CONTENTS

Darsul Qur’an 2
Hadith 4
From the Writings of the Promised Messiah 6
Poem: by the Promised Messiah 8
Ahmadiyya Muslim Khilafat 10
Instructions to Waqifeen by Hadhrat Khalifatul Masih V (aba) 17
An Elementary Study of Islam 20
Some Beautiful Aspects of the Life of the Holy Prophet (saw) 24
Archaeology and the Holy Quran 28
Allah “The Ever Living” 30
A Brief History of Ahmadiyya Movement in Islam 38
Finding God in Light of the Writings of the Promised Messiah (as) 45

Dr Shamim Ahmad
In Charge Waqf-e-Nou Department

Editor Urdu:
Malik Mahmood Ahmad

Editorial Board:
Waheed Quereshi
Athar Ahmad
Muzaffar Umar Ahmad
Azhar Ahmad Ashraf

Manager:
Masroor Ahmad

Assisstant Manager:
Muhammad Ahmad Khalid

Cover Design:
Waleed Dawood

Printing and Layout:
Raqeem Press, Tilford,UK
Surely, the religion with Allah is complete submission. And those who were given the Book did not disagree but after knowledge had come to them, out of mutual envy. And whoso denies the signs of Allah, then surely Allah is quick at reckoning. (Al Imran: 20)

The verse throws light on the fact though other religious systems also claim to inculcate belief in the Oneness of God and submission to His will, yet it is only in Islam, the religion brought by the Holy Prophet (PBUH), that the idea of
submission to God’s will has found its consummation; for example submission requires complete manifestation of God’s attributes and it is in Islam alone that such manifestation has taken place. So Islam alone of all religious systems deserves to be called the religion of God in the real sense of the term. All true religions were indeed more or less Islam in their original form and their adherents Muslims in the literal sense of the term, but not till the time when religion became complete in all its different aspects was any faith given the name of Islam, which was reserved for the final dispensation perfected in the Holy Quran.

The clause, “And those who were given the book did not disagree but after knowledge had come to them, out of mutual envy”, signifies that if Jews and Christians had been truly submissive to the will of God, as they claim to be, they would not have refused to accept Islam, which is submission to Divine will in its complete and most perfect form. By their rejection of Islam they have brought ruin upon themselves and have been deprived of God’s grace and bounties of which they had had an ample share before.

If the People of the Book and those who follow no revealed scripture were to submit to God, they would surely accept the Holy Prophet (saw) and be rightly guided, the former because clear prophecies are found in their scriptures regarding him and the latter because of the combined testimony of nature, human conscience and common sense. Submission to God is the source of all true guidance.
SIX ARTICLES OF FAITH

Narrated by Hadhrat ‘Umar bin al-Khattab, (Allāh be pleased with him): said the Holy Prophet (peace of Allāh be on him and His blessings), “The requirements of Faith are that thou should believe in Allāh and in His Angels and in His Books and in His Prophets and in the Last Day, i.e., the Day of Requital, and that thou should also believe in Allāh’s determination of good and in His determination of evil.”

(Muslim)

Explanatory Notes

The above tradition carries a definition of faith which, as expounded in the teaching of Islām, consists of six fundamental articles of faith:

1. Belief in Allāh Who, as the Creator and Master of the world, is the central theme of all faith and religion. It should be remembered that, in Arabic, the word Allāh is not applied to any being other than the One God, and it denotes a being free from all defects and drawbacks, possessing all the best attributes, having all knowledge and all powers.

2. Belief in angels, who are an invisible but extremely important creation of God. Angels operate the working of the universe under Divine Command and supervise the God created chain of causes. They also act as media of communication between God and His Prophets.
3. Belief in Books revealed by God through which the world comes to know of the Divine Purpose. The last and everlasting of these books is the Holy Qur’ān which has superseded all the earlier laws that were of a periodic and racial character and henceforth, there is no law, till the Last Day, except the Qur’ān.

4. Belief in the Prophets of God to whom were revealed, from time to time, inspired books and who acquainted the world with the purpose of God, by personal example. Prophets appeared among every people, but of Divine messengers, the last law-giving prophet, the Master Prophet, is the Prophet Muhammad (peace and blessings of Allāh be on him), who was raised in Arabia 1400 years back, and is the pride of the progeny of Adam, and topmost of the prophets.

5. Belief in the Last Day, which must inevitably follow death, when every individual will be requited for the good or bad deeds he performed in this life.

6. Belief in the orderly existence of good and evil which is operating in the world, in the form of a Divine law. It means, in other words, believing that the law of nature and the law of religion (Sharī'at) are both divinely-devised laws and God alone is the Founder and Guardian of this material and spiritual universe. He it is Who has laid down the principle for everything, whether of a physical or a spiritual nature, that certain actions lead to good results while certain other actions yield evil consequences as a matter of course. And above all, God holds supreme power over the laws He has created. Under certain circumstances, therefore, He brings about phenomenal changes in these laws, for the sake of His prophets and saints. Such changes, however, always form exceptions to these laws and never run counter to His known ways or promises or attributes. The phenomenon of miracles belongs to the category of these exceptional Laws.
People of the world may be inclined to think that it is Christianity which may ultimately spread throughout the world, or it may be Buddhism which will prevail in the end. But they are certainly wrong in these conjectures. Remember that nothing happens on this Earth unless it has been so willed in Heaven. And, it is the God of Heaven who revealed to me that ultimately it will be religion of Islam which will conquer the hearts of people.

(Braheen-e-Ahmadiyya: Roohani Khazain, Vol.21, p427)

I declare with full confidence and steadfastness that I am in the right and that with the grace of Allah, I will emerge victorious in this struggle. As far as I can observe with my far-reaching sight, I see the entire world ultimately covered by the advancing step of my truth. The time is near at hand
before I shall gain a resounding victory. It is so because another voice speaks in support of what I speak and there is another Hand which operates to strengthen my hand. This is not perceived by the world but I see it. In me vibrates the voice of a heavenly spirit which instills each word I speak with life. There is commotion and upsurge in heaven which was fashioned out of a handful of dust, a puppet figure whose movements are manipulated from on high. All those upon whom the door of repentance is not yet closed will soon see that I am not of my own accord. Can they be seeing with eyes which fail to recognize a man of truth? Can he be deemed alive who has no awareness of this Heavenly call.

(Izalah Auham: Roohani Khazain Vol. 3, p 403)

Rest assured that this is a tree planted by the Hand of God. He will never permit it to go to waste. He will not be satisfied until He has seen it through to its fullness. He will see to it that it is well irrigated and will build a protective fence around it. Thus God will bless my followers with astounding progress and prosperity. Have you left any stones unturned? Had it been the work of man, this tree would have been cut and felled since long and no trace of it would have been remained.

(Anjam-e Atham: Roohani Khazain Vol 11, p64)
A poem about the status of the Promised Messiah (as)

It is Thy sheer grace and beneficence that Thou hast chosen me; Otherwise, there was no lack of servants in Thy entourage.

Those who claimed to be my friends have all become my enemies but Thou hast not abandoned me, O Thou Who fulfills all my needs.

O my Unique Friend, O Refuge of my soul, Thou art sufficient for me; I need no other beside Thee.

Had it not been for Thy grace, I would have died in frustration; Only God knows where my dust would have been thrown.
O God, may my body and my soul and my heart be spent in Thy cause; for I find no one else who loves as Thou dost love.

From the beginning, my time was passed under Thy care; I was nurtured in Thy lap like a suckling baby.

I have not seen in mankind the fidelity that Thou hast; there is no comforter like unto Thee.

People say that one without merit finds no acceptance, and yet I have been accepted though I am without merit.

I have been the recipient of Thy numberless favours and bounties which it would be difficult for me to count till the Day of Judgement.

What is my fault that I have received Thy command; who am I to reject the command of the Omnipotent Sovereign?

My duty now is to carry out the command that I have received; though in myself I am weak and feeble and sorrowful.

Bismillah ir Rahman ir Raheem
(In the name of Allah, Most Gracious, Ever Merciful)

All the Honorable and Distinguished Guests,
Assalamo Alaikum wa rahmatullah wa barakatohu!

Peace and blessings of Allah be upon you all!

Note of Thanks

First of all, I would like to thank all our distinguished guests who have taken the trouble to accept our invitation to attend this function. It is very difficult, I know, this being a week day, for you all to come here and attend this function. It is obvious that you are all blessed with a spirit of humanity and high ethical values. It is only right, therefore, that I should thank people of such high moral standards.

Special Significance of the Occasion

I have been here twice before, to attend the Annual Convention of the Ahmadiyya Movement and some of you have met me on those occasions. However, the event that has been arranged today has never taken place before. I am directly addressing persons who are sympathetic to the Jama’at, or who have had personal contact with members of our Community. And there are also some distinguished guests who have no previous relationship with the Community.

The local administration has organized this function, as you know, because the Community is celebrating the Centenary event in the year 2008. For, after the demise of the Founder of the Ahmadiyya Community, his successors have now completed their first 100 years.

“Khilafat” and “Islam-Ahmadiyya”

The Succession is known as “Khilafat” and, with reference to it, we are celebrating Khilafat Centenary. As I said, there are many amongst you who have a relationship with the Community and know the Ahmadiyya Muslim Jama’at very well. It is a group within Islam, and which according to our teachings and beliefs, is the Community of the Promised Messiah (as) on whom be peace, created in accordance with the prophecies of the Holy Prophet Mohammad (saw).

Mission of the Promised Messiah

The Promised Messiah was to appear in the 14th century after the Holy Prophet (saw), to make Muslims and non-Muslims alike aware of their true Creator and to make them become of those who bow down in His Presence. With the passage of time, certain weaknesses had appeared in the understanding of the teachings Islam, and these needed to be removed. Similarly, objections that had cropped up against the teachings of the Holy Qur’an had to be responded to.
DUTIES TO GOD AND DUTIES TO MAN

Man had to be reminded of the rights of other human beings. An atmosphere of love, affection and peace had to be established in the world. In other words, the rights owed to God Almighty and to His creation had to be discharged in order to make this world become Paradise. This brief introduction and clarification was presented for the benefit of those who are not familiar with the Ahmadiyya Community, and also so that the fear of Islam, which some may hold within their hearts, may be removed.

MISREPRESENTATION OF ISLAM BY SOME MUSLIMS

Indeed, when the name of Islam is used, the general impression in this present era is, naturally, of fear. This is not the fault of those who are frightened. Unfortunately, certain so-called Islamic groups, and certain others, have depicted Islam in such a way that it appears to be an uncivilized, extremist, belligerent and bellicose religion. Just hearing the name of Islam leads to an impression of swords, bombings and suicide attacks.

NO COMPULSION IN RELIGION

In any case, the purpose of the tasks I have described and that had been entrusted to the Messiah of Prophet Mohammad (saw) -- tasks that are to be completed by his Khilafat -- are not to be accomplished by force, but through winning hearts with love and affection. It is not possible to attain the nearness of Allah, or to discharge the rights of others, through compulsion. The Holy Qur'an very clearly states that there should be no compulsion in religion. Chapter 2, verse 257. The Founder of the Ahmadiyya Community has already expounded this beautiful teaching. He says that the Holy Quran clearly instructs NOT to take up the sword to spread the faith. Rather, one should present the individual beauties of the faith and attract others with one's exemplary behaviour.

WHY BATTLES WERE FOUGHT BY PROPHET MOHAMMAD (SAW)

Do not think that, at the outset, there was the instruction to use the sword. Indeed, the sword was NOT used to spread the faith. In fact, it was used only as a means of defence against the enemy or to establish peace. Indeed, it was never used to compel in matters of faith. Matters of faith are related to one's heart.

Sacrifices have to be made for the sake of religion. Thus, lives were offered in the first 13 years in Mecca. And even after the migration to Medina, when the enemies were attacking and despite being wholly ill-equipped, they fought back. Could a person who had been forced to become a Muslim, ever offer such sacrifices? On the contrary, such a person would be greatly pleased if Islam were attacked. He would think that it was good that someone had come to save him. Hence, these sacrifices prove that whosoever became a Muslim became one wholeheartedly. And if he fought, he fought for a purpose. And what were those purposes?

IF ISLAM MEANS ‘PEACE’, WHY DID MUSLIMS FIGHT?

THE FIRST PURPOSE was to defend themselves. The enemy always incited the attack and the Muslims were forced to raise arms in defence.

THE SECOND PURPOSE was that when unarmed Muslims were deceptively attacked and cruelly killed, in retaliation for the bloodshed, and as a punishment for the cruelty, fighting took place. This was an Arab custom, and was indeed necessary for keeping the peace -- and this continues to be so even today.

THIRDLY, if fighting took place, it was to weaken the opposition as it gathered together to annihilate the Muslims just because they worshipped the One True God. If fighting had not taken place in such conditions, then the disbelievers would have spared no Muslim. In fact, God Almighty says, they would surely have pulled down cloisters, churches, synagogues and mosques and cruelty would have continued to multiply.

FIGHTING WAS NEVER TO GAIN CONVERTS

History bears witness to the fact that whenever Muslims engaged in a war, never was anyone compelled to become a Muslim. Each person had freedom of worship. On such occasions, the Holy Prophet (saw) particularly used to say, "Do NOT harm the elderly, women and children. And do NOT damage places of worship”, and went on to such an extent that he said that even trees
were NOT to be felled. Christians and people of other faiths lived in Muslim states with all of their rights preserved. The Dżizia, that is the protection levy, was taken from non-Muslims, and if someone did not have the means to pay it, that person was absolved of the payment. During the Khilafat of Hazrat Umar, the Second Successor of the Prophet of Islam (saw), a Jewish person was killed by an unknown murderer, and Hazrat Umar became extremely anxious. So, he gathered all of the people in the mosque of Medina, and, having invoked the fear of God in them, enquired about it from them. One of the Muslims present at the time, admitted that the murder had been committed by him. So, he was made to pay blood-money with the consent of the Jewish family.

**MUSLIMS AND NON-MUSLIMS GUARANTEED EQUAL RIGHTS**

These are just a few of the incidents that I have narrated, but they are evidence that even in a state of war, Islam requires kind treatment of the enemy; whilst in times of peace, it preserves the rights of non-Muslims. Had force been used, then these examples, evident from the lives of the Holy Prophet (saw) and his Successors, would never have appeared in history.

**AHMADIYYA ISLAM IS LOVE AND PEACE**

The purpose of mentioning this history is to remove the misunderstanding that Islam is an extremist religion. The Promised Messiah, on whom be peace, has taught us to continue to implement these teachings and also to spread them. As stated in the excerpts that I just read, the Ahmadiyya Community knows only that Islam, which is the Islam of love and affection, and which offers a message of peace and security.

**HOW TO ACHIEVE PEACE**

Now, I will present some instructions of the Holy Qur’an that aim to maintain peace within society. It is oft-alleged that Islam is a war-like religion. But in fact, what are the circumstances in which Allah, The Almighty, permits Muslims to fight? Let us see. Allah, The Almighty, says: “And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors.” Ch. 2, v. 191

**NO RIGHT TO START HOSTILITIES**

There is no right to initiate hostilities. In fact, you can only fight when you have been attacked. And even here, the instruction is not to transgress. What is meant by transgression? At that time, the opponents of Islam used to mutilate the bodies of their fallen force. As this was an act of sheer contempt towards the corpse, it was forbidden in Islam. It was also forbidden to kill women, and children. It was forbidden to kill religious leaders – priests or rabbis – in their respective places of worship. In other words, fighting could only take place on the battlefield. Or, if there was no other choice and they were forced to fight, in the towns. But even then, they could fight only against those who had initiated the hostilities.

**SUICIDE BOMBING NOT CONDONED BY ISLAM**

Today, we see that no party acts upon these sound teachings. Suicide bombers indiscriminately kill women, children and the elderly, whilst invading forces drop bombs on towns and cities, and fire bullets and rapid fire. They cause mass destruction to cities and infrastructure.

** EVIL OF THE ATOM BOMB**

These days, every major power possesses an arsenal of nuclear weapons, and even poor countries are joining this race. Mankind stands on the brink of the pit of destruction, whilst the Holy Quran teaches us not to harm the innocent. The fallout from the atom bomb causes physical disabilities, generation after generation; and so, this crime is even worse than murder. After the use of the atom bomb, during the Second World War, one would have thought that the world would have refrained from ever again producing such weapons. But, in fact, they have continued to develop them and, indeed, there is a race to develop these weapons of mass destruction.

**THE DEFEATED IN WAR MUST BE TREATED WITH DIGNITY**

In order to establish peace, Allah, The Almighty says do not impose unreasonable restrictions upon vanquished nations. Rather, if the aggressor is inclined towards peace, then you must cease fire immediately. Do not then search for excuses and do not impose such
conditions that humiliate any nation, because this also leads to severe repercussions. If you are able to repress a nation temporarily, a time will nevertheless come when its self-esteem will rise, and then the old feuds and battles will start all over again.

Such restrictions are only ever imposed by a conquering nation to prevent the vanquished nations from ever rising again. Fear is instilled in them to such an extent that they may never take a step without the permission of their conquerors; and they may always remain enslaved by them. The conquering nations are therefore able to keep an eye -- and in fact, to spy -- on neighboring territories, whilst sitting within the geographical boundaries of a conquered country.

**DO NOT COVET RESOURCES OF OTHER NATIONS**

Or, they are able to derive advantages from the resources of that country.

Allah, The Almighty, commands the Muslims that these worldly interests should not be the cause of their fighting. Allah, The Almighty, says: "Stretch not your eyes towards what We have bestowed on some classes for them to enjoy for a short time." Chapter 15, verse 89

Allah, The Almighty, teaches that worldly wealth is but a temporary means that you see. Even if you acquire it, this wealth will inevitably disappear and not only that, but it will leave behind a state of constant turmoil. Thus, it is important for the peace of the world that each country and nation derives benefit from its own resources, and it should not look covetously upon the wealth of others.

**ISLAM ON WAR AND PEACE**

To recapitulate, a Muslim is not permitted to engage in any war unless it is against those people who either prevent the practice and preaching of God’s religion or they are the cause of destroying peace in the world. Is this not a beautiful teaching for maintaining peace? Then, God Almighty, says in the Holy Quran, “And if they incline towards peace, incline thou also towards it. And put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing”. Ch. 8, v.62

So, this is the Islamic teaching. There is no concept of extremism here. According to one of the most reliable traditions in the light of the teachings of Islam, the Holy Prophet (peace and blessings of Allah be upon him), always taught his Companions that they should never desire to confront the enemy. They should always seek peace and well-being from God Almighty. This is a most beautiful teaching of peace that has no parallel.

**JUSTICE FOR ALL - IN ALL CIRCUMSTANCES**

To fulfil the requirements of justice, Allah, The Almighty has ordained very high standards and expects that Muslims will discharge these obligations. God Almighty says, “And let not a people’s enmity incite you to act otherwise than with justice. Be always just; that is nearer to righteousness. And fear Allah. Surely, Allah is Aware of what you do.” Ch.5, v.9

This is a magnificent teaching to maintain peace in society, and to end enmities. It is indeed an extremely difficult task to fulfil the requirements of justice in relation to the enemy in the same way as one does with one’s own kith and kin. Yet, history bears witness that the Holy Prophet (peace and blessings of Allah be upon him) practiced such examples. He even took care of the needs of his enemies.

**COMPASSION OF PROPHET MOHAMMAD**

Once, after the Prophet Mohammad had settled in Medina, there was a famine in Mecca. Despite the fact that the people of Mecca had cruelly restricted the food and water supply to Muslims for two and a half years when the latter lived in Mecca, the Holy Prophet (saw), nevertheless, sent them staple rations during these times of famine, out of compassion.

On another occasion, a tribal leader who had become a Muslim was arrested and beaten whilst performing the pilgrimage and was imprisoned. Finally, he was released at the request of some other leaders. The region of his tribe used to send grain to Mecca. So, the released prisoner said that grain would no longer be sent to Mecca, and he effectively stopped it.

Consequently, there was a shortage of grain in Mecca. The people of Mecca came to the Holy Prophet (saw) and said, “Order him not to stop the supply of grain”. Despite the hostility that the Meccans had maintained against the Muslims, the Holy Prophet (peace and blessings of Allah be upon him), sent a message to the leader telling him not to stop...
sending the grain. This is the practical effect of the teaching which declares “Let not the enmity of a nation prevent you from acting otherwise than with justice”. This therefore, is the teaching of the Holy Quran. And, this is the example of the Holy Prophet (peace and blessings of Allah be upon him).

WHY ALLEGATIONS OF ‘TERRORISM’ AGAINST ISLAM

Now, despite all this, the allegation is that the Holy Quran and the Holy Prophet (saw) taught extremism and committed terrorism. What can one say? Inspite of being educated, these critics are unaware of the teachings and history of Islam. In fact due to their malice and grudges, they do not want to know, and they are the people who become the means of destroying the peace.

TERRORISTS DEFAME ISLAM

I admit that certain terrorist groups have defamed the name of Islam. Their practices are wholly contrary to these teachings of Islam. Though they use the support of the Holy Quran to engage in Jihad and to kill, they forget the conditions that are integral to it. The Holy Quran completely forbids the practice of suicide attacks which cause severe loss to civilians. If there is permission for fighting under certain circumstances, then it is for the government to issue it and not for a few organizations within the government. What they are doing is not Jihad, but terrorism.

JUDGE A RELIGION ON THE TEACHINGS AND PRACTICE OF ITS FOUNDER

Justice requires that to judge a religion, one should view the teachings and the practice of its founder and one should not base one’s judgment upon the actions of persons who followed much later on. One should not use the actions of the latter as an excuse to attack the teachings of their religion when those actions of theirs have absolutely nothing to do with the true teachings of their faith.

THE PROMISED MESSIAH ON ‘JIHAD’: TRUE TEACHINGS OF ISLAM

In any case, as I have mentioned before, I will now present certain teachings of the Founder of the Ahmadiyya Community regarding the so-called Jihad and terrorism.

This teaching, a part of which I have just mentioned, represents the true doctrine of Islam. In fact, it was the Founder of the Ahmadiyya Community, the Messiah of the Age, who presented the true understanding of the teachings of Islam so that the world could recognize their God and could create an atmosphere of mutual love, making this world into an earthly Paradise.

MULLAHS PREACHED JIHAD AGAINST THE BRITISH RAJ

As you may be aware, the sub-continent of India and Pakistan remained under the rule of the British Raj for a long time. The Founder of the Ahmadiyya Community created the Community and made his claim of being the Messiah and Mahdi at a time when the British government’s rule was at its peak. Despite the British government’s total control and rule over India, a very large part of the Muslim population was against the government, and they spread a lot of poison about it.

MULLAHS TAUGHT HATRED

Even at that time, Muslim clerics – Mullahs – used their mosques to fan the fires of hatred against the government. They tried to create rebellion in one place after another. They tried to provoke unrest against the government.

In spite of this, the Promised Messiah’s claim that he was the fulfilment of the prophecy of the Holy Prophet (saw), that states that the Promised Messiah and Reformer was to come in this Age — the literature and books of other religions, including Christianity, having also predicted the same — the Founder of the Ahmadiyya Muslim Community, while counselling his Jama’at, announced that the British government was no doubt a Christian government, but the fact was that it duly discharged the rights of its citizens. Therefore, it was not permitted to take any severe step against it. And that it was forbidden to create any disorder under the pretext of Jihad. Great debates were held between Christian missionaries and the Promised Messiah (as) over the religions of Christianity and Islam. And these have been mentioned in his literature. But, with kindness and wisdom, he always drew attention to the importance of expounding the beauties of Islam.
THE PROMISED MESSIAH
INVITED QUEEN VICTORIA TO ISLAM

It was during his lifetime that Queen Victoria celebrated her Diamond Jubilee, upon which the Founder of the Community congratulated Her Majesty. He further expressed ways to establish reconciliation and harmony between faiths so that there could be permanent peace in the world. Moreover, he expressed his gratitude for the just nature of the British government and extended the message of Islam to Queen Victoria. His instruction to live peacefully, under the British rule, were not because of any fear, but were in accord with Qur’anic teachings.

In this connection, I shall present some excerpts from his writings. He says:

This prayerful, humble one who has come to this world in the name of Jesus, the Messiah (as), also feels proud to live in the Age of this great Queen of India, just as the Holy Prophet (saw) the Chief of both worlds, felt pride during the rule of Nau Sherwan, the Just.

It is obligatory upon every person to remember the kindness of Her Majesty on her Diamond Jubilee and by remembering her in their sincere prayers, to congratulate and to present a token of thanksgiving to Her Majesty.

However, I see that this duty lies most heavily upon me. God has preferred for me that for this divine mission, I should seek refuge in the peaceful rule of Her Majesty. So, Allah, The Almighty, has appointed me at such a place and at such a time where Her Majesty’s empire acts as a steel fortress for the protection of the dignity, wealth and life of the people.

It is the biggest obligation upon me that I should express my thanks for the manner in which I have been able to spread the message of Truth whilst living here in peace.

He wrote a book, Tohfaht-e-Qaisariyyah, in which he mentioned all these things, and sent that book to the Queen.

BASIC PRINCIPLES FOR INTER-RELIGIOUS HARMONY

Then, in order to bring an end to inter-religious hatreds, he states:

Therefore, this principle is most appropriate and blessed, and it lays the foundation for peace, that we should consider all such Prophets to be true whose religion has taken firm root and has matured, and which millions have joined. This is a most prudent and good principle. And, if the entire world adheres to this principle, then thousands of disorders and religious blasphemies, that threaten the peace of the common man, will evaporate. It is obvious that those who consider others to be following a religion whose spiritual leader is, according to their reasoning, in reality a liar and a fabricator, are the cause of many feuds. And they most certainly are guilty of blasphemy. They use the foulest language against that Prophet and extend it to abuse. And they destroy the peace of the common people, even though this ideology is completely wrong. And in the eyes of God, they are cruel due to their foul language.

This principle is most attractive and peace-generating, and its sows the seeds of reconciliation and improves the moral conditions. We should consider all prophets who came to the world as being true, whether they appeared in India, Persia or China or any other country. For God has planted their dignity and greatness in the hearts of millions and strengthened the roots of their religions. Their religion continued for centuries.

This is the principle that the Holy Quran has taught us: namely, that we should respect the founder of each and every religion whose life has come under this definition. Whether it be the leader of the Hindu religion, or the Persian religion, or the Chinese religion, or the Jewish religion, or the religion of the Christians; but, sadly, our opponents cannot treat us in a like manner.

This is an excerpt from another one of his books. The Promised Messiah then further says,

Those who subscribe to the belief that they should consider the prophets of different peoples to be liars and should continue to speak ill of them, they are always the enemies of peace and reconciliation. This is because there is nothing worse than to cause disorder by abusing the saints amongst people.

SLANDER OF PROPHETS IS NOT FREEDOM OF SPEECH

Today, the people who entertain and spread such thoughts about the Holy Prophet (peace and blessings of Allah be upon him), and the Holy Quran, are certainly amongst those who destroy the peace. This is not freedom...
of thought, nor is it freedom of speech, but a means of playing with the sentiments and feelings of others, as a result of which peace is destroyed. The Promised Messiah says in connection with the views held on Jihad:

The second principle for which I have been appointed is the reform of the incorrect concept of Jihad that is widespread among some ignorant Muslims. So, God has made me understand that the prevailing concept of Jihad is opposed to the Quranic teachings. There is no doubt that there was permission to fight in the Holy Quran. It was based on the fact that those who took up the sword unjustly, murdered Muslims without cause, and took oppression to extremes, be killed by the sword. But, even then, this punishment is not as severe as the battles of Moses, on whom be peace.

THEN, HE GOES ON TO SAY:

During the time of our Prophet (saw), the basic reason for the Islamic Jihad was that Allah’s anger was aroused against those who inflicted cruelty, whilst you are living under the shade of such a just-natured government, as Her Majesty’s empire. To resort to revolt against such a rule cannot be classed as Jihad. Rather, this is the height of ignorance and savagery. As for a government under which one lives free and in total peace, and under which religion’s obligations can be discharged in full, to bear ill intentions against it would be a criminal act and not Jihad. God Almighty has made me stand on the principle that a kind government such as the British government should be obeyed and true gratitude ought to be expressed. So, my Jama’at and I completely adhere to this principle.

THE MESSAGE OF ISLAM-AHMADIYYAT

So, this is the teaching which is given to us by the Founder of the Ahmadiyya Muslim Community in light of the Holy Quran. It was given to us by that person sent in this Age as the Messiah and Reformer by Allah, The Almighty, who was to establish peace in the world.

I hope that those of you who are aware of the teachings and practices of the Ahmadiyya Community will bear testimony that there is a very clear distinction between Ahmadi Muslims and non-Ahmadi Muslims, or indeed, others. Indeed, we desire only peace, and nothing else. We want mankind to recognize the Omnipotent God. For this purpose we are very active in Africa, Europe and the Americas, as well as in islands all over the world. The service of mankind is our primary objective.

SERVICE TO HUMANITY

Moreover, the Ahmadiyya Muslim Community offers its services without seeking any worldly reward, nor are we interested in any verbal praise. This spirit exists in the Community because it is linked in chain of the institution of Khilafat, and at all times this Khilafat enjoins the members of the Community to adhere to these peaceful teachings. God Almighty sent the Promised Messiah to establish these principles. In other words, today we do not just float the cliché of “Love for All, Hatred for None”, but we are actually endeavouring to put this principle into practice.

PRAYERS FOR CANADA

I now end this subject with the prayer that all Muslims and non-Muslims carry the fear of their Creator in their hearts, so that they only have good feelings for His creatures. At the same time, I am most grateful to the Canadian government and the Canadian people, who are bringing together all religions and all peoples open-heartedly. The members of the Ahmadiyya Community are also living peacefully here, and are free to practice their religion and to openly express it. In view of this cosmopolitan quality of Canada in which people of different religions and different faiths can live together peacefully, my predecessor, Hazrat Mirza Tahir Ahmad, the Fourth Khalifa, stated, in admiration of Canada, that he wished that the whole world becomes Canada and that Canada becomes the whole world.

May Allah enable this quality to remain forever. May you, the people and government of Canada, continue to live up to the expectations of justice, and to display open-heartedness, so that, as a result, the bounties of God Almighty, conferred upon you, continue for ever!

Once again, I would like to thank all our distinguished guests who have spared us their valuable time. Thank you again. Thank you very much.
Understand the Importance of Your Pledge

You should always remember that you are the section of the Jamaat whose parents have made a pledge with Allah to dedicate your lives for the cause of the Jamaat and Islam. Therefore, always understand and recognise your importance, and never break the promise, which your parents made. In other words, your parents followed the example of Hannah, the mother of Hadhrat Maryam. The true sacrifice she made and the example she set as mentioned in Sura-Al-Imran, where it states:

Remember when a woman of Imran said, ‘My Lord, I have vowed to thee what is in my womb to be dedicated to thy service, So, does thou accept it of me. Thou alone is all hearing all knowing’. (Verse: 36)

Most of you are either 15 years of age or older and you have chosen to renew this pledge to dedicate yourself to the service of the Jamaat. In order to fulfil the pledge, that was initially made by your parents, you must present yourself formally to the Jamaat and offer your services, once you have completed your education. (Ijtema Waqf-e-Nou 2012, UK)

Importance of Attending the Ijtema

I am very disappointed to hear that, today, quite a number of Waqf-e-Nau boys, who
are of the age of fifteen and above have failed to attend this Ijtema. The Waqf-e-Nau organisation should now follow them up properly and if they are not interested, or have lost their interest, their names should be removed from the list of Waqf-e-Nau. Or I should say, they must write a letter of apology or regret in writing. No lame excuses should be accepted from them. (Ijtema Waqf-e-Nou 2012, UK)

RELIGIOUS AND MORAL TRAINING:

To safeguard your Salat should always be the hallmark of a Waqf-e-Nau, and this requires you to always observe the five obligatory prayers and perform them with full respect and attention. You should also give attention to performing voluntary prayers as much as possible. You should recite the Holy Quran daily and learn its translation and deeper meanings. It is not enough to simply read the Holy Quran; you must also practically implement what the Quran teaches you. All these matters are essential to every Waqf-e-Nau. When you observe and fulfil these fundamental requirements, which are essential for your proper moral training, only then you will be seen as a person whose every act is for God's pleasure. You will then become a person who establishes a real link with Allah and you will be the one who truly strives to acquire His love. (Ijtema Waqf-e-Nou 2012, UK)

Concerning the younger members of the Waqf-e-Nau, who are present here today, I would like to remind you that Salat becomes obligatory at the age of 10, and so you must perform all prayers at the appropriate times. When you are at school, you must perform your Salat, whether it is at break time, or by getting permission from your teachers. You could join Zuhr and Asar prayers, if you have to, but it is necessary that you perform Namaz at the appropriate times.

INSTRUCTIONS IN NORWAY

Waqifeen should contemplate and always see if they are themselves offering five daily prayers with regularity. If you do so, you will learn yourself up to what extent you are compliant in your prayers. Salat prevents you from committing bad deeds.

You must realise that your parents dedicated you even before your birth, so that they could offer you as a beautiful gift to serve the Jamaat. If you do not realise this and have no passion to serve, then a mere title of Waqf-e-Nau is of no value. We have to follow the footsteps of the Holy Prophet (saw) and achieve those heights of character.

All Waqifeen should reflect on as to how they are going to spend their life and how they are going to propagate their faith. Many of you may not be able to join Jamia and would enter other fields. You have to present yourself to serve the Jamaat after completion of your studies. You must seek guidance after completion of your studies as to how to serve the Jamaat.

Waqifeen from Norway must realise that they will not remain to serve in Norway only; they must always remember that they will be sent to serve wherever the Jamaat would require them.

INSTRUCTIONS IN QADIAN – 4TH JANUARY 2006

Waqifeen are growing up now and are
entering into higher education following completion of their elementary school. Due consideration for the future needs of the Jamaat and planning is required with regular contact with Waqifeen. They should be made aware that they have to present themselves to serve the Jamaat. There is a huge need for medical professionals to work for the Jamaat and a large number of doctors are required. It should be established as to how many doctors could be available to serve the Jamaat.

Girls should endeavour to educate themselves in different fields and pay particular attention to learn various languages. Due consideration should be given for those who are above fifteen years of age. Syllabus is only a basic material; they should be instructed to extend their study to learn Quran, Ahadith and should be introduced to various books of the Jamaat. A sturdy plan is required to achieve this all.

**Tabligh in Holland**

A Waqf-e-Nau boy asked Huzur in their class in Holland how to effectively preach in their country. Huzur replied to develop personal contacts on a one to one basis and distribute various pamphlets. Endeavour to negate the wrong concepts about Islam as has been created by Wilder. Spread the message of peace, love and harmony as proposed by Islam. Holland is a small country and this message should have been propagated fully by now. Then demonstrate the same through your personal examples. The differences between you and other Muslims must be evident by your actions and demonstrated by your character.

Huzur said once the message of peace is conveyed properly, tell them about the Promised Messiah (as), that his advent was foretold by the Holy Prophet (saw). It was prophesised that Islam would deteriorate and people would not act on its true teaching. So, present the true and real teaching of Islam as presented by the Promised Messiah (as). People differ in nature. Those who are atheists and do not believe in God, should first of all be told about the existence and Oneness of God so that they begin to believe in God Almighty. Then distribute other brochures which should be prepared to address all kind of individual temperaments.

If every one of you makes a pledge to spread the message of Ahmadiyyat to at least 10 boys, then the 25 sitting here could reach out to 250 boys. Once you have conveyed the message to 10 boys, spread it to a further 10 so that the number keeps on increasing. Organising a programme and to invite a missionary is not enough. You should search new avenues and mark an area or pocket and consider how to spread the message of Ahmadiyyat. Traditional methods are not going to be beneficial, so devise new programmes, explore different channels and keep me informed.
SPENDING IN THE CAUSE OF ALLAH

Now turning to alms and other philanthropic spending, all religions seem to promote the same in one way or another. In some religions spending in the cause of Allah is institutionalised by levying a well defined tithe. In others, the method is left to the free will of the individual as to how and how much to spend. Again, in this area, the universality of Islamic teachings becomes evident when a detailed study of this subject is made from the Quran and the tradition and practices of the Holy Prophet of Islam, peace be on him. The subject is so vast, that it covers all possible areas of human interest.

We find in Islam an institutionalised mode of spending as well as non-institutionalised modes of spending, with their respective spheres well defined. But Islam does not leave it at that. It speaks of all possible requirements and their relative importance. Islam goes further to instruct man to spend in the cause of Allah keeping in view all the dos and do not mentioned in the Quran. The Holy Quran is very clear on which spending in the cause of Allah will find favour with Him and which will be rejected. The subject is so vast, as mentioned before, that it is beyond the scope of this short treatise to cover every aspect of it. One thing however is certain, that the character of universality of this teaching becomes more and more apparent as one proceeds to grasp the form and spirit of this important subject. Islam also clearly defines the areas of spending of the prescribed religious tithes, leaving no ambiguity whatsoever.

HAJJ - THE PILGRIMAGE

Another example, which demonstrates the universality of Islamic injunctions regarding
the practice of religion, is the instance of Hajj -- the pilgrimage. Once again one finds the institution of pilgrimage in all religions of the world, but the sites for pilgrimage are scattered at different places in one or more countries. One does not find a single central place which all the followers of a religion must visit at least once in their lifetime. Amazingly in Islam we find exactly such a place in Mecca, where Muslims from all over the world are expected to gather and spend about ten days entirely dedicated to the memory of God. The pilgrims come from all countries, all nations, all races and in all ages. Men, women and children, they all gather once a year for a fantastic rally, sometimes running into million. This grand display of universality is seen nowhere else in any other religion. Hence all these fingers which were raised in different areas of Islamic teaching, point to the same message of unification of man on earth under the Unity of God.

The institution of pilgrimage can be traced back to the time of Abraham peace be upon him. But there are very clear statements in the Quran describing it as an ancient institution, starting from times immemorial when the first House of God was built in Mecca. In the olden times, Mecca was pronounced Baka, so the Holy Quran refers to the first house as being built not in Mecca but in Baka. It is also called Bait-ul-Ateeq, or the most ancient house. Abraham raised it from the ruins, which he discovered under Divine guidance, and about which he was commissioned by God to rebuild with the help of his son Ishmael. It is the same place where he had left his wife Hagar and infant son Ishmael, again under Divine instruction. But work on the House of God awaited attention until Ishmael grew to an age where he could be of some help. So, both of them, worked together to rebuild the house and restart the institution of pilgrimage.

Many rites performed during pilgrimage are rooted in those early days of the reconstruction of the House of God, and some even go beyond that. For instance, the running between Safa and Marwah, two small hillocks close to the House of God, is done in memory of Hagar’s search for some sign of human presence to help her and her child in their dire hour of need. The child is described as having become extremely restive with the agony of thirst, striking the earth with his heels in desperation. There, it is said, sprouted a fountain which still exists today in some form, and water in the well which was created later on around that spot, is considered to be a blessed water. Most of the pilgrims who perform the Hajj try to bring some water from there by way of blessing for their relatives and friends.

There are other rites and traditions which should be briefly explained. In Hajj, the pilgrims do not wear any sewn garments; rather, they dress in two loose sheets. This is further indicative of the tradition being most ancient. It indicates that the institution of Hajj began when man had not learnt to wear sewn clothes. They had only started to cover themselves. As such, it seems that it is in memory of those ancient people who used to circuit the first house built for the worship of God in that preliminary dress that the pilgrims are required to do the same. Again, the shaving of the head is an important feature which is also universally found as a symbol of dedication among monks, priests, hermits and vishnus. This further adds to the universality of its character. Women are exempt from shaving, but they have to symbolically cut their hair as a token. Also, in the places where Hadhrat Abraham (as) is known to have remembered God in the style of an intoxicated lover, and extolled his glory with loud chanting, the pilgrims are required to do the same at the same places.

**FASTING**

Fasting is another form of worship found universally in the world religions. Although there are vast differences regarding the mode of fasting and the conditions applied to it, the central idea of fasting is present everywhere. Where it is not mentioned clearly, it is likely that it may gradually have either been discontinued or have petered out through gradual decay in practice. The case of Buddha is an interesting example. He started his quest for truth with a severe form of fasting, but later on it is said that he abandoned this practice because it had adversely affected his health. In view of this one can understand why he discontinued,
but this does not in any way indicate that he had ceased to believe in fasting. Perhaps that is why some Buddhists, here and there, still observe some form of fasting.

Fasting in Islam is a highly developed institution, and needs to be studied in depth. There are two types of injunctions with regards to fasting. One relates to obligatory fasting and the other to optional. Obligatory fasting is further divided into two categories:

1. There is one full month in every year in which fasting is prescribed for Muslims all over the world. As the month is a lunar month, so it keeps changing around the year in relation to the solar months. This creates a universal balance for the worshippers. Sometimes the fasting in winter months is easy as far as the days go, in comparison to the long winter nights, while during the summer months the days become long and exacting. As the lunar months keep rotating around the year, so Muslims in all parts of the world have some periods of easy fasting and some of arduous fasting.

Fasting in Islam begins everywhere at the first appearance of dawn, and ends with sunset. During this period one is expected to abstain from all food and drink completely. It is not just physical hunger and thirst that constitute the Muslim fast, but the nights prior to the beginning of the fast acquire a far more important character and play a central role in the institution of fasting. The Muslims wake up many hours before dawn for individual prayer and the remembrance of God. Also the Holy Quran is recited in every Muslim house much more than in ordinary days. A greater part of the night is thus spent in spiritual exercises which make up so the very essence of fasting.

During the day, apart from restraining from food and water, all is Muslims are particularly exhorted from vain talk, quarrels and fights, or from any such occupation as is below the dignity of a true believer. No indulgence in carnal pleasure is allowed; even husband and wife during the day lead separate lives, except for the formal human relationship common to all people.

2. Other obligatory fasting is most often related to the condoning of sins by God. This also includes violation of the obligatory fasts.

In Islam, alms-giving and care for the destitute is so highly emphasised that it becomes part of a Muslim’s daily life. However when it comes to Ramadhan, the month of fasting, Muslims are required to redouble their efforts in this field. It is reported of the Holy Prophet that spending in the cause of the poor was a routine daily practice with him which has been likened unto a breeze, never ceasing to bring comfort and solace to the needy. However during Ramadhan, the reporters of the Ahadith -- the sayings of the Holy Prophet (saw) remind us that the breeze seemed to pick up speed and began to blow like strong winds. Alms-giving and care for the destitute are so highly emphasised, that in no period during the year do Muslims engage in such philanthropic purposes as they do during the month of Ramadhan.

The optional fasting is so well promoted that it becomes a part of the righteous Muslim’s way of life. Although a majority of Muslims do not go beyond the month of obligatory fasting, some keep fasts now and then particularly when in trouble. As it is expected that the prayers offered in fasting are more productive, some people keep extra fasts to ward off their problems, but some do it only for the sake of winning Allah’s special favours. There no limit to this, except that the founder of Islam strongly discouraged those who had vowed to fast continuously for their whole life. When the Holy Prophet (saw) came to learn of one such case, he disapproved of the practice and censured the man for attempting to achieve liberation as if by forcing his will upon . He told the person concerned that: ‘Just by putting yourself to trouble or discomfort, not only will you be unable to please God, but you may even earn His displeasure.’ He pointed out that over emphasis on austerity is likely to make one negligent towards one’s wife and children, kith and kin, friends etc.

The Holy Prophet (saw) reminded him specifically of his responsibilities in the area of human relationship: ‘Do your duty to God as well as the creation of God equitably’ was the
advice. To some, after their insistent petulant begging, he permitted optional fasts only in the style of David, peace be upon him. The Holy Founder of Islam told them that it was the practice of David to fast one day and abstain from doing so the next. Throughout his life, after he made this vow, he kept the fast on alternate days. So the Holy Prophet (saw) said ‘I can only permit you that much and no more.’

The institution of fasting is extremely important because it cultivates the believer in almost every area of his spiritual life. Among other things, he learns through personal experience about what hunger, poverty, loneliness and discomforts mean to the less fortunate sections of society. Abstention from even such practices during the month of Ramadhan as are permissible in everyday life plays a constructive role in refining the human character.

**JIHAD - THE HOLY WAR**

It is very important question, which relates to the propagation of all divine messages. It relates to the instrument of propagation. Adherents of almost all religions, as they move away in time from the source, are invariably known to have employed coercion either to keep people within the fold of their religion, or to convert others into their faith. But according to the Holy Quran, this in no way reflects upon their religion’s attitude to coercion. No religion at its source has ever permitted the use of force in any form whatsoever. In fact all religions have been made targets of coercion, and no efforts were spared by their opponents to arrest the growth of religions at their source and to annihilate them completely. Every time a new prophet came, attempts were invariably made by the enemies to suppress his message through the use of force and merciless persecution. It is the most tragic irony, therefore, that of all the books, the Holy Quran is singled out today as proponent of the employment of coercion for the sake of the spread of its message. Even greater tragedy lies in the fact that it is the Muslim clergy itself which loudly propounds this view, blatantly attributing it to the Holy Quran.

The Holy Quran, it should be remembered, is the only Divine book which absolves all the prophets of the world, wherever and in whichever age they were born, of the crime of coercion in relation to the spread of their message. Hence, it is inconceivable that the Quran should present its Holy Prophet (saw) as the harbinger of an era of bloodshed in the name of peace, and hatred in the name of love of God. This is no place to engage in intricate polemical discussions, so this brief introduction should suffice here. According to the Quran, the Holy War, called Jihad, is in reality a holy campaign which uses the help of the Quran to bring about a spiritual revolution in the world.

“Fight against them by means of it (the Quran) a great fight Surah Al-Furqan” (Ch. 25, V,53)

These are the very words of the Quran which throw light on the nature of Jihad. It must be fought by means of the Quran and the Quranic message alone. Again, to tame one’s rebellious nature into complete submission to God is another form of Jihad which is in fact the greater Jihad, according to the Holy Prophet of Islam. On returning from a battle, he is reported to have said:

\\( رجُعْنَا مِنَ الْجِهَادِ الْأَقْصَرّ إِلَى الْجِهَادِ أَكْبَرَ \\
\)

“We are returning from the lesser Jihad to the greater Jihad.”

Of course, defensive war is permitted only on the condition that the enemies initiate hostilities and raise sword against a weak, defenceless people for having committed the only crime of declaring that God is their Lord. All offensive wars according to Islam are unholy.
INQUISITIVENESS

The Holy Prophet (saw) always exhorted people against inquisitiveness and to think well of each other. Abu Huraira (ra) relates: “The Prophet (saw) said: ‘Save yourselves from thinking ill of others for this is the greatest falsehood, and do not be inquisitive or apply epithets to each other out of contempt nor be envious of each other and do not entertain ill feelings towards each other; let each of you regard himself as the servant of God and treat others as his brothers as God has commanded, and also ‘Remember that every Muslim is a brother to every other Muslim. No Muslim should trespass against another or desert another in times of distress or look down upon another on account of his lack of substance or learning or any other thing. Purity springs from the heart and it is enough to defile a man’s heart that he should look down upon his brother. Every Muslim must regard another Muslim’s life, honour and property as sacred and inviolate. God does not regard your bodies nor your countenances nor your external actions but looks into your hearts” (Muslim, Kitabul Birr Was Sila).

FRANK AND STRAIGHTFORWARD DEALING

He was anxious to safeguard Muslims against indulgence in any form of unfairness in their transactions. Passing through the market-place on one occasion, he observed a heap of corn which was being put to auction. He thrust his arm into the heap and found that though the outer layer of the corn was dry the corn inside was wet. He enquired from the owner the cause of this. The man explained that a sudden shower of rain had made part of the corn wet. The Prophet (saw) said that in that case he should have allowed the wet layer of corn to remain on the outside so that prospective purchasers could have appraised its real condition. He observed: “He who deals unfairly with others can never become a useful member of society” (Muslim). He insisted upon trade and commerce being entirely free from every suspicion of sharp practice. He exhorted purchasers always to inspect the goods and articles they proposed to purchase, and forbade any person to open negotiations for a transaction while negotiations about it were in progress with any other person. He also forbade...
the hoarding of commodities against a rise in the market and insisted that the market should be regularly supplied.

PESSIMISM

He was an enemy of pessimism. He used to say that whoever was guilty of spreading pessimism among the people was responsible for the downfall of the people, for pessimistic ideas have a tendency to discourage people and arrest progress (Muslim, Part II, Vol. 2). He warned his people against pride and boastfulness on the one hand and against pessimism on the other. He exhorted them to tread the middle path between these extremes. Muslims must work diligently in the trust that God would bless their efforts with the best results. Each should strive to go forward and should seek to promote the welfare and progress of the community, but everyone should be free from any feeling of pride or any tendency towards boastfulness.

CRUELTY TO ANIMALS

He warned people against cruelty to animals and enjoined kind treatment to them. He used to relate the instance of a Jewish woman who was punished by God for having starved her cat to death. He also used to relate the story of a woman who found a dog suffering from thirst near a deep well. She took off her shoe and lowered it into the well and thus drew up some water. She gave the water to the thirsty dog to drink. This good deed earned her God’s forgiveness for all her previous sins. ‘Abdullah bin Mas’ūd (ra) relates: “While we were in the course of a journey along with the Holy Prophet (saw) we saw two young doves in a nest and we caught them. They were still very small. When their mother returned to the nest, not finding her little ones in it, she began to fly wildly round and round. When the Holy Prophet (saw) arrived at the spot he observed the dove and said, ‘If any one of you has caught its young ones he must release them at once to comfort it’ “ (Abu Dawud). ‘Abdullah bin Mas’ud (ra) also relates that on one occasion they observed an ant-hill and, placing some straw on top of it, they set fire to it; whereupon they were rebuked by the Holy Prophet (saw). On one occasion the Prophet (saw) observed a donkey being branded on the face. He inquired the reason for this and was told that the Romans had recourse to this practice for the purpose of identifying high-bred animals. The Prophet (saw) said that as the face was a very sensitive part of the body, an animal should not be branded on the face and that if it had to be done the branding should be done on its haunches (Abu Dawud and Tirmidhi). Since then Muslims always brand animals on their haunches and, following this Muslim practice, Europeans also do the same.

TOLERANCE IN RELIGIOUS MATTERS

The Holy Prophet (saw) not only emphasized the desirability of tolerance in religious matters but set a very high standard in this respect. A deputation from a Christian tribe of Najran visited him in Medina to exchange views on religious matters. It included several Church dignitaries. The conversation was held in the mosque and extended over several hours. At one stage the leader of the deputation asked permission to depart from the mosque and to hold their religious service at some convenient spot. The Holy Prophet (saw) said that there was no need for them to go out of the mosque, which was itself a place consecrated to the worship of God, and they could hold their service in it (Zarqani).

BRAVERY

Several instances of his courage and bravery have been set out in the biographical portion. It suffices to relate one here. At one time Medina was full of rumours that
the Romans were preparing a large army for its invasion. During that time Muslims were always on the qui vive at night. One night sounds of an uproar came from the desert. Muslims hurried out of their homes and some of them collected in the mosque and waited for the Holy Prophet (saw) to appear and to give them directions to meet the contingency. Presently they saw the Holy Prophet (saw) on a horse coming back from the direction of the sounds. They then discovered that at the very first sound of alarm the Prophet (saw) had mounted a horse and gone in the direction from which the sounds had come to find out whether there was any reason for alarm and had not waited for people to collect together so that he could proceed in company. When he came back he assured his Companions that there was no cause for alarm and that they could return to their homes and go to sleep (Bukhari, chap. On Shuja’at il Harb).

CONSIDERATION TOWARDS THE UNCULTURED

He was particularly considerate towards those who from lack of cultural training did not know how to behave. On one occasion a dweller of the desert who had only recently accepted Islam and who was sitting in the company of the Holy Prophet (saw) in the mosque got up and walking away a few paces sat down in a corner of the mosque to pass water. Some of the Companions of the Prophet (saw) got up to stop him from doing so. The Prophet (saw) restrained them, pointing out that any interference with the man was bound to cause inconvenience to him and might possibly cause him injury. He told his Companions to let the man alone and to clean the spot later.

THE FULFILLING OF COVENANTS

The Holy Prophet (saw) was very particular with regard to the fulfilling of covenants. On one occasion an envoy came to him on a special mission and, after he had remained in his company for some days, he was convinced of the truth of Islam and suggested that he might declare his adherence to it. The Prophet (saw) told him that this would not be proper as he was there in a representative capacity and it was incumbent upon him to return to the headquarters of his Government without acquiring a fresh allegiance. If, after he had returned home, he still felt convinced of the truth of Islam he could return as a free individual and declare his acceptance of it (Abu Dawd, chap. on Wafa bil ‘Ahd).

DEFERENCE TOWARDS SERVANTS OF HUMANITY

He paid special deference to those who devoted their time and substance to the service of mankind. The Arab tribe, the Banu Ta’i started hostilities against the Prophet (saw) and in the ensuing battle their forces were defeated and some were taken prisoner. One of these was the daughter of Hatim Ta’i, whose generosity had become a proverb amongst the Arabs. When Hatim’s daughter informed the Holy Prophet (saw) of her parentage he treated her with great consideration and as the result of her intercession he remitted all the penalties imposed upon her people on account of their aggression (Halbiyya, Vol. 3, p. 227). The character of the Holy Prophet (saw) is so many-sided that it is not possible to deal adequately with it within the space of a few pages.

LIFE OF THE PROPHET (SAW) AN OPEN BOOK

The life of the Holy Founder of Islam (saw) is like an open book, to any part of which one may turn and meet with interesting details. The life of no other Teacher or Prophet is as well-recorded and as accessible to study as is the life of the Holy Prophet (saw).
True, this abundance of recorded fact has given malicious critics their opportunity. But it is also true that when the criticisms have been examined and disposed of, the faith and devotion which result cannot be inspired by any other life. Obscure lives escape criticism, but they fail to produce conviction and confidence in their devotees. Some disappointments and difficulties are bound to remain. But a life as rich in recorded detail as the Prophet’s inspires reflection and, then, conviction. When criticism and false constructions have been liquidated, such a life is bound to endear itself to us completely and for ever. It should be evident, however, that the story of a life so open and so rich cannot even briefly be told. Only a glimpse of it can be attempted. But even a glimpse is worth while. A religious book, as we say, can have little appeal unless a study of it can be supplemented by knowledge of its Teacher. The point has been missed by many religions. The Hindu religion, for instance, upholds the Vedas, but of the Rishis who received the Vedas from God it is able to tell us nothing. The need to supplement a message by an account of the messenger does not seem to have impressed itself upon Hindu exponents. Jewish and Christian scholars, on the other hand, do not hesitate to denounce their own Prophets. They forget that revelation which has failed to reclaim its recipient cannot be of much use to others. If the recipient is intractable the question arises, why did God choose him? Must He have done so? Neither supposition seems reasonable. To think that revelation fails to reclaim some recipients is as unreasonable as to think that God has no alternative except to choose incompetent recipients for some of His revelations. Yet ideas of this kind have found their way into different religions, possibly because of the distance which now divides them from their Founders or because human intellect, until the advent of Islam, was incapable of perceiving the error of these ideas. How important and valuable it is to keep together a book and its Teacher was realized very early in Islam. One of the Prophet’s holy consorts was the young ‘A’isha (ra). She was thirteen to fourteen years of age when she was married to the Prophet (saw). For about eight years she lived in wedlock with him. When the Prophet (saw) died she was about twenty-two years of age. She was young and illiterate; Yet she knew that a teaching cannot be divorced from its teacher. Asked to describe the Prophet’s character, she answered at once that his character was the Qur’an (Abu Dawud). What he did was what the Qur’an taught; what the Qur’an taught was nothing else than what he did. It redounds to the glory of the Prophet (saw) that an illiterate young woman was able to grasp a truth which escaped Hindu, Jewish and Christian scholars. ‘A’isha (ra) expressed a great and an important truth in a crisp little sentence: it is impossible for a true and honest teacher to teach one thing but practise another, or to practise one thing but teach another. The Prophet (saw) was a true and honest Teacher. This is what ‘A’isha (ra) evidently wanted to say. He practised what he preached and preached what he practised. To know him is to know the Qur’an and to know the Qur’an is to know him.
Archaeology and the Holy Qur’an

Rizwan Safir

The field of archaeology exists to understand human development and history through our material remains. At times the archaeologist resembles the role of a detective, piecing together the story, the motive, the purpose behind why a particular piece of pottery or stone or bone or whatever it may be was found where it was, when it was, how it was etc. I recall once participating in an excavation in the remote island of Islay in western Scotland, ploughing my way through layer after layer of thick, sludgy, slimy silt in freezing temperatures with my knee deep in mud, increasingly torrential rainfall and rapidly losing the will to live, only to seemingly find nothing. It turned out the post-exavagation process of flotation, sieving and sorting had unearthed a microscopic charred seed remain which, when radiocarbon dated, brought back the date of this particular site to over 1000 years than had previously been estimated, consequently causing a re-evaluation of the entire site. The clues are often subtle, but nonetheless they remain evident.

The Qur’an, as with many other religious scriptures, lays claim to several events pertaining to human history. These are more often than not events or episodes in which the insurmountable power of God has been manifest upon a particular civilisation as a sign of punishment for their wrongdoings. Some of these episodes are explicitly mentioned, others are subtly mentioned but nonetheless evident. The archaeological ‘detective’ is therefore required to decipher and decode the wonderful treasures which rest within. Archaeology – particularly over the past century where the subject has evolved into a profession in its own right – has supported in substantiating the frequent historical episodes which are mentioned in the Qur’an. No doubt it will continue to do so, as the remit of an archaeologist is to explore the entirety of the human past.

One such example which finds itself repeatedly mentioned in the Qur’an is the destruction of ‘Ad and Thamud’. It is written, [41:14] ‘But if they turn away, then say: ‘I warn you of a destructive punishment like the punishment which overtook ‘Ad and Thamud.’ The city of Ad as mentioned in the Qur’an [89:8] is referred to as Iram dhat al-’Imad (Iram of the columns) “the like of whom have not been created in these parts”. The city
was a powerful one, excelling over their contemporary nations in material means and resources. Whilst some schools of thought regard Iram as a city either identified with Damascus or Alexandria, the prevailing assumption had settled on its geographic location to be in the southern Arabian Peninsula, within Yemen. Nonetheless, in 1992, NASA agreed to undertake satellite imagery of the region only to unveil a remarkable series of photographs which uncovered the remains of an entire city like plan, complete with extensive trading routes, all of which were almost entirely invisible to the naked eye and had very little by way of material remains.

What had before been dismissed by western scholars as ‘Bedouin legend’, had now thrust itself very much to the forefront of archaeological debate. The Qur’an had made the entire account abundantly clear, it required the investigation and persistence of the archaeologist to finally unveil the inevitable.

This is but one example. There remains a limitless supply of investigation which the Qur’an has left for us to explore. The evidence is there, it is simply a matter of time before further examples come to light. Nonetheless, a thorough examination and backing from the field of archaeology is necessary to accelerate the speed of discovery. It is rather unfortunate that despite some of the world’s first civilizations and world’s most famous monuments residing within countries which have predominately Muslim populations, it is the foreign intervention from Western academic institutions that has brought the archaeology of the Middle East into much greater standing and acclaim. Muslim archaeologists remain in worryingly short supply. Dramatic improvements have been made over the past 50 or so years with dedicated archaeological courses being taught in universities in the Middle East (universities in Jordan and Egypt provide excellent facilities and courses). Nonetheless, this shortfall is evident. Personally, I have yet to meet a single Muslim archaeology student from the UK, despite taking part in numerous excavations with various universities around the world. What makes things worse is that historical accounts within religious scriptures, more or less, are dismissed by the archaeological community as pseudo-archaeological pursuits or seen as religious delusion.

That aside, what is clear is that the events detailed in the Quran will, no doubt, surface at some point or another, reinforcing the sanctity of the Quran and reiterating its validity. The gardens of Eden, the destruction of Sodom and Gomorra and the discovery of Noah’s Ark are all await unveiling. These are but some amongst countless examples of which the Quran has mentioned in detail. It would be fitting, therefore, if it were Muslim archaeologists, or rather Ahmadi archaeologists, that led this campaign.
“The God of Islam is the same God Who is visible in the mirror of the law of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God Who is presented by the light of man’s heart, by the conscience of man, and by heaven and earth.”¹ - Mirza Ghulam Ahmad (pbuh)

“Are you in doubt concerning Allah, the Originator of the Heavens and the Earth?” (Holy Qur’an; 14:11)

‘GOD.’

No other word has quite as much power, majesty, fear, love, hope or controversy attached to it. The question of His existence needs little introduction- it is a question that is asked by the heart and mind of every human being, from whichever walk of life they may hail. It’s importance is paramount, since the existence of a Creator, if decided upon, throws one’s mind into a storm of further questions- what was the purpose of God creating us?; how did He create us?; should I care if He is there?; what happens if I don’t?, and so forth. It is a question that every responsible individual must deliberate upon, for the consequences of God’s existence are too immense to ignore out of apathy. Deciding that God exists on a purely rational basis is the first step for many in the journey towards God. As will be explored at the end of this piece, it is certainly not sufficient for true belief in God- however for many of this age the mind must be satisfied before the heart will even incline towards anything less cerebral and more spiritual- and it is that first step which this short piece seeks to help bridge. The aim therefore will be to explain why God must exist, with reference to Islamic sources, whilst also addressing common objections such as the multiverse theory, and the question of what came before God. Following this we will present some extracts on the spiritual search for God. May Allah guide us in our task. Ameen.

Atheists, by definition, are those who reject the existence of any deity. They cannot, however, reject the existence of this universe. This universe, interpretable by our physical senses is a certitude, whereas a higher, transcendental deity seems like quite the leap of faith. However, to simply affirm the reality of this universe is the first step on a path that proves God’s existence.

Anything that exists, including our universe, can only exist in two possible states.

1) The first is that it is eternal, with a past that stretches back infinitely.

2) The second is that it had a beginning, an origin, from which it emerged- prior to which it didn’t exist.
It is a self-evident truth that something with a beginning cannot come from nothing. **If it had an origin, it must have had a cause.** No sane mind can accept that something can invent itself out of nothingness, having no prior will to determine its creation. Nothingness is nothingness is nothingness, and by definition, is not something, and can never become something by itself.

The question then to be settled is whether our universe has always existed, or whether it had a beginning. If it can be shown to have always existed, it severely weakens the case for God- for why is God needed if His creative powers are not? We could simply accept that the universe is eternal. But if the universe can be proved to have had an origin, a prior cause initiating its existence must be brought into play.

**The universe had an origin.** This can be proven through two different approaches, both of which are presented below:

The **scientific argument** against the universe’s eternity takes many forms. The first is from the principle of entropy, and involves the 2nd law of Thermodynamics. This law states that in an isolated system, the entropy will always increase. So what does this term entropy mean? Put simply, entropy is a measure of how spread out energy is. It states that as time passes, in an isolated system such as our universe, energy becomes more and more spread out. This law therefore states that with if you had an infinite period of time, eventually the universe would reach a state of maximum entropy. This means that energy will be spread perfectly evenly. There could be no transfer of energy from one medium to another, anywhere in the universe. In Cosmology, this inevitability is given the rather dramatic name ‘Heat Death.’ At this point, no useful work could be done- stillness and stasis would be the order of the day, though there would be no Sun and Moon to give us day or night. It is clear that the present state of the universe does not reflect the condition found in ‘Heat Death.’ It is therefore also clear that the universe must have had a beginning, because if it had existed since eternity, heat death would have overcome the universe eons ago. This one principle alone tells us that the universe must have had an origin.

As well as this principle, more recent cutting edge mathematics also tells us that the universe must have had a beginning. The work done by physicist Alexander Vilenkin and co. in the last decade reveals that eternal models of the universe are not stable, and announced earlier in 2012 that all the evidence points towards the universe having a a beginning. In fact, there are various other proofs, for instance that an expanding universe cannot have expanded since eternity, and nor could the half-lives of radioactive materials have lasted an infinite past without having been extinguished. But for the sake of brevity these do not all need to be recounted here, and we hope it is now clear that the overwhelming evidence from science gives us an origin to the universe, with no evidence to the contrary.

There is however, an argument that is even more convincing than any scientific argument can ever be. It is an argument that appeals so directly and so strongly to reason, that no reasonable mind can deny it. It relates to the very nature of eternity. By definition, if the universe existed eternally it would require an infinite period of time to have elapsed. Anything less than endless and infinite time would mean that the universe had not existed since eternity, and would therefore have had a point of origin. However it is impossible for an infinite period of time to have already elapsed, for if it were so we would never have reached the present. Today would
be an infinite number of days, ‘+ 1.’ This means that what we had assumed was ‘infinity’ was not so, thereby necessitating an origin to our finite reality.

This ultimately tells us that temporality, ie: travelling through time, renders eternity impossible for anything bound within that time- as our universe inextricably is. For eternity to exist, you must have an infinite period of time in your past, rendering the present impossible. So if you have time, you cannot have eternity. And if you have eternity, you cannot be within the confines of time. Time and eternity can never co-exist in the same reality- they must exist separately.

So now we know that our universe is finite with respect to its past. It had a beginning, and is subject to time. So what could have caused our universe? Could it have been another, previous universe? Perhaps. But the question arises as to what caused that universe? If one was to assume another universe before that, then the same problem would be encountered. This model of multiple universes is what is known as the ‘multiverse’ theory.

However, what is remarkable about the principle explained above is that it must apply to any multiverse model which attempts to do away with an origin. This is because the multiverse itself is temporal in nature. Each and every universe in the multiverse must be time-bound, and therefore each must have had a beginning. So now matter how you look at it, there must have been an initial origin. For, as shown above, anything bound by time cannot be eternal- and anything that is not eternal must have a cause.

It should by now be clear that temporal events cannot have temporal causes ad infinitum. If it were so, it would create the absurd scenario of infinite regress- like a line of falling dominos without a first domino to have ever fallen. A chain of cause and effect cannot stretch back with no end, but what other solution is there?

The answer is given most eloquently in the following verse of the Holy Qur’an:

...And that to thy Lord do all things ultimately go (53:43)

“That is, if we observe carefully we find that the entire universe is bound together in a system of cause and effect. This system is at the root of all knowledge. No part of creation is outside this system. Some things are the roots of others and some are branches. A cause may be primary or may be the effect of another cause, and that in its turn may be the effect of still another cause, and so on. Now, it is not possible that in this finite world this pattern of cause and effect should have no limit and should be infinite. We are compelled to acknowledge that it must terminate with some ultimate cause. The ultimate cause is God. This verse [53:43] sets forth this argument very concisely and affirms that the system of cause and effect terminates in God.” ~ Mirza Ghulam Ahmad (pbuh), “The Philosophy of the Teachings of Islam,” pg. 91

This logic is undeniable.

It should be clear now that the existence of a First Cause is necessary. Denying the existence of a First Cause would render the existence of anything else impossible. It would be like trying to count from 0 to 10 without going through 1. Refuse 1, and you’ll be stuck at 0. And yet here we are- countless steps down the line. However, the question may still be asked, how is it that God is uncreated? How is He the ‘uncaused’ First Cause?

The answer is that God is outside of time. We know this because the First Cause is
the being which initiated the sequence of temporal events. To have done so, it is obvious that He cannot also be temporal in nature— or He too would require a cause. And if He is not temporal, then by definition He must be outside of Time.

Therefore how can the question of what came ‘before’ God be raised? Being outside of time there was no ‘before’ God to speak of. Having created time and space, He remains outside of it. He is therefore subject to no change, and cannot be caused.

This existence outside of time is the only true eternity, an eternity that can only be found in the First Cause— in God. The same God of whom the Qur’an asks our minds as well as our hearts:

“What, then, is the nature of the attraction which an infant feels so strongly towards its mother?

It is the attraction which the True Creator has implanted in the nature of man. The same attraction comes into play whenever a person feels love for another. It is a reflection of the attraction that is inherent in man’s nature towards God, as if he is in search of something that he misses, the name of which he has forgotten and which he seeks to find in one thing or another which he takes up from time to time. A person’s love of wealth or offspring or wife or his soul being attracted towards a musical voice are all indications of his search for the True Beloved. As man cannot behold with his physical eyes the Imperceptible Being, Who is latent like the quality of fire in everyone, but is hidden, nor can he discover Him through the mere exercise of imperfect reason, he has been misled grievously in his search and has mistakenly assigned His position to others. The Holy Quran has, in this context, set forth an excellent illustration, to the effect

And He is the Imperceptible, the All-Aware.”

(Holy Qur’an 6:104)
that the world is like a palace, the floor of which is paved with smooth slabs of glass, under which flows a rapid current of water. Every eye that beholds this floor mistakenly imagines it to be running water. A person fears to tread upon the floor as he would be afraid of treading upon running water, though in reality the floor is only paved with smooth transparent slabs of glass. Thus these heavenly bodies like the sun and the moon etc. are the smooth and transparent slabs of glass under which a great power is in operation like a fast flowing current of water. It is a great mistake on the part of those who worship these heavenly bodies that they attribute to them that which is manifested by the power that operates behind them. This is the interpretation of the verse of the Holy Quran:

“It is a palace paved smooth with slabs of glass.”

(The Holy Quran, 27:45)

In short, as the Being of God Almighty, despite its brilliance, is utterly hidden, this physical system that is spread out before our eyes is not alone sufficient for its recognition. That is why those who have depended upon this system and have observed carefully its perfect and complete orderliness together with all the wonders comprehended in it, and have thoroughly studied astronomy, physics, and philosophy, and have, as it were, penetrated into the heavens and the earth, have yet not been delivered from the darkness of doubts and suspicions. Many of them become involved in grave errors and wander far away in pursuit of their stupid fancies. Their utmost conjecture is that this grand system which displays great wisdom must have a Maker, but this conjecture is incomplete and this insight is defective. The affirmation that this system must have a creator does not amount to a positive affirmation that He does in truth exist. Such a conjecture cannot bestow satisfaction upon the heart, nor remove all doubt from it. Nor is it a draught which can quench the thirst for complete understanding which man’s nature demands. Indeed, this defective understanding is most dangerous, for despite all its noise it amounts to nothing. In short, unless God Almighty affirms His existence through His Word, as He has manifested it through His work, the observation of the work alone does not afford complete satisfaction. For instance, if we are confronted by a room the door of bolted from inside, our immediate reaction would be that there is someone inside the room who has bolted the door from inside, inasmuch as it is apparently impossible to bolt a door from inside by some device employed for the purpose from the outside. But if, despite persistent calls from the outside over a period of years, no response becomes audible from inside, our supposition that there must be someone inside would have to be abandoned and we would be compelled to conclude that the door has been bolted from inside through some clever device. This is the situation in which those philosophers have placed themselves whose understanding is limited solely to the observation of the work of God. It is a great mistake to imagine that God is like a corpse interred in the earth whose recovery is the business of man. If God has only been discovered through human effort, it is vain to expect anything from Him. 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 enquire 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.  

Man’s Ability to Receive Revelation. As God has invested man with the faculty of reason for the understanding, to some degree, of elementary matters, in the same way God has vested in him a hidden faculty of receiving revelation. When human reason arrives at the limit of its reach, then at that stage God Almighty, for the purpose of leading His true and faithful servants to the perfection of understanding and certainty, guides them through revelation and visions. Thus the stages which reason could not reach are traversed by means of revelation and visions, and seekers after truth thereby arrive at full certainty. This is the way of Allah, to guide to which Prophets have appeared in the world. Without treading this path, no one has ever arrived at true and perfect understanding. But a poor dry philosopher is in such a hurry that he desires everything to be disclosed at the stage of reason. He does not know that reason cannot carry a burden beyond its strength, nor can it step further than its capacity. He does not reflect that, to carry a person to his desired excellence, God Almighty has bestowed upon him not only the faculty of reason but also the faculty of experiencing visions and revelations. It is the height of misfortune to make use of only the elementary means out of those that God has, out of His Perfect Wisdom, bestowed upon man for the purpose of recognizing God, and to remain ignorant of the rest. It is extremely unwise to let those faculties atrophy through lack of use and to derive no benefit from them. A person who does not use the faculty of receiving revelation and denies its existence cannot be a true philosopher, whereas the existence of this faculty has been established by the testimony of thousands of the righteous and all men of true understanding have arrived at perfect understanding through this means.  

A foolish one thinks that prayer is a vain and useless thing, but he does not know that it is prayer in consequence of which God, the Glorious, manifests Himself to His seekers and conveys to their hearts the revelation: “I am the All-Powerful One.” Everyone who is hungry and thirsty for certainty should remember that for the seeker of spiritual light in this world, prayer is the only means which bestows certainty with regard to the existence of God Almighty and removes all doubts and suspicions.  

You should remember this and this is our religion, that God’s light does not shine upon a person until that light descends from the heavens. It is absolutely true that blessing comes down from the heavens. Until God himself reveals his light for the one who seeks him, the speed of (progress) of the seeker is like that of a worm and that is how it should be because he is engulfed by all manner of ignorance and darkness as well as facing the difficulties of this path. But when the light (of God) shines upon him, his heart and his mind become bright and being thus enlightened by the light his
To Supplicate is Human and to Respond is Divine. When a child being driven by hunger cries for milk, then milk is generated in the mother’s breasts. The child does not know what prayer is, but his cries draw the milk. This is a universal experience. Sometimes when the mother does not perceive the presence of milk in her breasts, the child’s cries help to draw it. Then can our cries before God Almighty draw nothing? They certainly draw everything. But those sightless ones, who parade themselves as scholars and philosophers, cannot see it. If a person were to reflect on the philosophy of prayer, keeping in mind the connection and relationship which a child has with its mother, he would find it easy to understand.

The second type of mercy comes into operation after supplication. Go on asking and you will go on receiving.

‘Pray unto Me, I will answer your prayer.’

(Holy Qur'an, 40:61)

is not mere verbiage, but is a characteristic of human nature. To supplicate is human to respond is Divine. He who does not understand and does not believe is false.

It is a truth that he who does not do good deeds for the acceptance of his prayer does not pray, but tries God Almighty. Therefore, before making supplication it is necessary to put forth every effort and that is the meaning of this prayer. First a supplicant should check up on his beliefs and actions for it is the way of God Almighty that reform comes in the shape of means which he makes available in some form or another.

Be Sincere and Determined Praying is like the sowing of a seed by a farmer. Apparently he buries the good seed in the soil and who can expect at that time that the grain of seed will grow up in the form of a good tree and bear fruit? Outsiders and even the cultivator himself cannot see that the grain is assuming the form of a plant inside the earth. But the reality is that within a few days the grain undergoes a change and begins to assume the shape of a plant till its shoot emerges from the earth and becomes visible to everyone. From the moment when the grain was placed in the earth it had started its preparation to become a plant, but an eye that can only perceive the visible was not aware of it till its shoot emerged from the earth and became visible. An ignorant child cannot understand at that stage that it will bear fruit only at its due time. He desires to see it bearing fruit immediately, but an intelligent cultivator will know what is the time of its bearing fruit. He looks after it steadfastly and nurtures it till the time comes when it bears fruit and which also ripens. The same is the case with prayer, which is nurtured in the same way and brings forth fruit. Those who are in haste get tired quickly and give up, and those who are steadfast persevere and arrive at their objective. It is true that there are many stages in prayer, ignorance of which deprives the supplicants of the fruits of their prayers. They are in a hurry and cannot wait, whereas there is progression in the works of the Almighty. It never happens that a man marries today and a child is born to him next morning. Though God is All-Powerful and can do whatever He wills, yet compliance with the law and the system that He has appointed is necessary. In the first stages of childbearing nothing is known, like the nurture of vegetation. For four months there is no certainty. Then a movement begins to be felt and after the expiry of the full period the child is born after great travail. The birth of the child is also gives a new life to the mother. It is difficult for a man to form a concept of the troubles and travails which a woman has to endure during her pregnancy, but it is
true that the coming of a child is a new life for the mother. She has to accept death so as to have the joy of bearing a child. In the same way, it is necessary for a supplicant that he should discard haste and endure all troubles and should never imagine that prayer is not accepted. At last the time arrives for the result of the prayer to be manifested; the child which is the objective is born.

A prayer should be carried on to the limit until it produces a result. You will have observed that a piece of cloth is placed under a burning glass and the rays of the sun concentrate upon it and their heat arrives at the degree which sets the cloth on fire. In the same way, it is necessary that a prayer should be carried on to a stage where it should develop the power of burning up failures and frustrations and to fulfil the desired purpose.

The God of Islam is the same God Who is visible in the mirror of the law of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God Who is presented by the light of man’s heart, by the conscience of man, and by heaven and earth.

References

A brief introduction to Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Muslim Community:
http://www.alislam.org/topics/messiah/index.php

1 - Mirza Ghulam Ahmad (pbuh), Essence of Islam 1, pg. 39
http://www.alislam.org/books/Essence-1.pdf


3- Mirza Ghulam Ahmad (pbuh), Essence of Islam, Vol.2, pg. 37
http://www.alislam.org/books/Essence-2.pdf

4- Mirza Ghulam Ahmad (pbuh), Essence of Islam, Vol. 2, pg 209
http://www.alislam.org/books/Essence-2.pdf


6- Mirza Ghulam Ahmad (pbuh), Essence of Islam, Vol. 2, pg. 198
http://www.alislam.org/books/Essence-2.pdf

7- Mirza Ghulam Ahmad (pbuh), Essence of Islam, Vol. 2, pg. 212
http://www.alislam.org/books/Essence-2.pdf

8- Mirza Ghulam Ahmad (pbuh), Essence of Islam, Vol. 2, pg. 200
http://www.alislam.org/books/Essence-2.pdf
The founder of Ahmadiyya Muslim Jamaat was Hadhrat Mirza Ghulam Ahmad, alayhe salam. His father’s name was Mirza Ghulam Murtaza and his mother’s name was Chiragh Bibi (lady of the lamp). His grandfather was Mirza Ata Muhammad (d.1814), and his great grand father was Mirza Gul Muhammad (d.1800).

Hadhrat Ahmad (AS) belonged to the Birlas branch of the respectable Mughal family. The surname of this family is Mirza, which is why all members of this family use Mirza as their surname. Mirza Hadi Beg was the forefather of this family who migrated to India in 1530 from his hometown Samarqand with two hundred others during the reign of Mughal King Zaheer al-Din Babur. They settled along the Beyas river in the Indian province of Punjab. Mirza Hadi Beg was appointed Qazi (judge) with jurisdiction over seventy villages around Qadian. He founded a village called Islampur, later the name changed to Islampur Qazi Majhi, which over time was shortened to Qazi Majhi, then only Qazian, finally changed into Qadian.

Qadian is situated about 112 km north east of Lahore, in district Gurdaspur, in the Indian province of Punjab. In this holy town was born Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (AS), the holy founder of Ahmadiyya Muslim Jamaat. He spent most of his life in this town.

The family of the Promised Messiah (AS) was given high official posts in the Mughal administration. When the central Mughal government in India lost its grip, the family was able to make itself independent and ruled over 95 km of territory around Qadian. However, during the Sikh rule, the family lost territorial rights, and much of the territory was taken over by the Sikhs.

The situation was so bad at one time that the family had to take shelter for sixteen years in the state of Kapurthala. The family settled subsequently in Qadian during the reign of Maharajah Ranjeet Singh. (1780-1839). Under the British rule, they were granted the property rights in Qadian and the suburbs.

Hadrath Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be on him, was born on Friday February 13th, 1835 at dawn in Qadian. He was born after
a twin sister Janat who died a few days later. A tutor was assigned in 1842 for his early education. He learnt the Holy Quran and a few elementary Persian books from this tutor. Later on he was coached in Urdu, Arabic, Persian, Philosophy, and Logic by two other tutors.

When he was seventeen years of age, his father who was an experienced Hakim (doctor) gave him lessons in natural medicine. This instruction gave him elementary knowledge of Persian and Arabic languages. This was the extent of his basic education. No tutor provided him formal education in religious subjects, however, he gained some knowledge on his own by reading religious books. Reading and pondering over the teachings of the Holy Quran was his favorite hobby from early on from in his childhood.

Hadhrat Ahmad’s childhood was carefree and righteous. Despite the fact that he was born in a well-off family, he always avoided spending time in useless sports. No doubt he did take part in useful and productive sports, for instance he had learnt swimming, & horseback riding at an early age. His simple, fine habits made an impression on everyone. When he was a child, a revered personage Maulvi Ghulam Rasool admiringly remarked:

“ If anyone deserves to be a prophet in this age, this lad indeed should be one”. (Hayate Tayyeba, page 14)

In 1852 he was married to the daughter of his maternal uncle, Hurmat Bibi. This was his first marriage, from this union he was blessed with two sons. His first son Hadhrat Mirza Sultan Ahmad (1853-1931) was a high ranking official in the British administration. He entered into Baiat (covenant of allegiance) at the hand of the Second Caliph. The second son Mirza Fazal Ahmad passed away in 1904 at the age of forty-nine.

Although he was married, he spent most of his time in solitude, meditation, and devotional prayers. His father wanted him to find an occupation, but this was not to Hadhrat Ahmad’s taste. His father lovingly called him a Maseetar, one who enjoys spending time in Divine worship in the mosque. However, being a loyal son, and in order to see his father happy, he would attend court cases in connection with their family estate.

In 1864 he went to Sialkot and started the job of a Reader in a law-court where he stayed for four years. As the job was contrary to his disposition, he would spend most of his time in the study of the Holy Quran, prayers, study of religious books or engaged himself in debates with Christian missionaries of the city.

In 1868 he resigned from his civil service job after receiving instructions from his father and returned to Qadian. Unfortunately his mother passed away before he could reach Qadian, but he bore the loss with strength.

**First Revelation**

Next year in 1869 someone took him to Maulvi Muhammad Hussain Batalvi for a public discussion. Mr. Batalvi belonged to the Ahle Hadith sect that was being opposed at the time by other Muslim sects. The person who brought Hudhoor (AS) wanted him to have a debate and refute their certain doctrines. When Hadhrat Ahmad (AS) questioned Mr. Batalvi his belief on a certain theological point, he discovered that it was in complete accord
with the Islamic teachings. So he refused to debate with him.

The person who had brought Hadhrat Ahmad (AS) for discussion was furious and expressed his consternation in harsh words for this let down. However Hadhrat Ahmad (AS) maintained, “ Whatever I did was to seek the pleasure of God Almighty. I don’t care if anyone condemns it.” God Almighty was so pleased with his attitude that he was comforted with the following revelation (Urdu):

“God is pleased with your attitude, He will shower His blessings on you, so much so that Kings would seek blessings from your garments”. (Braheene Ahmadiyya, Vol IV, page 520)

In 1875 his father laid the foundation stone of Aqsa Mosque.

This year he fasted for eight or nine months on receiving directive from God Almighty. He reduced his daily food intake to such an extent that at one point it amounted to only two or three morsels a day. Besides receiving many heavenly blessings in those days, he met with former prophets and Muslim saints in his dreams and visions.

**Father’s death**

His father passed away on June 2nd, 1876. Naturally Hadhrat Ahmad (AS) became concerned over the sources of his income. God Almighty vouchsafed him the following revelation:

“Alaysa Allaho be-Kafen Abdahoo”
Is not God sufficient for His servant? (Kitab al-Barriya, page 159)

This revelation gave him mental comfort and abundant solace. Future incidents demonstrated that God Almighty indeed assisted him in every situation, proving beyond a shadow of doubt that God was sufficient for His humble servant. These words of revelation were later carved in a stone and made into a signet ring which he wore all his life.

Upon his father’s death, the responsibility for administering the affairs of the family estate fell on the shoulders of his elder brother Mirza Ghulam Qadir. If he wanted he could have taken his share from the estate and lived a life of comfort. But whatever his brother gave him he lived on that, sometimes hand to mouth.

This was a very tough period for him. At times he had to face severe hardships in getting the bare necessities of life. Nevertheless he was always grateful for whatever he had. On occasion he would distribute his food among the poor and keep the minimum for himself.

**Writing of Braheene Ahmadiyya**

To prove the truthfulness of Islam and to repudiate false charges leveled against it, he started writing articles in Muslim magazines in 1872. These articles were very much appreciated by the public. It also brought him instant fame because he presented such compelling arguments in support of Islam that no one could refute these.

After a while he started compiling his magnum opus book Braheene Ahmadiyya (Proofs of the Ahmadiyya) in which he presented 300 bright & conclusive arguments for the truthfulness of the Holy
Quran and the Holy Prophet Muhammad, peace and blessings of Allah be on him. The first volume of this monumental work was published in 1880, second volume in 1881, third in 1882, fourth in 1884 and fifth in 1905.

The book was a knock out; everybody was convinced of the author’s penetrating insight and towering intellectual status. He was hailed as the best of divines, pride of the Muslims of India, valiant defender of Islam. Muslims in India were exuberant, and one of the scholars, Maulavi Muhammad Hussain wrote a 200-page review in the course of which he observed:

“In our opinion this book stands unique from the viewpoint of the modern age, the like of which has not been written in the history of Islam.” (Ishaat al-Sunna Vol 7, No 6)

This is a mere specimen of the opinions held by Muslims about this book. He offered a cash prize of 10,000 rupees to any non-Muslim who could write a similar book to refute the arguments given in the book, but no one dared to write one.

While he was writing this book in 1882, through a revelation he was appointed a Mamoor mina Allah, commissioned by God Almighty. Christian missionaries, Hindu pundits, & Muslim divines, all of them became his virulent opponents. They plotted all kinds of things to discredit him but no one succeeded.

**Post Office lawsuit**

In 1877 a Christian named Ralya Ram Vakeel filed a court case against Hadhrat Ahmad (AS) which is referred to as the ‘Post office Case’. The Promised Messiah, peace be on him, had written a treatise in support of the superiority of Islam, refuting allegations leveled by the Arya Samaj. He mailed this manuscript to a publishing house Vakeel Press in Amritsar at the rate prescribed for newspapers. Also included in the package was a letter addressed to the Manager containing instructions.

According to the postal regulations it was illegal to include a letter in a package because of cheaper postal rates for packages, it carried a fine of Rs. 500 or imprisonment for six months. Hadhrat Ahmad (AS) was not aware of such a regulation. Upon arrival of the package, Ralya Ram at once informed the postal authorities of this irregularity. A lawsuit was filed against Hudhoor (AS). At this time Hudhoor saw in a dream that Ralya Ram had sent him a venomous snake but Hudhoor fried it and sent it back to him.

When the case came up for trial, Hudhoor’s attorney advised him that the only way he could escape conviction was to give an affidavit to the court that he did not place the letter in the package. Instead it was Ralya Ram who had placed the letter there in order to get him into trouble. Hadhrat Ahmad (AS) rejected this advice, saying: “The fact of the matter is that I had myself placed this letter in the package, therefore, I will not deny it so as to be spared of the sentence”. In that case, his attorney Sheikh Ali Ahmed shrugged his shoulders and said, there is no chance for your acquittal. Hudhoor replied, come what may, I will not tell a lie.

Hudhoor appeared before the British magistrate in Gurdaspur without a lawyer. During the hearing the judge inquired of Hudhoor if he had in fact placed the letter in the package? Yes Indeed, Hudhoor...
responded, but I was’nt aware that by doing so I was breaking the postal regulations, nor did I intend to defraud the post office.

The plaintiff was overjoyed that Hudhoor had confessed his guilt. As a consequence he will be given the due sentence. But the judge was so much impressed with Hudoor’s truthfulness and strength of character that he gave him an honorable discharge. This was indeed the blessing of truthfulness that God Almighty gave him victory in this case.

Hudoor’s elder brother Mirza Ghulam Qadir passed away in 1881. As he had no children, Hudhoor (AS) was entitled to all of his estate, but he did not do so for the sake of his sister in law. The property remained in the possession of other relatives for a long time.

**His Second Marriage**

In fulfillment of a particular prophecy, Hudoor’s second marriage took place on November 17th, 1884 to a well-respected and honorable lady Sayyeda Nusrat Jahan Begum who belonged to the noble Sayyed family of Dehli. Thus the following prophecy was fulfilled.

“I have intended another marriage for you, I shall provide all that may be needed in this respect. (Hayate Tayyeba, page 73)

Hadrath Mir Naser Nawab (RA) was his father in law who was a descendant of Hadrath Khawaja Mir Dard. Hadrath Mir sahib was an extremely righteous and divinely personage. Maulvi Sayyed Nazeer Hussain (Muhaddith Dehlvi), a well-known Dehlvi scholar, performed the Nikah (matrimonial rites) on November 17th 1884. The Rukhstana (reception) ceremony took place the same day in Dehli. The marriage was very succesful with the grace and favors of Allah the Exalted. God Almighty gave him pious offspring from this wedlock, regarding whom he was given glad tidings. These glad tidings were fulfilled at their prescribed time and we are witnessing these with our own eyes.

**Reformer of the Age**

In March 1885, he published 20,000 copies of a flyer in which he invited adversaries of Islam to visit him in order to witness heavenly signs in support of the truthfulness of Islam. In the flyer that was printed in English & Urdu, he made the grand announcement that Allah has appointed him Mujaddid - Reformer of the Age - in order to prove the superiority of the Holy Quran and truthfulness of the Holy Prophet Muhammad (saw). The flyer was widely distributed in the country, and even mailed to all the eminent religious leaders, writers, and leading intellectuals of Asia, Europe, and the US.

**The sign of Red Drops**

During the month of Ramadhan in 1885, the Promised Messiah (AS) was one day resting in his bed. His companion Hadhrat Maulvi Abdullah Sinauri (RA) was sitting on the edge of the bed messaging his feet. Hadhrat Maulvi sahib noticed that at one point Promised Messiah’s body trembled for a moment. Then Maulvi sahib noticed a few red drops that appeared on the ankle of the Promised Messiah (AS) as well as on his clothes. This was a heavenly sign that occurred on 27th day of Ramadhan, July 10th 1885.
Prophecy of Musleh Mauood

Under Divine inspiration Hudhoor {AS} traveled to Hoshiarpur on January 22nd, 1886 to perform Chilla. He stayed in a house for forty days, all his time was spent in intense meditation, devotion & prayer. These supplications resulted in God Almighty giving him the news of a grand prophecy that is referred to in the Jamaat as ‘Prophecy of Musleh Mauood’. According to this prophecy Allah the Exalted will bestow him a son in the next nine years who would bring awesome progress to Islam and Ahmadiyyat. This Promised Reformer would spread the message of Islam to farthest corners of the Earth. A part of the grand prophecy reads as follows:

I confer upon thee a Sign of My mercy according to your supplication. I have heard thy entreaties and have honored thy prayers with my acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy nearness to Me is bestowed upon thee, a Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory...

He will be accompanied by grace, which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah’s mercy and honor has equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge.....

Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into Him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed. (Announcement February 20th 1886)

As foretold by the prophecy, Hadhrat Mirza Bashiruddin Mahmud Ahmad was born within the prescribed period of nine years, on January 12th, 1889. The Promised Messiah {AS} announced in his treatise ‘Siraje Muneer’ that the promised son whose advent had been foretold to him, had been born. Subsequently during the caliphate of Hadhrat Khalifatul Masih II it became quite apparent that the prophecies were fulfilled in his person. The characteristics explained in the revealed words of this prophecy regarding this illustrious son were evident in his person; thus fulfilling the prophecy with grandeur. Praise the Lord.

In 1944 Hadhrat Khalifat al-Masih the Second {RA} declared that he was indeed the Promised Son whose birth was foretold by God Almighty to Hazrat Ahmad {AS}.

Ten Conditions of Baiat

On December 1st, 1888 he published an announcement that God has ordained him that whomsoever seeks true faith and piety, should take Baiat, pledge allegiance to him so that Allah may shower His mercy and beneficence on them.
On January 12th, 1889 he published a pamphlet in which he laid down ten conditions of Baiat for initiation into the Jamaat. In this pamphlet, he made it known that anyone who wishes to enter into covenant of allegiance should swear on the following from the core of his heart.

1. That till the last day of his life, he shall abstain from shirk (associating any partners with Allah).

2. That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.

3. That he shall offer prayers (Salat) five times daily.

4. That he shall not inflict injury on any of Allah’s creatures.

5. That he would bear every hardship for the sake of Allah.

6. That he shall not follow vulgar customs and guard against evil inclinations.

7. That he shall discard pride and haughtiness, live in humility & meekness.

8. That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.

9. That he shall have sympathy for all of God’s creatures, and devote his talents to their welfare.

10. That he shall establish brotherhood with me (i.e. Ahmad), obeying me in all good things, and firmly adhere to these rules until the last breadth of his life.

**Founding of Ahmadiyya Jamaat**

On March 23rd, 1889 he started taking oath of allegiance at the house of a spiritual preceptor Hadhrat Sufi Ahmad Jan in the city of Ludhiana. Thus he laid the foundation of Ahmadiyya Movement in Islam. Hadhrat Hakim Maulvi Noor al-Din (RA) was the first person to have the honor of taking the first Baiat.

On the first day forty people took oath of allegiance, some of them are listed hereunder:

Hadhrat Maulvi Abdullah Sanori (RA)

Hadhrat Chaudhry Rustam Ali (RA)

Hadhrat Munshi Zafar Ahmad (RA)

Hadhrat Munshi Aroray Khan (RA)

Hadhrat Munshi Habib ar-Rahman (RA)

Hadhrat Qazi Zia al-din (RA)

Hadhrat Mir Inayat Ali (RA)
Finding God in Light of the Writings of the Promised Messiah (AS)

By: Atif Munawar Mir

Most religions describe God as an infinite reality, which is not bounded by time and space, and thus outside the grasp of human mind. A great chasm separates human mind and God. Can this gap be bridged and if so, how? Science is taking tiny steps forward but new scientific discoveries only confirm the depth and breadth of human ignorance. Since the development of modern science in the late 1600s, scientists and philosophers have attacked the idea of a God. They hold religion responsible for the oppression of humanity and want to replace religion with science as the supreme authority on human affairs. The idea that God does not exist became prevalent in the 19th century, which Nietzsche articulated in his famous phrase: “God is dead.” In such context, Allah sent the Promised Messiah (as), who relied on Surah Al-Takathur to identify three tools that grant us certainty in the existence of Allah. These three tools are:

1. Knowledge by way of inference:
2. Knowledge by way of sight
3. Knowledge by way of experience

The degree of certainty these three tools provide varies. Knowledge by way of experience provides the highest degree of certainty in the existence of Allah followed by knowledge by way of sight. Knowledge by way of inference is the inferior of three forms of knowledge.

Knowledge by way of inference

The Promised Messiah (as) says that knowledge of God by way of inference is knowledge based on reason and information. When we see smoke from a distance, we infer the existence of fire. In a similar manner,
when we see creation, we infer that there must be a creator. The sight of a sublime glacier melting into rivers, which snake their way into the ocean, and then vaporize to form clouds and then falls back on earth in the form of rain or snow is one of many marvelous phenomena in the universe. To a curious mind, a natural question comes to mind. Who created this beautiful machinery of nature in such an artistic manner? Such breathtaking beauty helps us to infer that a supreme being exists who created the universe and the life in it. The challenge is to find this creator. How do we know where He is, and how do we know His attributes? Holy Scriptures and prophets point to the fact that the creator of the universe communicates with His creation. Muslims believe that the final scripture revealed to humanity is the Holy Quran. The teachings of this scripture were demonstrated by the Holy Prophet in his practice. The Holy Quran and the life of the Prophet Muhammad, may peace be on him, offer indirect proof that Allah exists. Can we gain an even better knowledge of Allah? Yes. To understand Allah better, we need to rely on Allah’s Grace. We have to seek His help to develop knowledge about Him without any intermediary. The Holy Quran states:

Eyes cannot reach Him but He reaches the eyes.
And He is the Incomprehensible, the All-Aware. (6:104)

Knowledge by way of sight

We can say that we see God with our own eyes when God reveals Himself to us. No longer do we depend on logic and information to infer the existence of Allah. At this stage of knowledge, we do not see only the smoke but also the fire. However, sometimes revelation is not a testimony of our righteousness, but is a motivation for us to become righteous. It is like when our parents show us a beautiful toy and take it back until we finish our homework. In a similar manner, God grants us revelation and shows Himself to us but he stops His revelations if we do not respond with improved level of righteousness. In other words, if someone is blessed with revelation, it does not mean that the spiritual destination has arrived. It is more likely that God has given us a glimpse of our destination so that we start traveling faster on the spiritual path. What is true revelation? The Promised Messiah (as) first explains what revelation is not. Any brilliant idea of a scientist or philosopher cannot be termed as revelation. Otherwise, a thief who comes up
with brilliant ideas of robbery will also be considered a recipient of revelation. The Promised Messiah (as) describes true revelation as something that is not a product of our mind but a meaningful back-and-forth dialogue between Allah and his servant. Those who are blessed with revelation are few because most of us choose worldly things over spiritual bounties. But once we have acquired the taste of genuine revelation, all worldly things become meaningless.

**Knowledge by way of experience**

According to the Promised Messiah (as), revelation is open to us all, however we can only become worthy of it by becoming righteous. If revelation inspires righteousness in you then you become worthy of further revelations. Revelation and righteous actions reinforce each other and give us the highest level of certainty in the existence of Allah. At this stage of certainty, we feel the warmth of God in our hearts. It is as if we have become certain of fire by inserting our hand into the fire. Since righteousness is a prerequisite for attaining certainty in the existence of God, we should know the meaning of righteousness. Righteousness, among other things, also means showing steadfastness in the face of misfortune. When great calamities enter the house of a righteous person, he does not “lose heart but says: Surely to Allah we belong and to Him shall we return. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly and perfectly guided (2:156-158).” Observing steadfastness during extreme hardships allows man to arrive at the absolute certainty of the existence of Allah. The Promised Messiah (as) explains that when people show steadfastness and do not lose heart in the face of fear, hunger, suffering and loss of wealth, it is they who are blessed from God and are perfectly guided. Steadfastness in the face of trials imprints divine attributes on their soul. At this stage, the knowledge is perfected through experience and moral qualities such as forbearance, become part of our personality. Why is steadfastness, in the face of suffering, necessary to gain absolute certainty in the existence of God? Steadfastness in bleak times proves that we love and worship Allah and not our desires. The Promised Messiah (as) calls steadfastness a moral quality when “one suffers a loss one should
consider it as rendering back to God that which He had bestowed, and should utter no complaint about it.” In other words, steadfastness is “reconciliation with the divine will”.

If we want to be filled with divine light, we must be ready to show steadfastness.

**Conclusion**

It is in our nature to seek. Some try to find happiness in money and possessions. Some try to find happiness in knowledge. Others seek satisfaction in relationships and friendships. Then there are those who find happiness in self-denial and self-mortification. According to the Holy Quran, true happiness comes when our souls are at peace. And our souls are at peace when the reality of Allah has penetrated into our soul, body and mind. You do not find God in physics laboratories or in mathematical formulas. You will find God in logic, historical knowledge and revelation. But, the absolute certain knowledge of God comes when we are righteous and hence show steadfastness in the face of suffering. Steadfastness is one of the important keys that unlocks the door of our hearts and opens us up into the presence of Allah. It is interesting that scientists find logic to be the ultimate tool of knowledge. In Islam, steadfastness is an important tool that grants us knowledge of the infinite reality. Steadfastness and knowledge of God’s existence are strongly intertwined in Islam.

---

2 Ibid, 103
3 Ibid, 105
4 Ibid, 104
5 Ibid, 105
6 Ibid, 106
7 Ibid, 109-110
8 Ibid, 109-110
9 Ibid, 40
10 Ibid, 41
11 Ibid, 111
13 Al Quran 41:27-33.