“You were born for a great purpose at a great time” (Hadhrat Khalifatul Masih IV)
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And lower to them the wing of humility out of tenderness. And say ‘My Lord, have mercy on them even as they nourished me in my childhood’

(Bani Israil:25)

Commentary:
With this verse begin those principles and rules of conduct by observing which a people can preserve the integrity of their organization and make it safe against disintegration and decline.
In this connection pride of place is given to the maintenance of belief in the Unity and Oneness of God and refutation of Shirk (setting up equals with God), because it is in the heyday of their glory and splendour that a people fall a prey to superstitious ideas and idolatrous practices. In fact Shirk is at the root of all sins. Man sins because he lacks true faith in God and His attributes. Belief in the Unity of God is like a seed out of which grow all virtues. It is the pivot round which the teachings of all religious and codes of morality revolve. This belief constitutes the basis and the foundation for both the law of nature and the Law of Sharl’at. That the Law of Sharl’at ia based on belief in the Unity of God is too patent a fact to need any explanation; but even the law of nature and all scientific progress are also based on it. For if it be supposed that there are more gods than one, it necessarily follows that there is more than one law of nature. But in the absence of one fixed and uniform natural law all progress of science
will have come to an end, because all the discoveries and inventions made by science are due to the belief that an ordered, fixed and unchangeable system pervades the whole universe. Without such a belief man could never have devoted his attention and labour to fathom the secrets of the unknown.

The second most important precept laid down in the verse under comment concerns man’s moral conduct. His obligations towards his parents form the most important part of it, because it is the parents who first of all direct our attention to God. It is in the parental mirror that the divine attributes of Mercy, Compassion, Love and Providence are reflected and on a minor human scale are given practical expression. They point to the Being from Whom all things take their origin. The long chain of man’s parentage shows that his existence is not the result of mere accident or chance. It turns our thoughts to the Great Originator and Creator. It also shows that a great and noble purpose underlies the creation of man.

The commandment given in relation to God is negative. Man is told that as it is not possible for him to make a return of God’s favours, he should at least refrain from Shirk (setting up equals with Him). In the case of parents, however, he is given a positive commandment, because he is in a position to return their love and kindness, though only very inadequately. So he is commanded to be generous to them.

The words, with thee, are significant. They show that when the parents of a person are dependent on him and live with him, he must be specially on his guard against using any harsh words about them. The words have been added because when a man’s parents are living with him, there is always the likelihood for differences to arise and consequently for the embitterment of mutual relations. Moreover, when a person spends his money for another he is inclined to think that he has a right to exercise his authority over him. The Quran therefore has emphasized that extra care should be taken in our relations towards our parents.

In Arabic the word (uff) is used to express one’s disgust by words of mouth and (nahr) is used to express it by an actual deed. So by the combination of these two words in this verse the Quran means to say that we should never speak harshly to our parents, much less act unkindly towards them.

The verse uses a beautiful simile to the Faithful to be always kind to their parents. It purports to say that as ordinarily a person can never fully repay the love and affection his parents gave him when he was yet a child he should make up the deficiency by praying for them. The words of the prayer imply that in old age parents need to be tended as carefully and affectionately as little children are looked after in their childhood.
Allah Sees Hearts

Narrated by Hadrat Abu Hurairah, Allah be pleased with him:
Said the Prophet of Allah (peace be on him and blessings of Allah):
“Allah does not see towards your shapes and your wealth but He sees towards your hearts and your actions.” (Muslim)

Explanatory Note
In this Hadlth, the Holy Prophet (peace be on him and blessings of Allah) has mentioned two things which, in spite of being gifts of God, can and [do] become, at times, causes of big trial for both men and women. Of these, one is physical beauty and comeliness which becomes, generally for women, a source of great trouble. The second is wealth and affluence which generally put men to a lot of test and temptation. Citing both these as examples, the Holy Prophet (peace and blessings of Allah be on him) said that while, without a doubt, they were great gifts of God, but Muslims should take note that Allah does not judge the worth of people by His appraisal of the beauty of women or of wealth of men but that He sees towards
their heads and hearts which are the source and repositories for human thoughts and feelings and then He sees towards their deeds which are the products of their thoughts and feelings. The word Qalb used in this Hadith stands both for heart and mind: for, Qalb literally means the central point of an organism and the heart and the mind are both, in their respective spheres, centers of the bodily organism; the mind being the center of overt feelings and the heart that of spiritual experience. By using the words Qulub (hearts) and A’mal (deeds), the Holy Prophet (peace of Allah be on him and His blessings) in this context, has pointed out that, though physical beauty and material wealth are gifts of God and one should value them, but what God takes note of is the heart (qalb) of men and their (a’mal) actions. It is therefore the duty of every Muslim to seek to improve his mind, heart and actions, instead of taking pride in the gifts of physical beauty and property and worldly goods. It must be borne well in mind that the Holy Prophet’s (peace of Allah be on him and His blessings) admonition that God, the Excellent, watches the heart and deeds of man, means not only that these things will weigh him, on the Day of Requital but in this world too, real weight is given to feelings of the heart and the motives of the mind and the actions of limbs. The truth is that, once a people are granted the favor that the heads and hearts and limbs of its members start operating in the right direction, no power can hinder the courses of its progress nor deprive it of realization of the highest of values.
Revival of the Faith in Unity through the Holy Prophet (saw)

The Holy Prophet [peace and blessings of Allah be on him] came into the world to bestow hearing on the deaf, who had continued in that condition for hundreds of years. Who is blind and who is deaf? The one who does not accept the Unity of God and the one who does not accept this Prophet who revived the Unity of God on the earth. The same Prophet (sa) who converted the wild ones into men and then converted them into men possessing true moral qualities, then dyed them in the Divine colour of those who establish their relationship with God; the same Prophet, the sun of righteousness, at whose feet thousands of those who had died of paganism and atheism and evil living were revived and came to life and a sample of the Judgement Day was exhibited. It was not mere talk like that of Jesus. The Prophet who appeared in Mecca and dispelled the darkness of paganism and
that of the worship of man, was the true light of the world, who found the world in darkness and bestowed such light upon it that he converted a dark night into day.

What was the world before his advent and what did it become after it? This is not a question that is difficult to answer. If we are faithful our conscience will tug at us to persuade us to believe that before that great personage the greatness of God had been forgotten by the people of every country and it had been assigned to avatars, stones, stars, trees, animals, and mortal men, and despised creation was seated in the place of that Lord of Glory and Holiness. It is true that if these men and animals and trees and stars were in fact God, Jesus being one of them, then this Prophet was not needed, but if they were not God, the claim that our lord Muhammad [peace and blessings of Allah be on him] made on the hill of Mecca has a grand light attending upon it. What was that claim? It was that God, having found the world in the deep darkness of associating partners with God, had sent him to dispel that darkness. It was not only a claim, but a claim fully established by the Holy Prophet (saw). If the superiority of any Prophet can be established by such works as proclaim true sympathy with mankind exceeding that of all other Prophets, then, O ye people, arise and bear witness that in this respect Muhammad [peace and blessings of Allah be on him] has no equal in the world.... Blind worshippers of creatures have not recognized that great Prophet (saw) who set forth thousands of examples of true sympathy with mankind. I perceive, however, that the time has arrived when this Holy Messenger (saw) would be recognized. If you wish you might record my statement that henceforth the worship of the dead will decline daily till it disappears altogether. Will man set himself up against God? Will a despised drop frustrate the designs of God? Will the projects of mortal man disgrace Divine commandments? O ye who can hear, listen, and O ye who can reflect, consider and remember that truth will be proclaimed and he who is the true light will shine forth. [Majmu’a Ishtiharat, Vol. 2, pp. 305-307]
CAN MUSLIMS INTEGRATE INTO WESTERN SOCIETIES?

Bismillahir-Rahmanir-Rahim—In the name of Allah, the Gracious, Ever Merciful.

All distinguished guests—assalamo ‘alaikum wa rahmatullahe wa barakatohu—peace and blessings of Allah be upon you all.

First of all I would like to express my gratitude to all of the guests who have accepted our invitation to attend this event. Many of you are well-acquainted with our Community or have old ties of friendship with Ahmadi Muslims; and I am sure that those of you who have only recently been introduced to the Ahmadiyya Community will have already developed a keen desire in their hearts to learn more about the Jama‘at. The attendance of all of you proves that you believe that no danger or threat lies in meeting and keeping contact with Ahmadis Muslims and going to their mosques.

The truth is that in today’s climate, where the majority of news and reports about Islam are extremely negative, those of you who are non-Muslims could easily have developed a concern that by visiting an Ahmadi Mosque it could lead to difficulties or even cause you a great deal of harm. However, as I said, the fact that you are attending this event proves you have no fear of Ahmadi Muslims and do not consider them to be a threat. It shows that you value Ahmadis and believe them to be sincere and decent people just like yourselves.
and the majority of the population. Whilst saying this, I do not discount the possibility that there may be a small number of you who, in spite of coming today, still continue to harbour reservations or concerns that there could be some negative consequences of attending. It is possible you may be worried that you will sit alongside people with extremist tendencies or mind-set. If any of you do hold such fears you should remove them from your hearts immediately. We are extremely vigilant in this regard and so if by chance, any such extremist person tries to enter this mosque or our area, we will take firm action to remove them from the building. So be sure you are in safe hands. Indeed, the Ahmadiyya Muslim Jama‘at is a Community in which if any member at any time or place displays extremist tendencies, breaks the law or destroys the peace, they are expelled from the Jama‘at (Community). We are duty bound to take such firm action because of our absolute respect for the word ‘Islam’ which literally means ‘peace’ and ‘security’. The true representation of the word ‘Islam’ is demonstrated by our Community. The advent of this true depiction of Islam was actually foretold in a grand prophecy made by the Founder of Islam, the Holy Prophet Muhammad (saw), more than 1400 years ago. In the prophecy, the Holy Prophet (saw) said that a time would come when the vast majority of Muslims would forget Islam’s real and pure teachings. According to the prophecy, at such a time Allah would send one person as a Reformer, a Messiah and a Mahdi in order to re-establish true Islam in the world. We, the Ahmadiyya Muslim Jama‘at, believe the Founder of our Community, Hadrat Mirza Ghulam Ahmadas of Qadian to be the very person sent in fulfilment of the great prophecy. With the Grace of Allah this Community has flourished and has spread to 202 countries of the world. In each of these countries, local people of all backgrounds and ethnicities have accepted Ahmadiyyat. Apart from being Ahmadi Muslims, they continue to play their roles as loyal citizens of their respective countries. There lies no contradiction or conflict between their love for Islam and their love for their country. In fact, both of these loyalties are intertwined and linked together. Ahmadi Muslims, wherever they reside, are the most law-abiding citizens in the entire nation.

Certainly, I can say without a shadow of doubt that these qualities exist in a good majority of members of our Jama‘at. It is due to these attributes that whenever Ahmadi Muslims migrate from one country to another, or in the case where local people have converted to Ahmadiyyat, the Ahmadis never have any concerns about integrating into their new societies; nor do they worry about how they will play their role towards furthering the wide scope of the national interests of their adopted nations. Wherever Ahmadis go they will love their countries like all true citizens should and will spend their lives actively seeking the betterment and progress of their nation. It is Islam that teaches us to live our lives in this way, and indeed it does not just gently advocate this, but actually commands us to be absolutely loyal and devoted to our country of residence. Indeed, the Holy Prophet (saw) particularly emphasised that love for one’s nation is a part of faith for any true Muslim. When loving your country is a basic element of Islam, how can any true Muslim exhibit...
disloyalty or betray his nation and thereby forgo his faith? In terms of Ahmadi Muslims, at our major events all members of the Community, whether they are men, women, children or the elderly, stand up and make a pledge taking God as their witness. In that pledge they promise to give up their lives, wealth, time and honour not just for their religion but also for the sake of their nations and countries. Therefore, who could prove to be more loyal citizens than those people who are constantly reminded to serve their nation and from whom a pledge is repeatedly taken to be ever-ready to make all sacrifices for the sake of their faith, country and nation?

The question may arise in the minds of some people that here in Germany, the majority of Muslims come from Pakistan, Turkey or other Asian countries, and so when the time comes to make sacrifices for their nations, they will prefer their countries of origin, rather than Germany. Thus, I should clarify and explain that when a person acquires German nationality or the nationality of any country, then he becomes a full citizen of that nation. I made this very point earlier this year when I delivered an address at the German Military Headquarters, in Koblenz. I explained, according to Islamic teachings, what should happen if a situation arises whereby Germany is engaged in a war with the country of origin of an immigrant who has become a German citizen. If the immigrant feels sympathy towards his original country and thinks there is a risk of him desiring or causing harm to Germany, then such a person should immediately relinquish his citizenship or immigration status and return to his native country. However, if he chooses to remain, then Islam does not permit any form of disloyalty to the country whatsoever. This is an absolute and unequivocal teaching. Islam does not permit any form of rebellious behaviour, or for a citizen to scheme against his nation—whether adopted nation or otherwise—or to harm it in any way. If a person does work against his adopted nation or causes it harm then he should be treated as an enemy of the state, a traitor and be punished according to the laws of the land. That clarifies the situation in terms of a Muslim immigrant. In the case where a local German or a person of any country, who has converted to Islam, it is perfectly clear that for him or her, there can be no other path than to display absolute loyalty to his or her great nation.

Another question sometimes asked is: what action should Muslims who live in the West take when a Western country engages in war with a Muslim nation? To answer this I should first of all mention that the Founder of our Community, the Promised Messiah (as), has explained that we are now in an era where religious wars have completely come to an end. During the course of history there were times when wars and battles took place between Muslims and the people of other religions. During those battles the goal of the non-Muslims was to kill the Muslims and end Islam. In most of the early wars, the non-Muslims took the first aggressive steps and so the Muslims had no choice but to defend themselves and their religion. However, the Promised Messiah (as) explained that such
circumstances no longer exist, because there are no modern day governments who are declaring or waging war in an effort to end Islam. To the contrary, there is a great deal of religious freedom in the vast majority of Western and non-Muslim countries. Our Jama‘at is extremely grateful that such freedoms exist, which allow Ahmadi Muslims to propagate the message of Islam in non-Muslim countries. Therefore we are able to introduce the real and beautiful teachings of Islam, which are of peace and harmony, to the Western world. Certainly, it is due to religious freedom and tolerance that I am able to stand before you today and present the true Islam. Clearly therefore, today there is no question of religious wars. The only other situation that can arise is where a majority Muslim country and a majority Christian country, or any other country, are engaged in a non-religious war. How should a Muslim citizen living in those countries, whether Christian or any other religion, react to such circumstances? To answer this question, Islam has provided a golden principle, which is that a person should never assist in cruelty or oppression. Therefore, if cruelty or oppression is perpetrated by a Muslim country then it should be stopped. If cruelty is conducted by a Christian country then that too should be stopped. How can an individual citizen stop his own country from cruelty and injustice? The answer to this is very simple. In the present day, democracy is prevalent throughout the Western world. If a just minded citizen sees that his government is acting in an oppressive way, then he should raise his voice in opposition and seek to guide his country to the right path—or even a group of people can rise up. If a citizen sees that his country is violating the sovereignty of another nation, then he should draw the attention of his government and raise his concerns. To stand up and peacefully lodge your concerns is not an act of rebellion or revolt. In fact, it is an expression of true love for your country. A just citizen cannot bear to see the reputation of his country being tarnished or even disgraced amongst the international community and so by calling his country to account he is manifesting his love and loyalty towards it.

As far as the international community and its institutions are concerned, Islam teaches that where a country is unjustly attacked, other nations should unite and seek to stop the aggressor. If the aggressive nation comes to its senses and withdraws, then cruel punishments and unjust decisions should not be imposed upon it in revenge or as a means to take advantage of the situation. Therefore, Islam provides the answers and remedies to all possible situations. The essence of Islamic teachings is that you must spread peace, to the extent that the Holy Prophet (saw) has defined a Muslim as a person from whose hand and tongue all other peaceful people are safe. As I have already said, Islam has taught that you must never assist in cruelty or oppression. It is this beautiful and wise teaching that leads a true Muslim to hold a position of honour and dignity within whichever country he lives. There is no doubt that all sincere and decent people would wish to have such peaceful and considerate people within their societies.

The Holy Prophet Muhammad (saw) has given Muslims another beautiful teaching to live
their lives by. He taught that a true believer should always search for anything that is good and pure. He taught that wherever a Muslim comes across a word of wisdom or anything noble, he should treat it as his personal inheritance. Thus, with the same determination that a person seeks to acquire his rightful inheritance, Muslims are taught they should strive to obtain and benefit from wise counsel and goodness wherever it may be found. At a time when there are so many concerns about the integration of immigrants, what a beautiful and perfect guiding principle this is. Muslims have been taught that in order to integrate with their local societies and develop mutual respect, they should seek to learn about all of the good aspects of every society, every region, every city and every country. It is not enough to simply learn about such values, but Muslims must endeavour to adopt them into their own personal lives. This is guidance that truly inculcates togetherness and a spirit of mutual trust and love. Indeed, who can be more peace loving than a true believer, who apart from fulfilling the requirements of his faith, also tries to adopt all of the good aspects of his or any other society? Who can spread peace and security more than him? Due to the means of communication available today, the world is now known as a global village. This was something that the Holy Prophet (saw) prophesised about 1400 years ago when he said that a time would come when the world would become like one and distances would appear to shorten. He said that due to the fast and modern means of communication, people would be able to see the entire world. In fact, this is a prophecy of the Holy Qur’an, which he explained at length. Regarding this, the Holy Prophet (saw) taught that when such a time comes, people should seek to learn and embrace the good things of one another, in the same way that they would seek to find their lost property. In other words, it can be said that all positive things should be adopted, whilst all negative things should be shunned. The Holy Qur’an has explained this commandment by saying a true Muslim is he who enjoins good and forbids evil. Bearing all of this in mind, which country or society can say that it cannot tolerate or accept for such peace loving Muslims or Islam to be amongst them? Last year I had the opportunity to meet the Mayor of Berlin and I explained to him that Islam teaches that you should treat every good aspect of any nation as though it was your own personal property. In response, he said, that if you act upon this teaching then there is no doubt the entire world will join hands and support you.

I am quite astonished and saddened when I hear that in some parts of Germany there are people who claim that neither Muslims nor Islam have the capability to integrate into German society. Certainly, it is true that the Islam presented by extremists or terrorists does not have the ability to integrate with any country or society, let alone just Germany. Indeed, a time will surely come when voices of opposition to such extremist ideologies will be raised loudly even in Muslim countries. Nonetheless, the true Islam, which was brought by the Holy Prophet (saw), will certainly always attract sincere and decent people towards it. In this era, to revive the original teachings, Allah sent the Promised Messiah (as) in servitude to the Holy Prophet (saw) and so his Community practices and preaches the true...
message of Islam. Let it be clear that no one can justifiably claim that true Islam cannot integrate into any society. True Islam is that which spreads righteousness and goodness and shuns all forms of evil and wrongdoing. True Islam teaches Muslims to stop evil and cruelty wherever it exists. Thus, rather than any question of it failing to integrate, true Islam naturally pulls society towards it like a magnet. Islam teaches that a person should not just strive to acquire or desire peace for himself, but should make full efforts to spread peace and harmony to other people with the same longing they hold for themselves. This selfless attitude is the way to establish peace in the world. Is there any society that would not appreciate such teachings and would not approve of such an approach? Certainly, a good society could never desire immorality and evil to be spread within it, and it would never oppose for goodness and peace to be promoted.

When we come to define ‘goodness,’ it is possible that there may be differences in defining it between a religious person and a non-religious person. Amongst the aspects of goodness and virtue that Islam speaks of, there are two overarching virtues, through which all other forms of goodness emanate. One is the right due to Allah the Almighty and the other is the right due to mankind. Whilst there is a difference in definition in terms of one aspect between a religious person and a non-religious person, in terms of the other aspect, that is the right of mankind, there is none. The rights due to Allah relate to worship and all religions guide their followers with regard to this. In terms of the rights due to man, these are something that both religions and societies have educated mankind about. Islam teaches us in great depth and detail about the rights of mankind and so to cover all of its teachings at this time would prove to be impossible. However, I will mention a few of the important rights established by Islam, which are necessary for peace to develop within society. Islam teaches you must respect and care for the sentiments of other people. This includes religious sentiments and the feelings of others in relation to general social issues. On one occasion, in order to safeguard the religious sensitivities of a Jewish man, the Holy Prophet (saw) sided with the Jew after he reported an argument that had taken place between him and a Muslim. To spare the feelings of the Jewish person, the Holy Prophet (saw) rebuked the Muslim by saying that he should not claim that the Holy Prophet (saw) was superior to Moses, although he knew that he had brought the final Law-Bearing Book. This is the manner in which the Holy Prophet (saw) took care of the feelings of others and established peace within society.

Another great teaching of Islam requires for the rights of the poor and deprived people to be fulfilled. In order to do this, it teaches that people should search for opportunities through which the social standing of the deprived segments of society can be improved. We should seek to help the disadvantaged in a selfless manner and should never exploit them in any way. Unfortunately, in today’s society where projects or opportunities are created to apparently ‘help’ the disadvantaged, they are often based on a system of credit
where the repayment is subject to interest. For example, students are often given loans to help them complete their education or people take loans to start businesses, yet it takes them years or even decades to repay them. If after years of struggle, or an economic crisis strikes, then they can end up at the original level of debt or quite possibly in an even worse financial state. We have witnessed or heard about countless examples of this during the past few years, when many parts of the world have been plagued by a financial crisis.

An allegation commonly made against Islam is that it does not treat women in a fair or equal way. However, this allegation is without any foundation or basis. Islam has given women dignity and honour; I give one or two examples. Islam gave a woman the right to divorce her husband due to wrong behaviour, at a time when women were considered merely a possession or chattel. It is only in the past century that in the developed world this right has been properly established for women. Furthermore, Islam gave women the right to inherit at a time when women were deemed to have no status or worth. This right has also only been granted to the women of Europe in relatively recent times. Islam also imparts a right to one’s neighbours. The Qur’an gives detailed guidance about who constitutes your neighbour and what their rights are. Neighbours include those who sit next to you, the houses nearby, including those who you know and even those who you do not know and, in fact, it encompasses the forty houses surrounding you. Also included as your neighbours are those with whom you travel and so we are commanded to take care of them. This right was emphasised so much that the Holy Prophet (saw) said he thought that perhaps neighbours would be included amongst the prescribed heirs. In fact, the Holy Prophet (saw) went as far as to say that a person from whom his neighbour is not safe cannot be classed as a believer or a Muslim. Another commandment of Islam for the well-being of others requires all parties to help and support one another in fulfilling the duty to help the weak and vulnerable rise and improve their status. Thus, in order to fulfil its role and to implement these teachings, the Ahmadiyya Muslim Jama’at is providing primary and higher education in poor and deprived parts of the world. We are building and running schools, providing stipends and funding scholarships for higher education so that those who are deprived can get to a position where they are able to stand upon their own two feet.

Another commandment of Islam is that you must fulfil all of your pledges and covenants. This includes all promises that you make with one another and also requires that a Muslim must fulfil the pledge of loyalty that he makes to his country as a citizen. This is something that I spoke about earlier.

These are just a few points I have mentioned to demonstrate to you the extent to which Islam is such a compassionate and loving religion. It is a matter of great sadness that with the same force that Islam teaches and counsels peace in the world, the opponents of Islam
or those who are unacquainted with its true teachings, are raising unfounded allegations against it. As I have said, in this era, the Ahmadiyya Muslim Jama’at is propagating and displaying the true message of Islam. In light of this I would request those who raise objections against Islam on the basis of the actions of a minority of Muslims, to certainly question and hold to account those individuals, but they should not use such unjust examples to defame and discredit the true teachings of Islam.

You should not consider the teachings of Islam to be dangerous or a threat to Germany or to any other country. You should not be concerned about whether or not a Muslim can integrate into German society. As I have already said, a distinction of Islam is that it teaches Muslims to adopt all good things and so there is no doubt that Muslims can integrate and live within any society. If somebody does something contrary to it, he is a Muslim by name, but not the follower of the true teachings of Islam. Certainly, if Muslims are asked to do something that is not right or are told to disregard the instructions of the Holy Qur’an relating to the principles of modesty, the sanctity of the religion or to act against righteousness, then they cannot do so. However, such matters are not a question of integration, but are actually about personal religious freedom.

The violation of religious freedom is not only a question for Muslims alone to stand up against, but in fact all sincere and decent people stand up and speak against this and openly declare that no government or society should interfere with personal religious rights.

It is my prayer that Germany, and indeed every country that has become a home to people of different nationalities and cultures, display the highest standards of tolerance and respect for each other’s feelings and sentiments. In this way, may they become standard bearers for those who display mutual love, affection and peace. This will be the means for guaranteeing the world’s permanent peace and security, so the world can be saved from the destruction that it is heading towards as a result of a complete lack of mutual tolerance. The threat of horrific destruction is looming over us and so to save us from such devastation, every country and every individual, whether religious or not, needs to tread very, very carefully. May every person throughout the world come to realise this reality. At the end I would like to once again thank all of you for taking the time to come and attend and listen to what I have said today. May Allah bless you all. Thank you very much.
Definition of Ḥadīth

Ḥadīth (plural Aḥādīth) is an Arabic word, its root meaning is ‘a statement which may either be an entirely novel one or may have been put in a novel way.’ Since the speech of the Holy Prophet (peace be upon him and blessings of Allāh) is pregnant with novel and priceless truths, it has been terminologically described as Ḥadīth. Ḥadīth thus stands for the holy word that our Master the Noble Prophet (peace and blessings of Allāh be on him) actually uttered or which relates some incident of his holy life, in terms of ocular evidence, and was committed to writing after the lapse of some time through his companions and the Muslim narrators of a later date.

Arabs were gifted with an extraordinarily excellent memory, as is acknowledged even by the Christian historians. Whatever they would hear or see, they could remember distinctly and with the utmost sense of responsibility and since Ḥadīth is a holy and religious discipline and an important branch of learning, greatest care was especially exercised in dealing with it with a scrupulous regard for truth and veracity. The Aḥādīth of the Holy Prophet (peace of Allāh be on him and His blessings) were thus transmitted to the succeeding generations with more than usual caution. There is no doubt that some narrators were not so reliable in respect of memory or intelligence, or, for that matter, even in point of integrity, that their reports may not be relied on fully. But the early scholars of Aḥādīth, who collected the whole body of the sayings and Aḥādīth of the Holy Prophet, have laid down such inviolable cannons and criteria as to make a discrimination of the stable from the unstable Ḥadīth an easy task, through proper scrutiny.

The Method of Narration

The method of narrating Aḥādīth consisted, on the part of a companion, who had personally heard the Holy Prophet (peace be on him and blessings of Allāh) make a statement or seen him do a particular thing, in communicating it, for the purpose of disseminating knowledge, to such others as had not so heard or seen the Holy Prophet or had not seen the blessed period of the Holy Prophet (blessings of Allāh be on him and His peace). The statement, narrating the Ḥadīth, would ordinarily run like this: “I heard it from so and so that he heard from such and such...
companion of the Holy Prophet (peace on him and the blessings of Allâh) that he heard the Holy Prophet (peace and blessings of Allâh be on him) say on such and such occasion or saw him do such and such a thing.” They would thus convey the report to the other with a view to refreshing faith or spreading knowledge. Thus it was that the Ḥadîth of the Holy Prophet (peace be on him and blessings of Allâh) were preserved for the succeeding generations, through a regularly linked and unbroken chain of narrators.

**Categories of Narrators**

Narrators of Ḥadîth are divided into several categories. The highest of them is the Muslim narrator who heard or saw personally the Holy Prophet (peace and blessings of Allâh be on him) say or do a particular thing. He is called ‘companion.’ To the second category belongs the narrator who heard from a companion and transmitted it further. He is called Tâbi‘î and the one in the lower category is called Tab’a Tâbi‘î. Thence forward runs the whole chain of ordinary narrators. Similarly the narrators have been classified according to their respective memory, intelligence and integrity.

**Standard Works of Ḥadîth**

The Ḥadîth were collected and compiled in book form, roughly speaking, from the middle of the second century of the Hijra, to the end of the third century. There is a large number of books on Ḥadîth, but six of them are considered to be of great reliability and treated as standard works. They are, therefore, known as Ṣihâh Sittah, i.e., six authentic books of Ḥadîth. Their names are as under:

1. **ṢAḤĪḤ BUKHRĀRĪ:** Compiled by Imâm Muḥammad bin Ismâ‘îl Al-Bukhârî (A.H. 194 to A.H. 256). This work of Imâm Bukhârî is authentic book on Ḥadîth and Imâm Bukhârî is regarded as the most outstanding figure among the compiler-scholars of Ḥadîth. The Ṣaḥîḥ Bukhârî has therefore been termed as the most genuinely correct book after the Qur’ān, the Book of Allâh.

2. **ṢAḤĪḤ MUSLIM:** Compiled by Imâm Muslim bin Al- Ḥajjâj An-Nîshâpûrî (A.H. 204 to A.H. 261) His work is considered to be the second best among the six standard books of Ḥadîth and is regarded an excellent and reliable collection. Most of the scholars of Ḥadîth have named the Ṣaḥîḥ Bukhârî and the Ṣaḥîḥ Muslim as the two correct works (Ṣaḥîḥain).

3. **JâMI‘ TIRMIDHĪ:** Compiled by Imâm Abû Īsā Muḥammad bin Īsâ al-Tirmidhî (A.H. 209 to A.H. 279) He was a disciple of Imâm Bukhârî. His collection of Ḥadîth has been held in high estimation.

4. **SUNAN ABŪ DÂWŪD:** Compiled by Imâm Abû Dâwûd Sulaimân bin al-Ash‘ath as Sîjjîstânî (A.H. 202 to A.H. 275) In the collection and collation of legalistic material he holds a high place. But scholars are divided on the question of assigning priority of merit of Jâmi‘ Tirmidhî and Sunan Abû Dâwûd.

5. **SUNAN AN–NASÂĪ:** Compiled by Imâm Aḥmad bin Shu‘aib an-Nasâ‘î (A.H. 215 to A.H. 306) Imâm Nasâ‘î is one of the leading scholars of Ḥadîth and his work is generally accorded fifth place among the six standard books (Ṣiḥâh Sittah).

6. **SUNAN IBN MÂJAH:** Compiled by Imâm Muḥammad bin Yazîd bin
Mājah al-Qizvainī (A.H. 209 to A.H. 273). This book is placed sixth among the standard Śiḥāḥ Sittah (the sixth correct works). It is a really good book. All these Muḥaddiththin (compiler-scholars or editors of Ḥadīth) spent the whole of their lives in search of Aḥādīth and compiled their collections out of a vast store of hundreds of thousands of Aḥādīth. The entire Muslim world owes these savants a heavy debt of gratitude. May Allāh give them the choicest rewards.

In addition to the above listed six books the under-mentioned two works on Ḥadīth are also very well-known.

1. MU’ĀṬṬĀ: Compiled by Imām Mālik Ibn Anas Al-Madanī (A.H. 95 to A.H. 179) Imām Mālik, in addition to holding a leading position among the scholar-compilers of Ḥadīth, is regarded as a leading jurist and is one of the four celebrities of jurisprudence whom the vast majority of Muslims seek to follow in all questions pertaining to Fiqh, (jurisprudence). The followers of Imām Mālik are called Mālikīs. Having been born at a time nearest to the period of the Holy Prophet (peace be on him and His blessings) and for receiving early training in Medina, Imām Mālik holds a position of great eminence. Ḥadrat Shah Waliyyullāh Muḥaddith Dehlavī, Mujaddid of the 12thcentury Hijra regarded his work, on account of his personal predilection, superior to Ṣaḥīḥ Bukhārī. But there is little doubt that the Mu’āṭṭā is a great book indeed.

2. Musnad Imām Aḥmad bin Ḥanbal Al-Baghdādī. (A.H.164 to A.H.242). Imām Aḥmad bin Ḥanbal is also regarded as a leading scholar of Ḥadīth as well as a celebrated doctor of jurisprudence like Imām Mālik. The Muslims who follow his school of jurisprudence are called Ḥanbalīs. His collection is definitely of a high standard. Due to lack of vigilance on the part of his son, some weak Aḥādīth found their way into his great work. The other two Imāms of Fiqh (jurisprudence) are the Imām Abū Ḥanīfah (A.H. 80 to A.H. 150) and Imām Shāfī’ī (A.H. 105 to A.H. 204). Imām Abū Ḥanīfah, popularly known as the Imām A’ẓam, has the largest following. He has been recognized as the leading figure among the Imāms of jurisprudence. He devoted most of his time to questions of Fiqh. (Imām Shāfī’ī’s collection of Aḥādīth entitled Kitābul-Imām is also a work of repute.)

Categories of Ḥadīth

Scholars have divided Aḥādīth into several categories. Of these the following are well-known.

1. ḤADĪTH QAULĪ: This type of Ḥadīth quotes the words of the Holy Prophet (peace and blessings of Allāh be on him) as actually uttered by him, as for example, a companion narrates that the Holy Prophet (peace be on him and the blessings of Allāh) made such and such speech on a particular occasion or conversed in such and such word with a particular person or gave such and such command to so and so companion and so on and so forth.

2. ḤADĪTH FI’LĪ: This Ḥadīth does not quote any word or statement of the Holy Prophet (peace and blessings of Allāh be on him) but narrates some act of his, as, for instance, it says the Holy Prophet (peace be on him and the blessings of Allāh) did such and such thing on such and such occasion or performed such and such religious duty in such and such manner.

3. ḤADĪTH TAQRĪRĪ: This type of
Hadīth relates neither a statement nor an act of the Holy Prophet (peace of Allāh be on him and His blessings). Instead it records what a particular person did or said in the presence of the Holy Prophet (peace and blessings of Allāh be on him) and that he did not forbid him to do or say it. In fact, the word taqrīr in the Arabic language does not mean speech. Instead it means to keep up or uphold something. Hadīth Taqrīrī would therefore stand for a Hadīth which confirms, as correct a statement, or, an act of a companion made or done in the presence of the Holy Prophet (peace and blessings of Allāh be on him) and to which he did not object.

4. ḤADĪTH QUDSĪ: In this Hadīth, the Holy Prophet (peace and blessings of Allāh be on him) ascribes a word or act to God the Excellent, saying that God had commanded him thus. Such a statement is other than the Qur’ānic revelation.

5. ḤADĪTH MARFŪ’: This Hadīth traces a statement direct to the Holy Prophet (peace and blessings of Allāh be on him) without any break in the chain of reporters.

6. ḤADĪTH MAUQŪF: The Hadīth cannot be traced to the Holy Prophet (peace and blessings of Allāh be on him) but stops short and does not proceed beyond a particular reporter. But the nature of the Hadīth and the tenor and tone of the testimony should warrant the conclusion that the Holy Prophet (peace and blessings of Allāh be on him) must have been heard making the statement.

7. ḤADĪTH MUTTAṢĪL: The reporters of this Hadīth are known and mentioned and are known and placed in a serial order and none of them is found missing or left unidentified.

8. ḤADĪTH MUNQATĪ’: All narrators of this Hadīth are reliable in point of

(a) memory,
(b) intelligence and
(c) integrity.

A little reflection will show that these three criteria suffice to test the reliability of a narrator.

10. ḤADĪTH ḌA‘ĪF: The Hadīth with an unreliable narrator, either in respect of memory or intelligence or integrity, so much so that even if one of the narrators is unreliable, in spite of the rest of them being reliable, the Hadīth will be treated as weak (da‘īf).

11. ḤADĪTH MAUḌU’: A Hadīth which is proved to have been invented by a lying narrator.

12. ATHAR. (plural āthār): It is nothing more than a report consisting of a statement made by a companion. It does not ascribe any statement to the Holy Prophet (peace be on him and the blessings of Allāh). It is clear that athar has no place in the classification of Hadīth but is something apart from it. As the books of Hadīth happen generally to embody athar as well, the common people sometime fail to make any distinction between the two.

**Difference between Hadīth and Sunnah**

An important point which should be borne in mind is that, though the general mass of people make no distinction between Hadīth and Sunnah, the two are, in fact, quite distinct. Hadīth consists of the
actual words or details of the deeds of the Holy Prophet (peace and blessings of Allāh be on him) as reported down the line of successive narrators. But these Aḥādīth or reports were committed to memory, jealously safeguarded and treasured in the hearts of the reporters and were communicated verbally at first. They were later collected and edited with great care in the form of books at different times, varying from hundred to two hundred and fifty years after Hijra. As against this, the Sunnah is not the name of a recorded report but stands for the actual practice of the Holy Prophet (peace and blessings of Allāh be on him) in respect of a religious matter and which his companions, adopted in his own lifetime and under his own supervision. Each generation held fast to this actual form in which the Holy Prophet practiced religion, and in its turn was passed on to the succeeding generations. As, for example, when the Qur’ānic command about Prayers was revealed to the Holy Prophet (peace and blessings of Allāh be on him), it did not contain, in an explicit manner, full details such as the number of times a Muslim must pray during the course of the day and night, respective timings of different Prayers, the number of raka’āt in each, and the manner in which each rak’ah was to be performed, etc. In this regard he set to his companions a practical example of compliance with these commands, guided as he was by the implicit inspiration from God and which again was a divine gift; and established the companions firm in keeping with this example. And the companions in their turn, carried this practical form to the Tābi’in and the Tābi’in passed it on, through their own example, to the Tab’a Tābi’in.

Thus was established a mode of practiced religion that was immutable in form and that was passed on from generation to generation. The Sunnah is evidently, therefore, distinct and something apart from Ḥadīth and carries much greater weight and stability than Ḥadīth. We, therefore, hold that the Islāmic Sharī’at is based originally on the Holy Qur’ān and the Sunnah. For, the Qur’ān is the word of God and the Sunnah is the practical explanation of this word, which the Prophet of God (peace and blessings of Allāh be on him) established through his personal example and then, through the personal example of the companions, it reached the succeeding generation, and thus was one torch lighted from the other torch. But, as against this, the Ḥadīth is, in fact, a collection of verbal reports (so much so that even the Fi’ilī and Taqrīrī Aḥādīth have come down to us through verbal reports), and has the status of a supporting witness. No doubt, it is a forceful supporting witness which cannot be ignored. In any case, it is not as basic as the Qur’ān and the Sunnah. Nevertheless, there is no gain saying the fact that the Ḥadīth is a most precious treasure-house of historical, intellectual and spiritual wealth. So long as a Ḥadīth is not found contrary to a Qur’ānic verse or a more reliable Ḥadīth, it is the duty of every Muslim to accept it, in obedience to the Qur’ānic command, “Obey Allāh and the Prophet” and make it for life a source of divine guidance. It is a matter of regret, however, that some of the so-called Muslims of our day seem bent on minimizing the importance of this priceless treasure of wisdom.
In the name of Allah, Most Gracious, Ever Merciful. We praise Him and call down blessings on His noble Messenger and on His servant, the Promised Messiah. All worthiness of perfect Praise belongs to Allah alone, who is One and Peerless.

The scope of this conference is very wide and it has many ramifications. You have heard several expositions of the main problem from diverse angles. I shall confine myself to drawing your attention to some fundamental considerations that should enable you to view the whole matter in its proper perspective, and to arrive at the right conclusion.

The Unity of God is the basic reality of the universe. God is One and has no associate. Nothing and no one is like unto Him. He is Unique in His being and His attributes. No being is like unto His being, nor are the qualities of anything like unto His attributes. In His being, as well as in His attributes, He is eternal and ever-Existing and unchangeable. His knowledge encompasses all that is manifest and all that is hidden. He knows the overt and the covert of everything. His knowledge is inherent in Him and is not be-stowed by, or derived from, any teacher, and is without limit; while the knowledge of man requires a teacher and is limited.

God is One and without associate. He has no son and no consort. He manifests Himself to His righteous servants in visions, but He has neither shape nor form. God possesses all perfect attributes and manifests all praise-worthy qualities. He is the Source of all good and comprehends all Power. He is the Creator of everything and is the Master of all. All grace proceeds from Him and He determines everything. He has a personal relationship with everything. All life is derived from Him and is maintained by Him. He possesses perfection and is free from every defect, default and weakness. He alone is worthy of worship by all who are on the earth and in heaven.

Man cannot determine the purpose of his life on his own, inasmuch as he did not come into this world of his own will, nor will he depart from it by his own choice. He who has created man can alone inform him of the purpose for which he has been created. He has revealed in the Holy Quran:

“I have created men, high and low, that they may worship Me.” (51:57)

Man has been called upon to worship God not by compulsion but of his own volition. To enable him to do so, God has bestowed upon him two basic faculties. One, he has been bestowed the faculty whereby he can suppress his low desires and safeguard himself against sin. Secondly, he has been bestowed the faculty whereby he can arrive at a stage in the love of God Almighty, in which he wholly forgets all that is beside God. For the direction of these two faculties God
has provided man with heavenly guidance and law.

The Christians subscribe to the doctrine that God so loved the world that, to bestow salvation upon man, He placed the burden of the sins of the whole of mankind upon His son Jesus, and made him accursed by bringing about his death upon the cross. According to some, Jesus passed three days and three nights in hell, as atonement for the sins of mankind, and was then restored to life, and thus provided the means of salvation for those who might believe in him. In this way the supposed conflict between the Divine attribute of Justice, which demanded punishment, and the Divine attribute of Mercy, which demanded forgiveness, was resolved, when we consider this design it offends against reason, and is unacceptable from every point of view. Looked at from the point of view of justice, it is clearly unjust that an innocent one should be punished for the sins of the guilty. From the point of view of spiritual philosophy, sin means rebellion against God and His commandments and thus becoming bereft of His love. How can man win through to the obedience and love of God, by depriving God, the son, of the obedience and love of God, the Father?

Islam teaches that in order to find God, it is necessary for a person to discard all vice, and this can be achieved only through such recognition of God Almighty as fills the heart with the realisation of God's Majesty and Greatness, and instils His fear in the human soul. To win the love of God it is necessary to love Him to a degree that entails losing oneself altogether in Him, and gaining a new and pure life from Him.

As the highest excellence of man is the winning of Divine love, which is testified to by the witness of millions of the righteous, it follows that the true purpose of human life is the winning of God's love and nearness to Him. Islam teaches that perfect recognition of God is the root of fear, and love, and appreciation of Him. He who is bestowed perfect recognition, is also bestowed perfect fear and perfect love.

Man's true love of God attracts the love of God and the true lover of God, who is wholly devoted to God, in turn becomes the beloved of God. Such true and perfect love cannot subsist along with the wrath of God and the fire of hell. One of the signs of such perfect love is that such a lover deems the disobedience of his Beloved, and His displeasure, a poison, and is all the time apprehensive lest, in consequence of any sin or disobedience on his part, his Beloved should cut asunder from him.

Thus he who is bestowed perfect fear and perfect love is safe-guarded against all sin, inasmuch as sin proceeds from fearlessness or daring. This is true salvation, and for such salvation we do not stand in need of any blood or any crucifixion, nor do we need any atonement. All that we need is the sacrifice of the ego. This demands that the nurture and development of our natural faculties should be carried out under the guidance of the One True God, Who is also the Creator of our nature.

God is the source of all beauty and all light. His benevolence is so vast that His favours and bounties are without number. Such beauty and benevolence impress upon every heart the truth that all perfect delight is to be found in God, and that to be cast away from Him is ruinous hell. Thus, it is an impossibility that true recognition and disobedience should find room in a human heart at the same time.

Salvation does not mean merely deliverance from punishment of sin. Salvation means the achievement of that eternal prosperity after which human nature thirsts, and which can be acquired only through true recognition of God, perfect fear and perfect love, and the establishment of a true and strong relationship with God.

Reflection upon the meaning of justice and mercy reveals that there is no conflict between them. Justice means that the rights of people should be safeguarded and that if one person trespasses against another, the one who is wronged should be restored his right specifically, and if that should not be possible, he should be justly compensated,
and that the trespasser should be duly chastised so that order is maintained and wrong-doing is suppressed.

Justice comes into play as a result of reason and regulation. The concept of Justice also involves the concept of law. It is Divine law that establishes rights between people. He who contravenes Divine law departs from justice and becomes guilty of sin in Divine estimation.

The punishment of an offender by God Almighty in the hereafter is not a right the enforcement of which can be demanded by the wronged person. If God Almighty should forgive one who has committed a wrong against his brother and should compensate the wronged one richly in contrast with earthly values, it cannot be reasonably said that the demands of justice cannot be met unless the offender is cast into hell.

The truth is that God Almighty, out of His limitless mercy, bestowed His law and guidance upon nations without any right on their side, in order to provide for their welfare. Out of such mercy, divine law regulated their relationship with each other on the basis of justice. Thus justice is in effect a consequence of Divine mercy, and this fountain of human welfare flows out of that source. Had there been no mercy, no guidance, no revealed law and no rights had been established between men, there would have been no con-cept of trespass or of justice.

Thus the doctrine that Divine justice cannot be fulfilled without atonement is meaningless, and it is a fallacy that justice and mercy cannot be combined in the Divine Being, inasmuch as justice demands punishment and mercy demands forgiveness and forbearance. As we have just indicated, Divine justice is also an aspect of Divine mercy, for it has been instituted for the benefit of man. The Divine law which gives rise to the concept of justice establishes reciprocal rights between people, and all these rights have been instituted by God Almighty so that order may be maintained and one group should not create disorder by trespassing against another group. All the rights and penalties that relate to life, property and honour are a manifestation of mercy for mankind. The Gospels do not affirm that theft, embezzlement, robbery, murder and false witness become permissible in consequence of the atonement of Jesus, and that the penalties prescribed therefore are remitted. Every offence carries its own penalty, which is still enforced by the Christian courts.

The belief that God, of His infinite mercy, can bestow unlimited reward upon man in respect of his limited righteous actions negates altogether the notion of any one becoming accursed for the purpose of securing man’s salvation.

The Unity of God has been repeatedly proclaimed in the Bible. Prophet after prophet was raised to establish the Unity of the Divine. Not a single prophet in Israel announced that God had any associate. In the idiom of the Bible, men have often been called gods or sons of God. If Jesus has been called the son of God, he occupies no higher status than those who were also called sons of God.

God is the Light of the heavens and the earth. He is Self-Existing, and everything else exists only with His support. If His support were to be with-drawn for a second, the universe would be totally upset. This Mighty Being, who possesses every good attribute and is free from every defect, weakness and fault, can neither suffer death, nor be killed, nor be crucified.

The Holy Quran has affirmed the truth by pronouncing that Jesus was delivered from death on the cross, and was safeguarded against an accursed death. The Gospels also bear witness to this truth, inasmuch as Jesus had described his resemblance to Jonah, and every Christian knows that Jonah had not died in the belly of the whale. If Jesus lay dead in the sepulchre, what resemblance was there between him and Jonah? It is also well known that after his deliverance from the cross, Jesus exhibited his wounds to the disciples. If he had been bestowed a new
life of glory, how is it that the wounds of his earthly life were visible on his glorious body?

These are myths on which the doctrine of the godhead of Jesus had been constructed. The time is near, indeed it has arrived, when God Almighty will blow away all these myths like minute particles.

Jesus was a Divine Messenger and was a favoured and holy man. It is the height of injustice to conceive, even for a moment, that such a chosen one was hanged upon the cross and, dying on it, became accursed. The favoured servants of God Almighty and His beloved Messengers, who lose themselves in their love for God and, out of that love, discard this mortal life, and are invested with a new and holy life, are bestowed the blessing that they are able to purify others from the stain of accursedness, and cannot become accursed themselves. They may be nailed to the cross, but if death by crucifixion is truly an accursed death, it becomes necessary that such chosen servants of God should be delivered from such a death, and should be safeguarded against its stain.

In Arabic and Hebrew the concept of curse is related to the heart, and a person can be called accursed only if in truth his heart turns away from God, and becomes black, and is bereft of God’s mercy, and is deprived altogether of the love of God and is emptied of all recognition of God and, becoming blind and bereft like Satan, is filled with the poison of misguidance, and retains not a ray of the light of the love and recognition of God, and cuts asunder from all relationship with God, and is filled with rancour and hatred and disgust and enmity towards God, so that God becomes his enemy and is disgusted with him, and he is disgusted with God. It is thus clear that the concept of curse is so vicious and unholy, that it cannot apply to any righteous one who entertains the love of God in his heart. The Christians could not have reflected on the meaning of becoming accursed, at the time of inventing this doctrine, for if they had done so, it is not possible that they should have used this expression for a righteous one like Jesus. Can it be said that at any time the heart of Jesus had, in truth, turned away from God, and had denied God, and was disgusted with God, and had become the enemy of God? Can we imagine that the heart of Jesus ever felt that it had turned away from God, and had become the enemy of God, and was plunged into the darkness of disbelief and denial? Such a concept is not only inconsistent with the station of prophet-hood and messenger-ship of Jesus, but is also inconsistent with his claim of excellence and holiness, and love, and recognition of the Divine, which is mentioned repeatedly in the Gospels.

A study of the Gospels reveals that Jesus affirmed that he was the light of the world, was a guide, and had an exalted relationship of love with God, and had been bestowed a holy birth by God, and was His beloved son. Then how can the unholy concept of curse be applied to the heart of Jesus, in view of his permanent and holy relationship with God? It is thus proved without a doubt that Jesus did not die on the cross, inasmuch as he was safeguarded from the consequences of death upon the cross. As he did not die on the cross, his heart was fully secured against the unholy condition of becoming accursed. That being so there was no resurrection and no bodily ascent to heaven as these are links of the same vicious chain.

The Gospels reveal several other factors which refute the notion that Jesus ascended bodily to heaven. It is not necessary to set them out in detail on this occasion. It is well-known that Pontius Pilate held Jesus guiltless, his wife was warned in her dream that Jesus should not be put to trouble, he so arranged that Jesus was not put upon the cross till the afternoon of Friday, a few hours before sunset; the onset of a storm and the spread of darkness necessitated the removal of Jesus from the cross even ahead of sunset, his bones were not broken. In these circumstances, a healthy young man of 33 years, of strong physique and good habits, could not have succumbed within so short a time. He did become unconscious, and was taken down from the cross in that condition, his wounds were treated with an ointment that the disciples had already prepared in view of Divine prophecies, and
which has since been known as the Ointment of Jesus. His body was wrapped in a linen cloth fourteen feet and three inches long, and four feet and seven inches wide and was laid in a spacious rock-hewn chamber. He was so ministered unto that, despite having undergone severe physical suffering, and his still fresh wounds, he was soon able to go about his normal life.

It is worthy of note that the Ointment of Jesus is not mentioned in any of the books of medicine that were compiled before the event of the crucifixion, but it is mentioned in more than a thousand authoritative medical books, compiled after the event of the crucifixion with the explanation that it had been prepared for Jesus. The authors of these books belong to all religious denominations. Millions of people have had access to these books and the world of Christianity has known of this ointment over the centuries and has made use of it, and is thus a silent witness that this ointment was prepared for use on the body of Jesus.

The disciples of Jesus bear witness that a few days after the event of the crucifixion they beheld, on the physical body of Jesus, the marks of the wounds and injuries that had been inflicted upon him in the course of the process of crucifixion. They beheld only the physical body of Jesus, and did not observe any glorified manifestation. There is the evidence of the disciples that Jesus travelled in their company for a few miles on his way to Galilee, and that, at their request he passed a night with them at Emmaus. The disciples bear witness that Jesus was at that time hungry, and asked them for food, and was given broiled fish and a honeycomb to eat. This also confirms that he was then in his physical body, and had not discarded it for a spiritual, or a glorified, manifestation.

All this shows that Jesus comported himself, after the event of the crucifixion, all the time, according to the requirements of a physical, material body, eating, drinking, sleeping and travelling, which activities are utterly inconsistent with his having discarded his physical body, and having assumed a glorified spiritual manifestation. It is worthy of reflection how, having been invested with a glorious and immortal body, free from the needs of a mortal body, with which he was to sit on the right hand of God Almighty, and which was free from every stain, pain or defect, and was illumined with eternal Divine glory, he still bore the marks of his injuries and suffered pain and was subject to all the needs and requirements to which a physical body is subject. It is thus obvious that Jesus did not die upon the cross, nor was he invested with a new glorious body but had become un-conscious on the cross and had the appearance of one who had died.

The reported affirmation of Jesus: “But after I am risen again, I will go before you into Galilee” (Matt. 26:32), does not cast any doubt on his deliverance from the cross. It is no wonder that a person who was nailed to the cross and had become un-conscious so that he appeared to be dead, should, after regaining consciousness, feel that he had risen again. In this context, the expression “risen again” cannot mean coming back to life after suffering death. There is no doubt, however, that the deliverance of Jesus, in all the circumstances of his crucifixion, was a great miracle and was not a normal event.

The Holy Quran affirms that neither the Jews, nor the Christians, had a firm belief that Jesus had died on the cross. God Almighty had created circumstances at the time of the crucifixion, wherefrom the Jews and the Christians assumed that Jesus had died on the cross, but they had no clear proof available to satisfy them that Jesus had died on the cross for certain. The evidence that has now become available establishes that God Almighty had delivered Jesus from death on the cross.

God Almighty has caused the proofs and the reasons which had remained hidden, to be manifested in the days of the Promised Messiah, whereby it has been established, as clearly as the bright day, that Jesus did not die on the cross and that loved one of God was spiritually exalted. In this context the following pronouncement of the Promised Messiah has great significance:
“It was God’s design that the shining weapon, and the truth-disclosing reasoning, that should put an end to the doctrine of the cross, should be made manifest to the world by the Promised Messiah, inasmuch as the Holy Prophet had prophesied that the religion of the cross would not enter upon its decline, nor would its progress be restrained, till the Promised Messiah appears in the world. It is he who would achieve the breaking of the cross. This prophecy indicated that under God’s design, in the time of the Promised Messiah, means would become available whereby the reality of the event of the crucifixion would become manifest. That will be the end of this doctrine. It will not be brought about through war or fighting, but through heavenly means which will be made manifest in the shape of knowledge and reason. It was, therefore, necessary that heaven should hold back this evidence and these decisive proofs, till the Promised Messiah should appear in the world. So it has come about. Now that the Promised one has appeared, all eyes will open and people will reflect that God’s Messiah having come, minds will now be illumined and hearts will pay attention, and pens will gain strength, and loins will be girded up. Now every fortunate one will be bestowed intelligence, and every right-thinking one will be bestowed wisdom, inasmuch as that which shines in heaven also illumines the earth. Blessed are those who partake of this light and fortunate is the one who is bestowed a portion of it.” (Jesus in India, pp. 64-65).

It is necessary to point out that the Holy Shroud of Turin possesses no particular significance in the estimation of the members of the Ahmadiyya movement. It is true that this linen cloth has been preserved in the Christian world, with great care and reverence, through centuries. It is either genuine, that is to say, it is the very linen cloth in which the body of Jesus was wrapped-up, after it had been treated with the ointment of Jesus, or it is a fabrication. It is for the Christian world to determine, after careful investigation and research, whether it is genuine or not. If it is not genuine, why has it been given so much importance and why has it been held in such great honour? If it is genuine, the evidence that it furnishes, in support of the removal of the body of Jesus from the cross while he was still alive, is not in itself fundamental and indispensable. It is merely corroborative. Even if this genuine piece of linen cloth had been lost, its loss would not have detracted in the very least from the very important and plentiful evidence which establishes that, after his deliverance from the cross and his restoration to health, Jesus continued his ministry for a long time among the lost tribes of Israel. The tribes believed in him and it was the result of his teaching that when they came to know of the advent of the Holy Prophet of Islam, they were able to recognise his truth and became Mus–lims.

Thus the Holy Shroud has not the character of the missing link, in the chain of evidence in support of the deliverance of Jesus from the cross. If the shroud is a fabrication, the Christians are responsible for according undeserved reverence to it. If it is genuine, it is additional evidence in support of our thesis, and adds to our knowledge on the subject. But if it is not genuine, it does not in any way detract from the knowledge that we possess.

The Divine purpose of the raising of a prophet is, that the people among whom the prophet is raised may be delivered from their vicious life, and by acting upon the guidance furnished through the prophet, should advance towards the One True God and win His love. Jesus was raised among the children of Israel. It is a historical fact that only a portion of two tribes of Israel dwelt in Palestine at the time of the advent of Jesus. Ten of the twelve tribes had, through various causes, been dispersed through Iraq, Iran, Afghanistan, India and Kashmir. Large Jewish settlements had been established in Kashmir, and they were “lost” not only because they had been cut-off from their original home, but they were also “lost” in the sense that they had been weaned away from the Law of Moses, and many of them had become Buddhists, or idol-worshipping Hindus. One of the two principal purposes of the
advent of Jesus was, that he should re-establish these lost sheep of the house of Israel on the true teachings of the Law of Moses, and should win back those who had become Buddhists into the fold of Moses and into the obedience of the Mosaic law, and to re-establish those who had become Hindus on the Unity of God, and obedience to Mosaic law, Jesus achieved great success in this mission and all these ten tribes achieved the good fortune of believing in the prophet-hood of Jesus, and became firmly established on the Unity of God.

Jesus was the last prophet in the Mosaic dispensation, and there was to be no other prophet in Israel after him. Prophet-hood was to be cut off from Israel, and was to be transferred to the House of Ishmael. There was, therefore, the hazard that through their ill-fortune the children of Israel might refuse to accept the prophet who had been mentioned in the Torah (Deut. 18:18) under the title “That Prophet”. Jesus was, therefore, charged with preparing the minds of the children of Israel for the acceptance of “That Prophet” who was to bring the last, perfect, enduring universal law; the prophet whose coming was to be the coming of God.

History shows that just as the lost tribes believed in Jesus and accepted him, in the same way, almost all of them, who were settled in those lands, believed in the Holy Prophet of Islam, and in the idiom of the Torah, they received at his hands the baptism of the Holy Ghost and fire. Thus Jesus succeeded in the achievement of this purpose of his advent also.

God Almighty has so ordained, that those prophets who are commissioned for a particular purpose, do not suffer death till they have achieved that purpose, or have made provision for its achievement in due course. For instance, John the Baptist was the fore-runner of Jesus. When Jesus was baptised by John with water, the purpose of John’s advent was fulfilled, and he did not thereafter survive for long. In the case of Jesus, no great or significant event was manifested before the event of the crucifixion. He had not yet even established contact with the lost sheep towards whom he had been sent, nor had he yet entered upon impressing, upon the minds of the children of Israel, the importance of the advent and the stature of “That Prophet”, whose advent had been prophesied by Moses and the other prophets of Israel. The event of the crucifixion occurred in the third year of the ministry of Jesus, and Jesus had passed this brief period in comparative obscurity, and in silent teaching and propagation. The Jews of Palestine paid little attention to him and to what he said. If he was a true Messenger of God, which he undoubtedly was, he was not to die upon the cross. He had had no opportunity of carrying his message to the lost sheep of the house of Israel, nor had he yet made any provision for safeguarding the future generations of those tribes against the misfortune of rejecting “That Prophet” on his advent, nor had he yet impressed upon the minds of the children of Israel the high status of “That Prophet”, which had been set forth by Moses and other Prophets under Divine direction.

In the Holy Quran the advent of our Holy Prophet, on whom be the peace and blessings of Allah, has been described as the coming of God Himself (17: 82), whereby Satan, with all his hosts, was put to flight and his teachings were brought into contempt, and he suffered a great defeat. On account of the universal and comprehensive guidance that was to be committed to the Holy Prophet, God took a firm covenant from the previous Prophets that they must instruct their people to believe in him and to help him (3: 82). That is why all the prophets from Adam to Jesus affirmed the greatness and glory of the Holy Prophet of Islam (on all of whom be peace).

Moses said in Deut. 32:2: ‘The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran.’

Thus he indicated clearly, that the manifestation of God’s glory would arrive at its perfection at Mount Paran, and that the full refulgence of the sun of truth would be achieved at Mount Paran. The Torah itself indicates that Paran is the mountain near Mecca, where Ishmael, the ancestor of the Holy Prophet, was settled. This is confirmed
by geographical maps. It is well-known that no prophet has been raised in Mecca except the Holy Prophet of Islam. Observe, therefore, how clearly Moses testified that the rays of the sun of righteousness, which shall appear on Mount Paran, shall be the brightest of all and that the climax of the light of truth will be reached in the blessed person of the Holy Prophet. Time does not permit of the citation of even a few of the numerous prophecies made by a number of prophets including David, Solomon, Isaiah, John and Jesus, which refer clearly to the Holy Prophet of Islam.

We recognise the tremendous achievements of science and technology, but it cannot be denied that these achievements also constitute a threat of ruin and destruction. The only way of deliverance from the ruin threatened by our own handiwork is, that we should place our hands in the hand of God and discarding totally the worship of idols and of men, and of our own ego, and every type of association of partners with God, we should all gather together under the shade of the mercy of the One True God.

I take this opportunity of conveying to you with great humility and love the following message: Be happy and sing the praises of God that the Messiah, whose advent had been prophesied in the ancient scriptures, and in the Holy Quran, and had been foretold by the Holy Prophet of Islam, that spiritual son of Muhammad, has already appeared. I, who am standing before you, and have the honour to address you, am the deputy and Third Successor of that Messiah. True and deep sympathy and love for you surge through my heart like an ocean. I am made restless by your sufferings, and am rendered sorrowful by your privations. Your real privation is the lack of recognition of your Gracious and Merciful Lord. I call you to that True One, Who provided for all our needs before our coming into existence, and made available to us the means of achieving true prosperity. He bestowed upon us all that was demanded by our faculties and capacities, so that we should not lack anything that may be needed for establishing a living relationship with Him. But we behaved ungratefully. That which had been bestowed upon us, for the purpose of the establishment of peace and security, was employed by us in promoting disorder and corruption. The misuse of that which had been bestowed upon us for the promotion of our health, and the development of our intellect, and the upholding of our morals, and the exaltation of our souls has plunged us into the depths, and has alienated us from God. There is yet time that we should call a halt, recognise our Lord, and turn towards Him in repentance. He will forgive all our sins and defaults. He will raise us up with love and will lead us into the gardens of His pleasure. Our own tears, and the agonised yearning of our hearts is our atonement. I urge you to turn to the One God without associate, and to bend your necks to His obedience, for in that lies your total good.

I call you to follow Muhammad, on whom be peace. The paths, treading on which he found his Lord and was bestowed the bounties of both worlds, still bear the marks of his footsteps. Follow those footsteps, for if you do that, you shall win the love of God, and you shall hear His dear voice assuring you: “If you will be mine, the universe will be yours.”

The false joys and artificial delights of this mortal world cannot be compared to the love of God. I invite you to make a trial of winning the love of God. That door has been opened, through the ages, for the millions who have knocked on it. Why should you despair that it may not be opened for you? Come forward and, responding to the call of the Successor of the Muslim Messiah, accept Islam, for therein lies your own total good and the good of your future generations, failing which, a terrible catastrophe awaits you, of which I warned you in detail eleven years ago in this city.
The Holy Prophet of Islam (saw) - the perfect exemplar, the prince of peace, the pride of the universe - whose life was immaculate and whose character unimpeachable, came into the world as a mercy for all mankind. Yet, for centuries, the opponents of Islam have consistently ignored all that was patently good, noble and beneficent in his life, example and teachings and have attempted to portray him, God forbid, as blood-thirsty and violent. Crude and offensive caricatures and cartoons have been produced in books and newspapers to demonstrate their malice and brazen attitude towards the Holy Prophet (saw).

Our Beloved Prophet (saw) has also been greatly misrepresented by some of his own followers, both in medieval and present times, who have committed enormities and monstrous crimes in his fair name.

Islam a Religion of Peace

It is a great distinction of the Holy Prophet (saw) that the very religion he founded bears a name the literal meaning of which is “peace”. The word “Islam” indicates the very essence of the religious system known by that name. The teachings of the Holy Prophet (saw) guarantee and establish peace at all levels and in all spheres: individual, social, economic, national and international. One who becomes a Muslim not only enters a safe haven but also guarantees it for others. The Holy Prophet (saw) defined a Muslim as one whose word or deed cause no harm to others. ‘Peace’ is the greeting of Muslims and ‘Peace’ shall also be the greeting of the dwellers of Paradise.

Inter-Religious Peace

That the great religions of the world are many in form yet one in origin is a truth now
widely recognised and accepted but before the advent of the Holy Prophet (saw) that truth was quite unknown. It was from the desert of Arabia and from the mouth the unlettered Prophet (saw) that the great truth was promulgated that our God is the Lord, not of any particular tribe or nation, but of all peoples and all nations and that there is no people who have not been blessed with Divine guidance through Prophethood. God has been equally merciful and beneficent to all nations. If He raised the Holy Prophet Muhammad (saw) from Arabia, then He also raised Moses from Egypt, Jesus from Judea, Buddha and Krishna from India, Confucius from China and Zoroaster from Iran, peace be upon them all. Though their teachings were limited in their scope and have subsequently been interpolated, these prophets were the propagators of the same fundamental truths about the Unity of God. Islam is the only religion which accepts the founders of all revealed religions as Messengers of God and makes it incumbent upon its followers to believe in all of them. Comb through the pages of all religious scriptures and you will not find a similar teaching in them. A Christian may look upon Holy Prophet Muhammad (saw) as an impostor, a Jew may regard Jesus (as) as a false Prophet, a Hindu may consider Moses (as) a charlatan, but a Muslim leaves the pale of Islam the moment he fails to accept all of them as Prophets of God. This is the most practical step Islam has taken towards creating an atmosphere of peace and goodwill among the followers of various faiths. Since the creation of man, no prophet other than the Holy Prophet of Islam (saw) has brought such a teaching.

Respecting religious sentiments is another invaluable lesson taught to us by the Holy Prophet (saw). Once, during his lifetime, a Muslim and a Jew were involved in an argument. Both claimed and counter-claimed the relative superiority of their respective prophets. It appears the Muslim contender may have made his claim in a manner which wounded the susceptibilities of the Jew as he approached the Holy Prophet (saw) and lodged a complaint against the Muslim. Upon hearing the complaint, the Holy Prophet (saw) admonished against being unmindful of the sentiments of others. “Do not exalt me above Moses”, he said. This is despite the fact the Holy Qur’an declares him superior to all prophets. Such were the high standards of decency and courtesy the Holy Prophet (saw) required of his followers even in the throes of a heated theological debate.

The Charter of Freedom which he granted to St. Catherine’s Monastery in Mount Sinai in 628, the 6th year of Hegira, is, perhaps, the best illustration the Holy Prophet’s desire for inter-religious peace. This monumental document is unprecedented in the history of mankind. It states:

“This is the document which Muhammad, the son of Abdullah, God’s Prophet, Warner and Bearer of glad tidings has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for the Christians of the East and West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know.
Any Muslim violating or distorting what has been ordained will be considered to be violating God’s Covenant and will be transgressing against His Promise and by doing so, will incur God’s wrath, be he a monarch or an ordinary subject. I promise that any monk or wayfarer who will seek my help on the mountains, in forests, deserts or habitations, or places of worship, I will repel his enemies with my friends and helpers, with all my relatives and with all those who profess to follow me and will defend them, because they are my covenant. And I will defend the covenanted against the persecution, injury and embarrassment of their enemies in lieu of the poll tax they have promised to pay. If they prefer to defend their properties and persons themselves, they will be allowed to do so and will not be put to any inconvenience on that account.

No bishop will be expelled from his bishopric, no monk from his monastery, no priest from his place of worship, and no pilgrim will be detained in his pilgrimage. None of their churches or other places of worship will be desolated or destroyed or demolished. No material of their churches will be used to build mosques or houses for the Muslims; any Muslim doing so will be regarded as recalcitrant to God and His Prophet. Monks and Bishops will be subject to no poll tax or indemnity whether they live in forests or on rivers, in the East or in the West, in the North or in the South. I give them my word of honour. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences. Every help shall be given to them in the repair of their churches. They shall be absolved of wearing arms. They shall be protected by the Muslims. Let this document not be disobeyed till Judgement Day.” (Signed: Muhammad, the Messenger of God. ([Letters of the Messenger]))

This important historical document affirms the Holy Prophet’s (saw) sincerity and leaves no room for doubting his disposition to peace.

Social Peace

In the establishment of social peace also, the example of the Holy Prophet (saw) stands aloft as a beacon to illuminate the path to lasting harmony. His teachings provide conditions of peace for all those who heed his admonitions - neighbours and wayfarers, rich and poor, young and old, men and women.

Before the advent of the Holy Prophet (saw), women in Arabia were deprived of their rights and distributed as inheritance. By recognising the social status of women and their rightful place in society as wives and mothers; by securing their rights in inheritance, in divorce, in the guardianship of children, in the management of the affairs of the family and in worship; the Holy Prophet (saw) established peace in the family on a firm basis.

The momentous address which the Holy Prophet (saw) delivered shortly before his demise, after the performance of what has come to be known the Farewell Pilgrimage, is an epitome of the entire spirit and teaching of Islam. In the course of this address, he had this to say:
“O men, what I say to you, you must hear and remember. All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold are equal. Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers.

O men, your God is One and your ancestor is one. An Arab possesses no superiority over a non-Arab, nor does a non-Arab over an Arab. A white man is in no way superior to a black nor for that matter, a black man better than a white, but only to the extent to which he discharges his duty to God and man. The most honoured among you in the sight of God is the most righteous among you...

Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honour of every man sacred. To take any man’s life or his property, or attack his honour, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today, is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker...

What I have said to you, you should communicate to the ends of the earth. Perchance those who have not heard me may benefit by it more than those who have heard.”

This sermon is an eternal Charter of Peace for all mankind. It shows how deep was the Holy Prophet’s concern for the welfare of man and the peace of the world.

Economic Peace

“Peace depends on justice and economic progress depends on peace.” In one of his recent addresses, this is the most pertinent advice offered to the world by Hadhrat Ameerul Mumineen (aba). Economic justice is a beautiful slogan common both to capitalism and socialism. Unfortunately, however, both have failed to do full justice to this golden principle as economic exploitation and unfair practices continue to widen the gap between the rich and the poor.

In the domain of economic peace, the teachings of the Holy Prophet (saw) are also an invaluable source of guidance for us. He took steps to remove vast disparities of wealth and poverty, necessary for the establishment of economic peace.

He enjoined the distribution of inheritance among all heirs - parents, children, widows, brother and sisters - so that no one has the power to bequeath the whole of his property to one person and thereby promote the accumulation of wealth.

He also recognised, in principle, the right of the poor in the wealth of the rich and through the institution of Zakat, he provided for the discharge of all those rights that
the poor have in the wealth of the rich, and thus bring about reconciliation between the haves and the have-nots.

The concept of interest has played havoc with the economic peace of many households, institutions and even governments. In his historic address at the United Kingdom Houses of Parliament, Hadhrat Ameerul Mumineen (aba) “A major issue today is the economic crisis of what has been termed the credit crunch. Strange as it may sound, the evidence points towards one fact. The Holy Qur’an guided us by saying avoid interest because interest is such a curse that it is a danger for domestic, national and international peace.” (22nd October 2008)

The prohibition of interest is central to the economic philosophy of Islam. Allah loves beneficence towards the poor and the needy and the equitable distribution of wealth among people. The system of interest strikes at the heart of these blessings. A study conducted by leading scholars in what they sought alternatives to the interest-based global economy concluded that “by applying the Islamic approach, a lot of human misery could have been avoided.” (A Short Review of the Historical Critique of Usury, Wayne A.M. Visser and Alastair McIntosh) This shows that the Holy Prophet (saw) had laid the foundations for economic peace.

**National Peace**

Strained relationship between rulers and the ruled is another factor that can disturb peace. Islam prefers a democratic government but does not preclude any form of government. Failure of governments and political systems, however, can cause misery and disaffection and can ultimately lead to demonstrations, industrial strife, rebellion and disorder.

The teachings of the Holy Prophet (saw) are indispensable for the establishment of national peace. He taught that authority vested in rulers is not their private property but a national trust that must be discharged with absolute justice and that government should be carried out in consultation with the people. On the other hand, he admonished the people to realise that the power to choose their rulers was a gift from God and therefore it should be carefully invested in those who fully deserve it. The Holy Qur’an says:

*Verily, Allah commands you to make over the trusts to those entitled to them, and that, -when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing. (Ch.4:V.59)*

After vesting authority in deserving rulers, the Holy Prophet (saw) taught that they must be accorded the fullest co-operation and obedience and not to rebel against them. The next verse goes on to say:

*O ye who believe! obey Allah, and obey His Messenger and those who are in authority among you... (Ch.4:V.60)*
Obedience cuts at the root of all kinds of rebellion and anarchy and by laying absolute emphasis on this the Holy Prophet (saw) laid the foundation for national peace.

**International Peace**

For the settlement of international disputes, the following verse of the Holy Qur’an is pertinent:

> And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. (Ch.49:V.10)

This verse serves as an excellent model for the whole world and especially the United Nations. Islam forbids aggression but urges us to fight if failure to fight jeopardises peace and promotes war. This is the teaching on which peace can ultimately be built and this is the teaching on which the Holy Prophet (saw) based his practice.

**Jihad**

It is an oft-repeated allegation that Islam was spread by the sword. Such allegations, born out of prejudice and envy, have formed the basis of later claims that Islam is a religion of war and terror. Fair-minded commentators have utterly rejected this false notion of Islam. De L’O’Leary, for example, writes:

> “History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most absurd myths that historians have ever repeated.” (Islam at the Crossroads, p.8)

About this the Promised Messiah (as) writes:

> “Some, in their ignorance, blame Islam of Jihad to spread its message and of gaining converts at the point of sword. They claim that these converts were forced to change their religion under the threat of the sword. Woe to them a thousand times! They have exceeded all limits in their injustice and in their efforts to conceal the truth. O pity! What is wrong with them, that they wilfully turn away from realities? Our Holy Prophet (saw) did not appear in the land of Arabia in the capacity of a monarch. It therefore cannot be suspected that he had royal majesty and power with him, such that the people gathered under his banner for fear of their lives.” (A Message of Peace, p.37)

The facts speak eloquently for themselves. For thirteen long years in Makkah after receiving the Call, the Holy Prophet (saw) suffered persecution and privations that were bitter, cruel and sustained. His tiny band of followers also suffered savage
cruelties. They bore all these with dignity and decorum, setting the highest example of steadfastness. Never did they offer violence against violence, preferring to migrate from their homeland 200 miles into Madinah instead. Even then they would not be left in peace. The enemy pursued them with the ostensible aim of wiping out Islam by use of force. It was then and only then that the Holy Prophet (saw) was compelled to take up the sword in defence of truth and freedom of conscience. Failure to fight would have meant the extermination of free belief and the search for truth.

Yet even during conflict, the Holy Prophet (saw) carefully particularised a number of rules of war for his followers intended to ensure that no transgression occurred. They were forbidden from attacking women, children, the elderly and the infirm. They were not to strike terror into the general population and were always to keep in view the possibility of peace. Likewise, they were to be mindful of protecting public buildings, fruit trees, cattle and religious seminaries.

The struggle against the enemies of Islam which appeared utterly hopeless in the beginning was carried to a triumphant consummation when Makkah, without any bloodshed, opened its gates to the Holy Prophet (saw) and his companions on the day it was conquered. This conquest of Makkah, this glorious day in the history of Islam, this singular event in the history of mankind affirms more than anything else that our Beloved Prophet (saw) was the true Champion of Peace. Victory did not spoil him. Triumph did not detract from his excellent virtues. Power did not corrupt him. The world witnessed the spectacle of the most magnanimous and generous act of forgiveness of which history furnishes a record. The Holy Prophet (saw) readily granted amnesty to his erstwhile persecutors, the magnanimity of which softened the hardest of hearts. Bitter enemies of the morning became warm friends by midday. Even the most die-hard enemies of Islam could not resist the healing balm so generously and so effectively applied by the Holy Prophet (saw).

Commenting on this conquest of Makkah, the Rev. Bosworth Smith writes:

“Now would have been the moment to gratify his ambition, to satiate his lust, to glut his revenge. Read the account of the entry of Muhammad into Mecca side by side with that of Marins or Sulla into Rome. Compare all the attendant circumstances, the outrages that preceded, and the use made by each of his recovered power and we shall then be in a better position to appreciate the magnanimity and moderation of the Prophet of Arabia. There were no proscription lists, no plunder, no wanton revenge. From a helpless orphan to the ruler of a big country was a great transition, yet the Prophet retained the nobility of his character under all circumstances.” (Muhammad and Muhammadanism)

Peace between Man and God

Let there remain no doubt that the Holy Prophet (saw) was indeed a Messenger of peace and reconciliation whose greatest achievement in this regard was the establishment of peace between man and God. He was born in an era which was
the darkest period of the Dark Ages. Religion, morals and philosophy were all at a low ebb. The Arabs were divided into warring factions; he united them in love for each other and for their Creator. They were responding like beasts to their animal urges; he refined their cravings into aspirations for the sublime. They were idolatrous and lacking in any notion of Divine Unity; he established them as the sincerest worshippers of the One True God. Even then he would continually pray for the salvation of his spiritual progeny. Sinless though he was, he prayed for the forgiveness of our sins. To save us from the fire of Hell, he would stand so long in prayer that his feet would get swollen. He wept for our sake until his breast heaved like a boiling pot and his prayer mat became soaked in tears. He drew unto us the mercy of God; he toiled for His pleasure, again for our sake. He caused us to be wrapped up in the mantle of Allah’s grace and the garment of His compassion. In short, he paved the way for us to achieve everlasting peace, communion and union with our Maker.

Conclusion

Nothing seems more ironical than that the Prophet who was born in Makkah, known as Balad-ul-Ameen, that is, the Abode of Peace; the Prophet who founded a religion the very name of which means peace; the Prophet who struck at the very root of religious acrimony by requiring his followers to believe in all Prophets of God; the Prophet whose teachings if fully acted upon would bring about an era of perpetual peace in all spheres of life; the Prophet who lit up the path to everlasting peace, communion and union with our God; should be branded the prophet of war whose religion was propagated at the point of the sword.

We will content ourselves, however, in the knowledge that every objective study of the life of our Beloved Prophet (saw) cannot but affirm his excellent virtues and peaceful disposition. The Christian author, Karen Armstrong, when suggesting how the West could understand Islam, writes:

“Perhaps one place to start is with the figure of Muhammad: a complex, passionate man who sometimes did things that are difficult for us to accept, but who had genius of a profound order and founded a religion and a cultural tradition that was not based on the sword - despite the Western myth - and whose name ‘Islam’ signifies ‘peace and reconciliation.’” (Muhammad, A Western Attempt To Understand Islam, pp. 265/266)

The great British playwright and author, George Bernard Shaw, concluded:

“...far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness” (The Genuine Islam, Vol. 1, No. 8, 1936)

Responsibility of Ahmadis

We live in a world rent asunder by strife; where warfare and conflict are commonplace;
where economies have faltered under the weight of inequality and political systems have ruptured by the force of their corruption; where the most basic of rights purported to be for the many are usurped by the few; where world leaders are finding themselves increasingly powerless in offering lasting solutions to global problems. For every level of human existence be it individual, communal, national or international, it is acutely obvious that our modern world is devoid of peace and harmony.

It is a sad indictment of the current state of affairs made only worse when we consider that over 1400 years ago in the barren deserts of Arabia, at a time when populations were sparse, when modes of communication were limited and methods of warfare basic, that Almighty Allah imbued the most humble of His Servants to have ever trod the earth with the most exquisite message of peace that humankind has ever been privy to and shaped that Messenger’s life in such a way that every last sinew of his being was dedicated to guiding mankind as to the true manner in which that message could be inculcated into our daily lives.

As followers of the Promised Messiah (as) who was commissioned by Allah to renew the relationship between man and God, to eliminate religious wars and to lay the foundations of peace, it is our responsibility in today’s world to explain all the beautiful teachings of peace and reconciliation illustrated in the life of the Holy Prophet (saw). We, the members of this Community, must confront the dark forces of ignorance and prejudice surrounding the citadels of civilisations with the true teachings of the Holy Prophet (saw) so that humankind can benefit alike from his precept and from his example.

It is only fitting, therefore, that I leave the last word to our Beloved Huzur who once addressed the Community in the course of a Friday Sermon in the following terms:

“It is a duty of every Ahmadi today that he should take this message to the whole world that the true teaching of Islam is the one that has been given to us by the Promised Messiah (as). You should take the message of love, peace and brotherhood and declare to the whole world that Islam was not spread by the sword but by the excellence of its teachings... It is the crying need of the time to convince the world that Islam spread during the time of the Holy Prophet (saw) because of his prayers and supplications and in this age, God willing, this will happen only by presenting the true teachings of Islam as expounded by the Promised Messiah (as), the true devotee and servant of the Holy Prophet of Islam (saw).”

May Allah so ordain that we are able to respond to this call of Hadhrat Ameerul Mumineen and thereby become instrumental in establishing the peace in the world which our Beloved Prophet (saw) pined for so much, Ameen.
HADHART PIR MANZOOR AHMAD (ra)

A mention has been made of Hadhrat Sufi Ahmad Jan (ra) in part I. It would not be inappropriate to mention about his prodigious son Pir Manzoor Ahmad (ra). From his early childhood, he was nurtured in a very religious and pious atmosphere. Like a Gnostic he truly believed in God. He met the Promised Messiah (as) in 1884 for the first time. He accepted Promised Messiah (as) on 6th February 1892. The Promised Messiah (as) had his name recorded in the list of 313 of his most loyal companions. He learnt calligraphy and became a scribe only to devote his newly learnt skill to scribe the books of The Promised Messiah (as). For many of Promised Messiah (as)’s book, he was the scribe. These editions are not only very graceful but also are elegant pieces of Art of Calligraphy.

The Promised Messiah (as) commented about his services saying, “As a matter of gratitude, it is incumbent on me to express the fact that Allah has blessed me with a good loyal soul, in the person of dear Mian Manzoor Ahmad the copyist, who has helped me greatly. Not only that he has a beautiful handwriting but also works for the sake of Islam without giving any consideration to monetary gains. He left his native town and has taken up residence here in Qadian. It is only by the grace of God that I have found a loyal person of my liking. Day or nigh, he is ready to carryout his services and toils untiringly only to seek pleasure of God. Consequently, in this spiritual battle, I am able to fire back at my religious adversaries with my regular publications.” (Isht-Harat, Ishtihar; 4th October 1899)

As a result of popularity of the primer “Yasser-Nul-Quraan”, he had a regular income of hundreds of Rupees every month. But his extent of monetary sacrifices was that he only kept a meagre sum of Rs. 30 for the upkeep of his family and spent rest of his income on the publication of Holy Quran. In one year alone he donated a grand sum of 10,000 Rupees for the service of Islam. He was very passionate about sacrificing for the religion and found solace in it. He himself led a very simple life almost indifferent to his own needs. He was such a saintly person that despite living in this world, he did not belong here.

MAULVI GHULAM RASOOL RAJEKI (ra)

Maulvi Ghulam Rasool Rajeki was a saintly soul, divinely blessed with the capacity of experiencing true dreams and visions and was known for performing marvels. He was born in the Village of Rajeki. Prior to his birth his mother saw a dream that a lamp has been lit which filled the whole of her house with bright light. God Almighty fulfilled her dream by
blessing her with a son whose attributive name was revealed to her by God as “Maulvi Ghulam Rasool, a pious soul who would perform miracles”. He took Bai’at of the Promised Messiah (as) in writing in 1897. He came to see Promised Messiah (as) in 1899 and renewed his Bai’at at the hands of The Promised Messiah (as). He even had the honour of messaging the feet of the Promised Messiah (as) as a mark of respect and affection. God had blessed him with a deep and profound knowledge of matters of the religion. His speeches would captivate the audience.

In 1904, The Promised Messiah (as) visited Sialkot. Day before the speech of The Promised Messiah (as), the food organisers feared that there might be some delay in serving the food to the visitors. To keep them busy, it was suggested that someone should make a speech. The lot fell to Hadhrat Maulvi Rajeki Sahib and he gave a detailed commentary of Surah Fatihah. At the end of his speech Hadhrat Maulvi Nooruddin Sahib (who later was chosen as the first Khalifa of The Promised Messiah (as) remarked approvingly, “I thought that there was only one Nooruddin but now I know that Mirza Sahib (The Promised Messiah (as) has produced may Nooruddins.” (Hayat-e-Qudsi; section: 2; Page: 33)

A salient feature of his personality was his special relationship with God Almighty. On several occasions he was blessed to have perceived God Almighty visually as well. He had the great fortune of seeing The Prophet Muhammad at least 30 times. On several occasions, God Almighty revealed to him future events, which would come to pass later in exactly the same fashion as he was foretold. There are several incidents which stand as testimonies to the Divine acceptance of his supplications. He narrates, “Once I visited a village on my mission of preaching. The Mullahs and the head of the Village hatched a plan to have me killed. They convinced a gang of about 7 men to carry out their dastardly plan. But I outpaced them in my walk back to my town. Distraught by this event, I beseeched and prayed to God Almighty asking Him whether the miscreants would succeed in hampering my endeavours to spread His message. My gracious God spoke to me in a soothing and compassionate fashion, saying, “Who would dare stop you in your efforts to preach. On the 11th day from today I would send Allah Bukhsh, the Village head, to his grave.” I spread this prediction among the villagers so much so that the residents of the surrounding villages also came to know about it. As decreed by God Almighty, the village head fell ill with pleurisy and dysentery and was dead exactly on the 11th day thereof. (Hayat-e-Qudsi; Vol:1; Page: 23)

“The son of a certain person namely Dr Syed Muhammad Hussein fell sick. His condition became precarious and doctors were apprehensive of his survival. Realizing that his son was about to die, the father of the boy started to make preparations for his burial. The said doctor’s wife beseeched me to pray for the boy’s recovery. Following Hadhrat Hakeem Nooruddin Sahib’s manner, (The 1st Khalifa of The Promised Messiah (as) I went outdoors and gave some Sadqa (Propitiatory offering) to a destitute woman and requested her to accept it and to pray for the boy. Then I returned indoors and started to pray to God to have mercy on the poor boy and save him from his suffering. With tearful eyes and weeping heart, I recited Surah Fatihah in the 1st Rakat. By the grace of God, while I was still engaged in praying for the boy, he sat up on his bed and started talking as if he was never sick.” (Hayat-e-Qudsi; Volume: 5; Page :32)

**HADHRAT MALVI SHER ALI (ra)**

Hadhrat Maulvi Sher Ali (ra) was a gem among the disciples of The Promised Messiah (as). He took the oath of allegiance in person at the hands of The Promised Messiah (as) in 1897. He was a simple minded and a selfless person. The Promised Messiah (as) liked him very much due to his simple disposition and...
pious nature. In his younger years he was quite a lean person but due to Promised Messiah’s (as) constant attention and prayers, he soon started to enjoy a healthier life and was able to serve the cause of Islam for a long time.

On one occasion, he was relaxing in the mosque, the Promised Messiah (as), held him by his arm and said affectionately, “I am looking forward to the day when Sher Ali’s arm would double up in its girth”. Then The Promised Messiah (as) urged him to drink more milk everyday. Maulvi Sher Ali Sahib took his advice very seriously and started drinking milk regularly in huge quantities. Hadhrat Maulvi Sher Ali (ra) was very passionate about Promised Messiah (as) and had extreme reverence for him. Hadhrat Allama Hafiz Mukhtar Ahmad Shah of ShahJahanpur narrates that once (on either Eid day or Friday) Hadhrat Maulvi Sher Ali Sahib came a little late and had to sit at the rear of the gathering where the audience would leave their shoes. Hadhrat Maulvi Sher Ali Sahib happened to find Promised Messiah (as)’s shoes. He picked them up affectionately and started to wipe them with his turban cloth. What a display of extreme devotion and reverence!

At the completion of his education, he was offered a highly paid job but he declined the offer and chose to devote his life for the service of Islam under the guidance of The Promised Messiah (as). He was so humble and selfless that on many occasions he would be content to sit at the rear of the audience where usually people leave their shoes. Most often than not, he would be the first to say Asslam-O-Alaikum if you met him in the street. He would show kindness and respect even to his juniors. Whenever somebody requested to pray for him, he would readily agree. One of his greatest literary works is the English rendering of the Holy Quran. Scholars agree that this English translation is one of the best so far.

One salient feature of his life was his endeavours to attain the pleasure and proximity of God. He spent most of his time finding ways to purify his own self and pondering over the esoteric like a true Sufi (Muslim Mystic). He would pray and worship with a gusto. Hadhrat Maulvi Rajeki Sahib narrates that once Maulvi Sher Ali sahib and I had to share a room in someone’s house. Early in the morning when I woke up, I found Hadhrat Maulvi Sher Ali Sahib near my bed waiting on me with a jug of water in his hand. I felt embarrassed and said to Hadhrat Maulvi Sahib that he should not have taken the trouble of doing. He simply said that he thought it would be nice for you to find water ready for your ablution. When I returned back from the bathroom, I again found him waiting for me with another jug of water.

Mian Abdul Mannan Umar narrates that once he stayed over for a few days at Maulvi Sher Ali Sahib’s place and had to share a room with Hadhrat Maulvi Sher Ali Sahib. It was chilly winter night. When I took to the bed, Hadhrat Maulvi Sahib put an extra blanket over me saying it is extremely cold tonight and you would need this. I felt that he needed the blanket more than me. I insisted that he should rather use the blanket but he would not agree. I waited till he fell asleep and I gently covered him with the blanket and returned to my bed and went to sleep. Later, when I woke up, I found myself covered with the same blanket again.

All these worthy and fine manners were the result of extreme obedience and strict adherence to the teachings of the Promised Messiah (as) which he exemplified by his own practices, like offering his bed to the guests and himself sleeping on the floor without a bed, offering his own quilt to save others from the cold at night and suffer the discomforts himself instead. The Promised Messiah (as) would often bring a glass of milk to the guest before their bedtime lest they are in the habit of drinking milk at night before going to bed.
Promised Messiah’s Last Testament

Toward the end of 1905, the Promised Messiah (as) repeatedly received revelations signaling that his end was near. He saw in a dream that someone gave him cold water to drink in a new earthen vessel and the revelation came (Persian): Water of life. The water in the dream was no more than two or three drop, meaning only two or three years remaining. He also received the following revelation in Arabic:

Qaraba ajaluka al-muqaddar
(Tadhkira page 308)

The end of thy appointed term is approaching.

It clearly indicated that the term of his life was nearing its end. As a consequence Hudhoor (as) decided to give crucial advice to the Jamaat, and published a treatise that he called Al-Wasiyyat (The Will). He advised the members that through Prophets and reformers Allah manifests one of His blessings and after their departure He establishes Caliphate, which is the second manifestation of His divine power. It happened at the time of the Holy Prophet (saw) and now it will happen again. Hudhoor (as) wrote further:

“You must not be sad at what I have described. Your hearts ought not be sorrowful because it is incumbent that you must see the second manifestation (caliphate) of God also”.

It is evident from the above quotation that when he foretold his death, at the same time he gave the glad tiding of the establishment of Caliphate. He assured the members that God Almighty will undoubtedly take care of the Jamaat through the institution of Khilafat.

Celestial Cemetery

Pursuant to a Divine commandment Hudhoor (as) also made known in his booklet “al-Wasiyyat” the establishment of a celestial cemetery (Bahishti Maqbara). God Almighty showed him a plot of land in a vision that was called Bahishti Maqbara. It was shown to him that it contained the graves of such select members of his Community who are destined to be in heaven. Accordingly, Hudhoor (as) donated a parcel of land belonging to him and named it Bahishti Maqbara. For anyone to be buried there, following three requirements had to be fulfilled:

Whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to his capacity.
Whoever desires to be buried therein should make a testamentary disposition that one tenth of his property shall, under direction of the Movement, be devoted to the propagation of Islam, and carrying out the teachings of the Quran. It will be open to every righteous person whose faith is perfect to provide for this purpose in his will more than one tenth, but it shall not be less.

Whoever shall lead a righteous life and abstain from all that is prohibited and shall not do anything that amounts to association of something with God or to innovation in the faith. He should be a true and sincere Muslim. (Al-Wasiyyat pp 16-19)

In accordance with the above instructions, Bahishhti Maqbara has been operating in Qadian and in Rabwah where those Ahmadis are buried who have fulfilled the above conditions. Every Ahmadi firmly believes that only those members destined for Paradise are buried in this heavenly cemetery.

**Sadr Anjuman Ahmadiyya**

In January 1906 Hudhoor (as) instituted the Central Ahmadiyya Council to look after the administrative affairs of the Jamaat. The first president of this council was Hadhrat Maulana Noor al-Din, who was appointed by Hazrat Ahmad (as).

The head of this Council is called Nazre Aala (Executive Director). The Anjuman consists of various Nazarats (departments) like Treasury, Education, Justice, Properties, Propagation, Pensions, Guidance, Publication, Finance, and General Welfare. A Nazir (Director) heads each of the departments. The head offices of the Council are located in Qadian & Rabwah.

On March 1st, 1906 Sahibzada Mirza Bashiruddin Mahmud Ahmad started the publication of a magazine “Tasheez al-Azhan” (sharpening of the minds) with the permission of the Promised Messiah (as). The purpose of this periodical was to educate Ahmadi youths. A public library was also established in 1908 by Sahibzada sahib under the name Anjuman Tasheez al-Azhan. Lot of people donated money and books for this project

**Death of Dr Dowie**

Dr John Alexander Dowie was an American who proclaimed that God has in the “Spirit and Power of Elijah” sent him. He set forth to spread Christianity. He also stated that he intended to wipe out Islam. He made insulting remarks about the Prophet of Islam (saw) and hurled invective at Hadhrat Ahmad (as). When Hadhart Ahmad (as) came to know of this, he challenged him to a prayer duel.

“The best way to determine whether Dowie’s God is true or ours, is that Mr Dowie should stop making prophecies about the destruction of all Muslims. Instead he should keep me alone in his mind and pray that if one of us is fabricating a lie, he should die before the other.” (Review of Religions, Sept. 1902, Vol I, No 9 )

Hudhoor (as) further observed: “If Dowie runs away from this challenge, be sure that a great catastrophe is about to befall on Zion”. (Haqiqat al-Wahee, page 71)

When Dr Dowie was told of this challenge, he boasted: “Can you imagine me answering to these gnats, and flies. If I were to put my foot on them, I could crush them to Death.” (Leaves of Healing, December 27th, 1903)

Eventually he was punished for his arrogance and was chastised according to the prophecy of the Promised Messiah, peace be on him. His wife and son turned against him and did not attend his funeral. He could not speak because of a stroke of paralysis on December 19th, 1905 while giving a speech. His followers deserted him after finding out that he had embezzled $2,529,766.
That he led a lustful life and was an alcoholic. His newly built city Zion (70km north of Chicago) was torn by internal dissension. In the first week of March 1907 he died in utter grief, misery and helplessness.

The world press took special interest in this Mubahila (prayer duel); over 30 newspapers in the US published the news story. The Boston Herald in its issue of June 23, 1907 observed:

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

His travels

Some of the important travels of Hadhrat Ahmad (as) are Ludhiana 1884, Delhi 1884, Hoshiarpur 1886, Patiala 1888, Ludhiana 1889, Aligarh 1889, Amritsar 1891, Dehli 1891, Lahore 1892, Sialkot 1892, Kapurthala 1892, Sialkot 1904, & Lahore 1908.

His Last Journey

On April 27th, 1908 Hudhoor (as) traveled with his family to Lahore. He delivered many speeches, met many dignitaries belonging to different faiths. Being a Prince of Peace he composed a treatise “Payghame Sulah” (A Message of Reconciliation) on May 25th outlining his proposals to bring Hindus & Muslims together. He exhorted both communities to sign a peace treaty and start enjoying the fruits of peace.

A banquet was arranged on May 17th for the dignitaries of Lahore and on the insistence of the guests, he spoke for two hours outlining his claims, teachings and refutations of objection raised against him.

All the while he was constantly receiving revelations regarding his imminent demise. On May 20th, he received his last revelation (Arabic):

Ar-Raheelo Suma ar-Raheelo wal-Mauto Qareebun

Time for departure, again time for departure, death is fast approaching.

Hudhoor (as) fell ill around 11 p.m. on May 25th. Despite the best medical care provided to him, his condition did not stabilize. On May 26th at 10:30am he breathed his last and met his dearly loved Creator. Inna lillahi wa inna elahi rajeoon, We are from Allah and indeed to Him we return. The last words on his blessed lips were (Urdu): Allah, meray piyaray Allah, Lord, my dear Lord.

At the time of his death, he was 74 years of age according to solar calendar, and 76 according to lunar calendar.

Although Hudhoor (as) had been receiving revelations for some time concerning his death and which had intensified during the last days of his life, members of the Jamaat were shattered and bewildered because of his death after such a short illness. Muslim as well as non-Muslim leaders were equally saddened and expressed their sympathies while professing his sterling qualities.

Newspapers called him a conquering general of Islam, the mighty fighter of Islam, pious, righteous and divine like old prophets of Israel. However there were some small-minded adversaries of the Jamaat who did not hesitate to show their enmity on this occasion. They organized a demonstration to spite the Ahmadis at the house where he had passed away. They hurled insults, and their behavior was obnoxious but Ahmadis endured this with utmost patience.

Election of the Caliph

Hadhrat Ahmad (as) sacred remains were taken by rail to Batala. As there was no railroad beyond Batala, the faithful
carried the casket on their shoulders to Qadian, a distance of 18km. On May 27th, 1908, before the funeral prayers, Hadhrat Hakim Nooruddin, may God be pleased with him, was elected unanimously the first Caliph of Ahmadiyya Muslim Jamaat. By taking the pledge of allegiance on his hand the Community was once again united firmly, thus fulfilling the glad tiding given by the Promised Messiah (as) in Al-Wasiyyat regarding the establishment of the Caliphate.

There were some that thought this Community would disintegrate after his death. They were proven dead wrong. Although a Caliph is elected by members of the Jamaat, it is our unflinching faith that God Almighty appoints a Caliph by inclining the hearts of the believers towards such a person. This is how Hadhrat Maulvi Noor al-Din (ra), one of the earliest disciple and a trusted companion of the Promised Messiah (as), was chosen Caliph by God Almighty. It was God Almighty who united the Community on his blessed hand.

After the election, Hadhrat Khalifat Ul-Masih the First led the funeral prayers. Throngs of believers who had converged upon Qadian paid their last respects to their holy master. He was laid to rest in Bahishti Maqbara at 6pm on May 27th, 1908. Thus departed an extraordinary human being from the world whose advent did the Holy Prophet of Islam (saw) foretell, and through whom progress of Islamic faith is destined in this age. He was the greatest champion of Islam in more than a millennium.

**His blessed appearance**

Hadhrat Ahmad (as) was an embodiment of every conceivable manly beauty and charm. He was well built, of medium height with broad shoulders and chest. He had a fair tanned complexion. His serene countenance always exuded a kind of spiritual halo.

He had fine, straight, lustrous black hair. He had a charming full thick beard. His eyes were smoke-black always half closed. He had a straight, upright, fairly broad forehead that bore the mark of high intellect. His temperament was cool but heart-warming. He had a beaming smile and talked softly.

He preferred to dress in simple clothes that consisted of a tunic, trousers, a waistcoat, an overcoat, and a turban. He wore locally made Indian shoes. He always carried a walking stick when heading out. His food was simple, ate little and without haste.

Following are some of the notable traits of his personality.

1. Hadhrat Ahmad (as) believed wholeheartedly and with total conviction in the existence of God. He had an unwavering faith in the truthfulness of his claim. His undying love for the Prophet of Islam (saw) was unprecedented.

2. Hudhoor (as) always occupied himself in supplications, he repeatedly recited ‘Subhan Allah’ even when he was occupied in routine tasks. His entire life was absorbed in the worship of God Almighty.

3. Consciousness of God, righteousness, & truthfulness were the hallmark of his character. He always made sure to adhere to all the injunctions of the Holy Quran and Holy Prophet Muhammad (saw).

4. He led a life of utmost simplicity and austerity.

5. He faced most troublesome situations with fortitude, resoluteness, and remarkable courage.

6. He worked hard and busied himself with the work entrusted to him by God Almighty.

7. He treated his wife, kids, friends, and even his adversaries with love, courtesy, and sympathy. He was conscious of their feelings but was equally concerned about their spiritual upbringing, and conduct.
(8) Hospitality was also one of his special traits. He went to great lengths to ensure the comfort of his guests.

Hadhrat Dr Mir Muhammad Ismail (ra) has broadly sketched the character of Promised Messiah (as) in the following words: “Promised Messiah, peace be on him, possessed impeccable morals. He was full of kindness, beneficent, generous, and hospitable. In a crisis when most people would feel jittery, he would march forward like a roaring lion. Forgiveness, overlooking others weaknesses, generosity, uprightness, humility, steadfastness, gratitude, contentment, modesty, industrious, contended, faithful, frank, simple, respect for God and His Messenger and religious divines. He was tender-hearted, moderate, just, trustworthy, alert, sympathetic, dignified, neat, lively, humorous, courageous, resolute and, self-reliant. Love for God and His Messenger, totally committed to the Apostle of Allah (saw). These were in essence his morals and habits.

I saw Hudhoor (as) when I was two years old and for the last time when I was twenty-seven. I swear to Allah that I never met a person who was better than him, or more affable, more righteous, and more angelic than him. I never met any person who was more engrossed in the love of God and His Messenger than him. He was a light that shone on mankind.”

ANNOUNCEMENT FOR ADMISSION 2014 TO JAMIA AHMADIYYA UK

Jamia Ahmadiyya UK will be holding entry test and interview on 21st and 22nd July 2014 for this year’s intake of students. The following conditions apply:

Qualifications: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Report: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and
Urdu languages. However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah\textsuperscript{as}.

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant’s passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2014 entry MUST arrive by 30th June 2014. Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification, please telephone:
+44(0)1428647170 or +44(0)1428647173
Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome ONLY by prior appointments.
Attitudes towards Children

By Aisha Satwat Ahmad, Islamabad, UK

Innocent blood spilt on the floor,
Innocent body dead forevermore.

But what you ask has caused this?
What has robbed this child of any future bliss?

That child who’s only hope was in a teddy bear,
That child who’s death plunged police into despair.

An infant curled up awaiting the next blow,
Silently wondering when it’ll be his time to go.

Endless nights of crying into the sheets,
Silently wondering when her heart may throb its final beats.

Father gave son an echoing kick,
Poor boy’s time ceased to tick.

Mother gave daughter a full-force hit,
Her bodily functions crumbled bit by bit.

Child abuse has killed these and so many more,
And threatens to kill those also who for our help implore.
Act now by answering seemingly helpless prayers,  
And please don't give up and say ‘who cares?’

On the subject of children and their parents’ “care”,  
I refer to a young breath of fresh air.

This child received a mere amount of the loving parent atmosphere,  
Yet to his pure and blessed heart, he never held this too dear.

This amorous and affectionate icon of Islam,  
Allowed the whole of Arabia to be swept with his calm.

Yes, I am talking about the Holy Prophet saw, our beloved and dear,  
He held compassion and kindness towards children exceptionally near.

He would cut his prayers short if he heard a child cry,  
And would then rush to soothe it before its tears ran dry.

He thought about the children through his every plight,  
And fearing their loss wouldn’t even allow them to fight.

Why did children cluster round him? Like bees around a flower?  
For he possessed no extraordinary physical power.

His personality was magnetic, like an invisible charm,  
That’s why children gathered around him, a shield against harm.

If only the moral fabric of our modern day lives,  
Skipped back to how it was when the Holy Prophet saw was alive.