

The object of this publication, produced by the Ahmadiyya Muslim Community, is to educate, enlighten and inform its readers on religious, social, economic and political issues with particular emphasis on Islam.

EDITORIAL BOARD

Chairman: Rafiq Hayat

Sarah Waseem, Fauzia Bajwa,
Fareed Ahmad, Basit Ahmad,
Fazal Ahmad, Mansoor Saqi,
Bockarie Tommy Kallon,
Navida Shahid, Mahmood Hanif,
Tanveer Khokhar,
Mansoor Hyder-Muneeb,
Saleem Ahmad Malik.

**Chairman of the
Management Board:**
Naseer Qamar

Special Contributor:
Amatul-Hadi Ahmad

Design and Typesetting
Tanveer Khokhar
Shaukia Mir

Publisher
Al Shirkatul Islamiyyah

Distribution
Muhammad Hanif,
Amatul M. Chaudry, M.D. Shams

Views expressed in this
publication are not necessarily
the views of the Ahmadiyya
Muslim Community

All correspondence should be
forwarded directly to:

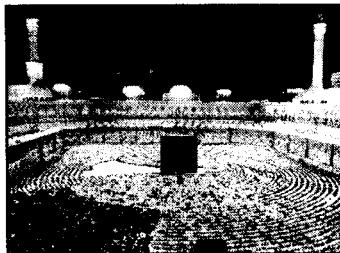
The Editor
Review of Religions
The London Mosque
16 Gressenhall Road
London, SW18 5QL
United Kingdom

© Islamic Publications, 2000

ISSN No. 0034-6721

CONTENTS — May 2001, Vol.96, No.5

Editorial	2
Comment	3
Tariq Ahmad – UK	
An Outline of the Life of Muhammad^(sa) – the Holy Messenger of God	5
Abdul Ghany Jahangeer Khan – UK	
How Allah deals with those who Accuse the Divine Appointee of Falsehood	16
Hadhrat Mirza Ghulam Ahmad ^(as)	
Understanding the Teaching	27
Hadhrat Mirza Tahir Ahmad	
Establishment of Khilafat	33
Chaudhry Hadi Ali – UK	
Survival by Accident or Design?	51
Hadhrat Mirza Tahir Ahmad	



The Holy Ka'aba in
Mecca. The First House of
Worship and Spiritual
Heart of Islam

Editorial

Allah has promised in the Holy Qur'an that following the death of the Holy Prophet^(sa) khalifas would be raised among righteous Muslims to continue the work of the Holy Prophet^(sa) (Ch.24:v.56).

It is also reported that the Holy Prophet^(sa) said:

‘O ye Muslims the present prophethood period amongst you will last as long as Allah wills. On its conclusion there will be a period of Khalifat on the design, pattern and succession of Nabuwwat (a continuation of the Prophet's mission). This Khalifat will be followed by a succession of kingship, which will be dictatorial regimes of tyranny and oppression which will be followed by non democratic regimes. On its conclusion there will then begin real Khalifat on the model and pattern of prophethood.’

(*Musnad Ahmad*, vol.5)

In this month's edition, our article by Ch. Hadi Ali explores the establishment of Khalifat in the current age. The author examines the arguments forwarded by some Islamic scholars on the nature of Khalifat. He

argues that true Khalifat cannot be based on secular rule as it is a post which Allah Himself has established. Khalifat serves to unite people under one authority which is Divinely guided. This was apparent during the period of the Khalifat-e-Rashida (the righteously guided Khalifat which also refers to the four Khalifas who succeeded the Holy Prophet^(sa)). At that time the Muslims accomplished much as they were united under one banner. Unfortunately as the author argues the same could not be said for the Muslims of today.

Before his death, the Promised Messiah^(as) wrote in *The Will* that Khalifat would follow him and would last forever. The community that he wished to establish under the banner of Ahmadiyyat would aim to achieve the highest of moral standards. Our 'Question and Answer' section develops and explains this further. The revival of Islam has begun and as Ch. Hadi Ali explains, under the leadership of Khalifat, the Ahmadiyya Community is showing the world what the true meaning of Islam is, not just as a theology but also as a model of humanitarian practice.

Notes and Comments

The year 2001 has seen elections dominate the headlines the world over. The drama and then debacle of the election for the most powerful political office in the world dominated the headlines for months as the world was left second guessing as to who would emerge as the incumbent in the Oval Office. What was at first described as democracy at work fast turned into a legal malaise of counts, recounts, court actions and judicial rulings. Ironically, at the end of this democratic process the man who emerged as the victor was the one who actually received fewer votes than his opponent. So much for a majority verdict!

The reality of the US presidential election exposed several fallacies in the election process and system from technological deficiencies to politically biased election adjudicators. Moreover the politicians themselves forgot the most important rule in politics, the need to retain integrity and consistency in their statements, in the eyes of the people who provide them with the moral and legal mandate to govern. As it became clear that there was no clear victor, no trick was left untried as both sides sought to present themselves as being credible, not to the people who elected them but to politically appointed judges who at times themselves were at a loss over what to do. This was democracy American style!

So what is democracy? It has been most famously described by one of the founding fathers of the United States, Abraham Lincoln as 'government of the people by

the people, for the people'. Yet how does this apply to the modern world? What system can we see in practice today, which may lend itself fully to being described as 'for the people'?

Across the globe there are an array of political systems in operation. From the federal style adopted in countries such as the United States, to the parliamentary system of the UK and India we can see how different processes are applied to different countries and cultures. There are also many examples of where the rulers obtain the reigns of power through suppression and force. They then seek to legitimate their claims through first providing personal definitions of democracy and then holding elections which exemplify the worst kind of abuse of power as representatives who are elected or selected act as no more than rubber stamps. In this way the representatives are chosen not because they are the best people to represent their constituents but often because they possess the wealth and connections to ensure their election. In return they continue to support any injustice and suppressive policies the rulers choose to apply.

Yet as the American experience has shown faults exist in all systems even in those countries who declare themselves as the custodians of democracy. So is there a preferred system of democracy or a preferred mode of government?

In Islam the emphasis is on the morals

behind a government be it democratic or otherwise. All elections that are held need to reflect both trust and integrity. Indeed Islam does not seek to present one system as the perfect system thereby invalidating all others. Instead what it emphasises is that the system should be fair.

Hadhrat Mirza Tahir Ahmad, the Head of the Ahmadiyya Community in Islam in addressing this issue has highlighted that within Islam's definition of democracy 'two pillars' should form the foundation of democracy:

1. Democratic processes must be based on trust and integrity
2. Governments must function on the principle of absolute justice

(Islam's Response to Contemporary Issues)

As such Islam promotes a democracy, which puts the onus on all involved in the process - from the electors to advisors, to the elected representatives. It sees democracy as a two way communicative process.

We read in the Holy Qur'an:

Verily Allah commands you to make over the trusts to those entitled to them, and that when you judge between men you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is Al- Hearing, All Seeing.

(Al-Nisa Chapt.4:59)

Within this definition it is clear that those who are able to cast votes should do with the knowledge that Allah knows their

intentions. Moreover it should be borne in mind that they would be held accountable for their decision in the sight of Allah. So often we hear of individuals claiming their democratic right not to vote. Yet clearly as this verse shows, all those entitled to vote should do so. Failure to do so is tantamount to a failure to discharge the trust they have been given.

Turning to those who elected, they are directed to discharge their obligations and responsibilities not through compromise and consensus neither of principles, nor for partisan political gain, but rather on the basis of justice. Representatives are elected on the trust of the electorate a fact, which should never be forgotten. Allah also enjoins upon those in office to consult widely before decisions are taken as it allows for those who wish to air their opinion to do so. (The Holy Qur'an; Ch.42: v.39)

In effect such a decision taken after consultation, adds legitimacy to policy, which is then applied.

There is a final point when deciding upon rules and their legitimacy. According to the Holy Prophet Muhammad^(sa).

'The best rulers are those whom you like and who like you, pray for you and for whom you pray, and the worst are those you dislike and who dislike you and whom you curse and who curse you'. (Muslim)

Tariq Ahmad BT – UK

An Outline of the Life of Muhammad^(sa) – the Holy Messenger of God

By Abdul Ghany Jehangeer Khan – UK

More than 1400 years ago, in the year 570 A.D., Arabia was at the lowest ebb of its history. The Arabs had filled the Ka'aba, the House of God at Mecca, with no less than 360 idols, preferring to worship wood, metal and stone rather than the One True God of their noble ancestor Abraham. War and feuds were rife. The weak were being trampled upon mercilessly. Tribe fought tribe, brother fought brother. Both human beings and animals were being treated with the utmost cruelty. The neighbouring empires of Byzantium and Persia looked down upon the Arabs with scorn.

It was into such a world that a child was born to Âmina, who had just lost her husband, Abdullah. People were surprised when her father-in-law, Abdul Muttalib, named the child Muhammad; for they had never known of anyone being called 'The most praised one' before. Neither they, nor Abdul Muttalib, knew that the prophetic words of Solomon were being fulfilled when he said: *'Hiko Mamtokîm v-khulo MAHAMAD-im zeh dodi v-zeh rai b'not*

Yarushalam.'), meaning: 'His mouth is most sweet, all of him is MUHAMMAD, this is my beloved and this is my friend, O daughters of Jerusalem.'

When his mother Âmina passed away in 577 A.D., when he was six years old, he was looked after by his grandfather Abdul Muttalib. Two years later, he also died, so the young boy was taken into the care of his uncle Abu Talib. In 583 A.D., when he was twelve, Abu Talib brought him out of Arabia for the first time, on a commercial expedition to Syria. He grew up to become a pious, quiet young man, who never took part in the street quarrels of the other youths, and who was always ready to help the oppressed and the weak. People were now calling him 'Al-Ameen', the one to be trusted and 'As-Sadiq', the truthful one. In 594 A.D., when he was almost 25, Khadija, a rich and noble widow of 40, much impressed by the integrity with which he was behaving during his commercial expeditions, made him a marriage proposal, which he accepted. Khadija offered him all her wealth and slaves.

Muhammad^(sa) immediately freed all the slaves and distributed the greater part of the wealth among the poor.

Always given to meditation during his youth, Muhammad^(sa) began to feel more and more possessed by the love of worship of God after the age of 30. He began to meditate in a cave called Hirâ, a few miles out of Mecca, at the top of a hill. He would stay there several days at a time to worship and think about God. In 610 A.D., when he was about 40 years of age, the most important event in his life occurred in this cave, an event that would change the course of not only his life, but also of the history of mankind. In a vision, an angel of God appeared to him commanding him as follows:

Convey thou in the name of thy Lord Who Created man from a clot of blood. Convey! And thy Lord is Most Generous, Who taught by the pen, Taught man what he knew not...²

(Ch.96: vs.2-6)

Muhammad^(sa) had thus been commissioned as Prophet of God. He had been commanded to proclaim to the whole of mankind the One True Lord Who possessed every good quality and power, and Who was free from every defect. He was also informed that the time had dawned

where mankind would be taught immense knowledge through writing.

Shaken by this experience, the Holy Prophet^(sa) rushed home, where he related the experience to his wife, saying: 'Weak man that I am, how can I carry the responsibility which God is laying on my shoulders?' He was comforted by Khadija, who said: 'God is my witness, He has not sent you His word that you should fail and prove unworthy. How can God do such a thing while you are kind and considerate to your relations, you help the poor and the forlorn and bear their burdens? You are restoring the virtues that had disappeared from our country. You treat guests with honour and help those who are in distress. Can you be subjected by God to any trial?'

She then took him to her cousin Waraqa bin Naufal, a Christian. When he heard the account, he said: 'The angel who descended on Moses, I am sure, descended on you. If only I could be with you to support you when your people turn you out of the land.'

The Prophet's^(sa) mission had thus begun. The Word of God, the Holy Qur'an, which means 'The book which is often read,' was now being revealed to him piecemeal, as

predicted by the Prophet Isaiah^(as): 'It is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little, for it is with strange lips and a foreign tongue that the Lord shall speak to this people.'³ The Holy Prophet^(sa) began to proclaim the Oneness of God and to preach that men must be good to all of God's creatures.

In the beginning, only a handful of relatives and close friends accepted him: a woman full of years, a boy of eleven, a freed slave and a young friend. This was the party that made the silent resolve to spread the light of God all over the world. When the people of Mecca and their leaders heard of this they laughed and said that these people had all gone mad. Nevertheless, in 613 A.D., Muhammad^(sa) called the general public to the new faith. Slowly but surely, despite all the scorn and derision, the lowly and oppressed began to listen to him. Slaves, young men wanting change, hapless women, the oppressed and depressed, began to gather around him. Women began to hope that at last, rights would be granted to them. Slaves hoped that their long cherished freedom was at hand.

Now this, and the invitation to the worship of a single Invisible God,

posed a serious threat to the Arab lifestyle of the time and in particular to the thriving idol trade in Mecca. When the Prophet^(sa) officially invited the noble Hashimite tribes of Mecca to accept Islam in 614 A.D., the chiefs and officials of Mecca began to take fright. They decided to persecute the small group of believers, and to institute a solid boycott against them. The religion of Peace, Islam, was indeed intending to pull down and rebuild the old decadent structure of Arabian society. Thus, in 615 A.D., came the worst part of those thirteen long years of torment and torture. Slaves who had accepted Islam were dragged over burning sand and sharp stones. Many times, attempts were made on the Prophet's^(sa) life. He was repeatedly stoned and beaten. Dust was thrown in his face, rubbish and rotting flesh were thrown into his house. He was attacked while he prayed: once, the heavy, rotting entrails of a camel were laid on him and he could not rise until the weight was removed. This was a time of utter helplessness. Two waves of emigration to Abyssinia, in Africa, brought the Muslims some relief, in that land whose benign Christian king had been greatly impressed and moved to tears by the story of Mary and Jesus^(as) related in the Holy Qur'an. But the Holy Prophet^(sa) patiently remained in Mecca.

In their exasperation, the Meccans went to threaten the Prophet's^(sa) uncle, Abu Talib, that they would give him up if he did not persuade his nephew to stop preaching against their idols. With tears in his eyes, Abu Talib explained the dilemma to the Holy Prophet^(sa), who replied: 'I ask you not to give up your people. I ask you not to stand by me. But the One and Only God is my witness when I say that even if they were to place the sun on my right and the moon on my left, I would not desist from preaching the truth of the One God. I must go on doing so until I die. You can do what you think best.' Greatly moved, Abu Talib said: 'My nephew, go your way. Do your duty. Let my people give me up. I am with you.'

A harsh social boycott remained imposed upon the Muslims and members of his Hashimite tribe from 617 to 619 A.D. They were all confined in a glen outside Mecca. All dealings with them were banned, and food could only be brought in irregularly, and even then secretly under the cover of night. Many great followers of the Holy Prophet^(sa) died due to the extreme privations suffered during this period, including his dear wife Khadija and his uncle Abu Talib. As the Meccans would no longer listen to him, he decided to turn to other towns. In 620 A.D., he went to

the town of Ta'if with one of his companions. There, he was jeered at and stoned with such a vengeance that when he left, he was covered in blood. Exhausted and dejected, he stopped at a vineyard owned by two Meccans. There, he prayed: 'O Allah, I submit my plaint to Thee. I am weak and without means. My people look down upon me. Thou art the Lord of the weak and the poor and Thou art my Lord...Thy mercy be with me. I seek refuge in the light of Thy face. It is Thou Who canst drive away darkness from the world and give peace to all, here and hereafter...there is no power and no refuge except with Thee...'

On this episode, Sir William Muir writes in the book he published in 1923, *Life of Muhammad*:

'There is something lofty and heroic in this journey of Muhammad to At-Ta'if; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Nineveh, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling.'

The annual pilgrimage had arrived, and the Holy Prophet^(sa) began to invite people coming from all over

Arabia to the religion of the One and Only God. Some men of the Khazraj, a tribe in alliance with the Jews of Yathrib, were greatly interested. They had heard the Jews saying that a Prophet like Moses^(as) would appear, and they thought that this might well be that Prophet. Upon their return to Yathrib, the new faith spread rapidly. The people threw away their idols and began to worship the Lord God. The Jews wondered: centuries of friendship, reasoning and debate had failed to bring about such a change in these Arabs. But in a few days, a Teacher from Mecca had completely changed this wild people. Later on, in 621 A.D., some men and women of the Khazraj and Aus tribes of Yathrib made a pledge to the Prophet at 'Aqaba, that they would support the faith of Islam whatever the odds. They wholeheartedly accepted his offer to go to Yathrib.

Thus the stage was set for the greatest turning point in the history of Islam. Muslims began to leave Mecca in small groups, to reach the town of Yathrib, which was soon to be called the Town of the Prophet, or Medina. Soon, only a handful of followers remained with the Holy Prophet^(sa) in Mecca. Then, in 622 A.D., God warned him of the Meccans' plot to kill him, and commanded him to leave. So, he left his hometown with

Abu Bakr^(as), his sincere friend, and made for Medina. The realisation that the Prophet^(sa) had escaped their best designs jolted the Meccans into action. They raced after him, but despite coming very close to him a few times, they could not lay their hands on him.

The Holy Prophet^(sa) made his entry in Medina amidst the singing and joyful cries of its inhabitants. One of the songs was:

Tala'al badru 'alaina, min thaniyyatil
wadâ'

Wajabash-shukru 'alaina, mâ da'â lil-
lâhi dâ'

Ay-yuhal mab'ûthu fîna, ji-ta bil
amril mutâ'

Ji-ta shar-raftal madîna, marhaban yâ
khaira dâ'

Which means:

*The full moon has risen on us from
behind Al-Wadâ'.*

*As long as a Caller to Allah is
among us, we must render thanks
to Him.*

*O you who have been sent to us!
You have come with a
commandment, which will be
obeyed. By your coming the whole
township has been honoured.
Welcome to you, who are the very
best of Callers to God!*

Soon, Medina became a Muslim town and all its inhabitants requested the Holy Prophet Muhammad^(sa) to become their ruler. Treaties were signed between the Muslims, the Jews and the pagan tribes inhabiting the town, and the Holy Prophet^(sa) was called upon to judge and settle their disputes. The options he gave them demonstrated his openness of mind and fairness of character: the parties could choose to be judged according to the law of Islam, or by the law of the Bible, or according to common secular principles acceptable to all. Injustice and cruelty were ended. The rights of women were established. Every step was taken to abolish slavery. Loan transactions began to be committed to writing. Hygiene and public sanitation began to receive attention. Lanes and highways were widened and cleaned. A census of the population was undertaken. The savage Arabs, for the first time in their history, were introduced to the rules of politeness and civilised existence.

By 624 A.D., the pagans of Mecca had perfected their plan to attack and destroy the Muslims once and for all. This was to be the Battle of Badr, where 1000 heavily armed trained warriors on horseback and camels came to face a mere three hundred weak, practically unarmed Muslims,

most of whom were on foot. But the believers from Medina had been so stirred by the accounts of the cruel persecution by the Meccans and so moved by the forbearance and patience of the Prophet^(sa), that they had told him: 'We will not behave like the followers of Moses who said: "*Go you and your Lord and fight the enemy, we will remain here behind.*"' If we must fight we will; and we will fight to the right of you and to the left of you, in front of you and behind you. True, the enemy wants to get at you. But we assure you that they will not do so without stepping over our dead bodies...'

When a Bedouin scout came back after having spied on the Muslim camp, he told the Meccans: 'I would advise you not to fight these men. Every one of them is determined to die. I have not seen three hundred men; I have seen three hundred deaths.' Despite this warning, the Meccans, sure of their victory, went ahead with their plans. But they received such a defeat that for almost a year they were too stunned to do anything else. Most of their great leaders were annihilated in that battle.

In the years to come, several other battles were waged against the Muslims of Medina. From 625 to 627 A.D., the Muslims were severely

tried, but with God's help they were able to defend their faith against the cruel onslaughts of their enemies. Other tribes had even joined the Meccans in order to crush Islam. But the overall result of these clashes was that their numbers were dwindling and the number of Muslims was increasing day by day. The revelation of the Holy Qur'an was almost complete. Despite their poverty, the Muslims were now leading good and fulfilled lives, having been saved from torment, drinking, corruption and injustice. But the hatred and frustration of the enemies of Islam was growing by the hour. They united a confederate army of 24000 men from all around, and marched on Medina, where the male inhabitants, including old men and young boys, did not exceed three thousand. Following the advice of his Persian companion, Salmân (may God be pleased with him), the Holy Prophet^(sa) ordered a trench to be dug around an exposed part of the town. At most, only about 1200 Muslims actually took part in the battle. It seemed that all Arabia had come to destroy these few believers. But after about 20 days' fighting, most of the pagan confederates preferred to abandon their course of action and left the Meccans, who then had no other option but to retreat to Mecca, in utter frustration. They would never again

be able to muster their strength against the true faith.

The Holy Prophet^(sa) had been commissioned to address the whole of mankind. In 628 A.D., he sent letters of invitation to Islam, to several rulers of the great empires around Arabia. He sent them to Heraclius, the Byzantine Emperor, the King of Persia, the King of Egypt, the Chief of Bahrain and the King of Abyssinia. Most were received with respect and honour. The letter to Maqauqis, King of Egypt runs as follows:

'In the Name of Allah, the Gracious, Ever Merciful. This letter is from Muhammad, the Messenger of Allah, to Maqauqis, the Chief of the Copts. Peace be upon him who follows the path of rectitude. I invite you to accept the message of Islam. Believe and you will be saved and your reward will be twofold. If you disbelieve, the sin of the denial of the Copts will be on your head. God commands: Say: O People of the Book! Come to a word equal between you and us, that we worship none but Allah, and that we associate nothing with Him, and that some of us take not others for Lords beside Allah. But if they turn away, then say: bear witness that we have submitted to God.'

Maqauqis replied:

‘In the Name of God, the Gracious, the Merciful. From Maqauqis, King of the Copts, to Muhammad, son of Abdullah. Peace be on you. After this, I say that I have read your letter and pondered over its contents and over the beliefs to which you invite me. I am aware that the Hebrew Prophets have foretold the advent of a Prophet in our time. But I thought he was going to appear in Syria. I have received your envoy, and made a present of 1000 dinars and five robes of honour to him and I send two Egyptian girls as a present to you. My people, the Copts, hold these girls in great esteem. One of them is Mary and the other Sîrîn. I also send you twenty garments made of Egyptian linen of high quality. I also send you a mule for riding. In the end I pray again that you may have peace from God.’

New Muslims were now coming not only from all over Arabia, but from other countries as well. Even the people of Bahrain and Yemen had readily accepted Islam. It seemed that the last bastion, which stubbornly refused to change its cruel ways or to live at peace with the believers, was Mecca itself. Finally, in December

629 A.D., the Holy Prophet Muhammad^(sa) set out across the mountainous deserts of Paran with ten thousand followers, towards Mecca, the Mother of Cities. And thus was fulfilled the prophecy made by Moses^(as) in Deuteronomy: ‘The Lord shined forth from Mount Paran, and he came with ten thousand saints; from his right hand went a fiery law for them.’⁴

The Meccans were completely taken aback at the sight of those ten thousand holy men on the outskirts of Mecca. They asked if they would be safe if they did not fight the Muslims. And despite the long years of tyranny, cruelty and torture that the Muslims had endured, the Holy Prophet^(sa) pardoned all of them and urged his followers to do the same. Apart from one skirmish in which the Meccans started to shoot arrows at the Muslims, and 12 men were killed, the taking of Mecca happened with no bloodshed.

The Prophet of God made for the Ka’aba. There he smashed all 360 idols made by the hands of men. Every time he smashed one he said:

‘Truth has come and falsehood has vanished. Falsehood does indeed vanish away fast.’

IN DECEMBER 629 A.D., THE HOLY PROPHET MUHAMMAD^(sa) SET OUT ACROSS THE MOUNTAINOUS DESERTS OF PARAN WITH TEN THOUSAND FOLLOWERS, TOWARDS MECCA, THE MOTHER OF CITIES. AND THUS WAS FULFILLED THE PROPHECY MADE BY MOSES^(as) IN DEUTERONOMY: 'THE LORD SHINED FORTH FROM MOUNT PARAN, AND HE CAME WITH TEN THOUSAND SAINTS; FROM HIS RIGHT HAND WENT A FIERY LAW FOR THEM.'

The Prophet^(sa) announced to the Meccans: 'By God, you will have no punishment today and no reproof.' He then noticed that some Muslims of Medina were looking very sad. Guessing what was on their minds he said to them: 'How can I leave you and settle elsewhere? No, that is impossible. I left Mecca for the sake of God and I cannot return to it. I will live and die with you.' The Meccans must have been full of remorse, hearing those words.

So the Prophet of God returned to Medina. He came back to Mecca in 632 A.D. to perform his farewell pilgrimage. In his address he gave precious advice and many words of wisdom, among which we find: 'O mankind, what I say to you, you must remember...all of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal...no one has any right, any superiority to

claim over another. You are as brothers...what I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me will benefit by it more than those who have heard.'

God had informed the Holy Prophet^(sa) that from then on, all over the world the Muslims would encounter Christians more often than any other people. For them, as a token of friendship and goodwill, the Holy Prophet^(sa) prepared a Charter of Freedom⁵. The wording was as follows:

'This is the document which Muhammad, the son of Abdullah, God's Prophet, Warner and Bearer of glad tidings, has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for Christians of the East and the

West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know.

Any Muslim violating or distorting what has been ordained will be considered to be violating God's Covenant and will be transgressing against His Promise and by doing so, will incur God's wrath, be he a monarch or an ordinary subject.

I promise that any monk or wayfarer who will seek my help on the mountains, in forests, deserts or habitations, or in places of worship, I will repel his enemies with my friends and helpers, with all my relatives and with all those who profess to follow me and will defend them, because they are my covenant. And I will defend the covenanted against the persecution, injury and embarrassment of their enemies in lieu of the poll tax they have promised to pay. If they prefer to defend their properties and persons themselves, they will be allowed to do so and will not be put to any inconvenience on that account.

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

(Muhammad, the Messenger of God)

The Prophet^(sa) was now nearing the end of his life. The last verse of the Holy Qur'an was revealed to him:

This day have I perfected your religion for you, and have completed My favour upon you and have chosen for you Islam as religion.

(Ch.5: v.4)

The Holy Qur'an was complete. The message of Islam, was spreading all over the world. Lying on his deathbed, the Prophet of Allah said: 'Woe to those who encouraged the worship of the graves of their Prophets,' meaning, do not worship me after my death, worship the One True God and none but Him.

The Holy Prophet's dying words were: 'To my Friend, the Highest of the High – to my Friend, the Highest of the High.'

At the moment of his demise, as had been the case throughout his life as a Prophet, his house was no more than a small mud hut; he had nothing in his room but a rough palm-fibre mattress and a water pot. Yet, he had been acknowledged by many nations as the Ruler of the whole of Arabia, the Chief of Medina, the religious Leader of thousands of Muslims of different tribes and races and the Prophet and Messenger of God. He had spent his whole life selflessly, always striving for the establishment of Truth and Justice, fighting for the betterment of

the weak, never fearing even the mightiest of empires or kings.

Such was the amazing and eventful life of the child Muhammad, the Praised One, who was chosen by God to be His Prophet and Messenger, and to whom the whole world lies indebted for countless things today.

May his noble and blessed soul rest in peace. Ameen.

Source

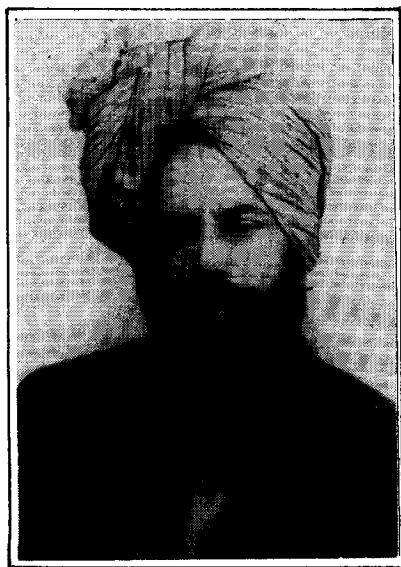
The Prophet – A Life Sketch (The 5 Volume Commentary of the Holy Qur'an by Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad)

References

1. Song of Solomon, 5:16.
2. Sura Al-'Alaq.
3. Isaiah, 28:9-11.
4. Deuteronomy, 33:2.
5. Balâdhari, quoted in the 5 Volume *Commentary of the Holy Qur'an*, by Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Islam International Publications Ltd.
6. Sura Al-Mâidah, v. 4



How Allah Deals with Those who Accuse the Divine Appointee of Falsehood



Hadhrat Mirza Ghulam Ahmad^(as)
(The Promised Messiah and Mahdi)

The selection below has been taken from the speeches and discourses of Hadhrat Mirza Ghulam Ahmad^(as) of Qadian, the Promised Messiah and Mahdi, as recorded in the collection entitled *Malfoozat*, Vol 3., pp.237-247

Compiled and translated by
Mrs Sharmeen Butt

(Translator's note: All references to the verses of the Holy Qur'an are given in Arabic as they occur in the text. The English translation, presented in italics, is taken from the translation of the Holy Qur'an by Hadhrat Maulvi Sher Ali Sahib^(ra). Where the Promised Messiah^(as) has himself stated a certain interpretation of the Arabic verse, this is incorporated in the main body of the text).

Those who stay in the company of individuals appointed by Allah reap many benefits. To some extent they acquire the knowledge about the relationship between Allah the Exalted and the one appointed by Allah. However, the perfect knowledge that the appointee is granted, cannot be given to anyone else and as for the Knowledge of Allah the Exalted – it is unique indeed. When the appointee is accused of falsehood and refuted beyond reason then just as the farmer sharpens his sickle at harvest time, Allah the Exalted also prepares for those who make accusations of falsehood. I see that that time has now come. Allah the Exalted has a complete and reasoned

plan. Therefore our community should now quietly watch the heavenly instruments and implements. We see in the law of this world that when a ruler finds out that such and such person is oppressed he helps him out. So then why would not Allah the Exalted, Whose knowledge is the most extensive and beyond doubt and Who has sight of all situations, help this oppressed and sincere person who is troubled merely because having received a revelation from Allah the Exalted, he announces that he has been sent by God for the reformation of the people? Allah the Exalted never dissipates His righteous servants. He helps them albeit it is the way of Allah that He is Patient, and to say that Allah the Exalted is not aware of this accusation of falsehood and refutation is *kufir* (unbelief). Indeed He is aware from the very beginning of what is done.

Two Parties

At this time, by the Grace of God the Exalted, there are two parties. Just as our community considers itself to be true with full conviction, similarly the opponents, in their transgressions, consider all manner of brazenness and fabrication

permissible. Satan has implanted in their hearts that as far as we are concerned, all kind of calumny and slander is admissible and not just admissible, rather it is a virtuous act. Therefore it is imperative that we should completely abandon our endeavours to compete with them and to keep our sight on the verdict of Allah the Exalted. It is better for us to pray and seek Allah's forgiveness than to waste time listening to their abuse and vulgarities.

The Righteous is Fortunate

Our community should always remember the counsel to be mindful of the matter that I articulate. If ever a thought comes to me it is this: In this world relationships [of matrimony] are arranged. Some of these are based on physical beauty; some are based on the family or property and some on power. However, the Exalted God does not care about these matters. He has clearly commanded:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَاهُمْ إِنَّ

Verily, the most honourable among you, in the sight of Allah,

*is he who is most righteous
among you.*
(Ch.49:v.14)

That is to say, only he is noble and honourable in the sight of Allah the Exalted who is righteous. Now God will only keep safe the community of the virtuous and He will destroy the other. This is a subtle point. The two cannot stand on this place simultaneously i.e. the righteous at the same spot as the mischievous and impure. It is necessary that the righteous is established and the wicked is destroyed and because God has the knowledge of who is righteous according to Him. Therefore this is an awesome situation. Fortunate is he who is righteous and wretched is the accursed.

The difference between Divine Revelation and Satanic Revelation

If some think that among them there are learned and inspired people, that is a figment of their imagination and no benefit can be derived from this for the requisite objective of human existence. Remember, until God is pleased with a matter, neither can knowledge be proper nor revelation beneficial. One who stands next to the lavatory will first smell bad odour. If fragrance is used around

him, what benefit can he derive from it? Unless nearness to Allah the Exalted is acquired, nothing is found and the only thing that takes one closer to God is *taqwa* (i.e righteousness). In order to listen to the True Voice, one should become righteous. I have seen many people who consider every sound they hear a revelation although there are meaningless dreams as well. We do not say that the sounds they hear are fake, no, they must hear the sounds, however we cannot declare every voice as the Voice of Allah the Exalted unless it has the lustre and blessings that Holy messages of Allah the Exalted carry. Therefore we say that the claimants of these revelations should put their revelations to this scrutiny and should never forget that certain voices are totally satanic. That is why a wise person should not be deluded by mere voices. Rather until inner defilement and filth is removed, the supreme purity of *taqwa* is not acquired and man does not reach that high station from where this world appears lowlier than a dead insect and only Allah the Exalted is the objective of each word and deed – that station cannot be stepped onto, having arrived where, man listens to his Allah's voice and that sound is in reality His

because by this time he is purified from all impurities.

In short, this cannot be established by mere voices and having read a few traditional books; rather the real and true way to settle [this matter] is the very same as is known as Divine Succour. That alone can decide and only God's implement decides. A person standing at a station before Allah the Exalted, one of which is completely free from impurity, listens to those very Holy sounds that Hadhrat Musa, Hadhrat Isa, Hadhrat Nuh, Hadhrat Ibrahim and other prophets (peace be on them all) heard and our Holy Prophet (peace and blessings of Allah be on him) heard. I say the truth; in that one does not need human aid for the truth and for the practical manifestation of these voices; rather Allah the Exalted Himself exhibits their splendour.

Although these are extremely subtle matters that are included in the mysteries of cognisance, still good and bad odours can be identified by their different vistas. A fine tree can be recognised in many ways, it can also be identified from its leaves. Once I saw a cardamom tree in Ambala, when I took a leaf off and

smelled it, it had the perfume of a cardamom in it although it had yet to go through three stages [of growth], still the fragrance was there. A wise person finds out the fact of the matter from many contexts. Wickedness is hidden behind a thousand covers as is *taqwa* concealed in a thousand covers but their symptoms and contexts indicate very well. The Sufis wrote that just as a man faces extreme embarrassment when caught red-handed doing wicked deeds similarly when a righteous person is engaged in his worship and virtue and some stranger comes by, then he also faces embarrassment. The causes of embarrassment are the same. The wicked wants to keep his wickedness a hidden matter, and the righteous his *taqwa*; for the matters of *taqwa* are extremely concealed, rather the reality is that even the angels are not aware of it, so how can another person be? The extent to which Allah the Exalted understood the condition of the connection of utmost nearness of the Holy Prophet(sa) most certainly no one else has understood it, neither Hadhrat Abu Bakr (may Allah be pleased with him) nor Hadhrat Ali (may Allah be pleased with him) nor anyone else. His complete exclusion

from the world and total reliance on Allah the Exalted and for him to deem creation worse than a dead insect was a matter that others could not see, but by watching God's validations, they could surely deduce that just as he had developed a true and strong relationship with Allah the Exalted, likewise Allah the Most High had kept no disparity with him.

Comparison of the Teachings of the Gospels with the Qur'anic Teachings

How magnificent is the fact that the Holy Prophet(sa) was never put in any disgraceful position. On the contrary he was proved honourable and august in every field. However, comparatively, if we see the condition of Jesus (on whom be peace) we find out that he had to face such disgrace. At times a Christian must feel embarrassed when he reflects on the state of his god that they have made in an imaginary and supposed way. I am always astonished and amazed at how the Christians prefer the teaching in the Gospels and the god whose stories are found in the Gospels, to the Holy Prophet(sa). For example, let us take the teaching of 'turn the other cheek'. If you ponder

over all its aspects it will be evident that it is a weak and useless teaching. Certain things are such that they make children happy, some make the middlebrow happy and some the highbrow.

The teaching of the Gospels is child's play that has no reality to it. Is the object and purpose of all the powers granted to man from Allah the Exalted that he be slapped about? A human is only a human when he uses all his powers, but the Gospels say render all the powers useless and only give emphasis to a single strength. Conversely the Holy Qur'an is a patron of all the powers and teaches us to appropriately use each power. The Holy Qur'an teaches contrary to Jesus' (on whom be peace) teaching:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ
مِثْلُهَا ۚ فَمَنْ عَفَا
وَأَصْلَحَ

*And the recompense of an injury
is an injury of the like thereof;
but whoso forgives and his act
brings about reformation.*
(Ch.42: v.41)

That is to say the recompense of wickedness is comparable wickedness, however, as for forgiveness, it should be carried out in such a way that it results in reformation. Such a pardon should not be out of place. For instance, a dutiful servant, who is never disloyal or negligent of his duties, one day by mistake, spills a hot cup of tea that not only results in breaking the cup but also spills the somewhat hot tea on the master. It is not imperative that the master disciplines him at the time, rather the most suitable discipline would be to forgive. At such a time a perceptive master is himself embarrassed that his servant would have to go through embarrassment. However, if a mischievous servant were the sort who incurs daily damage and is forgiven, he would deteriorate. It is important to reprimand him. In short Islam teaches to use human faculties at the appropriate and suitable time where as Gospels blindly stresses upon one strong faculty alone: *'Ignoring priorities leads to faithlessness'*.

In short, the Holy Qur'an has described the status of observing etiquettes as one that takes towards justice. It has the same perspective in all the commandments. Look at

matters of property; it does not make you a miser or an extravagant. This is the reason why its people are called people of moderation.

The High Status of the Holy Prophet^(sa) and Comparison with Jesus^(as)

The other issue worth reflecting on is to observe the propinquity of the Holy Prophet^(sa) [to Allah the Exalted]. It is a matter of principle that whatever is in a king's heart only the king is aware of, however it is essential that we acknowledge that person as a 'favourite' who the king chooses to confide in or shows signs of his approval for. Similarly when we see the Holy Prophet^(sa) we observe a station of such nearness [to Allah] that has not been in anyone else's fate. The bounties and favours granted to him are the greatest and none other can even reach the peripheries of the mysteries that were revealed to him.

Examine the Holy Qur'an for the magnificent prophecies it contains. I often think of Jesus^(as) and how these foolish Christians boastfully begin to compare him to the Holy Prophet^(sa). Jesus^(as) claim in itself is limited. He clearly says that he has come for the lost sheep of Israel.

The evidence of:

خُزِبَتْ عَلَيْهِمُ الذِّلَّةُ

Smitten shall they be with abasement.

(Ch.3:v.113)

was the nation that he invited. This claim is as if one lays claims to be a village headman or a shareholder. Now his courage, dedication and focus should be in line with his claim. On the other hand our Holy Prophet(sa) says:

قُلْ يَا أَيُّهَا النَّاسُ
إِنِّي رَسُولُ اللَّهِ

Say 'O mankind! Truly I am a Messenger to you all from Allah'.

(Ch.7:v.159)

Now compare this courage, aspiration and focus. Now is this all that the glory of God consists of. That apart from a few Jewish households He would not come for anyone else's reformation?

Claiming to be God, it would have been suitable for him to have an extensive area for reformation. His invitation was extended merely to the lost sheep of Israel. However, now we have to see what success was achieved in this limited area. If you think about it and if the stories of Gospels are glanced at then it becomes clear that he met with disgrace in every field. He did not have success over the enemy, they caught him and put him on the cross and so the matter finished.

This god is compared to the Holy Prophet(sa), who was victorious and triumphant in every field. His enemies were never successful over him and were destroyed in front of him. He was sent down at a time when the era itself called for his need and he was taken away when perfect reformation was done and he had fulfilled the duties of the dignity of his office with complete success and had heard the sound of:

مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ

This day have I perfected your religion for you.

(Ch.5:v.4)

Then there was Jesus^(as) who cried out on the cross 'Eli, Eli, lama sabachthani?' (My God, my God, why have you forsaken me?) Judas Iscariot had his master put in custody over 30 pieces of silver and St. Peter cursed him. How disappointing this scenario must have been for Jesus^(as). On the other hand observe how the Holy Prophet's^(sa) devoted Companions sacrificed their lives at his feet. Who else had such loyal and obedient companions? Such was their spirit of loyalty and compliance that they did not hold back sacrificing their lives away. This was the proof of the Holy Prophet's^(sa) personal holy virtue, which in comparison appears insignificant in Jesus^(as).

Comparison of the Holy Qur'an, the Torah and the Gospels

Observe the unknown, the mysteries: The Torah and the Gospels do not have the amount of mysteries and enigmas that the Holy Qur'an does. The Holy Qur'an does not just make statements as mere testimony, like the Torah and the Gospels make claim upon claim. On the contrary the Holy Qur'an maintains a style of reasoning. It does not make any statement that does not carry a strong and valid

proof with it. Just as the eloquence and articulate nature of the Holy Qur'an carries a magnetism within, just as its teaching has credence and attraction, similarly its reasoning is effective. In short, by all this I mean to say that the perfect and effectual model above everyone else is that of the Holy Prophet^(sa).

The True Community of Inheritors of the Holy Qur'an, Islam and the Holy Prophet^(sa)

Likewise the same God exists Who granted favours and rewards to the Holy Prophet^(sa). Likewise the rewards of His grace and blessings are still being bestowed. Remember, therefore, that opponents who counter this truth and call it knavish can show as much opposition as they wish and can announce counter revelations, they will eventually find out that only that person triumphs who has been sent by God with His Light and Grace. Allah the Exalted will, according to His Eternal way and practice, shower His Grace on the people who choose Him. This community will increase all over the world and will be the true inheritors of the Holy Qur'an, Islam and the Holy Prophet^(sa).

Three categories of believers

There are always three categories of people in this world: those excelling in virtue, the moderates and the wicked. Those excelling in virtue do not need any Signs or miracles. They discern from the existing conditions and circumstances. The moderates are given some share of open mindedness and some narrow mindedness. Therefore they are dependent on reasoning and miracles. However, the third category is that of the wicked; since they are extremely weak of mind and stupid, they do not accept until defeat stares them in the face. This is a kind of outrage that is found in all true religions because the wicked do not understand without it. For [the followers of] Jesus^(as) there happened to be the Roman Empire and the people of Moses^(as) were exasperated by the hard labour under the Pharaoh's oppression and considered accepting Moses^(as) as a means of their salvation. Even so, Allah the Exalted from time to time sent torment on them for their reformation, at times plague, at times earthquakes.

They were made compliant by different ways and that is the way it has been. In short it is a Way of

Allah that He admonishes the wicked in this mode. Why? This category is in abundance and is weak of mind. At present this category is in the majority as well. They even object to the Signs that Allah manifests. They have announced the hadith of solar and lunar eclipse as damaged; objected to the prophecy about Lekh Ram. They object to every Sign that appears. However, God is everyone's Guide, He has prepared the third and last proof and that is the plague.

The Cure for Plague

The cure for the plague is repentance and seeking of forgiveness indeed. This is not an ordinary calamity but has descended by the Will of God. We cannot say that it will not afflict any one of us. Even some of the Companions of the Holy Prophet^(sa) were infected with it. However, we say that whoever presents himself to Allah the Exalted with humility and cries out to Him and holds His prohibitions and directives in high esteem and reforms himself in awe of His Majesty, he will have his share of God's Grace. That is why our community should make the *Tahajjud* prayer obligatory on

themselves. He who cannot do much should say two *rakats* because he will have an opportunity to pray in any case. Prayers made at that time have a special effect because they come forth with a true yearning and fervour. Unless the heart has a unique yearning and passion, how can a person wake up from sweet dream! Therefore the awakening of that time in itself generates a pain in the heart that creates a condition of anxiety and tenderness in the prayer. It is this angst and agitation that become the cause of the acceptance of prayer. However, if one is lethargic and remiss in waking up then naturally the heart does not have the same yearning and fervour because sleep takes away anguish, however when he awakes from sleep he then realises that there is a pain and sadness greater than sleep that is causing him to wake-up. There is another matter that our community should adopt and that is to keep one's speech untainted from excessive talk. Speech is as if the foyer of one's existence and by keeping it wholesome it is as if Allah the Exalted enters the foyer of our existence. When God has entered the foyer then little wonder if He comes inside!

Also remember never to be knowingly negligent of the rights of Allah and the rights of people. One who will pray being mindful of these matters or shall we say who will be granted the capacity to pray, we believe that Allah the Exalted will bestow His Grace on that person and he will be saved. Apparent strategies like cleanliness etc. are not prohibited, on the contrary the idiom: '*On trust, tie the knee of camel.*' should be worked on. Just like we know from:

إِيَّاكَ نَسْتَعِينُ

Thee alone do we implore for help.

(Ch.1:v.5)

However, remember that the real cleanliness is the one commanded in:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

He indeed truly prospers who purifies it.

(Ch.91:v.10)

(This verse refers to the soul)

Each person should consider it their obligation to bring about a change in

their condition. You will remember that I have had a revelation:

'Days of Allah's wrath! I am greatly wroth!'

This is about the plague and only that person can be an aspirant for Allah's Grace who does not break the link of prayer, repentance and seeking of forgiveness and does not commit a sin intentionally.

Sin is a poison that kills a human being and kindles the wrath of God. Sin removes the fear and love of Allah the Exalted. The plague is also our preservation from sins. The Sufis say that fortunate are those who do not let go of any opportunity. It has been heard about some that they have prayed that there be a dreadful scenario so that the hearts may develop tenderness and yearning. Now what could be more dreadful than this that thousands of children are orphaned and there are houses full of widows! Thousands of families are blotted out and nothing is left of them. It is the way of Allah the Exalted that He always saves the Prophets (peace be on them all) in situations when calamities descend in the form of Divine punishment. Hence currently

the wrath of God is raised and in actual fact these are the days of the wrath of God because God's limitations and directives are humiliated and His affairs are ridiculed and derided. Therefore the only cure to save oneself from this is not to break the mode of prayer and to seek forgiveness and pardon. Only that prayer is advantageous whence the heart melts in the presence of God and none besides Him appears as a refuge. One who races towards God and seeks peace by way of angst is ultimately saved.



Understanding the Teaching

Hadhrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Movement in Islam, from time to time offers to people of all nationalities, faiths and beliefs the opportunity of raising questions and issues that may be of interest to them. Presented below is the answer given to a question raised in a session held in London on 27 September 1984.

[Note: All reference to the verses of the Holy Qur'an are given in Arabic, where possible. The English translation, presented in italics, is taken from translation of the Holy Qur'an by Hadhrat Maulvi Sher Ali Sahib^(ra)].

Transcribed by Amatul Hadi Ahmad

Questioner:

The Promised Messiah^(as) [Hadhrat Mirza Ghulam Ahmad of Qadian] has stated in his book *Our Teaching* that he who does not forgive the transgression of his brother is not of 'my Community'. I am not able to understand this point.

Hadhrat Mirza Tahir Ahmad:

First, explain to me why is it that you do not understand this point?

Questioner:

At the time the Promised Messiah^(as) was writing this book, what were the 'sins' or transgressions that a brother could commit against another and what kinds of 'sins' are they that it is necessary to forgive in order that one can enter the fold of Ahmadiyyat?

Hadhrat Mirza Tahir Ahmad:

The fact is that the entire book and its tone and objective have to be correctly understood before one can begin to comment on any particular aspect of the book entitled *Our Teaching*. You have picked out just this one point and that is why I was asking for a further explanation of your question. The question has been raised about a particular injunction when everything in the book is stated in the same tone and many small things which most people regularly indulge in are mentioned as being prohibited and that if one indulges in them one would not belong to the Community of the writer, that is the Promised Messiah^(as). This is quite understandable and there is nothing extraordinary about the use of such a

tone. It is not specific to the one particular injunction that has been raised in the question, every word of this book is of such a high order that ordinary human beings cannot fully comprehend it, not to mention their ability to act upon such injunctions.

In this book, the Promised Messiah^(as) refers to the Ahmadiyya Community as *meri Jama'at*, that is, as 'my Community' and this is the highest concept of religion as conceived by the Prophets. The *Jama'at* or the religious Community of which the Promised Messiah^(as) is speaking, is a *Jama'at* that he wants to build and which is his ideal – a very great and high ideal. Such an ideal is the pinnacle of all religions within their limited scope. It is much more so in the case of the religion of Islam as the scope of Islam is all encompassing.

By way of an example, consider the different use of the term '*Muslim*'. When it is applied to the Prophets it has a different implication from when it is applied to, for instance, the Bedouins. If one can appreciate and understand this difference of application of the same term, one will be in a position to understand what the Promised Messiah^(as) means

by the term '*meri Jama'at*', i.e. 'my Community'.

In the Holy Qur'an, at one place Prophet Abraham^(as) is mentioned as a Muslim, at another, the Holy Prophet Muhammad^(sa) is mentioned as a Muslim – *Ana awwal-ul-Muslemeen*, that is, 'I am first among the Muslims'. It may seem strange to some people that both the persons mentioned above are Prophets and yet a compliment is being paid to them by referring to them as Muslims when Prophethood would appear to be a far loftier position. It is not so, however. The term 'Muslim' in its highest meaning refers to one who has submitted himself entirely and totally to the will of Allah to the point where he ceases to exist as far as his own will is concerned – achieving a state of complete self-negation. This is the highest meaning of the term 'Muslim'. If such a meaning were to be applied to the term 'Muslim' when referring to ordinary people who claim to be Muslims, would there remain many people who could be considered to be Muslims. Moreover, no-one belongs to that Islam which culminated in the person of the Holy Prophet Muhammad^(sa). Yet there is another

application of the term Islam and this is also mentioned in the Holy Qur'an. The Holy Prophet Muhammad^(sa) is informed [by God] to tell those of the Bedouins who claim they are believers, that belief has not really touched them – it has not yet entered their hearts – but tell them that they are permitted to call themselves Muslims – and such people *are* called Muslims. In short, it all depends on who is speaking and what is the occasion of that speech.

Returning to the matter of the tone used in the book *Our Teaching*, it is evident that the Promised Messiah^(as) wishes to make it very clear to every person who considers himself to be his follower that this is his objective, this is where his heart lies – this is what he wants us to be. Just like a mother who says to her child, 'O my son! I wanted you to be such and such but you have not turned out to be like that.' The words and tone used by the Promised Messiah^(as) are much deeper in poignancy and are much more sincere. In fact, it is so charged with truth that there are no words for me to describe the tone that has been adopted by the Promised Messiah^(as) to express his desire as to what he wants his *Jama'at*, his Community, to be. In

the mirror of this expectation of the Promised Messiah^(as), an Ahmadi can see his own spiritual reflection and to what extent he meets the expectations of the Promised Messiah^(as). If it is the case that a person cannot be of an order that belongs to the highest expectations of the Promised Messiah^(as), at least that 'mirror' [provided by his teachings as set out in *Our Teaching*] would continue to serve as a reminder of the direction towards which one should progress. If one cannot be among those of the highest standards, the establishment of which was the purpose of the advent of the Promised Messiah^(as), then at least one can attempt to be among them – one can make an effort in that direction. If one were to die making an effort on that path, that, too, would go in one's favour before God. However, if one thinks that all such teachings are beyond one's capability then it would remain outside of one's reach and consequently one would abandon all effort even to move in the direction of the teachings. Allah can, of course, forgive whomsoever He wishes, but by adopting such a negative view, one can bar one's own way from reaching salvation.

The philosophy of the spiritual journey towards the desired goal has been made very clear by the Holy Prophet Muhammad^(sa). In short, if you can't be one of those who belong in every respect to the *Jama'at* or the Community of the Promised Messiah^(as), you can always be one of those who endeavour sincerely on the path of his teachings. After this, even if someone were to die on that path, we can expect that he would be more likely to be forgiven by Allah than those who have abandoned the attempt altogether and this is made clear by the Holy Prophet Muhammad^(sa) when he related an anecdote about a person who had committed so many sins that it seemed it would be impossible for him to be forgiven. According to this tradition of the Holy Prophet^(sa), this person having committed 99 murders, went in search of saints and scholars who might offer him some spiritual guidance to help him to mend his way. However, he was rejected by many of them on the grounds that they considered him to be a hopeless case. One such scholar told him that he was beyond salvation which made him so angry that he killed him also – bringing the total number of murders that he had committed to 100. However, he

continued his search for spiritual guidance and eventually met a wise and saintly person who advised that hitherto he had lived in a wicked town and as long as he continued to live in such a town he would be under its evil influence and there would be no hope for him. The saint also guided him towards another town which he advised was inhabited by a majority of pious and God-fearing people. Living in such a town would make it more likely that he would benefit from its good influence and ultimately he may be saved. The person acted on this advice and began his journey towards that town.

The Holy Prophet^(sa) tells us that the person died on the way to that town but he died in such a manner that was liked and appreciated by Allah who decided to forgive him. According to the tradition, the person in his last few moments of life, began inching his body towards the town of goodness so that he should die closer to salvation if he couldn't actually achieve salvation. When Allah saw this effort, He decided to forgive him. The angels, according to the Holy Prophet's^(sa) narration, presented the case before Allah that such and such a person has died who had committed so many sins – what should be the

order regarding him? Allah's reply was that he was travelling in the direction of goodness. He could not reach it but at least he was moving in that direction so you should measure the distance between his place of death and the evil town as well as measuring the distance between his place of death and the town of the good people – if he is closer to the good town then he should be forgiven and if he is closer to the evil town then take him to hell. The Holy Prophet^(sa) further tells us that while the angels were measuring the distances, Allah so ordered the earth that it should expand the distance between this person and the evil town and to shrink the distance between the good town and the place of death so that it would become less because the decision to forgive had already been taken.

It must be remembered here that this anecdote was by way of illustration. This was the way of the Holy Prophet^(sa) to inform us of the boundless mercy of Allah and how He reacts [to efforts made in the direction of goodness]. In view of this, it is my belief that if someone is travelling in the direction of that *Jama'at*, or Community, the creation of which was the main purpose of the advent of the Promised

Messiah^(as) then he has nothing to fear – but a motion there must be. A set direction must be one's goal and one should endeavour to continue in that direction. At the time of death, whether the goal has been achieved or not is relatively immaterial. What is of greater significance is one's honest intention and one's honest endeavour. These are the two factors that would carry a much greater weight in the eyes of Allah. If, for instance, one person who is comparatively more righteous but begins to move away from the direction of goodness, is set against a person who was comparatively less righteous but is striving towards the direction of goodness, it is the latter who, in my opinion, is positively placed to win God's grace.

The above explanation should not be taken to mean that I am suggesting that *The Teaching* should be taken lightly – the teaching [of the Promised Messiah^(as)] is very important. What I am, in fact, suggesting is that one should take *The Teaching* very seriously and endeavour to one's best ability to achieve its goal. If one does so, honestly and sincerely, then one may be counted among those people [referred to as belonging to the Community of the Promised

Messiah^(as)]. I have seen some people who belonged to the Ahmadiyya Community and yet were quite hard-hearted. However, when they were reminded of the sayings of the Promised Messiah^(as), they immediately became transformed into totally different persons.

There was an instance of a lady whose son was killed by another Ahmadi, so it was said and believed by many people of her village. There were old enmities within that village and as a result of the murder, the village was split in two – one half siding with the murdered boy's family and the other half with the accused. It was a very sad situation. When I arrived there, I was told that it was an impossible situation. Many people had tried before to make peace between the two parties but to no avail and the tempers were now running very high. I decided to visit the lady and speak to her myself. I told her that I had brought her a message from the Promised Messiah^(as) and, after conveying the message, I asked her what she thought about that – what was her reaction? She replied, 'What reaction?' She was so deeply moved that it was impossible for me to contain myself. She said, after my

Lord's words, how can I say, 'No'? She then called her other sons and said to them that everything is forgiven – don't even mention this incident again. We are like brothers [and sisters] and I am going to invite them to my house and she threw a feast in the honour of those who had supposedly killed her son!

Such are the Ahmadis! They love the Promised Messiah^(as) so much and are so deeply influenced by him they hold his teachings in very high regard. Hence, some can achieve the goal while some others may die endeavouring in that direction – all are good and nothing can be said against them. Moreover, it would not behoove a member of the Ahmadiyya Community to use such teachings of the Promised Messiah^(as) to point to the shortcomings of others in order to look down upon them. People who indulge in such acts forget that it is a great crime to deride others than to fall short themselves in some expectations.



Establishment of Khilafat

by Chaudhry Hadi Ali

Translated by Zahid Khan and Zafar Mahmood

Foreword

All the various schemes and movements to establish Khilafat in Islam in the past ended in abject failure, as they were bound to, since they were based on human endeavour ignoring the Divine Principles and rejecting the Prophet, the Divine appointee of the time. One would have thought that no one with any understanding or common sense would dare to repeat such a blunder in spite of such dire warnings from the past history to establish Khilafat based entirely on human endeavour, devoid of any Divine guidance. However various movements in Europe, America and Pakistan once again are taking this disastrous course. This article has been written to analyse and review all those movements in general, and the ones in Pakistan in particular, to show that they are baseless and to predict their future.

In addition, it is my fervent hope and prayer to Allah that these few pages would be a source of enlightenment to their readers in recognition of the true and Divine Khilafat.

*With Peace and Humility,
Chaudhary Hadi Ali*

Introduction

The greatest challenge facing the Muslim world is the establishment of a single authority under Khilafat and we would wholeheartedly welcome this idea. Since its establishment would, on the one hand, be a sign of the Majesty and Omnipotence of Islam, and on the other hand the Muslim nation would become worthy of Divine guidance and assistance.

The present day world of Islam is torn with strife and with internal and external intrigues and conspiracies and is in dire need of a leader, a man of integrity who would take charge of the institution of Khilafat established on the path and in the wake of prophethood and under Divine Guidance lead the Muslim Nation.

When we look at the followers of Islam with this objective in mind, utter despair descends and surrounds one's heart. The world of Islam is fragmented with such divisions that it is impossible to visualise that a single leader could emerge from any

of the many sects in Islam who would be acceptable to all.

In Which Sect Will the Khilafat Appear?

Will the Deobandis establish Khilafat, about whom renowned scholars have issued the following decree:

Wahabis and Deobandis are renegades and disbeliever due to their derogatory writings about the holy people, prophets, even the Holy Prophet^(sa) and God Almighty. Their apostasy and disbelief have touched the extreme limits and whoever doubts their renegade character is also an apostate like them, and whoever doubts their being Kafirs joins with them. All Muslims should avoid them and separate themselves from this category of disbelievers. That they should be allowed to lead the prayer is out of the question. Do not allow them to pray behind you. Do not admit them to your mosques. Do not eat the meat of the cattle slaughtered by them. Do not participate in their marriage parties and do not invite them to yours. Do not inquire after their health when they are sick and do not join their burial on death. Do not provide any space for their graves in the graveyards of the Muslims. You should observe a complete boycott of them.

(Advert written by Muhammad Ibrahim Bhagalpuri)

Or will the Khalifa be from among the Ahl-e-Hadith, about whom the Brelvi leaders have warned the Ummah in the following words:

The scholars of Haramain Shareefan al-Wahabi and the like of him are Kafirs and renegades so much so that if anyone after knowing their cursed utterances does not regard them as Kafir or entertains any doubt about their being Kafir, is a Kafir himself. They cannot lead the prayer. Their slaughtered meat is unlawful. Any social connections, friendly relations and greetings with them are unlawful.

We could quote many more instances where one sect has declared another Kafir, but the above two will suffice as an illustration of the divisions that exist among Muslims.

Thus, in this dark world of name calling and mutual declaration of one another's infidelity, it becomes crystal clear that there is not the remotest possibility of establishing Khilafat amongst the various sects of both Sunnis and Shiah.

There is such a wide gulf in the beliefs and interpretation of Islamic Shariah (Jurisprudence) amongst various sects that it is impossible for them to bridge it. But setting these unpleasant realities aside, let us review and analyse the various movements for the establishment of Khilafat and as a result endeavour to explain as to what is the real Khilafat established on the pattern of prophethood and whether these various enthusiastic movements and organisations can ever hope to succeed in this venture.

Khilafat on the Pattern of Prophethood

Khilafat is one of the most important concepts in Islam. Allah has made this promise to believers:

Allah has promised to 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.

Surah Al-Nur (Ch. 24: v. 56)

The Holy Prophet^(sa) has explained this divine promise with these words:

Then ultimately Khilafat will be established among you on the path and pattern of prophethood.

(Mishkat-Bab Al Anzar Wal Tahzir)

Khilafat on the path and pattern of prophethood means that true Khilafat which is based on prophethood and structured on the hand of prophethood and permanently established in the heart and mind of every believer through the agency of prophethood.

The Khilafat on the pattern of prophethood is that Khilafat whose truth can be measured by the true standard of prophethood and tested and proven on its touchstone. It is certainly not an ideological Khilafat based on secular rule. In fact it is the best concept of the true Khilafat which the prophethood has saturated with the holy water of faith and good deeds and enlightened with the divine light of prophethood. This is the Khilafat that the Holy Prophet^(sa) prophesied. Its establishment and propagation is in God's own hands who protects and guides this

divine institution. His wisdom glorifies it. By the blessings of this Khilafat all groups of believers establish a total trust in One God and rid themselves of all dependence on worldly means and artificial gods. With this Khilafat, God grants and guarantees the believers the establishment of faith, good and pious deeds, peace, stability in religion, observance of worship and protection against 'shirk' (dependence and worship of gods other than Allah).

As a result of these fundamental matters, believing nations receive Divine help on the one hand and on the other, they achieve greatness and superiority in the world. A prime example of such a Khilafat was Khilafat-e-Rashida¹, established through the Holy Prophet^(sa). When this Khilafat was removed by Allah, as prophesised by the Holy Prophet^(sa), even then and afterwards to this day its necessity, importance and greatness is sorely missed. This is because the greatness of Muslims and the superiority of Islam is linked with the presence of the divine institution of Khilafat. This reality is stated by Chaudhry Rehmat Ali, leader of one of the current movements to revive Khilafat in Islam. He writes in his book *Dar-us-Salaam*:

The establishment and superiority of Islam and existence and stability of Khilafat are inseparable. In other words, as day is visualised along with the sun and the concept of night without darkness is not possible, similarly if Khilafat is in existence the dominance of Islam would become a reality. Otherwise in the words of the Persian verse, 'It is a vain idea, an impossibility, an insanity to imagine so'.

History further provides proof of this assertion. When the Khilafat was at its peak, that too was the Golden Age of Islam. As soon as the bright light of Khilafat began to wane, the Islamic influence and world domination began to diminish. Until a time came when the other religions, in spite of being based on false doctrine, began to dominate the only true religion of Islam. The followers of Islam, due to their idleness and indifference, were overpowered by the enemies of Islam and became helpless and were enslaved. When the Khilafat was present, the Muslims were united under a central authority. When this authority was removed the Muslim empire broke up and descended into chaos and anarchy. With Khilafat as the central authority, a Muslim could have claimed, in the words of a Persian verse, 'Every country of the world is my country because it belongs to my God'. But when the Khilafat was removed from amongst them, deprivation, helplessness and even slavery became their destiny.

When Muslims regained composure and realised the loss of blessings due to the loss of Khilafat and its impact on Muslim Unity, they became restless and began feverishly to search for the means of re-establishing Khilafat and it was then that many vocal even fanatical movements appeared. However, it is a sad and historical truth that although all these movements began with good intentions of uniting the Muslim nation, they in fact resulted in more disunity and further fragmentation of Muslims. The reason was that although all these movements were full of good intentions for establishing Khilafat, they were unfortunately singularly unaware of its significance and completely lacked all knowledge of how a true Khilafat is established. In addition, these were based on the darkness of ignorance, self indulgence, selfishness and personal desire for power. Thus, the more you analyse these movements, the clearer become the causes which resulted in their failure.

To attempt to establish a form of government or a political system of Khilafat on the pattern of prophethood is in fact a contradiction in itself. The dream of achieving political power under the pretext or on the back of religious order has never been fulfilled in the past and shall never do so in the future. Khilafat is the name of the Spiritual Kingdom of God and its establishment is never brought about by any political act or by any pseudo religious or political movement. Whenever Khilafat is established by Divine design, it has been done through a prophet. The Holy Prophet^(sa) has stated:

Every prophethood is followed by Khalifat' which simply means that Khalifat has always followed prophethood.

(Alauddin Al Muttaqi al Hindi Kinzal Amal, Vol. II, Manshoorat Maktabatul Tri'asil Islami, p.259)

Based on this reality, if the whole history of all religions is studied, not a single instance is found of a Divine Khilafat without the advent of a prophet to precede it. The Divine Khilafat promised by Almighty Allah is the Khilafat in the footsteps of the prophet, as described by the Holy Prophet^(sa).

Such a Khilafat is established and strengthened in the hearts of every believer by Allah through the prophet of the time, who then nurtures and nourishes it with his teachings, his spiritual prowess, divine signs and miracles, until the hearts and minds of the believers are filled with true faith and they begin a life of good deeds and piety. This is the spiritual process with which God establishes His Khilafat in the world and every believer becomes its trustee. When the prophet departs from

this world, every one of his followers and believers transfers this trust to the one amongst them who is chosen by God, who is appointed Khalifa of this party of believers, and thereby becomes the patron and guardian of the true Khilafat. Such a Khilafat has divine support and all divine promises regarding it are fulfilled by God Almighty.

As a direct comparison, no political process can result in the establishment of true Khilafat. Such expectations are not only impractical but in fact foolish since no political process can produce a change in hearts that turns ordinary beings into believers with hearts filled with the light of faith, which is the first requisite for the establishment of Khilafat. No political process or act can inspire belief or faith in the hearts of people. If this first condition is not met, no true or divine Khilafat can be established. It is possible that through political process a person may be appointed head of state and given the name of Khalifa. But the name does not make it authentic. For example, calling a chair a table does not change its function or appearance and it still remains a chair. Hence, declaring a political ruler or king a 'Khalifa' does not constitute his rule as Khilafat since such a political system cannot fulfil the conditions of Khilafat, nor can it establish faith in the hearts of people or turn them into true believers set on the path of righteousness and good deeds.

Also, God could not be asked to support such a political leader since the promise of divine help is made to the Khalifa appointed by God Himself and to the people amongst whom he has established this Divine Khilafat. The promise of divine help is not for any political ruler who has been created by any political or pseudo politico-religious move-ments. If hearts and souls are restless for Khilafat then they should accept and attach themselves to the Khilafat created by God's own design instead of attempting to force God into aiding and abetting their own brand of Khilafat.

Although the history of the past or more recent movements for the establishment of the so-called Khilafat described here is a voluminous book covered with the dust of failures and ignorance and should remain unopened, however, it is essential to give a brief synopsis of these movements to gain an understanding and demonstrate how brilliant and full of divine light is the Khilafat that descends from heavens on the hearts of the believers. It is established by God. In contrast, ugly and doomed to failure is the secular Khilafat that attempts to rise from the earth.

Therefore, please contemplate what Dr. Israr Ahmad, a claimant of the Khilafat movement in Pakistan and Amir of Tanzeem-e-Islami who considers the establishment of Khilafat as his primary goal and duty writes:

The first period of Khilafat that can be described as Khilafat on the pattern of prophethood was in the time of the Holy Prophet^(sa) and his immediate four successors known as 'Khulafa-e-Rashideen'. Similarly, such a Khilafat on the pattern of prophethood will also be established in the last period before the Day of Judgement. This statement makes it clear that a just central and system of governance can only be established in the present time by following the pattern established by the Holy Prophet sa, which is that every individual, should become a vicegerent of God first in himself, then in his household and his sphere of influence. He should fulfil all the obligations of a vicegerent of God. Then, individuals who have successfully passed through these two stages would be united into an organisation which has strong and solid bases and then enter the battlefield to challenge all falsehood and evil and prepare to expose their bosoms to bullets for this struggle. In the words of a poet: *Martyrdom is the only required goal and aspiration of a believer. It is certainly not the booty of battle of the splendour of the conquest of territories*'.

We do not believe in anarchy or civil disobedience, nor is our aim to destroy property. We will not open fire upon anyone but will in fact present our bosoms to be riddled by bullets. This will go on until we are all wiped out or we wipe out this system based on infidelity. But this will only be brought about when we have acquired power.

(Dr. Israr Ahmad, *Pakistan Mein Nizam-e-Khilafat*, Anjuman Khuddam-ul-Qur'an, 1992, p.32)

He states, 'Every believer has to acquire the capability of becoming a vicegerent of God in himself'. The statement is true in one respect. When God appoints a prophet, those who believe in him become a part of the system of Khilafat that God sends down through His prophet from the heavens. However, it is impossible for anyone to deny the truth of the prophet from God and then claim to have absorbed this divine vicegerent in his being. The very first condition of the establishment of a true Khilafat, set by God, is belief. If the appointed prophet of the time is not believed in, then desire and hankering after divine Khilafat becomes a vain wish.

He states, 'Then they should be organised in a well founded order'. In this sentence the concept of a superior authority is present who, as a ruler or administrator, will organise all those who have acquired the Khilafat of God into one disciplined force. If this is the case, and it is merely a question of someone organising scattered and

disorganised bodies into a single coherent and disciplined nation, then any leader worthy of his office could use the civil or martial law to carry out this task, making the scheme for establishing Khilafat (i.e. the movement for Khilafat) unnecessary. Then he says, 'But this will only be brought about when we have acquired power'. There is not the slightest of hints of the teachings of Islam or the spirit of Khilafat in this statement. It in fact reflects the teachings and belief of Mr. Maudoodi, the founder of Jamaat-e-Islami. It was Mr. Maudoodi who attempted to cast a slur on the holy and pious personage of the Holy Prophet(sa). He writes, 'The Holy Prophet(sa) for 13 years tried to spread the invitation to Islam through preaching, through dialogue using strong arguments balked up by great oratory that melted hearts, showed clear divine signs and miracles. But his people, in spite of all his efforts and in spite of the fact that the truth of his claim was as evident as a bright and shining sun, refused his invitation and denied his claim...But when all this peaceful exhortation failed and he took up the sword the rust of evil and disorder began to wane. The poisoned hearts, minds and souls of his people began to be purified. Not only was the blindfold removed from their eyes so that they began to recognise the divine truth, but humility replaced the false pride that makes men hold their heads high and prevents them from knowing the divine truth after its advent': (Maudoodi, Syed Abul-Aala, *Al-Jihad fil Islam*, pp.173-174).

We seek refuge from Allah from such utter falsehood. God's own word and witness proves that this is a complete lie. It is a fabrication of Mr. Maudoodi's mind that the Holy Prophet(sa) reformed society and spread the word of Islam through the sword. Only a devout enemy of the Holy Prophet(sa) could spread such lies about him. In fact it was his pure teachings and noble example that reformed the society and not the use of the sword. Force can subjugate the body but it cannot influence the soul. However, if the hearts and souls are filled with faith and pious deeds then they will attain the Khilafat and Kingdom from God.

Dr. Israr Ahmad proceeds further in this selfish vein and writes:

How would the system of Khilafat be established and how many stages will it take to become established? As it was first established by the Holy Prophet(sa) in Arabia, from where it spread in stages further afield, this time it will also originate from one country and spread out. We cannot say which country with any certainty. However from a survey of the last 400 years of Islamic history, one feels that God has devised and chosen Pakistan as the land for the renaissance of Khilafat.

(Dr. Israr Ahmad, *Pakistan Mein Nizam-e-Khilafat*, p.33)

He is stating the obvious when he says that like the first time the Islamic Khilafat will again originate from one country. This reminds us of the well known story. Once a house was burgled during the night; the next morning when the police came, people from the neighbourhood gathered around and began conjecturing as to who was responsible for the burglary. Amongst the crowd was an old woman who seemed to be deep in thought. She suddenly spoke to the police inspector and told him that she knew who had burgled the house. The inspector and everybody in the crowd looked at her in surprise. When the inspector asked her who the culprit was, she calmly replied that she was certain it was the work of a burglar.

Dr. Israr, after stating the obvious, is worried that his readers' attention may be drawn to another Islamic country. This would cause problems to his ambitions, so he immediately qualifies his statement by saying that from a historical perspective the country (chosen for the establishment of Khilafat) must be Pakistan. Then on further reflection, he realises that with so many organisations in Pakistan someone may steal his blueprint and all his ambition planning may come to nothing. So he further writes:

For this (i.e. the establishment of Khilafat) a revolution is inevitable. This statement is made time and again so that it is embedded in people's minds. It will be a revolutionary party that will bring about this revolutionary act. It may be the Tanzeem-e-Islami that will undertake this work. May Allah enable us or our next generation to complete this task with our hands. Whoever it may be, it will be their responsibility to first form the government of the land.

(Dr. Israr Ahmad, *Pakistan Mein Nizam-e-Khilafat*, p.35)

What is evident from his desire that the task of establishing Khilafat be undertaken by the Tanzeem-e-Islami is his personal ambition for Khilafat. For this one has only to look at the cover page of his book which states, 'Dr. Israr Ahmad – claimant of movement of Khilafat in Pakistan and Amir of Tanzeem-e-Islami'. Dr. Israr should have been more open and honest about his ambition. Instead of writing in circles and making vague statements he should have insisted that he be awarded the Khilafat as he considers himself to be the most deserving.

Now let us discover how another claimant for establishing Khilafat, Chaudhry Rehmat Ali, goes about the business of establishing it. He writes:

One of the great deeds of the Holy Prophet(sa) was that he gave the law and a code of conduct in the form of the Holy Qur'an. Along with this code of conduct his second great deed was that he took the power from the disunited tribal leaders, who were always at war with one another, and gave it to one central authority of a Khalifa. The establishment of Khilafat was the second great turning point in the history of Islam.

Then he writes:

One wonders at, and is saddened by, the fact that it is not only the disbelievers and non-Muslims who patronise these satanic forms of governments, but Muslims too after turning their backs on Khilafat have established such self satisfying forms of governments in various Islamic countries. There can be no doubt that according to the Qur'an and the practice of the Holy Prophet(sa) there can be only one Head of State of the whole Islamic world who is, in fact, the Khalifa. Our dividing the Islamic world into dozens of artificial states is against the teachings of the true religion. At the present time, all heads of various Islamic countries who have been enforced upon Muslims in place of one Khalifa, are intentionally or unintentionally the usurpers and have no right, according to Qur'anic teachings, to govern. In fact, present day Islamic rulers can be likened to those tribal leaders of the Dark Age of Ignorance from whom the Holy Prophet(sa) took power and handed it over to the Khalifa. Turning away from Qur'anic teachings and the practice of the Holy Prophet(sa) of Islam has resulted in the humiliation and disgrace of modern day Muslims.

There is only one solution and that is that the train of Khilafat is put back on track from the point where it was derailed. After the clear diagnosis of ills of the Islamic nation, the establishment of Khilafat is the only cure. Time is passing us by. Those brothers, who are leaders of the Islamic countries and who like the tribal leaders of the Dark Age of Ignorance are always quarrelling with one another, have the means and greatest responsibility to re-establish Khilafat in Islam. If they perform this task before their return to their Maker, then God willing they will return in grace on the Day of Judgement.

(*Sabaq Phir Parh* :Vol 2.; No. 8 Aug 1992 pg 12. ICHRAH- LAHORE)

It is interesting to note that on the one hand he likens the present day Islamic rulers to those tribal leaders of the Dark Age of Ignorance (before the Holy Prophet^(sa) who took the authority from those leaders and transferred it to Islamic Khilafat) and on the other he expects them to create a true Khilafat. One can well imagine what kind of a Khilafat would evolve if it is established by people who are like the tribal leaders of the Dark Ages of Ignorance.

The only true Khilafat is the one that rises from the land of prophethood and is the Khilafat on the pattern of prophethood. Any Khilafat that is born out of the current political leadership, which he likens to the tribal leaders at the time of the Holy Prophet^(sa) who were steeped in ignorance will be a mere folly and reflects the bankruptcy of ideas and the ignorance of the author.

Chaudhry Rehmat Ali not only displays his ignorance but extreme impertinence in describing the Khilafat as a derailed train. The expression 'derailed' is used when someone or something loses its way and goes astray. It is the height of impertinence to use such derogatory phrases for a sacred and noble institution such as Khilafat. It is amazing that a person who has lost track of the truth himself talks about putting Khilafat on the right track. Such a person, steeped in ignorance, does not understand the true status and significance of the noble institution of Khilafat and therefore cannot be expected to show any respect for it. The fact of the matter is that the true Khilafat never came off the rails and was never derailed from its purpose. It was those who deserted Khilafat and turned their back on it who came off the rails and lost their way. As long as the true Khilafat existed it remained true and virtuous. Chaudhry Rehmat Ali proposes another way of establishing Khilafat and describes three methods of achieving this goal.

First, that all current rulers of all Islamic countries should, showing fear of God, wisdom, selflessness and devotion, voluntarily elect one a Khalifa amongst themselves and the remaining rulers become the governors of the provinces which would be formed from the present independent Islamic countries. The elected Khalifa would unite the Muslim world into Dar-us-Salaam, the great and only Islamic state. This (he claims) is the best and easiest way forward. If this can be achieved then the Muslims will prevail and achieve success, both in this world and in the hereafter.

The second method is that one of the present Islamic rulers should become so powerful that he is made Khalifa in his own country and then persuade other rulers

through dialogue or use of force in joining his country into one single Islamic state. This apparent difficult task can be accomplished with clear aims and strength of purpose.

If these two methods fail, the third, final and only way left is that Muslims all over the world should make the establishment of Dar-us-Salaam (a single Islamic state) their aim in life. They should come out on the streets in support of this aim and at all costs force the rulers to unite in the cause of establishing Khilafat and in practice establish it. However, it is worth remembering that whatever the form (good or bad) it would only be a temporary measure lasting a few months. (Chaudhry Rehmat Ali, *Khilafat: Hamaray Jumla Masail Ka Hal*, Lahore Markazi Tabligh Academy, 1991, pp.111-112)

These are vain dreams, the fulfilment of which he awaits based on selfish motives full of ignorance, interpretations which have not even the slightest resemblance to the established divine practice for the propagation of Khilafat. God says in the Qur'anic verse known as Ayat-e-Istikhlaf, 'We will establish Khilafat amongst you' (Surah Al-Nur Ch.24:v 56). No where is it written that Khilafat would be established through human agency and movement. And in all human history this has never been done. Even if it is assumed that this impossible event can occur, then according to his first two propositions, if the other rulers do not voluntarily elect or join a ruler who becomes Khalifa and if he uses force against them to subjugate them, then it is quite possible that they join forces to defeat him or seek assistance from a super power to do so, as came to pass in the Gulf War of 1992. The standard bearer of Khilafat would be utterly defeated and Chaudhry Rehmat Ali's distorted and baseless Khilafat will be nipped in the bud.

Then he says if the first two methods do not succeed then the last resort is for the citizens of the states to come out on the streets in protest and force their rulers to establish Khilafat.

Let us take Pakistan as an example of a country for establishing Khilafat through mob rule. Would the rulers of Pakistan not in favour of Khilafat allow such mob rule in their streets? In the past in Pakistan all such political religious movements have resulted in anarchy, death and destruction. Why should it be any different for a movement for Khilafat based civil disorder? Nothing new would be achieved.

Setting aside what would happen to such a mob, even if we assume that such a process could succeed and, for example, Chaudhry Rehmat Ali becomes Khalifa, he will remain at the mercy of this mob since it is quite possible that Dr. Israr Ahmad who is another claimant for propagating Khilafat could persuade the mob to come out and remove Chaudhry Rehmat Ali in favour of himself. This scenario could be repeated again and again. Instead of having any constructive effect it would be damaging and destructive to the nation of Islam. However, he does concede that such ineffectual Khilafat in its infancy will be temporary in nature and would only last a few months. However the methods he proposes would result in a Khilafat that could only be temporary in its nature and the dream of a proper bona fide permanent Khilafat would remain a dream.

The Permanently Temporary Khilafat

The people who support the notion of the establishment of Khilafat not only propose the plans for its establishment but also suggest the means of getting rid of an elected Khalifa. Dr. Israr Ahmad says, 'The directly elected Khalifa will remain in office for the appointed term of four or five years, unless a justifiable reason for his dismissal should arise'. (Dr. Israr Ahmad, *Nizam-e-Khilafat*, p.38)

Someone asked him, 'By what method will the Khalifa be removed if people lose trust in him?' His reply was, 'I have already explained that the term of the office of Khilafat will be four or five years and after the expiry of the term elections will take place in all circumstances. In the case of Khilafat-e-Rashida it was lifelong but that is not essential in our case as having fixed terms is not unlawful. The second point is not related to the issue people losing trust in the Khalifa but in that of dismissal. If you decide to dismiss him within the fixed period he will be dismissed, otherwise not.'

Therefore, he says, it is better to dismiss such a Khalifa otherwise he will remain in office and the election will be futile and the term of four to five years in office will prove worthless. He also says that lifelong Khilafat has not been made incumbent as fixed terms are lawful as well. Here the question is not what is lawful or unlawful, but who has given him the authority to plan for the establishment of Khilafat and to fix its terms? It is a divine appointment, and the when, where and who are left to God alone. Dr. Israr Ahmad has no authority in this area. When God honours someone with the station of Khilafat on the pattern of prophethood nobody can even dare to confront him nor can any power of the world snatch the role of Khilafat from the Khalifa.

When a demand of abdication was made to Hadhrat Uthman^(ra), he did not assume any divine authority. Instead he prayed for God's protection and said, 'How can I remove the robe of Khilafat which God has clothed me in?' But observe the boasting of Dr. Israr Ahmad who has settled the term of Khilafat at four or five years.

We have no concern with what Dr. Israr writes. Our objection is that he talks about Khilafat on the pattern of prophethood but portrays such a mutilated concept of it which only shows his personal lust for authority.

Let us now turn to Chaudhry Rehmat Ali and see what he says:

There is no restriction of three or five years for the office of Khilafat. A Khalifa can only be dismissed in two situations, 1) if he falls short of the Qur'anic standard of Khilafat or 2) he is unable to discharge the heavy duties of this exalted office because of some personal reasons in which case he should excuse himself.

(Chaudhry Rehmat Ali, p.35)

The question here is as to who makes the decision that the Khalifa has fallen short of the Qur'anic standard. Most probably he (i.e. Chaudhry Rehmat Ali) himself wishes to reserve this right and assume a more elevated position than the Khalifa; only then would he be able to judge. However we know for a fact that superior to a Khalifa can either be a prophet or God. None can replace the position of God and there is no concept of Khilafat in the presence of prophethood. The original question still remains unanswered, i.e. if a Khalifa elected according to their procedure as a result of disturbances and protests proves unworthy and is not willing to abdicate what will then follow? Does it mean that civil disorder would be repeated as Dr. Israr Ahmad advocates:

These are the people who should confront falsehood, challenge the evils and suffer the bullets on their chests. Martyrdom is the aim and object of a believer, not booty or display of splendour.

(Dr. Israr Ahmad, *Nizam-e-Khilafat*, p.32)

An interesting point to note is that the Khilafat established by man should be regarded as the divine Khilafat, but thereafter would be considered false once the term of office expires. What a strange Khilafat this is; it will be established after the

masses are brought out onto the streets and for its dismissal the masses will take bullets in their chests.

Why the Current Movements to Establish Khilafat are Doomed to Failure

Movements to establish Khilafat have been raising their heads in the past as they are now. Those movements met with failure as will these present movements because:

All these movements are the result of human concoction and are born out of politics. God says about the Khilafat that comes from Him that it will be established it among men. This means that it is not possible for any movement, political or otherwise, to establish Khilafat. The true Khilafat on the pattern of prophethood is established by Allah. It descends upon the hearts of the believers and is nurtured with faith and pious deeds. True Khilafat can only be established through prophethood and not as the result of any political activity. The concept of Khilafat through a political process is bound to fail because it does not come under the divine promise reserved for Khilafat on the pattern of prophethood.

The second reason for their failure has already been briefly mentioned before. The Holy Prophet^(sa) has said, 'Prophethood is always followed by Khilafat'. This is the only course possible and history does not furnish a single example of an exception to this rule. Hence if any movement wishes to see Khilafat, it must search for prophethood prior to it.

In the present age the establishment of Khilafat was a divine decree in accordance with the needs of the time. For this reason God destined the advent of the Promised Messiah and Mahdi as a prophet and deemed it essential to believe in him. After his demise, Khilafat on the pattern of prophethood has been established and no other Khilafat is valid because in this age this is the only khilifat which has been established according to the saying of the Holy Prophet^(sa) 'Prophethood is always followed by khilifat'..

It continues to flourish under divine help and all the Qur'anic signs expected of the true Khilafat are found in it. The true Khilafat of Islamiyya Ahmadiyya is based on the truth of prophethood and according to Allah's promise:

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,
(Al-Mu'min: Ch.40:v.52)

So if somebody wishes to create a new Khilafat he would first have to establish prophethood. But the dilemma is that they would need to alter the interpretation of 'Khatam-e-Nabuwwat', i.e. Seal of Prophets. Thus the problem of establishing Khilafat has become a complicated matter since they try to leave aside the instructions of the Holy Prophet(sa).

Here they may argue in favour of establishing a new Khilafat based on the prophethood of the Holy Prophet(sa), thus negating the need for a new prophethood. Although this appears sensible on the surface, on deeper reflection it is nothing but disobedience to the Holy Prophet(sa). If this had been possible, the Holy Prophet(sa) should have foretold this. However the Holy Prophet(sa) prophesised about a 'Messenger of Allah, the Messiah and Mahdi'. Therefore a plan contrary to the instructions of the Holy Prophet(sa) is tantamount to gross disobedience to him. Dr. Israr Ahmad also denies the advent of the Messiah and Mahdi and by proposing his personal plans he goes against the instructions of the Holy Prophet(sa). Thirdly, he seems to give weight to his worthless proposals over Allah's Divine Wisdom.

Hence Khilafat was never thus established, nor will it ever be established, on this pattern. The principles laid down by Allah and explained by the Holy Prophet(sa) are the only means by which Khilafat can be and has been established in this age by the Ahmadiyya Khilafat through prophethood. All other movements or political parties that arise for creating Khilafat are doomed to fail.

One of the claims made by these movements is for the revival and renaissance of Islam, but the question arises as to who will revive Islam and make it prevail? One tradition of the Holy Prophet(sa) clearly states:

Hadhrat Abdullah narrated that the Holy Prophet(sa) said that my Ummah will also undergo the same situations as were faced by Bani Israel. They will be as similar as a pair of shoes, to the extent that if any of them had been unkind to his mother you will find such wicked ones in my Ummah. Bani Israel was divided into 72 sects and my Ummah will be divided into 73. With the exception of one, all of them will be in the fire of hell. Companions of the Holy Prophet(sa) asked, 'Which of the sects will be with salvation?' The Holy Prophet(sa) replied, 'It will be the one that follows my Sunnah and that of my companions'.

(Tirmidhi)

This in reality is the true situation and the gulf between the sects is so vast that if a Khalifa is appointed from one sect, Muslims from another sect would have to oppose him.

The difference of creeds in the Ummah and the exaggeration of it in the interpretation of Shariah is found to such an extent that a Khalifa from one sect will essentially be regarded as false in the esteem of others and in the chaos of this dust the possibility of combining the Ummah into one becomes dim. This conflict and confusion in the situation of the Ummah in itself demands a divine and just mediator who should create balance among all and who should interpret the Shariah and link its practice with that of the Holy Prophet(sa). The Ummah is looking for a man of truth who should bring down for it the ideology and belief of the Ummah. The decline and calamity of the Ummah demand the advent of a divine valiant who should reform the deteriorated condition.

When we seek the guidance of the Holy Prophet(sa) for the solution to this problem we find a clear cut prophecy saying that the Messiah and Mahdi will come in the latter days who would kill the Dajjal and break the cross; he will also be the Imam of the age and will establish Shariah and revive Islam as a just mediator (*Bukhari*, vol.2).

This is the mission of the Messiah who was destined to come as Mahdi bestowed with prophethood. None other could perform this task. The Holy Prophet(sa) foretold in connection with Gog and Magog, 'No power can confront and conquer them'. He also said, 'Surely, Ibn-e-Maryam will be sent among you as a just mediator. He will kill the swine and break the cross'. He also added, 'You will meet Isa Ibn-e-Maryam while he will be Imam Mahdi' (*Bukhari*, vol.2).

Hence all these tasks are the duties of the Promised Messiah and Mahdi who has been sent by God. How can this be discharged by any movement or political activity? Nobody can devise a better scheme than God. He who confronts the scheme of God will not only fail but will also be ruined. What is the significance of these puppet movements, while the fact is that even all the worldly powers put together cannot compete with the decree of God. The Khilafat of the appointed Messiah and Mahdi of the Age is the divinely established Khilafat and His powerful hand is in full command of his help and doubtless the failure and frustration of these movements is a part of this destiny. It is due to divine blessings and favour that the community of Messiah and Mahdi, through the Khilafat, could perform such

marvellous feats as were not performed during the past fourteen centuries, even though they had mighty governments and kingdoms and other material resources at their disposal.

Under the protection of God and the canopy of Khilafat, the Ahmadiyya Jama'at has published the translation of the Holy Qur'an in fifty-three languages while translations into thirteen other languages are underway. Selected verses of the Holy Qur'an and the Traditions have been translated into one hundred and twenty languages and have been conveyed to different nations of the world.

Thirty one hospitals, two hundred and fifty eight schools, more than two thousand mosques in Africa and some other countries of the world have been built. More than one hundred magazines and newspapers consisting of Hadith, Sunnah and theological knowledge are published. Millions of people are joining the movement every year. Above all, twenty four hours a day, seven days a week, programming about Islam is televised through MTA. All these and many more can be listed in the service of religion. This is all being done, day and night, under the umbrella of Khilafat. Such beneficial acts cannot be undertaken by the worldly Khilafat movements. These movements may lay the foundation of new crisis and disturbance, but they have no ability to revive Islam. It is beyond their capabilities.

God has sent the real Khalifa and has established the system acting upon which He is reviving and revitalising Islam. That system is Khilafat on the pattern of prophethood.

It is here, O brethren, that you will find the light of God. We have informed you about the fashion and manner of harmony and peace.



References

1. Khalifat established through the agency of a prophet. Also refers to the four khalifas who succeeded the Holy Prophet^(sa)

Survival by Accident or Design?

This is an extract taken from the book Revelation, Rationality, Knowledge and Truth, written by Hadhrat Mirza Tahir Ahmad.

The issue of the survival of all living creatures is not as easy and simple as normally understood by the Darwinian cliché of the 'Survival of the Fittest'. This term can only be understood in depth when applied to specific, concrete examples. Otherwise there is a danger that this popular cliché will mislead people rather than lead them to the truth. The snag lies in the word 'fittest'. Without defining what it means, one cannot put this claim to test. As to its role in advancing life, invariably from lower forms to higher forms, it is certainly likely to fail the test.

To declare a character of life to be better than another is a complex problem which may vary from situation to situation. Many a time it happens that a superior, far more highly placed species of life is far less capable of surviving the challenge of a given crisis than a species of life which is placed at a much lower order. As such, nature would automatically give its verdict in favour of the latter at the hour of struggle and inclement conditions.

At the time of a severe drought, many animal species of the lower order survive easily, while man perishes unable to withstand the pressures. Natural calamities such as sudden unexpected changes in temperature, volcanic eruptions, tornadoes and typhoons, wild fires, floods and earthquakes are seldom partial in their treatment to various species of life.

It is not at all unlikely for them to take away in a few seconds, minutes or hours what it took hundreds of millions of years for evolution to create. Yet, under the same devastating conditions many lower forms of life will flourish and multiply unhindered. The question as to who is the fittest and by what yardstick it could be declared the fittest, remains unanswered.

It is a simple case of survival and no more. It is not the fittest who always survive and whoever survives is not always the fittest. All that we can sensibly conclude is that there are certain species of life that are fittest to survive under

certain conditions, and there are some other species of life which are fittest to survive under essentially different conditions. Hence mere survival is no competitive test between the species for judging their respective values. Now we analyse the case of struggle for existence which occurs within a species when members of the same species are put to various trials of natural calamities. Many of them are eliminated, overwhelmed by the dangers they confront. Many others display an innate strength against the befalling calamities; some fare so well as to treat them with scant respect. They happily outlive such trials as had destroyed their fellow members. Consider for example a severe epidemic of dysentery. It is likely for it to kill an eminent naturalist while it may altogether spare a farm labourer with only strong guts to his credit, without any other faculties of head and heart to be proud of. Again the same people who survive a specific epidemic may not be able to survive other contagious diseases. Some may die during a spread of cholera while survivors from it may be despatched to death by the yearly recurring disease of influenza or even lesser diseases.

Such are the trials of life. The survival is only relative to the context of a precise situation which does not always adjudge the survivors to be fittest in all qualities of life. The real reasons why natural selection prefers some animals as against others who are apparently doomed by it are unknown to scientists. There is no single yardstick by which every case can be equitably adjudged. Unconscious natural selection could not take into account all the positive and negative points before it could pass judgement in favour of some or against some others. The most important thing to note is that the laws of life and death are not directly governed by natural selection in the ordinary course of the phenomenon of survival and destruction. The final outcome is influenced by innumerable factors which spare or kill an animal for reasons which are in fact governed by a universal Divine scheme of things. This scheme of things could not have served the cause of evolution without the conscious role played by a Supreme All-Knowing Creator Who governs everything in accordance with His Divine Plan. Those who deny this have to be predetermined in their denial. It is tantamount to the denial of evolution itself, if they honestly recognize the problems involved in believing in evolution without believing in the Creator.

As we study life at all stages from its beginning to its ultimate culmination when humans were formed, what we observe is that survival is an exception, and the rule is death. But the factors which cause death are innumerable and very often go hand in hand with the factor of chance. These factors, if identified and

located, would make life miserable if not impossible. The living would have to suffer through a state of fear and terror constantly hovering over them. Fortunately death moves stealthily and man remains most often forgetful of its impending threat. But for his propensity to live in a state of oblivion to the inevitable decree of death, man's life would turn into a perpetual nightmare.

If bacteria of which drinking water is seldom free, were visible to man, to quench one's thirst would become a punishment rather than a pleasure. If we begin to see what living organisms we inhale with each breath of air we take, breathing would become a torture.

If we could somehow see with the naked eye the creatures which jump into the air with every step we take upon a well cleaned Persian rug, for many, the ordinary process of breathing would become a torture. Little do people know that the common household mite in carpets, if magnified to visible proportions, would appear more horrendous than the ugliest of the dinosaurs that ever grazed upon planet earth.

The air we breathe abounds in so many different forms of bacteria which, if they happen to take root in our system, could cause tuberculosis, pneumonia, lung cancer, liver cancer, all forms of dysentery, diarrhoea, septicaemia, eczema and other deadly diseases related to all major human organs. Yet we inhale them and most often do not fall prey to them. There has to be a protective system to keep them at bay from us without their free unrestricted access to our inner organs. This is fitness which is precisely designed to safeguard survival – survival is not a chance product of fitness.

There is far more to it than we have briefly indicated. Each movement we make, each thought that crosses our mind bequeaths to our nervous system a waste residual of consumed energy which, if not immediately taken care of could cause instantaneous death. Hence, during every fraction of our living seconds we confront and survive death. This is the true meaning of the survival of the fittest. And this fitness is not a product of a mere game of chance.

At every step, highly intricate and complex measures are taken which must be well-designed to ensure protection to life from the innumerable threats surrounding it. The case of the role of oxygen in plant and animal metabolism presents an ideal example to help understand this phenomenon.

The term metabolism is subdivided into two categories, anabolism and catabolism. Anabolism is instrumental in building new living tissues out of available nutrients. It is also responsible for the storage of extra energy in the form of fats. Catabolism is the opposite of anabolism. It breaks down complex molecules into simpler ones with the consequent release of energy.

Complex molecules which are rich in calories, when broken down into smaller constituents release energy, a process during which the sum total of their mass and weight is reduced and the apparent loss is gained in the form of energy which the living organisms utilize for their survival. Although catabolism is referred to as destructive metabolism, it is highly essential for the maintenance of life, because it is through this process that all the daily needs of energy are met. All physical movements, emotional agitation and mental processes require energy. It is catabolism which provides this vital need.

All lower forms of biotic organisms, even those which have neither lungs nor blood vessels, have somehow been provided with an alternative arrangement for respiration. Hence their need of oxygen is also met with in a manner similar to the animals which possess lungs.

The mere availability of nutrients is useless without catabolism. The importance of catabolism is apparent in the daily human experience. Man can live without food for weeks and without water for days but without breathing he cannot survive even for a few minutes. The moment the supply of oxygen is cut off, catabolic activity ceases forthwith and all living cells begin to die - the first to be hit is the brain.

Before we begin to discuss the extremely harmful effects of oxygen and describe how highly effective protective measures are taken against them we would like to remind the reader that oxygen is vitally essential for life in every sphere of its activity. This presents the fantastic measures adopted by nature to create balances. Everything which is beneficial may also have harmful effects to a degree that if not kept at bay they will entirely wipe out the beneficial effects. This paradox, paradox as it is, is still highly essential for the existence of life on earth. This is the story of creation which is repeated on and on limitlessly. Not a single faltering step can be heard even by the keenest ear of a merciless critic. The subject of oxygen will be discussed at greater length later on.

At present we should like to draw the attention of the reader to an allotropic form of oxygen called ozone. Ozone (O₃) is the only gas among gases which possesses a molecule with three atoms – a unique property which is not shared by any other gas. This is a most highly needed life supporting element which at the same time is most lethal against it. This is another example to illustrate that the survival of life on earth is not left to chance, but adequate and precise measures are taken, not only to support life, but also to protect it from the very factors which are required to support it.

There was once a time when the atmosphere close to the earth was kept free from unlocked available oxygen. This has become common knowledge now, but when Haldane first brought it to light it created a great stir of excitement among scientists who were searching for clues which could resolve the mystery of the beginning of life. An extremely long time had elapsed prior to the beginning of biotic evolution which kept confronting scientists with a most puzzling enigma. If the atmosphere, as it then prevailed, had any freely available oxygen, the type of organisms which must have preceded biotic evolution should have been completely destroyed by their interaction with oxygen. If precise steps were not taken to protect them from oxygen, no organism could survive on earth. The discovery that during that period there was no free oxygen was, therefore, an epoch-making discovery. To conceive the surrounding atmosphere close to earth as completely empty of free oxygen was a great breakthrough. Yet at the same time other problems arose out of this solution which were even more puzzling.

The solution suggested by Haldane took care of unlocked oxygen roaming about freely in the atmosphere close to earth. But what of the preventive measures against constant bombardment of cosmic rays, a problem which was further highlighted by the absence of free oxygen. How could they be taken care of? The cosmic radiation could only be prevented from destroying organisms on earth if free oxygen had existed in the earth's atmosphere. This presents an apparently insoluble paradox. The choice is simple but lethal either way. If you decide to protect organisms by removing free oxygen altogether from the atmosphere this will naturally result in their being destroyed by lethal cosmic rays instead.

As will be presently shown, it is the presence of free oxygen in the atmosphere which becomes indirectly instrumental in preventing destructive cosmic rays to reach the earth. It should also be remembered that like all other gases oxygen

contains only two atoms to each molecule – being lighter by one atom to its allotrope ozone. One should normally expect that, being heavier, ozone should be close to earth, while oxygen, even if present, being 'lighter' should have been hurled to the higher stratosphere. That is one dilemma, but another even more perplexing is the fact that if there was no free oxygen at all, how could it give birth to its child ozone and toss it up to the very top of the stratosphere where it was so direly needed? Riddle as it is, it is also a joke. In the Punjabi language they say:

ماں جمی نہیں تے بہت کو ٹھے تے

‘Man jammi naeen, te put kothe te’.

This literally means that the mother is not yet born while the son is already running about on the top of the roof. In Punjabi it is an unrealistic joke indeed, which highlights the impossibility of an opponent's proposition. But here we face a proposition which is impossible, yet exists according to scientists. This problem could not have been resolved without a set purpose and creative design. During the period we are discussing, oxygen, the mother of ozone, was not yet born but its child ozone was running about at the top of the stratosphere.

It is of special interest to note, here, that ozone is not permitted to destroy ultraviolet rays altogether. At their broadest wavelength, the ultraviolet rays are permitted to pass through the ozone barrier and reach close to the global surface because at this wavelength they do not pose any threat to the dwellers of earth. On the contrary at this wavelength, they are beneficial being largely responsible for the synthesis of vitamin D in mammals including human beings. One really wonders as to how many billions of chaotic chances must have colluded to create this wonder, and how? Everything is so precisely calculated, so superbly designed and so dextrously executed!

The scenario of natural selection as against the scenario of purposeful design, would require hundreds of thousands of variant atmospheres, accidentally created by the interplay of billions of chances over millions of earths, of which only one could be rightly proportioned to support life on earth. Another interesting aspect of ozone relates to its synthesis. Ozone is created by intense ultraviolet rays striking at oxygen. As they do so, the oxygen molecule is split

into its ionic form – that is atomic oxygen. The free atoms of oxygen then merge with each other creating a molecule of O_2 , which is ozone. While ozone is synthesized by the direct effect of ultraviolet rays on oxygen, the ozone in turn destroys its benefactor – ultraviolet rays – in the process. What a fantastic scheme indeed, to make the two prime enemies of life come to grips with each other and get locked in a grim battle of mutual destruction while neither can gain supremacy over the other – an amazing parity is maintained.

Returning to the scenario of the pre-biotic age when life was just about beginning to take shape, the absence of the ozone layer must have created an enormous problem. An uninterrupted bombardment of cosmic radiation must have constantly kept destroying pre-biotic organisms. Hence some ozone had to be formed in the upper stratosphere before the beginning of biotic activities. That must have been, but how, is the question which is conveniently avoided. This brings us to the conclusion that life is indeed surrounded by diametrically opposed forces which are simultaneously friendly and inimical. Yet the presence of both is essential for life, so somehow it must have been carried across these hazards in the lap of Divine protection.

سَوَاءٌ مِّنْكُمْ مَّنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ
بِالْأَيْلِ وَسَارِبٌ بِالنَّهَارِ * لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

He among you who conceals his word or pronounces it loudly and he who hides himself under the cover of night or walks openly during the day, each one is equal in the sight of God.

For each there are those who constantly move along in front of him and behind him protecting him by the decree of God...¹

(Ch.13: vs.11-12)

There are many other similar verses in the Qur'an to the same effect that life has to be protected by God, every moment of its existence, or it will cease to be.

If man looks down from the dizzy heights he occupies on the ladder of life, at the innumerable steps below him in the chain of evolution, seldom will he realize that for him to have survived the hazards he faced at each of these steps,

was no less than a grand miracle. We owe gratitude to the many generations of dedicated biologists who with their hard work have helped us to understand, to some degree, the inexhaustible mysteries of life! But alas, few among those who themselves unravel the mysteries ever realize how much they owe to the infinite Mercy of God and His limitless creative Wisdom.

To further illustrate the case in point, once again we invite the attention of the reader to the extreme intricacies of human physiology. In fact every human is a microuniverse in himself. This microuniverse does not survive by itself, but requires millions of protective, well designed, precise measures at every level of its existence.

Physiologists have discovered a host of factors within the human system which could severally or collectively cause spontaneous death, if countermeasures had not been designed. These difficulties and challenges are, in fact, oversimplified. To devise and implement a plan to take countermeasures against all the hazards confronting life is an immensely formidable challenge which requires many a lifeline of research on the part of future generations of scientists.

Take for example the impending dangers to the inner chambers of every living cell from the surrounding liquid in which it is suspended in the form of colloidal solution. Nature has worked out plans to the minutest detail to save the nucleus from random adsorption of water through osmotic pressure which could prove fatal. Also, it has devised an exquisite plan to transport into the inner chamber, the much needed sugar along with the required amount of insulin. Again, it has perfectly designed the system for the excretion of waste material which occurs during the continuous chemical reactions within these cells.

It should be clearly understood that the watery solution of the blood in which the cells are suspended, can cause their instantaneous death if it is permitted to penetrate into their inner chambers. To eliminate the threat of stray entry of water molecules into the cellular chambers, a double cover of lipids are created with a masterly design. They can prevent unwanted material entering the cells with perfect efficiency. Yet they do not obstruct the passage of the required food supply etc., which has to be constantly transported across the lipid covers into the inner chambers. But this defensive step in itself poses other very serious problems. If the double protective layer of lipids will not permit any liquid to

penetrate, how can sugar and oxygen be transported into the cell where they are vitally needed is the most crucial question which arises here. In each millisecond of their existence, cells require a constant supply of sugar, insulin, oxygen and other essential salts for their survival. Considering the extremely minute size of the blood cell and the paradoxical nature of the problems involved, it requires a profound knowledge of the laws of nature and highly advanced technical know-how to successfully meet this challenge.

On the one hand the nuclei and the protoplasm in the cellular chambers are fortified by this impervious double protective layer of lipids against the possible penetration of the surrounding plasma. On the other hand they need a constant supply of energy to be transported across the lipid covers. To meet this essential requirement, the measures taken by nature are so amazingly profound and intricate as boggles the mind.

It is inconceivable for these measures to have been planned and executed by a mere blind collusion of chances. In fact, the intricate internal structure and order of arrangement of the transporter protein, which delivers glucose molecules to the cells, had to be exactly designed to do the needful. Again, complementary measures had to be taken for each recipient cell to harmonize perfectly with the working of the transporter protein. As some readers unfamiliar with scientific terminology may find it difficult to keep track of this subject, every effort is being made to make it generally comprehensible even for the lay reader.

This system of transportation is such a masterpiece of scientific designing and structuring as to keep complete silence over it may indeed be unfair. The Creator has specifically designed this system so that each transporter protein is interwoven in the lipid covers and consists of a chain of 492 amino acids which are arranged in 25 segments. Thirteen of these segments are hydrophilic which means that they have a special affinity for water. The remaining 12 are hydrophobic, which means that they detest and repel watery solutions. The hydrophilic segments promote the absorption of liquid and welcome the outer watery surroundings, while the hydrophobic segments repulse water and prefer the inner cellular environment. Together both are organized to weave back and forth 12 times² within the space of two lipids changing their conformation, during which whatever proteins, sugars etc. they carry are delivered first into the protoplasm across the membrane through a special porous arrangement. Then whatever is to be transferred from the protoplasm to the outer bloodstream is

done through this spiral conformation which transfers the specific material from the protoplasm to the outer lipid wall which through another complex porous arrangement delivers the material to the bloodstream. Thus the transporter oscillator:

‘shifts the binding pocket for glucose between opposite sides of the membrane. Kinetic studies, including several performed at Dartmouth Medical School... indicate that such oscillation is extraordinarily rapid... When glucose is bound to the transporter, the rate is even greater, about 900 times per second.’³

Without a Perfect Knowledgeable Organizer, whose existence they do not recognize, this scheme of ‘hows’, could not be designed and precisely executed by itself. Spectroscopic evidence has established that the entire protein is coiled into a helix, and in this helical-cylindrical arrangement the hydrophilic segments are arranged on one side of the cylinder and hydrophobic segments on the other. The methodology of this exercise is highly intriguing and fascinating! This complex mechanism is by no means a product of chance, but had to be purpose-built.

Apart from the energy requirement of the cell, there is an additional problem of maintenance of the ratio of salts inside and outside the cellular chambers. The essential salts present in the cell have to maintain a certain proportion. This ratio is different by a large margin from the one found in the electrolyte solutions surrounding the cell. Sodium ions, for example, are ten times more concentrated outside than inside the cell. If a simple open pore arrangement were made for the transportation of glucose into the cell it would simultaneously promote the free access of sodium ions as well, thereby disturbing the ratio by a factor of ten, which could prove disastrous. A constantly controlled supply of sodium ions is also essential for the survival of the cell which is well taken care of a technological miracle of no small magnitude! Special inlet valves are created in the lipid covers, which when opened, permit about ten million sodium ions per second across the cell membrane. This is one hundred thousand times faster than the glucose transportation⁴. Some speed indeed! And the story is not over as yet.

It becomes manifestly clear from this study that life, even at its most rudimentary level, needs to be constantly protected. In another area of operation

of natural laws, however, we observe a different design to serve the same purpose. There, death is repeatedly employed to serve the cause of life in an entirely different manner. Here, death outnumbers survival by enormously large proportions. This apparently is the opposite of what we have discussed above, but in reality it further supports the contention that in the story of life nothing is left to chance or accident.

Every law which is created, every process that is designed, is to support life in one way or another. What we have in mind here is the Darwinian principle of the 'Survival of the Fittest'. According to this principle, for the advancement of the quality of life, nature has worked out an automatic method of sifting. This slow continuous process of selection becomes pronounced when a species confronts challenges to its survival. It works in every area of animal activity. The predators, when they chase their prey in air or on land, continue to eliminate the weaker and less capable of survival among them. Of course they do not discriminate intentionally, but the stronger, the faster and also the comparatively more clever members of the species naturally stand a better chance of escape.

Likewise, in the area of reproduction, the stronger and more powerful male members of a species at a time of mating, stand a much higher chance of succeeding than those who are weaker or suffer from other disadvantages. Hence, in the ultimate analysis, it is the hand of death which serves the cause of life. At this level this phenomenon is easy to observe and natural to operate, requiring no specific design for it to prevail. But this principle is not only at work in relation to the competition between members of different species; it also operates more subtly and far less perceivably in an inner area of the functions of life.

For every child which is conceived by a mother, billions upon billions of chances of conception are sacrificed. Most people do not know the fact that every healthy male has been gifted with a reproductive potential capable of producing billions of offspring during an average life span. But it is only a few sperm during the entire lifetime of a man which are fortunate to succeed in fertilizing a female ovum which results in the possible birth of a child. Even if a man can boast of having produced a hundred offspring in a primitive society, where unrestricted polygamy is practised, the number of his reproductive sperm, potentially capable of fertilizing a female egg, outnumber the actual conceptions

by an enormously large proportion. But even the billions of sperms which fail the test of natural selection, do not die in vain. Their death guarantees that only the most competitive and the most worthy of survival is ushered into the next generation of species. Incidentally, it leaves one to wonder by what stroke of chance only one ovum is created in the female instead of billions, like the sperms created in the male. If it had so happened, the number of offspring which every married or unmarried couple would gift to the world would have created some problems for the already overburdened economics of the world, struggling hard for their survival in the modern competitive world.

Hence, in the course of the struggle for existence, a very large number of contestants had to be sacrificed for the sake of every small gain in the quality of life. Yet, once the threshold of death is crossed successfully, it is not the end at all. Every living moment of their lives, those who pass the test of survival once, continue to face death. It is this perpetually impending danger from which the Qur'an declares that the living are saved consciously at the command of God by the angels of life. Hence, neither death is accidental, nor life. They go side by side like night and day to weave the yam of conscious existence.

The protective system which we are discussing covers the entire span of the operation of life, both at its visible outer level as well as the invisible deep recesses. This complementary design of advancement and protection along the course of evolution is an all-pervasive law covering the entire scheme of things. As we look back at the journey of life from the time of its origin to the present day, we observe it to have travelled through many a different unfriendly, even hostile, terrain. It could also be portrayed as attempting to move across a large expanse of quicksand with stepping stones at convenient distances. If the traveller was a blind, senseless creature, how many chances, if at all any, would one give him to move safely across, step by step, in the right direction, without wavering and without making a single faux pas? If the distance to be covered is a billion steps across this lethal journey –where every stepping stone is surrounded by the quicksand of death – who would bet on him reaching safely across to the shore of his ultimate destination? Always stepping in the right direction, never failing to plant his feet firmly on the next pedestal of survival has to be the greatest miracle performed by the ancient blind traveller of chance.

It is evolution of course, but not blind evolution. At every cross-section of their journey, it was never the living who made their choices as to the bearing they should take. There was no fixed destination, if there was no conscious Designer and Creator of life. Hence, every step which life took, could have moved in any direction. A single step to be taken in the right direction is an outside chance. For each step to move invariably in the right direction, a billion times over and to pursue unfalteringly the course which could only lead to the creation of man, is something so bizarre and unreal that even the phantom figures of fairy tales would not believe in it. Yet, there are some scientists who do!

If God is removed from this intricate scheme of things the only identity which remains to be fixed is that of the Creator. Let alone the mysteries of the inanimate universe, the living wonders of the tiny planet Earth will cry out for the Hand that shaped them and filled their existence with fathomless intricacies. Rule God out and their cries will forever remain unheard, unanswered. Man can only be sure of one thing, that Life did not create itself, and Death could not create Life.



References

1. Translation of 13:11-12 by the author.
2. Lienhard, G.E., Slot, J.W., James, D.E., Mueckler, M.M. (January, 1992) 'How Cells Absorb Glucose'. *Scientific American*: p.34.
3. Lienhard, G.E., Slot, J.W., James, D.E., Mueckler, M.M. (January, 1992) 'How Cells Absorb Glucose'. *Scientific American*: pp.36-37.
4. Lienhard, G.E., Slot, J.W., James, D.E., Mueckler, M.M. (January, 1992) 'How Cells Absorb Glucose'. *Scientific American*: p.37.

Subscription

Review of Religions

We hope you have enjoyed reading this edition of the magazine. *The Review of Religions* will continue to provide discussion on a wide range of subjects and welcomes any comments or suggestions from its readers.

To ensure that you regularly receive this monthly publication, please fill in your details below and we will put you on our mailing list.

The cost of one year's subscription is £15 Sterling or \$30 US for overseas readers (Please do not send cash). *Payments should be made payable to the London Mosque and sent to the address below:*

Review of Religions, The London Mosque, 16 Gressenhall Road, London SW18 5QL, United Kingdom

Please put me on the mailing list for the Review of Religions for 1 year. I enclose subscription payment of £15.00 or \$30.00 US.

Name: _____

Address: _____

