounties, from which all the nations are benefiting, give us the lesson to be magnanimous and to treat all human beings with benevolence. My friends, be sure that the nation among us who does not honour holy attributes of God and rebels against them, will be destroyed. The physical and spiritual life

of human beings depends upon following and imitating the holy attributes of God and this is the source of peace. The very first verse in the Holy Quran is, *"All praise belongs to Allah, the Lord of all the worlds"*. This means that perfect and holy attributes only belong to God and He is the Lord and Provider for all nations in all times and in all countries. This verse rejects the ideas and beliefs of those nations who limit the Lordship, the Providence and the Grace of God to their respective nations only as if God forgot about the nations after creating them. Such are the ideas of Hindu Aryas and of Christians and Jews. The Holy Quran tells us that just as God has provided for physical needs and development in a suitable fashion, so has He provided for spiritual needs and development of all nations, by sending His messengers or prophets.

2. Unity is a great thing and it can solve the great difficulties. Hindus and Muslims are two nations in this country. It is difficult to imagine that Hindus will get together and banish all Muslims from this land or vice versa. Hindus and Muslims live so close together that a calamity upon one will affect the other. A person among you who desires the destruction of another group is like a person who cuts the branch of a tree on which he is sitting. By the grace of God you are educated now. It is most appropriate to give up malice and progress in love and give up hatred and be sympathetic. Difficulties of this world are like a journey in a desert when the sun is blazing hot. This perilous journey requires cold water to extinguish this fire and save us from dying of thirst. This cold water is mutual unity.

3. I am calling you towards peace and reconciliation at this critical time when it is most needed. All sorts of calamities are occurring like earthquakes, famines and plague. God has informed me that if people will not desist from evil actions and not repent, there will occur terrible calamities. Disaster will follow disaster and man will be greatly troubled and many will become like insane as a result. Be on your guard before that time comes. Hindus and Muslims should agree to mutual peace and conciliation. Any wrong being done by one group against the other should be given up, if it is detrimental to mutual peace. Otherwise, this group will be responsible for the sin of

mutual enmity. Small differences do not prevent mutual peace, but if an accepted prophet and the scriptures of one group are insulted and rejected with abuse by the other group, there will be no peace.

4. Baba Nanak was from the Hindu nation who is well known in this country for his piety and whose followers are called Sikhs, numbering not less than two million. He clearly claimed to be recipient of divine revelation, as recorded in books of Sikh religion. He wrote in one of his books (Janam Sakhi) that he had received revelation from God that Islam was a true religion. For that reason he followed Islamic beliefs and performed pilgrimage to Mecca. There is no doubt that Baba Nanak was a righteous and holy person. He was born among Hindus to bear witness that Islam was true religion. One can see relics of Baba Nanak at Dera Nanak (in Punjab, India) which include a gown he wore, with Islamic inscription on it, "There is no God but Allah and Muhammad is His messenger". Among relics of Baba Nanak preserved at Gruher Soha-aye, District Ferozepur (Punjab, India), include a copy of the Holy Quran. By receiving revelation from God and showing signs, Baba Nanak rejected the view that there is no revelation after Vedas. For Hindus he was like the mercy of God or you may call him the last Avatar of Hinduism who tried to eradicate the hatred which Hindus had for Islam. It is unfortunate for this country that the Hindu religion did not benefit from the teachings of Baba Nanak. He was persecuted by Hindu Pundits for his praise of Islam.

5. It has been proved by long history and experience, that to insult and abuse the messengers and prophets of different nations, is such a poison that it destroys both spiritual and material well being. The inhabitants of such a country, where this is being done, cannot live in peace nor can such nations achieve true unity. Muslims regard the Holy Prophet Muhammad, peace be on him, to be the holiest among all the holy ones. It is not possible to achieve peace and conciliation with Muslims, if their the Holy Prophet is not respected. We Muslims never abuse the prophets (peace be upon them) of other nations. According to our principles, already explained, we believe that Vedas were originally a revelation from God and we regard their

Rishis to be holy and honourable. But Vedas have not been preserved in their original revelation. In their present form they are interpolated and are unable to lead to the unity of God and instead all sorts of idolatry is practiced by Hindus and they attribute it to the teachings of Vedas. The Holy Quran is full of Tauheed (Unity of God) from beginning to the end. It teaches not to worship the sun, or the moon or any other created thing but worship God Who has created you. The Holy Quran with its old and fresh signs serves as a mirror to show the existence of God. Why do Arya Samaj abuse and attack the Holy Quran in a savage manner and why do they implant the seed of enmity? Is it a good thing to throw a stone at a person who throws a flower at you? If Hindus and Aryas are willing for an agreement to accept our Holy Prophet (peace be on him) as a true Prophet of God, I myself will be the first to sign the agreement that we Ahmadi Muslims will always honour Vedas and the Rishis of Vedas. My dear ones, there is nothing like unity, and let us become one nation by this agreement. I do not deny that disorder, tension and disunity are increasing in the Hindu-Muslim relationship these days and its causes are not limited to religious differences but also include political and economic interests of both groups. But the basic reasons of enmity and disunity among Hindus and Muslims are religious differences and disputes. One can easily understand as to why Muslims are afraid to join Hindus and their Congress to seek their legitimate rights. Instead they have established the Muslim League.

It is apparent that all this malice is based upon religious differences. That is why I appeal to all Muslims to accept Vedas and its Rishis to be from God and I appeal to Hindus to give up prejudice and accept the Holy Prophet as true. This is the only principle to create peace and conciliation among both groups. For this purpose, it will be necessary that Muslims should treat Hindus with sympathy, and friendship and to desist from such actions as may hurt them. The true religion is to desist from actions as are forbidden by God and to follow the paths of actions according to His will, and to treat all humanity with sympathy and goodwill, and to accept all holy prophets and messengers in their respective times to be true and to

serve every human being. This is the essence of our religion. We can live in peace with snakes and wolves of the jungle but we cannot live in peace with those persons who abuse and disrespect our Holy Prophet Muhammad (peace be on him) and charge him with all sorts of calumnies. Islam is that holy and peaceful religion which has not attacked any founder of any religion and the Holy Quran is that great book which has laid foundations for international peace by accepting Prophets of all nations. This honour and distinction belongs to the Holy Quran alone.

6. At the time of advent of the Holy Prophet Muhammad (peace be on him), Arabs were living like savages. They indulged in idolatry and all sorts of sins and disorders which one can imagine. In a short time the Holy Prophet brought about such an amazing reformation that instead of savages they became humans, then became civilized and finally they became godly persons. The Holy Prophet's followers suffered imaginable persecution from disbelievers and yet they did not give up Islam or the Holy Prophet. Some ignorant people charge Islam with Jihad and say that people were converted to Islam by the sword. This is most unjust and contrary to the truth. The Holy Prophet was not a king of Arabia that people might seek protection under his flag due to fear of his power. He was a prophet who had lived for forty years among Meccans before he received revelation from God and was given his status as a great universal prophet. For thirteen long years he and his followers suffered persecution in Mecca and yet Islam kept on spreading. Which sword did the Holy prophet and Muslims have at that time? Finally the elders of Mecca planned to kill him and he was forced to migrate to Medina, where he was accepted widely and his Islamic community grew stronger. But his enemies did not leave him alone. They decided to annihilate this early Islam by a series of invasions against Medina. It was only then that God gave permission to Muslims to fight back in defence. Those who had used the sword to kill innocent Muslims were to be killed by sword if they did not desist and denied religious freedom. Muslims were also commanded not to indulge in any aggression. The Holy Quran declared that there is to be no

compulsion in religion (2:257) This is the truth about Jihad of Islam. God is merciful but if a nation exceeds all limits and indulges in cruel actions and wrong doings, He punishes the tyrants.

This false charge of use of force to spread Islam has been spread by enemies of Islam. Could people converted to Islam by the sword have such a zeal and devotion for Islam that while fighting hundreds of thousands of enemies, they defeated them with their much smaller numbers. They offered sacrifices of their lives like sheeps and goats while trying to defend their faith. They went to far off deserts of Africa and with great hardships travelled to China and India to spread their faith of Islam. They went as humble servants of God as Derveshaan and Sufis and Saints, many clad in tattered clothes. The great purpose of Islam is to establish unity and glory of God on the earth and to eradicate Shirk (to associate partners with God) and to unify all nations into one nation of Islam.

7. I think it necessary to state about my mission, that I have not claimed on my own but God has elected me to remove misunderstandings, to clarify complex issues and to show the light of Islam to other nations. You should remember that our opponents are presenting an ugly picture of Islam. This picture is not that of Islam, which is a shining diamond from all sides. Islam is like a great palace with shining lamps in each window. Islam is a heavenly light and its eternal lamps are visible from every direction. A person who is sent by God to express its truth is also like a lamp.

8. Hadhrat Ahmad, the Promised Messiah ended this book with the following, which are his last written words. "O' men of God, you know that when there are no rains for a long time, the result is that wells begin to dry up. Thus like the way rain water results in flow of water in the earth, the spiritual water which is God's revelation, gives freshness to low reason. This age too needed this spiritual water. I deem it necessary to say about my claim that I have been sent by God in a time of great need, when many in this age became like Jews at the time of Jesus. They gave up righteousness and purity and became enemies of the truth. Thus in contrast, God named me

Messiah. Not only do I call the people of this age to myself, but this age has called for me."

The above message of peace and reconciliation to Hindus and Muslims, delivered in the first decade of the 20th century, is as relevant and sorely needed today, in the last decade of this century. The India of Hadhrat Ahmad's day has become divided into India, Pakistan and Bangladesh. In India mutual enmity, intolerance and disunity result in recurrent Hindu-Muslim riots. Tensions between India and Pakistan have become so acute that both nations are standing on the brink of a pit of fire - war and destruction. In addition to this, there is internal crisis in both nations resulting from religious and sectarian fanaticism and intolerance and the use of violence and terrorism to settle religious and political disputes. A large part of the budget of India and Pakistan is spent on defence. These countries cannot afford to go to war as a large section of the population languishes in dire poverty.

In a broader context the Promised Messiah's message of peace, harmony and reconciliation is for the whole of mankind. In his numerous writings, he has appealed to all nations, all religious groups to live in peace, human sympathy and friendship. Today humanity is suffering and it has become divided along religious, ethnic, tribal, economic and political lines. Nations and groups who had lived together for centuries cannot do so any more and want to be separate. Unhealthy and extreme form of nationalism is one big cause. No country is safe from terrorism which is a curse of our times. Some prime examples of man's inhumanity to fellow men, near the end of the 20th century, are the crisis in Bosnia, Chechnia, Israel and Palestinian territories, Iraq, Egypt, Algeria, Northern Ireland, Rwanda, Pakistan, Kashmir in India and Sri Lanka.

To solve its problems, mankind must turn to God and hearken the message of the Promised Messiah who will guide them out of all kinds of sorrows, troubles and darkness and lead them to peace and happiness. The message of the Promised Messiah is the message of Islam which literally means peace, through submission to Allah. The Holy Quran teaches to treat all humanity with justice, then with

benevolence and then like you treat your own kith and kin. Thus believers are taught three stages of good behaviour toward fellow human beings, each higher than the other.

"Verily, Allah enjoins treating others with justice, and with benevolence; and giving like kindred; and forbids indecency and manifest evil and transgression. He admonished you that you may take heed." (Quran 16:91)

The Promised Messiah says: *"The second aspect of devoting one's life to the cause of God Almighty is that one's life should be devoted to the service of His creatures and to sympathize with them and to sharing their burdens and sorrows. One should suffer pain to bring them comfort, and one should experience grief to bring them consolation."*

Terrorism has become so prevalent that there is hardly any country which is immune to it. There are Muslims who have become terrorists. Some of them think that they are serving the cause of Islam and the Muslims. What to say of Islam or Muslims, such persons are not even human beings, they are savages. Islam does not allow terrorism, no matter how good the object may seem. The real religion of the terrorists is the terrorism itself. There is no religion which allows or condones such inhuman and cruel actions that the terrorists perpetrate. Some of the terrorists, thinking that they will be rewarded with Paradise, blow themselves up along with their innocent civilian victims. Little do they realize that they are heading straight into hell. Terrorism must be condemned by all nations and by all groups within the nations. It seems that this condemnation alone will not fully solve the problem of terrorism. Whenever possible, every effort must be made to eradicate the basic conditions which breed such desperate and violent persons or groups. Some of the causes are social and economic deprivation and hopelessness and unresolved political grievances.

PROPHECY ABOUT UNIVERSAL VICTORY OF ISLAM AND THE AHMADIYYA MOVEMENT

It was in 1889 that the Promised Messiah announced his claim to be a Reformer and established the Ahmadiyya Movement. At that time Muslims were in a helpless situation. After an earlier era of glorious success, Islamic Civilization had fallen into deep decline and decadence. Moral, spiritual and Islamic religious values had reached the lowest ebb. Fanaticism and ignorance held sway. Islamic World had lost its political and economic strength and freedom. It was a time when Christian Western Civilization had reached its zenith. It was surging from every height and had overwhelmed the world with economic, political and scientific power. Poorer and weaker nations of Asia and Africa had fallen victim to colonialism of Western European powers. In India the Islamic Mughal Empire had fallen and the British Government was firmly established. Aided by the colonial powers, Christian missionary onslaught was in progress around the world. In India this effort was quite successful and even a million Muslims had been converted to Christianity.

At such a critical time, a lone and prophetic voice was raised by Hadhrat Mirza Ghulam Ahmad - the Promised Messiah. He prophesied that as predicted by the Holy Prophet and Islamic Scriptures, the revival of Islam will take place at his hands. Muslims will progress and Islam as interpreted by him will spread throughout the world. The Ahmadiyya Movement will encompass the whole world and Islam will become the predominant religion of the World, even bringing the Christian West into its fold. He predicted that this victory of Islam will be completed in three centuries. This is not to be any victory by force of arms or fighting but by winning hearts for Islam. He emphasized that divine help will bring about this victory with means of prayers, propagation and sacrifice.

About a hundred years have passed since the prophecy. The world has undergone rapid changes. The Ahmadiyya Movement has

spread throughout the world and is established in 143 countries with regular Ahmadiyya Missions in about 140 countries. Its present membership is more than ten million, still a tiny minority in the world. At present there are one billion Muslims in a global population of about five billion. Thus one in five persons is a Muslim today. The Muslim world has already recovered a great deal. All Muslim countries are free now from colonial rule. Everywhere Muslims are turning to their religious values though unfortunately some Islamic countries have fallen victim to Mullahism and fanaticism. The Colonial era is over. Western Civilization is still predominant but its house has become divided into two mutually hostile blocks for the last 50 years. The final chapter of this conflict of rivalry and animosity has not been written yet.

Thus even today to predict that in a mere two hundred years Islam and the Ahmadiyya Movement will be victorious all over the world is simply amazing and incredible. But such is the prophecy of the Promised Messiah. Heaven and earth may mover out of course but victory and dominance of Islam cannot be stopped. It is Divine will and will come to pass. In the following we give quotations from writings of the Promised Messiah in which he has made this prophecy.

1. In 1903, He predicted: *"Ye all people, listen carefully, and remember, that these prophecies are from God Almighty, Who made the earth and the heavens. He will spread this, His Own Movement, in all foreign countries; with reason and argument, He will make it prevail everywhere. The days are coming--indeed they are very near, when, all over the world, there shall be only one religion which people will mention with respect. Allah will invest this religion, i.e. Islam, and this Movement, i.e. The Ahmadiyya Movement, with extraordinary blessings even such as shall seem to be supernatural; and He will utterly disappoint those who long to see its destruction. And this dominance shall last for ever, even until the coming of Qiyama (Day of Judgment)... Very well, and clearly, bear in mind that no one will come down from the heavens... Then the children of their children also shall pass away, and they also shall not see the son of*

Mary coming down from the sky. Then Allah will cause a great uneasiness to spring up in their minds, that the time of the dominance of the cross also had gone by and the world had passed into another phase, another era, but Isa, the son of Mary, had not come down from the heavens. Then, all at once, so to say, people endowed with wisdom and discernment will get disgusted with this belief; and counting from this day, the third century will not be completed, when all those waiting for the appearance of Isa, among the Muslims, as well as the Christians, will give up this belief in a great disappointment and a piteous disillusionment. Then, all over the world, there shall be only one religion, only one guide, only one leader. I have come but to sow the seed, and this task has been duly achieved at my hand. The seed shall now grow and multiply; it will come into bloom and bear fruit--and there is no one to stop it from doing so". (Tazkria-tul-Shahadatain, pp. 64-65)

2. *"The truth shall be victorious, and for Islam shall again come the day of freshness and light, as it came once before; and that sun shall again shine forth, as it had shone in splendour before. But that is not yet to be. It is essential that the heavens should keep it from shining forth like that, even until, in the most strenuous endeavor directed to that end, our hearts flow out in blood, to lend strength to our efforts--until we sacrifice all our comforts, until we bear all kinds of humiliations, so that Islam should come to be honoured. The revival of Islam demands an indemnity from us and what is that indemnity? Our death on this path. This is the death on which depends the life of Islam, the life of the Muslims, and a proper manifestation of the Living God". (Fat'h-e-Islam)*

3. *"I am always occupied with the idea that in some way or other there should come a clear decision between us and Christianity. My heart melts into blood with pain when I see this worship of a dead person which Christian belief involves; and from the havoc done by the mischief of this belief my life is in great torture of the mind. For, indeed, what else can be more painful for a man of discernment than this that he should see a frail human being made into a God, and one created from a handful of dust turned into the Lord and Creator of the*

worlds. In fact I would have perished under this grief long ago, if my Heavenly Friend, the Almighty Allah, had not reassured me that Tauheed (Unity of God) was finally to triumph and prevail. The days are coming near when the sun of Truth shall rise from the west, and Europe shall come to know of the real and true God. The time is, indeed, near when the sense of the Unity of God, which is felt even by those living in the wildernesses will spread in those countries. At that time there would be left neither any artificial doctrine of Atonement, nor any artificial god. Then the things which I now say that there is no god other than Allah, will come to be thoroughly grasped and understood. Aye, there is no god but Allah. But there is certainly another Messiah even he who is here speaking. The Jealous sense of God for His oneness is demonstrating to the world that He alone has no equal, but the equal of man is here". (Ishtihaar, January 14, 1887)

4. "Before me, what did not the Jews do to an un-offending man, the son of Mary! How, as they thought they nailed him to the cross! But Allah saved him from death by crucifixion.....And then, later, came the time when the same Jesus, son of Mary, attained a greatness where 400 millions of people fall in prostration before him, and great kings bow down their heads in reverence at the mention of his name. So, although I have prayed that, like Jesus, son of Mary, I should not be made into a factor for the promotion of shirk (polytheism) and I remain assured that Allah will certainly do so, Allah has yet conveyed it to me that He will put my love in the hearts of peoples and He will make my Movement spread all over the earth; and He would make my followers prevail over all other sects; and the members of my Movement will attain to such perfection in knowledge and comprehension, that, with the light of their truth and signs, they would make their opponents dumb in defeat; and all peoples shall drink from this fountain; and this Movement shall grow with great vigour, and thrive, till it embraced the whole earth. Many obstacles shall rise in the path, but Allah will remove them all from the way; and He will fulfill His promise. And, addressing me, Allah said: 'I shall bless you, so that kings shall seek blessings from your garments'. In kashf (vision), these kings were shown to me: They

were riding on horseback; and it was said 'these are the kings who would accept the yoke of obedience to you, and Allah will bless them'.

"Therefore, ye who are listening to me, bear these things well in your mind and make these prophecies secure in your safes and boxes, that this is the Word of God, which shall indeed, be fulfilled one day". (Tajalliyat-i-Ilahiyya)

5. "Behold, the time is coming, in fact it is near, when Allah will cause this Movement to be accepted in the world with a wide-spread zeal, making it penetrate in all directions, in the east and the west, north and south; then on this earth by Islam would be understood this Movement alone. These things which I say unto you are not of mortal man, for they are a revelation from God Almighty, with Whom nothing is impossible". (Tohfa Golarwia p. 56)

HIS LOVE FOR THE HOLY PROPHET MUHAMMAD

The Promised Messiah, Hadhrat Mirza Ghulam Ahmad had an exceptional and extreme love for the Holy Prophet Muhammad, that it is hard to find an instance of its kind. Every fibre of his body, his heart and soul was intoxicated with this love. In one of his couplets he says:

*"Next to God, I am drunk
With the love of Muhammad:
If this be Kufr (Disbelief),
By God I am, indeed,
A great Kafir
Confirmed and hard!"*
(Izala Auhaam)

The Promised Messiah found Islam and Muslims in a weak condition. He could not bear to see this and undertook the revival of Islam. For this purpose he waged a great Jihad to uphold the honour of the Holy Prophet and Islam. He explained the excellencies of the Holy Prophet and Islam. He answered effectively all the objections of opponents of every creed and thought and challenged them with superior qualities of Islam. He proclaimed that the Holy Prophet was an ever-living prophet and his blessings were ever-living in every age. He demonstrated the truth of the Holy Prophet with strong arguments, heavenly signs and prophecies. He claimed that whatever Divine revelation he had received was due to his love and complete obedience to the Holy Prophet. It was part of living blessings and miracles of the Holy Prophet. He claimed that if he had not been in his Umma (community), and if he had not followed him most implicitly in every thing; this blessing would not have been extended to him even if his virtuous endeavors had piled up as high as a mountain. He challenged opponents of Islam that though signs and

prophecy had become extinct in the world, they should come and witness them at the hand of a servant of the Holy Prophet.

One of his sons, Hadhrat Mirza Bashir Ahmad has stated on oath that within his knowledge it had never happened that any slight reference was made to the Holy Prophet, or only his name mentioned without a film of tears welling up in the eyes of the Promised Messiah.

He could not bear even the slightest reference to the Holy Prophet in derogatory words. He challenged enemies of Islam like Pandit Lekh Ram and John Alexander Dowie, who indulged in dirty and vile abuse of the Holy Prophet, with challenge of Mubahla which resulted in their humiliating death and destruction. Mubahla means a prayer by the contestants asking Allah to destroy the person who is lying and is in the wrong.

He also had great love for the progeny and blessed companions of the Holy Prophet and considered himself a humble servant of Umma (community of Islam). He founded a dynamic Movement which is most active missionary organisation of Islam. Its missionaries, during the past one hundred and seven years, have gone to every continent and are fighting daily the battles for the Holy Prophet and Islam. Millions have been converted to Islam who proudly send their blessings on the Holy Prophet - peace be on him. O' Allah shower thy blessings on the Holy Prophet and his Umma!

We quote below from writings of the Promised Messiah in which he has expressed his sentiments about the Holy Prophet Muhammad - peace be on him.

1. In great ecstasy he says in one of his poem:

*What marvelous light
Is there in the life
And Person of Muhammad!
And what jewels
Of matchless lustre
Are to be found
In this mine!
And if for this statement*

*Thou desire the basis
Of reason and argument,
Then be thou his lover,
And watch the result;
For Mohammed's own life,
And Person constitute
A most brilliant argument.
Even if I be torn to pieces
On this path, or burnt alive,
I will not turn away
From this blessed door.
With thy love, O Muhammad,
Thou hast illumined my soul,
And for thy sweet sake,
Most freely, as a sacrifice,
I offer everything I have!*

(Aeena Kamalat-i-Islam)

2. Similarly in one of his poems in Arabic the Promised Messiah says:

*"At me look with mercy
And compassion, O my Master
For I be but the humblest
Of thine own slaves.
O my sweet beloved,
Thy love has penetrated
Into the very pores of my being,
My heart and my mind.
All my joys are centered in thee;
And my heart is always
Flooded with thy memories:
There never is a moment
In my life when thoughts
Of thee are not in my mind,
Brimful, and overflowing
My soul is thine in the fullest*

*And most absolute surrender;
And my body as well,
With all its force,
Longs to fly to thee.
Ah, how I long I had
The power of flight"!*

(Aeena Kamalat-i-Islam)

3. In the ecstasy of his love for the Holy prophet, in another poem the Promised Messiah says:

*"The master
From whom I receive
All this light
His name is Muhammad;
And he is my sweetheart,
No one else.
Wholly and solely
I am devoted to that light;
I belong to him, him alone,
He is every thing, all important;
He exists, while I am nothing;
And this, indeed,
Is the final truth"*

(Qadian ke Arya aur Ham)

4. The Promised Messiah says with great love and devotion while referring to the Holy Prophet:

*"All the Apostles are pure
And righteous, among themselves,
Each better than the other:
Nevertheless, in the sight of God,
He, without doubt is the best of all.
Far superior than the earlier ones;
In goodness and beauty;
He is like the charming moon:
All eyes turn to him,
For indeed he is the Full Moon,*

*In all its lustre and glory.
The earlier ones only dropped down
From fatigue along the way,
While he alone brings us
To the goal, on the other side
Of the raging storms. Ah me!
How I long to sacrifice myself
For his sweet sake, for indeed
He alone is the only
Captain of the Boat who
Can take it at the cross to moorings
Safe and secure"!*

5. The Promised Messiah says in one of his Arabic Qasidas:

*"O my Heart, always bear
In mind the memory of Ahmad,
The Holy Prophet of Islam and
The fountainhead for real
And true guidance - who carries
A message of doom for all those
Opposed to the truth.
Embodiment of all the virtues;
Nobility of mind personified;
An ocean for heaping favours on others,
Whose magnanimity is shoreless.
Full of light and radiance
Like the full moon.
Who deserves all the praise
We can possibly bring
To be laid at his feet.
His favours draw the hearts
In love and adoration, while his beauty
Slakes the thirst of the eyes.
If you try to find another
Instance of his perfections,
Your endeavour will end*

THE PROMISED MESSIAH AND MAHDI

*In humiliation and shame;
For indeed you shall not find
Anyone else like him. The truth is
That in all the world
We have utterly failed to find
Another like him, in waking up
Those who live in deep sleep.
He came down from God as light;
And Allah, at his hand, has vouchsafed
To the world a new life
Based on heavenly light.
He is the Chosen One of God;
The blessed one; the guide
For the whole world - the one alone
Who is the fountainhead
Of all the blessings
Imaginable to man".*

PERSECUTION IN PAKISTAN

After the partition of Indian Subcontinent into India and Pakistan in 1947, the majority of Ahmadis (members of the Ahmadiyya Movement) were to be found in Pakistan. The Chief of the Movement at the time was Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad who was a very able leader and in fact was a great genius and a scholar. He founded a new town in Pakistan, called Rabwah, and made it the international headquarters.

There have been successive waves of persecution of Ahmadis in Pakistan generally by collusion of ambitious politicians and fanatic Maulvies (Mullas) which have swayed ignorant masses and resulting in Anti Ahmadiyya agitation. The first organized agitation of this sort occurred in the early fifties culminating in Anti Ahmadiyya riots in Lahore in 1953 and to their control during which Martial-Law had to be imposed by Central Government. The government instituted a commission of inquiry headed by Justice Munir.

The report of inquiry commission was published and is well known. Parts of the report are interesting and brilliant in exposing the bigotry and political self interest of many of the parties involved. One interesting fact reported was that not even two Muslim divines (Maulvies or Ulema) agreed upon the minimum definition of a Muslim. They had interviewed a large number of them. It seems that recitation and belief in Kalima which has been accepted as the Basic requirement to become a Muslim since the days of the Holy Prophet, is not enough for these mullahs. Kalima means that there is no God but Allah and Muhammad is His prophet. The politician, Mumtaz Daultana who spearheaded this agitation in Punjab for political ambitions was thrown out of office and never held public office since then.

The second wave of agitation and persecution of Ahmadis occurred in 1974 with the initiative and blessings of Prime Minister Bhutto and his government. Riots broke out in many cities resulting

in arson and murder. The Bhutto Government did nothing to protect innocent Ahmadi citizens. Bhutto and his government declared Ahmadis to be non-Muslim 'for purposes of Law and Constitution'.

Bhutto made himself the champion of this Anti Ahmadiyya Movement. He did this to make himself a hero to the masses and win cheap popularity. But this popularity did not help him. He was ousted by a military coup d' etat by General Zia-ul-Huq. Later he was hanged.

The latest occurrence of discrimination and organized persecution was set into motion by the former President of Pakistan, General Zia-ul-Huq. On 26th of April 1984, he promulgated an ordinance with the heading and purpose of 'prohibiting Ahmadis from indulging in Anti-Islamic activities'.

By provision of this ordinance, Ahmadis (members of Ahmadiyya community) are forbidden to use Islamic titles like calling their place of worship a Mosque (*Masjid*). They are forbidden to use Muslim call for prayer (*Azan*). An Ahmadi is forbidden to profess himself a Muslim or call his faith Islam or to propagate his faith.

If any one breaks these laws, he is to be punished with imprisonment which may extend to three years and shall be liable to fine (amount not specified).

As stated earlier, the purpose of this ordinance is to prevent Anti-Islamic activities of Ahmadis. Is it Anti-Islamic to use the Muslim call for prayers, to call a mosque a mosque, to profess that one is a Muslim because one believes in Islam and to propagate it? It is a most strange logic.

This ordinance violates fundamental human rights and civilized law of any country. It offends the Universal Declaration of Human Rights. It is clearly against the principles of Islam which uphold the freedom of conscience and clearly state that there is no compulsion in religion. Islam upholds human rights to the extent which far exceeds that which is put forward by other religions.

Since the promulgation of this ordinance in 1984, the Ahmadiyya Community in Pakistan has been severely persecuted first

by the government of military dictator of Pakistan, General Zia-ul-Huq and then by his successor governments. It has employed fanatic Mullahs to whip up sentiments against Ahmadis by their inflammatory and false propaganda. So far the masses have not co-operated with the fanatics and there is no general rioting. But due to incitement by Mullahs, sixteen Ahmadis were killed by individual fanatics between 1984-1988. So far not a single culprit was punished. No Azan is allowed in Ahmadi Mosques. Hundreds have been arrested on charges of professing Islam as their faith and reciting Kalima or wearing Kalima badges. Kalima has been removed from hundreds of Ahmadi mosques and a number of which have been burned, demolished or desecrated by police and administration, and other fanatics. Thousands of Ahmadi Muslims have been arrested, beaten, tortured or publicly humiliated for declaring their beliefs.

These incidents have been investigated and confirmed by the independent world agencies like Amnesty International and other human rights groups. The subcommission of UN Commission on Human Rights declared the ordinance a prima facie breach of International norms of freedom and of conscience.

Ahmadi Muslims are facing a most intolerable barrage of abuses, ridicule and contempt. The media especially the newspapers use extremely foul and filthy language about the Founder of the Ahmadiyya Movement and its leaders. The teachings of Ahmadiyyat are distorted and misrepresented grotesquely so as to create enmity and hatred against members of the Ahmadiyya Community. Among the religious groups who are foremost in their enmity towards the Ahmadiyya Community are Jama'at Islamic and Majlise-Ahrare-Islam. These groups have been closely allied with the government of Pakistan.

To Muslims of the World who are outside Pakistan this persecution of Ahmadis and especially this effort to prevent them from practicing Islam may sound very odd and incredible. In the history of Islam, great Imams and Saints have been persecuted and declared apostate, at one time or another, by their opponents. While thousands of Muslims were declared 'Kafirs' (disbelievers) at the

hands of Mullahs in the past, no one ever demanded that they should be forbidden from professing and practicing Islam. This is what is happening in Pakistan. It is claimed that though we recite Kalima, we do not mean it and that when we say Muhammad-ur-Rusulullah by tongue, in our hearts we say Ahmad-ur-Rusulullah meaning Mirza Ghulam Ahmad. In reply we can only say that Allah's curse be upon those who utter the lie.

The Government of Pakistan has published literature of hate against the Ahmadiyya Community distorting their beliefs and distributed it through its embassies. General Zia-ul-Huq, former President of Pakistan let loose this persecution. His Government attempted to divert political dissatisfaction into religious fanaticism and intolerance. It sought to turn public attention away from its own failures and toward hatred and intolerance of a small religious Jamaat. According to the views of leadership of Ahmadiyya Jamaat, in this persecution in Pakistan, there is also the hand of some foreign powers who are enemies of Islam and their purpose is best served by Muslims fighting among each other and being involved in Mullaism and Fanaticism.

Members of the Ahmadiyya Movement in Pakistan are living under these conditions and persecution with great patience. There is no question of their giving up their faith. Islam is their faith. Their faith, their determination and spirit of sacrifice have been strengthened manifold. They are ready to undergo any hardship for their faith in Allah and the Holy Prophet. The result of persecution has been that the Ahmadiyya Movement is stronger today than before.

A MUBAHLA CHALLENGE

In June 1988, Hadhrat Mirza Tahir Ahmad, the present head of the Ahmadiyya Movement (the fourth Successor of the Promised Messiah) challenged the leaders of opposition and persecution of Ahmadis in Pakistan with Mubahla. This group included leading opponents among Ulema (religious leaders) and from other professions who indulged in vile abuse of holy founder of the Ahmadiyya Movement and spread a totally false and distorted picture of Ahmadiyya beliefs. Mubahla is a sort of voluntary prayer contest in which both parties pray to God for judgment, saying that may God punish the party, which is lying and is wrong and deceitful in such a way that it should stand out as a sign and not be the result of any actions taken by the two parties. Those who accepted this Mubahla challenge among the opponents of the Ahmadiyya Movement and declared it in their public statements, suffered dire consequences. Some died untimely death and others suffered punishment and disgrace of various kinds. This Mubahla was for a period of one year and we cannot relate all the incidents which occurred as a result but will only give the example of General Zia-ul-Haq, former President of Pakistan. He was a bitter enemy of the Ahmadiyya Movement who led the persecution of Ahmadis with his promulgation of anti Ahmadiyya ordinance of April 1984. The Mubahla challenge was sent to him but he kept silent about it. He had declared Ahmadiyyat to be a cancer among the Muslim world and he resolved to destroy it. Hadhrat Mirza Tahir Ahmad declared that he will suffer consequences as he continued to lead the persecution of Ahmadis, and thus accepted Mubahla by his actions. On the last Friday before August 17, 1988, Hadhrat Mirza Tahir Ahmad declared in his Friday sermon, on the basis of knowledge granted by Allah on the night before, that the time of Allah's punishment had arrived and Allah's decree will blow him into bits unless he repented and stopped the persecution of Ahmadis. Only a few days later on August 17, 1988

President Zia-ul-Haq perished in an air crash, along with many of his generals and a few foreign friends. His body was blown into bits and only his jaw bone was identified and recovered.

We would like to remind the leaders of enemies of the Ahmadiyya Community that they should study and reflect upon the history of the Founder of Ahmadiyya Jamaat and the later history of the Movement. Any opponent who exceeded all limits and set out to destroy the Ahmadiyya Movement or its Founder, utterly failed in his designs. He was simply swept away by history, forgotten and disgraced. Many such persons were utterly destroyed.

There is a Divine Revelation which the Promised Messiah received. Allah said:

"I will disgrace any one who determines to bring dishonour to you"

ANSWER TO A FEW OBJECTIONS

In Pakistan, the Ahmadiyya Jamaat is a victim of false propaganda and false and baseless charges by its opponents who have lost their sense of fairness and decency due to their enmity. Ahmadis are presented as enemies of Islam and Pakistan. They are claimed to be agents of British, Israel and Russia, all at the same time. Their religion and beliefs are grossly and grotesquely distorted and completely false picture is presented to the public. So much false propaganda is being done by both Government and the opponent Maulvies (Mullahs) that one has to pity the masses who under the circumstances are unable to form a true and enlightened opinion about the Ahmadiyya Movement and its Holy Founder.

The Government of Pakistan under General Zia-ul-Huq published an anti-Ahmadiyya white paper in the form of a booklet called "Qadianiyyat, A Grave Danger to Islam". By Qadianiyyat they mean Ahmadiyyat or the Ahmadiyya Movement. Wide publicity was given to this booklet. Hadhrat Mirza Tahir Ahmad, the present head of the Movement gave a comprehensive refutation of the false charges and objections raised in this white paper by Government of Pakistan, in a series of Friday Sermons delivered by him in 1985. This series of 18 Friday Sermons has been published and may be consulted. This series is in Urdu language.

In the following, we have selected a few objections frequently raised by Anti Ahmadiyya propagandists. Brief and appropriate answers to these objections are given based mostly on Friday Sermons by Hadhrat Mirza Tahir Ahmad and the book titled 'Truth About Ahmadiyyat' by Imam B. A. Rafiq.

OBJECTION NO. 1:

The religion of the Ahmadiyya Community is different from Islam. They are Kafirs (disbelievers) and apostates.

ANSWER:

There is no greater untruth than the above charge. It is totally false and baseless. By the grace of God we Ahmadis are Muslims and we believe in Allah the Exalted, the Holy Prophet Muhammad, peace be on him, and the Holy Quran. There is absolutely nothing against this in the teachings or the writings of Hadhrat Mirza Ghulam Ahmad, the founder of the Ahmadiyya Movement. Ten million Ahmadis refute this objection by their lives lived in the faith of Islam and by their turning to Qibla five times a day like a true Muslim and by their reciting the Kalima with full belief that there is no God but Allah and Muhammad is his Messenger.

To remove all doubts, we quote below from writings of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah.

1. *"The summary and essence of our faith is that there is no one worthy of worship except Allah and that Muhammad is the Messenger of Allah. Our belief that we profess in this life and with which, through the favour of God Almighty, we shall pass on to the next life, is that our lord and master, Muhammad, the chosen one, peace be on him, is the Seal of the Prophets and best of Messengers, at whose hands the faith was perfected and the bounty was completed through which by treading the straight path, a person can reach God Almighty. We believe with absolute certainty that the Holy Quran is the last of the heavenly books and that not a word or vowel point of its laws and limits and commandments can be added to or subtracted from. No revelation can now be received from God which can have the effect of modifying or abrogating the commandments of the Holy Quran, or of changing any single one of its directions. Anyone who thinks otherwise is, according to us, not a believer, and is a heretic and Kafir. We also believe that even the lowest stage of the straight path cannot become available to a person without following the Holy Prophet, peace be on him, let alone the higher stages of that path. We cannot attain to any stage of honour and perfection or of nearness to God except through the true and perfect following of the Holy Prophet, peace be on him. Whatever is bestowed upon us is by way of reflection and through the Holy Prophet"* (Izalah Auham, pp. 69-70).

2. *"The five pillars on which Islam is based are part of our faith. We hold fast to the Word of God, the Holy Quran, to which we are commanded to hold fast. Like Farooq, may Allah be pleased with him, we announce that the Book of Allah suffices us, and like Aisha, may Allah be pleased with her, when there is a difference between the Quran and Hadith, we give priority to the Quran. We believe that there is no one worthy of worship except Allah and that our Lord and Master, Muhammad, the chosen one, peace be on him, is His Messenger and is Khatamul Anbiya. We believe in angels, the resurrection of the body, the day of judgment, heaven and hell. We believe that whatever the Holy Prophet, peace be on him, has said, is true. We believe that whoever subtracts the smallest particle from the law of Islam or adds to it, or lays the foundation of neglecting obligations and of indifference towards them, is without faith and is turned away from Islam. I admonish the members of my community that they should have true faith in the credo that there is no God beside Allah, and that Muhammad is the messenger of Allah, and that they should die in this faith. They should believe in all prophets and all books, the truth of which is affirmed by the Holy Quran. They should observe the fast and perform the Salaat and pay the Zakat and perform the pilgrimage and carry out all that God Almighty and His Messenger have prescribed and should abstain from all that they have forbidden and thus conform in every respect to Islamic commandments. We consider it our duty to accept all that is supported by the consensus of the righteous ones who have passed away and all that is considered as part of Islam by the consensus of the Ahl-i-Sunnat. We call to witness the heaven and earth that this is our religion" (Ayyamus-Sulh, pp. 86-87).*

OBJECTION NO. 2:

Hadhrat Mirza Ghulam Ahmad claimed to be a prophet. Thus he and his followers do not believe the Holy Prophet to be Khataman Nabiyyeen as taught by the Holy Quran.

ANSWER:

This often repeated charge that the Founder of the Ahmadiyya Jamaat and his followers do not believe the Holy Prophet Muhammad, peace be on him, to be *Khataman Nabiyyeen* is totally false and baseless. We have already explained the point earlier at a great length when writing about "The question about Finality of Prophethood". As stated earlier, Founder of Ahmadiyya Jamaat and his followers fully believe the Holy Prophet to be *Khataman Nabiyyeen* in its widest and most comprehensive meaning. *Khataman Nabiyyeen* literally means Seal of Prophets and indicates that the Holy Prophet was the greatest prophet in glory, grandeur, status and perfection. Thus he was the greatest and most perfect in every sense. Now after him there can only be a prophet who is attested by his seal and is his most perfect follower and not independent of him. Such a prophethood is merely a reflection of the prophethood of the Holy Prophet and is a part of his blessings, the door of which is closed to followers of other religions. Such a prophethood does not in any way violate the Seal of Prophethood. It is not derogatory to the dignity and honour of the Holy Prophet. On the contrary it upholds and uplifts the dignity of the Holy Prophet as it demonstrates to the world the high spiritual status that can be attained by the followers of the Holy Prophet. It shows how great and ever-living are the spiritual blessings of the Holy Prophet Muhammad, peace be on him. The door of such a prophethood without any law or Shariah, as we have explained, is open in Islam according to the Holy Quran. Such a prophethood does not contravene the Holy Prophet's status as *Khataman Nabiyyeen*.

There is not the slightest doubt that the Founder of the Ahmadiyya Movement believed sincerely and wholeheartedly that the Holy Prophet Muhammad, peace be on him, was *Khataman Nabiyyeen* in its truest and most exalted meaning. He explained that by his being a prophet is meant only a follower prophet, being completely subservient to the Holy Prophet Muhammad, peace be on him, and the Holy Quran. This title "Prophet" was bestowed upon him as he had attained a high spiritual status due to his complete

obedience to and his love for the Holy Prophet Muhammad, peace be on him. He explained that he was called Prophet because of frequent Converse and Revelation granted to him containing knowledge of unseen and numerous prophecies. He claimed that whatever he had attained was due to the blessings of the Holy Prophet. His prophethood was merely an image and a reflection of prophethood of the Holy Prophet and was nothing new and was not independent of him. Hadhrat Mirza Ghulam Ahmad was a great spiritual son of the Holy Prophet. Such a prophethood which he claimed for all practical purposes, means a reformer within Islam, of a high spiritual status. He was given the names of the Promised Messiah and Mahdi.

It is worth reminding our Orthodox Muslim brothers, who take offence about the title "prophet" being applied to the Founder of the Ahmadiyya Movement, that the Holy Prophet Muhammad, peace be on him, himself called the coming Messiah "Prophet" four times in a single Hadith (Muslim, Ch:'Zikrud-Dajjal').

The great majority of Orthodox Muslims believe in the coming back of Jesus, a prophet, to work revival of Islam. They also believe that Jesus never died and is alive in Heaven physically. Assuming for a moment that this concept is justified, when Jesus returns he will still be a prophet because a prophet is never deprived of his prophethood. If by his advent the Seal of Prophethood of the Holy Prophet would not be broken, then how is it broken by claims of the Promised Messiah that he is a follower prophet and a reflection of the Holy Prophet?

Hadhrat Mirza Ghulam Ahmad explained that the Quran states emphatically that Jesus had died a natural death and not on the cross. The idea that Jesus, an Israelite prophet, should return and revive Islam is a dishonour to Islam and the Holy Prophet. Allah can raise a perfect follower of the Holy Prophet Muhammad as a Messiah and a prophet like Jesus. This is what Hadhrat Ahmad claimed that he was a Messiah of Islamic dispensation, just like Jesus was a Messiah of Mosaic dispensation. The revival of Islam is taking place at his hands and is destined to be completed.

Regarding the subject of Khataman Nabiyyeen, we should emphasize the point that the excellence does not lie in being just the last prophet in time but in being the greatest and most perfect. Thus the Holy Prophet Muhammad, peace be on him, was the Seal of Prophets, the greatest and most perfect. By his Seal, he attested to truth of all previous prophets, as they are mentioned in the Holy Quran. And in future no one can be granted prophethood except one who is attested by his Seal and is his follower and is totally obedient to him. The Promised Messiah was attested by the Holy Prophet Muhammad (peace be on him), the Seal of Prophets, as he prophesied about him. He was his follower and most obedient servant.

Regarding this subject, we quote below from writings of Hadhrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement.

1. *"In my address I proclaimed, and do so again, that the charge preferred against me as if I claim to be a prophet of a type who has no relationship with Islam, and that I consider myself a prophet who is not bound by the Holy Quran, and that I have instituted a new credo and have appointed a new Qibla, and that I claim to have abrogated the law of Islam, and that I do not follow and obey the Holy Prophet, peace be on him, is entirely false. I consider a claim of such prophethood as amounting to disbelief and I have set forth throughout, in all my books, that I do not claim any such prophethood, and that it is a calumny to attribute such a claim to me. The basis on which I call myself a prophet is that I am honoured with the converse of God Almighty, that He speaks to me frequently, and responds to me, and discloses many hidden things to me, and informs me about future events, in a manner that He adopts only towards one who enjoys special nearness to Him, and that on account of the multiplicity of these matters He has designated me a prophet. Thus, I am a prophet in accordance with divine command and it would be a sin on my part to deny it, and I shall continue to be firmly established on it till I pass away from the world. I am not a prophet in the sense that I separate myself from Islam, or abrogate any commandment of Islam. I bear the yolk of the Holy Quran and no one dare abrogate a*

single word or vowel point of the Holy Quran". (Akhbare Aam, May 26, 1908)

2. *"And our Prophet is the Holy Prophet, peace and blessings be on him, and there can be no prophet after him except the one who has acquired his light through the Holy Prophet's light and is merely his manifestation and his reflection." (Al-Istifta, p. 22, 1907)*

3. *"The Holy Prophet, peace and blessings be on him, had been awarded a very special distinction inasmuch as all the perfection pertaining to prophethood had culminated in him; and, the secondly, that there is no law-bearing messenger after him, nor is there a prophet who would be out of the pale of his own followers. On the other hand, whosoever is blessed with verbal communion with God acquires it through his magnanimity only and he is also one of his followers and is not an independent prophet". (Tatimma Chashma Ma'arifat, p. 9)*

4. *"God is One and Muhammad, on whom be the peace and blessings of Allah, is His Prophet and he is the Khatamul Anbya and above all other prophets. After him there is no other prophet except one who is clothed in the cloak of Muhammad by way of reflection, for a servant has no identity apart from his master, nor is a branch distinct from its trunk. He who is bestowed the title of prophet on account of his complete absorption in his master does not contravene the Khatam-i-Nabuwat. When you observe your reflection in a mirror there are not two of you but only one, though there appear two; only one is the original and the other is his reflection. This is what God desired in the case of the Promised Messiah." (Kashti Nuh, p. 15)*

5. *"Keep well in mind that the door of law-bearing prophethood is firmly closed after the Holy Prophet and that there is no book after the Holy Quran which can bring new commandments or can abrogate any commandment of the Holy Quran or can suspend obedience to it. The Holy Quran is binding till the Day of Judgment." (Al-Wasiyyat, P. 12)*

OBJECTION NO. 3:

For the last 1400 years there is a consensus among eminent and learned scholars of Islam that 'Khataman Nabiyyeen' means that the Holy Prophet Muhammad, peace be on him, is absolutely the last prophet. The Founder of the Ahmadiyya Movement has given a novel and a new interpretation.

ANSWER:

This claim is not true. Many past eminent and learned scholars of Islam have given the same interpretation of Khataman Nabiyyeen as given by Hadhrat Mirza Ghulam Ahmad. Many eminent past scholars and saints have stated that Khataman Nabiyyeen means that the Holy Prophet was the most excellent and perfect prophet and that it was law giving prophethood which had ended and not prophethood as such. Some state the possibility of prophethood among followers of the Holy Prophet.

Views of Hadhrat Ayesha Ummul Momineen and the highly distinguished commentator from Spain, the great Sheikh Hadhrat Mohiud Din Ibni Arabi, have already been given. We quote below from some of the great past scholars and saints of Islam. They include such eminent persons like Ibni Arabi, Ibni Khaldun, Maulana Jalalud Din Rumi, Hadhrat Shah Waliullah of Dehli, the Reformer of twelfth century of Islam and Fakhrud Din Raazi.

1. The most renowned and distinguished commentator of the Holy Quran and a leader of the Sufi school of thought, Hadhrat Mohyud Din Ibni Arabi, has said:

"From the study and contemplation of the Darud we have arrived at the definite conclusion that there shall, from among the Muslims, certainly be persons whose status, in the matter of prophethood, shall advance to the level of the prophets, if Allah pleases. But they shall not be given any book of Law." (Fatuhati Makiyya, Vol. 1, p. 545)

2. A very renowned Sufi and a very famous writer and speaker, Hadhrat Imam Abdul Wahab Sh'erani (d. 976AH/1568AD) says:

"Let it be known that the order of prophethood has not totally ceased: it is the Law-bearing prophethood which has discontinued."

(Al Yawaqet wal Jawahar, Vol. III, P. 35)

3. Hadhrat Shah Waliullah of Dehli (d.1171AH/ 1702AD), the most renowned Muhaddith (writer of Traditions), universally acknowledged orator and Reformer of the twelfth century of Islam, has, in his famous book Tafheemati Ilahiyya, stated under Divine inspiration:

"The meaning of the Holy Prophet being the Khataman Nabiyyeen is that there shall not now appear a person whom God may appoint with a Law for mankind, that is to say, there shall now be no prophet who shall come with a new Law."

4. Hadhrat Shah Wali Ullah says:

"There cannot appear an independent prophet after the Holy Prophet, peace and blessings be on him, who is not his follower and his adherent." (Al-Khairul Katheer, p.111)

5. The very eminent saint, the sun of the world of mysticism, Hadhrat Maulana Jalalud Din Rumi, God's mercy be on him, born 604AH/1207Ad, d.672AH/1273AD, says:

"Strive hard in the path of virtue in a manner so that you may be blessed with prophethood and you still be a follower." (Mathnavi Maulana Rum, Chapter 1, p. 53)

6. The most distinguished Sufi of Spain, the great Sheikh Hadhrat Mohyiud Din Ibn Arabi (d. 638AH), says:

"The height of Mohammed's exaltedness is expressed by the fact that through the "Darud" prayer he has raised his own progeny to the level of prophets and he was granted the superiority over Hadhrat Ibrahim through the fact that the Law he brought shall never be abrogated." (Fatuhaati Makkiyya, Vol. I, p. 545)

7. The very renowned Sufi Hadhrat Abu Abdullah Muhammad bin Ali Hussain Al Hakim of Tirmidhi (d. 308AH) has stated:

"How can the glory and superiority of Muhammad, peace and blessings on him, be manifested if we claim that he was the last, in

time, to appear in the world? This is, no doubt, an interpretation of the foolish and the ignorant'. (Kitab Khatamal Auliya, p. 341)

8. Hadhrat Maulvi Abul Qasem Nanotvi, the renowned founder of the Deoband Academy, who died in 1889, stated:

"In the conception of the masses the Holy Prophet, peace be on him, was Khatam in the sense that he came after all the other prophets and that he was the last prophet of all. But it is evident that in the estimation of the wise no superiority whatever attaches to precedence in time or its reverse". (Tah-zirunnas, Saharanpur, p. 3).

In the same publication, at page 28, he stated: *"If a prophet appeared after the Holy Prophet, peace be on him, it would in no way affect his finality"*.

9. Fakhrud Din Razi (d. 544AH), the renowned interpreter and commentator of the Holy Quran, says:

"Wisdom is the Khatam of all and for Khatam it is essential to be supreme. Remember that the Holy Prophet, peace and blessings upon him, when he was raised to the status of Khataman-Nabiyyeen, was confirmed to be supreme among all the prophets." (Tafsir Kabeer: Razi, v. 6, p. 31)

10. Allama Abdul Rahman bin Khaldun, the very renowned and acknowledged authority in history (d. 808AH/1406AD), holds that Khatami Wilayat should also be taken in the same sense as Khatami Nubuwwat and he explains:

"It is admitted that the grades of Wilayat are similar to that of the prophethood. Only a most perfect saint could be called Khatam al Auliya, i.e. a particular saint has reached the highest possible grade that a saint could have attained. This is exactly as the Khatamal Anbiya had attained the grade of perfection that a prophet could possible reach." (Muqaddama Ibn Khaldun, pp. 271-272, Egypt edition)

11. The very renowned Maulana Rum (d. 672AH) states in some of his Persian verses:

*"He was the Khatam because no one in generosity
Has ever been like him before nor shall ever be:
When an artisan excels to the excellence in his craft,*

Do you not say to him that the craftsmanship has now come to its end".

(Mathnavi Maulana Rum, Ch. 6)

12. The renowned commentator of the Mishkat and a very admired Muhaddith of the sub-continent of India, Mulla Ali Qari (d. 1014AH/1606AD) says:

"According to the Ulema (religious scholars) the words "La Nabiyya B'adee" mean that no prophet in the future shall be raised who shall abrogate the Law of the Holy Prophet, peace and blessings on him". (Al-Isha' at Fi Ashraqatus Saat, p. 226)

13. Hadhrat Shah Wali Ullah of Dehli (d. 1176AD) writes:

"From the sayings of the Holy Prophet "la Nabiyya B'adi and La Rasool" we come to understand that prophethood that has ceased is the Law-bearing prophethood". (Qiratul 'Ainain Fi Tafadhulul Shaikhain, p. 39)

OBJECTION NO. 4:

Hadhrat Mirza Ghulam Ahmad flattered the British and praised them unduly. This shows that he was a tree planted by the British. He was loyal to the British Government in India.

ANSWER:

This charge that the Promised Messiah was a tree planted by the British is totally false. He was a tree planted by Allah, the Gracious and Merciful. This is bound to grow into a great and glorious tree that nations of the world will seek shelter underneath it. The Promised Messiah did praise the British for their granting full religious freedom and security to people in India. He did not praise them for flattery or any hope of reward.

This objection has been very adequately answered by Hadhrat Mirza Bashir Ahmad.

We quote him below:

"Here, by the way, it would not be improper for me to refer briefly to that absolutely unjust and unfounded accusation often brought against the Promised Messiah, at times by people not duly conversant with facts of the matter, at others by those who are simply

malicious, and care nothing for the truth of the accusation, namely, that Hadhrat Ahmad was characterized by a servile attitude of flattery towards the British, and the British rule in India. These people ignore the specific conditions prevailing in the country at the time of British advent in this sub-continent, of which certain evident aspects impelled the Promised Messiah in all sincerity of purpose, to bestow just and well merited measure of praise and appreciation on the British. The background of history, which made the Promised Messiah favorably disposed towards the British rule at that time, has two special aspects, which no fair-minded person will find it in his heart to dismiss lightly and thoughtlessly. In the first place, the advent of the British had been preceded by a widespread anarchy in the Punjab and all over India, especially in this part of the country where the Promised Messiah lived. Leaving aside, to some extent, the reign of Maharajah Ranjit Singh, there had been the greatest lawlessness and barbarism, almost of every kind, so much so that in the villages the Muslims were even forbidden to announce the Azan, the Call to Prayer. Many mosques had been turned into gurudawaras by the Sikhs, who wielded the political power. In Qadian itself, two former mosques exist even today in the form of gurudawaras. General lawlessness and lack of religious tolerance was at a most painful level. The Promised Messiah had witnessed all these harrowing scenes with his own eyes, as he grew to manhood. To breathe in an air of peace, after one had passed through the painful experience which had fallen to the lot of the Punjab, was naturally a cause for sincere thanks on the part of all reasonable people; and who could be more grateful than the Promised Messiah, where the situation justly called for thanks to be rendered to anybody?

Secondly, we must not forget that Hadhrat Ahmad was not a political leader. On the contrary, like Jesus of Nazareth, he had been raised solely for the religious and spiritual regeneration and reformation of the people by peaceful means; and naturally, therefore, he viewed everything from this and this angle alone. Since, in the matter of religious freedom British policy extended to all its subjects, it was particularly commendable in the eyes of the Promised Messiah,

especially coming, as it did, after a period of lawless, religious bigotry, and intolerance; and since, as we all know, there is no European power either, comparable with the British in this respect, not even the United States of America, where religious and colour prejudice is not unknown. In these specific conditions, it behoved the Promised Messiah, as a religious leader that he should boldly give praise where praise was due in the circumstances. For him, not to have given this measure of praise, would have been unjust, unworthy of a great religious leader who is nothing if he is not just and truthful, even at the peril of personal discomfort and harm, or the discomfort of those associated with him in a religious and spiritual relationship. Keeping these two essential aspects of the question before him, no fair-minded person would find it in his heart to raise any objection against the teaching and the attitude of the Promised Messiah in this behalf. He would not fail to perceive that the things which the Promised Messiah wrote about British rule in India, nearly seventy years ago, were by no means in the manner of flattery, but a just appraisal of the peace and tranquillity, and the religious freedom and tolerance which British rule had brought in its wake.

Apart from that, the attitude and the struggle of the Promised Messiah against Christianity, the religion of British rulers, on the religious and intellectual level, is too patent a fact, well known even to the most casual observer of the affairs of this sub-continent. In one of his poems in Arabic, Hadhrat Ahmad writes, with remarkable force and vigour, and the greatest jealous regard for the honour of Islam:

*"Look at the Christians,
And the patiently false doctrines
They believe in! Also give
A moment's thought to the evils
Which they and their false
Doctrines breed! With their iniquities
And transgression, with aggressive
Policies and actions all over the globe,
From every height and vantage point,
They are overwhelming the weaker*

*Peoples, in an unscrupulous
And mad rush, polluting the earth
With their beliefs. In fact,
Their armies like encamped
Even in Muslim lands;
And the viciousness of their irreligious
Disorder and unrest they create
Is penetrating even to the minds
of Muslim women. Therefore,
O Thou benign Master of Ahmad,
O Thou cherished God of Muhammad,
Guard thy creatures against
These fatal poisons! O my Lord,
Be Thou pleased to break their power,
The same way Thou always
Doth indeed break the inordinate
Might of the proud and the rebellious!
Descend into the arena,
To raze their towering buildings
to the ground! O Lord,
Be Thou pleased to scatter
Their hordes, and their combined might!
Drag them to destruction:
Let them melt and be dissolved,
As salt is dissolved in water".*

(Nooral-Haq Part 1)

Now, in the face of strong evidence contained in words such as these in regard to Christian doctrine, and the ways of Christian priests who can say the author of this stamp and spiritual calibre would, or could, stoop to flattery of the Christian rulers, from weakness of character, or motivations of personal gain?

As for loyalty to the British government, during the days of its rule, this a matter of principle, which does not have even the remotest connection with flattery from fear or desire for worldly gain. Nor, basically speaking, is it a question of loyalty to the British

government alone. In his capacity as a righteous Muslim, no more than that, in his capacity as a Deputy and a Representative of the Holy Prophet Muhammad, in his position as the Reformer of this age, it was his basic belief that, irrespective of caste or creed, it was the duty of every true Muslim that he should remain loyal to the government of his country. This is the same principle which the Holy Prophet Muhammad (peace be on him) scrupulously observed during the Meccan period of his life; which Moses observed while the Israelites were living under the Pharaoh, before the exodus from Egypt; and which Jesus Christ observed under the Roman rule over Palestine in his day. In fact, this is the very teaching which the Holy Quran imparts, in principle, in the clearest words, (Sura Nisa, verse 60), where we read: "O ye Believers, give obedience to Allah, and to the Apostle of Allah, and to those established in authority over you."

In the light of this clear teaching, the Ahmadiyya Movement, which, by the grace of God, is now a universal Movement, having spread in most of the Asiatic countries, in most of the West and East African countries, in Australia, in many countries of Europe and the two Americas, firmly believes that irrespective of the religion to which the governments of their native lands might ascribe themselves, its members should remain scrupulously loyal to them, wishing them well from the bottom of their hearts. Therefore, whosoever looks upon us, the Ahmadis, with suspicion, he is either labouring under a serious misapprehension, or he is willfully taking up an attitude which is patently false. And on this point, in the sincerity of our hearts, we call upon Allah as a witness; and God's curse on him who tells a lie." (Durr-i-Maknun, pp. 39-47)

During the life time of the Promised Messiah, his opponents never charged or raised the objection that he was loyal to the British Government. All his well known opponents and contemporaries were just as loyal to the Government as he was. This list includes eminent persons like Maulvi Muhammad Hussein Batalvi, Pir Mehr Ali Shah Golarvi, Maulvi Sana Ullah Amritsari and Sir Sayyed Ahmad Khan. On the other hand many prominent Christian priests and Muslim opponents like Maulvi Muhammad Hussein Batalvi continuously

published and reported that there was a danger of rebellion on the part of Mirza Ghulam Ahmad and they further stated that greater harm might be experienced at the hands of this Mahdi of Qadian than was experienced through the Sudanese Mahdi.

The British Government supported christian missionary activity in India which was well organized. The Promised Messiah in his writings defended Islam successfully against criticism by Christian missionaries. Christianity is based on the belief that Jesus died on the cross and atoned for the sins of mankind. The Promised Messiah demolished this myth and shattered the cross by proving with strong arguments that Jesus did not die on the cross but migrated to India in search of the lost tribes of Israelites who had settled in Kashmir in northern India, many centuries before. Jesus was known with alias "Yus Asaf" in Kashmir. The Promised Messiah discovered his tomb in Khanyar section of Srinagar, the capital of Kashmir. This tomb is still there and can be visited freely and is known as the "tomb of Yus Asaf". Yus is derived from Yusu which means Jesus and Asaf is a Hebrew word for 'gatherer' meaning gatherer of lost tribes of Israelites. Jesus whom Christians believe to be Lord and God of Universe, the Promised Messiah proved that he was lying buried in Srinagar like other human beings. Is it not preposterous to think that all this could be accomplished by a person who was a plant planted by the British? The fact is that he was the Promised Messiah raised by Allah about whom the Holy Prophet had prophesied that he will break the cross.

Leading Christian missionaries of his day were severely opposed to him. One of them, Dr. Henry Martyn Clark, instituted a false prosecution against him charging him with conspiracy to murder but with divine help he was acquitted with honour. Can such a person be an agent of British? He even sent a letter to Queen Victoria who was the greatest sovereign of her age, inviting her to give up Christianity and to accept Islam (Tohfa Qaisariyah). None of his opponents had such courage.

We quote below from writings of the Promised Messiah.

1. *"Some ignorant people have raised the objection, among them the Editor of Al-Manar, that as I live in the country ruled by the British, I, therefore, forbid Jihad. These stupid ones do not consider that if I had wished to please the Government with false declarations, why should I have affirmed repeatedly that Jesus, son of Mary, was delivered from the cross and died a natural death in Srinagar and that he was neither God, nor Son of God. Would not such of the British who are devoted to their religion be disgusted by this affirmation of mine? Then attend to this, ye stupid ones, that I offer no flattery to this Government. The truth is that according to the Holy Quran, it is forbidden to go to war against a government which does not interfere in any way with Islam or its practice, nor uses force against us in order to promote its own religion."* (Kashti-e-Nuh, p.68)

2. He states further:

"This Government safeguards the lives and the properties of the Muslims and provides them with security against the attack of every wrongdoer.....I have not embarked upon this enterprise out of any fear of Government or in the hope of any reward from it. All I have done is in accordance with the divine command and the command of the Holy Prophet, peace and blessings of Allah be upon him." (Nurul Haq, Part I, p. 30)

OBJECTION NO. 5:

Hadhrat Mirza Ghulam Ahmad forbade Jihad to please British Government. He wrote many books to abrogate Jihad.

ANSWER:

This charge is totally false. Jihad is part of Islam. He only rejected the concept of Jihad then current among many Ulemas (Divines) and sects of Islam and that only pertaining to the part of Jihad which is called Jihad by fighting or Jihad by the sword. It was only so because conditions for such a Jihad were not present in India in his time. Muslims were living in freedom and security. They had full freedom to perform their religious obligations. They had full freedom of professing and propagating Islam. They had full religious freedom and no force or sword was used to convert them. All

religious parties were given full freedom to profess or practice their religion. Under these circumstances the conditions of Jihad by fighting were not present. For this reason the Promised Messiah wrote against any idea of Jihad by religious fighting against the peaceful British Government.

He did not abrogate the concept of Jihad by fighting for all times, he only postponed it as conditions were not present in his time.

He said the following in reply to a Christian priest who had blamed Islam to be a religion of violence and Jihad by the sword.

"As regards mentioning of Jihad by this critic, he imagines that Quran incites to wage Jihad without any condition. Thus there is no greater lie than this, if there be a thinking mind.

We should know that the Holy Quran does not command fighting without reason. But commands to fight only those who prevent God's people from accepting faith and from following God's commandments and offering worship. And the Quran commands to fight with those who fight with Muslims for no reason, turn the faithful out of their homes and countries, convert people with use of force and want to destroy the religion of Islam and prevent people from accepting Islam. The Wrath of God is on such people and it is mandatory for the faithful to fight with them if they do not desist."

(Noor-ul-Haq, p. 63)

Jihad literally means striving with one's life and all faculties for a noble cause. In Islam Jihad by fighting is considered a lesser (Asghar) Jihad. A greater (Akbar) Jihad is by fighting against evil tendencies in oneself. Thus prayers, struggle for self-improvement, propagation of Islam and striving to improve the condition of one's fellow human beings are all part of Jihad. The Holy Quran invites believers to do greater Jihad with the help of Quran. During Meccan period of the Holy Prophet's life, fighting was not allowed by Allah but his every moment was devoted to greater Jihad of propagating Islam while undergoing most difficult persecution with patience and forbearance. Following the Holy Prophet, the Promised Messiah engaged in the greater Jihad of revival of Islam and propagation. He says:

"The Jihad of this age is to strive in upholding the word of Islam, to refute the objections of the opponents, to propagate the excellences of the Islamic faith, and to proclaim the truth of the Holy Prophet, peace and blessings of Allah be upon him, throughout the world. This is Jihad till God Almighty brings about other conditions in the world." (Letter addressed to Mir Nasir Nawab Sahib)

Prominent Scholars of Muslims who were his contemporaries held the same view about Jihad by fighting not being sanctioned against the British. They had the same views as the Promised Messiah in this respect. This includes names of such prominent scholars as Maulvi Muhammad Hussein Batalvi, Sir Sayyed Ahmad Khan, Allama Shibli Naumani, Khawja Hasan Nizami and Maulvi Nazir Hussein Dehalvi.

Hadhrat Sayyed Ahmad Brelvi, the Reformer of 13th century of Islam had declared:

"Our true purpose is the propagation of the Unity of God and the revival of the practice of the Chief of the Prophets, and that we carry out without hindrance in this country. Then why should we fight the British Government and shed the blood of both sides contrary to the principles of our religion?" (Biography of Hadhrat Syed Ahmed by Maulana Muhammad Jaafar Thanesar)

Maulana Ismail Shaheed had similar views. (Biography of Hadhrat Syed Ahmad, p. 57)

It is worth remembering the following words of Maulana Maudoodi:

"When the Muslims were defeated and the British Government was established and the Muslims were content to live in this country with freedom to practice their personal law, this country ceased to be a country at war. (Book on Interest, p.1)

Another aspect of this subject is that at that time many sects of Islam were expecting a bloody Mahdi and a bloody Messiah to come and convert non Muslims to Islam using force and the sword. Such an idea of Jihad is a blot on the fair name of Islam according to which there is no compulsion in religion. Islam upholds freedom of conscience. The Promised Messiah declared that he had no sword or

force but it was his mission to propagate Islam with peaceful methods. There is no aggressive fighting in Islam. Islam allows fighting only in self defence.

To end this subject we quote below from writings of the Promised Messiah:

1. *"The commonly held doctrine professed by some of the divines that the Promised Messiah will descend from heaven and will fight the disbelievers and will not accept the poll tax and will offer only the choice of death or Islam, is utterly false and is brimful of all types of error and mischief, and is utterly opposed to the Holy Quran and is only an invention of the impostors".* (Nurul Haq, Part I, p. 67)

2. *"There is no compulsion in Islam. There are only three types of wars in Islam:*

(1) Those undertaken in self defence.

(2) Those undertaken as chastisement for aggression.

(3) Those undertaken for the establishment of freedom of conscience, that is to say for breaking up the strength of those who inflicted death upon such person who accepted Islam.

As Islam does not permit the use of force or coercion for the purpose of its propagation, it is altogether vain and absurd to wait for a bloody Mahdi or a bloody Messiah: for it is not possible that anyone should appear who should convert people to Islam by the sword contrary to the clear teaching of the Quran" (Jesus in India, p. 10).

3. *"In short, at the time of the Holy Prophet, peace and blessings of Allah be upon him, the basis of Islamic Jihad was that God's wrath had been aroused against the tyrants. But living under the rule of a benign government, as is the Government of our Queen and Empress, it is not Jihad to entertain rebellious designs against it but it is a barbaric idea which is born of ignorance. To entertain ill-will against a government under whom life is lived in freedom and there is complete security and religious obligations can be discharged to the full, is a criminal step and not Jihad.... Thus, God Almighty had established me on the principle that sincere obedience and gratitude*

should be rendered to a benign government such as the British Government. My Community and I are bound by this principle. I have written several books in Arabic, Persian and Urdu on this question and have expounded in them in detail how the Muslims of British India lead their lives in comfort under the British Government and how they can freely propagate their faith and discharge their religious obligations without let or hindrance and how wrongful and rebellious it is to entertain any idea of Jihad against this blessed and peace-loving Government." (Tohfah Qaisariyya, pp. 9-10)

4. *"Without a doubt the causes of Jihad do not exist in this country in these days. Therefore, the Muslims of this country are today forbidden to fight in the name of religion and to slaughter those who reject the Islamic law. God Almighty has clearly forbidden Jihad by the sword in a time of peace and security." (Tohfah Golarvia, p. 82)*

If opponents of the Ahmadiyya Movement believe that Jihad had become obligatory against the British in India, why did they fail to carry out this obligation and duty? Their actions show that they are only interested in blaming and accusing the Founder of the Ahmadiyya Movement.

OBJECTION NO. 6:

The founder of the Ahmadiyya Movement claimed to be a manifestation and like all of the prophets and had attributed their names to himself saying that he was Adam and Noah and Ibrahim. He had even called himself Muhammad and Ahmad. This is ridiculous. He had defamed the prophets.

ANSWER:

A prophet is a manifestation and like other prophets and thus can be called by the names of previous prophets. As regards to calling himself "Muhammad" at a few places, it is metaphorical language. It does not mean at all that he was claiming any equality with the Holy Prophet. It is simply an expression of love in a metaphor. He called himself an image or reflection of the Holy Prophet. He considered himself a servant and a slave of the Holy Prophet. Attributing such

names is a matter of reflection of light and blessings of the Holy Prophet. For the benefit of those Ulemas (divines) who have a habit of taking literal meaning of everything and are superficial, we quote the following words of the Promised Messiah:

"No one should be troubled with the idea how a humble follower of the Holy Prophet, peace and blessings of Allah be upon him, could become a sharer in his names and qualities or praises. Without a doubt it is true that even a prophet cannot become a sharer in an equal degree in the holy excellencies of the Holy Prophet, peace and blessings of Allah be upon him. Even the angels cannot be his equals, let alone that anyone else should have any share in his excellencies. But, O seeker after truth, may Allah guide you, listen to this with attention, that God Almighty, desiring that the blessings of the Holy Prophet should continue to be manifested throughout and that the perfect rays of his light and of his acceptance by God should continue to confound his opponents and to silence them, has, of His mercy and wisdom, ordained that he manifests the blessings of His accepted messenger through the humble personalities of some of his followers who obey him completely, with utter humility and lowliness and by falling on the threshold of servitude they are completely lost to themselves. They are so honoured as God finds them utterly devoted to the Holy Prophet, so much so that they become like a clear mirror for the reflection of those blessings. The praise bestowed on them by Allah and the signs and blessings and effects that are manifested by them in reality belong to the Holy Prophet himself and issue from him. In truth and in its perfection that praise is appropriate only to the Holy Prophet and he is its perfect example, but as he who completely follows the practice of the Holy Prophet becomes a reflection of that illumined personality on account of his complete obedience and utter devotion, the divine lights that are manifested in that holy personality are also exhibited in his reflection. The manifestation in a reflection of that characterizes the original is a matter that is not hidden from anyone. It is true, however, that the shadow is not established in itself and does not possess any excellence in reality. Whatever is found in it is a picture of the

original which is reflected through him. It is necessary, therefore, that no one should imagine that this phenomenon is derogatory of the Holy Prophet that his inner lights are reflected in his perfect followers. It should be understood that this is a reflection of the light of the Holy Prophet which is manifested as a continuous grace in the pure personalities of the followers of the Holy Prophet." (Braheen Ahmadiyya, Part III, p. 242)

Such expressions have been used by other past saints in Islam.

Hadhrat Shaikh Abdul Qadir Jelani, may Allah have mercy on him, has said:

"A person rises till he arrives at a station where he becomes the heir of every messenger, prophet, and siddique." (Futuhul Ghaib, Maqalah 4, p. 23).

He has also stated:

"This is not the person of Abdul Qadir but the person of Muhammad." (Guldastah Karamat p. 10)

Hadhrat Bayazid Bistami, may Allah have mercy on him, has said:

"I am Ibrahim, Moses, and Muhammad, peace and blessings of Allah be on him." (Tazkiratul Aulia, the Tazkirah of Bayazid Bistami)

Imam Baqar, may Allah have mercy on him, has stated:

"The Imam Mahdi will say: "O ye people, if any of you wishes to behold Ibrahim and Ismael, then let him note that I am Ibrahim and Ishmael. If any of you desires to behold Moses and Joshua, then let him note that I am Moses and Joshua. If any of you desires to see Isa and Simon, then let him note I am Isa and Simon. If any of you desires to behold Hadhrat Muhammad Mustafa, peace and blessings of Allah be on him, and Ameerul Momineen Ali, may Allah be pleased with him, then let him note that I am Muhammad Mustafa, peace and blessings of Allah be on him, and Ameerul Momineen Ali, may Allah be pleased with him." (Baharul Anwar, Vol. XIII, p. 209)

OBJECTION NO. 7:

Members of the Ahmadiyya Community do not join the prayer services (*Salaat* or *Namaz*) of the non-Ahmadi, nor do they participate in the funeral prayers for a non-Ahmadi. For this reason they are not Muslims.

ANSWER:

This question has been adequately answered by Imam B.A. Rafiq, former missionary to England and Imam of London Mosque. We quote him below:

"In approaching this question it is necessary to keep in mind its history. It is well known and cannot be denied that it was the non-Ahmadis and their divines who debarred the Ahmadis from joining their Prayer services and even forbade their entry into their mosques. If an Ahmadi was found saying his prayers in a mosque of the non-Ahmadis, he was beaten up and often the floor of the mosque where an Ahmadi might have said his prayers was washed and thus the mosque was purified from the pollution which, according to them, had been inflicted upon the mosque by the entry of an Ahmadi into it. The Ahmadis were regarded as a pollution. It was in this situation that the Founder of the Ahmadiyya Movement directed his followers to arrange to hold their prayer services separately and thus avoid all occasion of disorderliness in mosques. It is worthy of note that no non-Ahmadi has ever been stopped from joining the prayer services of Ahmadis or from saying his prayers separately in an Ahmadi mosque.

It was not till 1900, eleven years after the foundation of the Movement, that the Ahmadis were directed not to join the prayer services of the non-Ahmadis. Non-Ahmadi divines had throughout this period continued the condemnation of the Ahmadis as non-Muslims and outside the pale of Islam. It will thus be realized that the non-Ahmadis first forbade the entry of Ahmadis into their mosques and then charged them with failure to join the prayer services."

"The same was the situation with regard to the funeral services and burial of deceased Ahmadis. Numerous declarations were made by non-Ahmadi divines that non-Ahmadis should not join the funeral prayers of an Ahmadi and should not permit an Ahmadi to

be buried in their graveyards. The bodies of deceased Ahmadis awaiting burial were shamefully treated, and in many cases they were disinterred after burial and thrown away. There is scarcely any disgrace or dishonour that could be inflicted upon a dead body to which the dead bodies of the Ahmadis were not subjected. Having suffered such indignities it is not a matter for surprise, far less of condemnation, that the Ahmadis refrained from joining in the funeral prayers of non-Ahmadis. This was also appropriate in order to avoid disorderliness and provocation."

"This question has another aspect. Non-Ahmadi divines argue that as Ahmadis do not join non-Ahmadis in prayer services they thereby put themselves outside the pale of Islam. Now there is no sect of Muslims which has not been condemned as disbelievers by Muslim divines and joining whose prayer services is not regarded as contrary to Islam. Thus this is not a new situation which has arisen only with reference to the Ahmadis. Apply the same reasoning to other Muslim sects and consider the situation that would result therefrom. If the Ahmadis become disbelievers by not joining the prayer services of the non-Ahmadis, the same would apply to other sects who declare it contrary to Islam and forbidden to join the prayer services of each other." (Truth About Ahmadiyyat, pp. 88-93)

OBJECTION NO. 8:

The founder of the Ahmadiyya Movement abused his opponents. He called them Zurrayatul Baghaya and other harsh names. This is inconsistent with the dignity of a prophet.

ANSWER:

The Promised Messiah has used harsh words only against those opponents who were first to use abusive language against him and reviled him in most offensive and vicious language. Their language was so filthy that we do not feel proper to give samples of it and their fatwas. He was never the first to use harsh words.

To describe a blind person as sightless is not abusive or harsh. In the Holy Quran some of the Jews and Christians have been called

"apes and swine" and worshippers of Satan (5:61). It cannot be said that Allah has used abusive language with reference to them.

The Promised Messiah at one place, addressing the opponent maulvies, described them as the vile sect of Maulvies (Anjam Atham, p.21). At this a clamour was raised that he had abused them. He had only applied to them an expression employed in a Hadith in which it is reported that the Holy Prophet had said that the Ulemas (divines) of the latter days would be the worst of creation under heaven. (Mishkat, Kitabul Ilm)

The Promised Messiah has stated:

"Abuse is one thing and a correct description, however bitter and harsh, is quite another. It is the duty of every speaker of truth to convey the truth to an erring opponent even though he might thereby be offended." (Izalah Auham)

At another place he states:

"My words had assumed some severity against my opponents in my writings, but I was not the one to start such severity. They were undertaken in reply to the severe attacks of my opponents. They had used such harsh and abusive language as called for some severity. This can be perceived by the comparison which I have instituted between the harsh language used by my opponents and that used by me in the foreword of my book which I have called Kitabul Bariyyah. As I have just stated the harsh language used by me was by way of retort. It was my opponents who first used such language against me. I could have endured their harsh language without making a retort to it but I had recourse to a retort on account of two reasons: One, so that my opponents, being faced with severity in reply to their harsh strictures, might change their tactics and might revert in future to the use of civil language; and two, that the general Muslim public should not be aroused by the defamatory and provocative language used by my opponents." (Kitabul Bariyyah, p. 10, 11)

So far as genuine divines and respectable people were concerned, the Promised Messiah has referred to them in his books in very good style. He states:

"In this book and in my other books there is no harsh word or indication against those respectable people who do not condescend to abuse and meanness. (Ayyamus Sulh, title page)

He states further:

"We seek refuge with God against defaming righteous divines and civilized respectable people, whether they are Muslims or Christians or Aryas. We consider all of them worthy of honour. We are not concerned even with foolish people. Our severe language is employed only against those who have become notorious on account of their vile language and foul-mouthed utterances. We always mention in good terms those who are good and are not given to abuse and we honour them and love them like brothers." (Lujjatun-Noor, p. 61)

The Promised Messiah has further stated that no one becomes a Kafir (disbeliever) by rejecting his claim. He has said:

"From the beginning I have been of the view that no one becomes a Kafir or dajjal by rejecting my claim. Such a one would certainly be in error and astray from the right path. I do not call him faithless but he who rejects the truth which God Almighty has disclosed to me would be in error and astray from the straight path. I do not designate anyone who believes in the Kalimah as a Kafir, unless by rejecting me and calling me a Kafir, he himself becomes a Kafir. In this matter my opponents have always taken the lead. They called me Kafir and prepared fatwas against me. I did not take the lead in preparing fatwas (religious decree) against them. They would be prepared to confess that if I am a Muslim in the estimation of God Almighty, then by calling me Kafir they themselves become kafirs according to the fatwa of the Holy Prophet, peace be on him. Thus I do not call them kafir they themselves fall within the purview of the fatwa of the Holy Prophet" (Tiryaqul Qulub, pp. 258-260).

One charge against the Ahmadiyya Community is that in its literature, non-Ahmadi Muslims have been called 'Kafir', as a result it is justified to consider them non-Muslims. This charge is oversimplification. The facts are as described in the above passage by the Promised Messiah. Non-Ahmadi Ulema were first to reject the

Promised Messiah and called him a 'Kafir'. His reply was, "I do not designate anyone who believes in Kalimah as a Kafir, unless by rejecting me and calling me a Kafir, he himself becomes a Kafir". He never took the lead to call anyone Kafir.

As regards these fatwas are concerned, one must remember that there are fatwas of Kufr (disbelief) against most sects, given by its opponents. If due to these fatwas, one is to be labelled non-Muslim, most Muslims will not escape this label. It is a point to ponder.

As regards the use of expression Zurrayatul Baghaya about his opponents it is alleged that it means the progeny of prostitutes. It is apparent from his writings that he had meant 'the progeny of the wicked' and not the progeny of prostitutes.

OBJECTION NO. 9:

The founder of the Ahmadiyya Movement was disrespectful towards Hadhrat Isa (Jesus) and has reviled him in his writings.

ANSWER:

The Promised Messiah was not disrespectful towards Jesus. He believed him to be a true prophet of God. He only criticized Jesus as he is presented in the Gospels as a retaliation of Christian criticism of the Holy Prophet. Views of Founder of the Ahmadiyya Movement regarding Jesus will be apparent from following quotations of his. He has repeatedly used expressions of honor, love and affection for Jesus.

1) *"I call Allah, the Glorious, to witness that in the revelation vouchsafed to me He has clearly informed me that Hadhrat Masih, peace be on him, was without a doubt, a human being, like other human beings; that he was a true Prophet of God and was His Messenger and His Elect."* (Hujjatul Islam, p.9)

2) *"It is my belief that the Messiah was a true Prophet and Messenger and was beloved of God but was not God.* (Hujjatul Islam, p. 31)

3) *"Hadhrat Isa, peace be on him, was, no doubt, a beloved Prophet of God and possessed the highest qualities. He was virtuous*

and a chosen one and had communion with God but was not God."

(Announcement of 22 March 1877)

4) *"I have been commissioned by God Almighty to profess that Hadhrat Isa, peace be on him, was a true and pure and righteous Prophet of God and to believe in his prophethood."* (Ayyamus Sulh, first title page)

5) *"I state on oath that I bear that true love towards the Messiah which you do not possess and that you have not available to you the light with which I recognize him. There is no doubt that he was a dear and chosen Prophet of God."* (Dawate Haq, attached to Haqeeqatul Wahi)

Christian missionaries and priests of his time had been in the habit of vile abuse and making false charges against the blessed person of the Holy Prophet, peace be on him. That language a Muslim cannot repeat.

The Promised Messiah as a retaliation and to silence the Christian missionaries adopted this defence and criticized the Jesus as presented in the Gospels. Jesus of the Gospels is a mythological figure, as the Gospels are not reliable, compared to the true Jesus as presented in the Holy Quran. The picture of Jesus as presented in the Gospels is not unstained and moral. Thus he criticized the fictitious Jesus of Christians as we see in the Gospels.

The Promised Messiah says:

"In our writings we have had this fictitious Jesus of the Christians in mind. The humble servant of God, Isa, son of Mary, who was a Prophet and is mentioned in the Holy Quran, is not the object of our harsh condemnations. We have had to adopt this method after having endured for forty years the abuse of the Holy Prophet, peace and blessing of Allah be upon him, by the Christian missionaries."

(Nurul Quran, No. 2)

Thus he has only, by way of refutation, condemned Jesus on the basis of the Gospels. In doing this, his only purpose was that Christian missionaries should refrain from abusing and defaming and uttering false charges against the Holy Prophet Muhammad, peace be on him.

OBJECTION NO. 10:

National Assembly of Pakistan in 1974 declared the Ahmadiyya Community to be non-Muslim. All sects of Islam were represented by National Assembly. Thus this is a decision of a great majority.

ANSWER:

A decision by a majority in religious matter does not make it right. Truth may be with the minority. Moreover it is not the function of a political assembly to declare any one sect or individual as non-Muslim. Any person who recites and believes in Kalima cannot be declared non-Muslim by any National Assembly or other group.

Great pride is expressed that a majority had agreed in this declaration. Was not the Holy Prophet and his Islamic community in Mecca a minority? Was not Jesus with his twelve disciples a minority in his time? This is what the Holy Quran says about the majority of people:

"And if thou obey most of those on earth, they will lead thee astray from Allah's way. They follow nothing but mere conjecture, and they do nothing but lie." (6:17)

There is a Hadith of the Holy Prophet in which he said that circumstances of my Ummat (community) will be quite similar to Bani Israel. Israelites had divided into seventy two sects and my community will become divided in seventy three sects. They will all be on the wrong except one sect. He was asked which one will that be. The Holy Prophet answered that they will be following my way and that of my companions. (Tirmizi).

In 1974, some newspapers published headlines that seventy two sects of Islam had agreed in this declaration about Ahmadis. We are proud and happy to be the minority 73rd sect as predicted by the Holy Prophet, peace be on him.

OBJECTION NO. 11:

Ahmadis are agents of Israel. They maintain a mission in that country.

ANSWER:

This is a totally false and baseless charge. Ahmadis have always supported the Arab cause in Palestine and were first to point out the dangers to the Islamic world from establishment of the Jewish State of Israel. When question of partition of Palestine was under consideration in United Nations in 1947 and 1948, Muhammad Zufrullah Khan, first Foreign Minister of Pakistan and a devoted and prominent Ahmadi, fully supported the cause of Arabs against partition of Palestine and establishment of Israel. He advocated the cause of Arabs and the Islamic World sincerely and with such great skill and ability that Arab leaders are still grateful.

When the State of Israel was established in 1948, Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II, head of the Ahmadiyya Movement at the time wrote several articles and gave many speeches about this problem. In these articles he established clearly that the State of Israel had been created in the heart of the Islamic World by USSR, USA and Britain under a conspiracy. The super powers were opposed to each other in their political objectives but had become united in their hostility to Muslims and that they had no real sympathy for Arabs and Muslims. He urged Muslims all over world to become united to face this danger. These articles were greatly appreciated. Leading Arab newspapers like the Al-Yaum, Al-Akbar, Al-Qabas, Al-Nar, Sautul Ahrar and Al-Urdan, etc., published extracts of these articles and unanimously praised and upheld the stand of the writer. How cruel and unjust it is that today in Pakistan, Ahmadis are being charged by Mullahs to be agents of Israel.

As far as the Ahmadiyya Mission in Israel is concerned, it is only a missionary centre for propagation of Islam and for benefit of training of Ahmadis there. It is not a diplomatic mission of any sort. Ahmadiyya missionaries were first sent to Palestine in 1924 and a regular mission was established in 1928, twenty years before the establishment of Israel. The Ahmadiyya Community there has been established there since those early years. No new mission was opened there after 1948. Is it un-Islamic to propagate Islam to Jews? Some

people object to the presence of the small Ahmadiyya Community in Israel and forget that there are a few hundred thousands of Muslim Arabs in Israel.

Some Maulvies in Pakistan propagate the lie that there are 600 Pakistani Ahmadis in the Israeli Army. This is total falsehood. There is not a single Pakistani or non-Pakistani Ahmadi in the Israeli Army. These false propagandists cannot name even a few of those alleged soldiers or officers. Falsehood has no leg to stand on.

OBJECTION NO. 12:

The Ahmadiyya Movement is the enemy of Islam and Pakistan. Ahmadis are traitors.

ANSWER:

This is the most cruel and totally false and baseless charge. The truth is just the opposite. The Ahmadiyya Movement is a sincere servant of Islam and humanity. It has always worked for the welfare of Muslims all over the world. In spite of sectarian religious differences, it considers non-Ahmadi Muslims as its brothers. We have no differences with our non-Ahmadi Muslim brothers regarding fundamental beliefs of Islam.

Something about the service of Islam by Ahmadiyya Jamaat has already been said. It has created valuable literature about Islam and defended it successfully against objections by non-Muslims. Ahmadi Muslim missionaries have gone to East and West, North and South in all continents and propagated Islam since the early part of the 20th century. Millions of people have been converted to Islam and send their blessings on the Holy Prophet. It is mainly the result of Ahmadiyya efforts that now intellectual opinion in the West looks upon Islam with appreciation compared to bigotry and hatred of past eras. Ahmadis were first in the missionary field. The Holy Quran has been translated into many foreign languages by the Movement. These translations are very scholarly and modern and are greatly appreciated.

Ahmadis are loyal and valuable citizens of Pakistan. They have always worked for the welfare of Pakistan. In every sphere of

life, they have excelled. They are very patriotic and had taken full part in the struggle for establishment of Pakistan and offered every sacrifice for it. During the time Qaid Azam Muhammad Ali Jinnah was struggling for political freedom of Indian Muslims, he had full support and help of the Ahmadiyya Community. Perhaps it may not be known to the average reader that Qaid 'Azam, after the Second Round Table Conference in London in the early 1930s, became disgusted with Indian politics and decided to withdraw from politics and settled down in London with the intention of carrying on his practice as an advocate before the Judicial Committee of the Privy Council. It was mainly due to the efforts of Hadhrat Mirza Bashiruddin Mahmood Ahmad, head of the Ahmadiyya Movement, through his missionary at London Mosque, Mr. Dard, that Qaid Azam was persuaded to return to India and carry on the political struggle for Muslims. On his return, he had full cooperation and help of the Ahmadiyya Community. This was a time when many prominent members of Majlis Ahrar and other Maulvies, who are today severe enemies of Ahmadiyya Jamaat, were saying that no one dared to create even P of Pakistan which they called as 'Pleedistan' meaning 'home of the wicked'.

After Pakistan came into existence, Ahmadis have taken full part in every struggle or crisis which the country had to face. They have offered great sacrifices. In all the wars with India, Ahmadis fought side by side with their brethren. In 1965 war, two recognized heroes, General Akhtar Hussain Malik and General Abdul Ali Malik were both Ahmadis. How unjust it is to call Ahmadis today as traitors! Now we have come to the end of this section.

Some opponents raise objections by quoting incomplete passages from writings of the Promised Messiah. Very often they quote passages without reference to context. In most such cases, the objection is removed if one reads a few passages before and after the quoted words.

Some people wonder that if the Ahmadiyya Movement is from God and true, why is there so much opposition to it?

History of religions shows that all prophets were subjected to ridicule and opposition in the beginning and their followers persecuted. There has been hardly a great saint and Imam in Islam, who was not opposed or persecuted in his time. In the Holy Quran it is written that every time a messenger came, his people accused him of being a liar and ridiculed him. Alas! This is the way of the world. In another place, the Holy Quran says:

"Never did we send a Messenger or a prophet before thee, but when he sought to gain his object, Satan put obstacles in the way of what he sought after. But Allah removes the obstacles that are placed by Satan. Then Allah firmly establishes His Signs. And Allah is All-Knowing, Wise." (22:53)

A LETTER TO A MUSLIM BROTHER

In the name of Allah, Most Gracious, Ever Merciful.

Dear brother in Islam,

Assalmo-Alaikum!

I hope that you will be well.

The purpose of this letter is to clarify a few points you raised in our last meeting while discussing the question of 'Finality of Prophethood'.

Before we discuss those specific points, I would like to make a few introductory remarks. Most people when they talk or think about prophethood, in their minds are thoughts about a new prophet, a new law (Sharia), a new book and a new Kalima. When we Ahmadi Muslims talk about Hadhrat Mirza Ghulam Ahmad as a prophet, we mean none of these things. Hadhrat Mirza Ghulam Ahmad and his followers are obedient Muslims whose prophet is the Holy Prophet Mohammad (peace be on him) and their holy book is the Holy Quran. We believe in all articles of faith of Islam. By 'prophethood' of Hadhrat Mirza Ghulam Ahmad is only meant a name of high spiritual status he attained due to his complete and perfect obedience and love of the Holy Prophet and through the great spiritual blessings of the Holy Prophet. He was his spiritual son who inherited everything from the great blessings and spiritual excellencies of the Holy Prophet Mohammad (peace be on him). Far from meaning any dishonour, his personality and spiritual status was an honour from the Holy Prophet. He was a perfect servant of the great Master. We can use a parable. When the moon is full and shining bright, can we say that it is an insult to the sun? Because the moon is a mere reflection of the light of the sun and owes all its light to the sun. Similarly Hadhrat Mirza Ghulam Ahmad has explained that his prophethood is merely a reflection of the prophethood of the Holy Prophet Mohammad, (peace be on him). Hadhrat Ahmad says in one of his Urdu verse:

*I am devoted to That Light (the Holy Prophet)
I am from Him
He is, I am nothing
That is the decision.*

A lot of this dispute about prophethood is due to the fact that most people are unaware of the meaning of 'prophet'. Hadhrat Ahmad has written that most people do not pay attention to the literal meaning of 'prophet' which means one to whom God sends revelation frequently and informs him abundantly about unknown future events. It is not necessary that a prophet must bring a new law (Sharia). Hadhrat Ahmad was a prophet according to this definition and he attained this spiritual status due to perfect and complete obedience and love of the Holy Prophet. It is a grace of God, He bestows on whomsoever He wishes.

Hadhrat Mirza Ghulam Ahmad took great pains that his status of subordinate and a follower prophet may not be misunderstood.

As a result he used many terms for his prophethood to be properly understood. He used the following terms:

1. *Ghair Tashri'ei* Prophethood (without a new law or Sharia).
2. *Ummati* Prophethood (one given to a follower of the Holy Prophet).
3. *Zilli* or *Buroozi* Prophethood (one which is a reflection or an image).
4. *Ghair Mustaqil* Prophethood (one which is not independent of the Holy Prophet).

By the meaning and reality of this kind of prophethood should be clear to all thinking persons. The Holy Quran and Hadith are not against the coming of such a prophet, as we have explained in our article.

Now coming to specific points under discussion. I had given the argument that we Muslims are taught the prayer in Sura Fatiha,

"Guide us along the right path, the path of those on whom Thou hast bestowed Thy favours." Who are those on whom God has bestowed His favours? The Quran itself gives the answer:

"Who so obeys Allah and the Messenger shall be among those upon whom Allah has bestowed His favours -- the Prophets, the

Faithful ones, the Martyrs and the Righteous; and excellent companions these are. This is Allah's grace and Allah is All-Comprehending." (4:70-71)

From this verse it is absolutely clear that those Muslims who obey Allah and His Prophet - the spiritual sons of the Prophet, will be blessed with spiritual favours by Allah (as in the past) and they will be raised to the spiritual status of Prophets, the Faithful, the Martyrs and the Righteous. It is clearly stated in this verse that the group 'on whom Thou hast bestowed Thy favours' include these four categories of people.

Your objection was that in verse (4:70) the Arabic word which has been translated as 'among' is 'Ma-aa' which means 'with'. I agree with this that literal meaning of 'ma-aa' is 'with' but in the Arabic language it is also used in the meaning of 'Min' meaning 'among'. In fact this is the case in many languages. If we translate the above verse as you assert, it will be:

"Who so obeys Allah and the Messenger shall be with those upon whom Allah has bestowed His favours, the Prophets, the Faithfull ones, the Martyrs and the Righteous."

You mean to say that Muslims who obey Allah and Messenger shall be with Prophets but not be prophets. But you must note that word 'with' is not attached to prophets but rather to 'those upon whom Allah has bestowed His favours'. The whole group is meant. This verse does not mean that Muslims will only be with the favoured group but cannot be favoured ones. This is quite contrary to the meaning. This will also mean that they will be with the Faithful, with Martyrs and with the Righteous but will not be either of these. On the contrary it is quite clear from the verse that favoured group includes four categories and Muslims will be such a group, if they follow Allah and the Messenger. That is why we say that 'Ma-aa' has been used in sense of 'Min' (among). Such usage is common in Arabic idiom.

Even in English when we say, "Sen. Christopher Bond is with the Republicans', it means that Sen. Christopher Bond is a Republican.

Another example of 'Ma-aa' in the Holy Quran is the following (literal translation),

"Our Lord, forgive us, therefore, our sins and remit from us our evils and give us death with the righteous". (3:194). Here 'Ma-aa' (with) does not mean that give us death when some other righteous person is going to die. But it means that we should be righteous when death overtakes us.

I hope that this point is clear now.

Now the second point was about a Hadith of the Holy Prophet in which he said, 'there is no prophet after me'.

About Hadith one principle must be remembered that we Muslims are not bound to accept any Hadith which clearly contradicts the Holy Quran. The Holy Prophet simply could not have contradicted the Holy Quran. There is not a single verse in the Holy Quran which says that there cannot be any kind of prophet after the Holy Prophet. The fact is contrary as we have discussed that there can be a follower prophet for whom the Holy Prophet is the seal.

As far as this particular Hadith is concerned, we accept it but with an interpretation. The correct interpretation of this Hadith, "There is no prophet after me" is the following:

(1.) There cannot be any prophet after me who may abrogate my Sharia because my Sharia is permanent and there is no Sharia after it.

(2.) There cannot be any prophet after me who may cut short my period of prophethood and start a new period of prophethood. But whosoever will come will be my branch and will receive his light of prophethood from me. His prophethood will be part of my prophethood and not outside it.

This interpretation of this Hadith has been given by Hadhrat Mirza Bashir Ahmad M.A. He was a great scholar of Islam.

Hadhrat Sheikh Akbar Muhiyyuddin Ibne Arabi, an eminent authority in Islam (Died 638 AH) is of the view:

"The prophethood that terminated with the person of the Holy Prophet, peace be on him, was the law bearing prophethood and not just prophethood itself". (Futuha-te-Makkiya Vol. II, P. 73).

THE PROMISED MESSIAH AND MAHDI

He wrote further, "*Prophethood would continue to be open to the people till the day of judgment, though law making has terminated, yet law making is but one element of prophethood*". (Futuhate-Makkiya P. 100).

This is what eminent scholar and authority like Ibne-Arabi understood from above Hadith and others similar to it.

May Allah guide us all along the right path.

Sincerely,

AN INTELLECTUAL MIRACLE

In December 1895, Hadhrat Ahmad - the Promised Messiah proposed that an all religions conference be held at Qadian for three days in which learned representatives of all religions should participate. He announced that one important condition would be that all religious scholars must explain the excellence of their respective religions based upon their scriptures and not give offence to other religions by criticising and attacking them. He volunteered to be the host of such a conference bearing all expenses. This was a great proposal for the inter-faith dialogue by Hadhrat Ahmad. But his opponents declined. They did not like the idea of a conference under auspices of Hadhrat Ahmad, for selfish reasons.

However, later on this idea of conference was taken up by one Hindu ascetic Swami Shugan Chandra and the Conference of Great Religions was convened at Lahore on 26, 27 and 28 December 1896. The condition proposed by Hadhrat Ahmad was followed that the speakers must not indulge in criticizing or attacking other religions. They were all invited to read their theses about the following five topics.

1. The physical, moral and spiritual condition of man
2. The state of man after death
3. The object of man's life on earth and the means for attaining the same
4. The effect of actions in this life and the next
5. What are the means for the attainment of spiritual knowledge?

Hadhrat Ahmad was also invited. He welcomed it and he readily agreed to write a paper for this conference. When he finished writing he received revelation that his paper will be declared supreme over all other papers. He wrote a poster about it which was distributed before the conference was held. He wrote:

A Grand Piece of News for Seekers after Truth

"In the conference of Great Religions which will be held in Lahore Town Hall on the 26th, 27th and 28th of December, a paper written by this humble one, dealing with the excellencies and miracles of the Holy Quran, will be read out. This paper is not the result of ordinary human effort but is a sign among the signs of God, written with His special support. It sets forth the beauties and truths of the Holy Quran and establishes like the noon-day sun that the Holy Qur'ān is in truth God's own Word and is a Book revealed by the Lord of all creation. Everyone who listens to this paper from the beginning to the end, to my treatment of all the five themes prescribed for the conference, will, I am sure, develop a new faith and will perceive a new light shining within himself and will acquire a comprehensive commentary on the Holy Word of God. This paper of mine is free from human weakness, empty boasts and vain assertions.

I have been moved by sympathy for my fellow beings to make this announcement, so that they should witness the beauty of the Holy Quran and should realize how mistaken are our opponents in that they love darkness and hate light. God, the All-Knowing, has revealed to me that my paper will be declared supreme over all other papers. It is full of the light of truth, wisdom and understanding which will put to shame all other parties, provided they attend the Conference and listen to it from beginning to end. They will not be able to match these qualities from their scriptures, whether they are Christians or Aryas or those of Sanatan Dharm or any others, because God Almighty has determined that the glory of His Holy Book shall be manifested on that day. I saw in a vision that out of the unseen a hand was laid on my mansion and by the touch of that hand a shining light emerged from the mansion and spread itself in all directions. It also illumined my hands. Thereupon someone who was standing by me proclaimed in a loud voice: Allahu Akbar, Kharbat Khaibar (God is Great, Khaibar has fallen). The interpretation is that by my mansion is meant my heart on which the heavenly light of the verities of the Holy Quran is descending, and by Khaibar are meant all the perverted religions which are afflicted with paganism and falsehood, in which

man has been raised to occupy the place of God, or in which Divine attributes have been cast down from their perfect station. It was thus disclosed to me that the wide publication of this paper would expose the untruth of false religions and the truth of the Quran will spread progressively around the earth till it arrives at its climax. From this vision my mind moved towards the reception of revelation and I received the revelation (Arabic) God is with you, and God stands where you stand. This is a metaphor conveying the assurance of Divine support. I need write no more. I urge everyone to attend the Conference in Lahore even at some inconvenience and to listen to these verities. If they do so their reason and their faith will derive such benefit as is beyond their expectation. Peace be upon those who follow the guidance" Ghulam Ahmad, Qadian, 21 December 1896

The proposed Conference of Great Religions was held at Islamia College, Lahore on 26 to 29 December 1896. Hadhrat Ahmad did not attend in person to avoid controversy. His paper was read by one of his disciples, Maulvi Abdul Karim. It is estimated that seven or eight thousand persons attended his lecture. People listened with great concentration and were greatly moved as if they were spellbound. When this lecture finished all declared that this paper was best of all. So said the organisers of the Conference and the newspapers also. It is reported by eyewitnesses that many) Hindus and Christians, at the end of this lecture, embraced their Muslim friends and said, "If this is Islam, one day we all will accept it."

This paper by Hadhrat Ahmad, the Promised Messiah has been translated into English and many other languages and has been distributed widely. The English translation had the title, 'Teachings of Islam'. More recent editions have the title, 'The Philosophy of the Teachings of Islam'. Some of the opinions about this book are as following:

Count Leo Tolstoy, the great Russian writer and philosopher wrote, "I approved very much of the two articles. 'How to get rid of sin' and 'Life to come'. The idea is very profound and very true".

Theosophical book notes wrote, "The best and most attractive presentation of Mohammed which we have come across."

The Indian Review wrote, "*A very entertaining and pleasant reading, lucid, comprehensive and philosophical-evokes admiration. The book deserves to be in the hands of every Muhammadan student and also in the libraries of those who wish to know something of Muhammadan religion.*"

The Spiritual journal, Boston wrote, "*Pure Gospel.*"

The Bristol times and Mirror wrote, "*Clearly it is no ordinary person who thus addresses himself to West.*"

We highly recommend this book for our readers. This book is the most popular one in Ahmadiyya Muslim literature. This was indeed a great intellectual miracle shown by the Promised Messiah.

A CENTURY OF SERVICE OF ISLAM

The Ahmadiyya Movement was established and inaugurated on 23rd March 1889 by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah. The first centenary of the Ahmadiyya Movement was on March 23, 1989. This centenary was celebrated by offering praise to Allah, the Gracious and Merciful. This has been a century of distinguished service of Islam. We have already written about the revival of Islam and service of Islam by the Ahmadiyya Movement. A few points may be added here.

Foremost service of Islam by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah, was the great Islamic literature in the form of his writings. His writings are a great intellectual miracle. He wrote about eighty books, and a score of which are in Arabic. He wrote mostly in Urdu. All his writings are based upon the Holy Quran and Hadith. He was blessed by Allah with a profound knowledge of the Holy Quran. He explained the excellencies and deep knowledge of the Holy Quran, correcting many previous errors of interpretation. This point cannot be appreciated without reading his writings. He answered effectively all the objections of opponents of Islam like Christians, Hindus, Rationalists and Philosophers. His literature is unique and defends Islam and establishes its superiority with powerful arguments. He was a lucid and prolific writer. The grandeur of his literature has been acknowledged even by the opponents. On his death, a well known non-Ahmadi journal of Delhi wrote:

"The most excellent services rendered to Islam by the late Mirza Sahib, against the onslaughts of the Arya Smajists and the Christians, are in fact most praiseworthy. He gave an absolutely new turn to controversy in the field of religion, laying the foundation of a new literature. Not in our capacity as a Muslim, but of a seeker after Truth, we freely concede that no Arya, however eminent, and no Christian padre (priest) however well read had the courage to open his lips in the arena against the deceased in his life. He belonged to

the Punjab, but there was such force in his pen that today, not only in the Punjab, but also all over India, there is no one else with such a powerful pen. The literature created by him is most unique in its grandeur, there being portions which produce a kind of ecstasy of feeling in you when you go through them. Passing through prophecies foretelling discomfiture and destruction, and the severest opposition and hostile criticism, he cleared a way for himself, attaining to the highest peak of success." (Curzon Gazette, June 1, 1908)

Maulana Abul Kalam Azad wrote editorially in *Vakeel*, a well known non-Ahmadi weekly:

"That great person whose pen and tongue were magic; who was manifestation of mental wonders; whose sight was a trial and whose sound was Hashar (final day); with whose fingers, the wires of revolution were entangled; whose two fists were electric batteries, that great person was like a storm and an earthquake for the world of religion for thirty years and he kept on awakening with great noise those who had gone to sleep-----Such persons who create revolution in religious and intellectual fields do not appear in the world always. Such proud sons of history rarely appear. When they do come, they create a revolution in the world. -----This quality of Mirza Sahib that against the opponents of Islam, he performed his duty as a victorious general, compels us to admit the feeling that such a successful Movement, which defeated our enemies for a long time, may continue in future. In spite of the acute differences with him on some points of doctrine and belief, the death of Mirza Sahib has made the intelligent Muslims feel that one of their great men has passed away from the world, and with his passing away has ended that effective defence of Islam against the attacks of the enemy which was connected with his personNow that Mirza Sahib has completed his task, we have to concede and recognize the value and grandeur of the literature created by him. The great defence put up by him has not only torn to shreds the early influence of Christianity, gained by that religion under the British rule, and as a result of that prestige; in fact the whole magic of Christianity has begun to scatter like a cloud of smoke.....Moreover, in breaking the fangs of the Arya Samaj as

well, Mirza Sahib has rendered a service to Islam which is of special significance.....Irrespective of how extensive our defence of Islam in future, we shall never be in the position to overlook and ignore the writings of Mirza Sahib. It is not hoped that in future religious history of India, a person of such a stature will be born again who sacrificed his best desires for the sake of study of religion." (Vakeel, Amritsar, June, 1908)

The Promised Messiah founded a Jamaat whose members are fired with love of and devotion to Islam. They excel others in depth of faith, sincerity of devotion, righteousness and spirit of sacrifice. Every member donates 1/16 to 1/10 of his monthly income for the service of Islam. With exception of any weak individuals, on the whole their moral and spiritual standard is higher than others. Thus they furnish a strong proof of the truth of the Promised Messiah as a tree is known by its fruit. The Promised Messiah has established the habit of prayer among his followers. By prayer, individual Ahmadiis establish their relationship with Allah and most of them have seen the signs of power of Allah. If this blessing of prayer is not stressed upon, most persons will falter when faced with trials in this age of materialism.

In the modern age, the Ahmadiyya Movement was first in propagation of Islam. Its missionaries were the first to propagate Islam with peaceful means in West and East. The first Islamic Mission in England was started in 1912. The first mosque was built there in 1924. The first Ahmadi Muslim missionaries went to West Africa and America in the early 1920s. Now some other Muslim organizations have also joined the missionary field but they have done so after the discovery of oil. They are indebted to Ahmadiyya pioneering work in propagation of Islam.

In Europe, Ahmadiyya Muslim communities and their missions are located in England, Holland, Germany, Switzerland, Belgium, Denmark, Norway, Sweden and Spain. Mosques have been built in London, Zurich, Frankfurt, Hamburg, Hague, Copenhagen and in Gothenberg (Sweden).

In the United States there are more than forty organized Ahmadiyya Muslim communities, with their missions and mosques spread out in towns across the country.

In West Africa, the Movement has made rapid progress. Missions are established in Nigeria, Ghana, Gambia, Sierra Leone and Ivory Coast. In Ghana alone the Movement is estimated to be 500,000 strong. In West Africa there are hundreds of Ahmadi Mosques and hundreds of primary, middle and secondary schools and a few colleges. Since 1970, a number of medical clinics and hospitals have been opened, which are doing very useful work. As of now, there is a total of 26 hospitals functioning.

In East Africa, Ahmadiyya missions are established in Kenya, Tanzania, Zambia and Uganda. Some of the other missions are in Indonesia, Burma, Japan, Singapore, Canada, Guyana, Surinam, Trinidad and Australia. There are organized Ahmadiyya missions in about forty countries. Branches of the Ahmadiyya Movement are established in 143 countries as of July 1994. There are 625 missionaries and teachers who have dedicated their lives for service of Islam and are working all over the world under central organization of the Ahmadiyya Movement.

The head of the Ahmadiyya Movement is called Khalifatul Masih. A Khalifa (caliph) is elected for life. He serves as spiritual leader or Imam as well as administrative head. He guides and directs all the activities of the Movement. There is a very close relationship between the Khalifa and the members of the Movement. The present Khalifatul Masih IV is Hadhrat Mirza Tahir Ahmad. He is very vigorous, talented and saintly. Thus through the Promised Messiah, Khilafat in Islam has been re-established.

The Ahmadiyya Movement has undertaken a massive programme in the field of the translation of the Holy Quran into various languages. Some of those which have been published are English, Urdu, Punjabi, Danish, Swahili, Indonesian, Dutch, Esperanto, German, French Spanish and Russian. As of July 1994, translations of the Holy Quran have been published in fifty four important languages.

Translations of selected verses of the Holy Quran have been published in 117 languages. These translations are standard and modern, appealing to the modern mind leading to the love of the Holy Quran. Is this great Jihad not indicative of love of the Holy Quran by members of the Ahmadiyya Movement?

When Hadhrat Mirza Ghulam Ahmad, the Promised Messiah announced his mission a century ago, Muslims were very weak in every respect and it was time of despair. At that time he prophesied that through revival at his hands, Islam will again emerge triumphant. At one time the target of Christian onslaughts, Islam is now marching forward and has taken the lead. Western writers openly admit the Renaissance of Islam. Houston Smith writes in his book 'The Religions of Man' at the end of his chapter on Islam:

"Of some of the religions considered in this book, we had to admit that they may be dying and on their way out. Not so Islam. Youngest of the major religions of the world, it is again stirring with some of strength and vigour of youth. From Morocco, opposing Gibraltar on the Atlantic, eastward by way of Egypt through the entire Middle East, Pakistan and Indonesia to the Philippines in the Pacific, Islam is a vital force in the contemporary world. Numbering in the vicinity of 350,000,000, one out of every seven persons in today's world belongs to this religion which guides both thought and deed to a detail not often paralleled in the West. Islam is not merely consolidating its position; it is expanding and expanding rapidly. As early as 1773 Goethe wrote a poem in which he compared Muhammad to a stream which moves forward always increasing, carrying brothers with him to the eternal Father. Today Islam is spreading not only in Africa and Southeast Asia but even to some extent in China, England and the United States. Some claim it to be the fastest growing religion in the world. As recently as 1947 a new Muslim State has been born, Pakistan, with a population of 70 millions. In some areas where Islam and Christianity are competing for converts, Islam is growing at a rate of ten to one."

INVITATION TO JOIN THE AHMADIYYA MOVEMENT

We invite the attention of our Muslim brothers to the following words of the Holy Prophet Muhammad, peace be on him, as related in Hadith.

1. *"What will be your condition when Son of Mary, will descend among you and he will be your Imam from among you?"*

(Bukhari, Bab Nuzul Isa Ibn Maryam)

2. *"Even if only one day would have been left for the world to come to an end, Allah would lengthen that day and would not let that day end until He causes the Promised Messiah and Mahdi to appear. He will fill the world with justice and virtue in place of injustice and iniquity that would have engulfed the world."* (Abn Daud, vol 2, Kitabul Mahdi)

3. *"The Mahdi will appear in a town the name of which will be Kadaa."* (Jawahirul Asraar, p. 55)

4. *"When you hear the advent of Mahdi, it is enjoined on you to enter his 'bait' (to enter his fold) even if you have to walk on snow by crawling to reach him."* (Kanzul Ummal)

After the advent of the Holy Prophet there was a period of glorious success. Then followed the unfortunate decline. It all came about as he had predicted. In the latter days Muslims became engulfed with ignorance, utter faithlessness, terrible corruption, iniquity, transgression, disunity and internal bickering and in fighting. The resultant social, moral and spiritual decadence of Muslims reached its apex at the end of 19th century. It was at such a critical time that Allah, the Gracious and Merciful, took pity on Muslims and sent his Promised Messiah and Mahdi to revive Islam and unify Muslims.

Some people say the Holy Quran is enough and there is no need for a Mahdi or Messiah. They forget that at a time of decadence, they need a spiritual teacher to learn proper interpretation of Quranic

verses which are susceptible of interpretation. There are those who say that traditions which deal with the advent of the Promised Messiah and Mahdi are weak and unreliable. This is a later development. The fact is that appearance of the Mahdi and the Promised Messiah was greatly stressed by the Holy Prophet, so much so that it became a cardinal part of faith of every Muslim. These glad tidings were transmitted from generation to generation. The appearance of the Mahdi was linked with ascendance and universal victory of Islam. The spiritual position of the Mahdi was described to be so lofty that great saints prayed fervently that the Mahdi be made to appear during their time so that they could derive blessings from him. The question of unreliability of the traditions pertaining to appearance of the Mahdi, does not arise any more because all the signs which were mentioned in the Traditions about the advent of Mahdi and the Promised Messiah have been fulfilled. The Mahdi and the Promised Messiah has already appeared in the person of Hadhrat Mirza Ghulam Ahmad. What greater proof of authenticity of the Traditions is there? The claimant is already present.

The prophecy has been fulfilled. Revival and propagation of Islam is underway. Unity of Muslims is being re-established. It is a time of rejoicing. It is time to come forward and join the fold of the Promised Messiah and Mahdi. Come forward and share the burdens of this great Jihad of victory of Islam. Remember that joining the Movement when it is still the time of struggle and Jihad carries greater blessing and reward than joining after victory has been achieved. We invite both Muslims and non-Muslims to accept the Promised Messiah and join his Movement. In his capacity as a follower prophet and Messiah and a deputy of the Holy Prophet Mohammad (peace be on him), his mission is for the whole mankind.

The following are the ten conditions of joining the Ahmadiyya Movement, as given by the Promised Messiah.

**CONDITIONS OF BAI'AT (INITIATION)
IN AHMADIYYA MOVEMENT IN ISLAM
BY THE THE PROMISED MESSIAH**

- I. The initiatee shall solemnly promise that he shall abstain from Shirk (association of any partner with God) right up to the day of his death.
- II. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
- III. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking Darud (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passions, he shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his tongue nor by his hands nor by any other means.
- V. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
- VI. That he shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself to the authority of the Holy Quran; and shall make the Word of God and the

Sayings of the Holy Prophet the guiding principles in every walk of his life.

VII. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance, and meekness.

VIII. That he shall hold Faith, the honour of Faith, and the cause of Islam dearer to him than his life, wealth, honour, children and all other dear ones.

IX. That he shall keep himself occupied in the service of God's creatures, for his sake only; and shall endeavour to benefit mankind to the best of his God-given abilities and powers.

X. That he shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationships and connections demanding devoted dutifulness.

May Allah be with you and guide you

O'Allah send Thy blessings on the Holy Prophet and on his

Umma.

PROGRESS OF INTERNATIONAL AHMADIYYA MUSLIM COMMUNITY

As we wrote before, with Allah's help and the blessings of the Holy Prophet (Peace be on him), the caravan of the Ahmadiyya Muslim Community is marching forward on the road of progress. It is always surging forward from one milestone to the next, in spite of inherent difficulties and bitter opposition. The persecution of the Ahmadiyya Community, which turns violent at times, continues unabated in Pakistan. The legacy of the Anti-Ahmadiyya ordinance by general Zia-ul-Haq, former dictator of Pakistan, continues. The petitions of the Ahmadiyya Community to have this unjust and unconstitutional ordinance repealed, have been rejected by the Pakistani courts including the Supreme Court of Pakistan. General Zia-ul-Haq made an alliance with the extremist, orthodox *Ulema* (religious leaders) to gain popularity and strengthen his dictatorship. Subsequent political leaders and high officials of Pakistan have been unable to change the Anti-Ahmadiyya policy of General Zia-ul-Haq and his religious allies among the *Ulema*. In Pakistan basic human rights of Ahmadi Muslims are still denied. They are persecuted for practising their faith. At times they are arrested and are charged with false accusations and such "offences" as: reciting Kalima-Tayyiba, for greeting others with "Assalamu-Alaikum", or uttering "Bismillah". To call such basic Islamic traditions as an offence is simply ridiculous and beyond comprehension. Sporadic incidents of the organized murder of Ahmadi Muslims still continue. Culprits are never apprehended by the police or punished by the courts. They charge that their sentiments are hurt when Ahmadis practice their faith, and so the Ahmadis must be stopped by force.

It is not the masses who are at fault. It is the fanatic and extremist *Ulema* allied with politicians who are so intolerant and misguided. In the West, such groups are often called the "Fundamentalists". This term seems a misnomer as some of the

Fundamentalists deny the very fundamental religious freedom that Islam upholds and clearly proclaims: "There is no compulsion in religion". These extremist groups are so intolerant and often indulge in and advocate violence and even terrorism. Islam advocates freedom of conscience and religion and does not allow violence or terrorism for any cause. The present head of the Ahmadiyya Movement, Hadhrat Mirza Tahir Ahmad, has indicated in his speeches and Friday sermons that the time of the Divine Punishment for the cruel leaders responsible for the persecution of innocent Ahmadis in Pakistan has drawn close.

The Ahmadiyya Movement continues to propagate the true picture of Islam and tries to remove the misunderstandings about Islam, especially in the West. It serves humanity by the teaching of peace, love, cooperation, and interfaith dialogue and mutual tolerance. The very meaning of Islam is peace through submission to the will of Allah. Islam considers the founders of the great religions to be true, holy, and righteous prophets of God; thus, opening the way for religious tolerance, harmony, and world peace. The motto of the Ahmadiyya Movement is "Love for All, Hatred For None." The fourth successor (Khalifa) of the Promised Messiah, Hadhrat Mirza Tahir Ahmad, was forced to leave Pakistan due to the persecution and has resided in London, England since 1984. It is from his London headquarters that he has continued to provide guidance and leadership and coordinate the activities of the International the Ahmadiyya Movement in Islam. In the last twelve years, with the divine help and the blessings of Khilafat-e-Ahmadiyya (caliphate), the Community has made great progress. A glimpse of this can be had from the following statistics, most of which were announced by Hadhrat Mirza Tahir Ahmad on the occasion of Jalsa Salana UK (the annual convention) in London on July 29-31, 1994:

--As of July 1994 there are branches of the Ahmadiyya Community established in 143 countries in all the continents of the world.

--New mosques built by the Ahmadiyya Jamaat (community) and those given to us along with their converts this year, number 682.

This number of the last 10 years is 1643. The total number of mosques is above 4000.

--New Ahmadiyya congregations established in the last year (Aug. 93 to July 94) number 1551 out of which 891 were organized. The number of new Jamaats since 1984 is 4233. West Africa leads this list.

--418,206 persons were converted worldwide in the past year. These converts are from 93 countries and included 155 nationalities or ethnic groups. They joined the International Ba'it Ceremony (taking oath of allegiance) held at Jalsa Salana UK on the 31st of July 1994. The group in London pledged at the hands of Khalifatul Masih IV and as the ceremony was transmitted via satellite to most countries of the world, the new converts along with millions of other Ahmadis worldwide repeated the words of Ba'it in their own languages, which numbered 120. This was a manifestation and a glimpse of the unity of mankind destined to take place at the hands of the Promised Messiah and his followers. The Promised Messiah while referring to the institution of Jalsa Salana (first held at Qadian in 1891) had prophesied that there are nations who are ready to join it. 26,000 Europeans have joined the Ahmadiyya Movement in the last year.

--Translations of the Holy Quran have been published in 54 languages, 41 of them in the last ten years. These are of good standards and are greatly admired. They have been distributed worldwide. The target is to translate in at least 100 languages.

--Published selected verses from the Holy Quran in 117 languages.

--Published a very comprehensive commentary of the Holy Quran in five volumes, in English, including a biography of the Holy Prophet (peace be on him).

--155 schools and educational institutions have been established in the last ten years by the Nusrat Jehan scheme, mostly in Africa. Also a number of medical clinics and hospitals have been established in Africa. Their number in 1994 was 30. The Ahmadiyya Movement, despite limited resources, has been in the forefront of providing humanitarian aid for people stricken with Natural Disasters.

THE PROMISED MESSIAH AND MAHDI

It has programs for social and economic development for the poor sections of society. Its historic service for African people, especially in the educational and health sectors, is well recognized.

--As of October 1994, in the United States of America there are branches of the Community in about 40 cities. There are 29 missions and mosques, 22 of them have been established since 1983. A grand new mosque has been built in the Washington metropolitan area, and is named Masjid Baitur Rahman. It was inaugurated in October 1994 by Hadhrat Khalifatul Masih IV. It has the capacity of 1300 worshipers. It also serves as the new national headquarters of the Ahmadiyya Community of America. Its address is:

Baitur Rahman Mosque
15000 Good Hope Rd.
Silver Springs, MD. 20905
tel. (301) 819-0110

A new mosque was built in Toronto Canada in 1992. It is the largest mosque in North America regarding capacity. The Washington mosque was built at a cost of 4.25 million dollars, all of which was donated by Ahmadis in the USA. In the last ten years the total donation for building mosques and missions in America was about 10 million dollars. The Ahmadiyya Community members worldwide offer great financial and other sacrifices for the sake of Islam, and are guided and encouraged by the Khalifa. The rapid progress of the Ahmadiyya Movement can be judged by the fact that in 1984 there were 1000 Ahmadi mosques worldwide, and now in 1994 their number is about 4000. In 1985 the total number of countries with branches of the Movement were 87, and now in 1994 this number is 143 countries.

The rapid progress of the Ahmadiyya Movement is by the grace and help of Allah, blessings of the Holy Prophet and his servant Hadhrat Mirza Ghulam Ahmad, the Promised Messiah. The Ahmadiyya Movement marches forward with the ultimate goal of the unification of the World under the waving banner of Islam, to end all the conflict and violence, and usher in an era of universal peace.

Under the guidance of the fourth Khalifa (successor to the Promised Messiah) since 1982 the Movement has made great progress as can be judged by the above statistics. His Friday sermons delivered at the London Mosque are not only published, but are distributed by audio and video cassettes where there are branches of the Community. His sermons and speeches are scholarly and provide moral and spiritual guidance, all based upon the Holy Quran and Hadith. For the last couple of years his Friday sermons and other speeches are relayed widely all over the world by satellite transmission. Television sets using dish antenna are required to receive live the Friday Khutba and other programmes. A television station in London used for the satellite broadcasts is known as MTA (Muslim Television Ahmadiyya International). MTA programmes are transmitted to most of the countries in Europe, Asia, and the Americas, as well. The Khalifa's sermons delivered in Urdu are transmitted with simultaneous translations in 6 languages, including: French, Russian, Arabic, Bosnian, Spanish, and German. Most Ahmadiyya centres worldwide have dish antenna for TV sets. Now increasingly, individual Ahmadi families are installing this system in their homes and not only Ahmadis but their neighbors and friends are benefiting by it. In addition to Friday sermons other religious and educational programs are broadcast by MTA daily, including Question/Answer sessions with the Khalifa. Since October 1994, MTA programs are being transmitted by a new television station at the Washington Mosque site to America, Canada, and South American countries daily in the evening. This development is a milestone in the progress of the Ahmadiyya Community. It has proved to be of great value for education, training, and propagation.

THE ATTRIBUTES OF GOD AND HISTORY

To better understand the history of mankind and gain a deep insight, one should reflect upon the attributes of God and His grace as given in the first chapter of the Holy Quran, Surah Fatiha. This Surah has been called "The mother of Books" and is considered a summary of the Holy Quran. It consists of 7 brief verses only, but has vast meanings. Hadhrat Mirza Ghulam Ahmad, the Promised Messiah, has written a marvelous commentary of this Surah in his books, which collected together forms a book of about 400 pages. A study of this commentary shows that Allah had blessed Hadhrat Ahmad with a deep knowledge of the Holy Quran. He explained the four principle attributes of Allah, given in Surah Fatiha, as the following in one of his writings. He writes;

"In Surah Fatiha, Allah, the Exalted, has set forth His four principal attributes, namely, The Lord of Universal Providence (Rabbil-Aalameen), Most Gracious (Rahman), Ever Merciful (Rahim), Master of the Day of Judgment (Malike Yaumiddeen), giving priority to the attribute Lord of Universal Providence (Rabbil-Aalameen) and setting out Rahman, Rahim, Malike Yaumiddeen thereafter in that order. Now why did God, the Exalted, adopt that order? The answer is that is their natural order, because these four attributes come into operation in that order. An intelligent observer can discover for himself that God's grace manifests itself in the world in four ways. The first is the most universal, that absolute benevolence which continually embraces and supports every animate and inanimate object from the highest heaven to the earth. The very coming into being of each thing from non-existence and its maturity into perfection is through the operation of this grace and no animate or inanimate object is outside its purview. All bodies and souls owe their existence to it, and everything receives its sustenance through it. This grace is the very breath of life of the entire the universe. Were it cut off for one moment the entire universe would perish. But for it,

nothing of creation would have come into existence. It has been termed *Rabubiyyat* in the Holy Quran and its account that God has been called *Rabbil-aalameen*, the Lord of Universal Providence. As has been said in other places in the Holy Quran: He is the Rabb of all things (6:165); meaning God is the Sustainer of everything and nothing in the universe is outside the sphere of His Providence (*Rabubiyyat*)

The next in order is the second category of grace which is general, the difference between the two being that the first is an all-embracing Providence by means of which the entire the universe came into being and continues to be sustained and the latter is a special eternal grace which extends only to the animates. In other words, the special concern of the Divine for the entire animal kingdom has been called the general grace. The characteristic of this grace is that it extends to all members of the animal kingdom without reference to any merit or right of any of them, in proportion to the respective requirements, not being the recompense of any action on their part. It is because of this grace that every sentient being is alive, works, eats, drinks, feels secure against afflictions, and has his needs fulfilled. It is because of this grace that all the requirements of life for every animate being and for the survival of its species have been made available. It is by the blessing of this grace that all that is needed for physical development has been provided and all that is needed for spiritual development by those who are gifted with spiritual faculties, has also been provided from the earliest times, according to the needs, through Divine revelation. In short, through this grace of *Rahmaniyyat* man enjoys the fulfillment of his wants. For his habitation there is the surface of the earth, for light there are the sun and the moon, for breathing there is air, for drinking there is water, for eating there is a large variety of foodstuffs, for treatment of ills and ailments there are innumerable drugs and remedies, for wearing there are different kinds of apparel, and for guidance there are Divine scriptures. No one can claim that these are consequences of his actions or that he had been engaged in some virtuous pursuit in a previous incarnation in appreciation of which God has bestowed all

these innumerable bounties upon mankind. It is thus established that this grace which manifests itself in thousands of ways for promoting the well-being of all animates in a gratuitous bounty unrelated to any action on the part of anyone. It is but the upsurge of Divine mercy so that every animate creature may attain his natural goal and may satisfy the urges inherent in his nature. The function of eternal bounty as manifested through this grace is to provide for the needs of all living creatures and to look after all that is good for them and that is harmful for them lest they perish or their capacities stay dormant. That the Divine Being possesses this attribute is manifestly established through a study of the law of nature. No sensible person would dispute the fact that all these objects like the sun, the moon, and the elements that are the mainstay of life proceed from this very grace and that every animate, man and beast, believer and disbeliever, good and bad, is benefiting therefrom, according to his needs and not a single animate being is excluded from its scope. This grace is called *Rahmaniyyat* in the Holy Quran and by virtue of it the attribute Rahman is mentioned in Surah Fatiha immediately after Rabbil-Aalameen.....

The third category of grace is the special benevolence....But for special benevolence, effort, exertion, purification of the heart, prayer and supplication and earnest direction of the mind towards Allah and every kind of appropriate striving are necessary conditions. It is only one who earnestly seeks this grace who receives it. It attends only those who work hard for it. This grace is also comprehended through a study of the law of nature. It is obvious that those who strive in the way of Allah and those who are indifferent towards it cannot be equal. Doubtless, those who strive in the way of Allah with a sincere heart and keep away from every kind of darkness and mischief, become recipients of special grace. Because of this type of grace, God, the Exalted, is called Rahim in the Holy Quran. Because the attribute *Rahimiyyat* is exclusive and conditional it ranks after the attribute of *Rahmaniyyat*. *Rahmaniyyat* came into operation first and the *Rahimiyyat* followed it and it was because of this natural order that it was mentioned after the attribute *Rahmaniyyat*.....

The fourth category of Divine grace is the most special grace. This aspect of grace does not manifest itself merely in response to effort and exertion. Its manifestation demands a total negation and utter annihilation of the dark and narrow realm of means and that the perfect might of the One and the only God should shine forth directly in its full splendour without the intermediary of any instrument. For, in respect of this ultimate grace the only addition and perfection that human wisdom can conceive of is that it should be manifested by the utmost clarity, excluding every possible doubt, reservation or imperfection, so that there should be no question concerning its deliberate bestowal by the Gracious Bestower, not concerning the reality and fullness of the grace as a mercy. The munificence and requital of the Eternal Master should become manifest like the brightness of day. At the same time the recipient of grace should feel and realize with the highest degree of certitude that it is indeed the Sovereign of the kingdom Who has bestowed on him, by His will and command and special power, a mighty favour and a great delight that in truth he is the recipient of full and lasting reward for his good deeds which is pure and superb, a prized and highly desired boon and not any kind of test or trial. The grant of such perfect, superb, and enduring grace is contingent on the subject's migration from this imperfect, dim, dense, narrow, depressing, ephemeral, and unstable realm.....

This grace is the most exclusive of all graces and is the culmination of them. Its recipient attains to the apex of beatitude and everlasting felicity which is the fountainhead of all joys, and he who is debarred from this grace is condemned to everlasting hell. By virtue of this grace, Allah has named himself *Malike Yaumiddeen* in the Holy Quran.....This is reinforced in Ch. 40:17: 'To whom does the kingdom belong this day? It belongs to Allah, the One, the Most Supreme.' This means that on that day the Divine attribute of Providence will manifest itself independently of the normal media and it will be seen and felt that nothing counts except the overpowering dominion and perfect sovereignty of the Exalted Lord. All comfort and joy and requital and reward will be seen as

emanating directly from God, with no screen or barrier in between, nor will there be left any room for any doubt. Those who had withdrawn themselves from the world for his sake, will find a perfect state of felicity enveloping their bodies and souls and their exterior and interior leaving no part of them outside the embrace of this great happiness." (Commentary on The Holy Quran Vol I, Surah Fatiha p: 103-110, published by London Mosque)

From the above explanation of the Divine attributes, it is clear that God's grace and benevolence is manifested for all of His creation. Man is especially blessed and for his physical, moral, and spiritual development he has been given appropriate faculties and the means for it. So much in God's creation or nature has been subjected to Man for his benefit. He has been given the faculty of speech and reason for his moral and spiritual development. Divine revelation was bestowed upon the prophets and righteous saints. He was given knowledge of the Divine through revelation when reason alone was not sufficient. Thus, there are prophets and revealed books for his guidance. Allah says in the Holy Quran that if you try to count the bounties of Allah, you will not succeed.

The third category of Divine grace as given in Surah Fatiha, proceeds from God's attribute of Rahim (Most Merciful). This requires Man's striving and struggle and actions. God blesses his proper and righteous actions with good and beneficent results. Two highways of good and evil have been shown to him. Man has been given the freedom and choice to tread along any one of them. Under this frame work, Man has been given free will and freedom of action. The Holy Quran encourages righteous actions and striving in His way. A good or appropriate action results in positive and good outcome. And evil and inappropriate action results in a negative or bad consequence. It is God who has put this principle in operation.

Some say that Man is fully free, independent, and master of his destiny. On the other extreme are those who think that everything that happens to Man is as it is written down. The truth lies somewhere in between. This is what we learn if we reflect upon Divine attributes. Any person who utilizing his God given faculties and bounties in

nature, strives hard in a proper manner is rewarded with success in whatever his aim or undertaking be. If on the other hand a person indulges in inappropriate or evil action, and persists in it and does not repent this results in his ultimate downfall. What is true of individuals is in the same manner true for the rise and fall of a nation or a civilization.

God is the Master of the Day of Judgment which means that the reward and punishment are in His hands, both in this world and the hereafter. As the Promised Messiah has explained, the grand and final reward and punishment will be in the hereafter on the Day of Judgment. But as the Holy Quran mentions, in so many places God rewards or punishes in this world also; though it may not be as apparent as in the hereafter. He is the Wise Judge. His Mercy encompasses his punishment.

From whatever has been written above about the attributes of God and an examination of human history, it is apparent that history is not just made by Man alone; rather, it is the handiwork of God and Man. Under the overall framework of Divine attributes and His Providence and Grace, and as a result of beneficent or inappropriate actions by Man, nations or civilizations rise and fall.

Before writing about history any further, we return to the subject of God and His Attributes. The principal object of all great religions is to bestow knowledge to man about existence of God and His attributes. God, the Gracious and Merciful revealed Himself to the prophets and raised them for the guidance of mankind. It was by Divine revelation that the prophets were given knowledge about God and his attributes. The principal and the fundamental teaching given was Unity of God, which means that God, the Gracious, the Merciful, the Creator, All-knowing, All-wise and the Supreme Master and Lord is One without any associates. He is One and Unique in His qualities or attributes. We learn about God by understanding His attributes. Man was taught to worship God alone and love Him more than anything else. When a believer reflects upon the attributes of God; and he realizes His unlimited and unconditional beneficence and grace and also realizes His beauty which is also reflected in His

creation, he begins to worship and love God. This love is strengthened when the believer makes spiritual progress. God loves those who worship and love Him. He guides and helps all those who strive for His sake. With the passage of time, many sorts of polytheistic ideas were accepted by followers of many religions. The Creator was confused with His creation and people started worshipping elements of nature and human beings as their Lord and God.

Finally when evolution of religion reached its perfection in universal religion of Islam, most perfect Divine book was revealed to the Holy Prophet Muhammad (peace be on him). The Holy Quran teaches most perfect, Unity of God and gives more knowledge about attributes of God than any other book under the heavens. There are about one hundred attributes of Allah mentioned in the Holy Quran. It does not mean that Allah only has one hundred attributes and no more. Allah's attributes are unlimited. Allah says in the Holy Quran that all the perfect names (meaning attributes) belong to Allah. We have already quoted from the writings of the Promised Messiah, where he has explained the four principal attributes of Allah as related in Sura Fatiha, the first chapter of the Holy Quran. Hadhrat Ahmad, the Promised Messiah was blessed with profound knowledge of the Holy Quran. At numerous places in his writings he has quoted and explained Allah's attributes. Only a prophet can have such knowledge about God and his attributes. Man has been created in the image of God which means that he has been endowed with qualities and characteristics which resemble the attributes of Allah. But this resemblance is only superficial, metaphorical and limited. For example, God is Gracious and All-knowing. Man can also be gracious and knowledgeable. But can man's grace be equal to God's Grace which is unlimited and eternal? Man also has great knowledge but his knowledge is not even a drop in the ocean compared with God's knowledge. The Promised Messiah has explained all this. Nothing in nature or man has attributes equivalent to the attributes of God. All the attributes of God are unique, unlimited, eternal and beyond the

ken of man to fully comprehend. One of His attributes in the Holy Quran is 'incomprehensible'.

The Promised Messiah has written in his great book, Chashma-e-Marifat that in the Holy Quran, Allah has mentioned two types of His attributes. One type are those which have superficial or metaphorical resemblance to the qualities or attributes of man and they require creation or the universe to manifest. The example is the four attributes of Allah related in Sura-Fatiha. The second type of Allah's attributes are such that they require no creation or universe. This physical world or the universe is created by Allah for a fixed period and then there is destruction. Thus there are cycles of creation and destruction by Allah and only Allah knows their number. When there is no universe or creation, only Allah exists with his Oneness, fully independent. God alone abides because He is Self-Subsisting, All Sustaining. This the second type of attributes of Allah, are most hidden and mysterious and beyond human understanding. As Allah's attributes are eternal, when there is creation, the attribute of destruction is withheld; and when there is destruction, the attribute of creation is withheld temporarily. This the second type of divine attributes are mentioned in Surah Ikhlas, chapter 112 of the Holy Quran.

"In the name of Allah, the Gracious, the Merciful. Say, He is Allah, the One Allah, the independent and Besought of all. He begets not, nor is He begotten. And there is none like unto Him" (112:1-5)

"All that is, will pass away. And there will abide for ever only thy Lord, Master of Glory and Honour" (55:27-28)

The Holy Quran teaches pure Unity of God and makes it clear that there are no associates or co-sharers in the person or the attributes of God. It condemns those who do such a blunder. Many religious and philosophical groups are confused about God and His creation. Some worship God's creation. The Promised Messiah explains that because there is close relationship between God and His creation, many have blundered and have indulged in worship of elements in nature and / or human beings, believing them to be God. This the universe and nature, being God's creation, does reflect the beauty, the beneficence,

and magnificence of the Creator. But the Creator and his creation are distinct and separate. We can make an analogy of a painter and his painting. The painting does reflect some of the qualities of the painter, but the two have separate existence. The Promised Messiah while explaining this point has given the example of a mirror which reflects the light of the sun and shows its image inside. In reality there is no sun inside the mirror, it is only an image or a reflection. The same is true of God and His creation. If God is like the sun, His creation is like a mirror.

In Islam, believers are taught to imitate and adopt the attributes of Allah in their persons, obviously in their limited human capacity. The perfect human beings, the prophets reflect the attributes of Allah in their persons. As they have close relationship with Allah, He blesses them with revelation containing knowledge of the unseen and shows great many signs on their behalf. Thus they are able to create faith in existence of Allah with His attributes of grace, power and knowledge. They are like mirrors who reflect the attributes of Allah to the highest limit of their human capacity. In this age the Promised Messiah claimed that God has made him an instrument to demonstrate His existence and His attributes to the modern world. He thus challenged the atheists, the agnostics and the polytheists of this age.

A person's knowledge about God and His attributes depends upon the scripture he follows and the spiritual teacher or the prophet he accepts. It also depends upon the individual's struggle to seek God's knowledge, self purification, earnest prayers and treading upon the path of righteousness. The Gracious God helps and guides those who strive for Him. There are many stages of attainment of Divine knowledge, the relationship of man with God and an individual's experience of God and His attributes. The highest stages of this spiritual progress are attained by the prophets or the messengers and the saints who are especially blessed by God. One cannot attain the higher stages of knowledge of Divine and the spiritual progress just by one's actions. Though actions and striving are necessary, it is God's grace which makes it possible. As the Promised Messiah has

explained that now it is only in Islam, through the blessings of the Holy Prophet, and by following the Holy Quran that persons are granted high stages of spiritual development and sainthood. Allah blesses such Muslims with divine revelation and shows signs for them. Those who believe in God and are granted some knowledge of Him and they supplement their faith with righteous actions, find themselves on the road of progress leading to ever more spiritual knowledge and spiritual development. It is an unending journey which continues throughout this life and in the hereafter.

We quote below some of the verses of the Holy Quran, which teach and stress pure unity of God and also relate many of His attributes. The reader will get a glimpse of the vast treasures of Divine knowledge contained in the Holy Quran. Most of this selection of verses is the same as quoted by the Promised Messiah in Braheen Ahmadiyya (Vol. 1-4)

UNITY OF GOD IN HOLY QURAN

Allah -- there is no God save Him, the Living, the Self-Subsisting All Sustaining. Slumber seizes Him not, nor sleep. To him belongs whatsoever is in the heavens and whatsoever is in the earth.

(2:256)

In the name of Allah, the Gracious, the Merciful. Say, He is Allah, the One!

Allah, the Independent and Besought of all. He begets not, nor is He begotten. And there is none like unto Him. (112:15)

Allah has not taken unto Himself any son, nor is there any other God along with Him; in that case each God would have taken away what he had created, and some of them would, surely have sought domination over others. Glorified be Allah far above that which they allege. (23:92)

The seven heavens and the earth and those that are therein extol His glory; and there is not a thing but glorifies Him with His praise; but you understand not their glorification. (17:45)

They say, Allah has taken unto Him a son. Holy is He! He is Self Sufficient. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this. What! do you say concerning Allah what you know not? (10:69)

He it is Who is God in heaven and God on earth; and He is the Wise, the All-Knowing. (43:85)

He is the First and the Last and the Manifest and the Hidden. (57:4)

Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware. (6:104)

There is nothing whatsoever like unto Him, and He is the All-Hearing, the All-Seeing. (42:12)

And He has created everything and has determined its proper measure. (25:3)

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Surely, Allah will not forgive that a partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin. (4:49)

And call not on any other God beside Allah. There is no God but He. Everything will perish but He. His is the judgment, and to Him will you all be brought back. (28:89)

And to Allah alone belong all perfect attributes. So call on Him by these attributes. And leave alone those who deviate from the right way with respect to His attributes. They shall be requited for what they do. (7:181)

Surely, those whom you call on beside Allah are creatures like you. Then call on them and let them answer you, if you are truthful. Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see or have they ears wherewith they hear? (7:196)

And of His signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allah, Who created them, if it is Him Whom you really worship. (41:38)

O People of the Book! exceed not the limits in your religion, and say not of Allah anything but the truth. Verily the Messiah, Jesus son of Mary, was only a Messenger of Allah, and a fulfillment of His Word which He sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not 'they are three'. Desist, it will be better for you. Verily Allah is the only One God. Holy is He, far above having a son. To Him belongs whatever is in the earth. And sufficient is Allah as a Guardian. (4:172)

And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But believers are stronger in their love for Allah. And if those who transgress could now see the time when they shall see the punishment, they would realize that all power belongs to Allah and that Allah is severe in punishing. (2:166)

They have taken their priests and their monks for lords besides Allah. And so have they taken the Messiah, son of Mary. And they are not commanded but to worship the One God. There is no God but He. Holy is He far above what they associate with Him!

(9:31)

It does not befit the majesty of Allah to have unto Himself a son. Holy is He. When He decrees a thing, He says to it, 'Be', and it comes into being. (19:36)

Allah is He beside Whom there is no god, Knower of the unseen and the seen. He is the Most Gracious, the Ever Merciful. Allah is He beside Whom there is no god, the Sovereign, the Most Holy, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner. His are the most perfect names. All that is in the heavens and the earth glorifies Him. And He is the Mighty, the Wise. (59:23-25)

Blessed is He in Whose hand is the kingdom and He has the power to do all that He wills, Who has created death and life that He might try you -- which of you is best in conduct; and He is the Mighty, the Most Forgiving, Who has created the seven heavens in order, one above the other. Thou canst not discover a flaw in the creation of the Gracious One. Then look again: Seest thou any disparity? Look again, and yet again, thy sight will return to thee frustrated and fatigued. (67:2-5)

To Allah belong the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put thy faith in Him alone. And thy Lord is not unmindful of what you do. (11:124)

.....Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds. (7:55)

Say, "O Allah, Lord of Sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exalts whomsoever Thou

pleases and Thou abases whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things. (3:27)

And when My servants ask thee about Me, Say 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way. (2:187)

And that it may warn those who say, Allah has taken unto Himself a Son.

No knowledge have they thereof, nor had their fathers. Monstrous is the word that \comes out of their mouths. They speak naught but a lie.(18:5-6)

Say, 'I am but a man like yourself; but it is revealed to me that your God is only One God. So let him, who hopes to meet his Lord, do good deeds, and let him join no one in the worship of his Lord.'

(18:111)

For past several months, Hadhrat Mirza Tahir Ahmad, Khalifa Tul Masih IV, (4th Caliph or Successor of the Promised Messiah) has been explaining, in his weekly Friday sermons, the attributes of God as given in the Holy Quran in the light of sayings of the Holy Prophet (Hadith) and the writings of the Promised Messiah. Being a Khalifa of the Promised Messiah, Allah has blessed him with great knowledge of the Holy Quran. When his lectures about attributes of Allah are published and translated, they will be very useful for seekers of knowledge about God.

RAPID SPREAD OF ISLAM

We recapitulate what we have written before about history. According to our understanding, history is not just made by man alone, rather it is the handiwork of God and man. Under the overall framework of Divine attributes and His Providence and Grace and His reward or punishment, and as a result of beneficent or inappropriate actions, man, nations or civilizations rise or fall. The story of rise and fall of civilizations is interesting indeed. Here we want to say a few words about the rise of Islam and Islamic civilization. An amazing and unprecedented revolution occurred in the 7th century when Mohammad received the Divine call at Mecca. He was blessed by Allah and the Holy Quran was revealed to him, the perfect spiritual guidance for all mankind. Muhammad was raised by Allah as the last lawgiving Prophet -- the greatest and noblest of all. Within his lifetime Arabs accepted the new religion of Islam and were unified into a dynamic new nation. So great was the devotion and zeal of the prophet's companions and followers that when the great empires of that time, the Persian Empire and the Byzantine empire came into conflict with Islamic Arabia, they were defeated with Divine help and Islam spread to the corners of then known world in a few short years after the death of the Holy Prophet Muhammad (peace be on him)

Hadhrat Ahmad, the Promised Messiah has remarked that the rise and spread of Islam was very rapid and phenomenal and even unbiased European writers and scholars have admitted in their writings that it was an amazing revolution in history and it was Islam which was the holy force for it. To give an example of such European scholars, we quote below from a book with the title, 'An Interpretation of Islam' by Dr. Laura Veccia Vaglieri, former Professor of Arabic and History of Muslim Civilization at the University of Naples, Italy. This book was originally published under the title of 'Apologia dell Islamismo' by A.F. Formiggini, Rome, Italy, in 1925.

Professor Laura Vaglieri writes:

"Islam, like a spring of pure and refined water, developed among barbarian people in a desolate and arid land far from the cross-roads of civilization and human thought. So abundant was its volume that the spring fast became a creek, then a river, and finally overflowed and broke into thousands of channels, spilling out over the country. In those places where the miraculous water was sampled, people who had become divided were brought together again and disagreements were settled; and in place of the blood feud which was the supreme law and which served to keep together tribes of the same origin, a new sentiment began to make itself felt: a sentiment of brotherhood among men bound together by common ideals of morality and religion. As soon as this spring became an irresistible river, its pure and vigorous stream encircled mighty kingdoms representing old civilizations, and, before their peoples could realize the true import of the event, it overtook them, levelling countries, demolishing barriers, waking slumbering minds with its noise and making a united community out of the widest variety of nations.

Such a phenomenon had never before been witnessed in history. It is difficult to appreciate the speed with which Islam accomplished its conquests and changed from the religion of a few enthusiasts to that of millions of men. It is still a puzzle to the human mind to discover what were the secret forces which enabled rough warriors to triumph over people so far their superiors in civilization, wealth, experience and ability to wage war. It is surprising how these people could occupy so much territory and then consolidate their conquests in such a way that even centuries of warfare did not succeed in dislodging them; how they could inspire the souls of their followers with so much zeal for their ideals, preserve a pulsating vitality unknown to other religions, even ten centuries after the death of Muhammad; and infuse into the minds of their followers, although of an age and culture quite different from that of the first Muslims, a burning faith capable of any sacrifice.

Islam, which during the Meccan period of Muhammad's ministry had been exclusively concerned with making an earnest appeal on behalf of monotheism, became, after the emigration of the

Prophet and his followers to Medina, a powerful political force. Muhammad, the patient victim of the sarcasm and persecution of the Quraysh, having been invested by God with the mission of defending himself from his enemies, was compelled to take up the sword and was thenceforth granted no respite by his enemies which could permit him to put it down.

Not even two years had elapsed from that memorable day when God granted the sorely persecuted Muslims permission to oppose force by force, which marks the beginning of the ascendancy of Islam and of a real social and political revolution, when the followers of Muhammad won their first battle over the people of Mecca. From that day, except for a few, perhaps inevitable checks, Islam witnessed an unbroken series of encounters, battles and conquests in the religious as well as in the political fields. In the eighth year these culminated in an event of surpassing importance, namely, the conquest of Mecca itself.....

"Arabia was now unified. The disruptive activities of the Bedouins, who tried to revive the anarchy of the pre-Islamic period, did not achieve their objective, being defeated and overcome by the government at Medina. This may well be claimed the first miracle of the new religion: a country which for centuries had been the field of continuous and fratricidal battles, at last knew security and peace!.....

"The Caliphs who succeeded Muhammad as Heads of the Islamic State, being the faithful interpreters of his thinking, followed the road which he had opened, and carried the flag of Islam to the centre of Asia on the East and to the Atlantic Ocean on the West.....

"Two civilizations and two religions have been demolished, a new stream of intense life began to flow in the veins of these exhausted peoples. There unfolded before the eyes of an astonished world a new religion, a simple, easy, one which speaks to the heart and to the brain; a new form of government, far superior in its moral principles and qualities to those existing at that time, was established; gold that had been hidden in the safes of plutocrats began changing hands and going to the poor, starting a system of

healthy circulation once again; educated, capable, intelligent men under the guidance of a government ruled by honest, democratic ideals found encouragement in the new order and were able to rise to the highest public offices. It is safe to say that after a few inevitable excesses by soldiers during the invasions, a new era of prosperity and wealth was ushered in, a richness which Asia had not witnessed for centuries. The life of the conquered peoples, their civil rights and wealth received a degree of protection approximating to that enjoyed by the Muslims themselves.

Disturbed by such a profound political and religious transformation, men asked themselves what had brought it about? But many of them were blind or purposely closed their eyes, wandering long and hopelessly in a labyrinth of wrong conjectures. They could not realize that only a holy force could have supplied the first impulse for such a vast movement. They did not want to believe that the wisdom of God alone was responsible for the mission of Muhammad, the last of the great law-bearing Prophets, the one who forever concluded their series. Such a mission had to be a universal mission for all mankind without distinction of nationality, country or race. They were either blind or did not want to see. These people went on spreading the word that the essence of Islam was violent aggression. They claimed it was a religion imposed by the sword; they charged it with intolerance. They accused Muhammad himself of lying, of cruelty and of lust. They tried to demolish his admirable work of social and religious reform. They tried to make the devotion of his companions and followers appear as selfish interest, and represented them as people animated only by a desire for wealth and worldly prosperity." (An Interpretation of Islam p.17-22)

Islamic civilization flourished from the 7th century to the 13th or 14th century. Islam had provided stimulus to its followers to seek knowledge and sciences. The Holy Prophet taught that wisdom is a lost property of a Muslim. He should adopt it from wherever he finds it. The Holy Quran repeatedly urges the believers to study and reflect upon God's creation which is nature and they will find great harmony and order in the universe and they will exclaim that it has

not been created in vain. The Holy Quran also invites its readers repeatedly to study the ruins and history of many a strong nation, who were destroyed because of their sins and their rejection of God's messengers.

Muslims led the world in knowledge and sciences at a time when Europe was steeped in its dark ages. European scholars studied at the great Islamic universities in Spain and learned from other great men of science in Islamic countries. Knowledge is the common heritage of mankind. Each civilization learns from the one preceding it and then builds upon it. After the 13th or 14th century, Islamic civilization went into gradual decline. Its causes were complex but apparently the Islamic world neglected pursuit of scientific studies while Europe started to take the lead in sciences and technology. Among many causes of decline of scientific knowledge in the Islamic world, was intellectual isolation and habit of rigid following of the tradition in later centuries. Among external causes could be the Mongol invasion in the thirteenth century. When the Islamic world became affluent, Muslims neglected the teachings of the Holy Quran and the result was that they suffered a loss not only in their moral and Islamic values, but they also suffered a loss in their material prosperity and political power.

But inspite of this decline, as late as the 16th century, three great Islamic empires flourished, namely the Ottoman empire, Mughal empire in India and Safides in Iran. Decline of the Islamic world was the greatest near the end of the 19th century. It was then that Hadhrat Ahmad was raised as the Promised Messiah for reformation of both Muslims and non Muslims. The Ahmadiyya Movement was founded by the Promised Messiah in 1889. This was the time when modern Western civilization had reached its zenith. A century ago at the time of the Promised Messiah, some Muslim leaders advocated that Muslims should follow the Western sciences and learning and thus regain their greatness and should become less religious and pay less attention to Salat (daily prayers) and fasting etc. Thus they advocated Westernization. Hadhrat Ahmad - the Promised Messiah disagreed with the above view. He was not against learning

of Western sciences, but he argued that Muslims should become more religious not less, and must offer their daily prayers and fast as prescribed and follow the teachings of the Holy Quran. He laid it as a condition to become his follower that he or she will give preference to their religion of Islam over their worldly considerations.

The Promised Messiah said that early glorious era of great success of Muslims was due to their following of teachings of the Holy Quran and the Holy Prophet. And now in this era of decline Muslims will once again become great by following Islam and the Holy Quran. He explained the subtle difference of divine laws governing Islamic civilization compared to other civilizations. He said that it is Allah's decree that Muslims will not gain great worldly success as a nation or civilization if they neglect Islam. There is no such condition attached to material success of other civilizations like Graeco-Roman civilization or modern Western civilization. Christianity does not play such a central role in Western civilization as Islam plays in Islamic civilization. There is no doubt that native nations comprising Western civilization are Christians and the common religion of Christianity has served as a unifying force for them. But the soul of modern Western civilization in 20th century is secular and materialistic. One cannot say that Christianity is the basic force for the great scientific achievements of Western civilization. Traditionally, the church has been against the scientific discovery charging it to be against the Bible. The Promised Messiah explained the above condition for Muslims, by saying that Muslims are the last people who have been entrusted the task of defending and propagating Tauheed (Oneness of God). Thus if they neglect Islam or rebel, they will be punished. He gave the analogy of a government and its workers in its administration. If their workers rebel, they are given exemplary punishment.

We have already discussed the prophecy of the Promised Messiah about the great and glorious success of Islam and the Ahmadiyya Movement in the next century or two. This the second phase of Islam will also be glorious like the early Islam. Its scope and spread will be greater than the first phase, because the whole world

will be united by accepting Islam with the efforts and prayers of the Promised Messiah and his followers with the blessing of Allah's help. The first phase of victory of Islam was due to Divine help and great sacrifices of early Muslims and the second phase of universal history of Islam will also be accomplished by Divine help and great sacrifices of Muslims under leadership of Hadhrat Ahmad, the Promised Messiah and Mahdi.

The enemies of Islam have charged that the great success and spread of Islam in early centuries was due to force by the sword. This charge is utterly false. The Muslims have no sword in this era but Islam is still spreading. Some call it the fastest growing religion in the world. Islam has great appeal to mankind due to its inherent qualities and blessings. The second phase of great universal success of Islam under leadership and guidance of the Promised Messiah will not be due to any physical conquest but by winning the hearts and souls of mankind by the divine message of Islam. The mission of the Promised Messiah is to preach and propagate Islam by peaceful means; by giving example of blessings of Islam and by prayers seeking divine help and heavenly signs. Thus with the spread and success of Islam in this second phase, the false charge of the use of the sword will be eradicated forever.

The knowledge of the future is with God - All knowing and according to the Holy Quran He bestows the knowledge of the unseen to his prophets. A good example is the numerous prophecies in the Holy Quran and in the recorded sayings of the Holy Prophet Muhammad (Hadith) In our age Hadhrat Ahmad - the Promised Messiah was granted abundant knowledge of future by Allah through revelation. We have given many examples in this book.

Man has no definite knowledge about the future. Even great scholars and historians can only guess. For example, the two former American Presidents who involved the United States in the Vietnam War, did not know that in a few years the war will end in utter debacle, even though they had great scholars and experts to consult and advise. Had they known, they would have never got involved in Vietnam. In contrast to a prophet, a historian by analyzing history can

only conjecture about the future and may forecast about the possibilities. We quote below the great British historian Arnold Toynbee from his book, 'The World and the West', in which he has analyzed the impact of Western civilization on other older but living civilizations and cultures in the past five centuries. In the last chapter of this book, he describes great historical resemblance between Graeco-Roman civilization and Western civilization. He postulates that the end of Western civilization may be similar to the end of Graeco-Roman history.

He writes:

"In peering into the future we are fumbling in the dark, and we must be on our guard against imagining that we can map out the hidden road ahead. All the same it would be foolish not to make the most of any glimmer of light that hovers before our eyes; and the light reflected upon our future by the mirror of past Graeco-Roman history is at any rate the most illuminating gleam that is visible to us....."

"This, then, was the last chapter in the history of the world's encounter with the Greeks and Romans. After the Greeks and Romans had conquered the world by force of arms, the world took its conquerors captive by converting them to new religions which addressed their message to all human souls without discriminating between rulers and subjects or between Greeks, Orientals, and barbarians. Is something like this historic denouement of the Graeco-Roman story going to be written into the unfinished history of the world's encounter with the West? We cannot say, since we cannot foretell the future. We can only see that something which has actually happened once, in another episode of history, must at least be one of the possibilities that lie ahead of us." (The World and the West, pp91-99)

During the mid fifties when I was a student, I attended a lecture by Arnold Toynbee - the historian which he delivered at Punjab University, Lahore, Pakistan. His topic was 'future trends of mankind.' He offered two main points about the future. The first was that mankind will overcome and eliminate the danger of a nuclear war. The nuclear weapons will not be used because of mutual fear of

their destructive power. The second point he made was that in the future mankind will turn to or adopt some form of the higher religions. He did not specify as to which of higher religions, he was referring to. As to the first point of Toynbee, his later writings show that he was not sure about it. He wrote about the danger and fearful possibility of cataclysmic end of western civilisation by nuclear war.

If such an event happens, it will be a great tragedy for mankind. It is the duty of all nations with nuclear weapons to do their utmost to avoid a nuclear war. This object cannot be achieved unless all nuclear weapons are destroyed. The achievement of the western world in science, technology, material advancement and well being of man in the last two centuries are simply fantastic and amazing and greater than any civilisation in the past. The new and rapid modes of travel and transport, revolutionary advances in telecommunication and computers have brought the world together like one city. Advances in agriculture and health sciences are on the verge of eradicating hunger and famine and most diseases all over the world. Man near the end of 20th century is looking towards new horizons in heavens by exploration of space.

Are we going to destroy what we have achieved? Western nations could not have achieved their great material progress on their own, if God, the Gracious had not blessed their appropriate efforts with guidance and success. As we learn from the history of past civilisations, the material progress, riches and affluence, unbalanced by corresponding spiritual health and progress often result in downfall and tragedy. To avoid tragedy we must all turn to Allah, the Gracious and Merciful, Lord of the Universe and Bestower of peace and security and Master of all reward and punishment.

REVOLUTIONARY HISTORICAL CHANGES

The world is dynamic and it is always changing. Not all changes are necessarily good for the people affected by them. War and violence may lead to downfall and destruction. Ever since 1889 when the Promised Messiah, Hadhrat Mirza Ghulam Ahmad, founded the Ahmadiyya Movement, revolutionary changes have been occurring in the world. Many historians have remarked about the rapid changes that have occurred in the last century as being phenomenal. Great empires entrenched in 1889 have disappeared from the historical scene. Gone are the European Colonial powers from Asia, Africa, and South America, though their cultural and political legacy persists.

New nations have come into existence in the developing world. The Muslim world has recovered a great deal compared to their sorry state of affairs at the end of 19th century. Muslim majority areas are now independent states, where masses are gradually returning to their heritage of Islamic religious, social, and cultural values. But new dangers also have appeared. In some of the Islamic countries there have emerged extremist groups which indulge in religious intolerance, violence, and at times terrorism to gain their political and social goals. Some of this turmoil is probably a reaction to the political and cultural domination of the Western countries.

In addition, there are some non-Muslim states who also deny human rights and practise state terrorism; but their actions are mostly ignored and tolerated. Two prominent examples are India and Israel. In the North Indian state of Kashmir, India and its Border Security Forces have suppressed the popular Kashmiri movement for self-determination resulting in the death of 17,000 people in the past 5 years. Kashmir is a disputed territory since the division of the Subcontinent into India and Pakistan in 1947. The founding fathers of India, including Nehru, pledged that the people of Kashmir would be given freedom of self-determination according to the resolutions of

the United Nations. But for the past 49 years India has stubbornly refused to hold such a plebiscite in Kashmir. Since 1989 the freedom movement has taken a violent turn, resulting in the death of thousands of innocent people. The Kashmir problem remains the greatest threat to peace between India and Pakistan. The world community so far has ignored the Kashmir problem and the long suffering of the brave Kashmiris. The other example is Israel and its actions towards Palestinians and Arabs. It is hoped that the recent peace agreement between Israel and the Palestine Liberation Organisation will succeed and bring about reconciliation, peace, and stability to the Middle East. Israel has no future unless it learns to live in peace with Palestinians and its Arab neighbours.

There has occurred a revolution in modern times with new inventions, new means of rapid transportation and communication, mass media, new technology, and easy travel. The result of this revolutionary change has made the world like a "global Village". The Promised Messiah had proclaimed at the turn of the century that all new inventions, technology, and new means of transport and communication etc., are all for his sake; so that his message may spread and bring about the unity of all nations. He had also prophesied about rapid historical changes and revolutions with his advent' He said that only after a few generations (3 or 4) a period would come in which the Christian dominance of the world will recede into the past and the world will take another turn. We have already discussed the prophecy about Dajjal, Gog, and Magog which occur in Hadees and the Holy Quran. The Promised Messiah explained that both of these mean the European Christian nations of the Latter days, which were to become the most powerful and dominant in the world. Dajjal meant the religious and cultural aspects of Christianity and its clergy and missionaries which spread all over the world. And Gog and Magog represent their political power. He also named Gog and Magog as Britain and Russia and their allies. He said that no Muslim power or kings were able to defend themselves and many of them bowed down before the European powers; and some had been trampled under their feet. Hadhrat Ahmad said that

now he, the Promised Messiah, had come; with his prayers and supplications, efforts, strong arguments, and heavenly signs; Dajjal will slowly retreat and melt away. Gog and Magog will be involved in mutual conflict and dreadful signs will be shown. And all nations will be unified by the Promised Messiah.

The prophecy about Gog and Magog also is recorded in the Book of Ezekiel. With the second World War, Gog and Magog took the form of two opposing super-power blocs America with its European allies and the Soviet Union with its Communist allies. In the Post-Second World War period the danger of conflict or a nuclear war has persisted for many decades because of their mounting rivalry, unending arms-race with nuclear warheads and long-range missiles. During the Cold War period, a world war between super powers was avoided probably by mutual fears of nuclear arms. During this time, the mischief and rivalry of super powers resulted in many regional conflicts, like in Korea, Vietnam, and Afghanistan. They also fanned other existing conflicts by providing arms to opposing sides. Humanity suffered in these regional conflicts and revolutions. Horrifying signs have been shown in the form of two world wars, the like of this destruction has never been seen in the history of Man.

Further revolutions have occurred with fantastic speed. International Communism in the Soviet Union has collapsed, and it broke up into Russia and other independent nations along its borders in 1991. The Eastern European countries have shed communism and are aspiring to join NATO. Russia has made a beginning in democracy. There is more freedom of press and now after many decades there is religious freedom. Along the Southern rim of Russia, in Central Asia, six new Islamic states have emerged. Namely, Azerbaijan, Uzbekistan, Turkmenistan, Kazakhstan, Kirghizstan, and Tajikistan. Some of these areas were great centres of learning and of Islamic civilization in the past. It is hoped that with freedom, democracy, and with their learning of Islam and discovering their past heritage, they will excel again. This great revolution and the collapse of the Communist Soviet Union, is a great and welcome change for the free world and for world peace.

Ronald Reagan, a great American President, by his firm and unrelenting policy towards International Communism, contributed to the fall of Communist Soviet Union and its breakup. For this great historical change, President Gorbachev and his liberal and democratic policy, which was most daring, deserves credit and recognition.

Russia is faced with a very hard economic situation following the collapse of its state controlled economy. The former super power has been reduced to the position of a beggar state. It is hard to say which direction Russia will take in the future. Will the ultra-nationalists and rightists gain power and will their policy be of accommodation and friendship with the West or that of confrontation?

Russian army's brutal invasion of the Chechnya region and its capital of Grozny shows that inspite of democratic changes in Russia, Russian leaders and generals can be as inhuman and ruthless as in the old times of the Communist dictators. Instead of reaching a politically negotiated settlement of the Chechnya problem, Russia has used massive force resulting in huge casualties. The problems in Russia are far from over.

The dangers for world peace, resulting from actions of Russia still exist, even though we are now in post cold war period and there is a general sense of relief and security in the west due to collapse of international Communism and break up of the Soviet Union. This period will prove to be deceptive.

Reviewing the world situation in 1995, there has been progress in reducing the number of nuclear warheads and long-range missiles by both America and Russia. But more than enough weapons for the mutual destruction still exist. As long as nuclear weapons are kept, the danger will persist. The Dajjal and Gog and Magog of the Islamic prophecy are still there though their power and domination of the world has been much reduced and Christianity is on the retreat in many parts of the world. The world needs to pay attention and heed the warning words by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. He saw a vision in which he made a new heaven and new earth. This has a symbolic meaning and a prophecy that

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through him a new world order will be established. He has laid the foundation and Divine help will bring it about. Any other attempts to create a new world order are doomed to fail.

KHILAFAT-E-AHMADIYYA

In Surah Atoner of the Holy Quran (24:56), there is a promise by Allah that He will raise Khalifas (successors of the Holy Prophet) among righteous Muslims with the result that Allah will establish their religion which He had chosen for them and that He will give them peace and security after their fear. Thus, after a Prophet passes away, a series of successors follow to carry on the Prophet's mission. When the Holy Prophet Muhammad (peace be on him) passed away, it was a time of grief and fear and great crisis. Rebellions broke out in many parts of Arabia. At that critical time, Allah raised Hadhrat Abu Bakr as the first Khalifa to the Holy Prophet. Muslims were again united, Islam was firmly established, and their fears changed into peace, security, and progress. Hadhrat Abu Bakr was followed by other Khalifas, namely, Hadhrat Umar, Hadhrat Uthman, and Hadhrat Ali. They were all righteous and guided by Allah. May Allah be pleased with them. This glorious period of early Islam is known as Khilafat-e-Rashida (i.e., righteous and guided Khilafat). No student of the history of Islam can ignore this glorious period of success and victory, when all Muslims were united and guided by Khalifas. Later on, Khilafat took a different shape. Kingship or monarchy followed. Some of them were saintly and have great names in the history of Islam. There have been a great number of saints and reformers in each century of Islam, who provided spiritual guidance in their times and spheres, with the blessings of the Holy Prophet. Many of them were persecuted by the authorities of their time.

In one Hadees in (Musnad Ahmad, vol. 5 page 404, the Holy Prophet said: "O ye Muslims the present prophethood period amongst you will last as long as Allah wills. On its conclusion there will be a period of Khilafat on the design, pattern and succession of Nabuwwat, i.e., in continuation of the Prophet's mission. This Khilafat will be followed by a succession of kingship, which will be dictatorial regimes of tyranny and oppression, which will be followed by non-

democratic regimes. On its conclusion there will then begin real Khilafat on the model and pattern of prophethood.”

This prophecy about the re-establishment of Khilafat on the pattern of prophethood in the latter days has been fulfilled by the Promised Messiah and Mahdi, Hadhrat Mirza Ghulam Ahmad, who also claimed to be an Ummati Prophet (i.e., follower prophet) and a deputy, and a Khalifa of the Holy Prophet in this age. In fact, he claimed to be Khatam-ul-Khulafa (a seal of Khalifas) and said that there will be no Khalifas after him, except those who would be among his followers.

The Promised Messiah, a few years before his death, wrote a book called “The Will”, in which he wrote that Allah had informed him that his time of death was close. He gave advice to his followers and encouraged them not to grieve and to put their trust in God. He gave tidings of the Khilafat that would follow after him, which he said will last forever until the Last Day. He wrote that he was a manifestation of Allah’s power and after him there will be a the second manifestation which will last forever (i.e., Khilafat).

The Promised Messiah, after fulfilling his divine mission, passed away on May 26, 1908. The next day Hadhrat Maulana Nurud Din was elected as Khalifatul Masih I (i.e., the first successor to the Promised Messiah). He was the most devoted to Hadhrat Ahmad, and a great ENS, scholar and physician; who had devoted his life for the service of the Promised Messiah and his Community. His great contribution for the Community was that he firmly strengthened the institution of Khilafat and he frustrated those dissidents who were not in favour of Khilafat. The first missionary abroad to England was sent by him.

Khalifa Nurud Din passed away in 1914 and Hadhrat Mirza Bashiruddeen Mahmood Ahmad was elected as the second Khalifa. He was the “Promised Son” about whom the Promised Messiah had been given good news by revelation from Allah. We have already written about this illustrious son of the Promised Messiah and his great achievements which will shine forever in the history of the Ahmadiyya Movement and Islam. During his Khilafat, the

Ahmadiyya Community became a truly international organization. Khalifatul Masih II died in November 1965 after a period of Khilafat lasting 51 years. Khalifas are elected for life.

Hadhrat Mirza Nasir Ahmad, the eldest son of the second Khalifa, was elected as the third Khalifa in 1965. He had a long career as an educator and held many other high offices in the organization of the Ahmadiyya Jamaat prior to his election. During his Khilafat, the Ahmadiyya Community continued to progress. He started the Nusrat Jehan scheme to serve West Africa in the field of health care and education. This scheme has been a great success which can be judged by the statistics given earlier. He guided the Ahmadiyya Community during the crisis of 1974 when the Bhutto government of Pakistan declared Ahmadi Muslims to be "non-Muslims". His motto was: "Love for All, Hatred for None". His personality reflected love and great humility.

The present Khalifatul Masih IV was elected in 1982 when the third Khalifa passed away. We have already written about him. He is a grandson of the Promised Messiah. Since his migration to London in 1984, the International Ahmadiyya Community has benefitted greatly by his leadership. He is a great scholar, speaker, and writer. He travels extensively worldwide serving Ahmadiyyat and Islam. He is well regarded by many non-Ahmadi Muslims, and non-Muslims as well. He is the author of the following books in English:

1. Murder in the Name of Allah
2. Islam's Response to Contemporary Issues
3. The Gulf Crisis and the New World Order
4. Christianity: A Journey from Facts to Fiction

The great success which the Ahmadiyya Movement in Islam has made is to a great extent the result of the blessings of Khilafat. Respect, love, and devotion is mutual between the Khalifa and the members of the community. Ahmadis follow all the instructions of the Khalifa with sincerity and zeal. The Khalifa is always engaged in making schemes for the welfare, training, and progress of the community and for the propagation of Islam to non-Muslims. He is

both the Spiritual Head as well as Chief Administrator of the Organization of the Ahmadiyya Community.

Thus Khilafat in Islam has been reestablished by the advent of the Promised Messiah, as prophesied by the Holy Prophet (peace be on him). Other Muslim sects around the world suffer from disunity and from lack of leadership, and are like sheep without a shepherd. Their disunity and greed for oil wealth and material things is well illustrated by the Persian Gulf War in 1991, when many Muslim Kings, Amirs, and political leaders collaborated with Western interests. Saudi Arabia, the keeper of the holy places of Mecca and Medina, became a base for the American military and from there the war was launched to destroy the neighboring Islamic country of Iraq. Thousands upon thousands of Muslims were killed. Iraq continues to be the unfair victim of the economic embargo. What have the Islamic countries done for Bosnia, where Muslims are the victims of genocide at the hands of the Serbians? Muslim countries have done nothing significant to help Bosnian Muslims to defend themselves. The United Nations, NATO, the European community and US have provided humanitarian aid to Bosnian Muslims who are victims of Serb aggression; but were unwilling to take any strong measures to stop this fighting and bloodshed as that required risks and sacrifices they were unwilling to undertake.

Since the war started in Bosnia in 1992, it took three and a half years of brutal fighting, ethnic cleansing, and genocide of Bosnian Muslims which resulted in about 250,000 deaths and two million refugees, that the world community has finally decided to do something to stop it. Finally United States asserted its leadership and NATO forces carried out bombing of Serbian aggressors in August 1995 which resulted in Serbian willingness to political negotiations with other parties in this conflict.

The United States has played leading role recently in encouraging all parties to stop fighting and negotiate a political settlement. It has resulted in Dayton peace agreement by all three groups of former Yugoslavia. President Clinton has decided to send 20,000 American troops to Bosnia to enforce the peace agreement,

along with other NATO forces. In making this decision, President Clinton has shown courage and leadership. Many Americans, a majority by some estimates, are against this involvement in Bosnia because they think that American vital interests are not at stake in Bosnia. To stop fighting, horrible killings and genocide, for humanitarian and moral reasons alone, must be regarded as of vital interest by the International Community.

Many Muslims are misguided and think that they can regain their lost power and glory by being ultra-nationalists and by using force and violence. This view is contrary to the Holy Prophet's message of love, peace, and brotherhood. He has been called the "Mercy for Mankind". He never fought any war except in self-defence and only when the enemy had come forth to completely annihilate the early Islam.

The Promised Messiah, writing 100 years ago has described the pitiful condition of Muslims at that time and their helplessness when faced with Dajjal and the mighty power of Gog and Magog, surging high all over the world. He said that this happened because the Muslims in the latter centuries ignored the teachings of Islam and Quran and the Sunnah of the Holy Prophet. Many of them had become like the Jews at the time of Jesus, fighting over the literal words and ignoring the spirit. As a result, the Muslims were punished and subjected to the power of Dajjal and Gog and Magog (European Christian Nations). He said that Islam had become like an old woman who had lost all charm and beauty. The moon of Islam had become like an old dry twig. When things reached to this extreme, the Lord had pity over them and as promised by the Holy Prophet, He sent their Messiah. With his advent, with his prayers and supplications, God-given knowledge and arguments, and heavenly signs in his support, the Promised Messiah, Hadhrat Mirza Ghulam Ahmad, will succeed in delivering the Muslim world from this great danger. The cross will be broken as this was one of his missions. With the prayers of the Promised Messiah and frightful heavenly signs, Dajjal will simply melt away and the power of Gog and Magog will be shattered.

The Promised Messiah said that all nations will be united under the banner of Islam. The moon of Islam will become full.

Addressing Muslims the Promised Messiah said that this time is for rejoicing as their Messiah, promised to them, had come. The Holy Prophet (peace be on him) had instructed Muslims to convey his Salaam (greetings of peace) to the Messiah when he appears. It is time to join the Community of the Promised Messiah and not to reject him and thus become deserving of punishment.

THE CENTENARY MESSAGE

We end this part of the book by quoting an article which was the centenary message delivered by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, on March 23, 1989. This was the first centenary of the Ahmadiyya Movement:

“One hundred years ago, an amazing event took place in an obscure and tiny hamlet (Qadian), in the Province of the Punjab, India. It was an event which was destined to change the course of history.

There appeared a religious leader specifically commissioned by God to lead mankind as the Promised Reformer of the latter days. His name was Mirza Ghulam Ahmad (1835-1908), the Founder of the world-wide Ahmadiyya Muslim Community. He laid the basis for the unification of mankind in a unique manner. He resolved the conflicts and paradoxes prevailing in the religious world regarding the advent of a global Reformer.

The followers of all great religions - Jews, Christians, Muslims, Hindus, Buddhists, Zoroastrians, and Confucians - anxiously awaited the advent of a promised Reformer, as predicted in their holy scriptures.

The Jews expected the Messiah to rejuvenate Judaism, the Christians claimed that the second advent of Jesus would bring nigh the Kingdom of Heaven; the Muslims believed that the Messiah and Mahdi would join forces to bring about the final renaissance of Islam, the Hindus awaited the coming of God himself in the form of Krishna; and, the Buddhists were hopefully waiting for the incarnation of Buddha.

How could God send different Messengers simultaneously - each calling to the same God in his own diverse way, inviting mankind unto divergent paths and conflicting ideologies? That was the perplexing question addressed by Mirza Ghulam Ahmad of Qadian under Divine guidance and revelation.

It was revealed to him that all the prophecies regarding the advent of various reformers were no doubt true. They, however, implied that only a single claimant would be raised who would combine in his person the qualities, roles, and spiritual powers of all the great World Reformers whose advent had been promised. Indeed, he would be a soldier from God wearing the garbs of different prophets. He also proclaimed that the religion chosen by Almighty God for the universal and final manifestation of His Unity is Islam.

Thus, in accordance with the Divine command, Mirza Ghulam Ahmad claimed to be that global Reformer who was destined to be raised in Islam in complete subordination to the Prophet Muhammad - the last Law-bearing prophet - may the peace and blessings of Allah be upon him. It was an astonishing claim. It was even more astonishing that this solitary voice, raised from a small, unknown village, seemingly insignificant to the world at large, was heeded at all. Some responded to this call with complete faith and devotion. There were many others who raised a storm of hostility, the like of which has seldom been witnessed in the history of mankind. His followers were subject to extreme persecution. They were deprived of religious freedom and fundamental human rights. Laws were even enacted in some countries rendering Ahmadis liable to severe punishment and prosecution for the mere act of professing and practising their faith. Yet, this phenomenal opposition utterly failed to arrest the progress of Ahmadiyyat. On the contrary, the Ahmadiyya Muslim Community is marching forward even faster today than ever before. All the hostile fanatics, be they individuals, groups or governments, have totally failed in their efforts to exterminate Ahmadiyyat from the face of the earth.

God stood by His servant, Mirza Ghulam Ahmad, fulfilled all His promises and, as prophesied in 1898, "caused his message to reach the corners of the earth." Today Ahmadiyyat stands established in 120 countries [Today, in 1994, the Ahmadiyya Muslim Community is established in 143 countries] and the pace of its growth is destined to engulf the whole of mankind. God saved his followers (Ahmadis).

protected them from all evil designs and showered His innumerable blessings upon them....

...I most humbly and sincerely invite all my fellow human beings to seriously study the Ahmadiyya Movement in Islam with the prospect of joining its folds.

The salvation of mankind depends on accepting this religion of peace. Islam is the religion which does away with all discriminations between man and man, and demolishes all barriers of race, colour and creed which divide humanity.

Islam liberates man from the bondage of sin and strengthens his ties with his Creator. It is a religion so simple, yet so highly organized as to meet the demands and the challenges of the changing world.

Islam permits no exploitation - be it social, political, economic or religious. The political philosophy of Islam has no room for false or deceptive diplomacy. It teaches absolute morality, and enjoins justice and fairness to friend or foe alike, in every sphere of human interest.

Islam neither permits coercion for the spread of its own message nor gives licence to other religions to do so. Indulgence in terrorism, even in the name of the noblest objectives, is entirely incompatible with the teachings of Islam.

It is the firm belief of the Ahmadiyya Muslim Community that Islam is the panacea for all maladies and ailments of suffering humanity today. Islam teaches us that unless man learns to live at peace with himself and his fellow human beings he cannot live at peace with his God.

It is to this Islam that I invite mankind.

I am fully aware that in the eyes of many cursory observers, Ahmadiyyat has not as yet emerged as a potent force capable of bringing about the global, moral and spiritual revolution.

Yet, my trust is in God. Weak and humble though we are, God has graciously chosen us as His instrument to usher in a new era of global peace and unification of mankind. Listen to what the

Promised Messiah proclaimed towards the close of the last century, in the light of Divine revelation received by him:

“The time is near when I should attain a magnificent victory, because in support of what I state, there is another voice which speaks; and in support of my hand there is another hand which operates. Yet, the world cannot perceive it, but I behold it. There is a heavenly spirit which speaks in me and grants a new life to every word and every letter of mine. A commotion and upsurge has erupted in the heaven which has caused this earthly body to stand up at God’s behest. Every such person who has not been denied forgiveness and salvation shall soon see for himself that I do not make these claims on my own. Can they be seeing eyes which fail to recognize a man of truth? Can he be deemed alive who has no awareness of this Heavenly call?”

It is likely that many will turn a sceptical ear to what I say, wondering at the certitude and firmness of my faith in the glorious future of Ahmadiyyat. The weak and oppressed proponents of Christianity, at the end of the first century of the Christian era, must have felt somewhat as I feel today. Yet, I have no doubt whatsoever that a day will dawn before the end of the next century when people of that age will look back with no less amazement at the incertitude and disbelief of the people of today.

In the end, let me invite you once again with all my heart to accept the call of the Promised Reformer. Herein shall you find peace and contentment of heart which can only be acquired by submission to the will of God. May Allah bless you all.”

Our last words are that all praise belongs to Allah, The Lord of All the Worlds.

THE PROMISED MESSIAH AND MAHDI

PART II

**EXTRACTS FROM THE WRITINGS
OF HADHRAT MIRZA GHULAM AHMAD
THE PROMISED MESSIAH**

ABOUT ISLAM

1. The purpose of religions is that man should obtain deliverance from his passions and should develop personal love for God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise which will appear in diverse shapes in the hereafter. To be unaware of the true God and to keep away from Him and not to have any love for Him is the hell which will appear in diverse shapes in the hereafter. Thus the true purpose is to have faith in Him. Now the question is which religion and which book can fill this need. The Bible tells us that the door of converse with God is closed and that the ways of obtaining certainty are sealed. Whatever was to happen, happened in the past and there is nothing in the future.... Of what use then is a religion which is dead? What benefit can we derive from a book that is dead? What grace can be bestowed by a God who is dead? (Chashma-i-Masihi, pp.20-23 - Essence of Islam, Vol. 1, p.2)

2. The technical meaning of Islam is set out in the verse: The truth is that whoever submits himself completely to the will of Allah and acts righteously shall have his reward with his Lord. No fear shall come upon such, nor shall they grieve (2:113). This means that a Muslim is one who commits himself wholly to the cause of God Almighty; that is to say, one who devotes himself to God Almighty, to following designs and to winning His pleasure, and then becomes steadfast in doing good for the sake of God Almighty and devotes all his faculties to that cause: In other words, he belongs entirely to God Almighty both doctrinally and in practice.

Doctrinal belonging means that one should esteem one's being as something which has been created for the recognition of God Almighty and His obedience and the seeking of His love and pleasure.

Practical belonging means to do all the good that is related to every one of one's faculties with such eagerness and attention as if

one beholds the countenance of the True Beloved in the mirror of one's obedience. (Aa'enaee Kamalat-i-Islam, pp. 57-58 - Essence of Islam, Vol. 1, pp. 13-14)

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3. The second aspect of devoting one's life to the cause of God Almighty is that one's life should be devoted to the service of his creatures and to sympathy with them and to sharing their burdens and sorrows. One should suffer pain to bring them comfort, and one should experience grief to bring them consolation.

This shows that the reality of Islam is a very superior thing and that no one can truly deserve the title of Muslim till he surrenders the whole of his being to God, together with all his faculties and desires and designs, and till he begins to tread along this path withdrawing altogether from his ego and all its attendant qualities. A person will be truly called a Muslim only when his heedless life undergoes a total revolution and his evil-directing self, together with all its passions, is wiped out altogether and he is invested with a new life which is characterized by his carrying out all his obligations to Allah and which should comprise nothing except obedience to the Creator and sympathy for His creatures.

Obedience to the Creator means that to make manifest His Honour and Glory and Unity one should be ready to endure every dishonour and humiliation, and one should be eager to undergo a thousand deaths in order to uphold His Unity. One hand should be ready to cut off the other with pleasure in obedience to Him, and the love of the grandeur of His commandments and the thirst for seeking His pleasure should make sin so hateful as if it were a consuming fire, or a fatal poison, or an obliterating lightning, from which one must run away with all one's power. For seeking His pleasure one must surrender all the desires of one's ego; and to establish a relationship with Him one should be ready to endure all kinds of injuries; and to prove such relationship one must cut asunder from all other relationships.

The service of one's fellow-beings means to strive for their benefit purely for the sake of God in all their needs, and in all the

relationships of mutual dependence which God has established out of true and selfless sympathy for them. Everyone in need of help should be helped out of one's God-given capacity and one must strive for their betterment both in this world and in the hereafter. (Aa'enaee Kamalat-i-Islam, pp.59-62 - Essence of Islam, Vol. 1, pp. 16-17)

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4. The reality of Islam is to present one's neck to God like the sacrificial lamb; to give up one's own designs and to be devoted to the designs of God and His pleasure; to lose oneself in God and to impose a type of death upon oneself; to be dyed in the personal love of God and to obey Him entirely for the sake of that love; to obtain eyes that see only through Him, and to obtain ears that hear only through Him, and to develop a heart that should be wholly devoted to Him, and to obtain a tongue which would speak only at His command. This is a stage where all search ends; human faculties complete their functions and man's ego dies completely. Thereupon Divine mercy confers a new life upon the seeker through His living words and His shining light. He is honoured with the delightful converse of God and a fine light, which is not discoverable by reason and is not recognizable by the eyes, approaches close to his heart; as is said by God: We are closer to him than his jugular vein (50:17). In this manner, God honours mortal man with His nearness. Then the time comes when blindness is removed and eyes are given insight and man beholds God with his new eyes and hears His voice and finds himself wrapped in the mantle of His light. Thus, the purpose of religion is fulfilled and having beheld God, man casts aside the dirty garment of his lower life and puts on a garment of light and waits for a sight of God and of heaven, not merely as a promise to be fulfilled in the hereafter, but in this very life he achieves the bounties of sight and converse and heaven. As God has stated: Upon those who affirm, Allah is our Lord; and are then steadfast, angels descend reassuring them, fear not nor grieve and rejoice in the Paradise which you were promised (41:31). This means that angels descend upon those who affirm that their God is One who possesses all perfect attributes and Who has no associate in His Being or His attributes; and after their affirmation,

they are steadfast and no earthquake and clamity and no confrontation of death can shake their faith. God speaks to them and reassures them not to be afraid of calamities or of enemies and not to be sorrowful over past misfortunes. He reassures them that He is with them and that He has bestowed upon them in this very world the paradise that was promised to them in which they should rejoice. This is a promise which has now been fulfilled. There is testimony to the effect that thousands of humble ones in Islam have tasted of the spiritual paradise which is promised in this verse. The true followers of Islam have been made heirs of Almighty God to all the previous righteous ones, and bounties that were bestowed upon them have been bestowed upon the Muslims. (Lecture Lahore, pp. 20-22 - Essence of Islam, Vol. 1, pp. 14-15)

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5. Rest assured that in this struggle between Islam and Kufr, Islam has no need to sue for peace, as a weak and defeated opponent. The time now is the time for the spiritual sword of Islam to do its work, as in a previous era of its ascendance it demonstrated its outward might. Take careful note of this prophecy, that even in this battle the enemy shall be routed with great disgrace, and Islam shall come out triumphant. It does not matter how strong and powerful are the attacks launched by the modern sciences; it does not matter what new weapons they bring into the field; the end destined for them is defeat. In gratitude for the favour conferred on me. I declare that knowledge of the high capabilities and strength of Islam has been vouchsafed to me; and on the basis of that knowledge I say that not only will Islam save itself from the attacks of new philosophies; it will also prove that the modern branches of knowledge and science opposed to it were no more than a gross kind of ignorance. The domain of Islam has nothing to fear from these forces and their attacks. The days of its glory stand very near, and I perceive that signs of this development, of this victory, are beginning to be visible already. (Aa'ena-i-Kamalat-i-Islam, pp. 254-255)

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ABOUT ALLAH THE EXALTED

1. God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelopes everything and nothing is deprived of that grace. He is the source of all grace and is the ultimate cause of all lights and is the fountain-head of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal if he is not the recipient of His grace. Earth and heaven, man and animal, stones and trees, souls and bodies, have all come into existence by His grace. (Braheen-i-Ahmadiyyat, p. 181, footnote - Essence of Islam, Vol. 1, p. 27)

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2. Be sure, therefore, that belief in the Unity of God can be achieved only through a Prophet, as our Holy Prophet, peace be on him, convinced the atheists and pagans of Arabia of the existence of God Almighty by showing them thousands of heavenly signs. Up till today the true and perfect followers of the Holy Prophet, peace be on him, present those signs to the atheists. The truth is that till a person observes the living powers of the living God, Satan does not depart from his heart, nor does true Unity enter into it, nor can he believe with certainty in the existence of God. This holy and perfect Unity is appreciated only through the Holy Prophet, peace be on him. (Haqiqatul-wahi, p.118 - Essence of Islam, Vol. 1, p.29)

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3. It is not within the power of man to comprehend all the activities of the Divine. They are above reason and intellect and imagination. A man should not be proud of his pittance of knowledge

that he has to some degree comprehended the system of cause and effect, inasmuch as that knowledge of his is very limited, as if it were a millionth part of one drop of the ocean. The truth is that as God Almighty Himself is unbounded His activities are unbounded also. It is beyond and above human power to reach the reality of every activity of God (Chashma-i-Ma'arif, p. 268 - Essence of Islam, Vol. 1, p.29)

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4. The Holy Quran comprises teachings, which work towards endearing God. They exhibit His beauties and remind us of His beneficence, in as much as love is created either by the observation of beauty or by the remembrance of beneficence. The Quran teaches that by virtue of His excellences God is One, without associate. He suffers from no defect. He comprehends all good qualities and manifests all holy powers. He is the Originator of all creation and is the Fountain-head of all grace. He is the Master of all recompense and everything returns to Him. He is near and yet far, and He is far yet near. He is above all, but it cannot be said that there is someone below Him. He is more hidden than everything else but it cannot be said that there is something more manifest than Him. He is Self-Existing in His Being and everything is alive through Him. He is Self-Existing and everything exists through Him. He is All Sustaining and there is nothing that supports Him. There is nothing that has come into being on its own, or can live without Him on its own. He comprehends everything, but it cannot be said what is the nature of that comprehension. He is the Light of everything in heaven and earth and every light has shone forth from His hand and is a reflection of His Being. He is the Providence of the universe. There is no soul that is not sustained by Him and exists by itself. No soul has any power which it has not obtained from Him and which exists by itself. His mercy is of two kinds. One, which has been eternally manifested without being the result of any action on the part of anyone. For instance, heaven and earth, the sun and the moon and planets, water and fire and air and all the particles of the universe which were created for our comfort, and all those things that were needed by us,

were provided before our coming into being. All this was done when we were not even present. No action had proceeded from us. Who can say that the sun was created on account of some action of his, or that the earth was created in consequence of some good action of his? This is the mercy which came into operation before the creation of man and is not the result of anyone's actions. The second kind of Divine mercy comes into operation in consequence of human action. This needs no illustration. (Lecture Lahore, pp. 9-11 - Essence of Islam, vol. 1, pp 30-32)

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5. In the Holy Quran God describes His attributes thus: Proclaim: He is Allah, the Single; Allah, the Self existing and Besought of all. He begets not nor is He begotten; and there is none like unto Him 112:2-5). This means that our God is One in His Being and in His Attributes. No other being is eternal and everlasting and self-existing like His Being, nor are the attributes of any being like His attributes. A person's knowledge needs a teacher and yet is limited. God's knowledge needs no teacher and is unlimited. A person's hearing is dependent upon air and is limited, but God's hearing is inherent and unlimited. A person's seeing is dependent upon the light of the sun or some other light and is limited, but God's seeing is by His inherent light and is unlimited. The power of man to create is dependent upon some matter and needs time and is limited. God's power to create is neither dependent on any matter nor does it need time and is unlimited. All His attributes are without equal and as He has no equal in His Being, no one is His equal in His attributes. If one of His attributes were to be defective, all His attributes would be defective and therefore his Unity cannot be established unless He were without any equal in His attributes as He is without any equal in His Being. He is not anyone's son, nor is anyone His son. He is Self-Sufficient and needs neither father nor son. This is the Unity which the Holy Quran teaches and which is the basis of our faith. (Lecture Lahore, pp. 12-13 - Essence of Islam, Vol. 1, p. 33)

ABOUT THE HOLY PROPHET

1. O all ye who dwell upon the earth, and O all human souls that are in the east or in the west, I announce to you emphatically that the true reality in the earth is Islam alone, and the true God is the God who is described in the Quran, and the Prophet who has everlasting spiritual life and who is seated on the throne of glory and holiness, is Muhammad, the chosen one, peace be on him. The proof of his spiritual life and holy majesty is that by following him and loving him we become recipients of the holy spirit and are favoured with the bounty of converse with God and witness heavenly signs. (Tiryaqul-Quloob, p. 11 - Essence of Islam p.136)

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2. The man who in his being and his attributes and his actions and through his spiritual and holy faculties set an example of perfection, in knowledge and action and in sincerity and steadfastness, and was called the perfect man was Muhammad, peace be on him..... The man who was most perfect as man and as Prophet, and came with full blessings, and who through a spiritual revival and resurrection manifested the first judgement in the world and revived the dead world, that blessed Prophet, the Seal of the Prophets, the leader of the righteous ones, the pride of the Prophets, was Muhammad, the chosen one, peace be on him.....O Allah, send down Thy blessings on him and on his people and on his companions, all of them. Our last word is that all praise belongs to Allah, Lord of the Worlds. (Itmam-ul-Hujjat, p.36 - Essence of Islam, Vol. 1, p. 137)

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3. Now under heaven there is only one Prophet and only one Book. The Prophet Muhammad, the chosen one, peace be on him, who is higher and more exalted than all Prophets and is the most perfect of Messengers and is the Khatamal Anbiya, and the best of men by following whom we find God Almighty and all the veils of darkness are lifted and the signs of true salvation are witnessed in this

very life. The Book is the Holy Quran, which comprises true and perfect guidance and effectiveness, through which knowledge and understanding of the Divine are obtained and the heart is purified of human weakness, and being delivered from ignorance and heedlessness and doubts, a person arrives at the stage of complete certainty. (Braheen-i-Ahmadiyya, p. 535 Sub-footnote 3 - Essence of Islam, Vol. 1, p. 138)

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4. We know for certain that the greatest Prophet of God and His best beloved is Muhammad, the chosen one, peace be on him. The followers of other prophets are in darkness having nothing with them except old stories and tales. But the Muslims always receive fresh signs from God Almighty. Therefore, among Muslims there are found many persons of understanding, who believe in God with such certainty as if they behold Him, but other people have not this certainty concerning God Almighty. Therefore, our soul bears witness that the true and right religion is Islam alone..... The miracles of our the Holy Prophet, peace be on him, we experience those signs ourselves and through the blessings of observation and experience we arrive at complete certainty. How high is the status of that perfect and the Holy Prophet whose Prophethood always furnishes fresh proof to seekers, and by the blessings of witnessing continuous signs, we arrive at the stage where we see God Almighty with our own eyes, as it were. Thus true religion is that and the true Prophet is he, the fresh spring of whose truth should always be witnessed. To rely upon mere stories which are subject to all kinds of exceptions, does not commend itself to the wise. Hundreds of people have been deified in the world and they are believed in on the basis of hundreds of old tales, but the truth is that the true miracle worker is he the river of whose miracles never dries up. That person is our lord and master the Holy Prophet, peace be on him. In every age, God Almighty has raised someone to display the signs of that perfect and holy one. In this age He has sent me with the title of the Promised Messiah. Signs are being shown from heaven and all sorts of extraordinary events are coming to pass. Every seeker after truth can come and stay with me

and witness these signs, whether he is a Christian or a Jew or an Arya. All these are the blessings of our the Holy Prophet, peace be on him. (Kitabul-Bariyyah, pp. 155-157, footnote - Essence of Islam, Vol.1, pp. 150-151)

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5. Besides him, there is no Prophet who possesses the seal of Prophethood. It is only by testimony of his seal that a prophethood can be bestowed for which it is a condition that the recipient must be a follower of the Holy Prophet. His high courage and sympathy did not wish to leave his people in a condition of deficiency and were not reconciled to the door of revelation, which is at the root of all understanding, being closed. Yet, in order to preserve the sign of the closing of Prophethood, he desired that the grace of revelation should be bestowed through obedience to him and that this door should be closed to any one who was not his follower. God appointed him Khatamal Anbiya in this sense. Thus it was established till the Day of Judgement, that a person who does not prove being his follower through true obedience and who does not devote his full being to obeying him, cannot become the recipient of perfect revelation. Direct Prophethood has been ended with the Holy Prophet, peace be on him; but Prophethood by way of reflection, which means the receipt of revelation through the grace of Muhammad, will continue till the Day of Judgement, so that the door of perfection of mankind should not be closed and this sign should not disappear from the world that the high resolve of the Holy Prophet, peace be on him, desired that the doors of converse with the Divine should remain open till Judgment Day and the understanding of the Divine, which is the basis of salvation, should not disappear. (Haqiqatul Wahi, pp. 27-28 - Essence of Islam, Vol.1, pp.176-177)

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ABOUT THE HOLY QUR'AN

1. The Holy Quran is a Book which has proclaimed its own matchlessness and has claimed its own greatness, its wisdom, its truth, the beauty of its composition and its spiritual lights. It is not true that the Muslims have themselves put forward these excellences on behalf of the Quran. It sets out its own merits and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and calls out loudly: Is there any contestant? Its verities and fine points are not confined to two or three which would leave room for doubt on the part of an ignorant person, but are like the surging ocean and are visible in every direction like the stars of heaven. There is no truth outside of it. There is no light that is not obtainable through following it. These things are not without proof and are not mere words. It is an established and clearly proved verity which has been shining through 1,400 years. We have set out this verity in great detail in this book and have expounded the fine points of the Quran at such length as to constitute a surging ocean for the satisfaction of a seeker after truth. (Braheen-i-Ahmadiyyat, pp.640-643, footnote II - Essence of Islam, Vol. 1, p. 236-237)

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2. The clear miracle of the Holy Quran which can manifest itself to all people and by presenting which we can silence everyone, whether an Indian, or a Persian or a European or an American, is the unlimited treasury of insights and verities and wisdoms, which are expounded in every age according to its need and stand as armed soldiers to refute the thinking of every age. If the Holy Quran had been limited in its verities and insights, it would not have amounted to a perfect miracle. Beauty of composition is not a matter the miraculous nature of which can be appreciated by every literate and illiterate person. The clear miracle of the Holy Quran is the unlimited insights and fine points which it comprises. a person who does not admit this miracle of the Holy Quran is altogether deprived of the

knowledge of the Quran. He who does not believe in this miracle does not estimate the Quran as highly as it should be estimated, and does not recognize God as He should be recognized, and does not honour the Holy Prophet as he should be honoured.

Bear in mind that the miracle of unlimited insight and verities which are contained in the Holy Quran has accomplished more in every age than has the sword. All the doubts that every age raises according to its circumstances, and all the claims of superior insights that are put forward, are completely refuted by the Holy Quran. No Brahmo Samajist or Buddhist or Arya or any other philosopher can put forward a Divine verity which is not already comprised in the Holy Quran. The wonders of the Quran will never cease. As the wonderful qualities of the book of nature have never come to an end in any previous age, but appear ever fresh and new, the same is the case with this Holy Book, so that the Word of God and the Work of God should be proved to be in accord. (Izalah Auham, pp. 155-159 - Essence of Islam, Vol. 1, pp. 242-243)

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3. Of all current-revealed Books, the Holy Quran is the only one in accord with human nature. Its doctrines are so perfect and firm that strong proofs bear witness to their truth. Its commandments are based upon truth. Its teachings are free from every type of polytheism, innovation and worship of creatures. It is full of eagerness for the manifestation of the Unity of God and of Divine greatness and of the perfection of the Lord of Honour. It is replete throughout with the Unity of the Divine and does not tolerate any kind of deficiency or defect or unworthy attributes in the case of the Creator. It does not impose any doctrine by mere authority, but sets down the reasons for the truth of that which it teaches. It establishes every purpose with proofs and arguments. It sets forth reasons for the truth of every principle and carries the mind to perfect certainty and full understanding. It repels all evils that afflict peoples' doctrines and actions and words, and works with bright reasoning. It teaches good manners, the knowledge of which is necessary for every human being. It repels every corruption with as much force as that which inspires

the corruption. Its teaching is straightforward and strong and secure, as if it were a mirror of the law of nature and is a true reflection of it. It is an enlightening sun for the insight of the heart. It expounds the details of the principles of reason and corrects its deficiencies. Other books that are called revealed are in their present condition deprived of all these perfect qualities and contain many wrong conceptions with regard to the Being and attributes of the Divine. The followers of these books profess strange doctrines. Some of them deny God being the Creator and All Powerful, and set themselves up as His partners in being eternal and self-existent. Some set up idols and images and deities as partners with the Divine and managers of His kingdom. Some fashion sons and daughters and grandsons and granddaughters for Him. Some worship Him in the form of an alligator or tortoise. In short, they run ahead of each other as if the Perfect Being is most unfortunate that He has not been able to attain the perfection which reason demanded for Him. When I discovered people involved in such false doctrines and afflicted with so much error my heart trembled and melted and I felt it a bounded duty and obligation to write this book for their guidance, which I shall fully discharge. (Braheen-i-Ahmadiyyah, pp. 81-83 - Essence of Islam, Vol. 1, pp. 248-249)

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4. The fourth miracle of the Holy Quran is its spiritual effects which have been inherent in its from the beginning. This means that its followers are accepted of the Divine and are honoured with the converse of God. Their supplications are accepted by God Almighty, and He responds to them with love and mercy, and He informs them of some hidden mysteries as He informs the Prophets and distinguishes them from other people by bestowing upon them signs of His support and help. This is also a sign which will continue till the Day of Judgement among the Muslims. It has been manifested throughout and is present even today. There are today among the Muslims people whom God, the Glorious, through His special support honours with true revelation and visions relating to hidden matters.

O ye who are seekers after truth and are hungry and thirsty

THE PROMISED MESSIAH AND MAHDI

for true signs, consider justly and with a pure vision of what high degree are the signs which God Almighty has set forth in the Holy Quran and how they are present and perceptible in every age. The miracles of previous Prophets are now mere stories and we do not know to what degree they are true.(Tasdeeq-un-Nabi, pp. 22-23 - Essence of Islam, Vol1, pp 254-255)

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ABOUT HIS CLAIM OF THE PROMISED MESSIAH AND ABOUT THE DEATH OF JESUS

1. In order to explain this matter in its proper sequence it would be necessary first to make the statement that when God saw the world sunk into an abject state and the earth full of wickedness, tyrannies and iniquity, He sent me with the mission of propagating truth and reforming the world. The point of time was also appropriate, for the fourteenth century was approaching fast. Then under Divine command, I raised my voice through printed announcements and public speeches proclaiming to everyone that I am the one who was destined to be raised by God at the beginning of this century to renovate religion, claiming that I have been sent with the mission to re-establish the faith that has disappeared from the face of the earth and to draw the whole of mankind back to piety and righteousness with the aid of God's own hand and to reform them and to remove errors of belief and conduct.

It was disclosed to me through Divine revelation a few years later that the Messiah that had been promised from the earliest time to this nation and that the last Mahdi (Reformer) who was destined to appear after the deterioration of Islam and who was to be granted direct guidance from God and who was to provide once again the spiritual nourishment, as had been pre-ordained, and about whom glad tidings had also been given by the Holy Prophet, may peace and blessings of Allah be upon him, himself 1300 years ago, is none other than me. Divine revelations, in this regard, came to me so clearly and persistently that no room for even the least doubt was left in this matter. Every revelation that came in this respect was firmly fixed in my mind like a steel nail and all these revelations contained profound predictions which were fulfilled later with the clarity as of the daylight. Their constant persistence, as also their miraculous powers, constrained me to acknowledge that the words revealed to me were,

no doubt, the words of the same One and peerless God Who had revealed the Holy Quran. I have not mentioned the Torah and the Gospels in this connection because they have suffered so terribly at the hands of the interpolators that they could hardly be called the Word of God now. (Tadhkiratush Shahadatain, p. 1-2)

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2. Now that the Muslims have been taught to seek refuge with Allah from walking in the footsteps of those Jews who incurred the wrath of Allah attempting to kill Jesus on the cross, it is a clear pointer to the predestined appearance of 'Jesus' among the Muslims also. If it was not to be so what was there a need of teaching such a prayer to the Muslims?

These verses having established that there shall come a time when some of the Muslim Divines shall behave like the Jewish theologians, it would be most unreasonable and illogical to say that Jesus son of Mary shall be called down from heaven to reform and regenerate the Muslims. That would constitute a clear and direct infringement of the Seal of Prophethood. The Holy Quran calls the Holy Prophet, the Seal of the Prophets in definite terms and it also describes the Muslims as the best of all people. It would, therefore, be an ignominy of the worst kind that in their degenerated state the Muslims should become like the accursed Jews, and that a Jesus should come as their Reformer not from among themselves but from outside. If it be true that there shall come a time when some of the Muslim divines shall begin to walk in the footsteps of the Jews, then it must also be necessarily true that a REFORMER who shall come to reform them will not come from outside but will be a Muslim who will be named Jesus. (Tadhkiratush Shahadatain, p.10)

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3. The prevalent notion that the very same Jesus son of Mary shall appear in the latter days is contrary to the teachings of the Holy Quran. Whoever studies the Holy Quran, with the fear of God in his heart and truly ponders over it with sagacity and fair-mindedness, shall see the truth like the light of the day and will admit that God has raised the Muslim nation truly parallel to the followers of Prophet

Moses and that the good pointed of the one are analogous to the other. Among the Muslims there are those who resemble the Prophets of the Mosaic dispensation, while there are those who are the prototype of the Jews who have incurred the wrath of Allah. This likeness could also be expressed in a simile of a well-designed house with beautifully furnished rooms befitting a person of very high culture and from which house a portion is set aside for toilets, gutters, drains and sewage. A little later, the owner of the house desires to erect another house similar to the first. Islam could easily be likened to the second house. Whereas the first house was indeed the house of Moses, the new palace, however, is quite independent of the first house. The Holy Quran does not stand in need of any assistance from the Torah, nor is the Islamic dispensation, in any way, subservient to the Mosaic dispensation. Every exalted saint that is born among the Muslims gets his enlightenment and guidance direct through the Holy Prophet, peace be on him, and the revelations of this saint are always a reflection of the revelations of the Holy Prophet, his master. This is a point that must be properly understood and its true purport be thoroughly digested. It is a great pity that our opponents try to drag Jesus back to this world and totally fail to realize that in the resemblance mentioned above, Islam only enjoys the pride of similitude and does not suffer the debasement of being sub-servient to an Israelite prophet for its renaissance.

Moreover it is highly absurd to lay stress on such a notion which has no precedent nor enjoys any support from the Holy Quran. The disbelievers, as is mentioned in the Holy Quran, had asked the Holy Prophet, peace be on him, to ascend bodily to heaven, but God totally rejected this demand and commanded him to say: Holy is my Creator. I am no more than a man and a Prophet(17:94). Was Jesus not a man? Why was he then raised to heaven without even a request from his people and compatriots?

The Holy Quran only mentions a 'Raising towards Allah' which is an entirely spiritual concept and does not at all mean 'being raised bodily to heaven'. The Jews contended that anyone who was hanged on the cross and died on it could never be exalted by Allah as

He exalted all the Prophets. This was their contention that required to be refuted. How has the Quran refuted it? The point of contention was that the Jews claimed to have hanged Jesus on the cross and had crucified him. They insisted that as Jesus died on the cross he could never have been exalted by Allah. He was, therefore, not like all the Prophets, an exalted person. They claimed that he was neither a true believer nor did he attain salvation. It was necessary that the Holy Quran should act as the arbiter and give a ruling on this issue. The Quran, therefore, gave this ruling and declared that Jesus also, like all the other Prophets, was exalted by Allah. It was of the utmost importance that the ruling in this matter in these verses, where else has He then settled this issue? Could we, God forbid, possibly attribute such a confusion and misjudgment to Allah in this matter that while the Jews persisted in their claim that Jesus was not a godly person at all, He delivered an irrelevant ruling that Jesus was sitting in the second heaven in his physical body? It is universally known that corporal ascension to heaven is not a precondition for a person's salvation. Only spiritual exaltation is the essential criterion.

In order to settle this dispute, it was necessary to stress that Jesus was, God forbid, not an accursed person. He had, on the contrary, attained spiritual exaltation. Moreover, the word 'Tawaffi' (cause to die) in the Quran, placed before 'Rafa' (raised) clearly indicates the exaltation that every believer attains after his death. To interpret the word 'Tawaffi' as bodily ascent to heaven is stretching the meaning too far and tantamount to a manifest interpolation and an extremely grave misrepresentation of the Holy Quran, following the manner of the Jews. The Word 'Tawaffi' is used in the Quran as well as in the authentic Traditions to mean only extraction of the soul from a living body (i.e. cause to die). Nowhere has it been used to mean that a person has been taken up alive bodily into heaven. (Tadhkiratush Shahadatain, p. 13-15)

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4. The traditions mention clearly that during the night of the M'raaj (spiritual ascension) the Holy Prophet had seen Jesus among the souls of the dead. The Holy Prophet then advanced forward and

reached the highest point in the heaven, i.e. The Divine Throne. But he did not come across anyone with a physical body bearing the name 'Jesus'. What he saw in the company of Yahya (John the Baptist) was only his soul. It is an admitted fact that living persons do not keep company with the dead. In short, the Word of God has provided evidence concerning the death of Jesus, and the Holy Prophet has corroborated the same evidence through his own action, i.e. by reporting the fact of having seen him among the dead. If anyone does not understand even now, after what I have stated, then it is only God Who can make him understand. (Tadhkiratush Shahadatain, p. 18-19)

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5. Why do they not direct their thoughts on the event that happened immediately after the death of the Holy Prophet when some of his companions had begun to think that their master shall soon return to them? But Abu Bakr immediately routed out the erroneous thought by reciting the verse: "MUHAMMAD IS NO MORE THAN A MESSENGER AND INDEED ALL MESSENGERS HAVE PASSED AWAY BEFORE HIM." He made it perfectly clear to them that there had not been a single Prophet who had not died and if, therefore, the Holy Prophet had also passed away, it was only the usual natural customary course for all human beings.

It is thus quite evident that had the companions even the remotest notion in their minds concerning Jesus that he was sitting alive in heaven for the last 600 years, they would, most certainly, have disputed this point with Abu Bakr. But they all quietly and readily agreed with him. They knew that all previous Prophets had died. Even if a single person had entertained the slightest doubt concerning this matter, he would have abandoned it forthwith as totally baseless and absurd. I mention this only because there were Christians in the neighbourhood who might have put such misleading ideas in their minds; or that some simple people, who lacked real understanding, might have had some doubts about it. But one thing is quite certain and definite that the Companions, as a whole, accepted the exhortation of Abu Bakr with grace and they all agreed with him that all previous Prophets had passed away.

This was the first consensus of the Companions of the Holy Prophet, peace be on him, immediately after his death. How could they, in whom was deeply rooted the purest love and affection for their master, accept the idea if it had not been wholly true? How could they acquiesce in the notion that Jesus should be living in heaven for more than 600 years, while their own noble master did not even reach the age of 64 years? No, it would have been totally inconceivable for them to accept such supremacy of Jesus over their own noble master. The love that they cherished for their beloved master did not in the least warrant that they should have accepted such superiority in favour of Jesus. Cursed be the notion that may be derogatory of the Holy Prophet, peace be on him. His companions cherished his love dearly; they would have been shocked to death had they heard such a thing that their own Prophet, peace be on him, had passed away while Jesus was sitting alive in heaven. It was not they alone who loved him most dearly; he was even more dear to God Almighty, Who loved him more than any other Prophet. For this very reason the Christians, on account of their ill-fortune, did not accept this Messenger and exaggerated Jesus to such an extreme that they raised him to the level of God Himself. Therefore, God, in reaction, raised one out of the servants of the Holy Prophet, from among his followers, this humble one, to the position of 'The-Like-of-Jesus' and distinguished him with far more honour and grace so that the Christians may realize that all grace is in His Own power.

Another purpose in raising the 'Like-of-Jesus-Son-of-Mary' was to shatter completely the myth of the godhead of Jesus. The concept of a man going to heaven alive is totally opposed to Allah's way and is tantamount to the angels coming down to earth and settling among human beings. Thou shalt never find a change in Allah's ways (33:63). (Tadhkiratush Shahadatain, p. 19-21)

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6. It is evident that the godhead of Jesus is based only on myth. What would happen when according to the myth he will come down from heaven in the midst of the hordes of angels could be left to conjecture. Remember, he who was destined to come has already

arrived at the appointed time and thus all the scriptures have been fulfilled. All the books of the earlier Prophets indicate that this is the time of the second advent of Jesus. Their books say that the Promised Messiah would appear at the end of the sixth millennium after Adam. The sixth millennium has already come to its close. The appearance of a comet is also mentioned as a sign of his advent. A considerable time has passed since this star appeared in heaven. It is also mentioned that during his time the sun and the moon shall be darkened during the month of Ramadhan. A few years before this the Promised Messiah, the plague shall become rampant. This is also stated in the Gospels. We have not yet got rid of the epidemic.

The Holy Quran, the books of traditions and the old scriptures also mention that at that time new means of transport shall come into use and shall work with fire and cause the camel to become redundant. This last part of the tradition can be found in the Sahih Bukhari also. This conveyance has been invented and is known as the railway train. It was also mentioned that the Promised Messiah shall appear at the beginning of this century. Anyone who denies me after witnessing all these Signs does not deny me but denies all the previous Prophets and is trying to measure swords with God almighty. It would have been much better if such a one had never been born. (Tadhkiratush Shahadatain, p. 21-22)

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7. Now ponder over the fact how God has furnished thousands of Signs in support of my claim so that you may determine and judge the truth and the calibre of him who is inviting you to this Movement; and that you may weigh his spiritual worth and weigh his arguments. You cannot point out any moral slips and weakness in my life; nor that I have ever indulged in fraud or deceit so that you may have cause to suspect my integrity. Is there anyone among you who could point out shortcomings and weaknesses in my life? It was THE GRACE OF GOD that made me tread the path of righteousness from the very beginning. This is a Sign for those who would care to ponder.

Moreover God has sent me with His mission at the beginning

of the century and has provided all the Signs and reasoning that were required in support of my claim. He manifested His Signs from heaven as well as on the earth and had commanded all the earlier Prophets to give glad tidings to the world concerning me. If my claim had been a human fabrication it could never have been accompanied by so many Signs. Besides all this, all the revealed Books furnish strong evidence of the fact that God gets hold of impostors and inflicts very severe punishment on false claimants and causes them to die in disgrace. But you all know very well that I made my claim which can be verified from Braheen-e-Ahmadiyya Part 1 more than twenty-three years ago. Any wise and intelligent person could ponder over the fact that God never allowed any impostor, ill-natured and insolent person who continued, audaciously, to fabricate revelations for twenty-three years, every day and every night claiming the same to have come from God; and instead of inflicting upon him punishment, granted him, day after day, and night after night, countless Signs in his support, such as causing the sun and the moon to be eclipsed during the same Ramadhan and thus fulfilling the predictions mentioned in the earlier Scriptures, the Holy Quran and the Ahadeeth, as well as fulfilling the prediction mentioned in his own book, Braheen-e-Ahmadiyya, and raised him at the head of the century when the creed of the cross had reached its climes, so that it may be shattered; and granted him popularity in the earth by causing the fulfillment of the appointed Signs mentioned in the old Scriptures and by the earlier Prophets in connection with the coming of the Promised Messiah; and causing his talks and exhortations to be fruitful and effective, and granting him His aid by accepting all his prayers. Did He grant all these favours knowing fully that he is false and is telling deliberate lies to any impostor before me?

Therefore, O ye servants of Allah, do not lose sight of the facts and let no Satan create doubts in your minds. Believe fully in the fact that this is the fulfillment of the predictions made by the earlier Prophets. The last and final war between the messenger of Allah and Satan which Prophet Daniel had referred to has commenced. I came as a blessing for the truthful and I have been ridiculed and denounced

as Kafir and Dajjal and have been counted among the disbelievers. But all this was predestined so that the prophecy may be fulfilled which is described in the verse, "Those who suffered under the displeasure of God". This is because by referring to the party of the Blessed One, God has disclosed that there shall be among the Muslims those who shall be similar to those divines of the Jews who had attempted to crucify Jesus and who had denounced Jesus (God forbid) as a Kafir, a great deceiver and an impugner of true religion.

Now reflect carefully on what all this points to. This indicates that the Promised Messiah was to appear from among the Muslims. That is why people akin to the Jews and who would delude themselves being called the learned in religion were also to be created. That prophecy has not been fulfilled in your country. Had these divines not been present, the entire Muslim population would have accepted me by now. The sin, therefore, of those who reject my claim, lies at the door of these divines. Neither do these Ulema wish to enter the abode of righteousness themselves nor do they wish to let the less intelligent folks enter the same. What pretence do they employ and what chicanery and subterfuge do they use secretly in misleading the simple artless people? But can they ever prevail over God? Would they frustrate the will of God, the Omnipotent, Who made it known through His Prophets? They rely on the support of the vile rich and the unfortunate men of affluence who hanker after worldly gains. But in the sight of God they are no more than dead worms.

O ye people, hearken to my call! Remember that this is a prophecy from Him Who created the earth and the heaven. We will cause this, His Own Movement, to spread in all countries and shall cause them to triumph over all others through reasoning and argument. The days are approaching, nay they are near at hand, when only this religion shall be spoken of with honour and respect. God shall grant this religion and this Movement His choicest blessings and unprecedented success and frustrate the designs of all those who seek to destroy them and shall perpetuate their ascendancy till the time the world comes to its end. They jeer at me now but their jeering shall

cause no harm, for there has not been a Prophet who has not been jeered at. It was, therefore, incumbent that the Promised Messiah be also jeered at, as God Almighty says:

Alas for My Servants! There comes not a Messenger to them but they mock at him (23:31)'.
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It is, therefore, a Sign from God; because every Prophet has been mocked at. Who would laugh at a person who comes down from heaven with a host of angels? Even from this one could understand that the story of Messiah coming down from heaven is no more than a myth.

Remember very well that no one shall ever come down from heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it. (Tadhkiratush Shahadatayn, 61-64)

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MISCELLANEOUS

1. From the day God created this heaven and earth it has never happened that He destroyed those who were good. On the contrary for the sake of such as these He has always shown great marvels and will show even now.

Our God is a very loyal God, and for those who remain loyal to Him He shows wonderful works. The world wishes to tear them to pieces and to eat them up; and every enemy grinds his teeth on them; but He Who is their friend saves them from every danger, and brings them out triumphant in every field. How fortunate, then, is he who does not let go his hold of such a God. He alone is the God Who has sent down His revelation on me; Who, for me, has shown powerful signs; Who has sent me down as the Promised Messiah for this age. There is no God whatsoever except He, in heaven, nor on earth. Whosoever does not yield faith to Him, he remains deprived of good, deprived of blessings, and deprived of succour. From our God we have received Revelation that shines like the sun. We have seen that He alone is the God of the whole world, and there is no other God. How powerful indeed is the God we have found, and how Sustaining! And how great, how wonderful are the qualities of the God we have seen! The truth is that for Him there is nothing impossible, except what runs counter to His own book and His own promise. Therefore, when you pray to Him, you shall not be like those ignorant naturalists who have formed a natural law of their own which does not bear the stamp of God, for they are the rejected ones whose prayers will never be accepted. They are blind, not gifted with vision; they are dead, not alive. They put before God a law shaped by themselves, and they put limitations of their own on His powers, holding Him weak and helpless beyond those limitations. Naturally, they would be dealt with in the light of their own condition.

But when thou standest up for prayer, it is incumbent on thee to hold that thy God has power over all things. Only then shall thy

prayer be accepted, and thou shalt witness those marvels of the power of thy God which we have witnessed. And remember, our witness is not on the basis of hearsay; it is on the basis of things we have seen ourselves. How can the prayers of one be accepted who does not hold that God has power over all things? And how can such a person in himself have the courage to pray to God over matters where the desired remedy or change would involve an infringement of the laws of nature as he understands them. But O thou good person, thy God is He, Who, without any pillars underneath, has hung up the countless stars in space; and Who created the earth and the heavens absolutely from naught. Dost thou hold that in regard to thy need He will prove to be helpless? The fact is that thy own misconception will keep thee deprived of blessing. There are innumerable wonderful things in Our God, but these are witnessed only by those who become His in all sincerity and faithfulness. He does not reveal those wonders to those who do not have faith in His powers, and who are not faithful and true.

How unfortunate, indeed, is the man who does not even know that he has a God with power over all things! Our Paradise, indeed, is our God; our highest enjoyment is in God, for we have seen Him and found all beauty in Him. This treasure is worth having, even if at the cost of one's life; and this is a jewel which should be purchased even if obtainable only by sacrificing one's entire being. O ye that are devoid, run to this spring of life that shall save ye. What am I to do, and how am I to impress this glad tiding upon your mind, with what drum should I go crying through the streets that This is your God, so that all should hear! And with what remedy am I to treat the people so that their ears open to hear (Our Teaching, P.14-17)

2. God is a most precious treasure; realize its proper value. Without Him you are nothing; neither you nor your material means and plans. Do not follow in the footsteps of other nations which have come to depend wholly on material means. As a snake eats earth, they subsist on the basis of the lower and inferior material means. Like vultures and dogs eating carrion, they too have sunk their teeth in a carcass. Indeed, they have drifted very far from God, having taken to

the worship of human beings, the eating of swine's flesh, and the free use of wine as if it were harmless like water. Since they depend too much on material means, and seek no help from God they are dead; and the heavenly spirit has flown out of them as a dove flies away from its nest. The leprosy of the worship of Mammon has taken a hold on the inside of their hearts and cut to pieces the organs of their inner spiritual life. Beware ye of this leprosy. I do not forbid you to think of material means within proper limits; what I forbid is that like other nations you become wholly the slaves of material means, altogether forgetting God Who controls material means as well. Only if you had the eyes to see, you would find there is only God and God alone, everything else being worthless. You can neither stretch out your arm nor fold it, except with His permission. A person spiritually dead would laugh at this, but it would be better for him if he died before he indulged in this laughter.

Beware! Having seen other nations, how they have attained a considerable measure of success in their worldly plans, you should not begin to wish to follow in their footsteps. Listen carefully and take heed that they are aliens to and unmindful of that God Who calls you all to Himself. What is their God but a frail human being, this being the reason why they have been left in such a complacent error. I do not wish to stop you from striving for worldly good, but you should not follow the ways of those who think this present world is all. In everything you do, whether it pertains to things of this world or of the next, you should seek help and succour from God alone, and this should remain the guiding principle of your life for ever and ever

Do not fail to wondering why other peoples are meeting with success although they have not the slightest idea of your Most Perfect and All-Powerful God. The answer is this, and this alone, that having forsaken God, they have been put to trial in the matter of material means. Often a trial from God takes the form that whoever forsakes Him, giving himself up to carnal pleasure, setting his mind wholly on material wealth, the doors of worldly advancement are opened upon him; though from the religious and spiritual point of view he is

altogether destitute and naked. He dies at last engrossed in this world, to be thrown into an eternal hell. And sometimes this trial takes the form that such a person remains unsuccessful even in the task of amassing wealth. But the latter trial is not so dangerous as the former, since the former breeds an inordinate measure of pride and a superiority complex. In any case, both these groups are of those on whom falls the wrath of God. The true fountainhead for all kinds of prosperity is God. Therefore, when these people are unaware of this Living and Sustaining Being, in fact careless in regard to Him, and turn their backs upon Him, how can real prosperity fall to their lot? Blessed are they who understand this secret, and in dire straits is he who fails to grasp it. (Our Teaching, p. 17-21)

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3. For you another very essential teaching is this that you do not leave the Holy Quran like a book that has been forsaken, since it is therein, and nowhere else, that your life lies. Those who do honour to this Holy Book shall be honoured in heaven. Those who will hold the Holy Quran superior to every tradition and every other saying, shall be given preference in heaven. For mankind now, all over the surface of the earth, there is no Book except the Holy Quran: For the sons of man there is no Messenger and no Mediator except Muhammad, may peace and the blessings of God be upon him. So strive that you cherish the purest love for this Prophet of power and glory, giving no one else any kind of preference over him, so that you be put down in heaven as those who have been saved. And very clearly bear in mind that salvation is not something that you will experience in the life after death. The real and true salvation is not something that you will experience in the life after death. The real and true salvation is only that which shows its light in this very life. Who is the saved? Only he who maintains a firm faith that the living God is a reality, and that Muhammad, peace and the blessings of God be upon him, is the Mediator between Him and mankind; that under the skies there is no one equal to him in rank and elevation; nor any book to rival the Holy Quran; that for no one else did God wish that he should live for ever, but for this blessed Prophet He did so wish; that

to keep him alive forever He laid the foundation for continuing the benefit of his Shariah and his spiritual blessings to the day of Resurrection. And at long last, from the flow of his spiritual benefits for mankind, he sent the Promised Messiah to this world whose advent was indispensable for the completion of the structure of Islam. For it was necessary that this world should not come to an end before the Movement of Muhammad was given the colour of a spiritual Messiah, the same as was given to the Movement of Moses. This is what the following verse of the Holy Quran points to, namely: 'Guide us along the right path; the path of those on whom Thou Has bestowed Thy favours'. (Our Teaching, p. 7-8)

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4. So all ye people, counted as members of my community! In heaven you shall be counted members of my following only when in all truth you actually begin to advance on the paths of righteousness. Offer your five daily obligatory prayers with such concentration and awe of mind as though you were seeing God in front of you, with your physical eyes. Observe the days of fasting for the sake of God in full sincerity. All among you who are liable for Zakat should never fail to discharge this important obligation; and those on whom the pilgrimage to Mecca has become obligatory, without any obstacles standing in the way, should duly undertake that blessed journey. Do all good deeds with the proper care they deserve, forsaking evil from the real repulsion rising in the heart. Be very, very sure that no action, whatsoever, can take you to God if it is devoid of righteousness of the heart. The root of everything good is Taqwah, (fear of God) in whatever action this root is not lost, that action will never be devoid or futile. It is necessary, too, that you be tried by being thrown into diverse griefs and distresses, even as those before you were tried. Be, therefore, forewarned lest you stumble when the time came. The earth, with everything in it, can inflict no injury on you, provided your contact with heaven is firm. Whenever any injury comes to you, it will come only from your own hands. If all your honour on this earth is lost to you, God will give you an honour in heaven that shall never wane. Therefore do not leave Him, whatever

you may have to go through. You are bound to be persecuted in diverse ways, and many of your hopes will be denied to you, but in such cases you should not grieve, for the Lord your God shall put you through trials, to test whether or not you remain firm. If you desire that the angels in heaven should sing your praises, then take the beating many people shall give you, and rejoice, hear abuse and give thanks to the Lord; experience disappointments but do not break away from Him. You are the last people of God. Practise the good to an extent where it reaches its highest perfection. Everyone among you who relaxes and becomes lazy shall be thrown out of the community, as a dirty thing is discarded and thrown out. He shall die with regret in his heart, and he will not be able to injure God in any way. Lo and behold! With great joy I convey to you the glad tidings that your God does indeed really exist. Although all are His creatures, He selects only those who select Him. He Himself comes to whosoever goes to Him. He bestows honour upon those who honour Him. After you have straightened your hearts, and purified your tongues and eyes and ears, you come to Him, and He shall accept you.

In point of belief, all that God desires from you is just this that you hold that God is One, and that Muhammad, may peace and the blessings of God be upon him, is His Prophet, Khatam-al-Anbiya, and the greatest of them all. After him there is to be no other Prophet except one who shall be given the mantle of Muhammadiyyat as a burooz, since the servant is not separate from his master, nor a branch different from its root. (Our Teaching, p 9-11)

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5. I have, by the sheer grace of God, and not on account of any merit of my own, been accorded a full measure of the bounty that was bestowed before me on the Prophets and Messengers and the chosen ones of God. It would not have been possible for me to be granted this bounty had I not followed the ways of my lord and master, the pride of the Prophets, the best of mankind, Muhammad, the chosen one, peace be on him. Whatever I have been given I have been given by following him and I know through true and perfect knowledge that no man can reach God except by following the Holy

Prophet, peace be on him, nor can anyone arrive at a full understanding of God except through him (Haqeeqatul Wahi, p. 68).

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6. The author has been informed that he is the Reformer of the age and that his spiritual excellences bear a resemblance to the spiritual excellences of Jesus, son of Mary, and that the two are closely related to each other and resemble each other (Ayena Kamalat Islam, p. 657).

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7. As I am the Promised Messiah and God has manifested heavenly signs in my support, everyone who in the estimation of God has been sufficiently warned of my advent as the Promised Messiah and has become aware of my claim, will be accountable to God, for no one can turn away with impunity from those who have been sent by God. In this situation, I am not the complainant, the complainant is one for whose support I have been sent, that is to say, Muhammad, the chosen one, peace be on him. He who does not accept me, does not disobey me but disobeys him who had prophesied my coming (Haqeeqatul Wahi, p. 187).

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8. Blessed is he who has recognized me. Of all the paths that lead to God I am the last, and of all his lights, I am the last light. Unfortunate is the one who departs from me, for without me all is darkness (Kashti Nuh, p. 77).

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9. The Christians were proclaiming loudly that Jesus, on account of his nearness to God and on account of his high status was unique, without an equal. Now God has proclaimed that He has created the second Jesus who is better than the first one and who is a servant of Ahmad, peace be on him (Dafeul Balaa, p. 20).

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10. People pay lip-service to God but their hearts are alienated from Him. That is why God has said He will create a new heaven and a new earth. This means that the earth has died, that is to say, the hearts of the people of the earth have become so hardened

that they are practically dead, for the face of God has become hidden from them and heavenly signs that had been shown in the past have become like myths. So God has designed a new heaven and a new earth. The new earth are the pure hearts whom God is preparing with His own hand, who will be manifested by God and through whom God is preparing with His own hand, who will be manifested by God and through whom God will be made Manifest. The new heavens are the Signs that are being manifested by His command through His servant (Kashti Nuh, p.10-11).

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11. Had my claim been put forward on my own, you would have been free to reject me, but if God's Holy Prophet bears witness for me in his prophecies and God manifests His Signs in my support, then do not wrong yourselves by rejecting me. Say not that you are Muslims and have no need of accepting thy Messiah.

I tell you truly that he who accepts me accepts him who had prophesied about me thirteen hundred years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects him who had commanded that I should be accepted (Ayyamus Sulh, p. 93).

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12. To follow me it is necessary for them to believe that they have a Mighty, Self-Existing and All-Creating God, Whose attributes are eternal and unchangeable. He has no father and no son. He is exempt from suffering and being put upon the cross and being killed. He is far, and yet near. He is near, and yet far. He is One, but has diverse manifestations. Thus a person experiences a change in God according to change in himself. Yet, no change takes place in God, for he is eternally unchangeable and perfect, but when a person moves towards goodness, God manifests Himself to him in a new way. At the time of every improved condition that manifests itself His might in an extraordinary way, where an extraordinary change takes place in a person. This is the God Who is presented by our Movement. Believe in Him and prefer Him to your own souls and your comforts and all your relationships; and exhibit sincerity and loyalty in His cause with

courage in a practical way. People of the world do not prefer Him to their resources and to their relatives, but you must prefer Him to everything, so that you might be recorded in heaven as belonging to His Community. To display signs of His mercy has been the way of God from of old, but you can participate in it only when nothing separates you from Him and your will is subordinated to His will and your desire is identified with His desire. Your head should lie prostrate at His threshold in all conditions, whether of success or failure, so that He may do whatever He wills. If you do this, that God will manifest Himself in you Who has hidden His countenance since a long time. Is there any one of you who is prepared to act in this way, so as to seek His pleasure and not to be disquieted by His decrees? When you encounter misfortune, you should step forth even more eagerly, for this is the only means of your progress. Try with all your might to spread His Unity in the earth, have mercy on His creatures, do not wrong them by your tongue or your hand or by any other means, and strive to promote their welfare. Entertain no pride against anyone, even if he is your subordinate, or revile not anyone, even if he should revile you. Become meek and good-intentioned and sympathizers with God's creatures, so that you may be accepted. (Kashti Nuh, p.15-20)

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13. You should not follow the philosophers of this world, nor look upon them with honour, for they only pursue follies. The true philosophy is that which God has taught you in His Word. It is acquired through the Holy Spirit which you have been promised. Through the spirit you will be carried to the pure knowledge to which others have no access. You will obtain such knowledge if you will ask sincerely, and you will then find that that is the knowledge which bestows freshness and light upon the heart and guides you to the tower of certainty. He who feeds upon carrion cannot bring you pure food. He who is sightless cannot show you the right path. Every pure wisdom descends from heaven; then what are you seeking from earthly ones? Those whose souls ascend to heaven are the true heirs of wisdom. He who is not satisfied himself cannot bestow satisfaction

upon you; but the first condition is purity of the heart. If you have sincerity and purity everything will be bestowed upon you. (Kashti Nuh, pp. 32-40).

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14. Who is my friend and who is dear to me? Only he who recognizes me, only he who believes that I have been sent and who accepts me as those are accepted who are sent. The world cannot accept me because I am not of the world, but those whose nature has been invested with a portion of the other world accept me and will accept me. He who turns aside from me turns aside from Him Who has sent Me. I hold a lamp in my hand. He who comes to me will surely partake of its light, but he who, out of ill-thinking, runs away will be cast into the darkness. I am the citadel of security for this age. He who enters therein will be secure against thieves, robbers and wild beasts. He who seeks to remain away from my walls will be confronted with death from every direction and even his dead body will not be saved. Who is it who enters my citadel? Only he who discards vice, and adopts goodness, and gives up crookedness, and treads along the path of truth, and frees himself from the bondage of Satan and becomes an obedient servant of God Almighty. Everyone who does that is in me and I am in him. (Fateh Islam, pp. 34-50, footnote)

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15. The name which is appropriate for this Movement and which we prefer for ourselves is Muslims of the Ahmadiyya sect. We have chosen this name because the Holy Prophet, peace be on him, had two names Muhammad and Ahmad; Muhammad was his name of glory and Ahmad was his name of beauty. In the name of Muhammad was implicit a prophecy that the Holy Prophet, peace be on him, would punish with the sword such enemies as would attack Islam with the sword and slaughter hundreds of Muslims. His name Ahmad indicated that he should spread peace and security in the world. God so arranged the life of the Holy Prophet, peace be on him, that his Meccan life was a manifestation of his name Ahmad and the Muslims were taught patience and endurance. In his life in Medina, his name

Muhammad was manifested, and God in His wisdom decided to chastise his enemies. But there was a prophecy that the name Ahmad would be manifested again in the latter days and that a person would appear through whom the qualities of beauty, which characterize Ahmad, would be manifested, and all fighting would come to an end. For this reason it has been considered appropriate that the name of this sect should be Ahmaddiyya sect, so that everyone hearing this name should realize that this sect has come into being for the spread of peace and security and that it would have nothing to do with war and fighting (Tableegh Risalat, Vol. IX, p. 90-100)

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Indeed, God has, through eternity, called mankind to Himself by affirming: I am present. It would be a great impertinence to imagine that man has laid God under an obligation by discovering Him through his own effort, and that if there had been no philosophers He would have continued unknown.

It is equally stupid to inquire how can God speak unless He has a tongue to speak with? The answer is: Has He not created the earth and the heavenly bodies without physical hands? Does He not view the universe without eyes? Does He not hear our supplications without physical ears? Then is it not necessary that He should also speak to us?

Nor is it correct to say that God spoke in the past but does not speak now. We cannot limit His Word or His discourse to any particular time. He is as ready today to enrich His seekers from the fountain of revelation as He was at any time, and the gates of His grace are as wide open today as they were at any time. It is true, however, that as the need for a perfect law has been fulfilled, all law and limitations have been completed. Also all prophethoods, having arrived at their climax in the person of our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, have been fulfilled. (The Philosophy of The Teachings of Islam, p. 44)

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17. "Upon those who, having believed in God, continue steadfast, descend God's angels reassuring them; Fear not, nor grieve,

and rejoice in the paradise that you have been promised" (41:31). Here it is clearly stated that the righteous servants of God receive revelation from God at times of fear and grief and angels descend upon them to reassure them. At another place it is said: "that the friends of God receive glad tidings in this life through revelation and converse with God and will also have the same experience in the hereafter" (10:65)

It should be kept well in mind that revelation does not mean that an idea should arise in the mind of a person who sets himself to ponder over a thing as, for instance, a poet having thought out half a verse seeks the other half in his mind and his mind suggests the other half. This is not revelation but is the result of reflection, in accordance with the law of nature. When a person reflects upon something good or bad, a corresponding idea arises in his mind. For instance, one person who is pious and truthful composes verses in support of truth, and another one, who is wicked and vicious, supports falsehood in his verses and abuses the righteous. Both these would, no doubt, write a certain number of verses, and it is quite possible that the verses of the one who is the enemy of the righteous and supports falsehood might be better than the verses of the other one, on account of his greater practice in writing poetry

What then is revelation? It is the living and powerful converse of the Holy and Mighty God with a chosen servant of His, or with one whom He designs to make His elect. When this converse starts in an adequate and satisfactory manner, being altogether free from the darkness of false concepts, and is not composed merely of a few inadequate and meaningless words, and is full of delight and wisdom and grandeur, then it surely is the word of God with which He designs to comfort His servant and to manifest Himself to him. Sometimes revelation is vouchsafed to a person by way of trial and is not equipped with full blessings. In such a case the recipient is put on his trial at this elementary stage so that having tasted somewhat of revelation he should order his life along the lines of these who are true recipients of revelation. In default of which he would encounter frustration. If he does not adopt the ways of the truly righteous he is

deprived of the fullness of this bounty and is left only with vain boasting.

Millions of the virtuous have been recipients of revelation, but they were not of equal standing in the estimation of God. Indeed, even the holy Prophets of God, who are recipients of divine revelation at the highest level, are not equal in rank, as God Almighty has said: "Of these Messengers some have We exalted above others" (2:254). This shows that revelation is pure Divine Grace and is not evidence of exaltation. Exaltation is according to the degree of truth, sincerity, and faithfulness of the recipient, which is known only to God. If revelation possesses all its blessed conditions it is also one of the fruits of such qualities. There is no doubt that if revelation takes the form that the recipient submits a question and God responds to it, and there is a sequence between question and answer, and the revelation is characterized by Divine Majesty and light, and comprehends knowledge of the unseen and true understanding, it is truly the word of God. It is necessary that Divine revelation should be like a dialogue between two friends. When the servant submits a question he should receive a delicious and eloquent response from God Almighty in which his own self and thinking a reflection should have no part. If such a dialogue is bestowed as a bounty upon a person, it is a word of God and its recipient is held dear by God. That revelation should be bestowed as a bounty, and a living and holy series of revelations should be bestowed upon a servant of God clearly in a pure form, is not a portion of anyone except of those who attain a high level of faith and sincerity and righteous action, and of that which we cannot here disclose. True and holy revelation displays many wonders of the Godhead. Very often a brilliant light is generated and along with it a majestic and shining revelation is vouchsafed. What could be a greater bounty than this that a recipient of revelation should hold converse with the Being Who is the Creator of the heavens and the earth. God can be seen in this world only through converse with Him.

Islam has always produced persons of this rank. It is Islam alone in which God approaches a servant and holds converse with

him and speaks inside him. He builds His throne in the heart of such a one and pulls him from inside towards heaven. He bestows upon him all the bounties that were bestowed on those before him. It is a pity that the blind world does not realize how far a person can reach in nearness to God. They do not step forward themselves, and if another one does so, he is either declared a disbeliever or he is deified and is put in the place of God. Both these are great wrongs which proceed from one extreme or the other. A wise one should not lack high resolve and should not persist in the denial of such an exalted rank being conferred on anyone, and should neither renegade such a one nor deify him. When a person attains such high rank God Almighty manifests such relationship with him as if He covers him up with the mantle of His Godhead and such a one becomes a mirror for beholding God. That is why the Holy Prophet, peace and blessings of Allah be upon him, said: He who has seen me has seen God. This is the last stage in the spiritual progress of man in which he is bestowed full satisfaction.

I would be guilty of doing great wrong to my fellow beings if I were not to declare at this stage that divine bounty has bestowed upon me the status which I have just defined and has honoured me with the kind of converse the features of which I have just set out in detail, so that I should bestow sight upon the blind and should guide the seekers of the One Who has been so far lost, and should give to those who accept the truth the good news of that holy fountain of which many speak but which few find. I wish to assure the listeners that the God, meeting with Whom is the salvation and eternal welfare of man, cannot be found without following the Holy Quran. (The Philosophy Of The Teachings of Islam, pp. 103-107)

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A PROPHECY ABOUT THE EARTHQUAKE

(As written in Chashma-i-Masihi)

Friends wake up, now the earthquake is going to come again, God is about to show His power soon.

The earthquake you saw in the Month of February, be certain, it was

only a chiding.

Friends do its treatment with tears of your eyes, O'heedless, now the sky is going to rain fire.

Why should not the earthquakes come, the way of righteousness is lost. A Muslim is a Muslim, only in name.

Who accepted me out of fear, who gave up hatred and malice? My life is only to hear their abuses.

They call me a heretic, Dajjal and a sinner, who is ready to accept me with truth and sincerity?

To whomsoever we look, he has exceeded in doubt, if you ask him, he is ready to tell hundreds of faults.

They leave the faith and love the world, we may give repeated sermons but they repent not.

My heart is saddened on seeing the distress of the faith, but God's hand is going to comfort me.

For this reason, His jealousy will show you something, this calamity of life is going to spread in every direction.

Now the faith shall be supported by the way of death, otherwise o' friends the faith is going to die one day.

A world was devoted to this faith, but now the time has arrived, that even a servant of the servants is ready to refute this faith.

(Published on March 10, 1906)

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A POEM

O' friends, the days of occurring of the earthquake are coming again,
What is the earthquake but a day to depart from this world.

You are comfortable, but what should I tell of my story? The days of great anxiety are reflected before my eyes.

Why is Divine punishment raging? Ask me O' heedless, Its cause has become the days of my rejection.

The others do not know how His jealousy shall manifest,
That friend shall tell them on a proper day.

He shall show the shine of His sign five time.

This is a saying of God, you will understand on the day of

understanding.

O' seekers, congratulations! It is near,

The days when my Beloved shows His face.

The time is coming when they will call me Isa (Jesus),

Only a few days are left, of calling me Dajjal.

O' my Dear, I am an earthen worm, not a human being.

Make us drink the water of your grace on that day of raining fire.

O' my unique Friend, O' Refuge of my life,

With Your Mercy, spread the faith in those days.

O' my dear Almighty, show us again the spring of the faith.

For how long we shall see the days when people deceive?

It is a day for the enemies of Islam, it is night for us.

O' my Sun, show us the shining days of this faith.

My heart is sinking every moment, my life is in distress,

Cast a kind look so that days of your coming dawn soon.

Show Your Face and relieve me of my sorrow,

Till when will the days of wishing prolong?

Be informed, whose noise is this in your lane?

O' my Beloved, will you come on the day of my death?

O' my Commander come, this boat is about to sink,

O' Friend, the days of withering have arrived for this garden.

O' my Dear, only Your Hands can do something,

Otherwise the faith is like dead body and these are days of funeral.

Show a sign, the faith has become without signs,

My heart is in distress, bring soon the days of comforting.

The fire of my heart has shown some effect at last.

The days of raging fire have come upon the world.

Since I lost myself in the grief for the faith.

In such a time of madness, there was a great change in the world.

The Moon and the Sun have shown two eclipses.

Again the world became restless, on the day of its trembling.

Who is weeping causing even heaven to weep?

The earth trembled on the day of his crying.

O' my Dear, I do not have now the power of patience, I had before,

My Beloved, show us the day when you console my heart.

THE PROMISED MESSIAH AND MAHDI

Comrades, that Friend has seen the distress of the faith,
The days of blooming of this garden shall come soon.
For a long time, heresy was destroying the faith.
Be certain now, time has arrived to destroy heresy.
The days are hard, fear and danger confront,
But comrades, these are the days to attain that Friend.
There is noise in heaven to support the faith,
Now the autumn has passed, the days have arrived of bearing fruit.
Give up that song which heaven does not sing.
O' blind of heart, these are the days to sing the hymns of the faith.
You have lost the time to serve the faith, out of malice and prejudice,
Now do not lose, the days to repent.
(Published in Paisa Akhbar, March 31, 1906)
Our last words are, all Praise belong to Allah, the Lord of all the
worlds.

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