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*Cover photo from Dreamscape Photo Library*

# EDITORIAL

**Bockarie Tommy Kallon – London UK**

## **The Significance of Fasting in Ramadan**

Once again we have entered into the Holy Month of Ramadan to which Muslims the world over always look forward with a joyous surge of anticipation that inspires the hearts of the young and the old alike. During Ramadan, the ninth month of the lunar calendar current in Islam, fasting – complete abstention from food, drink and conjugal relations from dawn till sunset – is obligatory upon every adult Muslim, subject to certain permissible exemptions, notably for the sick, infirm, pregnant women, nursing mothers and those travelling on a journey.

The purpose of the fast, as of all forms of Islamic worship, is to draw people closer to Allah. It is a physical, moral and spiritual exercise designed to promote righteousness and guard against evil. By abstaining from the lawful, it becomes much easier to avoid the unlawful. Among other things, the Muslim learns, through personal

experience, discipline what hunger, poverty and discomfort mean to the less fortunate sections of society and is better able to empathise with them. Thus fasting goes a long way to minimise and remove the pains and sufferings of humanity.

Ramadan is a season of closer communion with Allah Almighty, providing numerous opportunities to seek His pleasure. As such, the birth of the new moon which signifies the start of the lunar month is greeted with excitement. Felicitations are exchanged all around as mosques begin to be filled with eager worshippers. An extra prayer service is held every evening during which the congregation is privileged to listen to the recitation of the Holy Qur'an from beginning to end over the course of the month. Numerous people read the Holy Qur'an through by themselves. Others hear it inter-preted and expounded during discourses held and a reflection over the Divine signs contained therein take up a large

EDITORIAL

portion of one's time. Abandoning the comforts of beds, most of the night is passed in supplication and glorification of Allah. The day may be spent in worldly pursuits as usual but, more than during other months, the hearts remain tied in the remembrance and praise of Allah. Greater attention is directed towards philanthropic causes such as caring for the poor, the needy, the widow, the orphan, the sick, the distressed, the neighbour and the wayfarer. Towards the close of each day, the heart experiences a glow of gratitude to the Divine that His grace has enabled one to approach the end of the fast having spent the night and the day striving to conduct oneself in conformity to His will.

Numberless people experience closer communion with their Maker and Creator during this blessed month, the intensity and frequency of which continue to increase as the month progresses. During the last ten days of Ramadan, many people go into retreat, as it were, into a mosque, devoting their entire time not occupied by obligatory and voluntary prayer services, to the study of

the Holy Qur'an and the remembrance of Allah. This period of complete devotion is the culmination of the physical, moral and spiritual discipline instituted by Islam.

Fasting is the only form of worship in which the only audience is none other than God himself. In other forms of worship, one could allege that someone is praying or giving alms to be seen as amongst the faithful but a fast is only undertaken for God – there is no showing-off. The spiritual recompense of the Islamic fast and its con-comitant activities is beyond the fancy of the materialist. The Holy Prophet of Islam<sup>(saw)</sup> is reported to have said:

“There are appropriate spiritual rewards for all worship and righteous action; the ultimate reward of a person who observes the fast solely for winning the pleasure of Allah is Allah Himself.”

## ESSENCE OF ISLAM:

### *Part 23 – Revelation, Inspiration, Visions and Dreams*

This series sets out, in the words of the Promised Messiah<sup>(as)</sup>, Hadhrat Mirza Ghulam Ahmad, a summary of his exposition of four outstanding topics: ISLAM; ALLAH, THE EXALTED; THE HOLY PROPHET<sup>(sa)</sup> and THE HOLY QUR'AN. The original compilation, in Urdu, from which these extracts have been translated into English, was collated with great care and diligence by Syed Daud Ahmad Sahib, Allah have mercy on him and reward him graciously for his great labour of love. Amin. The English rendering is by the late Sir Muhammad Zafrullah Khan, may Allah be pleased with him, and is quoted from *The Essence of Islam*, Volume 1. All references throughout, unless otherwise specifically mentioned, are from the Holy Qur'an.

*I tell you truly that every door can be closed but the door of the descent of the Holy Spirit is never closed. Open the doors of your hearts so that it might enter into them.*

There is no safeguarding law through following which we can secure ourselves absolutely against mistakes. That is the reason why the philosophers, who framed the rules of logic and invented the methods of discussion and built the arguments of philosophy, fell continuously into error. They left as the legacy of their ignorance

hundreds of false notions and mistaken philosophies and vain discourses. This shows that it is impossible to arrive at the truth of every matter and to determine the correct doctrines as the result of one's own research without making a mistake. We have never known any individual, nor heard of one or read of one in any book of history, who was free from error in the whole field of his vision and reflection. It follows, therefore, that it is basically impossible to find people who, through the study of the laws of nature and squaring their conscience with the circum-

stances of the world, carried their research to the highest level of truth, without any possibility of mistake...

Obviously, if man cannot escape error through his own knowledge and if God (Who is Gracious and Merciful, and is free from every mistake and knows the truth of every matter) does not help His servants through His true revelation, how could we humble creatures emerge out of the darkneses of ignorance and error, and how could we be delivered from the calamities of doubt and suspicion? I, therefore, affirm with full conviction that the wisdom and mercy and sustaining love of God Almighty demand that from time to time, when He deems it right, He should create men who should be recipients of revelation for the purpose of ascertaining true doctrines and establishing correct morals, and who should have bestowed upon them the capacity of impressing their teachings upon others so that mankind, who have been created



**The founder of the Ahmadiyya Muslim community was Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup>.**

The founder of the Ahmadiyya Muslim community was Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup>. In 1891, he claimed, on the basis of Divine revelation, that he was the Promised Messiah and Mahdi whose advent had been foretold by Muhammad, the Holy Prophet of Islam (peace and blessings of Allah be upon him) and by the scriptures of other faiths.

The founder's claim constitutes the basis of the beliefs of the Ahmadiyya Muslim community.

for true guidance, should not be deprived of their needed good fortune.

*(Purani Tehrirain, Ruhani Khaza'in, vol. 2, pp. 20-21)*

## **The Hidden World of Revelation**

God Almighty has divided His wonderful universe into three parts.

- (1) The world which is manifest and can be felt through the eyes and the ears and other physical senses and through ordinary instruments.
- (2) The world which is hidden and which can be understood through reason and conjecture.
- (3) The world which is hidden beyond hidden, which is so imperceptible that few are aware of it. That world is entirely unseen; reason has not been granted the ability to reach it, except through mere conjecture. This world is disclosed only through visions, revelation, inspiration, and not by any other means.

As is well established, it is the way of Allah that for the discovery of the first two worlds

that we have mentioned He has bestowed upon man different types of faculties and powers. In the same way, the Absolute Bounteous One has appointed a means for man for the discovery of the third world; and that means is revelation, inspiration and visions. This means is not allowed to be wholly suspended at any time; indeed, those who comply with the conditions for achieving it have, throughout, been its recipients and will continue to be such.

As man has been created for unlimited progress and God Almighty is free from deficiencies, miserliness and holding-back, it would be an unworthy thought that He put into the heart of man the eagerness to learn the secrets of all the three worlds and yet has deprived him wholly of the knowledge of the means of acquiring knowledge of the third world. This impels wise people to believe in the permanent need of inspiration and visions and they do not confine revelation, like the Aryas, to the four *Rishis* beside whom it is impossible for

a fifth person to arrive at that excellence. Instead, wise people, believing in the absolute bounty of God Almighty, deem the door of inspiration ever open and do not confine it to any country or religion. It is true, however, that it is limited to the straight path. By treading along this path these blessings can be achieved, inasmuch as it is necessary for the achievement of everything to follow the rules and methods which are necessary for its achievement. Wise people do not deny the wonders of the world of visions. They have to admit that the Absolute Benefactor, Who has bestowed upon man faculties and powers for the discovery of every little matter in the first world, would not deprive man of the means of discovering the grand affairs of the third world through which a true and perfect relationship with God Almighty can be established, and true and certain understanding having been achieved, the lights of heaven become manifest in this very world. This method is also open, like the methods of discovering the other two worlds,

and the truthful people adopt it with great conviction and follow it and obtain its fruits.

The wonders of this third world are numberless. In comparison with the other two worlds, they are like the sun as compared to a grain of poppy seed. To insist that the mysteries of that world should be wholly revealed through reason would be like shutting one's eyes and insisting that visible things should become perceptible through the sense of smell.

The wonders of the third world totally frustrate reason. No one need be surprised at the creation of souls for in this very world such mysteries are revealed to those who have experience of visions, that reason wholly fails to penetrate their reality. At times, a person who has a capacity to see visions can see someone from a distance of hundreds of miles despite numberless intervening obstructions. In fact, on some occasions, in a state of complete wakefulness, he can hear his voice also,

and it is even more wonderful that sometimes the other person can hear the voice of the first one. On occasions, in a vision resembling the state of wakefulness, he can meet the souls of those who have passed on. As a general rule, meeting with all dwellers of graves – blessed or benighted – is possible in this manner. I myself have had such experiences.

This refutes entirely the doctrine of the transmigration of souls current among the Hindus. The greatest wonder is that sometimes one possessing the capacity for vision, through concentration, appears to another person, with the permission of God Almighty, at a distance of hundreds of miles in a state of complete wakefulness without his body moving from its place. Reason holds that a person cannot be at two places at the same time, yet this impossibility becomes possible in the third world. In the same way, a person of understanding witnesses hundreds of wonders with his own eyes and is surprised at the

denial of those who altogether reject the wonders of the third world. I have witnessed the wonders and rare visions of that world with my own eyes approximately five thousand times and have experience of them happening to myself.

It would take a large volume to record details of these experiences. One wonderful aspect of these experiences is that some matters which have no external existence come into being through Divine power. The author of *Futuhat* and *Fusus* and other great Sufis have recorded a number of their own experiences of this kind in their compilations. But as there is a great difference between hearing and seeing, I could not have obtained that certainty by merely reading these accounts which I have acquired through my own experience.

I recall that in a vision I saw that I had drawn up with my own hand certain Divine decrees which related to the future and then presented the paper to God Almighty, the Omnipotent, the

Glorious, for His signature. (It should be borne in mind that it often happens in visions and true dreams that some Divine attributes of beauty or glory appear in human form to the person seeing the vision and he imagines the form to be God Almighty. This experience is well-known to those who are favoured with visions and cannot be denied). In short, I presented that book to that personification of beauty, which appeared as God Almighty, the Omnipotent, the Incomparable and the Unfathomable, in the state of my vision. On my presenting that document, God Almighty, Who appeared in the form of a ruler, dipped His pen in red ink and sprinkled it in my direction and with the ink that remained at the point of the pen He signed the document. Thereupon the vision came to an end and when I opened my eyes I saw several drops of red ink fall on my clothes and two or three of them fell on the cap of one 'Abdullah of Sannaur who was sitting near me at the time. That red ink which was part of the vision

became materialised and became visible externally.

I have seen several other visions of the type which it would take too long to set down, but whereby my own experience confirmed that sometimes a matter that is observed in a vision assumes external form by the command of Allah. These matters cannot be appreciated through reason alone. Indeed a person who is afflicted with the pride of his reason hears these things and affirms arrogantly that they are impossible and false and that the person who claims to have had such experience is either a liar or is mad or is self-deceived and for lack of proper research, has not been able to penetrate to the reality. Such a one does not reflect that these matters are testified to by thousands of the righteous from their personal experiences, and of which they undertake a demonstration to those who might keep company with them. Can they be set aside with mere verbal denials?

The truth of the matter is that, apart from the wonders of the world of vision, reason has not been able to comprehend fully even that which pertains to the world of reason and there are millions of Divine mysteries which are still hidden and beyond the reach of the wise.

*(Surmah Chashm Arya, Ruhani Khaza'in, vol. 2, pp. 175-181, footnote)*

### **Man's Ability to Receive Revelation**

As God has invested man with the faculty of reason for the understanding, to some degree, of elementary matters, in the same way God has vested in him a hidden faculty of receiving revelation. When human reason arrives at the limit of its reach, then at that stage God Almighty, for the purpose of leading His true and faithful servants to the perfection of understanding and certainty, guides them through revelation and visions. Thus the stages which reason could not reach are traversed by means of revelation and visions, and seekers after truth thereby arrive

at full certainty. This is the way of Allah, to guide to which Prophets have appeared in the world. Without treading this path, no one has ever arrived at true and perfect understanding. But a poor dry philosopher is in such a hurry that he desires everything to be disclosed at the stage of reason. He does not know that reason cannot carry a burden beyond its strength, nor can it step further than its capacity. He does not reflect that, to carry a person to his desired excellence, God Almighty has bestowed upon him not only the faculty of reason but also the faculty of experiencing visions and revelations. It is the height of misfortune to make use of only the elementary means out of those that God has, out of His Perfect Wisdom, bestowed upon man for the purpose of recognising God, and to remain ignorant of the rest. It is extremely unwise to let those faculties atrophy through lack of use and to derive no benefit from them. A person who does not use the faculty of receiving revelation and denies its

existence cannot be a true philosopher, whereas the existence of this faculty has been established by the testimony of thousands of the righteous and all men of true understanding have arrived at perfect understanding through this means.

*(Surmah Chashm Arya, Ruhani Khaza'in, vol. 2, pp. 87-90)*

### **Non-Prophets Can also Receive Revelation**

Some ignorant clerics go so far in their denial that they assert that the door of revelation is altogether closed and that it is not open to a Muslim to enable him to perfect his faith through this bounty and then to act righteously under the urge of his faith.

The answer to those who think like this is that if the Muslims are so unfortunate and blind and are the worst of people, why have they been named the best of people by God Almighty? The truth is that those who think like this are themselves foolish and stupid. As God Almighty has taught the Muslims the prayer

that is set out in the *Surah Fatihah* (Ch.1:Vs.6-7). He has also designed to bestow upon them the bounty that was bestowed upon the Prophets; that is to say, the bounty of converse with the Divine which is the fountainhead of all bounties. Has God Almighty merely cheated us with this prayer? What good can there be in a useless and fallen people who are even worse than the women of Israel of the past?

Obviously, the mother of Moses and the mother of Jesus were both women and, as our opponents also believe, they were not Prophets. Yet they were favoured with Divine revelation. Is it to be imagined that if a Muslim were to have such a pure soul as that of Abraham and were to be so obedient to God Almighty as to cast aside his ego altogether, and were to be so absorbed in the love of God Almighty that he should entirely lose his own self, yet he cannot be the recipient of revelation like the mother of Moses? Can any reasonable person attribute such miserliness to God Almighty?

My only response to such people is:

***Curse of Allah be upon the liars.***

The truth is that when these people became the insects of the earth, and the only insignia of Islam left in them were their turbans, beards, circumcision, a few verbal affirmations, and mere formalities of observing Prayer and fasting, God Almighty deadened their hearts. Thousands of dark veils covered their eyes and they lost all signs of spiritual life. They thus denied the possibility of converse with the Divine. This denial is, in truth, a denial of Islam; but since their hearts are dead, they do not realise their own true condition.

*(Barahin-e-Ahmadiyya, Part V, Ruhani Khaza'in vol. 21, pp. 310-311)*

O ye Muslims! Beware that such thinking is sheer ignorance and stupidity. If Islam is such a dead religion, whom can you invite to it? Will you carry its corpse to Japan or will you present it to

Europe? Who would be foolish enough to fall in love with a dead religion that is bereft of all blessing and spirituality such as appeared in the religions of the past? In those religions even women received revelation, as was the case with the mother of Moses and the mother of Jesus, but your men are not equal even to those women. O ye stupid and blind ones, our Holy Prophet, our lord and master (thousands of blessings be on him) was ahead of all Prophets in his spiritual grace. The grace of previous Prophets came to an end at a certain stage and now those peoples and their religions are dead. There is no life in them. But the grace of the Holy Prophet(saw) continues till the Day of Judgement. That is why it is not needed that a Messiah should come from outside for his people. To be brought up under the shadow of the Holy Prophet(saw) can convert a humble person into a Messiah, as God has done in my case.

*(Chashma-e-Masihi, Ruhani Khaza'in, vol. 20, p. 389)*

### **Revelation: the Highest Stage of Divine Understanding**

Our claim is true and is clearly established that by treading along the straight path a true seeker can become the recipient of Divine revelation. My own experience testifies to it. Besides, every reasonable person can understand that there is no higher stage of the understanding of the Divine in this world than that a person should converse with his Gracious Lord – glory be to Him. This is the stage where souls are completely satisfied and all doubts and suspicions are removed. Having arrived at this stage of purification a person achieves the understanding for which he has been created. This stage is truly the key to salvation and to solving the problems of ephemeral existence. It proves how close the True Creator is to His weak creation. We have learnt of this stage by the light which is the Qur'an. That light gives us the good news that the fountain of revelation never runs dry. When any dweller of the East or the West, searches for God Almighty and makes his

peace with Him and removes the intervening veils in between, he will surely find Him; and when he finds Him truly and perfectly, then God will speak to him.

The Vedas have denied man this stage and have confined it to the four *Rishis*, who, according to the Arya Samajists, are the authors of the Vedas. This is an error of the Vedas like the other great errors contained therein. It is obvious that all human beings are alike in their nature and what is possible for one man is possible for all, and the closeness to the Divine and His understanding, which is permissible in the case of one human being, is permissible in the case of all, for they all have the same nature. It is true that there is diversity in respect of the degrees of excellence, but no one is shut out from the kind of excellence which is open to others. Should there be a person who should not have the slightest capacity to acquire human excellence then that person cannot be included within the category of human beings. In short, there can be a

difference in capacities, but there cannot be a total absence of capacity.

*(Surmah Chashm Arya, Ruhani Khaza'in, vol. 2, pp. 239-240)*

The Gracious and Merciful Lord, Who has invested human nature with the hunger and thirst of His own complete understanding has endowed human nature with two types of faculties for the purpose of arriving at that understanding. One type is the intellectual faculties, the source of which is the brain, and the other type is spiritual faculties the source of which is the heart. The purity of spiritual faculties depends upon the purity of the heart. That which cannot be discovered through the intellectual faculties is reached through the spiritual faculties. Spiritual faculties can develop such purity that the graces of the Source of Grace can be mirrored in them, but the condition is that they should be eager for the acquisition of grace and all intervening veils and obstructions should be removed so that they might become the recipients of the grace of perfect

understanding. Their recognition of the Divine should not be limited to the affirmation that there should be a Creator of this universe. Rather, by being perfectly graced with the honour of Divine converse, they should be able to behold His countenance directly through having observed His great signs and should thus be able to see with complete certainty that that Creator truly exists. But as the nature of most people is not free from obstruction, they are afflicted with the love and greed of the world, pride, arrogance, self-esteem, hypocrisy, self-worship, and other moral delinquencies, and are deliberately neglectful of the obligations due to Allah and to His creatures, and purposely turn away from sincerity and fidelity and love of God and devotion to Him, and cut asunder deliberately from God Almighty.

On account of all types of obstructions, veils, desires and passions, they are not qualified that the grace of converse with the Divine should descend upon

them which should exhibit the lights of their being acceptable to God.

Yet the eternal bounty of God, which does not wish that human nature should go to waste, makes it possible for most human beings to see occasionally true dreams or to receive true revelation so that they should realise that the way for their stepping forward is open. But their dreams and revelations do not indicate their being acceptable to God and are not accompanied by signs of the love and grace of God, nor are such people purified of the impurities of their egos. They see these dreams so that they might be furnished with an argument for believing in God's Prophets, for if they were to be deprived altogether of the understanding of true dreams and true revelations, and they should have no certain knowledge of them, they could plead before God Almighty that they were unable to understand the reality of Prophethood for they had no knowledge of it. They had no

sample of it before their eyes. Therefore, from the beginning it has been the way of God that irrespective of a person being good or bad or righteous or disobedient, or being the follower of a true faith or of a false one, he is shown true dreams or is vouchsafed true revelation so that his conjecture which derives from hearing of such matters may be converted into certainty and he may have a sample in his hands which should help his spiritual progress. The Wise Creator has so fashioned the human brain and has so invested it with the spiritual faculties that it can see some true dreams and can receive some true revelations. But these dreams and revelations are not an indication of any spiritual rank or greatness, but are only a sample of the way through which progress could be made.

*(Haqiqat-ul-Wahy, Ruhani Khaza'in vol. 22, pp. 8-10)*

# Ahmadiyya Muslim Centenary

(1889-1989)

**Keynote Address by  
Hadhrat Mirza Tahir  
Ahmad, Khalifatul  
Masih IV<sup>(ru)</sup>**



*Delivered at a  
Thanksgiving Centenary  
dinner attended by  
several leading MPs,  
MEPs, Mayors,  
Councillors,  
Ambassadors and other  
distinguished guests at  
the Grosvenor House  
Hotel, London W1, on 23  
March 1989 (100 years  
after the foundation of  
the Ahmadiyya Muslim  
Jama'at on 23rd March  
1889).*

After recitation from the Holy Qur'an by Mr Laiq Ahmad Tahir; its translation by Mr Bashir Ahmad Orchard; a welcome introductory address by Mr Aftab Ahmad Khan, then National President of the Ahmadiyya Muslim Association UK; a poem recited by an Armenian leader; and a speech by Lord Avebury, Joint-Chairman of the Parliamentary Group for Human Rights; *tashahhud*, *ta'awwudh* and *bismillah*, Huzur<sup>(ru)</sup> said:

*Your Lordships, Rt. Hon. Mr. David Mellor, MP, Your Lordships the Mayors, Your Excellencies the Diplomatic Representatives of various countries and all the Distinguished Guests*

First of all I thank you for gracing this occasion with your presence and for being so kind to us. I shall speak on just a few points as I know the night is ripening rapidly and I see the signs of fatigue on some faces already, so I will not take much longer of your time.

Now, we have been discussing the subject of tolerance and persecution.

According to my study tolerance has always been an outstanding feature of the British character. The only thing the British cannot tolerate is intolerance. It is there where there is a parting of the ways between them and us.

We have somehow learnt to live with intolerance not only in Pakistan – it will be unfair to

single out the country Pakistan, which is my country (and my beloved country for that matter); but, unfortunately, there is an attitude of intolerance towards Ahmadis – but there are other countries in the world which have been intolerant. There would always be other countries (that are intolerant): it only depends on how far you have created a threat to the old order. From then on, once the message is delivered, a potent force of revolution starts striving ahead, or forging forward, to change the order of things which have become obsolete and bring about a new order. When this sort of revolution is challenged – whether it is a challenge of coercion to be carried out or to be achieved with the help of the sword or whether the challenge is through persuasion, love and continuous sacrifice, regardless of this – this challenge is always met with hatred and utmost hostility. Human history bears me out that there is no change in this relationship. This relationship between the challenger of the old order and those who

belong to the old order is a constant in the history of human affairs.

Religion particularly has been posing this challenge in various parts of the world. Now, sometimes this challenge in the beginning is so humble, so insignificant to look at that it is impossible for anybody to believe that religion poses a real threat and can usher in a new era, a new order of things, a new system or a new religious code of values and so on and so forth.

Look at the history of Christianity, for instance. How humble was Jesus Christ, peace be upon him? How helpless were his few disciples? The teaching was amazing, yet so powerless to look at from the point of view of the Roman Emperor and his deputies, governors etc. The teaching was that if somebody smacks you on the right cheek, offer the other one. How could this small insignificant section of society, looked down upon by their own people, by the Jews, react? They were so small in

number and so weak in their social status. They were all fishermen; in fact almost all of them, as far as I remember, were looked down upon and belonging to the lower status of society. On top of it, add this teaching that you are not permitted to hit back at your offender. Yet that message was taken very seriously. It posed a threat. That message was understood by the whole society. What was there in that humble message – that most meek attitude in life – which created such turmoil and threat to that region? It was the basic potential of truth.

It is the truth which the people fear. Whether it is meek, humble, softly spread or boldly delivered to the opponents, it still remains true. It is only the truth which people of an age who are untrue hate. So the prophets and the messengers of this entire world come in an age which is living a lie, such as, unfortunately, this age today.

I do not want to hurt the sensibilities of any human being.

We have been on the receiving end as far as hurting the sensibilities are concerned. We fully understand. We know what the suffering is, to be hurt and to be lashed many times. So it is not in that spirit at all that I am saying that the world is living a lie today; it is because this is true.

I am a man of truth. I know I am a man of truth from my own inner personal experience and from my long relationship with human beings and with God, my Creator. So when I express truth, even if it sounds bitter to some ears, I express it with humility and with softness.

I do not say that Ahmadis are true. Never in my sermons or any declaration of mine have I made that tall claim. I keep telling Ahmadis that all your sacrifices are for the sake of truth; for upholding truth. If you yourself lose the battle within yourself then you have no right to wage a battle outside you, without you, in the society, to cause any disturbance at all. So this is the real plight of Ahmadis.

It is not a question of Pakistan or India, even in Britain we have seen hard days. We have been persecuted here. The gentleman sitting before you, an Englishman by birth, accepted the Ahmadiyya Community and he was beaten up miserably in the streets of Batley here in England.

So the persecution does not belong to any particular country of the world. It all depends on how far the challenge of truth has gone. That challenge may not be so vocal. It may be inherent and latent as a quality in some people. But the truth is the most hated thing in the world which lives a lie as I have repeatedly said.

By living a lie permanently, if you penetrate deeply in the fabric of all human organisations and the human philosophies which support those organisations, you will find, unfortunately, that there is nowhere any commitment to absolute truth in human affairs today.

I know there are politicians sitting on my right and on my left, and I love them both. They are wonderful human beings in their personal relationships, but I am sure that as representatives of Great Britain, they can play havoc with the peace of other countries if their interests clash or dare to clash with those of Great Britain.

This is what I mean: there is a lack of adherence to absolute values. There is no value such as loyalty to truth, justice and fair play. There is no truth even in a country being philanthropist and kind to the requirements of the needy.

What happened in Africa a few years ago? What is happening today in Sudan? The entire rich world knew what was coming by way of drought and famine and by way of deaths of hundreds and thousands of people out of merciless hunger. They knew it in advance, because the United Nations special experts had predicted it. The entire world's governments had been informed

in advance about this coming. Nobody was moving; nobody was taking any steps to alleviate the forthcoming suffering of Africa.

Preparations should have been undertaken far ahead of time when this was about to materialise, because it is not possible to start helping people just like that in these great famines scouring thousands of miles of difficult territories and in an area which cannot be communicated with easily. But nobody was moving. Why? It was because you were dealing with not just the sheer reality of the suffering but with politics, foremost and uppermost.

There were countries that were friends of Russia. If America had started helping them, while America could, these countries would still enjoy the friendship of Russia yet beg America for bread. That was not acceptable to politicians. Russia was wreaking further suffering on those areas because that would have brought such countries closer to the leftist

philosophy. Suffering and hunger always deliver the message of communism better than an opulent society could ever do. So the Russians were wreaking the worst that was to come. Things started happening. It was already too late and the conditions worsened. Even if committed, the powerful nations could not help to remove to any real degree the suffering that humanity, as we know from the news, is suffering (*sic*) in large areas of West Africa.

So that is what I mean by living a lie. We stick to values in principle. We speak very highly of civilization. We want to project our image as a people understanding the human values and really intend to promote those values. It is good as far as all this does not conflict with our own personal interest. The moment that values begin to conflict with personal interest, the entire superstructure of these values falls apart. Nothing is left out.

This is the difference between

true religion and civilization. At times religion appears to be more heinous, cruel and backward than the polished sheen of civilization but in real terms of human values and real periods of crises, it is always true religion which comes to support humanity at large. So Christianity has been performing an immense task of human service not only in Europe but in Africa and in other Third World countries.

So we as Ahmadis belong to that part of the world which is considered religious, but it is so misunderstood unfortunately. People claim that it is religion which creates disorder; it is religion which is a cause of persecution. We have been on the receiving end; we should know better. I know and I bear witness to this fact that it is not religion, it is politics which plays havoc with religion and begins to exploit religion. It is the ulterior motive of certain people – whether they are in religious garbs or political garbs – it is still politics in the wider sense of the word “politics” and not in the

limited sense in which you know where politics is in Great Britain. I mean that personal ulterior motives must be served and that is what is understood to be the politics at large in the world. And, as such, it is the corrupt human beings who exploit religion.

Religions have never meant the use of force. Religions always stand for absolute values. The best test for that is to go closer to the sources of religion. They must be purest at the source.

If you look at Islam through the reflecting mirror of Khomeini today I would not call it a fair attitude because Khomeini is standing 1400 years from the source of Islam, which emanated from the revelation to Hadhrat Muhammad Mustafa<sup>(saw)</sup>. So if you are passing political judgement, you have every right to pass a judgement and censure what Khomeini stands for but for God's sake do not mix it with religion. Religions must be judged at sources.

Would it be fair to judge Christianity in the reign of Queen Elizabeth I; or during the period of persecution in Spain; or the Black Death in Europe when thousands of Jewish houses were burned and Jews occupying those houses were burnt alive? Was it religion? Is that how you judge Christianity? Certainly not. So please, for God's sake, do not judge Islam through the reflecting mirrors of Khomeini or Qaddafi or any other political leader of modern times who happens to be a Muslim.

As far as Islam goes we know that the Holy Prophet Muhammad<sup>(saw)</sup>, the founder of Islam, and his followers were most mercilessly persecuted. They never persecuted a single soul in the first era of Islamic history even after they became powerful.

Talking of Salman Rushdie's book, which was incidentally mentioned, of course, it is not the fixed subject for today's topic, but because it was brought up earlier let me refer to it briefly.

It is said that in Islam the punishment for blasphemy is death. No, not at all indeed, because in the time of the Holy Prophet of Islam<sup>(saw)</sup> himself, blasphemy of the highest order was committed against he himself and this fact was recorded in the Holy Qur'an as well in the Tradition.

The fact to which I am referring to is more of an episode in Islamic history but a very brilliant episode. Returning from an expedition which was unfortunately a very unfruitful and a very tiring expedition, considered to be a total failure by some; an erstwhile leader of Madinah known by the name Abdullah bin Ubayy bin Salul, who had been deprived the opportunity of becoming the common leader of the entire Madinah because of the migration of the Prophet Muhammad<sup>(saw)</sup>, was a member of that expedition. Abdullah bin Ubayy bin Salul kept needling the Holy Prophet<sup>(saw)</sup> for what he had done to him by depriving him of acquiring that eminent

position of becoming the leader of all the united tribes who occupied Madinah at that time. So Abdullah bin Ubayy bin Salul thought he had a chance of a lifetime. So in company he declared that, *“when we return to Madinah, the one most honourable will surely drive out therefrom the one most mean”* (Ch.63:V.9) and vilest in Madinah and banish him from Madinah forever. These are the words used by him recorded in the Holy Qur'an and also the Traditions.

Of course everybody understood the message. The lovers of the Holy Prophet<sup>(saw)</sup> were infuriated beyond control. One after the other, they approached the Holy Prophet of Islam<sup>(saw)</sup> for permission to murder this man who had committed this blasphemy of the highest degree. And the answer every time was, “No! Not only would I not permit you to murder him but there is no punishment for that person.” Abdullah b. Ubayy's own son approached the Holy Prophet<sup>(saw)</sup> to build his case in a very

interesting manner. He said, “O Prophet of God! I know why you are not permitting others to murder my father because you know that I am a true Muslim. It would hurt me and I may at some unguarded moment remember this and take a vengeance against some other Muslim who had murdered my father. But I have come to seek permission to murder my own father. I am seething with indignation for what he has done to you. Please permit me.” The answer was, “No, no question of any punishment.” Long after that when Abdullah bin Ubayy died, despite the strong advice of others including those who became Caliphs of Islam later on, the Holy Prophet<sup>(saw)</sup> led Abdullah bin Ubayy’s *Janaza* (funeral) prayer himself. The burial rites were led by the Holy Prophet<sup>(saw)</sup> himself.

This is Islam as known to Ahmadiyya Community. This is why we are so sure we are bound to become victorious. These are values which know no defeat. These are surviving human

values. If a religion has these qualities, these are the challenges to the old order which make such people who stand for such values most hateable.

So it is not only Pakistan; it is unfortunately the distorted attitude of mankind towards truth which is causing us all this. But I am not afraid. I do not believe in self-pity at all. I tell my followers never to indulge in pitying themselves.

The other day, in fact yesterday, I received a message from Rabwah, the Headquarters, that the Government of the Punjab has issued an order that no Ahmadi in the Punjab is permitted to celebrate the 100th anniversary year in anyway whatsoever and it went on to mention in detail what was to be a final deciding factor in the eyes of the law. If you distribute sweetmeats to your children, it is a crime. If you distribute alms to the poor, it will be considered a crime punishable by rigorous imprisonment. Even if you are neutral or near-joyous in some

way you will be imprisoned. The person, a responsible officer from Rabwah, who informed me was on the verge of breakdown. His voice was shaking and I thought he would have a breakdown and start crying.

I told him: “What is this nonsense? You are taking pity on yourselves. Those people who have to take pity on others, they cannot indulge in the luxury of pitying themselves. Those people who begin to pity themselves become weak in character and become nincompoops. They are incapable of bringing about a great revolution. So my order to you is to respond in a completely different way. Tell them that we reject your attempt. We will frustrate your attempt to make us unhappy. What we have earned is God’s mercy in the last 100 years. It is making it incumbent upon us to express our joy at God’s mercy. So even if we are clothed in rags and tatters, we are going to walk the streets of Rabwah laughing and joyous. Whatever you may do, you cannot defeat a people who have

that spirit to live and conquer whether there is opposition of all sorts.” That changed the whole attitude. His voice suddenly acquired a steel edge to itself.

Ever since I have been receiving reports from all over the Punjab that, “whatever may happen to us we are enjoying ourselves. They are imprisoning some youths, arresting them from here and there for defying the public order. But they have their rights. Even in prison, they go out kissing their handcuffs and shouting “ALLAH-O-AKBAR! (Allah is Great) What a great achievement? You have failed to suppress us! You have failed to make us unhappy!”

This is the spirit. These are the human values which must emerge conqueror in the end. And that is what we know and stand for. We positively know this takes time: sometimes centuries of quiet sacrifice, generation after generation. We have steeled ourselves for that and are not expecting any quick results anywhere in the world.

What the last one hundred years have shown us is that the next one hundred years have great things in store for us.

When I compare this time with the first century of Christianity I do sympathise with those Christians who used to make these claims and people looked down upon them as mad men even at the end of the first century. They were not found in more than a few countries and they were put to the beasts of the jungle. In the Colosseum, people roared with laughter when a poor helpless Christian was devoured by a beast and the crunching of the bones was the most dry sound in their ears. I remember all that and I knew that the entire Roman Empire and their might could not defeat Christianity, because the will of the people, its dedication to truth, and its readiness for sacrifice were what were insurmountable. And so this juncture in history that we are passing has re-assured me in the light of the past human endeavours that we will emerge victorious in the end by the Grace of Allah and all the

best men will emerge victorious with us.

May Allah bless you. Let me thank you all once again with all my heart for coming this evening and spending this precious time with us.

I know there are many festivals and feasts where people go and bask in the light and glory of that event because they think to be there is to achieve something, to come into the limelight. But there are others who visit such occasions and bring their light and glory along with them. They enlighten the atmosphere when they are in such places. To me, you belong to that category.

It was said by the Amir UK, Ambassador Mr Aftab Ahmad Khan, that he thanked all the distinguished guests. To my dictionary of religious terminology, all guests are distinguished. So I take up from there and turn to those who might consider themselves left out as undistinguished guests. No all of you are very, very dear guests as

most distinguished guests. Thank you once again, one and all, for coming and sharing this wonderful time with us. Allah bless you.

Verse references to the Holy Qur'an item count 'Bismillah...' (In the Name of Allah...) as the first verse of each Chapter. In some non-standard texts, this is not counted and should the reader refer to such texts, the verse quoted in *The Review of Religions* will be found at one verse less than the number quoted.

In this journal, for the ease of non-Muslim readers, '(saw)' or 'saw' after the words, 'Holy Prophet', or the name 'Muhammad', are used. They stand for '*Sallallahu 'alaihi wa sallam*' meaning 'Peace and blessings of Allah be upon him'. Likewise, the letters '(as)' or 'as' after the name of all other prophets is an abbreviation meaning 'Peace be upon him' derived from '*Alaihis salatu wassalam*' which are words that a Muslim utters out of respect whenever he or she comes across that name. The abbreviation 'ra' or (ra) stands for '*Radhiallahu Ta'ala anhu*' and is used for Companions of a Prophet, meaning Allah be pleased with him or her (when followed by the relevant Arabic pronoun). Finally, 'ru' or (ru) for '*Rahemallahu Ta'ala*' means the Mercy of Allah the Exalted be upon him.

In keeping with current universal practice, local transliterations of names of places are preferred to their anglicised versions, e.g. Makkah instead of Mecca, etc.

# The Significance and Blessings of Khilafat

By Dr. Iftikhar Ahmad Ayaz, OBE

*(Based on a speech delivered at Jalsa Salana, Mauritius, on 17 September 2006.)*

*Allah has promised those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.*

(Ch.24:V.56)

From the beginning of the known history of mankind, God has bestowed upon humanity the

blessings of Khilafat. The institution of Khilafat is that heavenly system of leadership which Allah the Almighty grants to the body of believers for their spiritual prosperity and progress. The institution of Khilafat is that cohesive factor, that binding aspect, which brings together people of all races, nations and backgrounds, under the unity of One Creator. This is a great bounty of Allah Almighty which is conditional upon the faith and righteous deeds of the believers. This heavenly lifeline is, in fact, the rope of Allah. To hold on to this Divine rope is a verifying feature for the Community of the believers and is a guarantee of their peace, sanctity and spiritual prosperity. The truth is that the progress and glory of Islam is linked with Khilafat.

The verse quoted above from *Surah Al-Nur* (Chapter 24)

mentions the wisdom of the Divine system of succession. It is a unanimous consensus of all commentators that this verse pertains to the Islamic Khilafat. Allah has promised to appoint Khulafa; He will transform situations of fear into peaceful ones. But Allah expects the believers to promulgate the Unity of God on earth and strive to refute any religions that associate partners with Allah. This is a conditional promise; if the Muslims fulfil the conditions laid by Allah, and as long as they continue to fulfil them, Khilafat will remain amongst them. Belief in the Unity of God necessitates unity among the Muslims. This unity can only be maintained as long as there is only one Imam (leader) for the entire Muslim nation. Khilafat provides us with a system to have one Imam for the entire *Ummah* (Muslim nation). It is therefore implied in the verse that was recited that whenever the Muslims cease to have only one Imam among them, Khilafat will be taken away from them.

In this connection, the Holy

Prophet Muhammad<sup>(saw)</sup> said:

‘O Muslims! This prophethood will remain with you as long as Allah wishes it to remain. Then it would come to an end, to be replaced with Khilafat which would be on the pattern of prophethood, and would remain as long as Allah wills. Then this Khilafat would also come to an end. Then there will be the rule of the oppressors and that period too will come to an end. After that, Khilafat on the pattern of prophethood, would re-emerge.’

*(Musnad Ahmad: Vol.5, P.404)*

After saying this, the Holy Prophet<sup>(saw)</sup> did not add any further comments, inferring that it would continue till the Day of Judgement.

At the time of the demise of the Holy Prophet<sup>(saw)</sup>, the Companions were overwhelmed with insurmountable grief and Allah the Almighty blessed them with the institution of Khilafat. During this

golden era, Islam spread far and wide with full glory. The Holy Prophet(saw) had already spoken of this when he had said:

‘O Muslims! It is essential for you to follow my *Sunnah*, that is, my practice, and the practice of my Khulafa, because they will be granted guidance from Allah the Almighty.’

Within a span of just thirty years, during *Khilafat-e-Rashida* (rightly-guided Khilafat), Islam gloriously spread not only all over Arabia, but as far and wide as Afghanistan and the borders of China, Cyprus and Northern Africa; the banner of Islam was fluttering all over with the blessings of Khilafat. Then after a long spell of tragic events for Islam, the Mercy of Allah surged once again and in accordance with His promises, Allah Almighty raised the Reformer of the Latter Days – the Leader, the Imam, the Saviour, the Guided One, raised to the status of the Promised Messiah. The purpose of his coming was:

يُحْيِي الدِّينَ وَيَقِيمُ الشَّرِيْعَةَ

[to] Revive the faith and establish the Law.

That is, the revival of Islam and enforcement of its teachings, its law, its rules and regulations, to ensure the spiritual and moral prosperity of Muslims. All the commentators of the Holy Qur’an agree that the verse,

*He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions...*

(Ch.61:V.10)

prophesises the supremacy of Islam over other faiths and its victory is to be fulfilled with all its grandeur during the time of the Imam Mahdi<sup>(as)</sup>.

Hadhrat Syed Muhammad Ismail Shaheed<sup>(ra)</sup> writes in his book, ‘*Status of the Imam*’ that:

“The advent of faith was initiated by the Holy

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Prophet<sup>(saw)</sup> and its final victory will be at the hand of Hadhrat Mahdi<sup>(as)</sup>.” (*Mansab-i-Imamat, P.76*)

Today we witness that that Imam Mahdi and the Promised Messiah is none other than Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup> of Qadian who, as the most loyal and devoted spiritual son of the Holy Prophet<sup>(saw)</sup>, with his immeasurable love for the Holy Prophet<sup>(saw)</sup>, dedicated each moment and breath of his life to the revival and consolidation of the mission of the Holy Prophet<sup>(saw)</sup>. And as a single soul, totally unknown to the world, he raised a voice from a remote and isolated corner of India, which was blessed by Allah, and the Jama'at of the Righteous which he founded, soon grew to over a hundred thousand within his lifetime.

The Promised Messiah<sup>(as)</sup> says:

‘This is the reason Allah the Almighty has sent me, so that those who have righteous souls may be drawn towards

the Unity of God. The fact is that it is not possible for any human being to have eternal life, therefore, Allah Almighty devised the system of Khilafat so that at no time would mankind be deprived of the blessings of Khilafat.’

‘Nabuwwat’, that is, prophethood, differs from Khilafat because prophethood comes when there is absolute spiritual darkness. But Khilafat comes when that initial darkness has been eradicated by the prophet and there is a body of righteous followers established by the prophet. That Community of the righteous people then elects a leader with the guidance of Allah. It is abundantly clear that it is God Who makes a Khalifa. The words in the Holy Qur’an, ‘*He will surely make them Successors in the earth, as He made Successors from among those who were before them*’, clearly point to the fact that it is indeed God Almighty Who makes the Khalifa. A person cannot become a Khalifa by being a candidate for the job or by canvassing of any kind. Even when apparently a

majority of the people are choosing a Khalifa, it is God Who puts in their minds whom to choose.

In his book, *Al Wasiyyat [The Will]*, in which the Promised Messiah<sup>(as)</sup> informed of his nearing departure from this world, he explained this point further by saying:

‘When this has always been the way how the Will of Allah works, showing two manifestations of His Power, you should not therefore grieve over what I have told you, nor should you let yourselves be heartbroken, for you are destined to see the second manifestation of God’s powers as well. And the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not break until the Day of Judgement.’

Accordingly, Allah’s decree was fulfilled and after the unbearable grief of the demise of the Promised Messiah<sup>(as)</sup> and the fears

associated with it, Allah the Exalted once again, by the power of His second manifestation, reassured the believers. Once again in the heavily overcast skies of Islam, the blazing sun of Khilafat-e-Ahmadiyya rose on the 27th of May 1908, effusing the light of peace and calm in every heart with the election of Hadhrat Maulana Nur-ud-din<sup>(ra)</sup> as the first Khalifa. He spoke in glorious terms about the institution of Khilafat. He said:

“After 1,300 years this bounty has been granted and we should be grateful for that. This shall not be given to anyone again until the Day of Judgement, so be grateful for it, because those who are grateful, for them the bounty is always increased.”

We, who have the honour to be within the fold of this Khilafat, witness and experience its blessings day in, day out, and we have absolute faith in the second part of this prophecy that the Divine institution of Khilafat will continue to the Day of Judgement.

Hadhrat Khalifatul Masih V (may Allah prolong his life) has explained this in a beautiful manner. He has said:

“The second manifestation of Khilafat that we are witnessing today is an immense gift from Allah Almighty, with an objective to unite mankind and protect it from discord. It is that string in which the Community is threaded like pearls. If pearls are scattered about, they are neither safe nor do they appear beautiful. Indeed, pearls threaded in a string alone are secure and at their loveliest. Thus, true faith cannot advance without this second manifestation. Therefore, keep a link of love, sincerity and devotion with it; make your zeal for obedience to Khilafat everlasting. Develop the fervour of your love for it to such an extent that all other relationships appear trivial compared to it. All blessings are in loyalty to the Khalifa and this alone is a shield for you against all trouble and strife.”

Likewise, Hadhrat Khalifatul Masih II<sup>(ra)</sup> stated:

“Just as only that branch is fruit-bearing that is attached to a tree and a severed branch that is cut off from a tree cannot bear fruit, similarly only that person can serve the Community beneficially who is devoted to the Khalifa. One who does not keep a bond with the Khalifa, the Imam of the righteous, despite having all the knowledge of the world, cannot be of any service to Islam, and neither will he achieve real success in life.”

*(Reprinted in Al-Fazl, Rabwah, May 2003)*

He further said:

“Listen carefully, and remember that Khilafat is the rope of Allah and it is such a rope that you can make progress only if you are holding on to this rope. The one who will not hold this rope will be destroyed.”

*(Dars-ul-Qur'an, March 1921)*

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“Accordingly, submission to Khilafat is not only obedience to the commandments of Allah and His Messenger; it is vital for peace, security and prosperity in this world. The Khalifa is the ladder to achieve increasing closeness with Allah.”

*(Al-Fazl, September 1947)*

It must be well understood that in the verse quoted earlier, the word ‘*Yastakhlifannahum*’ demonstrates that the Khalifa who is chosen is the Successor of the Prophet of Allah, and not the Successor of the previous Khalifa. That is why in Khilafat-e-Ahmadiyya, every Khalifa is called Khalifatul Masih, that is, Khalifa of the Messiah. He is the vicegerent of God Almighty on the surface of this earth and the most beloved person in the sight of Allah. Being a representative of the Master of the Universe, successes and victories are laid before him. With the guidance and succour of Allah the Exalted, he is blessed with victory.

Hadhrat Khalifatul Masih II<sup>(ra)</sup> said:

“No one can create any hurdle or barrier in the way of the one who is appointed Khalifa by Allah. He is given a power and a Divine status and the accomplishment of success and victory is inherent in his nature.” *(Al Fazl, Qadian, March 1941)*

The fact is that the system of Khilafat which is gifted to the believers is a very blessed and magnificent system of leadership. Khilafat is instituted by Allah Himself in the Jama’at of the righteous, laced with the ornaments of pious deeds. Khilafat is appended to prophethood and is a perfect shadow of the light of prophethood. Khilafat is like the shining moon of prophethood; it beautifully reflects the blessings and the blazing light of prophethood.

Khilafat is a Divine provision to convert each and every fear of the believers into calm. It propounds the worship of One and only One

God with such brilliance that the concept of worshipping any other entity is hard to sustain. It is Khilafat that testifies the faith and good deeds of the believers and unites the entire nation in love and turns them into a beautiful rosary of beads, connecting and protecting each other.

Hadhrat Khalifatul Masih IV<sup>(ru)</sup> strongly urged us by saying:

“Tie yourselves up inextricably to Khilafat till the Day of Judgement. Surely if you will remain with Khilafat, Khilafat will definitely remain with you. That is the nature of the relationship between the two which will result in sustaining the Unity of God.”

Today, we are witnessing the fifth chapter of the blessed institution of Khilafat. The great glory working in favour of Hadhrat Mirza Masroor Ahmad (may Allah prolong his life) is clearly evident.

The prophecy revealed to the Promised Messiah<sup>(as)</sup>, *Inni ma'aka*

*yaa Masroor*” (*I am with you, O Masroor!*), is being fulfilled with great glory. Today, the Ahmadiyya Community is a unique body which has earned itself a unique honour and a global identity because of its service to humanity. Its blessings have encompassed the entire world. We who have faithfully submitted to Khilafat very well know the fountain of blessings gushing for mankind to benefit. The services provided in the fields of education, preaching and publication have raised the Jama'at to an unmatched position. In this turbulent, tumultuous world, the Ahmadiyya Jama'at today is an island of unity, peace and cohesion under the shade of Allah's mercy.

Today, by the grace of Allah, this Jama'at is established in about 190 countries of the world and the number of Ahmadis runs into many millions. It is with the blessings of Khilafat that the Jama'at has been turned into a solid body and all the blessings that were promised to the body of believers in *Surah Al Nur* by

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Allah the Almighty have been given to Jama'at Ahmadiyya. Wherever enemies attempt to create fear, the help of Allah descends immediately upon His Jama'at and He dispels all fears and grants us help and victory with His grace.

Truly, a great blessing of Khilafat is the unity, discipline and solidarity it has provided to Jama'at Ahmadiyya. The essence of this blessing is the obedience to Allah and His Holy Prophet Muhammad<sup>(saw)</sup>. It is that complete obedience which every Ahmadi – wherever he is and whoever he is – feels honoured to have wholeheartedly to the Khalifa and to those appointed by him to run the affairs of the Jama'at.

The world can observe that by Allah's grace, every moment, everywhere, the world of Ahmadiyyat is witnessing the glowing light of Allah's succour and guidance and, under the Divine blessings of Khilafat, the Jama'at is moving on towards ensuring the ultimate victory of

Islam. Along with a strong network of Jama'ats well established in over 190 countries of the world, the Jama'at is continually producing literature in local languages to introduce the pristine teachings of Islam and in this respect the most significant achievement is the translation and publication of the Holy Qur'an in over a hundred principal lan-guages. In fact, within a few decades, the Ahmadiyya Jama'at has produced several times more translations of the Holy Qur'an than were produced during the previous 1400 years of Islam because of the Divine blessings showered upon it through Khilafat. This work is continuing at enormous speed by Allah's grace.

Similarly, through the blessings of Khilafat, the Jama'at has built thousands of mosques in almost every country of the world and that number is growing rapidly. Hadhrat Khalifatul Masih III<sup>(ru)</sup> established the Nusrat Jehan Scheme to serve humanity in all regions of the world in order to

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appease suffering by opening hospitals, schools and centres of human welfare. He coined the slogan ‘Love for All, Hatred for None’. And under another charity organisation, Humanity First, established by Hadhrat Khalifatul Masih IV<sup>(ru)</sup>, there are so many schemes to provide clean water and alternative, affordable sources of energy to the poor in Africa and elsewhere.

A unique blessing accorded to the adherents of Khilafat is the capacity for financial sacrifices. The Jama’at is totally self-reliant and accepts no assistance or support from anyone outside the Jama’at. It is the sheer blessings of Khilafat that the Jama’at is able to afford services like the twenty-four hour International Satellite Television Station, Muslim Television Ahmadiyya (MTA).

In fact, every Ahmadi has vowed, for the sake of the propagation of Islam, to sacrifice his life, wealth, time and honour. This is the only Jama’at today that spectacularly demonstrates

the scenario of the sacrifices of the pioneers, the Companions of the Holy Prophet Muhammad<sup>(saw)</sup>.

Today, the world is waiting for us to step forward and call mankind towards the Word of God. Today, there are billions of hearts devoid of the love of the Holy Prophet<sup>(saw)</sup>. It is up to us to win over those hearts with the love of Islam and the love of the Holy Prophet<sup>(saw)</sup>. That is the way to honour the priceless gift of Khilafat from Allah.

Another great blessing for us is the prayers of the Khalifa. The Khalifa’s prayers are rewarded most by Allah. Hadhrat Khalifatul Masih II<sup>(ra)</sup> says:

“When Allah raises someone to the status of Khilafat, He also blesses his prayers with assured acceptance. In fact, the supplications of the Khalifa are more powerful than the prayer of any other individual.”

*(Mansab-i-Khilafat, p.32)*

There is hardly any Ahmadi who

has not experienced the miracles of the acceptance of the Khalifa's prayers. Not only that, but there is also a large number of non-Ahmadis who have unshakeable faith in the prayers of the Khalifa. I will mention here just one event related to the great politician of India, Sir Feroz Khan Noon. It was an unforgettable favour of Hadhrat Khalifatul Masih II<sup>(ra)</sup> on Sir Noon. He had been married for six years with no child. It was in 1925 that one morning his wife travelled from Lahore to Qadian to see Huzur<sup>(ra)</sup>. She arrived as Huzur<sup>(ra)</sup> was preparing to go for Zuhr prayer. She emotionally related her plight to Huzur<sup>(ra)</sup> and said that she feared that her husband would marry a second woman. Huzur<sup>(ra)</sup>, along with other members of his family, prayed for her and by Allah's grace a son was born one year later. The Noons had more children later on but this son, Noor Hayat, who was the fruit of the Khalifa's prayers grew up to be a God-loving person and a very successful politician and member of the National

Assembly. (*Al Fazl International*, 15 February 2002)

Hadhrat Khalifatul Masih II<sup>(ra)</sup> said:

“There is one for you who has affection and compassion for you. He has love for you at heart. He considers your affliction as his own and your suffering as his own suffering. He fervently supplicates for you before Allah. But there is no such person for those outside the panel of Khilafat. When one person is sick in a family, the whole family becomes worried and restless. Just imagine the condition of the Khalifa who has not one, but hundreds and thousands of such people to pray for.”

The Holy Prophet<sup>(saw)</sup> said, ‘Your best leaders are those whom you love, whom you pray for and who pray for you.’ Our present Khalifa (may Allah prolong his life), in his discourses, and in his sermons, has repeatedly drawn our attention towards the importance

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of prayer. Huzur has said that the blessings of Khilafat are conditional for those who do good works and are regular in prayer and observe Allah's commandments with passion.

It is therefore the responsibility of every Ahmadi to look into his or her own life and see to what extent it is in accordance with the teachings of Islam. It is not merely an observation, nor a custom to say that you have love for the Khalifa. You have to have the real sentiment and you have to then follow it with perfect obedience and act upon it in order to be blessed with the special favours of Khilafat by Allah.

The Companions of the Holy Prophet<sup>(saw)</sup> demonstrated throughout their lives a most heart-rendering and awe-inspiring example of devotion and sacrifice and absolute obedience to the Prophet of Allah<sup>(saw)</sup>. They said to the Holy Prophet<sup>(saw)</sup> that, 'We will fight on your right and we will fight on your left and the enemy cannot reach you until they go over our dead bodies.' This was

clearly evident from the example of one such Companion who fought in battle at every side of the Holy Prophet<sup>(saw)</sup> to defend Islam that his body was chopped into seventy pieces and only through one part of his little finger did his sister recognise his body. Such was the obedience of the Companions of the Holy Prophet<sup>(saw)</sup>. Similarly, once another Companion, Abdullah bin Masood<sup>(ra)</sup>, was in the street when he heard the Holy Prophet<sup>(saw)</sup> saying "Sit down." Abdullah bin Masood<sup>(ra)</sup> sat down in the middle of the street immediately and did not wait even for a moment in order to obey the Prophet of Allah<sup>(saw)</sup>.

The same was the obedience that was shown by the Companions of the Promised Messiah<sup>(as)</sup>. We can see how Hadhrat Khalifatul Masih I<sup>(ra)</sup> was obedient to the Promised Messiah<sup>(as)</sup> as wherever he would be, as soon as he received a message from the Promised Messiah<sup>(as)</sup> to come, he would stop all that he was doing and set out to be with the Promised Messiah<sup>(as)</sup>. When the

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Promised Messiah<sup>(as)</sup> once said to him ‘You should not go to Bhera’ (his home town), that obedient servant never even thought once of returning to his homeland. The Promised Messiah<sup>(as)</sup> used to say, ‘Nur-ud-din follows me like the veins follow the beating of the heart.’

There is also the example of Hafiz Roshan Ali<sup>(ra)</sup> who had only one dress. Hafiz Roshan Ali<sup>(ra)</sup> would wash his clothes every Thursday night and then wear the same again on Friday morning. One night, it was freezing cold and his dress was hanging on the washing line outside. He received a message from the Promised Messiah<sup>(as)</sup> that said, ‘I need you, please come.’ Hafiz Roshan Ali<sup>(ra)</sup> got up straight away and put on his cold wet clothes and wrapped himself in his quilt and presented himself to the Promised Messiah<sup>(as)</sup>.

The examples of such heart-rending devotion and dedication are so many. These incidents are not mere tales; they are not there simply to be related and then

forgotten. The point to remember is that whenever we refer to them we must also reaffirm our own pledge of allegiance to Khilafat. Every moment we should be saying, ‘O our beloved Khalifa, we are going to sacrifice everything we have for your service – our life, our time, our honour – everything is a sacrifice for you, whatever you order us to do, we shall oblige.’ Today, the time has come for us to truly demonstrate the fulfilment of those pledges that we have made. Our claims of loyalty to Khilafat will only be proven right when we live out our assertions during our daily lives, bringing about a pure transformation in our conduct and acting upon all commands and decisions of the Khalifa. We need to form a close bond with the Khalifa in order to benefit from the blessings of Khilafat. Every Ahmadi has the facility to request a meeting with Huzur. Huzur’s tours to various countries enable the people of those countries to partake of those blessings. Every Ahmadi should make it a habit of frequently writing to Huzur and seeking his prayers and guidance

at every step in life. We are indeed highly fortunate to have been honoured with this Divine institution and we should make it our obligation to serve this institution in every possible manner, so that we can become the deserving recipients of Allah's favours. Huzur has said that each Ahmadi should try to pray all the time for the strength of the Khilafat. We should make changes in our lives so that we can serve the Khalifa and thereby speed up the march towards the victory of Islam.

Even if every particle of our bodies and souls turned in appreciation towards Allah, we still cannot fulfil the demands of gratitude. We must develop this sentiment in our hearts that we need to be grateful to Allah the Almighty so that He grants us the ability to fulfil this responsibility and we may continue to benefit from the spiritual light that is bestowed upon us through this noble institution.

A fundamental and important responsibility of the righteous

with regard to Khilafat is that they should respect, love and honour it from the depth of their hearts. Their attachment to it should be absolutely solid always, saving it from the slightest scratch. This can only happen when it is matched with the spirit of total obedience to the Khalifa. When we believe with conviction that Allah chooses the Khalifa and the Khalifa is the vicegerent of Allah on this earth and he is also the most beloved of Allah in this world, then it is incumbent upon us that we love him with our heart and soul. We should be prepared to sacrifice everything in his way. There should be no lack of enthusiasm in the obedience of the Khalifa. It should be taken just as obedience to the Holy Prophet<sup>(saw)</sup>.

Obedience means that each and every word coming from the Khalifa should be passionately complied. To forget or neglect an edict of the Khalifa is unbecoming of a true Ahmadi. Hadhrat Khalifatul Masih I<sup>(ra)</sup> said:

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“Bai’at, that is the pledge of initiation into Ahmadiyyat, is in reality total submission to the obedience of the Khalifa and never to ignore even the slightest of his commands.”

*(Al-Furqan, June 1967)*

Regarding the relationships and the responsibilities of the righteous towards the Khalifa, we should bear in mind that the Holy Prophet<sup>(saw)</sup> said:

“If you witness the presence of the Khalifa on this earth, submit to him, even if your body is tattered into fine fibre and all your wealth is plundered.”

*(Masnad Ahmad bin Hambal, Hadith No. 22353)*

The love that the Khalifa holds for the people of the Community is something that we witness daily in our lives. What we need to focus on is the extent of our love for the Khalifa. We receive his prayers at every moment and we should also pray for him truly. Every Ahmadi must also make it his duty to listen to the

sermons of the Khalifa and encourage our youngsters to do so also. This is an absolute necessity. The meaning of obedience is that we oblige to every call that comes from the Khalifa. It is not the dignity of an Ahmadi that he or she overlooks that instruction or bypasses it. Our present Beloved Huzur further says:

“If you aim to progress and be triumphant over the world, then my advice to you and my message for you is to maintain a bond with Khilafat and to firmly hold onto this cord of Allah. All our advancements are inherently dependant upon a bond with Khilafat.”

The greatest blessing promised through Khilafat is the protection, the stability, the spiritual strength and progress of Islam and the gift of peace and calm from within, accorded to the believers. That is expressed in the part of the verse of the Holy Qur’ans:

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*...and that He will surely establish for them their religion which He has chosen for them...*

(Ch.24:V.56)

It is an irrevocable declaration and promise of the Master of the Universe that through Khilafat He will provide that strength, harmony and unity to Muslims that will enable them to fulfil the heavenly decree of Islam's victory. Implicit in this assurance is also the fact that those outside the panel of Khilafat will be totally deprived of such blessings and success and progress will be showered upon those within the fold of Khilafat.

The world today is a witness that this great Divine promise is being beautifully fulfilled in the astonishing accomplishments and achievements of Jama'at Ahmadiyya and the plight of those who are still wondering what to do. Let everyone who believes in Allah and His Holy Prophet<sup>(saw)</sup> and the Holy Qur'an know full well that the only sanctuary of peace and protection

from the evils of this world is submission and total obedience of the heavenly appointed Khalifa. If we really have a heart for Islam, if our heart cries for what we see happening against Islam in the world today, then we should not hesitate even for a moment to shed all our doubts for the sake of Allah's blessings and move forward to pledge our devotion and faithfulness to the Khalifa of the day.

The present times, with all their anxieties and concerns, demand that every fair-minded person should assess and appreciate for himself how Allah the Exalted has honoured Jama'at Ahmadiyya with the gift of Khilafat. Truly, in the eyes of Allah, this is the only Jama'at in the whole world which, through its word and deeds, has fulfilled the Divine conditions to deserve Khilafat.

Accordingly, the claim of the Ahmadiis that they are, in the world of today, the true models of the pure teachings of Islam and they are the ones who are moving on the path of righteousness and

the fast track towards the final victory of Islam has become an absolute fact. Today, no one can ever find lasting peace, harmony and prosperity anywhere besides under the wings of Khilafat-e-Ahmadiyya.

Let those out there come out of the darkness of ignorance, prejudice and negligence and see for themselves the blazing sun of Khilafat and radiate their souls with its light. Let us not be destroyed by our ego and false image.

The Muslim world, with great concern and anxiety, has attempted to establish Khilafat to unite the *Ummah*. But all such attempts have met with frustration and some of those who dreamt of becoming ‘*Amir-ul-Momineen*’ (Commander of the Faithful) have met a horrifying tragic end. Let everyone know that the only God-gifted Khilafat is Khilafat-e-Ahmadiyya that will last till the Day of Judgement and there can be no other Khilafat or Khalifa or Amir-ul-Momineen besides the one the seeds of which were sown

by the Mahdi and Messiah of the Latter Days, Hadhrat Mirza Ghulam Ahmad of Qadian<sup>(as)</sup>.

So O ye claiming to be the loyal and loving servants of the Holy Prophet<sup>(saw)</sup>! Come forward, shed all your doubts and hesitations and move into the sanctuary of Ahmadiyyat to enjoy the decreed fruits of Divine Khilafat.

There are so many Muslim scholars lamenting the deprivation of Khilafat. A well known non-Ahmadi scholar of Pakistan by the name of Rahmat Ali writes:

“The whole nation is guilty of destroying the institution of Khilafat. Muslims all over the world today are being disgraced and humiliated because they have ignored the righteous faith. There is only one solution and that is the entire Muslim nation, by reviving the institution of Khilafat, should gather under one banner.” (*Roze Nama Din*, 21 May 2002)

It is through the blessings of

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Khilafat that the progress of Ahmadiyyat has been really spectacular especially since Pakistan declared Ahmadis to be non-Muslims. It is a demonstration that God is behind this Community and behind the Khalifatul Masih. Efforts to annihilate Ahmadiyyat have not succeeded. On the contrary, Ahmadiyyat is on the march with ever increasing vigour. How great is Allah! How Merciful and Compassionate is He! He is with Ahmadiyyat. He is with Khalifatul Masih always and we are marching forward with ever increasing speed under the able leadership of Khalifatul Masih V.

Inclusive in obedience to the Khalifa are all those providing services to the Jama'at on behalf of the Khalifa. We are blessed with a wonderful and unique system of organisation and management (*Nizaam*) which caters for the spiritual and moral needs of all members of the Jama'at according to their age and gender. The spirit of obedience in Islam flows down from Allah to the Amir and down to all the

office bearers. The Holy Prophet<sup>(saw)</sup> said that when you are unified at one hand and you have an Amir and someone tries to break your unity and divide you, you should completely disassociate with such a person and refuse to accept what he says. (*Muslim Kitab, Al-Amaarah*)

Our beloved present Khalifatul Masih has instructed that the Jama'at office bearers must work diligently and honestly to fulfil their duties. They have to be just and fair and serve people with utmost humility. He said:

“Remember, if you have made the claim that you love Khilafat because of Allah, then the administration of the Jama'at is part of the Khilafat and you have to be obedient to it. You have to be faithful to the administration of the Jama'at.”

Every Ahmadi must remember that the Promised Messiah<sup>(as)</sup> likened his followers to the green branches stemming from his own self and he has said that it is only

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by becoming established with this system of Khilafat that you will become the green branches, otherwise the one who severs this link will see the severed branches dry up. So remember the plight of anyone who tries to break this unity.

In less than two years from now Insha'Allah (God-Willing), Khilafat-e-Ahmadiyya will be completing its first 100 years. As we are stepping into the second century of this Divine era, Huzur has drawn our attention to observing a fast every month, offering two Nawafil (voluntary prayers) everyday and reciting special prayers to seek Allah's forgiveness and mercy and to remain under His protection always. Huzur has also instructed us to join the institution of Wasiyyat and be prepared to offer greater sacrifices for the victory of Islam. We should make sure that the institution of Khilafat continues to grow stronger and stronger with time so that our progeny, generation after generation, continues to enrich itself with the blessings of Khilafat

bestowed upon us by Allah during our lives. It is also a blessing of Khilafat that we have the Waqf-e-Nau Scheme for preparing our children to shoulder, with excellence, the future responsibilities of the Jama'at.

The youngsters of today will be the leaders and ambassadors of the Jama'at tomorrow. To create love for the institution of Khilafat in their hearts and to bind them with this blessed system is a vital duty of the parents. It is a sign of the living and progressing nations that the future generations are brought up to keep the flag fluttering for which their ancestors sacrificed their lives. In view of the significance of this great responsibility, Hadhrat Khalifatul Maish II<sup>(ra)</sup> had taken a pledge from the Jama'at, the words of which are just as important and relevant today as they were then. The pledge was:

“We will continue to strive till the last breath for the stability and the safeguard of the institution of Khilafat and we will ensure that our progeny,

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generation after generation, remain solidly attached to Khilafat and benefit from it so that Khilafat-e-Ahmadiyya continues till the Day of Judgement and the work of the propagation of Islam continues through the Ahmadiyya Movement and the flag of Hadhrat Muhammad<sup>(saw)</sup> rises above all other flags. O our Gracious God, enable us to fulfil this pledge!”

Today, we must leave this gathering with the pledge that we will become the right hand of our beloved Khalifa; that we are going to prove every word of our pledge to be true and follow our beloved master to whichever path of righteousness he will call us. We will run to that call and will sacrifice everything that we hold dear; our life and our death will be at his feet. Let each one of us hold Allah as a witness that we are going to hold the precious words of our Khalifa within our hearts and we are going to mould all his directions into true actions in such a way that even the angels who are made of the substance of

obedience, will envy us. O Our God! Grant us the ability so that we can fulfil this promise, for all excellence and all praise belongs to you, the Benefactor of all. May He grant us the ability to fulfil all our pledges.

So O ye the kindling lights of Khilafat on this beautiful island of Mauritius! Rise up to the demands of the time and fulfil your covenant to our beloved Khalifa to transform yourselves into the pristine models of the teachings of Islam, so that by the charisma of your spiritual powers and the magnetic force of your conduct, you become the cause of guidance for all on this island and beyond. Our beloved Khalifa has been here and is proud of you. So strive on and keep the flag of Ahmadiyyat flying high. May you all enjoy everlasting unity, peace, harmony and prosperity through the blessings of Khilafat. Allah be with you always!

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# Khilafat Centenary Article

## COMPETITION

The *Review of Religions* is running a competition for articles on Khilafat to be published during 2007-s2008.

The winning entry will receive a copy of *The Review of Religions* in which the best article is published and it will be **personally signed by Hadhrat Khalifatul Masih V!**

Articles must be unpublished and original and between 4,000 words and 7,000 words on one of the following topics:

1. *The blessings of Khilafat in Islam*
2. *The institution of Khilafat*
3. *The impact of Khilafat-e-Rashida or Khilafat-i-Ahmadiyya*
4. *The concept of Khilafat in religious thought*

All entries will be judged by the Editorial Board and the Board's decision will be final.

To qualify for this unique opportunity entries must be fully annotated with cross-references relevant extracts of which should be supplied with the article for verification and submitted in English in MS Word to reach *The Review of Religions* office in London by **30 November 2007**. You must include your full contact details including name, address, telephone number and email address. Late entries will not be entertained. Unless prepaid postage is enclosed, unpublished articles will not be returned.

# The Relationship of the Promised Messiah<sup>(as)</sup> with Allah the Almighty

By Bilal Atkinson – Hartlepool, UK

*(Based on an address at the UK Annual Convention at Hadeeqatul Mahdi in July 2007)*

Allah the Almighty's relationship with all His prophets is clearly stated in the Holy Qur'an:

*Most surely We help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth.*

(Ch.40:V.52)

This verse holds out a promise to all Divine messengers that God's help, comfort and support will always be with them and the evil designs and plans of their disbelieving opponents will all ultimately fail. The truth of this great promise has been demonstrated again and again throughout the history of prophet-hood and especially during the lifetime of the Holy Prophet of Islam, Muhammad<sup>(saw)</sup>. This everlasting

promise of Allah the Almighty to His prophets has more recently been manifested during the lifetime of Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup>, the Promised Messiah and Mahdi of the Latter Days.

There are so many incidents to illustrate this close spiritual relationship during his lifetime that it is impossible to recount them all. However, a few events will be highlighted to describe this Divine relationship that was demonstrated so manifestly during the life of the Promised Messiah<sup>(as)</sup>.

Throughout his life as a Prophet of God, the Promised Messiah<sup>(as)</sup> was often denounced and received all sorts of abuse from his opponents and he has remarked:

“When such diseased people make Prophets of God the target of their insinuations and think ill of them, God becomes their enemy and stands up in

defence of His Prophets. He guards the honour of His dear ones with such jealousy as is unparalleled. When I was maligned and assailed in different ways, the same protective jealousy of God became operative in my defence.”

*(Ruhani Khaza'in, Vol.20: Al-Wasiyyat, footnote p.317)*

The Promised Messiah's<sup>(as)</sup> relationship with Allah the Almighty began in his childhood. He related that he felt himself powerfully attracted towards God and he was also faintly conscious and aware that some time in the future God would engage him to fulfil some of His Divine plans. Even as a small child he requested his cousin Hurmat Bibi, the daughter of his maternal uncle, to pray that he may 'be granted the grace of prayer.' This most humble request from an innocent child proved that he had a pure heart filled with the love of God.

In 1869, the Promised Messiah<sup>(as)</sup> was requested to hold a debate with and refute certain doctrines expounded by Muhammad Hussain

of Batala who had recently qualified as a maulvi and whose views were not approved of or acceptable to his fellow citizens. The Promised Messiah<sup>(as)</sup> proceeded to Batala that same evening. Muhammad Hussain was in the mosque and opened the debate with a speech in which the Promised Messiah<sup>(as)</sup> found nothing objectionable regarding certain theological points as he found them in accord with Islamic teachings. He openly declared that there was nothing in the speech which required refutation and refused further debate.

For his open and truthful statement the Promised Messiah<sup>(as)</sup> was ridiculed not only by his opponents, but, alas, also by those who had invited him to support their views in the debate. Such was his love for truth and honesty that he was prepared to receive their ridicule whether they were friend or foe. He knew, at the end of the day, he was answerable to God alone for his actions and not to any worldly acquaintance or friendship.

He always suffered any humiliation with great dignity, cheer-

fulness and decorum. Only a man of upright and sterling character has the courage to speak the truth even when it is very unpopular. In this particular incident in his life, the character he showed did him great credit, so much so that God was immensely pleased with him. That same night he received the revelation that God was pleased with the course of action he had taken and that He would bless him so much so that, *'Kings would seek blessings from his garments.'* (*Barahin-e-Ahmadiyya, Vol.IV, p.520*)

Today, by the sheer Grace of Allah, we have witnessed on a number of occasions the fulfilment of this Divine promise when kings have attended previous UK Annual Conventions and have literally received blessings of the garments of the Promised Messiah<sup>(as)</sup> from the Khalifa of the day.

The death of the Promised Messiah's<sup>(as)</sup> father was a critical point in his life. He described his personal situation at his father's death in the following words:

“I was 34 or 35 years of age

when my father died. In a dream I had been warned that his death was approaching. He was then in Lahore and hastened to Qadian. He was then suffering from dysentery but I had no apprehension that he would die the following day. In fact, there had been some change for the better in his condition and he appeared quite steadfast. The following day, we were all with him at noon when he kindly suggested that I should go and have some rest, for it was the month of June and the heat was intense. I retired into an upper room and a servant began to massage my feet. Presently, I fell into a light slumber and the revelation came to me (Arabic):

*'By the heaven (We call to witness heaven where all decrees originate) and the morning Star (We call to witness that which will happen after sunset).'*  
(Ch.86:V.2)

I was given to understand that what was to happen after sunset was my father's death, and that

this revelation was by way of condolence on behalf of God Almighty.

Holy is Allah! How glorious is He that He conveyed His condolence on the death of a person who had died sorrowing over the waste of his life.

Most people would be surprised at this interpretation of mine that God Almighty consoled me. It should, however, be remembered that when God, glorified be His name, treats someone mercifully, He deals with him like a friend. We read in the Traditions that on certain occasions God Almighty laughed. This also is an expression of the same type.

When I received this revelation, which foretold the death of my father, the thought passed through my mind, due to my humanity, that some of the means of income which were available to my father would now be closed and we might be confronted with difficulties. Thereupon, I received another revelation:

*'Is not Allah sufficient for His servant?'*

This revelation conveyed great comfort and satisfaction to me and it found its firm place in my heart. I swear by God Almighty in Whose hand is my life that He has fulfilled this comforting revelation in a manner which I could not have imagined. He has provided for me as no father could have provided for anyone. I have been the recipient of His continuous bounties which I find impossible to count.

My father died the same day after sunset. This was the first day on which I experienced a sign of Divine mercy through revelation concerning which I cannot imagine that it would ever cease to have effect during my lifetime. I had the words of the revelation carved on a semi-precious stone and set in a ring which I have with me securely. Nearly 40 years of my life passed under the care of my father and with his departure from this life I began to receive Divine revelation

continuously.”

*[Kitabul Bariyyah, (Qadian, Zia-ul-Islam Press 1898); Now printed in Ruhani Khaza'in (London, 1984), Vol. 13, pp.189-195, footnote]*

The Promised Messiah<sup>(as)</sup> often used to say that this message, a reassurance – *Is not Allah sufficient for His servant?* – came to him with such glory and majesty that it settled firmly in his heart like a steel nail hammered into a block of wood and from that moment on Allah took care of him in a way that has no worldly parallel.

He often said that after this revelation, he received so many favours from Allah the Almighty that it was not possible to count them. (*Kitabul Bariyyah*)

Maulvi Rahim Bakhsh<sup>(ra)</sup> relates that the Promised Messiah<sup>(as)</sup> said to him that he had received a revelation (Arabic) that Allah would deliver him from some sorrow and his Lord was All-Powerful. The Promised Messiah<sup>(as)</sup> had continued: ‘By God’s grace, I have no sorrow but perhaps the revelation has

reference to some future event.’

The very same day, Maulvi Rahim Bakhsh<sup>(ra)</sup> continues, someone came from Amritsar and told him that the stone for his ring that he had sent to Hakim Muhammad Sharif of Amritsar to be inscribed with the revelation: ‘*Alais-Allahu bi Kafin ‘abdahu*” (*Is Allah not sufficient for His servant?*) had been lost. He also brought a page of his book *Barahin-e-Ahmadiyya* which had been very badly printed. Hadhrat Sahib<sup>(as)</sup> was perturbed by both these pieces of news and both of us went to Amritsar. When we arrived at the house of Hakim Muhammad Sharif he told Hadhrat Sahib that the stone that had been lost was recovered and when we went to the printing press we found that printing of *Barahin-e-Ahmadiyya* was proceeding satisfactorily. Thereupon Hadhrat Sahib observed: ‘God Almighty had reassured me in advance that He would deliver me from sorrow. This was the sorrow.’ (*Al-Hakam, Vol. XXXVII, no. 29, August 14, 1934, p.3*)

At Masjid Al Aqsa in Qadian on the day of Eid ul Adhia (13th April 1900), the Promised Messiah<sup>(as)</sup>

was Divinely directed to deliver a sermon in the Arabic language. He requested Hadhrat Maulvi Nur-uddin<sup>(ra)</sup> and Hadhrat Abdul Karim<sup>(ra)</sup> to sit near him and directed them to write down what he was going to say.

Hadhrat Bhai Abdur Rahman<sup>(ra)</sup> says, “When the Promised Messiah<sup>(as)</sup> took his seat on the chair and started to address, it seemed as if he had been transported to the other world. His eyes remained closed and his blessed face seemed luminous, as if Divine light, having enveloped it, had illuminated it and made it lustrous. At that time, one could not gaze at his face. His forehead radiated bright rays of light that dazzled the eyes of those who looked at it.”

For more than one hour the Promised Messiah<sup>(as)</sup> delivered the sermon which made a deep impression on all who were very fortunate to be present at the time. The main topic of this sermon was the philosophy of sacrifice. This sermon – *the Khutba Ilhamia* – is a unique example of the mastery of the Arabic language bestowed

upon the Promised Messiah<sup>(as)</sup> by the Divine Grace of God.

Maulvi Abdul Karim Sahib<sup>(ra)</sup> delivered an Urdu translation of the gist of this sermon and during this translation, the Promised Messiah<sup>(as)</sup>, overtaken by God’s Mercy, fell into prostration in gratitude for this great blessing and the whole of the congregation followed his example.

After prostration, the Promised Messiah<sup>(as)</sup> mentioned that he had just seen the word ‘Mubarak’ (Congratulations) spelt out in scarlet letters in front of him. Also, regarding this miraculous speech, the Promised Messiah<sup>(as)</sup> said:

“Subhanallah! (Holy is Allah) At that time, a hidden fountain was gushing out. I do not know whether it was I who was speaking, or some angel was speaking through my tongue, for I knew that I had no share in this speech. Self-made sentences came out of my mouth, and every sentence was a sign for me. It is an intellectual miracle shown by God, and none can present the

like of it.”  
(*Haqiqatul Wahi*, pp.362-363)

Hadhrat Khalifatul Mash II<sup>(ra)</sup>  
relates:

“In 1907 the Promised Messiah<sup>(as)</sup> suffered from a severe cough. While he was in this condition, a friend from outside brought some fruit for him as a present. The friend says: ‘I put the fruit before him.’ He looked at it and said: Say to him: ‘May Allah reward you.’ Then he took up a banana and asked me how this would affect his cough. I answered: ‘It is not good.’ He smiled and peeled the banana and began to eat it. I submitted: ‘You have a severe cough and this is not good for cough.’ He smiled again and continued to eat. Stupidly, I repeated that he should not eat it; on which he smiled again and said: I have just received the revelation (Urdu): ‘Cough has been removed’, and since then I have no cough.”  
(*Al-Fazl*, Vol.XXX, No. 164, p.3, 17 July 1942)

Hadhrat Maulvi Nur-ud-din<sup>(ra)</sup>  
relates:

“On one occasion, in the course of a debate, an opponent asked the Promised Messiah<sup>(as)</sup> to cite a reference from *Bukhari* and the Promised Messiah<sup>(as)</sup> started turning over its pages very rapidly. Then he stopped at one place and said: Here is the reference. Everyone was surprised and someone inquired from Hadhrat Sahib<sup>(as)</sup> how he had found the reference so quickly. He answered: ‘When I took the book in my hand and started turning over its pages it seemed to me the pages were blank. I turned them over quickly and then came to a page where I saw some writing and then I was sure that this was the reference that I needed.’”

(*Sirat ul Mahdi*, part II, No. 306)

The Promised Messiah<sup>(as)</sup> once said:

“It came to my mind once that I should write a book setting out the bounties that Allah had bestowed upon me. When I was

about to start on this project, I saw in a vision that heavy rain was falling and God said to me: *'If you can count these drops of rain you will be able to number My bounties.'* Then I gave up the idea." (*Register of Riwayaati-e-Sahaba, Vol. VII, p. 310*)

The Promised Messiah<sup>(as)</sup> writes:

"A friend of mine, Syed Nasir Shah, Overseer in the State of Jammu and Kashmir, was much perturbed at having received orders of transfer to Gilgit which would involve him in great hardship during the journey and his stay there, to which he did not find himself equal. He took leave and came to me and asked me to pray that he should be posted in Jammu and should not have to travel to Gilgit. One night, I supplicated for him and in respect of several other matters including the glory of Islam. Then I received the revelation: *'All prayers have been accepted, including the one for the strength and glory of Islam.'*

In this manner I was informed that Syed Nasir Shah's transfer had been postponed. It gave me great pleasure that God had accepted my supplication on his behalf. I informed him immediately of this and on the 3rd or 4th day he received a letter from some official of the State to the effect that his transfer had been postponed." (*Tatimma Haqeeqatul Wahi pp.157-158*)

Hafiz Hamid Ali<sup>(ra)</sup> relates:

"On one occasion, the Promised Messiah<sup>(as)</sup> sent me on an errand to a foreign land. I boarded the ship bound for my destination. About half-way, the vessel was caught in a storm and everyone was terrified that it was going to sink. I tried to reassure all the passengers and stated confidently that I belonged to the Punjab and was going on an errand on behalf of one whom God had appointed His Prophet<sup>(as)</sup> for this age and that so long as I was on the vessel, it would not sink. God Almighty thereafter stilled the

waters and the vessel arrived safe at my destination and I disembarked. After a short stop the ship proceeded on but alas on its further voyage it sank after a short time. When the news reached India, members of my family went to Hadhrat Sahib<sup>(as)</sup> and told him that the vessel by which I was travelling had sunk to which Hadhrat Sahib<sup>(as)</sup> said: 'I have heard that the vessel by which Hamid Ali was travelling sank on such and such a day'; after a few minutes he added: 'But Hamid Ali is busy with his errand. He is safe.' It would seem that Hadhrat Sahib<sup>(as)</sup> had learnt the truth through a vision."

*(Al-Hakam, Vol. XXXVIII, No.2, p.5, 21st January 1935)*

There was a man by the name of Patwari Munshi Ataa Muhammad<sup>(ra)</sup> who belonged to the village of Nathpur situated near to Qadian. He had been married for a long time and had three wives but, alas, no children. One day an Ahmadi met him and started to preach to him about the advent of the Promised

Messiah<sup>(as)</sup>. His Tabligh effort was successful in that Munshi Ataa Muhammad<sup>(ra)</sup> was ready to accept on condition that the Promised Messiah<sup>(as)</sup> should pray that not his youngest but his eldest wife who was of advanced age, should bear him a son. Only by some miraculous means could his wish be fulfilled.

Accordingly, he wrote to the Promised Messiah<sup>(as)</sup> and said, 'You claim to be the Promised Messiah and Friend of God. The prayers of the Friends of God are accepted. I have now three wives. Twelve years have passed since my last marriage, but I have no issue from any of them. I desire to have a handsome, promising and auspicious son, and that too by my first wife. Please pray for the fulfilment of this desire of mine.' The Promised Messiah<sup>(as)</sup> later intimated that the man's eldest wife would bear him a handsome and prosperous son provided he observed the repentance of Hadhrat Zakariah<sup>(as)</sup>.

Some months later his eldest wife had given up hope of bearing him any children and in one last

desperate attempt to relieve her of her grief, Munshi Ataa Muhammad<sup>(ra)</sup> engaged the services of a local lady gynaecologist who, after making a cursory examination informed the wife that she was incapable of bearing a child, but astonishingly, she found the woman was pregnant and exclaimed that (God forbid) God must have made a mistake.

Munshi Ataa Muhammad<sup>(ra)</sup>, overjoyed at this miracle, informed the gynaecologist of the prayer of the Promised Messiah<sup>(as)</sup> and soon informed his friends of this magnificent Divine blessing. In due course, Munshi Ataa Muhammad<sup>(ra)</sup>, was blessed with a handsome son. After the birth of his son, Munshi Sahib<sup>(ra)</sup>, along with several other people who came to know of this miracle, travelled to Qadian and took initiation at the hands of the Promised Messiah<sup>(as)</sup>.

This was indeed a great sign of the truth of the Promised Messiah<sup>(as)</sup> and especially for Munshi Ataa Muhammad<sup>(ra)</sup> and others who now acknowledged the Promised

Messiah's<sup>(as)</sup> close connection and relationship with Allah the Exalted. There was a small but sincere Jama'at in the state of Kapurthala. The members of the Jama'at had intense love of the Promised Messiah<sup>(as)</sup>. Once some non-Ahmadi Muslim opponents sought to take possession of the Ahmadiyya Mosque of Kapurthala and tried to remove the Ahmadi from it. Eventually the matter was brought to court. The local Ahmadi were greatly perturbed and repeatedly entreated the Promised Messiah<sup>(as)</sup> to help with his prayers. One day when requested to pray, the Promised Messiah<sup>(as)</sup>, impressed with the sincerity as well as the perplexity of the brethren, assured them: 'Be not anxious. If I am righteous in my claim, you will get the mosque.' But the attitude of the judge was openly hostile. He had announced publicly: 'You have invented a new religion, so you shall have to build a new mosque too and I will decide accordingly.' He had not yet written his judgement as he intended to write it in the courtroom. While preparing to go to court, he directed his servant to

help him on with his shoes. The servant was about to do so when the judge suffered a heart attack and died within a few moments. The new judge who replaced him studied the record of the case and found that the Ahmadis were in the right, decreed the case in their favour and awarded the mosque to them. (*Sirat ul Mahdi & Ashab-e-Ahmad – The Promised Messiah by M.M. Ahmad*)

No false claimant to prophethood is permitted to survive for more than twenty-three years after making his false claim. The punishment for such a false claimant is clearly illustrated in the Holy Qur'an where God has declared:

*And if he had falsely attributed even a trivial statement to Us, We would surely have seized him by the right hand, and then surely We would have severed his jugular vein and not one of you could have held Us from him..*

(Ch.69:Vs.45-48)

John Alexander Dowie was one such claimant. He was born in

Scotland in 1847. In 1872, after studying for the Christian Church, he migrated to Australia and soon became known as a healer. In 1888 he migrated to the U.S.A. and within four years he became well known for his powers of healing and preaching. Some four years later he founded a Christian Catholic sect and attracted many followers and amassed great wealth, so much so that in 1901 he started to build a town which he named Zion City for his ever-growing Christian sect. In the same year, he claimed to be Elijah (a prophet) and the forerunner to the second advent of Jesus Christ<sup>(as)</sup>, who, he claimed, would soon descend on Zion City.

His well-published claim attracted many more followers, especially the rich, and soon the number of his followers exceeded 100,000. Dowie claimed that his mission (before Jesus Christ<sup>(as)</sup> descended), was to destroy Islam. In so doing, a torrent of abuse poured from his mouth denouncing the Holy Prophet<sup>(as)</sup> and the religion of Islam. In 1902, he published a prophecy to the effect that unless Muslims became Christian they

would meet with death and destruction.

Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup> came to know of this prophecy and wrote a leaflet highlighting the beauties of Islam and sent it to Mr. Dowie. He informed him that he had been sent by God as the Promised Messiah<sup>(as)</sup> and challenged him to enter a prayer duel that each of them should pray to God that the impostor should be punished and destroyed by Him within the lifetime of the other. The leaflet was also published widely throughout the U.S.A. and Europe where the challenge was discussed for more than a year.

Mr. Dowie did not take up the challenge and continued to pray for the destruction of Islam. In 1903 he published in his paper:

“I pray to God that Islam will soon disappear from the world. O God, accept this prayer of mine. O God, destroy Islam.”  
*(Leaves of Healing, 14th February 1903)*

Later that same year, he wrote:

“The black spot on the mantle of man (Islam) will meet its end at the hands of Zion.”

The Promised Messiah<sup>(as)</sup> issued another leaflet which ended by saying:

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

When prompted why he did not reply to the challenge, Dowie, indirectly referring to the Promised Messiah<sup>(as)</sup>, made a claim that he would crush him with his foot as he would gnats and flies. It is reported that he later wrote:

“If I am not a messenger of God on this earth, then no one is.”

The prophecy of the Promised Messiah<sup>(as)</sup> soon began to take effect. The feet with which Dowie was going to crush Islam and the

Promised Messiah<sup>(as)</sup> suddenly began to crush him. Dowie suffered an attack of paralysis and though a supposed healer he was unable to heal himself and had to go in search of a cure. As his human weaknesses began to surface for all to see, he was accused of illicit and immoral practices. His wife and son later left him as well as many of his followers and he was eventually expelled from Zion City a broken man.

On 20th February 1907, the Promised Messiah<sup>(as)</sup> issued another leaflet announcing the appearance of another heavenly sign:

“God says: I shall manifest a fresh sign of great victory. This sign will be for the whole world and will be wrought by God’s hands from heaven. Let every eye wait for it, for God will manifest it soon, so that everyone might bear witness that this humble one, who is being reviled from all directions, is from Him. Blessed are those who would take advantage of it.”

*(Announcement of 20th February 1907. Inner title page of the pamphlet: Qadian ke Arya aur Ham)*

Alexander Dowie died within a fortnight of the publication of this prophecy which is a sure proof for a seeker after truth that it related to him. The prophecy specified that the predicted sign would be for the whole world and would be manifested soon. Dowie did not survive it even for three weeks. *(Tatimma Haqeeqatul Wahi p.75, footnote)*

On 9th March 1907, Dowie died after suffering a paralysing stroke. Almighty God surely cut off the jugular vein of the impostor. *(Sirat ul Mahdi and Ashab-e-Ahmad)*

The Holy Qur’an clearly emphasises:

*Allah has decreed: ‘Most surely I will prevail, I and My Messengers.’ Verily, Allah is Powerful, Mighty.*  
(Ch.58:V.22)

This verse implants an absolute faith and conviction into the hearts

and minds of the messengers of God reassuring them of ultimate success, support and victory in their noble missions. The story of all the prophets of God is a clear witness to this truth. They stood up against the prevalent customs and trends of their societies. They were mocked, ridiculed, humiliated, persecuted and even thrown out of their homes and lands and dispossessed of all their belongings and worldly wealth. However, the outcome of their Divine mission always proved successful because God was the guarantor of their success.

The faith which prophets of God have in the truth of their mission, their relationship with God and the unfailing character of His promises and assurances to them is quite outstanding and dazzling. Not only are the prophets of God unmindful of the hostility and attacks of their enemies, they even challenge their opponents to use all their powers to destroy them because they are perfectly convinced of God's help, protection and support.

Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup>

was no exception to any other prophet. Allah the Almighty appointed him a Prophet of God, subservient to Muhammad Mustafa<sup>(saw)</sup>, the Holy Prophet of Islam and in so doing his relationship with God grew stronger and stronger and he was re-assured time and again of His nearness, guidance, protection and the ultimate victory of his mission. In one of His revelations, Allah the Almighty announced to Hadhrat Ahmad<sup>(as)</sup>:

*“Despair not of the mercy of Allah. Hearken, indeed the mercy of Allah is near. Hearken, the help of Allah is near. It will come to thee by every distant track. Allah will help thee from Himself. Men whom We shall inspire from heaven will help thee. There is no changing the words of Allah. We have bestowed upon thee a manifest victory and We have bestowed upon him intimate nearness to Us. He is the bravest of people. Had faith ascended to the Pleiades he would have brought it down. Allah will illuminate his arguments. Mercy flows from*

*thy lips, O Ahmad. You are under Our care. Allah will exalt thy name and perfect His bounty upon thee in this world and the hereafter.”* (Barahin-e-Ahmadiyya part III pp.238-242 sub-footnote & Tadhkira pp.32-33)

The relationship of all prophets with Allah the Almighty is deeply cemented and unbreakable. Their deep love for their Creator and their deep longing to draw ever closer to Him is unparalleled. Hadhrat Ahmad, the Promised Messiah and Mahdi<sup>(as)</sup> was no exception to this and God appreciated his love and blessed him with His grace, benevolence, mercy and protection.

I have only been able to relate a very small number of the thousands of incidents regarding the Promised Messiah’s<sup>(as)</sup> relationship with God.

In conclusion, I leave with the very words of Allah the Almighty, Who in one of His revelations to the Promised Messiah<sup>(as)</sup> declared:

*“Since in this age, you are the*

*standard-bearer of My Unity, restoring the treasure to its lost place in the world, you are as dear to me as My own Singleness and Unity. And since the Christians, as a false doctrine, have taken Jesus Christ as a Son of God, My sense of honour has demanded that I should love you, the Messiah of the dispensation of Muhammad, like a son, so that the world should know that among the followers of the Holy Prophet Muhammad<sup>(saw)</sup> there can be men who can attain as it were the position of Children of God. And since day and night you are absorbed in the service of the religion of the Holy Prophet, who is My beloved, in the position of a spiritual son of this prophet, I bless you everlastingly with My own love.”*

(Tadhkira)

All praise belongs to Allah, Lord of all the worlds.

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