

In the name of Allah, the Beneficent, the Merciful

Call to the path of the Lord with goodly exhortation, and argue with the people in the best possible manner. (H. Qur'an: 16:125)

THE ISLAMIC SUNRISE

Exponent of the 'non-secular' Islam postulated
by the Lahore Ahmadiyya *Muslim* Movement for
the benefit of Muslims and non-Muslims alike.

**An Official Organ of the Ahmadiyya Anjuman
Isha'at Islam Lahore [AAIIL]**

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي
إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَأُبَشِّرُكُمْ بِرَسُولٍ يَأْتِي مِنْ بَعْدِي
اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ
قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٥٠﴾

“And when *Jesus*, son of Mary, said: O Children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being *Ahmad* {*Muhammad* [pbuh]}.”--61:6.

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**A Special Centenary Treatise on
Hazrat Mirza Ghulam Ahmad,
Mujjaddid of the 14th Century: *His Forthright &
Unparallel Presentation of a Tolerant and a Non-Violent-
War-like Islam, etc***

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THE ISLAMIC SUNRISE

- Continues to propagate emphatically and uncompromisingly that "**THERE IS NO COMPULSION IN RELIGION**". Everyone is free to leave or embrace Islam as h/she wishes.
- Presents an unbiased attempt to eradicate the false doctrines that have crept into Islam over the past centuries.

MORE SPECIFICALLY, it shall:

- Attempt to eradicate misconceptions regarding **JIHAD** - that, particularly, it does **NOT** mean "**HOLY WAR**". The **AHMADIYYA ANJUMAN** has been propagating for over a hundred years now that "**the ink of the scholar is greater than the blood of the martyr.**"
- Continue to express total dissatisfaction with the "Ulema, and others such as the **Quadianis** condemning **MUSLIMS** as "**Kafirs**", "**Infidels**", "**Heretics**", "**Apostates**". Only **GOD** can excommunicate a Muslim from Islam; no one has been bestowed such authority.
- Continue to advocate our full commitment to the Finality of Prophet of Muhammad [p.b.u.h.]
- **Advocate that anyone who believes Jesus will return in the flesh is tampering with the Finality of Prophethood.**
- Explain that the name **AHMADI-yya** was adopted after one of the Holy Prophet's names "**AHMAD**" in the Holy Qur'an.
- Forthrightly express that we are **NOT** a **SECT**: We believe in a **Universal, Loving, and Liberal Islam**, and a **Living God** – **who speaks now as HE did in the past.**
- Continue to educate Muslims in general that the **Lahore Section of Muslims** is quite a different body of Muslims from the **Quadianis**..

Be Informed:

Don't Continue to be Misled: The Quadianis are a distinct entity from Muslims of the Ahmadi School of Thought. Those who belittle the name "Ahmadi" & Ahmadi-Muslims are, in effect, doing so to the Holy Prophet Muhammad [p.b.u.h.]

The Ahmadiyya Anjuman Isha'at Islam Lahore [AAIIL] stands for:

The Ahmadiyya Community For The Propagation of Islam — propagation of Islam as demonstrated by the Holy Prophet Muhammad [p.b.u.h.]. It was given the name "AHMADI-yya" in light of one of the Holy Prophet's names "**AHMAD**" in the Holy Qu'ran - 61:6.

The main object of the *AAIIL* is to present the true, original message of Islam to the whole world --- Islam as it is found in the Holy Qur'an and the life of the Holy Prophet Muhammad [p.b.u.h.] --- *obscured today by grave misconceptions and wrong popular notions, like the Isra and Mir'aj of the Holy Prophet [p.b.u.h.] being a corporeal experience, or, Jesus still being physically alive.*

As Muslims of this *School of Thought*, we postulate that Islam seeks to attract the hearts and minds of people toward the truth by the following:

(i) reasoning, (ii) good moral example, and (iii) the natural beauty of its principles.

We neither aspire to gain political power, nor allow the use of force in support of its principles.

We also postulate that **Hazrat Mirza Ghulam Ahmad** (1835-1908) — the **Mujaddid** of the fourteen century (*in light of the Prophet's prophecy in Abu Dawud, Volume 3, page 1194: "Allah will raise for this community at the end of every hundred years the one who will renovate religion for it)"* — *arose to remind the world that Islam inculcates, among other precepts, the following:*

- i. Non-sectarianism:** Every individual who sincerely professes his or her acceptance of Islam by accepting the words: "**La ilaha ill ilaha, Muhammad-ur rasul-ul Allah**" — **is a Muslim**. No one, nor any body of Muslims, has the right to make personal inquisitions into anyone's beliefs and dispense with him out of Islam. **A Muslim cannot be expelled from Islam.**
- ii. Rationalism:** In all matters of religion, it urges use of human reason and knowledge. *Blind following is condemned and independence of thought is granted.*
- iii. Universality:** It recognizes prophets being raised among all nations and requires Muslims to believe in them. **Truth and goodness can be found in all religions.** God treats all human beings equally justly --- irrespective of race, nationality, or religion.
- iv. Peacefulness:** It allows the use of force **only** in unavoidable self-defense. The concept of *Jihad* has been erroneously misrepresented by the 'Ulema. It also teaches Muslims to live peacefully under any rule which accords them freedom of religion.
- v. Tolerance:** It gives full freedom to everyone to hold and practice any creed or religion. It requires us to tolerate (but not compromise with) the differences of beliefs and opinions. Also, it underscores the *Qur'anic* injunction that:
"THERE IS NO COMPULSION IN RELIGION."
From its very inception, *Ahmadi Muslims* have been propagating a Liberal, Loving, and Tolerant Islam.
- vi. Finality of Prophethood:** Hazrat Mirza Ghulam Ahmad **FIRMLY** believed and **FORTHRIGHTLY** advocated that the Holy Prophet Muhammad [p.b.u.h.] is the **Absolute, LAST Prophet**, and **No New nor Old Prophet** will come after him - Our Holy Prophet Muhammad [p.b.u.h.]

100 YEARS LATER – His Teachings Still Sorely

Needed: *Dr. Zahid Aziz*

As we mark the passage of a complete century since the departure from this world of the Founder of the Ahmadiyya Movement, *the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad* of Qadian, events and circumstances around us plainly demonstrate that the key points of his teachings — *his view of what Islam is and its role in the world and what Muslims ought to do* — are all confirmed as absolutely correct and vitally needed.

Let us consider some of these points: Throughout his writings, *Hazrat Mirza sahib* sought to dissociate Islam from any connection whatsoever with the teaching of violence, bloodshed and coercion in the name of religion.

The Jihad taught by Islam was, according to him, not at all the waging of a war of aggression and conquest as the common perception of Muslims and non-Muslims held it to be. It had never been so, even in the time of the Holy Prophet Muhammad.

The permanent meaning of JIHAD was the struggle against one's own self to do right and refrain from wrong, and also the striving to take and present the message of Islam to others, leaving it up to them whether to accept or reject it. In the time of the Holy Prophet Muhammad, *jihad* included the struggle waged by him and his followers to repel the armed attacks of their enemies so that Muslims could continue to practice and preach their religion in peace. Such a *jihad* was no longer required in these times. The army raised by Hazrat Mirza sahib was one of peace, as he wrote:

“Those who join my army, I order them to give up these ideas [of a jihad of war], and to purify their hearts, develop and nurture their feelings of mercy towards all humankind and be helpers of those in distress and suffering. They should spread peace on the earth, as this is how their religion will spread.”
(Government Angrezi aur Jihad, p. 15)

The evil fruits of acting upon the wrong concept of *jihad* are evident before the world now. Both non-Muslims and Muslims are suffering loss of innocent lives and injuries in the East and the West, and the world at large has developed a detestation and aversion towards the religion of Islam. Orthodox Muslim leaders are now starting to advocate exactly

the same concept of *jihad* as that presented by Hazrat Mirza sahib.

Moreover, Muslims in the West are pledging to be loyal citizens of the non-Muslim rule under which they live, just as he did.

But he is denounced as kafir and traitor to Islam for his similar declarations.

It is Divine recompense that anti-Ahmadiyya *Ulema* in Britain are now declaring themselves and their followers to be loyal citizens of the British state. Hazrat Mirza sahib foresaw the world coming together and becoming more akin to one country and community due to modern inventions which accelerate the speed of communications and travel to hitherto unimaginable levels. This point is made by him in his books from the early work Barahin Ahmadiyya to the last published in his lifetime, Chashma-i Ma'rifat. According to him, *Islam* shall have its greatest success in such an age of fast communications between distant countries. To continue the quotation given above:

“...For just as God has created the modern inventions of the present times for the physical needs of man, similarly He will meet the spiritual needs of mankind by causing the light and the message of truth to spread widely and far by means of these very same ways of communication and transport.”

Therefore he presented Islam in a way which shows that only this religion provides guidance for such a situation. This is why he emphasized that Islam requires its followers to acknowledge and believe in the prophets and founding religious sages of each and every nation. This belief broadens a Muslim's sympathies, making him look upon human beings everywhere as equally the creation of God, and recipients of His guidance, mercy and favours. The strands of truth found in different nations and religions, he taught, meet at last in Islam as brought by the Holy Prophet Muhammad. He also appealed to followers of other faiths, and in particular the Hindu religion, to return the Muslim acceptance of their religious scriptures and great figures by acknowledging that the Prophet Muhammad was at least a true person and to cease vituperations against him. The Muslims too, he offered in his Message of Peace, must avoid offending Hindu religious sentiments. To improve the relationship between Muslims and Hindus in India was critical to

peace and harmony in the land. In his *Message of Peace* he appears to forewarn of the terrible communal catastrophe that befell in India some forty years later. He wrote that if either community, Muslim or Hindu, fails to follow the liberal teaching of God to show sympathy to its neighbors belonging to the other community, then the consequences will be that:

"...that nation shall soon be destroyed, and not only itself but will invite destruction upon its unborn generations as well." "Hindus and Muslims are two communities about whom it is impossible to imagine that either of them can, at any time, turn the other out of the country."

This is just what happened at the partition of India in 1947. The Promised Messiah must have been informed by God of those inter-communal atrocities and the slaughter to come, and wrote this booklet to avert them. Even though the Hindus and a large part of the Muslims separated into two different countries, the mutual hatred, suspicion and prejudice then led to wars between these countries, as well as the ever-present threat of war. The principles laid down by Hazrat Mirza sahib in his *Message of Peace* can still be employed to lessen that hatred and replace war by peace. Hazrat Mirza sahib proclaimed, on the basis of the real teachings of Islam, that everyone should be free to adopt whichever religion they wish. They should apply the test of reason and evidence to decide which creed is true. It is no good declaring your faith unless you believe it in your heart to be true. It is of no avail performing the formal duties of a religion unless these bring a change for the better in your character and behavior that other people can recognize. More and more thinking people now agree with this, and those religious leaders who display a false piety and a show of religiousness no longer impress people. Hazrat Mirza sahib informed the modern world that science and human discoveries in the physical world cannot lead man to the discovery of God nor to his moral reform. That has been confirmed in the past 100 years, as modern man has been unable to contain his base desires and has used the enormous power of technology for the greatest destruction ever seen. He informed the Muslim world that the solution of its underlying problems lay neither in secular politics, nor in setting up a so-called Islamic state, nor in the observance of empty religious rituals. It lay in bringing about a true change within the heart of man by a living contact with God, which should make man give up his lower desires and regard himself accountable before God. The history of Muslim countries over the past 100 years bears testimony that all systems tried in Muslim

countries, whether capitalism, socialism, communism, or so-called *Islamic*, have failed because the people operating them were corrupt and self-seeking. In fact, establishing an "Islamic" system has been used merely as a cover to gain political power and to manipulate the Muslim masses most cynically. (*Continued on p. 6*)

IS JESUS GOD? WAS HE KILLED ON THE CROSS? Thus, DID "God" DIE? *Imaam Zahid Khan*

In the name of Allah, the Beneficent, the Merciful. Muhammad - a mercy for all people

Christians are preaching what Paul taught them. Paul said: "For in him (Jesus) dwelleth in all the fulness of godhead bodily". [Colossians 2:9]

Jesus is god: "In the beginning was the word (Jesus).....and the word "was god. [John 1:1]

Mormons also believed: "Jesus is the Christ, **the eternal god**". [Book of Mormons.]

The Bible says: Jesus was a MAN born in the same way as other man,

IS GOD A MAN? God said;

"I am a God, and not 'man". [Hosea 11:9].

"God is not a "man" that he should lie; neither the son of man, that he should repent". [Numbers 23:19].

"The strength of Israel will not LIE nor REPENT. " [1 sam. 15:29; etc.]

God condemned the Christians belief: Jesus is a 'man' not God. **God is eternal and cannot die:**

"Wilt thou say before him that slayeth thee, I AM GOD? But thou shall be a man, and no God, in the hand that slayeth thee." [Ezekiel 28:9].

God said: To whom will ye liken me, and make me equal, and COMPARE me That we may be like?.....

For I am God, and there is none else; I am God and there is None like me NONE Like me." [Isaiah 46:5,9]

NOTHING CAN CONTAIN GOD:

"But will God indeed dwell on the earth? Behold, the heaven and The heaven of HEAVENS cannot contain thee: how much less this house that i have built. " [1 kings 8:27; 2 chron. 6:18; etc.]

When heavens of heavens cannot CONTAIN God almighty, will the frailed body of Christian god?

God does not LIE or REPENT.

According to the 4 gospels, Jesus not only lied but repented of his sins and was baptized by the Sinless John, the Baptist.

Jesus truthfully admitted: “*WHY CALLEST THOU ME GOOD? There is NONE GOOD but one, that is god.*” [Matthew 19:17]

Jesus WAS NOT RIGHTEOUS: Jesus answered John: “Suffer it to be so now; for thus is becometh us (included himself) To fulfill all righteousness.” [Matthew 3:15]

SOME OTHER SINS OF JESUS!

God does not lie - Jesus lied. He said: “SOME STANDING HERE, which Shall not taste of death, till they see the son of coming in his Kingdom.” [Matthew 16:28]

Jesus destroyed other people property without their consent. [Matthew 8:31-32]

“They shall see the Son of man coming in the clouds of heaven..... Verily i say unto you. This generation shall not pass, till all These things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.” [Matthew 24:27-34].

His great sin was, calling his dear mother “WOMAN, what have i to do With thee?” [John 2:4]

When a woman said to Jesus: “Blessed is the womb that bear thee, and the paps which thou hast sucked”.

Look at the god of Christians: “yea rather, blessed are they that hear the word of god, and keep it”. [Luke 11:27-28]

When Jesus was told that his dear mother wanted to see him. Listen to the un-grateful son: “WHO IS MY MOTHER?” [mark 3:33,35; Matthew 12:48-49]

Jesus REPENTED of his sins and was baptized by the Sinless John the Baptist. [Mark 1:4-5,9]. Etc., etc.

Is this the God Christians worship? who had no love and respect for his dear mother -calling her an ‘unbeliever’? who lied, cursed, made false prophecies, chose Satan to be his disciples? Nor did He did not know the future and cursed a tree!

Is this the god Christians worship – who killed innocent children, infants, suckling animals? [1 sam . 15: 2-3; Deut. 7:2,16;20:16;etc.]

“The Lord REPENTED of the evil.[Exd.32:14;etc.]

Jesus said there is only one god and he is — His messenger: “And this life eternal, that they (the Christians) many know

Thee the only true God, and Jesus Christ, whom thou hast sent.” [John 17:3]

“I can of mine own self DO NOTHING: as I HEAR, I judge . . . if i bear witness of myself, my witness is not true.” [John 5:30-31]

Jesus cast out devils by the Sprit of God. [Matt.12:28; Luke 11:20]

Jesus was a ‘prophet’ of God. [Matthew 21:11]. Jesus used to pray to god for Help. [Mark 6:46;1:35]

man prayed to god and not God prayed to God. Jesus never said: He is God. God is eternal and cannot die. [Ezk.28:9]. Jesus was a ‘man’ and he DIED.

JESUS DID NOT DIE ON THE CROSS.

When the people asked Jesus for a “sign”, he gave them Jonah’s Sign, said: “For AS Jonah was three days and three nights in the whales belly; So shall the Son of man (not God) BE three days and three nights in the heart of the earth.” [Matthew12:39-40; Luke 11:30]

Jonah was swallowed Alive by the whale and stayed ALIVE in its belly and came out ALIVE. Jesus was put on the cross ALIVE. He did not die only fainted and was put in the tomb ALIVE and came out ALIVE on the third day.

Jesus disguised himself as a ‘gardener’, then went to fulfill his mission to the lost sheep of Israel. He gave them the coming of Prophet Muhammad (Allon Parakletos). Fulfilled his mission, died a natural death, he is still in his grave. [History, Holy Qur’an; etc.].

To conclude this brief facts about prophet Jesus.

There is only one god and Jesus is his prophet. [John 17:3; Mark 12:32; etc.] Jesus was a national prophet only sent to the lost sheep of the house of Israel. [Matthew 15:24; Luke 19:10].

Jesus commanded his disciples not to preach to non-jews but the jews only. Luke 19:10] **Read my book –JESUS DID NOT DIE ON THE CROSS. It is still unrefuted by Christians.** *****

Continued from p. 5 “....100 years...” <-----

-----> Vituperation and abusive writings against the Holy Prophet of Islam were at their notorious height and quite commonplace in the time of Hazrat Mirza sahib. He undertook to refute all the allegations, but he was opposed to Muslim calls for banning such publications. His view was as follows. Firstly, as such writings have already been circulated on a great scale it is impossible to suppress their contents. Secondly, if a book is banned we lose the right of replying to it. Thirdly, and perhaps most importantly, the objections

against Islam that are expressed scurrilously in these books still remain within people's hearts and they cause doubts even in the hearts of Muslims. He also proposed ways in which religious discussions and controversies could be conducted, and objections raised against any religion, in a civil and polite way without recourse to abusive or offensive language. In the light of recent events that occur with regularity, we need hardly say that his approach to this issue is more than ever relevant and required today.

Hazrat Mirza sahib greatly deplored that a person should show prejudice and bigotry against another on the basis of religion. He required his own followers to extend their sympathy to all human beings, regardless of their religion, and, when fulfilling their worldly contractual obligations, to regard everyone equally without distinction of belief or religion. In his time there was terrible religious bigotry all over the world, but in our time every decent person in the world rejects such narrow mindedness. When Dr. Mirza Yaqub Baig qualified as a medical doctor, Hazrat Mirza sahib gave him this advice: "*You are a physician of the body, not of the soul, so you must treat everyone equally, whether Muslim, Hindu or Christian. To you, the man who prays five times a day and the man who doesn't believe in God should both be equal in your dealings*".

Lastly, there is the greatest gift of Hazrat Mirza sahib to the Muslim world, which is that he emphasized that the Holy Qur'an must be given precedence over all other authorities in Islam, such as Hadith reports and rulings of *fiqh*. This principle clears up several misinterpretations of Islamic teachings, particularly relating to subjects on which there is much criticism of Islam, such as *jihad*, freedom of religion, tolerance, punishments for apostasy and blasphemy, and the rights of women. Muslim scholars are increasingly accepting this principle. Applying it, we find that *jihad* is not at all the same as a battle with weapons, Islam allows war only in self-defence, it grants complete freedom of religion, and it prescribes no punishment whatsoever for apostasy or for committing so-called blasphemy.

One hundred years ago, understanding the Qur'an was generally considered by Muslims as unnecessary since its blessings were obtained, they believed, by reciting it in Arabic or by honoring its printed pages and copies as sacred. For understanding it, they believed it was sufficient simply to look up its ancient commentaries, which were the final authority on the Qur'an. No pondering or reflection on the Qur'an itself was required. Many *Ulema* had declared it an

unlawful act in Islam to translate the Qur'an into other languages. The followers of Hazrat Mirza sahib undertook this task a hundred years ago, and after the publication of Maulana Muhammad Ali's English translation for the first time in 1917, the door seemed to have opened to further translations by others. It is unimaginable now that any Muslim could consider that translating the Qur'an is an unlawful act or that the knowledge of the Qur'an should be gained solely from reading the ancient commentaries.

According to the latest books of Hazrat Mirza sahib, God has given the world one Prophet and one Book and one religion and they are acknowledged by accepting one *kalima*: "***God used to send a separate prophet and messenger for each country, and did not regard just one book as sufficient. ... Then the time came to remove national divisiveness and to bring everyone under one book. Then God sent only one Prophet for the whole world that He may unite all nations on one faith...***"

The words printed in bold above are in bold in the original Urdu book. In the same book he writes:

Then God sent one Book for all countries and He commanded in that Book that in whichever age this Book reaches various countries, it will be their duty to accept it and to believe in it, and: that book is the Qur'an 2 Again, in the original Urdu book the words printed in bold above are in bold and the words "that book is the Qur'an" are laid out, as above, in a large bold size on a separate line.

In Haqiqat-ul-Wahy, Chashma-i Ma'rifat, published May 1908, p. 136. Chashma-i Ma'rifat, p. 67. he wrote:

"If all the books of God the Most High are looked into closely, it will be found that all prophets have been teaching: believe God the Most High to be One without partner and along with it also believe in our risalat (messengership). It was for this reason that the summary of the teachings of Islam was taught to the entire Umma in these two sentences: La ilaha ill-Allah, Muhammad-ur Rasul-ullah (There is no god but Allah, Muhammad is the Messenger of Allah)."

Clearly, according to this statement published in May 1907, every prophet who came required people to declare belief in him, along with belief in God. **But with the coming of the Holy Prophet Muhammad, a permanent declaration in the form of the Islamic Kalima has been established, and thus no prophet can arise after him – as he would necessarily introduce a new kalima.**

Words of advice for my followers:

Hazrat Mirza Ghulam Ahmad

MY FRIENDS, who have taken the bai'at (pledge) into my Movement, may God grant us all to do the things which please Him. Today you are few, and are looked down upon with contempt. A time of trial has come upon you. In accordance with the law of God which has always been in operation, there will be attempts from every direction to make you stumble. You will be persecuted in every way, and you will have to hear all sorts of hurtful things. Everyone who injures you with his tongue or hands will think that he is doing a service to Islam. Some tribulations from heaven will also come upon you, so that you may be tried in every way.

So hear this now: the path to your victory and triumph is not that you use your dry logic, or return mockery with mockery, or return abuse with abuse. For if you adopt these ways, your hearts will harden, and you will only have mere talk which God abhors and looks upon with revulsion. Do not collect two curses upon yourselves: one from people and one from God.

Remember it well that a curse from people is nothing if it is not accompanied by a curse from God. If God does not wish to destroy us, we cannot be destroyed by anyone. But if He becomes our enemy, none can give us protection. **How can we please God and how can He be with us?** The answer is: *He has given me again and again to this is: by righteousness. So, my dear brothers, try to become righteous. Without actions all talk is in vain, and without sincerity no action is accepted. Righteousness is just this, that you protect yourselves from all these evils and take steps towards God; and follow the finer, more subtle ways of piety.*

First of all, produce in your hearts humility, purity and sincerity; and be truly lowly, pure and poor of heart, because the seed of every good and evil first arises in the heart. If your heart is free of evil, so will your tongue be free of evil, and so will your eye and all your limbs. It is in the heart that every light or darkness first arises, and then it gradually spreads over the entire body. So search your hearts every moment. Keep on checking the secret thoughts, habits, feelings and tendencies that are within your hearts. Whichever thought or habit or tendency you find to be like rubbish

and trash, cut it off and throw it out, lest it corrupt your entire heart and then you yourself are cut off.

After this, make efforts and also ask God for strength and resolve, so that the good and noble intentions, thoughts, feelings and desires of your hearts may find manifestation and fulfilment through the use of your limbs and other powers, and that your virtues reach the stage of completion. For, if the thing which arises in the heart stays confined to the heart, it cannot take you to any high rank. Fix within your hearts the greatness of God, and have His glory before your eyes. Remember that in the Holy Qur'an there are nearly five hundred commands. God has prepared a spiritual feast for you, for each limb of yours, for each power, condition and time of life; and with regard to every level of understanding, type of nature and path of development; and as regards your individual position and as a community. Accept this invitation with gratitude, and eat of all the foods that have been prepared for you, and derive benefit from all of them....

God is a great treasure: To find Him, be ready to accept hardships. *It is a great goal: to attain it, give your lives. Dear friends, do not devalue the commands of God the Most High. Let not the poison of the philosophy of modern times affect you. Walk in His commandments as if you are a child. Pray the Salaat, pray the salaat, for it is the key to all good achievements.*

When you stand up for salaat, let it not be as if you are performing a ritual. *But before the salaat, just as you perform an external ablution, also*

Perform an INTERNAL ablution and wash off ungodly thoughts from your limbs. *Then, with both these ablutions, stand up and say many prayers during your salaat. And make it your habit to cry and plead, so that mercy may be shown to you. (Izala Auham, p. 825-829)*

Position of Sufi-ism (Tasawwuf) in

Islam: *Dr. Basharat Ahmad*

Misconceptions about Islamic Sufi-ism:

There are many misconceptions about Islamic Sufi-ism. Some people mistakenly believe that it is some sort of inherent knowledge that has

been transmitted from generation to generation, and runs parallel with the recognised laws of the *shariat* (Islamic law). They hold that it was originally secretly taught by the Holy Prophet Muhammad (peace be upon him) to Hazrat Ali, the fourth Caliph, and then passed on through him to the rest of the Muslim community. Hazrat Ali's name is most often associated with sufism because the leading sufis in many of the sufi orders trace their genealogy to Hazrat Ali. However, it is incorrect to ascribe the origin of Islamic Sufism to Hazrat Ali solely on this ground because the genealogy of sufis from some other orders leads to Hazrat Abu Bakr, the first Caliph.

A Wrong Belief:

The belief that Hazrat Ali was vouchsafed by the Holy Prophet some secret spiritual knowledge quite distinct from the *shariat* is not tenable. The Quranic injunction to the Holy Prophet on this matter is clear:

"O Messenger deliver that which has been revealed to thee from thy Lord." (5:67)

If the Holy Prophet had kept any of the revelation to himself and secretly conveyed it to one of his relatives (Hazrat Ali), it would be in clear violation of his duty as a messenger.

This belief in the secret transmission of knowledge, however, provided an opportunity to some people for trickery and deceit. In the name of *tariqat* (way) they innovated hundreds of false beliefs, and laid down the basis of another *shariat* besides the Islamic *shariat*. They justified these innovations on the grounds that it was the spiritual knowledge which had been transmitted by word of mouth from generation to generation and constituted a much more efficacious way of communion with God as compared to the known *shariat*.

Given these misunderstandings, my objective, in this essay, is to clarify the correct position of *Sufi-ism* in Islam. The best way to do this is to search for the answers from the Holy Qur'an, the repository of all spiritual knowledge.

-3- Duties of a Prophet:

The Holy Qur'an states:

"He it is Who raised among the illiterates, a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the wisdom, although they were before, certainly in manifest error." (62:2)

This verse gives the three duties assigned to the Holy Prophet for guiding mankind and delivering it from error. Firstly, he was to recite the Quranic verses to the people so that the messages of Allah were conveyed to every one. Secondly, he was to purify them, i.e., to cleanse their souls from impurities through his spiritual example and nurturing, thus enabling the development of their spiritual faculties. This would eventually lead to strengthening of their faith in Divine messages, enabling them to act upon them with fervor. Thirdly, the Messenger was to be a teacher, by his words and

actions, of the great wisdom in God's revealed verses which he recited to the people so that they could act in accordance with the Divine commands. These verses are called a Book by God.

Thus, in summary, a prophet of God who is appointed for the guidance of humanity has a threefold task: (1) Recite revealed verses. (2) Purify humanity. (3) Teach the Book and wisdom.

Certainly, the Holy Prophet

Muhammad accomplished this task in an excellent manner. He recited the verses to the people of his time, purified them and taught them the Book and wisdom. As a result of this, these people abandoned their ignorant and evil practices and became true Muslims. They crossed all hurdles on the journey towards nearness to God and completed all stages of spiritual development towards this goal. The religion they practiced was in its entirety called the Islamic *shariat*. It was composed of all the guidelines essential for mankind to achieve communion with

Ahamdi-Muslims fearlessly believe:

"THERE IS NO COMPULSION IN RELIGION"

Thus, everyone is free to leave or embrace Islam as h/she wishes. "God" is the Judge of all Mankind!

Allah and His pleasure. In short, the Holy Prophet conveyed all guidance in open and public announcements. **After the Holy Prophet, his followers became** the vicegerents of his prophethood and inherited these three essential duties:

(1) *Recitation of the Holy Qur'an fell to the lot of every Muslim. They all recited the Holy Qur'an during prayer. Whether an intellectual or a common man, every Muslim considered it his primary duty to recite the Holy Qur'an and the first education imparted to a child was the recitation of the Holy Qur'an.*

(2) *The inheritance of the task of spiritual purification required deeds and devotion.*

(3) *The inheritance of the task of teaching the Book and wisdom required knowledge of religion.*

Therefore, these last two duties fell to the lot of those who had knowledge of religion, worshiped with humility, and followed their beliefs with actions.

Example of the Rightly Directed Caliphs and the Companions:

In the early period of Islam, the people who had benefitted spiritually from the company of the Holy Prophet performed all of these three tasks. Thus, the first four caliphs, known as the rightly directed caliphs, and the venerable Companions of the Holy Prophet recited the Holy Qur'an and also purified the people who came in contact with them by their chaste companionship, exemplary lifestyle, and spiritual nurturing. They also taught them the Book and wisdom. This continued for a couple of generations after the generation of the Companions.

Lack of Practical Example in the Men of Learning During the Period of Material Advancement:

As time lapsed, the trappings of kingdom, power and wealth diminished the religious zeal of the Muslims and materialism gripped their souls. Extravagances and displays of vanity replaced the simplicity of Islamic teachings. Although the superficial structure of religion was maintained, the true spirit of faith was lost from their daily actions. The pursuit of worldly life made them forget God. The doctors of religion, who used to teach the Book and wisdom and were responsible for the spiritual purification and guidance of the people, became ineffective in performing these tasks because their deeds belied their words. In this crisis, they failed to

live up to the great expectation from them to restore the departed spirituality and resuscitate the Muslim nation. Their teachings became mere verbiage and showmanship, devoid of the real essence of spiritual nurturing and purification. Although the recitation of the verses and knowledge of the Book and wisdom was still available through the doctors of religion, the real spirit of this education, the purification of the soul, was no longer obtainable from them.

Islamic Sufi-ism is Nothing Different from Islamic Shariat:

With the erosion of the real essence of spiritual learning among the institutional custodians of religious education, it became necessary for Allah, the Guardian of this Faith, to ordain such persons who were true vicegerents of the Holy Prophet. These persons, along with recitation and teaching of the Book, could also accomplish the task of spiritual purification. The people could sit in their goodly company and cleanse their souls of all dross and impurities by following their practical example. These persons were called *auliya Allah* (friends of Allah) and *mujaddideen* (reformers of religion), by the Holy Prophet. However, because of their Islamic simplicity, high morals and purity of heart, in comparison with prevailing materialism and its false display, they were given the title of those belonging to *sufaya'* (the pure group), or *'sufia'* (the pure). Their striving in the way of Allah and the acts of worship they performed, which were exactly in accordance with the *shariat* law, became known as *tasawwuf* (the way of the *sufis*). In fact, *tasawwuf* (sufi-ism) was no different from the Islamic *shariat*.

The basis of Islamic Sufi-ism is purification of the soul, which is part of the duties of a Prophet or a Reformer. Prophets and Reformers not only purify themselves, but also those who benefit from their company. Every prophet who came to this world, taught and demonstrated with his practical example all the necessary ways of purification of the soul, the acts of devotion and means of striving in the way of Allah, whether by the mind, body, words or wealth.

However, to obtain complete purification of the self, mere knowledge and demonstration is not enough, because the attractions of the world and the pursuit of one's desires and emotions detract from spiritual progress. These activities cover the human intellect with a veil of ignorance and tardiness so that a lifetime passes away without a person accomplishing anything spiritually. Therefore, whether it be a Prophet or one of his vicegerents,

i.e., an *auliya Allah*, a *mujaddid* or a *sufi* saint, besides their teaching and education, the benefit of their company and spiritual nurturing also serves to accomplish the goal of purification. By these means, the God-ordained persons breathe a new spirit that cleanses the soul of all dirt, impurities, and love of worldly life and fills it with the love of Allah. This creates great eagerness and enthusiasm in their devotion, selflessness in their actions, and develops the spirit to strive against their own self with an intensity that is difficult to generate under ordinary circumstances. The higher the spiritual prowess of the purifier, the more intense is the desire for spiritual progress, stronger the struggle generated and greater the spiritual progress achieved in those who keep company with him and benefit from his spiritual nurturing. Correspondingly, faster is the speed with which spiritual depression and rancor is replaced by God consciousness and inner purification. By thus achieving purification of self, mankind inherits the external and internal excellences of the prophetic order.

The speed with which the venerable

Companions of the Holy Prophet traversed the stages of purification of the soul, is unique in the history of mankind. In the span of a few years, a nation involved in all kinds of polytheism and vile practices, far-astay from God, became radiant with the light of monotheism, God consciousness and inner purification, and became near and dear to God. This incomparable spiritual purification testifies to the unique spiritual excellences of the Holy Prophet, of which this is but a minor miracle.

Similarly, the speed and ease with which

the stages of spiritual purification can be achieved under the blessings and spirituality of a *mujaddid* or a reformer, who is a perfect follower of the Holy Prophet, cannot be achieved in any other era. The endeavors and acts of worship necessary for purification are known, but the motivating force to put them into practice with great eagerness and enthusiasm has frequently to come from a person of spiritual eminence and possessor of spiritual blessings. The same acts of worship, which in any other time, are performed only ceremoniously and with great effort become easy and are accomplished with great fervor and enthusiasm by keeping company with these men of God. The soul becomes restless without these acts of devotion, and spiritual progress is achieved with great momentum. Thus the level of spiritual purification that the Holy Qur'an desires all mankind to achieve becomes easy to accomplish for a Muslim. The hazards and hardships

of this spiritual journey turn into a labor of love and a source of pleasure for the spiritual wayfarer.

Islamic Sufi-ism as a Struggle for Self-purification:

Thus Islamic Sufi-ism was another name for the struggle of self-purification. As long as there was conformity between the beliefs and actions of a Muslim, he was truly a *momin* (believer) and *wali* (friend of God), just as the Holy Qur'an states that, "Allah is the friend of Believers." However, when the men of learning lost the ability of righteous action, and those who claimed to be the teachers of the Book and wisdom, did not practice what they professed, they lost their closeness with Allah. A clear distinction then became evident between them and the class of men who, along with knowledge and purity of soul, were excellent exemplars of their beliefs and were radiant with spirituality. These people came to be called ***Ulema-e-Rabbani*** (the Learned of God), ***Auliya Allah*** (Friends of Allah) and ***Sufiyya*** (the Pure). They were the true successors of the Holy Prophet, because they possessed all three assets of prophetic inheritance, that is recitation of the verses of Allah, spiritual purification and teaching of the Book and wisdom. All their words and actions were in accordance with the Book and traditions of the Holy Prophet, and they were its best exponents. The men of the religious establishment who were only superficially learned and devoid of the real understanding of religion, opposed these truthful souls and labeled them as heretics. However, like the fragrance of musk, the respect and acceptance of these saints spread far and wide in the world and everywhere men of understanding acknowledged their piety and spiritual grandeur. These saints had rejected the trappings of worldly life, but the world at large revered, honored and respected them. They did not have a desire for such respect, because whatever they did was in answer to the call of duty. However, God created esteem for them in the minds and hearts of the people, because of the service they did to humanity.

Religious Traders:

There is no dearth of people in this world who are seekers of fame and fortune. Besides the hundreds of ways of acquiring wealth and fame, some selfish people saw an opportunity of setting up shop in religion. Capitalizing on the respect for the *sufiyya* that existed in the minds of the people, these exploiters popularized acts of worship and exercises in the name of religion that were totally deceptive,

misleading and devoid of any spirituality. Many of these fraudulent and morally depraved people disguised themselves as *sufis* and set up their businesses in the shrines of the true *sufis* and *auliya Allah*.

They started cheating the people out of their money under false pretenses. They realized that in order to deceive the people they needed to resort to cunningness and disguise. The true *sufiya* were distinguished in their outward appearance only by simplicity of their dress and living, but these charlatans started wearing special robes and coverings, made of thick cloth, dyed green or black and sometimes with patches on them. They also adopted special postures to impress the people and sat with their eyes closed, with a rosary called *tasbih* in their hands whose beads they would be pushing constantly. When they opened their eyes to cast a glance at a visitor, their eyes were bloodshot, giving the impression of great anger and strong sentiments. This was a carefully rehearsed play to dupe the unwary visitor. However, these tricksters soon realized that their guises were not durable enough to fool the people for a long time.

The Influence of Magian and Hindu Ascetics:

The Muslim conquests brought them in contact with the cultures of Iran and India. Amongst the Magians and Hindus there was no dearth of ascetics and mendicants called *jogis* and *faqirs*, who had strengthened their inner faculties by appropriate exercises. Through the use of mind concentration and will power, they had learned to perform unusual and extraordinary acts, much like hypnotists and psychics of modern age. These techniques had no relationship to spiritual purification and these people had no concern for closeness to God, His love, good morals and civility of soul. In fact, some of them took undue advantage of their powers to commit acts of moral depravity. The urge for acquisition of knowledge had made the Muslims ardent learners of new disciplines, which they quickly and completely incorporated in their system. They, thus, also became familiar with some of the techniques of the *jogis* and *faqirs*. When the knowledge of these techniques became popular among the Muslims, the true *sufiya*, who were recipient of Divine communion, saw that these experiences had nothing in common with the real objective of religion. They, therefore, did not approve of these techniques and shunned them. However, the charlatan, false Sufis who were seekers of fame and fortune saw a great opportunity to

exploit these techniques for furthering their business. They mastered some of these techniques and exploited the poor Muslims to their hearts content. They propagated these techniques of showmanship to such a degree that in the eyes of worldly people these techniques became synonymous with Sufi-ism. In fact, true Islamic Sufi-ism did not have even a distant relationship with this. How could purification of the self have any connection with this self aggrandizement?

The Great Service of the Reformer of *this* Age:

The Reformers of every age and the great auliya Allah have been forthright in exposing the practices of these deceptors and warning the Muslim public of their danger. In recent times, a debt of gratitude is owed to Mirza Ghulam Ahmad of Qadian, the Reformer of the present age and the Promised Messiah. On the one hand, he exposed the narrow-mindedness and illogical literal interpretations of the so-called *maulvis* (religious scholars) and other men of superficial knowledge. On the other, he took the lid off the strange sacrilegious acts and the newly innovated techniques of worship of the false *sufiya* that were totally opposed to the *sunnat* (way of the Prophet). He identified the true way leading to Divine communion for the seekers of truth.

There is no other path of guidance besides the Quran and *sunnat*. In short, what is misrepresented today as Sufi-ism is not, in fact, true Islamic Sufi-ism. Islamic Sufi-ism means striving in the way of Allah in pursuit of spiritual purification, and is inseparable from the *shariat*. In fact, it is the substance of the *shariat*. It is certainly not secretive knowledge that is transmitted from one generation to another. It is the same knowledge that the Holy Quran and our Holy Prophet has taught.

The honored Companions of the Holy Prophet and those that followed them, all *auliya Allah*, reformers, the true men of learning and all righteous persons have benefited from and are still taking advantage of this knowledge. There is no path outside the Quran and *sunnat*, everything is included within it.

The Holy Quran clearly states: "**This day have I perfected for you your religion.**" (5:3)

Also it states:

"Say, If you love Allah follow me, Allah will love you and grant you protection from your sins." (3:30)

OPEN INVITATION TO ATTEND THE LAHORE-AHMADI MUSLIM CONVENTION, USA.

Open Invitation to learn of the beauties of Islam presented by Muslims of the Ahmadiyya school of thought.

The USA Jamaat would like to inform you of the finalized dates for its 2008 Annual International Convention. It will be held on August 1st through August 3rd, 2008.

Prior to the Convention, a two-day course will be conducted by Maulana Kemal Hydal, on July 30th and July 31st. Those who attended the course prior to the Convention last year, will testify that the material and information presented and the lively discussions that took place – are second to none!

We strongly encourage you to experience the dynamic courses and their presentation created by the *Trinidad Jamaat's Institute of Imamaat Training* for yourself.

As you know, each year we incorporate a symposium into our Annual Convention wherein members of the community (*academics, clergy, politicians, inter-faith representatives, etc.*) join us to hear speeches on a specific theme. Last year, the symposium was titled "The Faith of Abraham". The year before that it was titled "Spirituality in Islam", and the year prior it was titled "Islam and World Peace".

This year, *In Sha Allah*, in commemoration of the 100-year death anniversary of our founder, Hazrat Mirza Ghulam Ahmad Sahib, the symposium will be focusing on the *person* of Hazrat Mirza Ghulam Ahmad, *his mission and his achievements*, and the critical role his Jama'at plays in the world today.

The symposium this year will be titled "**Reforming the Muslim World**" and it will include the following topics:

- 1. The Need for Reform:** *An analysis of the political, intellectual, and spiritual condition of the Muslim world in the 19th and 20th centuries.*
- 2. Mirza Ghulam Ahmad:** *Introducing a Muslim leader whose vision of Islam transcended the contemporary, religious and political climate in which he lived.*
- 3. Jihad, Holy War and Terrorism:** *The denunciation of extremist ideologies and a warning of its dire consequences to the religion of Islam and humanity at large, a century prior to 9-11.*
- 4. Reason, Logic and Rationality:** *The causes of societal and political decline in the Muslim world and the application of an academic approach to the study and interpretation of Islam.*
- 5. Fundamentalism, from East to West:** *The rise in religious fundamentalism and the role that literalism, particularly in the case of latter-day prophecies, plays in shaping current world events.*
- 6. A Message of Peace:** *Laying the foundations for unity amongst Muslims and a platform for peaceful cohabitation between the Muslim and non-Muslim worlds.*

We urge you to inform us of your travel plans as soon as possible. We expect a large group of participants from our Jamaat, as well as many attendees from the community. Your timely responses will facilitate proper planning of hotel accommodations, etc. on our end.

We hope to hear from you soon. May Almighty Allah bless you for all your good intentions and reward you for all your good works. Wasalaam

Samina Malik, Vice-President of AAIIIL(USA)

The True Meaning of Islam: As explained by Muhamed Raheem Bawa Muhaiyadeen – Submitted by Ahamed Abdul Rasheed, Florida.

I seek refuge in Allah from the evils of the accursed satan. In the name of Allah, Most Merciful, Most Compassionate.

In the name of God the Most Merciful and Most Compassionate. May all praise be for God alone. May we give the entire responsibility for our lives to that one God who is limitless grace and incomparable love. May the peace of God and all His blessings fill the lives of all who may read this message.

To all who say they believe in God, please realize with your faith that God hears every word you say. God hears your every thought. Realizing this, speak only what is truth and act only with God's qualities of love, compassion, justice, patience, and the realization that each life is as important as your own. This is the true message within the Qur'an. The Qur'an does not cause divisions among God's children. It exists to bring about brotherhood and unity. The Qur'an soothes those who weep in sorrow and gives comfort to those who suffer. To those who may be poor, it explains the bounteous wealth of God. It inspires faith in those who may not have believed in God and helps them reach a state of reverence for God.

Do not wave the words of the Qur'an as though they were a banner you were going to carry into battle. Do not say, "The Qur'an says this and the Qur'an says that," without truly understanding the inner wisdom of God's qualities within your own life. If one has faith, certitude, and determination, he will see the seed of that purity that is Islam within everything. He will see the power of Allah in every creation. Therefore, he will not discriminate against another creation or discard him.

Anyone who has the purity of Islam and that true faith, certitude, and determination within his heart cannot hurt the heart of another in any manner. Instead, he will have the patience of God in dealing with others; he will use his gratitude to God as the strength with which to comfort others; his praise for God will be the wealth he will share with others; and his total trust in God will be his own wealth, contentment, and security. He will consider anything that does not exist as the quality of God (known in Islam as Allah's ninety-nine names or powers) as forbidden, or evil. Only that which exists within those divine qualities is permissible, or good. These attributes of the grace of God are the law of the Qur'an. These divine attributes are the law within the heart of one who has true faith, certitude, and determination and is truly Islam. The capture of other lives and attacks against other countries are not the law.

Muhammad (SAL), the Messenger of God, did not keep anything other than God. From the time of his appearance until the time he departed, the only wealth the Messenger of God displayed and the only power he showed was the wealth and the power of God's qualities of compassion and grace.

Children of any religion who have true faith must realize that God is the only One who knows all of everything. Therefore, only God can judge whether a person has faith, certitude, and determination or not and whether a person lives with that purity that can be called Islam or not. No one else can give that judgment. Do not wave your

religion like a banner and go out to capture others. Only one kind of war is permissible in the eyes of God: the war you wage within yourself to defeat the demonic forces of lust, anger, jealousy, desire for revenge, and other evil feelings and attributes that may exist within your heart. God has sent each of the prophets as witnesses to the grace of God and as

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supports to help us in this inner war. This is the reason for the Qur'an. It is to help the true Muslim fight this inner battle and win victory over his own base desire's that God sent the Messenger with the Qur'an.

We must use the wisdom contained within the Qur'an to spank our own naughty minds and defeat our own compulsive desires. If we do that, what is called Islam will taste like honey. What we do now by battling in the world and calling it Islam tastes bitter and covers the light of the Qur'an in darkness. The light of Islam should reveal the essence of God in every life. If we see that essence, then we will live in unity; we will eat from the same plate; we will live as one family whether some are in a church, some are in a mosque, or some are in their homes. The beggar and the king will be able to pray together. We will discover our own faults, discard our own anger, and embrace one another with love. That is what the Qur'an says. That is why we cannot tell lies, indulge in treachery, or threaten to kill other lives and claim that it is being done in the name of Islam.

Islam teaches that we must recognize and praise the essence of God as it exists in each and every life. Consider this explanation of the truth that is in the Qur'an: If you take a tiny atom and split it into ten million particles and take one of these particles and examine it with that true wisdom found within Islam, you will see within that tiny particle ninety-nine particles revolving around one another without touching. (*The ninety-nine are those qualities of God's grace that are known as the names, or powers, of God.*) If you take one of those ninety-nine particles and split it into five million particles and examine one of those pieces with that wisdom, again you will see ninety-nine-ninety-nine revolving around one another without touching. And if you take any one of those particles and split it into one million pieces and examine one piece, again you will see the ninety-nine particles revolving around one another. If you take one of those and split it into five hundred thousand pieces and take one of those particles and split it into two hundred and fifty thousand pieces and take one of those and split it into one hundred thousand pieces and then one of those into ten thousand pieces and one of those into another thousand pieces and if you take one of those infinitesimal particles and look within it with that wisdom, you will see ninety-nine: *His ninety-nine divine powers.*

Every particle of every atom contains the power of Allah, the divine power of God. We who

are Islam must realize this. If we reflect on this, anyone who calls himself Islam will never harm anyone. He will not wreak revenge. He will not be treacherous toward anyone. Islam must realize this. Everyone who has faith in God must realize this.

All children of God, leave behind all **lustful** desires and come to the plenitude of firm faith in God. Give up anger and come to the house of patience. Give up the tendency toward vengeance and treachery and come into the house of contentment with God's wealth of grace. Give up the hell caused by your attachment to the world and come into the love of God that is His grace.

Only when you incorporate His ninety- **nine** compassionate powers as the basis for your actions and as the law for your life can you discover even one atom-one tiny particle-of God's mercy and compassion. In the name of God, the Most Merciful and Most Compassionate. May all praise and praising be to God alone, and may we have His peace in our hearts. Amen.

THE SUPERNATURAL ASPECTS OF THE QUR'AN:

DR. HAMID REZA ALAVI [*This article was submitted for publication from an admirer of 'The Light and Islamic Review' in Iran. Dr. Alavi is an Associate Professor at Shahid Bahonar University of Kerman. In this article, Dr. Alavi aims at identifying and describing various miraculous aspects of the Holy Qur'an. Because of the manifest proof of its miraculous nature, he argues, there should be no doubt as to the Qur'an being a divine revelation. As such, he concludes, it is incumbent upon man to study this scripture and attempt to understand it correctly and, when this is done, then only will peace on earth be achieved.*]

The great Qur'an is the fundamental basis for every Islamic concept. Like a mighty rock, it is the foundation of all the fruitful buildings of Islamic knowledge. It is the clear spring from which all the streams of Islamic insight flow. The glorious Qur'an is a miracle; its supernatural aspects deserve mankind's attention and admiration. It is incumbent upon mankind to know the Qur'an so that we may love it; if we love it, we will definitely try to understand it as it deserves. The Qur'an is surely a miracle in its entirety. If recognizing different aspects of its miraculousness will cause us to understand that it is from a divine source, this realization will result in us acting according to its commandments confidently and in the true sense in which it is meant to be practiced. It is only when this

occurs, that society will succeed in attaining eternal happiness. It is an error to think that the world does need to recognize this supreme scripture, for an examination of the Qur'an clearly reveals that it is a divine guidance for all human beings. It certainly requires much effort, however, to obtain a full understanding of the glorious Qur'an, an understanding that will lead to good deeds and cause our actions to be in accord with divine guidance. This article attempts to reveal some of the divine aspects of the Holy Qur'an. The information in this article has been extracted from several sources, but most of the material was taken from the book Islamic Sciences, written by a group of Persian writers.

Miracle of eloquence

The Qur'an was revealed to Mohammad, the Prophet of Islam, in the Arabic language. Its verses and sentences are formed from basic words and letters, but how is it that it has been impossible for any human being to produce or write a book like it? Like a plant, the components of it may be identified and even understood but one cannot recreate it. The composition of the words of the Qur'an is unique, a style that makes it impossible to change the place of even one of its words. No one can bring forth a book like the Qur'an. In spite of this challenge presented in the Qur'an itself, no one has been able to compete with it or even form anything comparable. The Qur'an has a particular rhythm and harmony not seen in any prose.

Comparing the Qur'an with the sermons, sayings and teachings of his holiness Mohammed, the Prophet of Islam, one sees a great difference between the two. At present, we have many narrations and traditions from the Prophet of Islam but there is very little similarity between the style of the Qur'an's writing and the style of the Prophet's speech. Even when comparing these two sources, the Qur'an's challenge stands and it has proven true that no one can write a book like it.

Similarly, when Imam Ali, first Imam of the Shia Muslims, used a verse of the glorious Qur'an in his eloquent speeches, it is quite evident that the verse is derived from another source, being much different in style than that of Imam Ali's speech. Although beneficial guidance is presented in his teachings, the verses from the Qur'an shine like the sun among the stars.

Miracle of excellent content

The Qur'an is not a miracle only in terms of its unequal presentation, but the content of its various messages of truth comprise another aspect of the Qur'an's miraculousness. The various truths and insights contained in the Qur'an are innumerable. It would be impossible to list them within the scope of an article or even determine which is most important.

However, for the purposes of illustration, we can look at how "man" is described in the Qur'an. Man, as introduced by the Qur'an, is much greater than man felt or attempted to be understood by physical senses. Man as understood by physical senses is limited between two distinct points, birth and death. Before and after these two time periods is darkness and uncertainty. But man whom the Qur'an introduces has none of the above limitations and is connected to God on one side by knowledge of his creation and purpose in life and on the other side by knowledge about the "resurrection" and what is in store for man after his time has expired in this worldly abode. Man's development and purpose in life in the Qur'an is described as not being random, but rather prescribed according to *tawhid*, Allah the Unique's plans.

The spirit of man, a clear understanding of which is only Found in the Qur'an, is understood as coming from God and returning unto Him, despite man's physical remains being left here on earth. The importance of this understanding is revealed by the fact that it is only when man can recognize himself fully – that is, his physical and spiritual make-up – that he can truly know his Lord. Moreover, it is only through knowing God that it is possible for man to know himself. In fact, according to the Qur'an, all creatures glorify and praise God (i.e. live in accordance with his divine laws and guidance) and are inextricably connected to Him. To live, one must know God.

The consistency in the Qur'an

The glorious Qur'an was revealed to the Prophet periodically over a span of 23 years in different locations (namely Mecca and Medina), in times of war and peace and in states of happiness and sadness. In spite of these different conditions, one can see no incongruity in any of the verses at all. All the verses form a unit with each part confirming one another. Undoubtedly if the Qur'an was not communicated from a Divine source, many contradictions would be found in it. The Qur'an puts forth this argument itself in defense of its authenticity: Do they not then reflect on the Qur'an? If it was from a source save Allah they will surely see many

differences in it. Changes in thought and expression are expected to appear in a man over a period of 23 years. In this physical world, man is constantly developing. Due to this, he gradually finds his previous mistakes and corrects them. Man's expressions in this life are also influenced by different emotional states. The influence of these factors in his mind and thought is so great that it causes a great difference in man's writings and expressions. Furthermore, if one is accustomed to lying, one may see many contradictions and inconsistencies in his speech. However, no such contradictions are found in the Qur'an. Undoubtedly, the Qur'an is from a separate source which is not influenced by factors such as inherent emotions which have a natural effect on man.

Attractive nature of Qur'an

Every person whose conscience is clear feels an excellent attraction when he/she recites the Qur'an. The Qur'an is written in the first person, a direct communication from God to all mankind. When reciting the glorious Qur'an, one feels as if God is speaking. This phenomenon is personally experienced and also explained by others. The Prophet of Islam mentioned: "Verily the fairest discourse is Allah's Book coming from one who embellishes it in his heart", and "When danger and commotion surround you like parts of a dark night, seek refuge in the Qur'an ... it is a guide that guides to the best way".

His holiness, Imam Ali, describes: Learn the Qur'an, for it is the fairest of discourse and understand it thoroughly for it is the best blossoming of hearts. Seek remedy with its light for it is the cure for the heart's ailments. Recite it beautifully for it is the most beautiful narration. He further explained: "No one becomes a companion of the Qur'an without his insight and guidance being increased and his blindness being decreased." The Qur'an itself reveals: "Indeed there has come to you light and a clear book from Allah Who guides him who will follow his pleasure in the ways of safety and brings them out of darkness and into light by His will" [Maedah: 18]. And also: "Do they not reflect on the Qur'an? Nay, on their hearts are locks" [Mohammad: 26].

Informing People of the Unseen

The Qur'an reveals many facts and proofs which are hidden from man's limited and understanding. These matters include historical facts, prophetic accounts, knowledge of natural and experimental sciences, etc. For example, with regard

to historical facts, the Qur'an reveals information about the Saba tribe, though this tribe lived hundreds of years before the Qur'an was revealed and was not known of by the Prophet's contemporaries.

It was only in 1791 when German scientists and researchers performed excavations that the existence of this tribe was confirmed and the truth of the Qur'an's narration about this tribe proved true. The Qur'an stated: *Certainly there was a sign for Saba in their abode. Two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him; a good land and a forgiving Lord, But there turned aside; so we sent upon them a torrent of which the rush could not be withstood* [Saba: 14-15].

Only modern day research authenticated this description of the tribe. Similarly, recent excavations carried out in *Fars Pond* was the basis for the discovery of tablet proving the history of *Zulqarnain* exactly as related in the Qur'an [Kahf:82] and recent discoveries of the destruction of the tribes of *Lut*, *Samud* and *Ad* also prove the Qur'anic accounts true.

With regard to prophetic accounts, after *Hijrah* when the Muslims formed a government in Madinah, and did not have enough strength to defend themselves, the Qur'an declared boldly that the Muslims, fighting against all odds, would be victorious by defeating the polytheists of Madinah in the war of *Badr*. The Qur'an states: "Or do they say that we are the conquering group, nay this group will be defeated" [Qamar: 44-45].

The war resulted quite amazingly in accordance with the prediction in the Qur'an. Similarly, when Persia defeated Rome in the wars of *Khosrow*, *Parviz* and *Herkhel*, it was revealed in the Qur'an that Rome would defeat Persia after 3 to 9 years. After a second war between the 2 nations, Rome defeated Iran in accordance with the Quranic statement: The Romans are vanquished, in a near land, and they, after being vanquished, shall overcome within a few years (Rum: 1-3) Again, in the sixth year of *Hijrah*, when the Muslims were persecuted, had to leave their homes in Makkah for fear for their lives with no sense of returning in sight, the Prophet of Islam dreamed that he and his followers were circumambulating the Kabah in pilgrimage. Two years before this event occurred, it was revealed:

Certainly Allah had shown to his Apostle the vision with truth: you shall most certainly enter the sacred Mosque, if Allah pleases, in security, (some) having their heads shaved [Fath: 27].

With regard to knowledge of natural and experimental sciences, there are too many to list; however, some examples are as follows. The latest scientific research proved that at the beginning of the earth's formation, all of the earth was in a steamy state. The Qur'an mentioned this fact more than 14 centuries ago by declaring in reference to the beginning of creation: "and it was a smoke" [Fossetat: 10]. Scientific investigations have also proved the earth and sky were a single unit at first but they gradually separated from each other.

The Qur'an established this fact by stating:

Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them (Anbia': 31). Similarly, the circulation and movement of the sun and the moon was explained 14 hundred years ago in Qur'an ("All (orbs) travel along swiftly in their celestial spheres" [Yasin: 40]), the force of gravity between the sun and the moon and their individual courses ("Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day [Yasin: 40]), the composition of white color from different colors ("He made the sun as lights" [Yunos: 5]), the mountains containing root-like structures ("And the mountains as nails" [Naba': 7]), ants being able to *speak* to one another by communicating with their antennae ("A namlite said: O nam! Enter your houses" [Naml: 18]), etc.

There are many more verses which scientific research has proven true but the above verses should suffice to make the point. It is quite evident that more than fourteen centuries ago we were quite unaware of the above mentioned facts. Certainly the Qur'an cannot be from a human source but must be from the infinite Knowledge of God, Who encompasses all.

Conclusion

The Qur'an is certainly a miracle. In whatever manner one studies it, the result will always be that this book cannot be from a worldly source but is rather divinely inspired. None of the speeches of man, not even of the blessed prophets, can be compared to the glorious Qur'an. According to the famous translator of the Qur'an into English, **Marmaduke Pickthall**, it is "... that inimitable symphony, the very sounds of which move men to tears and ecstasy." However, it is not a book simply for reciting its verses or memorizing them, rather it is a scripture to guide man through all phases and aspects of life. As his holiness Ali said, "**No one**

become a companion of this Qur'an without his insight and guidance increases and his blindness decreases."

The Qur'an's inclusive principles and teachings provide a foundation for guidance for all mankind.

Firmly grounded in universal laws, it has a natural attraction for seekers after truth. The Qur'an surely provides the means for a world-wide belief system based on reason and rationality. If today's Iranian Muslims turn their mosques into centers of education and rely on two sources of knowledge, the Qur'an and its history, they will have laid the most essential basis possible for the development of the greatest change in Islamic thought. This, in turn, can shape a new world view on what is to be expected from a "religion". When this occurs, only then will societies live in peace, as promised in the Qur'an:

We will surely soon show them our tokens and signs in the universe and in their souls so that it might be clear unto them that the religion (Islam) and the Qur'an is truth. -----

Jihad — today's situation and a hundred

years ago. Advice and warnings given by Ahmadiyya Founder Hazrat Mirza Ghulam Ahmad just as valid today as a hundred years ago: **DR. ZAHID AZIZ.**

When the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad (d. 1908), began his mission of presenting the religion of Islam to the world, one of the most formidable obstacles he faced was that there was a slur and stigma widely prevailing against Islam relating to the concept of *jihad*.

It was alleged against Islam, by its mainly Christian and Western critics, that Islam tells its followers to indulge in acts of violence against people of other faiths and that it highly commends and extols those of its followers who perpetrate such violence and promises them a place in paradise in the next life. On the one hand this was thrown as an accusation against Islam, but on the other hand some Muslim religious leaders and their followers reinforced exactly the same idea by their statements and their actions, that Islam does indeed allow, encourage and urge the use of violence and shedding of blood in order to conquer and subdue people of other religions.

This slur was not only causing hatred and prejudice against Islam in the world, and hindering the progress and understanding of Islam, but it meant that when someone like the Founder of the Ahmadiyya Movement arose with the mission of spreading Islam it was suspected that their objective was to start an armed uprising to overthrow the existing rulers by violence and acts of terrorism. So the Founder of this Movement, Hazrat Mirza Ghulam Ahmad, had to explain in detail, and repeatedly, that the popular notion of jihad in the minds of people, whether non-Muslims or a large section of Muslims, was entirely contrary to the real teachings of Islam. When we look at those explanations of his, written a hundred years ago, we see amazing parallels with the situation that exists today.

Reading his lengthy statements on this subject, one striking point is that he is very anxious to convey his message to Muslims of other Islamic countries, outside his own country India, that they should reject the wrong concept of jihad. He writes in one place:

“I wrote books in Arabic and Persian in order to spread this teaching of the prohibition of jihad to other countries, thousands of rupees being spent on their printing and publication. All those books were published in Arabia, the lands of Syria, Turkey, Egypt, Baghdad and Afghanistan. I believe some day these will show their effect.” (Kitab al-Bariyya, p. 7-8)

Strangely enough, these are the countries which are in the news nowadays in connection with the wrong and twisted doctrine of jihad. The Founder of the Ahmadiyya Movement sent good advice to these countries for their own benefit, a hundred years ago. Perhaps the All-Knowing Allah had shown him the dangerous consequences that may befall these

countries as a result of pursuing the wrong concept of jihad.

I will now summarize and paraphrase from an Urdu book by Hazrat Mirza Ghulam Ahmad whose title means ‘The British Government and Jihad’. What it says is applicable today to the relations between Muslims and Western governments.

He begins by explaining the term jihad and then describes why and under what circumstances the Muslims of the time of the Holy Prophet Muhammad

took up arms. He tells us that when people began to join the religion of Islam the vested interests of the Arabs and their leaders, as well as the Jews and Christians living in Arabia, became jealous of this new development and started trying to crush and uproot it. They began torturing and killing the converts to Islam by the most barbaric methods, and continued this for thirteen years. However, the Muslims bore this persecution with patience, as God had commanded them, without resorting to retaliation.

When these vicious brutalities exceeded all bounds then God gave Muslims the permission to fight in retaliation, by revealing the verse:

“Permission to fight is given to those upon whom war is made, because they have been wronged ... those who have been driven out from their homes without a just cause except that they say: Our Lord is Allah” (22:39).

But Muslims of later times, some centuries later, misunderstood this *limited* permission to fight, and developed the wrong concept that jihad is a war that is arbitrarily launched against unbelievers. The way in which the doctrine of jihad is preached by some Islamic religious leaders to their followers is

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greatly mistaken and it results only in creating a group of people who behave like brutes and lack all good human qualities. He writes:

“I know it for certain that, all the unjustified killing that is done, is perpetrated by ignorant men following their lowest base desires, who are completely unaware of the reasons and causes of why Islam at the beginning of its history had to fight wars.”

Then Hazrat Mirza Ghulam Ahmad gives a second reason why jihad is misunderstood as fighting and planning to kill human beings. It is that, apart from what the ignorant among the Muslim religious leaders have taught on this issue, the Christian critics of Islam also spread the false idea through thousands of publications against Islam that Islam is a brutal religion which teaches war and violence, and that Islam is synonymous with wielding the sword. The result of this widespread propaganda will *not* be, he says, that Muslims will give up Islam as their critics intend. The result is only that the masses become even more convinced that their religion does indeed teach them violence against followers of other religions.

Any person who has eyes and reads the Qur’an and the history of early Islam will realize it quite well that the name of jihad, under which many vicious people are fighting, is not at all the jihad taught by Islam. These are criminal acts which are done through the arousal of base passions or in the vain hope of attaining paradise.

Our Holy Prophet was not the first to raise the sword, but bore intense persecution from his enemies for a long time. His followers also acted on the same principle. They showed such patience and perseverance and restraint that there is no other example of it in the world. However, this was not because they were weak or cowardly or unable to retaliate. They were courageous, brave and strong people. This was proved after they were permitted to fight, when they fought against enormous odds and won. So they displayed patience and restraint while possessing the capability and skill of fighting in battle.

During this period of persecution, the Holy Prophet never tried to think of some means of fighting back but told his followers that Allah had commanded

him to show patience. Hazrat Mirza then says:

As Muslims have this most excellent example of forbearance and restraint, of which they can be proud over the whole world, then to discard this example is the height of foolishness and a great misfortune by your own hands.

Then he goes on to depict the kind of atrocities that are perpetrated in the name of Islam and religion. The ignorant religious leaders have greatly deceived the masses and declared acts of brutality, cruelty and inhumanity to be the key to attaining paradise. He poses the questions:

[i] *Is it a virtuous deed that there is a man going about in the market place, we have no connection with him so much so that we don't know his name and he doesn't know our name, but despite this we take a shot at him intending to kill him?*

[ii] *Is this religious behavior?*

Contrast this with those holy early Muslims whom Allah instructed in Makka not to respond with violence even if you were cut to pieces.

Alas, today the religious leaders have forgotten all those events, and think that to fire a gun at an innocent man constitutes Islam. Again he asks:

[i] *It is a matter of regret and of shame that a man whom we do not know at all, who has no enmity with us, and he is going about his lawful business, we shoot him dead and in an instant make his wife a widow, his children fatherless and his house a place of mourning.*

[ii] *Is such killing taught in the Qur'an or Hadith? Can any Muslim religious leader answer?*

The ignorant ones have merely *heard* the word jihad and are using it as a pretext and cover for satisfying their own selfish ends, or purely out of *fanaticism* and *lunacy* are perpetrating bloodshed.

In those days the wrong view of jihad was being propagated particularly in the North-Western Provinces of India adjacent to Afghanistan and within

Afghanistan itself. So referring to it in this book Hazrat Mirza advises the *king* of Afghanistan to gather a forum of learned, distinguished Islamic scholars to discuss the doctrine of jihad, and then through these scholars to educate the general public of the country on the error of the misconceived view of jihad. Some books should also be published on this subject and widely distributed. In this way, the fervor for indulging in acts of violence in the name of jihad will be reduced. It would be a great service by a Muslim ruler, he says, to get the general Muslim public freed from the clutches of the ignorant religious leaders who are inciting them to commit violence under the name of jihad.

It is the *jihad of self-purification* that is a fundamental, permanent and unconditional part of Islam. He writes:

“Those who join my army, I order them to give up these misconceived ideas of jihad with the sword, and to purify their hearts, develop and nurture their feelings of mercy towards all humankind and be helpers of those in distress and suffering.

They should spread peace on the earth, as this is how their religion will spread. Be not surprised as to how this can happen.

For just as God has created the modern inventions of the present times for the physical needs of man, similarly He will meet the spiritual needs of mankind by causing the light and the message of truth to spread widely and far by means of these very ways of communication and transport.”

Hazrat Mirza also points out to the British government of India that the second reason why these atrocities are being committed, in the name of becoming a hero or martyr for the religion of Islam, is that the Christian and Western critics of Islam have reinforced the false idea that Islam teaches this kind of jihad through their books and magazines spread throughout the country.

This, he says, has led to many ignorant *fanatics* who know nothing of their own religion Islam to actually believe that it is an act of great reward to kill the unbelievers. These writings have damaged harmony and reconciliation in the country, and sown the seeds of enmity between the communities.

To deal with this problem, he advises the government to follow the example of the Turkish government (the biggest and main Muslim government of that time) which adopted a trial measure that for a few years it would be prohibited for any religious faction, in their writings or speeches, to make any mention of other religions, but only to teach the good points of its own religion. In this way, new discords will not develop, old grudges will gradually be forgotten, and people will turn towards mutual harmony and concord.

In another publication, addressing the government of his time, he has summarized the teachings of Islam on this point (i.e., the use of violence against others in support of your religion) as follows:

- *The Qur’an teaches that Muslims, bearing the persecution and pain inflicted upon them, must invite others to the truth with gentleness.*
- *In particular with regard to Christians the Holy Qur’an instructs: “Call to the way of your Lord with wisdom and goodly exhortation and argue with them in the best manner” (16:126), best manner meaning politely and in a civilized way.*
- *The truth does not stand in need of force to spread it. Use of force actually proves that your arguments are weak. God also revealed to His Holy Prophet: “Be patient as are men of resolution patient”, meaning that the Holy Prophet should show such patience that it is no less than the sum total of the patience shown by all the previous prophets.*
- *Then God also revealed: “There is no compulsion in religion”. And again,*
- *He said that the true believers are those who “restrain their anger and forgive people”.*

Can the God Who gives this teaching also say that you should kill those who don’t accept your religion, rob them of their property and make their homes desolate? This is only the misconception of the ignorant among the common Muslim religious leaders and the unwise Christian and Western critics of Islam, which is groundless and without foundation. Hazrat Mirza then says about himself that he has been sent because God intends in these times to clear the religion of Islam of the slur of the violent jihad and to show the world that Islam does not at all stand in need of force and the sword, but captures the hearts by its spiritual power.

If you read the context of one of the verses Of the Qur'an quoted above by Hazrat Mirza, it is as follows:

“Obey Allah and the Messenger, that you may be shown mercy. And hasten to forgiveness from your Lord and a Garden as wide as the heavens and the earth; it is prepared for those who keep their duty: Those who spend [charitably] whether they are in easy circumstances or in adversity, and who are suppressors of their anger and forgivers of mankind. And Allah loves the doers of good to others.” (3:132-134)

First Muslims are told to obey Allah and the Messenger. Then they are instructed to run towards God's forgiveness and towards a Garden which has been prepared for those who keep their duty, and these are those who suppress their anger and forgive people. This then is the way to reach heaven, paradise or *janna*. It is not by giving vent to anger and rage and lashing out at the people of the world.

How many people, including Muslims, know that the Holy Qur'an require Muslims to be ***“suppressors of their anger and forgivers of mankind”*** (*al-kázimína-l-ghaiz wa-l-áfiná 'ani-n-nás*). In another place in the Qur'an it is said regarding the true believers that ***“whenever they are angry they forgive”*** (42:37).

If Muslims feel that in parts of the world they have been wronged by others, then the teaching of the Qur'an applicable in the present circumstances is to suppress your anger, forgive those with whom you are angry, and leave it up to God what judgment He dispenses upon them.

You should concentrate on your own moral and spiritual cleansing, and social and educational and intellectual development, so that you as individuals as well as your communities and nations are an example of goodness and a model to others. If you have suffered material loss at the hands of other nations, then don't use such ways to redress your grievances that bring Islam into disrepute. Instead of adopting such ways, bear your loss patiently as a sacrifice for the sake of the reputation of Islam.

Jesus is particularly associated with the teaching to forgive those who harm and hurt you. Unfortunately Christians themselves came to regard that teaching as impractical to act upon. But ours is an age in which Muslims can act on that teaching and show that in circumstances like the present that is the right approach that leads to success. This in fact is a

great Favours done by Islam to the Christians: that it vindicates the teaching of total forgiveness of enemies and non-resistance to them as given by Jesus. That teaching had been dismissed as impractical and impossible to act upon, even by Christians themselves who throughout history engaged in wars. Yet not only did the Holy Prophet Muhammad act upon it, particularly during his life at Makka before his emigration, but in our time too a Reformer urged the Muslims to show the same example in their dealings with Christians, thus actually vindicating the teaching of Jesus as being applicable in certain circumstances.

Postscript

My speech finished at this point, but here I would like to add some comments on the fact noted just above that *Islam has done the greatest possible favours to the Jews and Christians*. In the first place, Islam proclaimed that the prophets of the Bible, including Jesus, were all true prophets of God who lived unblemished lives of perfect purity.

Islam also made it compulsory for Muslims to declare belief in all these prophets, such as *Abraham, Jacob, Joseph, Moses, David, Solomon, Jesus* etc., just as they declare belief in the Holy Prophet Muhammad. Moreover, the Holy Qur'an relates inspiring incidents from their lives and clears them of certain slurs upon their character arising from stories in the Bible.

It is the Qur'an that exonerates Jesus of the so-called 'curse' allegedly placed upon him by God, a doctrine held by both Jews and Christians.

Also the Holy Qur'an praises Jews and Christians, when praise is due. It says that God's blessings were bestowed upon the Children of Israel (2:40, 47) and that the disciples of Jesus received revelation from God (5:111).

Even the Jews and Christians of later times, after their deviation and corruption, are described as having groups among them who are upright, doers of good and righteous (3:113-114; 7:159).

While mentioning monkery as a wrong practice innovated by later Christians, the Qur'an still says that they did it for a good motive (57:27).

After all these favours have been done by the Holy Qur'an, should Islam receive such abuse and vilification from the followers of the Bible?

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Ahmadi-Muslims and what they stand for:

WE:

THE members of the Lahore Ahmadiyya Anjuman, call Allah to witness that we believe as Hazrat Mirza Ghulam Ahmad, the Holy Founder of Our Movement believed; and also (he) wanted us to do in his own words, in his own words as follows:

“I enjoin my Jamaat that they should, with a true heart, have faith in the Kalima Tayyaba: ‘la ilaha ill-Allah Muhammad ur Rasul Allah’, and should die in that faith. And they should believe in all the prophets and all the revealed books whose truth is evidence from the Holy Qur’an. And they should carefully and correctly follow the tenets of Islam, and they should consider all the duties as laid down by Allah and His Messenger [p.b.u.h] to be incumbent upon themselves, such as prayer, Zaka’at, fasting, etc. And they should give up all that is forbidden by Allah and His Prophet [p.b.u.h.]. In short, it is obligatory to believe in all matters, whether of faith or of practice, on which there has been consensus between past leaders of Islam, and are considered by consensus among The Ahle Sunnat wal Jamaat to constitute Islam.

And we call upon the heavens and earth to bear witness that this is our religion.

And he who accuses us of faith contrary to this religion is guilty of slander against us without regard for fear of Allah and to honesty.

And on the Day of Judgement it will be our case against him whether he had opened up our hearts to be able to allege that at heart we believe contrary to what we have professed above. May the curse of Allah fall on those who lie or make false charges.” (Ayyam-us-Sulh, 1899, p.87)

Particularly, Our Believes Are:

1. *The Holy Prophet [p.b.u.h.] is the Absolute, LAST Prophet, after whom there will be No New or Old Prophet.*
2. *Whoever recites the Kalima: La ilaha ill Allah Muhammadur Rasul-ul-Allah is a Muslim. {Allah & the Holy Prophet [p.b.u.h.] have NOT given anyone authority to call Muslims Kafir}.*
3. *Marriages between Ahmadi Muslims and non-Ahmadi Muslims permitted.*
4. *Prayers can be said behind non-Ahmadi Imams, provided they are NOT guilty of calling MUSLIMS Kafir.*
5. *Funeral Prayers are said for Non-Ahmadi Muslims.*
6. *There is no Autocratic system, Khilafat.*
7. *AAIIL was Founded by Maulana Muhammad Ali, the closest pupil/companion of the Hazrat Mirza Sahib.*
8. *Members here are called Ahmadi Muslims [NOT QUADIANIS], named “AHMADI” after the Holy Prophet’s Name “AHMAD” in the Holy Qur’an.*
9. *The Holy Qur’an is the Final Testament.*
10. *Hazrat Mirza Ghulam Ahmad was a Mujaddid (Reformer), NOT a Prophet.*
11. *Hazrat Mirza Ghulam Ahmad NEVER changed his claims, views, or definition of Prophethood in 1901.*
12. *A belief in the advent of Hazrat Mirza Ghulam Ahmad is not essential to be a Muslim, but his acceptance is necessary in the interest of progressive Islam.*

Editor’s Notes:

- ❖ *WE continue to give the viewpoints of the Ahmadi -Muslims — mainly because most Muslims (some deliberately) still confuse us with the Qadianis (who are closer to the Sunni Muslims in some beliefs).*
- ❖ *The above descriptions are intended to be an enlightenment and a clarification regarding the truth beliefs of the Lahore Section of Ahmadi Muslims.*
- ❖ *Those Muslims who are interested in the truth should, at minimum, seek independent knowledge — rather than allow themselves to be!*

Did You Know that DEEDAT and MAUOODI were BOTH Kafir-Callers? May God Forgive them!