

THE *Ahmadiyya* **Gazette** ان الدين عند الله الاسلام
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**VERDICT OF THE PROMISED MESSIAH
ON
JIHAD**

I have brought you a commandment which is that Jihad with the sword has been ended but the Jihad of the purification of your spirits must continue to be waged. I say this not on my own but in order to proclaim the design of God. Reflect on the ahadeeth of Bukhari wherein it is stated about the Promised Messiah that He would put an end to fighting for the faith.

Accordingly I command those who have joined my ranks that they should discard all such notions. They should purify their hearts and foster their mercy and should have sympathy for the afflicted. **They should spread peace on the earth,** for this would cause their faith to spread. They should not wonder how this would come about. As God Almighty has utilized the elements and all earthly means for the purpose of bringing about new inventions to serve human needs..., in the same way He will put His angels to work for the fulfilment of spiritual needs through heavenly signs, without the intervention of human agencies and there will appear many flashes of light whereby the eyes of multitudes will be opened.

(Government Ungraizi Aur Jehad, Ruhani Khazain, Vol. 17, pp. 15)

FROM THE HOLY QURAN

(1) "He it is Who has sent His Messenger with the guidance and the Religion of truth, that He May cause it to prevail over all religions, even if those who associate partners with God hate it." (61:10)

(2) "And among others from among them who have not yet joined them. He is the Mighty, the Wise." (62:4)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٦١﴾

وَأَخْرَجَ مِنْهُمْ لَأِيَكَ حَقُّوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

Commentary

(61:10) In the Qartabi Commentary it is stated: The predominance of the True Religion will be in the time of the Messiah. The time will come that there will be no religion left in the world except Islam..

In the Qami Commentary, the explanation of this verse is thus: The True Religion will prevail over all other religions in the time of the Imam of the Last Days. He will fill the earth with justice while the earth would have been full of injustice and violence before his advent. The True Law (Islamic Law) will be enforced only after his advent.

(62:4) In the Qartabi Commentary, the explanation of this verse is in the form of a Hadith quoted there.

This Hadith is as follows:

"Abu Huraira relates that people were sitting around the Holy Prophet, peace and blessings of God be on him, when *Surah Jumuah* was revealed. When Huzoor recited the verse quoted above, a person enquired of the Holy Prophet who those people would be? He repeated this question two or three times. Hazrat Salman the Persian was also sitting in the audience. The Holy Prophet put his hand on the shoulder of Salman the Persian and said: "If faith would go up to the Plaides even then people from among the Persians will certainly bring it back to earth. In some versions of the above Hadith, the words "a man from the Persians" is related, instead of "people from among the Persians"

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THE HADITH

Allama Abdul Ghafoor quotes the following Hadith in his book, *Al-Najmul Thaqib*: "Huzaiifa bin Yaman relates that the Holy Prophet, peace and blessings of God be on him, said that after the passage of 1240 years (of Hijri era), God will send the Imam Mahdi.

In *Dar Qutni*, the sign of the appearance of the Imam Mahdi is given in the following Hadith: "For our Mahdi, there are two signs which have never happened since the earth and the heavens were created, *i.e.*, the moon will be eclipsed on the first of the possible nights in the month of *Ramadhan* and the sun will be eclipsed in the middle of the possible days of the month of *Ramadhan*.

This prophecy was fulfilled in the Eastern

hemisphere with the lunar eclipse on the 13th of *Ramadhan*, 1311 Hijri and the solar eclipse on the 28th of *Ramadhan*, 1311.

Hazrat Ghulam Farid of Chacharan was a holy man whose followers are found in plenty in the Bahalpur area. He affirmed the truth of the Promised Messiah (a.s.) when he said:

Because the lunar and solar eclipses have happened in the month of April, 1894, corresponding to the 13th of *Ramadhan*, which is the first of the possible nights for a lunar eclipse, and the solar eclipse occurred on the middle of the possible days of the eclipse.

Extracts from the writings and sayings of the Founder of the Ahmadiyya Movement in Islam Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah (peace be on him) on

JIHAD IN ISLAM

The advent of the Reformer Of the Age was the greatest religious event of the 20th century. The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (a.s.) was raised as fulfillment of the prophecy of the Holy Prophet Muhammad (s.a.w.). He revived and purified Islam, rectified religious and doctrinal errors prevalent among Muslims, and delivered judgement in the matters in which Muslim sects differed and disputed. That is how he served as "Hakam" as described in Hadith.

One of such errors was the issue of Jihad as a war for propagation of Islam and for liquidation of religious and political opponents. They were anxiously waiting for the coming of Jesus Christ and Mahdi, who would jointly annihilate Non-Muslims from the surface of the earth. The Promised Messiah (a.s.), in his books, speeches and exhortations rejected these ideas and explained the true meaning of Jihad in the light of the Holy Quran and Hadith. Elaborating different kinds of Jihad, He advised the Muslims to concentrate on the Jihad of pen, tongue, wealth and other God-given capabilities for the preaching and defense of Islam.

Hazrat Ahmad's (a.s.) explanation was rejected by Muslim clerics who branded him a denier of Jihad, a confirmed heretic and non-believer. Like Jesus, he too was rejected by priestly class who did not find a sword in his hand, a crown on his head and invading armies under his command.

At the time when Mullahs accused him of rejecting Jihad, their leaders informed the British government that Hazrat Ahmad (a.s.) was "the bloody Mahdi" whose advent was foretold in Islamic sources and that he would become more dangerous than the Mahdi of Sudan, who had been responsible for a lot of bloodshed, in his country.

Many things have changed since September 11th. Now the Muslim elite in the U.S. give the same meanings to Jihad, which Hazrat Ahmad (a.s.) gave a century ago and was declared an

infidel and heretic. That is a remarkable shift in their position.

We are pleased to present the translation of some excerpts from the writings of Hazrat Mirza Ghulam Ahmad (a.s.) on Jihad. – Editor

The Use of Force Is Forbidden By The Holy Quran

No true Muslim has ever believed that Islam should be spread by the sword. Islam has always been propagated through its inherent qualities. Those who, calling themselves Muslims, seek to spread Islam by means of the sword are not aware of its inherent qualities and their conduct resembles the conduct of wild beasts. (*Tiryaq-ul-Qulub, Ruhani Khazain, Vol. 15, p. 39*)

The Holy Quran clearly forbids the use of force for the spread of the faith and directs its propagation through its inherent qualities and the good example of the Muslims. Do not be misled by the notion that in the beginning the Muslims were commanded to take up the sword. That sword was not taken up for the spread of the faith, but in self-defense against the enemies of Islam and for the purpose of taking it up to have recourse to coercion in the matter of faith. (*Sitarah Qaisariyyah, Ruhani Khazain, Vol. 15, p. 120-121*)

I do not know from where our opponents have gathered that Islam was spread by the sword. God has set forth clearly in the Holy Quran:

There is no compulsion in the religion of Islam. (2:257)

Then who has prescribed the use of force for the spread of the faith, and what force was available for the purpose? Do those people who are converted by force set such an example of sincerity and faith that without any kind of wages or compensation two or three hundred of them issue forth to oppose a force of thousands; or when their number reaches a thousand they vanquish hundreds of thousands? Is it the characteristic of the forcibly converted ones that in the defense of the faith they should offer themselves to be slaughtered like sheep and should testify to the truth of Islam with

the seal of their blood? Is it expected of them that they should be such lovers of divine Unity that they should endure every hardship in their travels in the African desert and spread the message of Islam in those regions; or that they should similarly arrive in China, not as warriors but as dervishes and should so convey the message of Islam that millions of people of that country should become Muslims; or that they should arrive in India clad in the roughest stuff and should win a great part of *Aryavart* to the allegiance of Islam; or should carry the credo: *There is no one worthy of worship except Allah*, to the confines of Europe? Now say honestly whether these can be the achievements of those who are converted forcibly to Islam, so that they disbelieved in their hearts and professed Islam only by their tongues? Indeed not. These are the achievements of those whose hearts are filled with the light of faith wherein God alone dwells. (*Paygham-e-Sulah, Ruhani Khazain, Vol. 23, pp. 468-469*)

The Promised Messiah (a.s.) has come into the world so that he should repel the notion of taking up the sword in the name of the faith, and that through his reasoning and arguments he should establish that Islam is a faith which does not at all need the help of the sword for the purpose of its propagation, but that the inherent qualities of its teaching and its verities, insights, reasons, proofs and the living support and signs of God Almighty and its inherent attractions are the factors that have throughout contributed to its progress and its propagation. Let all those who proclaim that Islam had been spread by the sword take note that their claim is false. Islam is not in need of any coercion for its propagation. Should anyone doubt this, let him come to me and stay with me for a while and observe for himself that Islam proves through reasoning and divine signs that it is a living faith. God Almighty now desires and has so determined that all such objections as have been raised against Islam by evil-minded people should be effectively repelled. Those who allege that Islam was spread

by the sword will now be put to shame. (*Malfoozat*, Vol. III, p. 176)

The Promised Messiah Will Not Fight Disbelievers With The Sword

The commonly held doctrine professed by some of the divines that the Promised Messiah (a.s.) will descend from heaven and will fight the disbelievers and will not accept the poll tax and will offer only the choice of death or Islam, is utterly false. It is brimful of all types of error and mischief, and is utterly opposed to the Holy Quran and is only an invention of the impostors. (*Nur-ul-Haq*, Ruhani Khazain, Vol. 8, p. 67)

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

1. Those undertaken in self defense.
2. Those undertaken as chastisement for aggression.
3. Those undertaken for the establishment of freedom of conscience, that is to say for breaking up the strength of those who inflicted death upon such as accepted Islam.

As Islam does not permit the use of force or coercion for the purpose of its propagation, it is altogether vain and absurd to wait for a bloody Mahdi or a bloody Messiah; for it is not possible that anyone should appear who should convert people to Islam by the sword contrary to the clear teaching of the Quran. (*Masih Hindustan Mein*, Ruhani Khazain, Vol. 15, p. 12)

The Promised Messiah Was To Put An End To War

The doctrine of *Jehad* as understood and propagated by the Muslim divines of this age who are called *maulvis* is utterly incorrect. It can lead to nothing except that by their forceful preaching they would convert common people into wild beasts and would deprive them of all the good qualities of human beings; and so it has happened. I know for certain that the burden of the sins of those people who commit murder through ignorance on account

of such preaching, and who are unaware of the reason why Islam had to fight battles in its early stages, lies on the necks of these *maulvis* who go on propagating secretly these dangerous doctrines which result in such grievous loss of life. When these *maulvis* call on government officials they bow down before them at such an angle as if they are ready to go into prostration; but when they are among their own ilk they persist in declaring that this country is the House of War and that the employment of the sword, for the purpose of the propagation of the faith is a prescribed obligation. There are few of them who do not adhere to this doctrine. The large majority of them are so committed to this false doctrine which is utterly contrary to the Holy Quran and the teaching of the Holy Prophet (peace and blessings of Allah be on him) that they condemn anyone who differs with them on this score as *Dajjal* (anti-Christ) and proclaim that he may be killed with impunity. I have been the subject of such condemnation since a long time. ...

They should remember that this doctrine of *Jehad* as conceived by them is not at all correct. Its first result is the sacrifice of human sympathy. Their notion that as *Jehad* was permitted in the early stages of Islam there is no reason why it should not be lawful now is utterly misguided. We have two answers to it. The first is that the Holy Prophet (peace and blessings of Allah be on him) never raised his sword except against those who first raised it themselves and most mercilessly killed innocent and pious men, women and children. They were killed in such cruel manner the recital of which even today brings tears to our eyes. Secondly, even assuming that in the beginning of Islam such *Jehad* was obligatory, as is mistakenly conceived by these *maulvis*, yet in this age it no longer holds good as much as it is written that when the Promised Messiah (a.s.) appears *Jehad* by the sword and all fighting for religion will come to an end as he will not take up the sword or any other earthly weapon and **his only weapon will be his supplications, and his high resolve will be his sword.** He will lay the foundation of peace and

will gather the goat and the lion together. His age will be the age of peace and kindness and human sympathy. Why do these people not reflect upon the fact that thirteen hundred years ago the Holy Prophet (peace and blessings of Allah be on him) had said concerning the Promised Messiah (a.s.): He will put an end to war.

O Ye Muslim divines and *maulvis*, listen to me. I tell you truly this is not the time of fighting for the faith. Do not disobey the Holy Prophet (peace and blessings of Allah be on him). The Promised Messiah (a.s.), who was to come, has appeared and has directed: Henceforth desist from religious wars with the sword which caused bloodshed. To persist in bloodshed and not to desist from such sermons is not the way of Islam. He who accepts me will not only desist from such sermons but will hold this way as most vicious and likely to invite divine wrath. . .

Now that the Promised Messiah (a.s.) has come, it is the duty of every Muslim that he should refrain from having recourse to fighting for the propagation of the faith. Had I not come there might have been some excuse for this misunderstanding. But now that I have arrived and you have witnessed the day of promise, those who take up the sword on behalf of the faith have no excuse left which they can put forth before God Almighty. He who possesses eyes and can read the Holy Quran and the *ahadeeth* can realize that this kind of *Jehad*, which the ignorant ones insist upon in this age, is not authorized by Islam. It is an error which has spread among the Muslims in consequence of the upsurge of unlawful passions or the vain hope of winning paradise through such misguided action.... Ignorant *maulvis*, may God guide them, have grievously misled the common people and have told them that such action which is sheer wrong and cruelty and is opposed to all moral values is the key to paradise. Can it be a good action to shoot down an utter stranger who is walking through the street on some errand and who had done us no harm? If this kind of thing is virtuous, wild animals possess more virtue than such men. Glory be to God, how righteous were

those and how truly were they inspired by the spirit of the Prophets who, when they were commanded in Mecca not to resist evil though they might be cut to pieces, behaved like humble and weak suckling babies as if their hands and their arms possessed no power at all.

How grievous and shameful it is that an utter stranger who has done us no harm and who is occupied with some lawful errand should be shot down without any cause and his wife made a widow and his children made orphans and his dwelling turned into a house of mourning? Which *ahadeeth* and which verse of the Holy Quran authorizes such an outrage? Can any *maulvi* furnish an answer to this question? Ignorant people who have only heard the word *Jehad* make it an excuse for the fulfilment of their selfish desires. (*Government Ungraizi Aur Jehad*, Ruhani Khazain, Vol. 17, pp. 7-13)

I have brought you a commandment which is that ***Jehad with the sword has been ended but the Jehad of the purification of your spirits must continue to be waged.*** I say this not on my own but in order to proclaim the design of God. Reflect on the *ahadeeth* of *Bukhari* wherein it is stated about the Promised Messiah that He would put an end to fighting for the faith.

Accordingly **I command** those who have joined my ranks that they should discard all such notions. They should purify their hearts and foster their mercy and should have sympathy for the afflicted. They should spread peace on the earth, for this would cause their faith to spread. They should not wonder how this would come about. As God Almighty has utilized the elements and all earthly means for the purpose of bringing about new inventions to serve human needs like mechanical locomotion, etc., in the same way He will put His angels to work for the fulfilment of spiritual needs through heavenly signs, without the intervention of human agencies and there will appear many flashes of light whereby the eyes of multitudes will be opened. (*Government Ungraizi Aur Jehad*, Ruhani Khazain, Vol. 17, pp. 15

GIVE YOUR CHILDREN GOOD UPBRINGING AND RESPECT
GOOD BREEDING IS THE BEST GIFT FROM A FATHER TO HIS CHILDREN
INSTRUCT YOUR CHILDREN TO SAY PRAYERS AT THE AGE OF SEVEN
BY THE AGE OF TEN STRICTLY ENFORCE THIS HABIT IN THEM

(Summary of Friday Sermon delivered by Hadhrat Khalifatul Masih IV on February 11, 2000 at the Fazl Mosque, London. Translated from the *Al-Fazl International* of February 25, 2000 by Basharat M. Mirza, Athens, Ohio. This summary is being presented at the responsibility of the Editor)

Hadhrat Khalifatul Masih IV (aba) delivered his Friday Sermon on February 11, at the Fazl Mosque London. As usual, this Khutba was telecast by MTA all over the world.

After the customary *Tasha'hud*, *Ta'awuz* and *Sura Fatihah*, Huzoor recited verse 38 of Chapter 34 (*Al-Saba*) and gave its translation. Then he said that the present Sermon is a part of the series of Sermons on duties and obligations. He cited a number of sayings of the Holy Prophet (s.a.w.) and pronouncements of the Promised Messiah (a.s.) to elaborate on the subject and gave important admonitions.

Hadhrat Khalifatul Masih IV (aba) said that the Holy Prophet (s.a.w.) has instructed that children should be treated with respect and be given a good upbringing. Huzoor said those who treat their children with respect, the children also, when they grow up, respect their parents and respect others also. The Holy Prophet (s.a.w.) has said that there is no gift better than a good bringing up from a father to his children.

The Holy Prophet (s.a.w.) has also said that you should instruct your children to say their prayers from the age of seven. Strictly enforce this habit in them at the age of ten, and at that age, they should sleep in separate beds.

Huzoor said that Prayers are the essence of human life. This is the biggest gift from Islam for mankind. To inculcate a habit for Prayers it is important to begin at a young age. The method taught by the Holy Prophet (s.a.w.) is that you should get the children to say their prayers at the

age of seven. Teach them with love and tenderness. The fact is that those who are used to saying their prayers, their children begin to join them in prayers at an age much younger than seven years. Initially, it is only an imitation but a good imitation. By the age of seven, teach them prayers. Between the ages of ten and twelve, be strict with them about saying their prayers. After the age of twelve, strict treatment is no more permitted.

Citing another Hadith of the Holy Prophet (s.a.w.) Huzoor said that it is also the duty of the parents to teach their children the proper eating habits. They should be taught to begin their eating with *Bismillah* (In the name of Allah) and they should take the food from the front of them.

When you give your own children love, you should give love to other children also. The Holy Prophet (s.a.w.) used to love his own children and showed love to other children also. Once a person came to the Holy Prophet (s.a.w.) and he had a small child with him and he hugged his child. The Holy prophet (s.a.w.) asked him whether he treats the child with mercy. He said yes. The Holy Prophet (s.a.w.) said Allah will also treat you with great mercy as you show mercy and Allah is the greatest of mercifuls.

Whenever Hadhrat Fatima, the daughter of the Holy Prophet (s.a.w.) came to him, he would stand up, kiss her hand and give her his own seat..

It is in the Hadith that a good upbringing of children is better than giving alms (*sadqua*). children with good breeding begin a chain of *Sadaquat* for generations to come. The act of just

giving alms to the poor stops with the giving of the alms, but a proper breeding of the children is a continuing *Sadqua*. Bring up the children badly or being oblivious to how they are brought up is tantamount to burying the children alive in the spiritual sense.

The Holy Prophet (s.a.w.) has instructed that we should look after our widowed or divorced daughters. This is the best *Sadqua*. Some people live off the earnings of their daughters and they do not realize that they are hurting their lives.

Hadhrat Khalifatul Masih IV also read some of

the pronouncements of the Promised Messiah (a.s.) he has said that you should become righteous and be a model of righteousness and *Taqwa* (Love and fear of God) for your children. Then make an effort to make them righteous and pray for them for this also. Huzoor said that he always remembers his friends, children and his wife in his prayers. To lead on a right path and proper breeding is an act of God. It is not good to admonish the children excessively and criticizing all their actions shows that we think we are the only masters of their destiny. This is a form of *Shirk* (associating others with God) and our Jama'at should avoid this habit.

SPEND YOUR LIFE IN MODESTY AND HUMILITY

(by Hazrat Mirza Ghulam Ahmad, peace be upon him)

(Translation by Rafia Kareem. Revised by Bushra Salam-Bajwa and Shamin Akhtar Azam)

It is incumbent upon the righteous that they spend their lives in a state of modesty and humility. This is one branch of righteousness through which one has to fend off unjustified rage. For many great saints and men of truth, the last and most difficult stage (in the quest for righteousness) is to guard against rage. Rage gives birth to conceit and arrogance and sometimes conceit and arrogance create rage itself because rage is the outcome of sheer egotism. I do not want the members of my community to look down on each other, or exhibit pride over each other, or be arrogant towards each other. Almighty Allah knows who is great and who is small. This is a form of contempt which harbors hatred. It is feared that such hatred will grow like a seedling and destroy the perpetrator. Some people are very courteous in the company of the high and mighty but the truly great is he who listens with sympathy and humility to the words of a humble person and shows respect to what that person says, who honors his word and does not utter anything vexatious that causes hurt. Allah Almighty says:

"And defame not your own people, nor call one another by nick-names. Bad indeed is evil reputation after the profession of belief; and

those who repent not are the wrongdoers."
(49:12)

You should not call each other by nicknames. Only ungodly and wicked people behave in this manner. He who taunts others will not die until he himself is thus afflicted. Do not be contemptuous towards your brothers. When all of you drink from the same fountain, who can say which among you is destined to drink the most? No one can be judged honorable and respectable by worldly standards. In the sight of Almighty Allah, it is the righteous one who is the great one:

"Verily, the most honorable among you is the sight of Allah is he who is the most righteous among you. Surely Allah is All-Knowing, All-Aware." (49:14)

Distinctions among castes:

All these caste differences do not in any way form a basis for nobility. Almighty Allah has created different castes only for the purpose of recognition. And these days it is difficult to trace one's ancestry beyond even four generations. It does not become a righteous person to be entangled in cast-related disputes. Allah Almighty

has made it clear that, according to Him, the caste of a person is not the criterion, rather righteousness, which is the basis for true distinction and nobility.

Who are the Righteous?

The Word of God (the Holy Quran) tells us that the righteous are those who walk (the earth) in a meek and humble manner. They do not speak arrogantly; they speak as a humble person speaks to one of higher status. In any situation our behavior should be conducive to furthering our own moral and spiritual betterment. Allah Almighty does not favor anyone. He wants us to be righteous. Only the righteous are able to attain the highest status. Greatness (spiritual) was not inherited by either the Holy Prophet (s.a.w.) or by Hazrat Abraham (a.s.). Even though we believe that the honorable father of the Holy Prophet, Abdullah, was not a polytheist, nevertheless this in itself did not confer prophethood (on his son). It was a Divine favor bestowed upon him (Muhammad (s.a.w.)) due to the inherent veracities of his nature. In fact these veracities invoked the Divine munificence. Similarly, it was the sincerity and righteousness of Hazrat Abraham (a.s.), Father of all prophets, that enable him to (obey to) sacrifice his son and himself be thrown into the fire. Observe the honesty and devotion of our Leader and Master, the Prophet Muhammad (s.a.w.) who faced all kinds of evil machinations perpetrated against him, endured every kind of trial and hardship but dismissed it all. It was this same honesty and devotion that brought Almighty Allah's Blessings:

“God and all His angels send blessings upon the Prophet, O ye who believe, you should also send blessings upon the Prophet.” (33:57)

This verse shows that the conduct of the Holy Prophet (s.a.w.) was such that Almighty Allah did not use any specific word to define it or limit it; words were at His command but were deliberately not employed. That is to say that the noble actions of the Holy Prophet (s.a.w.) were beyond the

boundaries of verbal expression. Such a verse has not been used in praise of any other prophet. His soul was so truthful and loyal and his conduct so very endearing to Allah that He commanded all future generations to forever invoke blessings on him (the Holy Prophet (s.a.w.)) in gratitude. His courage and truthfulness were of such magnitude as has no parallel, even if we search high and low. Take the time of Jesus Christ (a.s.). To what extent did his spiritual veracity and devotion influence his followers? Everyone can understand how difficult it is to change a corrupt person; how tough it is, for example, to give up a well-established (bad) habit. But our Holy Prophet (s.a.w.) reformed thousands of human beings who were worse than animals. Just like animals, some did not differentiate between their mothers and sisters, and wives; (some) devoured the property of orphans and of the deceased; some worshiped stars, some were atheists, some worshiped different elements. The Arabian Peninsula was the curious abode of many diverse religions.

The Holy Quran is Perfect Guidance

An enormous benefit resulting from this (situation) was the comprehensiveness of the teachings contained within the Holy Quran. This is Allah's infinite and unfathomable wisdom, His design and intent. There are appropriate teachings in the Holy Quran to correct any misguided belief or improper teachings that can possibly exist in this world. The Perfect Book was revealed in order to bring about a complete reformation. It was therefore necessary that moral and spiritual disease be pervasive to the fullest degree at the time of its revelation so that a remedy might be provided for each and every ailment. This land (Arabia) was brimming with contaminated people in whom were present all manner of spiritual diseases; diseases which were evident then, and which were also going to inflict future generations. This was why the Holy Quran brought the entire Divine Law (*Shariah*) to perfection. No such need had existed at the time of revelation of other Holy Books, nor do they contain such perfect guidance.

THE MESSIAH HAS COME – TESTIMONY OF THE HOLY BIBLE

(by Ataul Wahid Lahaye)

(The following speech was delivered by Brother Ataul Wahid Lahaye on July 7, 2001, at the 25th Jalsa Salana of Jamaat Ahmadiyya Canada. Reprinted from The Canadian Ahmadiyya Gazette, August-December 2001)

Today, I will be discussing how Hazrat Mirza Ghulam Ahmad has fulfilled the prophecies contained in the Holy Bible regarding the Second Advent of Jesus Christ. Some members of the audience may think that I have no right to discuss this issue because the Bible is *owned* by Christians and Christianity. Others may question my ability to both find and interpret the verses that pertain to the return of Jesus Christ. Both are legitimate concerns. However, the majority of the verses from the Bible that I am about to analyze were not compiled or interpreted by me. They are found in the literature of the millennium scholars who lived in the 19th century. Hundreds of these Christian scholars expected the immediate appearance of Christ, and many went as far as to precisely predict when he was to return. For example, Christopher Hoffman undertook to rebuild the temple in Jerusalem for Christ's occupancy in 1826.

Benge fixed the date of Christ's return at 1836, and from this prediction, others followed in rapid succession. The Irvingites in England and Scotland announced 1835, 1838, 1864 and 1866. Mother Lee and her Shakers abolished matrimony, as they also believed Christ's return was at hand. Cunningham predicted 1839, Elliot 1866, Brewer and Decker both predicted 1867 and Seis favored 1870.

William Miller, who predicted 1844, had up to 500,000 followers, many of whom were so convinced of Christ's return on October 22, 1844 that they refused to plant crops, gave away their money, discharged their employees, settled their accounts and made preparations for climatic midnight cry.

Behold, the Bridegroom cometh, go ye out to meet him.

They dressed in shrouds, and stood on mountaintops in New York state awaiting Christ's descent. That day has gone down in history as the Great Disappointment.

A famous Jewish convert to Christianity, Joseph Wolfe predicted 1847. Class Epp, a leader of the Mennonite Brethren in Russia predicted March 8, 1889. The Dukhobors set forth from a Canadian village in 1902, some naked, to meet the Lord. Reverend Coming in his book, *The End*, written in 1879, concluded that all the signs of those days were preparing for the fulfillment of the prophecy for the Second Coming of Christ. He wrote, *Christ is at our door*. Harriet Livingston, a famous Washingtonian, preached the Second Coming before the House of Representatives in this time period.

The majority of the predictions that convinced these scholars that Christ's return was imminent are found in Matthew's 24th and Luke's 21st chapter. In these chapters, our attention is directed to other books of the Bible that contain relevant prophecies. These prophecies can be divided into four main categories. The time of his return, specifically in years, the social environment that mankind would find itself experiencing at that time including very specific events, heavenly signs, how the Messiah and his followers were to be treated, and the general location of the Second Coming.

The Jews are still expecting their Messiah to come. That Messiah is to be escorted in by Elijah the Prophet who rose physically to heaven in a chariot of fire thousands of years ago. The Jews of 2,000 years ago had the same expectations with evidence of this found in the New Testament. In John 1 verse 21, the Pharisees asked John the Baptist if he was Elijah and in Matthew 16:14 some people mistook Jesus for Elijah. Their attitude was,

we will certainly entertain your claim as the Messiah, but first produce Elijah.

Behold, I will send you Elijah, the Prophet, before the coming of the great and dreadful day of the Lord. (Malachi 4:5)

Many Jews accepted Jesus as the Messiah, yet no Elijah descended from heaven. Fortunately for us, Jesus clears up the entire misconception by explaining in Matthew 17:2 when he says,

But I say unto you that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise the son of man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist.

Elijah's return had been fulfilled by John the Baptist.

Therefore, if we as Ahmadi Muslims claim that Hazrat Mirza Ghulam Ahmad has fulfilled the descent of Jesus Christ as John the Baptist fulfilled the descent of Elijah, we would not be extraneous to the explanation of such an event, as presented by Jesus himself. Obviously descent is a metaphorical term used to attach greater importance to the expected occurrence.

This is also supported in Matthew 23:39 when Jesus states, *Henceforth, ye shall not see me till ye say blessed is he that come in the name of the Lord.* This may mean that someone was to come in the name of Jesus, and not Jesus himself.

Let us now review the verses pertaining to Christ's return. In Luke 21:24-27, we read:

And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the gentiles be fulfilled. And there shall be signs in the sun and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and waves roaring. Men's hearts failing them for fear, and for looking after those things, which are coming on the earth: for the powers of heaven shall be shaken. And then

shall they see the Son of Man coming in a cloud with power and great glory.

In these verses, Jesus is predicting the destruction of Jerusalem by the Gentiles, and the banishment of the Jews from Jerusalem. When that banishment was to end, when the time of the gentiles is fulfilled, he would return.

Jerusalem was destroyed by the Romans under Emperor Titus in 70 A.D. after a long siege. In 132 A.D., the Jews under the leadership of Bar Cochba, rebelled against the Romans. Jerusalem was destroyed and a new city, Aellia Capatilian was constructed on the ruins. Many Jews was scattered and exiled. Under Roman law, Jews were not allowed to enter the city. In 637, the Arabs took control of Jerusalem and similar restriction still applied.

This restriction upon the Jews was lifted when Turkey signed the "Edict of Tolerance" allowing Jews to freely enter Jerusalem. This document was signed on March 21, 1844. Shortly thereafter, Jews started to migrate back to Jerusalem for the first time since 70 A.D. The time of the Gentiles had come to an end. David ben Gurion comments on this era in the book, "*The Jews In Their Land*",

And every such wave of return was inspired by renewed Messianic hopes. This process was crowned in the last quarter of the 19th century with heightened immigration and the beginnings of agricultural settlements

The millennium scholars found a verse in the Book of Revelation that supported this date. In Chapter 11:2-3, we read:

And the holy city (Jerusalem) shall they tread under foot forty and two months. ...And they shall prophesy a thousand two hundred and three score days.

Christian scholars all agree, that in the Bible prophecy, one day stands for one year. This is supported in several verses. For example in Ezekiel 4:6 we read, "*I have appointed these, each day for a year.*"

The Christian scholars came to the conclusion, that since at that time, the Gentiles who controlled Jerusalem were Muslims, that predicted time period of forty and two months, or 1,260 days were applied as the year 1,260 to the Muslim calendar was 1844 of the Christian calendar.

The Book of Matthew directs us to the Prophet Daniel in Chapter 24:15. Again the millennium scholars found reference to several more dates. Daniel 12:11-12 referring to the holy temple in Jerusalem states:

And from the time of the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Using the same method of calculation as was used for the verse in Revelation; the dates of 1290, 1305, and 1330 of the Muslim calendar correspond to 1873, 1888 and 1912 of the Christian Calendar.

More dates are predicted in Daniel 9:1-24:

Seventy weeks are determined upon thy people, and upon the Holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most High.

The millennium Christian scholars unanimously interpreted this verse to be the time period from the rebuilding of the Temple in Jerusalem to the coming years. They also took this prophecy to start when Artaxerxes decreed the Temple to be rebuilt in 47 B.C. plus 490 years brings us to 33 A.D., the general time of Christ's crucifixion.

They also found another prophecy in Daniel that they believed applied to the Second Coming of Christ. We find in Daniel 8:13-14:

Then I heard one saint speaking, and another saint said unto that certain saint which spake; How long shall be the vision concerning the

daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days then shall the sanctuary be cleansed.

Adding 2300 years to 457 B.C. brings us to 1843. We can readily understand why the millennium scholars of the 19th century expected the return of Jesus Christ during their time. The second category of predictions which describe the condition mankind would be in at that time fully support the same time period. We read in Matthew 24:14:

And the gospel of the kingdom shall be preached in the entire world for a witness unto all nations and then shall the end come.

The study of the spread of Christianity conducted by the millennium scholars of the 19th century establishes that this was the time when the message of the kingdom had been conveyed to the entire world. According to the British and American Bible Societies, 421 million copies of the Bible had been distributed in 50 languages in practically every country of the world. In 1842, Mr. Spicer stated in "Our Day In The Light Of Prophecy", that the gospel had been spread to 95% of the inhabitants of earth.

In 1842, five treaty ports in China were opened to commerce and missionaries. In that same year, Dr. Livingston opened the door to Bible preaching in the African interior. In 1844, Turkey recognized the right of Muslims to become Christian. In the book, "A Hundred Years Of Missions", Dr. Leanard writes:

For the first time since the apostolic period occurred, an outburst of general missionary zeal and activity occurred. He was referring to the 19th Century.

Dr. A. T. Pearson wrote in *Modern Mission Century*, "India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America were successively and successfully entered. Within 5 years, from 1853 to 1858, new facilities were given

to entrance and occupation of seven different countries, together embracing half the world population.

Mr. Faber writes in *Eight Dissertations*:

The stupendous endeavors of one gigantic community to convey the Scriptures in every language to every part of the globe many well deserve to be considered as an eminent sign even of these eventful times. Unless I be much mistaken. Such endeavors are preparatory to the final grand diffusion of Christianity, which is the theme of so many inspired prophets and which cannot be so far distant in the present day.

Another prophecy of this category is found in Matthew 24:6

And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet.

Just before the end, the end defined as the time for the return of Jesus Christ, wars and rumors of wars would prevail. We can readily determine that this prophecy was fulfilled in the 19th century by reviewing the wars fought during that time period. To be brief, I will mention just 10. They were Britain, Prussia, Austria and Russia against France in 1815. The war of 1818 between America and Britain. The Crimean War, 1853, The Civil War in America 1861, Britain against Cina in 1860, The Sepoy Mutiny in India, 1857, Russia against Turkey, 1870, China against Korea, 1894, The Boxer Rebellion in China, 1900, Great Britain against the Boer Republic 1899 and America against Spain in 1898.

Two more prophecies of this category, the category of special events and social conditions is found in the Book of Daniel, 12:4. It states:

But thou, O Daniel, shut up the words, and seal the book, even to the end: many shall run to and fro and knowledge shall be increased.

Regarding the increase of knowledge economist Robert Gorden suggests that the great inventions of

1860 to 1900 had a more pronounced effect on productivity and living standards and for many more years than our much-acclaimed New Economy of today. In fact, our modern inventions pale when compared to the great inventions leading to the first new economy. Those inventions, electricity, the internal combustion engine, the chemical and pharmaceutical industries, advances in entertainment and communication, and urban sanitation really did change the world. The post 1913 surge in productivity growth that lasted until the beginning of the 1970's was directly connected to these new inventions. Computers and the Internet do not measure up to the Great Inventions of the late 19th and early 20th centuries. Again, we conclude that there was a great increase of knowledge in the 19th century.

The second prophecy found in this verse in Daniel speaks of people running to and fro a description of restlessness. Again looking for evidence of restlessness during the 19th century we see a long list of riots and revolutions. Again, for brevity, I will mention just 10. Enough to prove that this prophecy also came to light in the 19th century.

Riots raged in 1842 from September to December in southern and eastern England as rioting agricultural workers directed their main efforts against threshing machines. More rural riots broke out in 1843. During the plug riots of 1842, strikers stopped, instead of wrecking the mills by removing the lead plugs in the steam engines. In Latin America, revolutions against the Spanish and Portuguese occurred in Venezuela, Argentina, Paraguay, and Mexico in the early 1800's under the leadership of Simon Bolivar. From July 27th to July 29th, 1830, students and workers raised barricades and made themselves masters of France, leading to the flight of Charles X.

The Slavs were too scattered to form a single nation. A rising in Prague in June of 1848 was ruthlessly crushed by Austria. On March 13, 1881, the Nihilist organization known as the People's Will, assassinated Tsar Alexander. The bomb blast

shook every European throne and reprisal in Russia was severe. The general mood of Europe and the US as more aggressive in the last years of the 19th century, than it had been for several decades before. In November 1887, the lifeguards were called in to London to clear Trafalgar Square of demonstrators. On May 1, 1890, militant workers demonstrated in both America and Europe, demanding an 8 hour day. In 1894, the army was called in to quell rioting strikers in Illinois. In China, rebellions, murders, massacres and succession crises accompanied the rise of power of Empress Tz'u His in 1898.

R. A. Wallace in his book, "*The Wonderful Century*", 1898, summarized the mood of the time.

There was, therefore, no 19th century resting place. The French Revolution, combined with the Industrial Revolution (both unfinished), affected both ways of thinking and feeling. The repercussions are still echoed today.

The next category deals with heavenly signs, or special astronomical activities. Research into this topic show that the amount of unique astronomical activities increased several times during the 19th century.

Again we turn to Matthew's 24th chapter.

Immediately after tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from the heavens and the power of the heavens shall be shaken.

The Christian Millennium scholars of the 19th century interpreted this verse to mean eclipses of the sun and the moon, meteor showers, comets, etc.

Henry James Foreman states in his book, "*The Story of Prophecy*":

It was the 19th century, et the shooting stars of 1833, and the perihelia, or rings around the sun 1843 were objects of the most awesome speculation and discussion. And the tail of the great comet of 1843 measured 108 million

miles in length... whole families were engaged in making shrouds against that fateful day.

In 1811, a comet appeared with a head 1,125,000 miles in diameter, larger than the sun. The tail was 100 million miles in length.

Bielids Comet was first discovered in 1772, but was not found to be periodical until 1826. In 1832 the comet passed very close to the earth. In 1845, the comet was observed to break in two, and in 1852, at the time of its expected return, it was found that the two parts of the comet were both very faint and separated by over 1 million miles. It did not return in 1866.

On November 27th of 1885, a spectacular meteor shower originating from von Nostrands Comet was observed. 39,546 meteors were observed in four hours and eight minutes. Since 1899, very few showers from this comet have been observed.

Records of Leonids Comet are found as far back as 585 A.D. In 1799, 1833, and 1866-67 this comet caused the most spectacular showers of modern times.

The great comet of 1843, which has not been named, was a periodical comet with an orbit of 400 years. It had the longest tail of any comet, 200 million miles long, making it a sight of grandeur.

Donati's comet lit the sky in 1858.

Yet another comet appeared in 1861. At one time the comet was brighter than any star in the sky, except Venus, and a peculiar glow suffused the entire sky. It could easily be seen in broad daylight.

Another great comet, one of the brightest of modern times, passed within a third million miles of the sun in 1882.

The head of Holmes comet had a diameter in excess of a million miles. It is one of the largest on record and appeared in 1892, 1899 and 1906. Since then it has not been seen.

On June 30, 1908, the greatest meteor fall in modern history took place in Siberia. Scientists still

study this phenomenon because of its great destructive power.

Lunar and Solar eclipses occurred in 1894 and 1895. The next speaker will further explain the significance of these eclipses.

To the people witnessing these events, it would surely have looked as if the stars were falling from heaven, and we can readily conclude that this prophecy was fulfilled during the 19th century.

Let us now turn to the fourth category of millennium prophecies, those that describe how the Messiah and his followers were to be treated.

Then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated by all nations for my name's sake.

And then shall appear the sign of the son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory. (Matthew 24:9 and 30)

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist. And ye shall be betrayed both by parents and brethren, and kinsfolk and friends, and some of you shall be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair on your head perish. (Luke 21:15-18)

These verses paint a rather grim picture of how those who were to accept the Messiah, those who would pledge their loyalty to the one who would represent Jesus Christ in his second coming, were to be treated. Hatred, persecution and even death awaited them. They would be betrayed by their own family members and entire nations would conspire to oppose them.

The Messiah, from the verses in Luke, would possess profound wisdom, such that no one on earth could argue against him, and even though afflicted with severe persecution, he would be protected by God Almighty as indicated by "not an hair on your head shall perish".

His appearance should be of a cloudy nature, and his message would run counter to all contemporary thought and expectations, causing the nations of the earth to mourn. This type of appearance is supported in Paul's letter to Thessalonians 5:3.

For yourselves know perfectly that the day of the Lord cometh as a thief in the night.

The fifth category of prophecies indicating the general locations of the Second Coming is found in Matthew 23:27:

For as lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.

The millennium scholars interpreted this verse literally, expecting Christ's return to be accompanied by a huge flash of lightning that would travel across the globe. However, the verse could very well indicate that since Jesus was in Jerusalem when he made this prophecy, the Second Coming would appear east of Jerusalem, and the light or teachings of the Promised One would first be accepted in the east and would eventually extend to the west.

This interpretation finds support in Ezekiel 43:2 where he describes in a vision the glory of God came from the way of the east, and in Revelation 7:2 that mentions another angel ascending from the east having the seal of the living God.

We also read in Matthew's 24th chapter:

For many shall come in my name saying, I am Christ, and shall deceive many. And many false prophets shall rise and deceive many.

This verse also indicates that the second coming would not be of an earth shattering event because for false Messiahs to be accepted, they would somehow have to announce their arrival by descending from the sky surrounded by lighting bolts and angels. During the 19th century there were several men claiming to be either the Messiah or a Prophet. They were the Mahdi of Sudan, Alexander Dowie of Zion, Illinois, who claimed to be Elijah

the third, Joseph Smith of the Mormons who claimed to be a prophet, Ali Muhammad Bab who claimed to be the Mahdi when he performed Haj in 1844 and Bahauallah of Iran who claimed to be the manifestation of God. Piggot of England who claimed to be the Messiah and Hazrat Mirza Ghulam Ahmad of Qadian who claimed he represented the second coming of Christ for the Christians and Imam Mahdi for the Muslims.

To find the true Messiah, we need to apply the prophecies from categories 4 and 5, those that describe the Messiah's characteristics and how he and his followers would be received to the claimants who came from areas east of Jerusalem during the 19th century. They were Mirza Ali Muhammad (Ali Muhammad Bab of Shiraz), Bahaula (Mirza Hussain Ali Nur) of Tehran and Hazrat Mirza Ghulam Ahmad of Qadian, India.

Hazrat Mirza Ghulam Ahmad was born in Qadian, India in the year 1835 and departed from this world in 1908. Heavenly signs mark both the years of his birth and death. Halley's Comet made its most dramatic appearance of modern times in 1835, and a great meteor impact occurred in Siberia in 1908.

Qadian, India is directly east of Jerusalem. He authored over 80 books on religious and comparative religious studies and claimed to be the Mahdi and Messiah whose advent had been predicted in the Bible and other holy books.

One of his most bitter opponents admitted, when commenting on just one of his books titled *Braheen-e-Ahmadiyya*, and he says, "He challenged the representatives of other religions to prove the truth of their religions with the same or less number of arguments as had been presented by him in support of the Holy Quran in his monumental work." (*Qadianism, A Critical Study*, p. 27)

Towards the end of 1890, he announced that God had informed him that Jesus was dead and was not going to return and that He was in fact representing the Second Advent of Jesus. This

announcement brought a storm of protest and threats from Christians and Muslims alike, who both were and are still expecting Jesus to descend from the sky. He told the entire world that their beliefs were wrong, their knowledge hollow, their actions unworthy, their spiritual faculties having become debilitated by drifting away from God.

Today, the followers of Hazrat Mirza Ghulam Ahmad of Qadian, India are counted in tens of millions and have established centers for the spread of the true Islam in over 150 countries. We propagate our faith by means of clear and logical arguments, based on wisdom and proof. However, the Messiah and his followers were, and still are persecuted in many countries.

In 1984, General Ziaul Haq of Pakistan brought Ordinance XX into law, making it a criminal offence for the followers of Hazrat Mirza Ghulam Ahmad to practice or propagate their religion. On the Pakistani passport applications, the applicant must sign a statement denouncing Hazrat Mirza Ghulam Ahmad as an imposter before a passport will be issued.

The Saudi Arabian Government does not allow the followers of Hazrat Mirza Ghulam Ahmad from Pakistan to perform Hajj.

A report by the Lawyers Committee for human rights states that the Ahmadiyya Sect, as a group is subject to systematic and extensive discrimination.

Over the course of the last 111 years, Ahmadis have been murdered in cold blood, only because they believe that the Messiah has come.

Earlier on in my address, I mentioned very unique and special eclipses of the sun and the moon that occurred in 1894 and again in 1895. The next speaker will discuss this subject in greater detail.

In closing, only one of the claimants who came from east of Jerusalem was alive to witness and announce that these eclipses were a unique sign by God specifically for him and that was Hazrat Mirza Ghulam Ahmad of Qadian, India.

MIRZA GHULAM AHMAD, THE TRUE MESSIAH

Aziza Rahman PhD, LA Jamaat

Introduction

The second advent of a great reformer and prophet is eagerly awaited by most of the world's great religions, such as Christianity, Islam, Buddhism, Zoroastrianism and Hinduism. All the Scriptures contain prophecies of his coming. This reformer would guide mankind along the one path that would lead to God. But curiously enough, in all these dispensations there is the expectation that the fulfillment of this prophecy will be in the form of a reappearance of a departed prophet or messenger in his physical body. The Christians await the return of the Messiah, while Muslims are waiting for the Messiah and Mahdi. The Buddhists are expecting the Buddha, the Zoroastrians wait for their Reformer called Mesio Dharbami and the Hindus expect the return of Krishna.

Islamic and Christian traditions predict a similar time for the advent of the reformer, namely the 19th century of the Christian era (CE) or the 14th century of the Muslim era (AH). These prophecies predict the spread of evil, plagues and disease, appearance of shooting stars, eclipses of the sun and moon, wars between many nations, earthquakes and natural disasters at the time of that prophet's coming.

Also, it is foretold that the promised prophet will spread the Truth throughout the world, and that the true religion will manifestly triumph over all other religions in an unprecedented manner. Now on the one hand, the actual fulfillment of the signs contained in the prophecies shows that they cannot be false, and on the other, the appointed task of these promised prophets makes it impossible that at one and the same time all these prophecies should cause their respective religions to triumph over all others.

The unavoidable conclusion therefore is that all these prophecies were to find their fulfillment in the advent of one person, for truth is indivisible, and

guidance for mankind and the remedy for the ills of the age must be uniform, comprehensive and consistent. The one and the same person will, by means of his spiritual powers, gather together men of all faiths, and guide the nations of the world along the right path. These prophecies also show that whereas the Promised One will be the same for all religions, he will possess such peculiar distinctions that every nation will accept him as its own.

Only one claimant to this title fulfills all the prophecies and requirements. His name is Mirza Ghulam Ahmad (peace be on him) of Qadian, India. He was born in February 1835, and died in May 1908. In obedience to God's command, he claimed to be the Second Advent of Jesus for the Christians, the Messiah and Mahdi for the Muslims, Krishna for the Hindus, Maitreya for the Buddhists and Mesio Dharbami for the Zoroastrians. In short he was the promised prophet of every nation and was appointed to collect all mankind under the banner of one faith. Being a Persian by race, he was the promised one of the Zoroastrians; being an Indian by birth, he was the promised one of the Hindus and of the Buddhists; being a Muslim by faith he was the promised one of the Muslims; and having come in the spirit and power of Jesus, bringing remedies for the social evils prevalent in Christian countries, having been born under a Christian government, and also having defended the honor of Jesus, he was entitled to be recognized as the promised one of the Christians.

The Truthfulness of Hadhrat Ahmad's Claim

Mirza Ghulam Ahmad's (peace be on him) claim to be the Promised Messiah is supported by hundreds of Divine signs. The evidence that he was a true Messenger from God is overwhelming, but it is not possible to present all these proofs in this short account. However, a few arguments are presented here to support his claim, which fall into three categories:

1. His coming should be in accordance with previous prophecies found in the Holy Books.
2. That his own character and life should be of great purity.
3. That he should flourish and be given signs of Divine support.

1. Fulfillment of previous prophecies.

The claimant must fulfill the conditions laid down by prophecies found in the Holy Books that foretell his coming. The Holy Quran contains the grand prophecy of a Reformer in the latter days in Sura Al Jumuah (62:34) and in Sura Al Buruj (85:14). This is supported by the traditions of the Holy Prophet Muharnmad (peace and blessings of Allah be on him) in which the expected Reformer is referred to as the Son of Mary. Some traditions are:

By the One who owns my soul, it is nigh, of a certainty that the son of Mary will appear among you. He will be a judge. He will be just; so he will break the cross and kill the swine, and he will stop war.
(Bukhari)

What will be your condition when the Son of Mary will descend among you and he will be your Imam from among yourselves?
(Bukhari)

The reformer was given the title of "Son of Mary" by the Holy Prophet (peace and blessings of Allah be on him), leading many Muslims to believe that Jesus (peace be on him) would return. They believe that Jesus (pboh) was never put on the cross, his place being taken by someone who resembled him, and that he was physically lifted up to the heavens where he waits for his return to earth as the Second Advent.

Hadhrat Ahmad (pboh) made it clear that he had come in the power and spirit of Jesus (pboh). That is why, in Islamic traditions, he is referred to as "Son of Mary". The Holy Quran unequivocally states that Jesus (pboh), being human, died a

natural death as all humans must, and therefore cannot descend from heaven in that same physical form.

The Holy Bible also lends support to the view that Jesus (pboh) himself would not return to this world, in the verses, which refer to the second coming of Elijah. According to II Kings (2:11) Elijah ascended into heaven in a chariot drawn by horses and the Jews were expecting his physical return to earth, which would precede the coming of the Messiah promised to them. However Elijah never appeared in the manner they expected but instead the prophecy was fulfilled in John the Baptist, who came in the power and spirit of Elijah. The Holy Bible says:

And his disciples asked him, saying, why then say the scribes that Elijah must first come? And Jesus answered and said unto them, Elijah truly shall first come, and restore all things, but I say unto you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the son of man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist. (Matt. 17:10-13)

In these verses Jesus refers to the second coming of Elijah which actually took place in the person of John. The Jews did not recognize John as the second coming of Elijah, and thus persecuted him. Jesus says plainly that likewise he must suffer, *i.e.*, his second coming would be not in his own person, but in the person of someone else, who would also be not recognized and persecuted.

Hadhrat Ahmad's (pboh) claim is also supported by the appearance of heavenly signs. The greatest of these was the fulfillment of the prediction made by the Prophet Muhammad (peace and blessings of Allah be on him) thirteen hundred years ago. He prophesied that a double eclipse of the sun and moon would mark the appearance of the Messiah in the same month of *Ramadan*. Hadhrat Ahmad (pboh) made his claim to be the Messiah in 1891, and shortly afterward this unique

event occurred. The eclipse of the moon took place on March 21, 1894 (13th *Ramadan*, 1311 AH.) and the eclipse of the sun occurred on April 6, 1894, (28th *Ramadan* 1311). This phenomenon was observed only in the Eastern hemisphere, but it was repeated during the month of *Ramadan* the following year in the Western hemisphere.

Jesus (pboh) also seems to have referred to this phenomenon by saying:

Immediately after the tribulations of those days shall the sun be darkened and the moon shall not give her light. (Matthew 24:29)

In addition, Jesus (pboh) predicted that his second coming would be heralded by the falling of stars (Matthew 24:29,30). This occurred in November 1833, when thousands of meteorites were seen in the sky.

Another sign mentioned in Islamic traditions is that the Messiah and Mahdi will descend on a white minaret to the east of Damascus. Jesus (pboh) also said:

For as the lightening cometh out of the east and shineth unto the west, so will also the coming of the son of man be (Matthew 24:27).

These statements are interpreted to mean that the Promised One will appear from a place east of Jerusalem and Damascus and his message will travel fast to the West in a very short time. Qadian, the birthplace of Hadhrat Ahmad (pboh) is situated exactly east of Damascus.

Other Islamic traditions predicted that the Messiah would be raised at the head of the 14th Islamic century, he would be of Persian descent, and he would be born a twin, and come from a place called Kada. All these are true of Mirza Ghulam Ahmad (pboh)

2. Purity of life and character.

An important characteristic of such a claimant has to be purity of his life and character. Mirza Ghulam Ahmad (pboh) led an uncorrupted and

blameless life. He was well known to the leaders of all the religious communities of his time. Even those who bitterly opposed him, Christians, Hindus, Sikhs and Muslims, affirmed the purity of his personal life and character, his truthfulness and his trustworthiness.

3. Divine support and signs.

Only a claimant who receives help and support from God can be a true Messenger, for it is impossible for a liar and pretender to mislead God's creatures with success. It is God's law that an imposter not only would not succeed, but also would be overtaken by God's wrath and punishment. The Holy Quran says:

And who is more unjust than he who forges a lie against Allah or gives the lie to His signs? Surely, the unjust shall not prosper. (6:22)

Hadhrat Ahmad (pboh) received Divine Signs in such abundance that they are being fulfilled even today. These signs were not only numerous but also exceptional and unique, and included acceptance of prayers, prophecies concerning future events, Divine revelation of hidden matters and the understanding and deep knowledge of God's Holy Words.

Hadhrat Ahmad (pboh) was granted acceptance of thousands of prayers. Some prayers were for simple matters, some for seemingly impossible problems. He himself claimed the acceptance of at least 30,000 prayers. Fulfillment of prophecies also provided a significant affirmation of the validity of Hadhrat Ahmad's claim, and this sign was bestowed on him in abundance and covered a wide range of events. Some concern people or community, some affect countries and nations, others relate to wars and earthquakes. Some refer to the defeat of enemies; victories for the Community and some predict extraordinary occurrences.

One great prophecy bestowed on him was the result of prayer. In 1886, he went into complete seclusion for forty days, and engrossed himself in worship and meditation. He prayed for a sign and

his prayer was answered with a revelation foretelling the birth of an illustrious son who would be a great Reformer and be gifted with spiritual knowledge. As foretold, this son was born and every aspect of the prophecy was fulfilled when he became the Head of the Community from 1914 to 1965.

A famous Aryan leader, Pandit Lekhram, who was notorious for using abusive language against the Holy Prophet of Islam, was killed by an unknown assassin in March 1897, in complete accordance with a prophecy published by Hadhrat Ahmad (pboh) in 1893.

Another illustration of fulfillment of Hadhrat Ahmad's prayer and prophecy took place in the United States. Dr. John Alexander Dowie, an American who founded the city of Zion, claimed to be a prophet and the forerunner of the second advent of Jesus. He claimed to have miraculous healing powers, and further announced that God had sent him to destroy Islam. Hadhrat Ahmad (pboh), on hearing of this, wrote to him and challenged him to a prayer duel; that each should pray that whichever of them was the imposter be chastised by God in the lifetime of the other. This challenge was published in 1902, and was carried by 32 American newspapers. Dowie's only answer was to further abuse the Messiah. Hadhrat Ahmad (pboh) had prophesied a calamitous death for Dowie and his city, and which indeed came to pass in 1907. The event was acknowledged in the American press.

In 1898, Hadhrat Ahmad (pboh) prophesied that plague would spread in Punjab. At that time there was no sign of plague in the country, and he was ridiculed. The following winter, however, plague began to spread with such ferocity that by 1902, three million people had died. Hadhrat Ahmad (pboh) had also foretold that God had promised immunity to all those in his house, *i.e.*, his community. Consequently, not even a rat died in the vicinity of Qadian. This sign led to hundreds of people recognizing his truthfulness and joining his community.

In 1905, the Messiah predicted the First World War, and the fate of the Russian Tsar, which was shown to him by God as a great earthquake. He foretold the earthquakes, which caused thousands of deaths in the Punjab in 1905, and warned of new pestilence to come. One such pestilence was the great influenza epidemic after the First World War which claimed 20 million lives. Hadhrat Ahmad was the recipient of Divine Revelation throughout his life. He made his claim to be the Messiah under Divine instruction. The truth about the death of Jesus (pboh) was revealed to him by God; that Jesus was alive when he was taken off the cross, and that he migrated to Kashmir in search of the lost sheep of Israel, which was his true mission, and died there at a very old age.

These are but a few of the testimonies that attest to the truth of Hadhrat Ahmad's claim. When all the evidence is examined, there can be no doubt to the veracity of his claim.

The Ahmadiyya Movement

Sign after sign, prophecy after prophecy, evidence after evidence can be offered in support of Hadhrat Ahmad's claim to be the Promised Messiah, but the single most powerful testimony to the truth of his claim is his community of followers. In 1889, under Divine guidance, he formed the Ahmadiyya community, which continues to flourish in spite of terrible persecution by religious opponents and government policies. On that occasion, 40 people pledged allegiance at his hand. In 1989, his followers numbered 10 million worldwide. Since then the number has risen to 80 million, with 40 million joining the community in the past year alone.

Early in his ministry, when there was no electricity, no telephone and no means of communication, God told Hadhrat Ahmad:

I will carry thy message to the corners of the earth.

This prophecy has indeed come to pass as the Ahmadiyya Community now exists in every country

of the world, and is spreading the news of the Messiah through its own satellite TV station; Muslim Television Ahmadiyya.

Thus it is manifestly clear that Mirza Ghulam Anmad's (pboh) claim to be the Messiah of this age is supported by Almighty God. His community is going from strength to strength, and spreading rapidly throughout the world. There is no doubt that his prophecy that the one true faith, Islam, will spread all over the world within three centuries of his coming will be fulfilled. He wrote:

Remember very well that no one shall ever come down from heaven. All our opponents who live today will die and none from them will ever see Jesus (pboh), son of Mary coming down from the heaven; then their children that are left after they will also die and none from among them will ever see Jesus (pboh), son of Mary coming down from heaven and then their

third generation will also die and they too will not see the son of Mary coming down. Then God will cause great consternation in their minds and they will then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus, son of Mary, whether they are Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious leader. I came only to sow the seed, which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it (*Roohani Khazain* v.20: *Tazkiratush Shahadatain* p 67)

THE COMING OF THE MESSIAH

Sumaira Bajwa (Maryland)

According to the *Encyclopedia Britannica*, the term "Messiah" denotes any redeemer figure. The adjective "messianic" is used in a broad sense to refer to beliefs or theories about an eschatological (relating to the end of the world) improvement of the state of humanity or the world. The concept of the coming of the Messiah or a great teacher in the latter days of the world exists in all major religions of the world. This article will present the messianic theologies of Buddhism, Hinduism, Judaism, Christianity and Islam.

The Belief in the Coming of the Messiah

BUDDHISM

The Buddhists believe in the coming of *Maitreya* or *Metteya* (world unifier), the future Buddha, presently a *bodhisattva* residing in the Tusita heaven. The messianic prophecy appears as

follows in the Buddhist scripture:

In those days, brethren, there will arise in the world an Exalted One named Metteya. He will be an Arahant, Fully Awakened, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, an Exalted One, a Buddha, even as I am now. The Law, lovely in its origin, lovely in its progress, lovely in its consummation, will he proclaim, both in the spirit and in the letter; the higher life will he make known, in all its fullness and in all its purity, even as I do now. He will be accompanied by a congregation of some thousands of brethren, even as I am now accompanied by a congregation of some hundreds of brethren. (Digha Nikaya 3:76, Chakkavatti Sihanada Suttanta)

HINDUISM

Hindus believe in the coming of *Kalkin* or *Kalki*, final avatar (incarnation) of the Hindu god Vishnu, who is yet to appear. At the end of the present Kali age, when virtue and religion have disappeared and the world is ruled by unjust men, *Kalkin* will appear to destroy the wicked and to usher in a new age. The messianic prophecy appears as follows in the Hindu scripture:

When the practices taught by the Vedas and the institutes of law shall nearly have ceased, and the close of the Kali age shall be nigh, a portion of that divine being who exists of his own spiritual nature in the character of Brahma, and who is the beginning and the end, and who comprehends all things, shall descend upon the earth. He will be born as Kalki in the family of an eminent Brahmin of Sambhala village, endowed with the eight superhuman faculties.... (Vishnu Purana 4:24. First portion of the verse)

JUDAISM

Jews believe in the coming of *Mashiah*, the anointed one. The messianic prophecy appears as follows in the Jewish scriptures:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. (Isaiah 9:6)

I saw in the night visions, and, behold, [one] like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed. (Daniel 7:13-14)

CHRISTIANITY

Christians believe in the second coming of Jesus. They believe in all of the Judaic prophecies about the Messiah already mentioned. In addition, the messianic prophecy appears as follows in Christian Scriptures:

And if I go and prepare a place for you, I will come again, and receive you unto myself that where I am, there ye may be also. (John 14:3)

Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord. (Matthew 23:39)

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. (Matthew 24:27)

ISLAM

Muslims believe in the coming of the Promised Messiah, the Imam Mahdi. The messianic prophecy appears as follows in the Holy Quran:

And He will raise him among others of them who have not yet joined them. He is Mighty, Wise (Holy Quran 62:4)

And remember when Jesus, son of Mary, said, 'O children of Israel, surely I am Allah's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad.' And when he came to them with clear proofs, they said, 'This is clear enchantment.' (Holy Quran 61:7)

From the Hadith, the sayings of the Holy Prophet Mohammad (peace and blessings of Allah be upon him):

That Ummah can never die which has me at one end and the Messiah, son of Mary, at the other. (Ibn Maja, Bab Al-I'tisam Bis-Sunnah)

There is no Mahdi but Isa. (Ibn Maja, Bab Shiddatuz-Zaman)

When 1,240 years will pass, God will raise Mahdi. (An-Najmus-Saqib, Vol.2, p.209)

What will be your condition when the son of Mary will descend among you and he will be your Imam from among yourselves? (Bukhari: KitabulAnbiya: Bab Nuzool Isa)

The situation today is thus as follows: Buddhists are waiting for the advent of Maitreya, Hindus are expecting the final incarnation of Kalki, the Children of Israel are still anticipating the advent of the Messiah, Christians are looking forward to the second coming of Jesus and the majority of Muslims await the appearance of the Mahdi and Messiah. Since all the religions of the world regardless of the differences in their religious doctrines contain prophecies about the coming of the Messiah, the question arises as to whether the message and function of every one of these Messiahs will be identical? Or would each of them have his own message, different from and in conflict with the messages of the Messiahs of other religions? If the messages of all of them are to be identical then not more than one would be needed to convey the message and to set an example in conformity with it. If the messages are to be different and conflicting, the advent of so many Messiahs instead of promoting unity, peace, accord, and spiritual fulfillment, would only foster hostility, discord, enmity, and chaos, essentially much of the same that is currently apparent between the major religions. Muslims believe that God did not and will not leave any people floundering without sending them guidance through His messengers. Therefore, He sent messengers to all people. As human spirituality evolved so did the religion of God. It was completed with the advent of the Holy Prophet Mohammad (peace and blessings of Allah be upon him). The prophecies about the coming of the Messiah point towards a common goal for all religions, that is, the coming of a Messiah from a religion that completes all other religions.

The Condition of the World and its Religions at the Coming of the Messiah

BUDDHISM

Maitreya will descend to earth to preach anew

the dharma (law) when the teachings of Gautama Buddha have completely decayed. (Encyclopaedia Britannica, term Maitreya)

As we gradually move towards the dark age when Shakyamuni Buddha's teachings will disappear from this world, human minds will become increasingly ravaged by emotional afflictions. For thousands of years, negativity and misfortune will grow, and the human life span will gradually decrease. Bodies will be ugly and deformed, and human life will be pervaded by torment, destruction and destitution. At this point, spontaneously moved by his overwhelming compassion, Maitreya will manifest in our world as a radiantly beautiful spiritual teacher inspiring beings to practice the path of virtue, especially loving kindness.

HINDUISM

People will follow the customs of others and be adulterated by them; peculiar, undisciplined barbarians will be vigorously supported by rulers. They will eventually be ruined because they go on living with perversion. Dharma will become very weak in the Kali age (*this is the time period when the Hindu Messiah is to arrive*), and people will commit sin in mind, speech, and actions. Quarrels, plague, fatal diseases, famines, drought, and calamities will appear. Testimonies and proofs have no certainty. No criterion is left when the Kali age settles down. People become poorer in vigor and luster. They are wicked, full of anger, sinful, false, and avaricious. Bad ambitions, bad education, bad dealings, and bad earnings excite fear. Greed and dishonesty are everywhere. Many *sudras* will become kings, and many heretics will be seen. There will arise various sects and *sannyasins* wearing clothes colored red. Many profess to have supreme knowledge because they will, thereby, easily earn their livelihood.

JUDAISM

In the footsteps of the Messiah, arrogance will increase, prices will rise; grapes will be abundant

but wine will be costly; the government will turn into heresy; and there will be no reproach. The meeting place [of scholars] will become a bordello, the Galilee will be destroyed, the highland will lie desolate, the border people will wander from city to city and none will show them compassion, the wisdom of authors will stink; sin-fearing people will be detested; truth will be missing: young men will humiliate the elderly; the elderly will stand while the young sit; sons will revile their fathers; daughters will strike their mothers; brides will strike their mothers-in-law; and a man's enemies will take over his house. The face of the generation is like the face of a dog! Sons have no shame in front of their fathers; and on whom can one depend? Only upon our father in heaven. (Mishnah Sota 9:15)

CHRISTIANITY

Nevertheless when the Son of Man cometh, shall he find faith on the earth? (Luke 18:8)

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, deceivers, false accusers, incontinent, fierce, despisers of those that are good, hateful, hating high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof. (2 Timothy 3:1-5)

IS. M

O my Lord, my people indeed treated this Quran as a thing abandoned. (Holy Quran 25:13)

There will come a time upon the people when nothing will remain of Islam except its name and nothing will remain of the Quran except its inscription. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the sky; strife will issue from them and avert to them. (Bukhari, Vol.1, Bab Nuzool Isa).

The Holy Prophet (peace and blessings of Allah be upon him) had prophesied that after earlier glorious successes, the condition of Muslims would decline. He had foretold that at the time of the Mahdi and Messiah, nothing would be left of Islam but its name and nothing would be left of the Quran but its words.

The similarities in the theologies of different religions about the condition of the world at the time of the coming of the Messiah can be summarized as follows: It should be noted that these generalizations apply to the majority of the human race before the coming of the Messiah.

1. Followers of different religions will have strayed from the teachings of their prophets.
2. People will be self-centered. They will be willing to sacrifice the well being of others for their personal gains. They will be selfish and cold towards others.
3. People will pretend to have spirituality but their hearts will be devoid of faith.
4. Immoral behavior will be considered normal and morality will be a thing of the past.
5. Natural disasters will be prevalent.

Purpose of the Coming of the Messiah

BUDDHISM

During his long teaching career, Maitreya will turn the wheel of great teachings three times and each time countless multitudes of disciples will come to listen. Maitreya will teach the four truths of the noble ones and thereby lead many millions of disciples to liberation. Many of those gathered to receive these teachings will immediately become *arhats*, *bodhisattvas* and even fully enlightened Buddhas. By the power of his holy body, speech and mind, Maitreya will lead and satisfy all those gathered according to their individual needs and capacities. In this way, he will lead countless disciples through the three vehicles to liberation and enlightenment. *"When he preaches precious laws, all the people will be totally satisfied as if the*

thirsty drink sweet drops of rain from heaven. And each and everyone will attain the path of liberation from struggles" (Sutra of the Great Accomplishment of the Maitreya).

HINDUISM

By his irresistible might he will destroy all the barbarians and thieves, and all whose minds are devoted to iniquity. He will then re-establish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crystal. The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a Race who shall follow the laws of the Krita age, the Age of Purity. (Vishnu Purana 4:24. Last portion of the verse)

JUDAISM

The term "son of man" comes from the books of Ezekiel and Daniel (7:13), where it is symbolic of the prophet, while in Enoch it takes on a new meaning as the "redeemer". The redeemer has an angelic appearance, exudes righteousness, knows the mysteries of God, and is called "God's chosen". He offers support to humanity, serves as a teacher or leader to the world, and is an agent of good fortune. He is chosen to turn humanity back to the true worship of God.

CHRISTIANITY

Christians believe that the purpose of the second coming of the Christ is to set up his glorious kingdom. He will judge his enemies and reward the faithful, living and dead. Early Christians believed the Advent to be imminent, and those who have later professed what is known as Adventism have believed that the visible appearance of Jesus may occur at any moment and that Christians should be ever ready for it. Such believers find evidence for the Second Coming in the Gospels (Matthew 24,25; Mark 13; Luke 21:5-26; John 14:25-29), in the Book of Revelations, and in other biblical and traditional sources. (Encyclopedia Britannica, term Second Coming)

ISLAM

The Holy Prophet (peace and blessings of Allah be upon him) had predicted that Muslims will fall into decline and become divided among themselves. The function of the Messiah was reformation of the Muslims and revival of Islam. He was to act as a judge and a guide for Muslims to remove their misunderstandings and misconceptions about Islam, to remove their divisions and unify them.

In addition the Hadith speaks of how he will deal with discrepancies in other faiths:

By the One who owns my soul, it is nigh, of a certainty, that the son of Mary will appear among you. He will be a judge, he will be just; so he will break the cross (refute Christian doctrines with reason and arguments— Commentary on Bukhari by 'Ainee) and kill the swine (a figurative speech denoting a greedy, dirty and annoying person - an abomination. Killing also is through spiritual means); and he will stop war. (Bukhari: Vol.1: Bab Nuzool Isa)

It can be seen that all religions share a belief in the following purposes of the coming of the Messiah:

1. He will restore religion. He will lead the righteous towards the true worship of God and remove all misunderstandings about religion.
2. He will unite all the religions and all the people of the world, since everyone is awaiting his arrival.
3. He will bring peace to the world.

Under Which Religion will the Messiah Come?

No religion, except Islam proclaims to be a universal religion. God sent the other major religions and their prophets for a specific people and for the need of a specific time. For example, Moses was sent to a people who had been oppressed for so long that they had lost their self-respect and survival instincts. Hence God gave a teaching to Moses that taught them to take a life for a life, an eye for an eye and a tooth for a tooth.

There was no room for forgiveness in this teaching, because that was the need of the time. By the time Jesus was sent by God, the Israelites had gone so far in their cruelties that even though they were no longer enslaved, they knew nothing about forgiveness. At that time, God out of His infinite mercy gave a teaching to Jesus that taught a man to turn the other cheek if someone slaps one cheek. This was a teaching of absolute forgiveness, because that was the need of the time. God provided a middle ground for His teaching of self-defense and forgiveness when He sent the Prophet Mohammad (peace and blessings of Allah be upon him). He gave a teaching to Mohammad (pboh) that permitted anyone who is violated the right to an equal revenge, but which also states that God loves those better who forgive if they see that forgiveness will not encourage crime. In addition, Islam is the only religion that requires belief in all the prophets whenever and wherever they might have appeared. This is an indication that the Messiah would appear under the fold of Islam and he would be a believer in the righteousness of all the prophets. If he were to appear under the fold of any other religion that does not accept all the other prophets, then those who reject other prophets would also reject him. Hence, it is logical to assume that the Messiah would come under Islam.

Has the Messiah come?

The question now arises has the Messiah come or is he still to come? All the signs about the time of his coming have long been fulfilled; does that mean he has already arrived? And if he has, how are people to find him? The answer is twofold: anyone in search of the Messiah must pray for guidance and then judge the claims of people who have declared themselves to be Messiah based on

the teachings of his/her religion. The history of all the religions of the world is witness to the fact that whenever a messenger of God was sent to a people, although they were in dire need of him and even eagerly awaiting him at times, nevertheless, when he arrived, they doubted him, persecuted him and only some of them believed in him. One wonders that if this has been the history of religion would it not repeat itself at the advent of the Messiah? Ahmadi Muslims believe that the prophecies of the Holy Prophet Mohammad (pboh) have been fulfilled in the person of Hadhrat Mirza Ghulam Ahmad, the founder of Ahmadiyya Movement in Islam (peace be on him). And yes, the Messiah has come. In fact he came more than one hundred years ago. As he declared in his book *Arba'een*:

The Holy and Pure revelation of God has informed me that I have been sent by Him as the Promised Messiah and as the Promised Mahdi (reformer) and as Arbiter for the internal and external differences.

The extensive prophecies about the truth of the Messiah and their perfect fulfillment are not the scope of this article, but more information can be found about them in the following sources:

1. *Invitation to Ahmadiyyat*, Hadhrat Mirza Bashiruddin Mahmood Ahmad. Routledge & Kegan Paul Limited. ISBN: 0710001193
2. *Ahmad, the Guided One*, Ian Adamson. Islam International Publications Limited. ISBN: I 853725978.
3. *Islam, the Summit of Religious Evolution*, Arif Humayun. Islam International Publications Limited.

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (peace be on him)

ON ARROGANCE

I tell you truly that on the Day of Judgment, next after association of anything with God, no vice shall rank as high as arrogance. This is a vice that humiliates a person in both worlds.

Divine mercy rescues every believer in Divine Unity, except an arrogant one. Satan also claimed that he believed in the Unity of God, but as he was afflicted with arrogance and looked contemptuously upon Adam, whom God loved, and found fault with him, he was ruined and became accursed. Thus the first sin whereby one was ruined for ever was arrogance (*Ayenae Kamalate Islam*).

I admonish my community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what is arrogance. Then listen to me as I speak under the direction of God.

Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother whom he accounts small better intelligence and knowledge and higher proficiency than him? So also he who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God.

He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low grater wealth than him. In the same way he who takes pride in his physical health, or is conceited of his beauty, or good looks, or strength,

or might and bestows a scornful designation on his brother making fun of him and proclaims his physical defects is arrogant, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for he has power to do all that He wills. So he who is neglectful of Prayer on account of his dependence upon his faculties is arrogant for he has not recognized the Fountainhead of all power and strength and relies upon himself.

Therefore, dear ones, keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly. He who out of pride corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen courteously to his brother and turns away from him partakes of arrogance. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance. He who does not seek to render full obedience to a commissioned one and Messenger of God partakes of arrogance. He who does not pay full attention to the directions of such a one and does not study his writings with care also partakes of arrogance.

Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation.

Lean towards God and love Him to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure hearted and pure intentioned and meek and humble and free of all mischief so that you may receive mercy (*Nuzulul Masih*, pp. 24-25).

MILITANT IDEOLOGY UNDER MICROSCOPE

(by Lutfur Rahman Mahmood)

The shocking tragedy of September 11, has brought Islam into sharp focus, for the fact that the alleged terrorists have been identified as adherents of Islamic faith, and fifteen out of nineteen perpetrators were from Saudi Arabia, the birth place of Islam and the cradle of the religion based on the Holy Quran. These so called soldiers of God, who were brainwashed by the top brass of the militant Islam, perpetrated their hideous crimes as virtuous deeds. Unfortunately they believed that these acts of mass murder would not only bestow on them salvation but also high rank in Paradise with all its attendants pleasures. It is ironical that the militant ideology, a mixture amalgamated centuries after the advent of Islam, is alien to the original Islam stated in the Holy Quran and practically demonstrated by the Holy Prophet Muhammad (s.a.w.), in his Sunnah. Hence there is an express need to examine the following main postulates of the *Jihadist* Ideology:

1. Partition of the world in *Dar-al-Harb* and *Dar-al-Islam*,
2. Doctrine of *Jihad*.
3. Concept of Theocratic State,
4. Penalty for Apostasy,
5. Myopic Approach to gender,
6. Glorification of suicidal assault.

Let us put them in the crucible of analysis one by one.

1. Partition of the World into *Dar-al-Harb* and *Dar-al-Islam*

This postulate can be regarded as the first pillar of militant or medieval Islam. The militants partition the world into two blocks, namely *Dar-al-Harb* and *Dar-al-Islam*. A country under Muslim rule is termed as "*Dar-al-Islam*" (the Abode of Islam), and the land which is not ruled by a Muslim government is known as "*Dar-al-Harb*" (the

Abode of War). There is not a single verse in the Holy Quran which refers to this global divide. Likewise the *Sunnah* of the Holy Prophet (s.a.w.) is silent about this partition. The Holy Prophet Muhammad (s.a.w.) who was naturally inclined to peace, disliked the world "*Harb*" (which means war), changed the name of a new convert, who was known as Harb.

The Holy Prophet (s.a.w.) did not coin the term *Dar-al-Harb*. It is the brain child of some Jurist, who might have lived in the era of Dynastic rule long after the Rightly-Guided Caliphs. The building blocks of this pillar are equally stunning. It is suggested that the two blocks should be constantly in a state of war. *Dar-al-Islam* should wage war on *Dar-al-Harb* until its submission and consequent promulgation of Islam by militants. It is further advocated that if circumstances dictate a truce, then the peace should last for a period of two years. Again these sub-clauses can not be traced in the Holy Quran or the Holy Prophet's *Sunnah*. Like the above terminology these sub-clauses are devoid of canonical support. The truce of Hudiabiyya, concluded by the Holy Prophet Muhammad (s.a.w.) himself, in the presence of 1400 companions, including the four future successors, is a famous event of Islamic history. The 48th Chapter of the Holy Quran (*Fatah*) was revealed soon after this treaty with the people of Mecca. It was for a period of ten years. No one knows how the *Jihadist Ulema* recommend the cessation of hostilities for a maximum period of two years?

Surprisingly the rule by a Muslim leader/leaders and not the presence of practicing Muslims makes a country *Dar-al-Islam*. Masore, under Haider Ali and Tippu Sultan, with a predominant Hindu population, was *Dar-al-Islam* but Bengal or India, with millions of Muslims, under the British Raj was *Dar-al-Harb*. The militant Ulema can go to the extent of suspending regular religious services in a particular *Dar-al-Harb*. Haji Shariat-Ullah, a

Jihadist cleric, suspended Friday and *Eid* prayers in British Bengal.

“He suspended Friday and *Eid* congregational prayers. His followers also refused to pay certain taxes and cesses which they regarded as unIslamic.” (*The Muslim Almanac*, Gale Research Inc., 1996, p. 66)

Recently, Maulana Sami-ul-Haq, a former Pakistani Senator, who considers the USA as *Dar-al-Harb*, has advised Pakistani followers to migrate back home! It is to be seen how many devout Muslims pay heed to the Maulana’s advice.

2. Doctrine of Jihad

Unlike *Dar-al-Harb* or *Dar-al-Islam*, the term “*Jihad*” has been frequently mentioned in the Holy Quran, but it has been wrongly translated by the Orientalist as “Holy War”. In Arabic “*Jihad*” means striving, effort or struggle, and not necessarily a military encounter. In fact we have three kinds of *Jihad*:

- a. *Jihad-e-Akbar* (The greatest *Jihad*)
- b. *Jihad-e-Kabir* (The great *Jihad*)
- c. *Jihad-e-Asghar* (The lesser *Jihad*)

a. *Jihad-e-Akbar*

Is the effort to control and reform one’s self by subjecting it to the sovereignty of the Holy Quran and Islam. It is a war against Satan. One has to defeat evil inclinations, satanic impulses and temptations. It is a struggle for life until a believer becomes truly righteous and joins the company of *Ibad-ur-Rahman* (The Quran 25:64) and at the end his purified soul is received by his Maker and is pleased to hear these words:

“Return to thy Lord well pleased with Him and He well pleased with thee. So enter thou among the chosen servants.” (99:29-30)

b. *Jihad-e-Kabir*

In Quranic description *Jihad-e-Kabir* means “preaching with Quran”. It is preaching of Islam by word, action and example. Preaching with Quran is

not a violent process. It is peaceful persuasion based on the wisdom and spiritual blessings of the Holy Quran. Lives of the companions were transformed by the Holy Quran. Peoples hearts were won by the spiritual sword of the Quran and not by the sword made up of iron or steel.

c. *Jihad-e-Asgher*

Jihad-e-Asgher, the lesser or minor *Jihad* is fighting in the cause of Allah. *Jihad-e-Asgher* was introduced in Medina, most probably in the 14th year of the Holy Prophet’s advent, with the revelation of the following verses:

“Permission to fight is given to those against whom war is made, because they have been wronged – and Allah indeed has power to help them.” (22:40)

“And strive in the cause of Allah as it behoves you to strive for it.” (22:79)

“And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors.” (2:191)

These verses are from Chapters of Al-Haj (22) and Al-Baqara (2), which were revealed in Medina after migration. Permission is for defense against the agresors.

Jihad-e-Akbar and *Jihad-e-Kabir* came into existance with the very advent of Islam. Muslims from the beginning were expected to implement Islam in their lives and to convey its message to others despite persecution and maltreatment, while *Jihad-e-Asgher* was introduced in Medina. Why the militants are interested only in the lesser or minor *Jihad*, which is not only third in rank but also is regulated by certain conditions. Moreover a Mullah or a cleric is not entitled to declare *Jihad* at will and whim. It is the responsibility of the Khalifa-Tul Muslimeen, or the head of state, or the Head of Muslim Commonwealth, to declare *Jihad* after carefully examining the situation that indeed war had been waged against Islam. In such a case Muslims would defend Islam at all costs.

The Tabook Expedition is the last major *Jihad* in which the Holy Prophet (s.a.w.) himself participated. He led an army of 30,000 companions in order to check a possible aggression by the Byzantine Army, which withdrew prior to the arrival of the Muslim Army. It was extremely hot and a very difficult terrain. At the conclusion of the Tabook Expedition, the Holy Prophet Muhammad (s.a.w.) remarked:

“We are returning from *Jihad-e-Asghar* to *Jihad-e-Akbar*.”

Question arises why the *Jihadists* are not interested in other forms of *Jihads* including *Jihad-e-Akbar*?

The *Jihad* is applicable to so many situations and sectors like eradication of poverty, crime, social evils, illiteracy, disease and injustice, and promotion of good will, peace and good governance. It appears that the militants interest in *Jihad-e-Asghar* is for personal agenda, namely revolution by force. Their *Jihad* is not for supremacy of religion or for the welfare of masses but for the political empowerment of the clergy. This is the hidden agenda of their *Jihad*.

3. Concept of Theocratic State

Jihadists dislike almost all the existing regimes in Muslim countries. They wish to replace them with pure Islamic regimes. Like-minded extremists are active in all Islamic countries. These movements, which were maintaining a low profile, became active and aggressive after Imam Khomeini's successful revolution in Iran. Until its dramatic collapse, the Taliban Regime was considered the model of the ideal Islamic Regime. Although the term “secular” does not mean “anti-God”, “anti-Islam” or anti-religion”, yet the militants are particularly allergic to it. The term secular, when applied to a state simply means that religion or church would not be allowed to interfere with the affairs of the state. The state would not patronize or antagonize a particular religion or church. In other words, politicians or clergy would not be allowed to exploit religion for political ends.

In a secular state, people of all creeds and faiths enjoy full religious freedom. The following verse of the Holy Quran which also deals with *Jihad*, enshrines the same spirit of religious freedom:

“Ermission to fight is given to those against whom war is made, because they have been wronged – and Allah indeed has power to help them –

Those who have been driven out from their homes unjustly only, because they said ‘our Lord is Allah’ –and if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed powerful, mighty – (22:40:41)

On the contrary, Muslim militants prefer theocracy and a theocratic state. The term “theocracy” was coined by a Jew. Perhaps this is the only Jewish product which the Mullahs fondly and extensively use. Apparently they want to rule in the name of God, but practically would end up with a worst dictatorship, in which dissident opinion would be silenced with brutal force, in the name of religion, promotion of virtue or eradication of vice. Militants want power in all Muslim countries with view to implementing Taliban version of Islam. They want absolute power.

Theocracy breeds religious intolerance, while Islam is the standard bearer of religious tolerance. Islam is the most tolerant of all religions. Unfortunately the medieval Islam has strangled the original spirit of religious tolerance.

We are living in an era of fundamental rights. Now over six billion inhabitants of this planet live in a global village. Islam is the second largest religion of this global village, which is growing rapidly. It is winning converts through peaceful persuasion. No one is using the sword to propagate Islam. No force is being used to eradicate Islam. Likewise we cannot use force to eliminate other religions and denominations. Islam has a bright

future. We have to coexist with followers of other religions. We can preach the message of Islam to them but we cannot tell them to choose between Islam or death, because no one on earth is giving us this choice today. Look at the record of the so called ideal theocratic state, the *Taliban* Regime of Afghanistan. No one worshiped centuries old Bamian statues but they were destroyed in the name of God, with great pomp and show. Hindus were told to wear a particular dress and badges as a sign of their religious affiliation. Two American women, who were falsely accused of preaching Christianity, were being tried in a court of law, when the Regime got toppled. But the same militants expect that no such restrictions should be imposed on Muslim preachers, missionaries and Imams in America or Europe!

The "Constitution of Medina", introduced and implemented by the Holy Prophet (s.a.w.), soon after his arrival in Medina from Mecca, is a milestone in the history of religious freedom and human rights. Likewise his treatment of a Christian delegation from Najran (Southern Arabia) sheds light on his magnanimity. He directed Christians to hold their religious service in his mosque at Medina, the second holiest shrine of Islam. Mullah's theocratic state, with all its salient features, cannot be deduced from original Islam.

4. Penalty for Apostasy

According to the militant ideology an apostate ("*Murtan*" – one who denounces his faith) should be put to death. Our readers would be surprised to learn that there is not a single verse in the Holy Quran which endorses the death penalty for apostasy ("*Irtidad*"). On the contrary the Holy Quran repeatedly says that apostates who deserve the wrath of God, would be punished by God. There is no ambiguity in the message of the following Quranic verses:

"Those who believe, then disbelieve, then again believe, then disbelieve, then increase in disbelief. Allah will never forgive them nor will He guide them to the way." (4:138)

"They swear by Allah that they said nothing, but they did certainly use blasphemous language, and disbelieved after they had embraced Islam. And they meditated upon that which they subsequently failed to attain. And they nourished hatred only because Allah na d His Messenger had enriched them out of His bounty. So if they repent it would be better for them; but if they turn away, Allah will punish them with a grievous punishment in this world and the Hereafter, and they shall have neither friend nor helper in the earth." (9:74)

"Surely, those who disbelieve after they have believed and then increase in disbelief, their repentance shall not be accepted, and these are they who have gone astray." (3:91)

The Holy Prophet Muhammad (s.a.w.) did not execute any apostate in his life. Abdullah bin Abi Sarah, one of the scribes, who used to write freshly revealed Quranic verses from the oral dictation of the Holy Prophet (s.a.w.) denounced Islam and left Medina. God guided him and he joined the fold of Islam at the conquest of Mecca. Later on he served as a Governor of Egypt during the reign of Hadhrat Usman (r.a.), the third caliph. The militant Ulema relies on the following *hadith*, narrated by Hazrat Abdullah bin Abbas (r.a.):

"He who changes his religion, put him to death."

It appears that it is a fabricated *hadith* which has been added to the *hadith* literature in the name of Ibn-e-Abbas, who was a youngster in the Holy Prophet's (s.a.w.) lifetime. The *hadith*, under review, demands that no body should change his/her religion. It slams the door of preaching and peaceful persuasion. Moreover it contradicts the above verses of the Holy Quran which deal with apostates.

The *Jihadist* Ulema refer to another *hadith* which describes the execution of an apostate in Yemen, during the reign of Hazrat Umar (r.a.), the second Caliph. It is reported by Bukhari, Muslim and Abu Daud that an apostate was executed in the

presence of Hazrat Muaz bin Jabal (r.a.).

The *Shorter Encyclopedia Of Islam* (E. J. Brill Leiden, Netherlands, 1953) records the reaction of Hazrat Umar (r.a.) with reference to Imam Malik's book: "The caliph Umar is also represented as disapproving of this proceeding with the words: 'Did you then not shut him up for three days and give him a round loaf daily and try to induce him to repent? Perhaps he would have repented and returned to the obedience of God. O God! I was not there, I did not order it and I do not approve, see it was thus reported to me.'" (*Malik*, p. 413). Hazrat Umar's (r.a.) reaction coincides with the spirit of the Holy Quran.

Mullahs frequently refer to Hazrat Abu Bakr's military action against Musailmah. Musailmah and his cohorts were rebels of the Muslim State and were dealt with accordingly. A state in the 21st century would not tolerate an open rebellion and attempt to sabotage the revenue system, by a cross-section of its population. The Ridda Wars fought by the first caliph were genuine steps taken by the central government to restore normalcy and peace in Arabia. Moreover, I find it very difficult to believe that Musailmah was a Muslim. How could a "Muslim companion" of the Holy Prophet (s.a.w.) demand from him to approve him (Musailmah) as the king of half of Arabia after the Holy Prophet's (s.a.w.) demise? The Holy Prophet (s.a.w.) rejected his foolish demand declaring: "I would not give you even a branch of palm tree".

The penalty for apostasy was used by the Muslim rulers for suppressing the Muslim adversaries by branding them apostates. An easy exit. The Omayyads, the Abbasids and other dynastic rulers used it as a tool to exterminate dissidents.

Emperor Aurangzeb used it against his elder brother, Dara Shikoh, who was supposed to succeed Shah Jahan. Poor Phah Jahan was imprisoned and the crown prince, Dara Shikoh, was beheaded in front of the Jamia Mosque Delhi, on the charge of apostasy. It is a glaring example how the death penalty for apostasy was used for

political purposes.

5. Myopic Approach To Gender

The Taliban Regime, during its five year of Draconian rule, exposed Islam to criticism and ridicule, for its myopic approach to women. Use of Hijab and modest dress, restraining of looks (*Ghazz-i-basar*), segregation of sexes and other measures, with view to attaining high moral standards, are in accordance with Islamic teachings, but what Taliban Mullahs sought to implement was their self-made interpretation of their teachings. Taliban's Afghanistan was a small island, in the ocean of over one billion Muslims living in fifty-five countries, but the mal-treatment of Afghan women, magnified in the International media caused an irreparable damage to Islam

The ban on education of girls, killing of a teacher in the presence of her students, for the crime of teaching in hiding, beating of women for accidental exposure of ankle after falling from a slippery surface, plucking of nail with pliers, for the offence of painting them with nail polish, beating of a minor girl. For using white boots, forcible marriage of "widows", with soldiers of God, for the crime of leaving their homes without lawful male guardians, restrictions on doctors to examine or treat patients of opposite sex, ban on the use of charts and printed material showing female figure, normally used to explain various stages of pregnancy, ban on the jobs for females, public execution of women in football stadiums and many other things, are on record. The same Afghanistan, in gone bye days, used to benefit from the services of qualified female doctors, teachers and other professionals but during the Taliban Era, many of them either fled, or perished or became dormant. This is not Islam. If this is Islam, then it is not existing in many Muslim countries. "Acquiring of knowledge is a religious obligation of every Muslim male and female" is a famous *hadith*. Hazrat Aeysha (r.a.), the Holy Prophet's (s.a.w.) talented wife was a great scholar of the Quran, *hadith* and *Fiqh* (juris prudence), and the companions of the Holy Prophet (s.a.w.) after his death, benefitted

from her knowledge. She accompanied the Holy Prophet (s.a.w.) in a *Jihad* and joined other ladies who procured water and first aid to the wounded. She even commanded an army, in the Battle of Camel, a sad and tragic event of Islamic history, but shows that a Muslim lady could rise to the rank of a General. Hazrat Aeysha (r.a.) once stood by the side of the Holy Prophet (s.a.w.) and witnessed a treat by African acrobats in the courtyard of the Medina Mosque. Islam has done a lot for the emancipation of women. The Holy Prophet (s.a.w.) is definitely the greatest champion of women's rights. His personal example is the best model. He was very kind, loving, generous and compassionate to women.

Islamic *Hijab* is not a hurdle or barrier in a female's education and professional training. Ahmadi females have earned University degrees including a Ph.D. in subjects like physics. Oxford University bent its rules to allow her to receive a degree in Burqa.

Islamic teachings coincide with human nature that man is essentially a bread winner and a woman is a homemaker but adjustments are possible within the flexible system of Islamic guidelines. Islam does not permit the intellectual, psychological, and physical enslavement and strangulation of women, who being the future mother, are the cradles of Islamic nursery.

The extremist mullah has to reconsider the position of his stance.

6. Glorification Of Suicidal Assaults

Life is a great gift of God. Islam teaches respect of life. God is Creator and Sustainer of life. Life can be taken only in His name and in accordance with His laws and commandments. Allah says in the Holy Quran:

“And kill not the soul which Allah has forbidden save for just cause.” (17:34)

The following are the permissible situations:

1. In a just war.

2. In self defense.

3. In retribution for a crime, like murder, rebellion (*'Haraba'*).

Likewise Islam forbids suicide which is self-murder. Man does not own his life. he is a trustee. He is not authorized to kill himself, out of despair or to get rid of a difficult circumstance or even for a noble cause in *Kamikaze* style. The same applies to religiously or politically motivated suicide.

In the recent past, militants used suicide bombers in Lebanon against foreign troops. These martyrs were honored as national heroes and heroines. The Palestinians have adopted this policy in their conflict with Israel. Recently two ladies have carried out similar attacks. Muslim clerics of the Middle East are divided on the issue. The Lebanese Ulema glorify suicidal attacks as acts of martyrdom while the Egyptian jurists declare suicide unlawful. The Holy Quran, *hadith* and the Holy Prophet's (s.a.w.) Sunnah support the Egyptians point of view.

The following incident which is reported at length, in Sahih Bukhari sheds enough light on the subject:

The Holy Prophet Muhammad (s.a.w.) and his companions were engaged in a battle, fighting in defense of Islam. A man, fought with Muslims and displayed great courage. He would go to places of extreme danger to engage the enemy. The companions praised him for his valor and fearlessness but the Holy Prophet (s.a.w.) differed and sad that the man was going to land in Hell. The reporter of the *hadith* says that some companions were surprised on hearing the Holy Prophet's (s.a.w.) remarks. A companion, who wanted to know the secret of the prophetic wisdom, followed the man in all his dashing moves. Finally he saw that the man sustained a wound and committed suicide. He returned to the Holy Prophet (s.a.w.) exclaiming: “I bear witness that you are a true prophet of God” and narrated what he saw. (*Sahih Bukhari, Kitab-*

ul-Jihad, Chapter 121, *Hadith* No. 159)

At the juncture, let us analyze the given description:

- a. The Holy Prophet (s.a.w.) himself is commanding Muslims to defend Islam.
- b. The companions (*Sahaba*) are participating in a *Jihad*.
- c. A man fights on the side of the Muslims in support of Allah's religion.
- d. He is injured by non-Muslim combatants and commits suicide.
- e. The Holy Prophet's (s.a.w.) verdict, based on God-given knowledge, declares him a dweller of Hell-fire.

This *hadith* can serve as an eye opener. Fighting a just war of *Jihad* is totally different from mounting an attack on non-combatant civilians, by an individual, in guise of a harmless civilian. Another

hadith of the Holy Prophet Muhammad (s.a.w.), explains that on the Day of Resurrection, the individual guilty of committing suicide, would repeat that act, again and again, in the same mode and manner. Despite this condemnation by the Holy Prophet (s.a.w.), the militants are bent upon making suicide an act worthy of public glorification!

We the Ahmadi Muslims are indeed fortunate that the Reformer of the Age, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (a.s.) has revived our faith by presenting to us the original Islam in its pure form. By the grave of Allah the minds of Ahmadi Muslims are free from the shackles of the above mentioned manufactured beliefs which force The Militant Fundamentalists to live in the shadow of fear and hypocrisy, in lands where they are in minority, but perpetrate senseless crimes against humanity in the countries of their majority. May Allah enable all Muslims to practice original and pure Islam, in letter and spirit. (*Ameen*)

MOHTARMA LAIQA SULTANA PASSES AWAY

Mohtarma Laiqa Sultana, wife of Dr. Bashir Ahmad Bhatti, Ph.D., was the daughter of the late Khalifa Abdul Rehman, and granddaughter of Hazrat Khalifa Rashid-ad-Din Sahib. She passed away on July 3, 2001 in Chicago at the age of fifty-three. She underwent surgery at Rush Hospital to remove a part of her Esophagus. The surgery itself was a success; however she developed bronchial-pneumonia and could not survive. *INNA LILLAHE WA INNA ALIAHE RAJ'UON.*

She was a pious lady, very well educated. She served the Jamaat most diligently, and till last she worked as the Finance Secretary of Lajna in her Halqa in Chicago Jamaat. May Allah grant a high station of His nearness in *Jannatul Firdaus*, and grant patience and steadfast to her bereaved family. *Ameen!*

REPORT ON AFRICAN AMERICAN MARKET PLACE

(by Jalaluddin Ahmad, President, Los Angeles West)

This year the African American Market Place was a thumping success. African Market Place is a great place for propagation of Islam. It is a big event that extends to three weekends and has got very positive effects. The event was held on three consecutive weekends on August 18, 19, 25, 26 and September 1, 2, 3.

The following are few achievements during our participation:

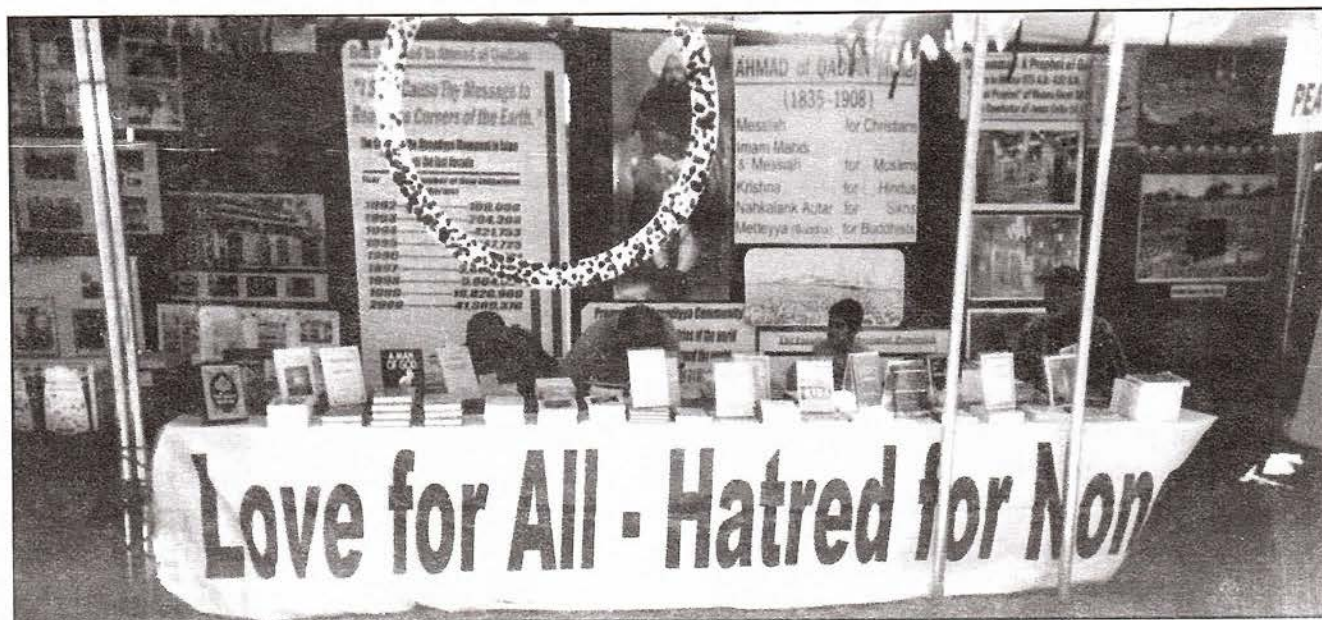
1. We have sold \$718 worth of books during this participation.
2. 737 people have visited the booth during this even and among them 297 have signed the visitor book.
3. Over 3,800 packages of free literature was distributed. The literature was to make the people aware of biblical quotation and the misunderstanding about Islam.
4. As always this participation lives a strong memory and awareness of our Jamaat.
5. People from African sub-continent who loose the Jamaat's contact (for example those people who have studied in our schools and visited our hospital in Africa), rejuvenate with the Jamaat

and once again feel our warmth and feels very happy to be with us in the fair.

6. In total over 374 man-hours were spent during this participation.
7. A very good contact list is prepared for future invitations and contacts.

Ibrahim Naeem Sahib and Hadi Wasi Sahib put in all out efforts and have worked hard to make the African Market Place participation a success. Ibrahim Naeem Sahib will keep an information of all the contacts in the Data Base and will keep in touch with the contacts. This is a good place to come across with the celebrities and also with high officials for instance one of the celebrities Mr. Forest Whittaker, this gentleman particularly stopped by at the booth and gave his office phone number as he was in a rush. There was a lot of interaction with different people and this will sharpen up the *Taleeghi* activity and knowledge to handle the questions of different people with various ethnicity.

Police Chief Mr. Bernard Park visited the booth and he has readily accepted the offer to attend our functions.



INVITATION TO JOIN THE AHMADIYYA MOVEMENT

(Taken from the book *The Promised Messiah and Mahdi*, by Dr. Aziz Ahmad Chaudhry, pp.190-193)

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

1. *"What will be your condition when the Son of Mary, will descend among you and he will be your Imam from among you?"* (Bukhari, Bab Nuzul Isa Ibn Maryam)

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

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

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

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

Some people say the Holy Quran is enough and there is no need for a Mahdi or Messiah. They forget that at a time of decadence, they need a spiritual teacher to learn proper interpretation of Quranic verses which are susceptible of interpretation. There are those who say that Traditions which deal with the advent of the

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

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

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

CONDITIONS OF BAI'AT (INITIATION) IN AHMADIYYA MOVEMENT IN ISLAM LAID OUT BY THE PROMISED MESSIAH (a.s.)

The initiate shall solemnly promise:

- I. That he /she shall abstain from *Shirk* (association of any partner with God) right up to the day of his death.
- II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself /herself to be carried away by passions, however strong they may be.
- III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking *Darood* (blessings) on the Holy Prophet (peace and blessings of Allah be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
- V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.
- VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) the guiding principles in every walk of his/her life.
- VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in lowliness, humbleness, cheerfulness, forbearance, and meekness.
- VIII. That he/she shall hold Faith, the honor of Faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
- IX. That he/she shall keep himself/herself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
- X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationships and connections demanding devoted dutifulness.