Ahmadiyya Anjuman Ishaat-I-Islam (Lahore) Fiji
(Ahmadiyya* Society for the propagation of Islam)

(There is but one God Muhammad is the messenger of God)

("The term Ahmadiyya is derived from the name of the Holy Prophet Muhammed (PBUH) whose other name was Ahmad)

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"God is the Light of the heavens and the earth" (The Qur'an 23:35)

AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG AND THESE ARE THEY WHO ARE SUCCESSFUL (The Qur'an 3:103)

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OUR BELIEFS

Ashha’du an la ilaha illallah wahdahu la sharika lahu wa asshadu anna Muhammad anabduhu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes free from all defects and imperfections, unique in His Person, unrivalled in His Attributes and Works, and One without a partner.
2. We hold it essential to believe in angels, all of the Divine Books, and all the Prophets and Messengers of God.
3. We believe that the Holy Prophet Muhammad is the Khatam al Nabiyyin. With his advent, religion has been perfected, so he is the Last Prophet after whom no Prophet shall come, neither a new one nor a former one.
4. We believe in the life after death, and in all matters relating to the grave, the Day of Judgment and paradise and hell, that are proven from the Qur’an and Hadith.
5. From the depth of our Hearts, we hold the Righteous Caliphs, the Holy Companions (ashab), the Purified Wives, and members of the Holy Household (ahl bait) as beloved, worthy of respect, and honourable in the sight of God.
6. We hold the Imams Abu Hanifah, Shafi I, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqh); and saints such as Shaikh Abdul Qadir Jilani, Khawajah Naqshband; and Shaikh Ahmad Sirhindi to be leaders of Tusawwaf (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.
7. In accordance with the Holy Prophet’s sayings about Mujaddids and Muhaddaths, we believe in the truth of the Mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, not as a Prophet.
8. We consider each such person to be Muslim who professes to believe la ilaha illallah, Muhammad ur rasul Allah (there is no God but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.
9. All the members of the Ahmadiyya Anjuman Isha’at I- Islam Lahore believe in acting according to God’s Book the Holy Qur’an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi School of jurisprudence.
10. The Ahmadiyya Anjuman Isha’at I- Islam Lahore has not only been proclaiming these beliefs but, for over Eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo Pakistan sub- continent have borne witness to this fact.

SWORN DECLARATION OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN

"I make it clear to the public that I swear by Almighty Allah that I am not a Kafir. My belief is la ilaha illallah Muhammad ur rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khatam al- Nabiyyin (The Qur’an, 33:40). I swear to this statement as many times as the Holy Qur’an, and as many times as there are Excellency of the Holy Prophet in God’s eyes.

No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of Prophethood of the Khatam al-anbiya, the Holy Prophet. Whoever denies the finality of Prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HAZRAT MAULANA MUHAMMAD ALI,
FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, Head of the Lahore Ahmadiyya Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddid and the Messiah, but not a Prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hazrat Mirza Sahib himself " 0 God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God’s punishment for those who deceive His creatures by swearing falsely in His name.”
Summary of Instructions and Guidance for members of the Ahmadiyya Jama‘at

by Maulana Muhammad Ali
First Head of the Ahmadiyya Anjuman Ishaat-I-Islam (Lahore)

Our work: To prepare resources of Islamic knowledge, to produce translations of the Holy Quran in different languages of the world, and to spread them throughout the world.

Distinctive features of our jama‘at.
1. The aim of our lives is the propagation of Islam.
2. To make sacrifices of one’s person and possessions for this end.
3. To learn about Islam and its history, and about other faiths.
4. To follow the teachings of Islam and respect its institutions.
5. To show tolerance and broad mindedness in the propagation of Islam, and to have love for Muslims.
6. To respect and honour the service of Islam.

Our system of organization:
1. We all follow one call and respect that call.
2. That call is the call of the consensus of the Jama‘at, from which no individual should deviate.
3. The financial system is that all members must:
   a. give two thirds of their zakat to the Jama‘at,
   b. pay out of their income one sixteenth for every dollar as contributions, and
c. donate towards specially arising needs.
4. To respect and honour one another, think well of one another, and also hold the leaders to account.
5. To take such a close interest in the work of the community so as to give it precedence over personal business.

Dear Readers [peace be upon you]

By the Grace of Almighty Allah we continue to make progress in the publication of this magazine. We hope to ensure that this reaches you cordially.

However, in order to improve the contents and its quality we would like to hear your views as to how you think the contents could be better improved or what subject matters you would like us to expand on.

In this regard your response will be highly appreciated.

Furthermore, should you wish to receive additional copies or if you know of others that would like to be placed on our distribution list, please do not hesitate to let us know and we will try to accommodate.

Finally we thank Almighty Allah for giving us the opportunity of publishing this magazine - the soul purpose of which is to present an informative and balanced picture of the True Teaching of Islam.

Blessing of Allah be upon you.

The Editor.
MY IMPRESSIONS ABOUT THE ‘UMRAH

BY DR JAWAD AHMAD

Allah has made the Ka’bah, the Sacred House, a means of support for the people, and the sacred month and the offerings and the victims with garlands. That is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is Knower of all things (5:97).

This is a prophetic announcement that the Ka’bah will forever remain a support or stay for men, where pilgrims will flock from all parts of the world. The reference to this prophecy is elucidated in the concluding words: This is that you may know that Allah knows whatever is in the heavens and whatever is in the earth; that is, the fulfilment of this prophecy in all future ages will be a sign of the great knowledge of Allah, Who pronounced it at a time when the Ka’bah was hardly known beyond the bounds of Arabia.

The Arabic word Ka’bah means cubic in structure. But it also means honourable, eminent and glorious. Accordingly, the very name carries a prophetic significance that it will remain the centre of glory and eminence. And history stands witness to the fact that it has indeed acquired during the course of time, a place of spiritual eminence unparalleled in the religious history of mankind.

‘Umrah literally means a visit. In Islamic terminology it is called a minor Hajj or a visit to the Sacred Mosque, the Ka’bah in Makkah. It differs from Hajj in two respects. In the first place, Hajj is performed only during the month of Hajj, while ‘Umrah may be performed at any time of the year. Secondly, the visit to Arafat and the assembly there and the sacrifice as the concluding act essential to Hajj have been dispensed with in the case of ‘Umrah.

During ‘Umrah, one has to wear Ihraam, which consists of two pieces of cloth. Then one makes seven circuits of the Ka’bah called Tawaf and seven brisk walks between the two hills of Safa and Marwah called Sa’i. The tradition of making circuits around the Ka’bah has come down to us from the time of Prophet Abraham and has been retained by Islam, but the brisk walk between the two hills has been added by the Holy Prophet Muhammad (sas) as enjoined by Allah in the Holy Qur’an in the words: The Safa and Marwah are truly among the signs of Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them. And whoever does good spontaneously - surely Allah is Bountiful in rewarding, the Knowing (2:158). Sa’i between the two hills is in commemoration of the desperate effort in search of water made by Lady Hajarah, wife of prophet Abraham and mother of baby Ishmael when the infant became restless because of thirst in that deserted place with nobody around it. This desperate effort by Lady Hajarah, or Hagar as she has been named in the Bible, has been regarded as spontaneous good by the Holy Qur’an. Sa’i holds out a vivid assurance by Allah that suffering endured by a believer in the doing of good is always rewarded, for Allah is Bountiful in rewarding.

Brothers and Sisters! ‘Umrah is not a visit to a historic monument to appreciate its architectural grandeur or its past history. It is to make a fresh vow to Almighty Allah to submit to His commandments and to offer our humble praise to that august Being for being beneficent and merciful. Undoubtedly, the Ka’bah is a living symbol of Allah’s glory and Omnipotence. And this very objective has been emphasised in the verse: Fal-ya’-bu-doo rab-ba haa-zal bait (So let them serve the Lord of the House) - (106:3). The whole atmosphere is charged with extreme devotion where every lip and every heart offer thanks and glorify their Lord and Master in these enchanting words as they are entering the Sacred Mosque: “Allahuma, labbaika, Labbaika, laa shareeka laka, labbaika. Innal hamda wan ni’mata laka wal mulka laa sha-reeka laka,” meaning, “Here am I, O Allah, here am I in Thy presence; there is no associate with Thee, here am I. Surely all praise is Thine and all favours are Thine and the kingdom is Thine. There is no associate with Thee.”

In my humble opinion, recitation of prayers during the Tawaf is, in fact, spontaneous expression
seeking Allah's blessings and forgiveness for the commitment we make in each rak‘at of our daily ritual prayers, which is: "Ee-yaa-ka na’-bu-du wa ee-yaa-ka nas-ta‘een, ih-di-nas si-raa-tal musta-geem," meaning, "Thee do we serve and Thee do we beseech for help. Guide us on the right path."

During Tawaf, Muslims from all parts of the world form a unique international gathering - all praising and extolling Allah and nothing but Allah. To me, it also provides a rare spiritual opportunity of listening to others reciting the same prayers as ours and even at times one learns prayers which others are reciting and which one finds more forceful and inspiring. So, in a way, in this gathering we derive spiritual benefits from one other as well.

In our congregational prayers and otherwise we are very particular that no one should walk in front of us, or there should be no disturbance at all around which may distract our attention during the prayer. But in Makkah and Madinah, during the prayers there is so much of a rush that people walk in front of you and even walk all around you and unless one keeps one's eyes closed and engrosses oneself in meditation, it is not possible to enjoy full concentration during the prayers. So, in a way, it is an opportunity to learn tolerance and how to observe concentration in prayers irrespective of what is happening around.

While standing in prayerful posture before the Ka‘bah and enjoying the spiritual serenity of the sacred surroundings, I visualised the glory and might of Allah in bestowing peace and veneration on this simple cubic room-like House of Worship. It also reminded me how the Divine promise held out to the Holy Prophet (sas) in the Qur‘an fourteen hundred years ago has been gloriously fulfilled. The words of the prophecy are: And when We made the House a resort for men and a (place of) security (2:125).

Being so close to the Ka‘bah one gets an overwhelming feeling of closeness to Allah - a state which is very difficult to describe in words. Closing one's eyes and deep in meditation one loses one's own self in the crowd and becomes insignificant. Again, the Ka‘bah provides such a unique attraction that one can sit for hours watching it and reading the Qur‘an and reciting Qur‘anic prayers and feel peace and tranquillity permeating one's soul. While reading the Qur‘an, whenever one's eyes catch the imposing glimpse of the Ka‘bah, it brings to one's mind such deeper meanings of the word of Allah which one has never thought of before. And during these moments of trance I recalled the simple but purposeful message of the Qur‘an so beautifully described in this Urdu couplet of the Founder of the Ahmadiyya Movement. It says: Every moment this is the thought in my heart that I should kiss Thy Scripture, and go round and round the Qur‘an because this is my Ka‘bah, the pivot of my life.

The other dominant feeling one gets while performing the tawaf and visiting the holy places in Makkah is that the precinct of Holy Ka‘bah and the area around it were all walked through and visited by great prophets like Abraham and Ishmael and last of all by the Holy Prophet Muhammad (sas) and his most righteous companions whose devotion and sacrifices for Allah ushered in an unprecedented spiritual revolution and whose tearful prayers were answered by Allah. All these spiritual treats refresh one's faith and deepen one's conviction in the benevolence and mercy of Allah.

Another significant thing which impressed me the most and filled my heart with spiritual ecstasy is the position of the Ka‘bah as the Qiblah for Muslims. Muslims all over the world, while praying, turn their faces towards the Ka‘bah. Though we claim that the Ka‘bah is in the centre of the earth and that it is the symbol of Muslim unity, yet the fact remains that one can never fully realise and appreciate this phenomenal beauty of the Ka‘bah unless one visits the place and observes that from every place in the vicinity one can see the imposing view of the Ka‘bah drawing one's attention and admiration.

When I visited the cave of Hira which is not very far from the Ka‘bah and where the Holy Prophet (sas) used to engage in deep devotion and meditation for days and months, (it was here that one night the Angel Gabriel brought the first Divine revelation, which reads: Read in the name of thy Lord, Who creates - creates man from a clot. Read and thy Lord is most Generous, Who taught by the pen, taught man what he knew not (66:1-5), I asked the guide: "Why it was that the Holy Prophet (sas) selected this very high point on the top of a rocky hill for his supplications? He could have selected a secluded place somewhere near the Ka‘bah for this
purpose and one that was safer than this very open place.” The guide told me that it was the only spot from where the Holy Prophet (sas) could always have a glimpse of the Ka’bah as he had extreme reverence and love for this holy place of worship. It may not be true or there may be other reasons for it. But to me, it appeared reasonable when I recalled that the Holy Qur’an also mentions the fact that this place was made so endearing to the Holy Prophet (sas) that he had been making constant supplications to Allah to make it the Qiblah for Muslims and ultimately Allah accepted his supplications and commanded Muslims to adopt it as their Qiblah. Please listen to what Allah says about it in the Qur’an: **Indeed We see the turning of thy face to heaven, so We shall surely make thee master of the Qiblah which thou likest; turn then thy faces towards the Sacred Mosque. And wherever you are turn your faces towards it (2:144).**

Brothers and Sisters! In comparison to Makkah, Madinah has a serene and peaceful environment of its own. The landscape from Makkah to Madinah is all desert-like and one finds a chain of absolutely dry and rocky mountains all along. But when one comes nearer to Madinah, it starts changing into a fresher and slightly greener atmosphere. The same is true of the people of Madinah. I found them very courteous, welcoming and friendly. No wonder Allah chose Madinah as a place of refuge for His beloved Prophet (sas).

The main attractions in Madinah are the mausoleum of the Holy Prophet Muhammad (sas) and the space between the mausoleum and the pulpit of the Holy Prophet (sas). The latter place is called Riaz-ul Jannah, which means one of the gardens of Paradise. Books of Tradition contain numerous sayings of the Holy Prophet (sas) recommending how greatly blessed it is to offer prayers at these two places. So everyone tries to visit these two places as many times as one can and offer prayers. But, to be honest, it is a hard struggle indeed.

We stayed in Madinah for three nights but we could reach these two places only twice. On one occasion we went to the Prophet’s Mosque at the Tahajjud time so that we could reach the two places easily. But when we reached the Mosque, the doors were closed. Lots of people were already there waiting to enter the Mosque. We had hoped that at this time it would be easier to reach the two places and have ample opportunity to offer our prayers for quite some time. But when the doors were opened, people rushed towards the mausoleum with such speed that, in spite of our best efforts, we could only reach the pillars near the mausoleum and the pulpit of the Holy Prophet (sas).

Since I visited the place, I have been thinking about the significance of the space between the mausoleum and the pulpit of the Holy Prophet (sas) as a garden of Paradise. In my humble opinion, the pulpit of the Holy Prophet (sas) stands for the teachings which he brought and his mausoleum stands for his Sunnah which came into existence when he acted according to those teachings. And that is how one can hope to enter paradise - by strictly following the teachings of the Qur’an and the Sunnah of the Holy Prophet (sas). Otherwise, it is difficult to understand how, just by saying prayers in the space between the pulpit and the mausoleum of the Holy Prophet, one can be sure of getting into Paradise.

Brothers and Sisters! While visiting the historical sites in Makkah and Madinah, I recalled our esteemed elder, Dr. Hami’s vivid description of how Divine help came in response to vigorous supplications made by the Holy Prophet (sas) and how he and his devoted followers were able to face trials and tribulations with commendable success. The word “supplication”, “supplication”, “supplication”, so often mentioned by Dr. Hami in his talks over here, kept coming to my mind and so, during my ‘Umrah, I tried to inculcate that inner change in myself which may make my supplications acceptable to Allah. I wish my submissions to Allah may enable me to be a better father, a better son, a better husband, a better doctor, and above all a better human being. May Allah enable me to continue with this noble venture.

Brothers and Sisters! We have entered the last ten blessed days of the holy month of Ramadhan. According to a well-known saying of the Holy Prophet (sas), it is a time which promises to a devotee freedom from sin. It was on one of these nights when the revelation of the Holy Qur’an first began.
Thus it has been rightly called Lailat-ul Qadr or the Night of Majesty because it is a night of great grandeur and honour. There is no doubt that the night in which the Holy Qur’an was revealed - an extraordinary gift and an incomparable Book of guidance to mankind - should be regarded with the highest honour and respect. This night receives its eminence from the fact that the Holy Qur’an was revealed in it, and the anniversary of the revelation of the Holy Qur’an has been laid down for all times as a night of great blessings and honour, so that every year when that night comes, Allah opens the doors of His mercy and blessings for His servants. This is not a mere anniversary, for, just as the rivers of Allah’s mercy gushed forth on that sublime night when the first revelation of the Holy Qur’an came, so, too, the same thing obtains every year on that particular night when Allah showers His mercy and blessings on the hearts of all those who endeavour to seek His grace and blessings.

I hope and pray that Allah may grant me strength and will to follow the teachings of the Qur’an and the Sunnah of the Holy Prophet (sas) and thus obtain His forgiveness and blessings. Ameen.

THE HOLY QURAN AND THE HOLY PROPHET MUHAMMAD (May peace & blessings of Allah be upon him)

By Rizwan-ud-Dean - A speech delivered on the occasion of the Holy Prophet’s Birthday celebration.

Auzo billah he mine shaitwani rajeem
Bismillah heer rahman heer rahim
"Wa maa arsalnaaka illaa Rahmatul lil aalamin"

"And We have not sent thee (Muhammad) but as a mercy unto all the nations"
(The Holy Quran 21:107)

Prophet Muhammad (May peace and blessings of Allah be upon him) was born in the year 570AD in Mecca, Arabia, of a poor family, with his father, Abdullah, passing away just before his birth. And he lost his mother, Ameena, as well, when he was only six.

He was brought up by his relatives, an orphan, who never learnt to read or write. However, one feature of this young man, as he grew, was evident to all - his unrelenting honesty and his truthfulness. He was so well known for these qualities that all the Meccans knew him as “Al Amin” meaning “The truthful one”.

He instinctively prayed to the One True God, and from his early days, he would go to a cave, known as Hira, in the mountains, and spend his time in prayers there.

It was at this cave, at the age of 40, in 610 AD, that he received the first Divine revelation of a long line of revelations, stretching for 23 years, which collectively, are in the book known as the “Quran”, meaning a “book well read”.

It was at this moment that he was appointed a prophet in the service of the whole humanity, unlike the previous prophets who were appointed only for their own communities.

Prophet Muhammad (May peace and blessings of Allah be upon him) claimed only one miracle - and this was the Holy Quran. It is this Quran, which has revolutionized the world. It gave mankind jurisprudence, codes of ethics, laws of inheritance, codes of behavior in society and within families, the rights of the women, the basics for good governance and the foundations of modern science and mathematics. It is on the science in the Quran that I wish to speak on today.

The Holy Prophet Muhammad (May peace and blessings of Allah be upon him) was born in an Arabia, which at that time, was steeped in anarchy, lawlessness, ignorance and barbarity. The Arabs prided themselves on their ignorance. Very few could read or write. The Holy Prophet Muhammad (May peace and blessings of Allah be upon him) himself was illiterate and remained so for the rest of his life, unable to even write his name.

Yet it was against this background, that he was chosen to give the Divine message to the whole world. A message, which amongst other guidance, provided the laws of science, which are being discovered only now.
The Holy Quran confirms many of the modern theories in astronomy, physics, biology, evolution, climatology and medicine. In the short time that I have, I will choose a few to illustrate these. It should become evident that an illiterate man, born in a culture of ignorance, in a society of morally sunken people, who were constantly fighting, cannot give us messages of science which will not be known until 1500 years later, unless he was inspired with Divine revelations.

The Big Bang Theory
Today, astronomers are speaking of the creation of the universe as in the Big Bang Theory, which states that the universe started out from a central point of energy which exploded outwards, and formed matter in the process, and will eventually, return to the original starting point to start all over again and again in a cycle.

The Holy Quran says and I quote:
"And do not those who disbelieve see that the heavens and the earth were closed up, so We rent them" (21:30)
This describes the outward, exploding phase. For the return phase, the Holy Quran says:
"The day when We roll up the heaven like the rolling up of the scroll of writings. As We began the first creation, We shall reproduce it. A promise binding on Us. We shall bring it about" (21:104)
The Holy Quran has many statements which indicate that after the destruction of this universe, the creation cycle will start anew. This is what the Big Bang Theory proposes.

The Solar System
The Holy Quran describes how the solar system was created:
I quote:
"And He directed Himself to the heavens, and it was vapor, so He said to it and the earth: Come both, willingly or unwillingly. They both said: We come willingly. So He ordained them seven heavens in two stages, and revealed in every heaven its affair." (41:11)
The seven heavens are the seven major planets, apart from the earth, of our solar system. The verses support the theory that the solar system formed from a gaseous cloud or a nebula, from which formed the sun and the planets.
The Quran tells us that the moon does not have its own light but shines by reflection from the sun - a fact known today:
I quote:
"By the sun and its brightness
And the moon when she borrows light from it" (91:1,2)

Evolution
The Holy Quran states what is now known by modern biologists, that all life started from water:
I quote:
"And We made from water everything living" (21:30)
and
"Allah has created every animal of water. So of them is that which crawls on its belly, and of them is that which walks upon two feet, and of them is that which walks upon four" (24:45)
This even indicates the order of evolution - first the creatures crawled on their bellies, and then the reptiles, such as dinosaurs, walked on two feet, and finally came the mammals walking on four legs.

Nuclear Physics
The Holy Quran has stated the most fundamental fact of modern physics: that every thing is created in pairs. This is the cornerstone of today's Quantum Theory and particle physics. The Holy Quran says:
"Glory be to Him who created pairs of all things, of what the earth grows, and of their kind, and of what they know not" [(36:36) and (51:49)]
The term "of what they know not" is a reference to the findings today of the principle of duality of particle physics. The Arabs certainly did not know this.
In the Holy Quran, mention is made of atoms and subatomic particles - something which was discovered only in the twentieth century.
I quote:
"And not the weight of an atom in the earth or in the heaven is hidden from thy Lord, nor anything less than that nor greater, but it is all in a clear
book” ((10:61) and (34:3))
Mention of anything less than an atom takes us into
the area of modern day subatomic physics.

Biogenetic Engineering
Today, we have science attempting to carry out
genetic engineering and cloning. The Holy Quran
foresaw this, and gave its disapproval.

I quote:
"And certainly I will lead them astray and excite in
them vain desires... and bid them so they will alter
Allah's creation. And whoever takes the devil for a
friend, forsaking Allah, he indeed suffers a manifest
loss.” (4:119)

Extra Terrestrial Life
Today we wonder whether there is life in other parts
of the universe. The Holy Quran affirms that there
are living, intelligent beings elsewhere and that one
day, they will meet. I quote:
"And of His signs is the creation of the heavens
and the earth, and what He has spread forth in
both of them of living beings. And He is All powerful
to gather them together, when He will." (42:29)
The term ‘heavens’ stand for other worlds, other
planets.
This theme arises in many places in the Quran

Interplanetary Travel
Today we are perched on the threshold of space
travel. The Holy Quran says that man will venture
into space travel but will need scientific skills and
knowledge to get through.

I quote:
"O assembly of jinn and men, if you are able to
pass through the regions of the heavens and the
earth, then pass through. You cannot pass through
but with authority.” (55:33)
However, the day must come when space travels will
occur, and the Quran likens the future space ships to
the earth, which moves through space, bearing us
on it.

I quote:
"And a sign to them is that We bear their offspring
in the laden ship, And We have created for them
the like thereof, whereon they ride.” (36:41,42)
The Holy Quran was the basis for the Arab founders
of algebra, astronomy, chemistry and medicines. The
Holy Prophet Muhammad (May peace and blessings
of Allah be upon him) did not have knowledge of
such matters- how could he?
This is one testimony that the Quran is a revealed
book.
The Holy Quran itself testifies to this.
I quote:
"I am Allah the Best Knower
This book there is no doubt about it, it is a guide
to those who keep their duty... (2:1,2)
And if you are in doubt as to that which We have
revealed to Our servant, then produce a chapter
like it and call on your helpers besides Allah if you
are truthful.
But if you do not - and you can never do it - then
be on guard against the fire whose fuel is men and
stones; it is prepared for the disbelievers.”
(2:23,24)
The Holy Prophet (May peace and blessings of Allah
be upon him) was but a messenger. His duty was to
deliver God’s guidance to mankind. We know of his
extra-ordinary struggle and his extra-ordinary triumph
and success.
As the Holy Quran says:
“This is a message for the people and that they may
be warned thereby, and that they may know that He
is One God and that men of understanding may mind.”
Today we honor the Messenger of God for his delivery
of the message. And we say,
"Yes, thou hast indeed delivered the message!
May Allah’s blessings be upon thy soul!”
THE MUJADDID OF THE 14TH CENTURY

It has been an established fact from the Holy Quran, traditions, saying and claims of other ‘mujaddids’ that the coming of a ‘mujaddid’ at the beginning of each century is essential, then exactly at the head of the 14th century Hijrah the claim of being a ‘mujaddid’ by Mirza Ghulam Ahmad of Qadian was just in accordance with the spirit and tradition of Islam. Quite obviously, appearance of a ‘mujaddid’ at the beginning of each century has been made essential; and if no ‘mujaddid’ had appeared at the head of the 14th century not only the Hadith had to be falsified but also the principal of the Holy Quran. Moreover the truth of the claims of Muslim saints must have also become doubtful. Strangely enough, more than one ‘mujaddid’ had appeared during the past centuries, but the head of the 14th century nobody claimed to be a ‘mujaddid’ except Mirza Ghulam Ahmad.

If we ponder a little deeply, his position as a renovator becomes more established. He was gifted with Divine communication even fourteen or fifteen years before his claim. He was then a champion of the cause of Islam; a great defender of Islam against the onslaughts of other religions. He, not only dealt with old religions like Christianity and Hinduism with all the argumentative force at his command, but also made a thorough analysis of the new movements in India like Brahma-Samaj and Arya-Samaj. The example of no one else can be cited, who stood so firm to defend Islam at such a critical moment, and the Muslim world fully realised this fact. Years before his actual claim, his piety, righteousness and devotion to God were very well known to his intimate friends and relatives. His scholarship was also admitted on all hands.

While paying homage to a book by Hazrat Mirza, a person who turned to be the greatest opponent of Ahmadiyya Movement said, “The like of it has not appeared in Islam before.” This is a very strong evidence for truth seekers. Even before his claim he was doing such splendid service to Islam that it could only be compared with the activities of the mujaddids of the past. After proclaiming his mission his work gathered strength, so much so that the seed which was sown by him grew up into a huge tree whose branches now spread in the East and West.

Who else is the Mujaddid?
Every Muslim, every lover of the Quran and traditions, and every lover of the Saints of this nation must consider seriously that, if Mirza Ghulam Ahmad is not the mujaddids, who else is the mujaddid of the 14th Century Hijrah. The basic principle of the Holy Quran cannot be untrue, the Hadith of Mujaddid cannot be a mere fabrication, those who had already claimed to be mujaddids, according to this tradition, cannot be regarded as mere impostors. If all this is true, then true also is the fact that a mujaddid must have been raised at the head of this century and who is that person except Mirza Ghulam Ahmad? History to which we are ourselves witness does not mention the name of a single person except Mirza Ghulam Ahmad who claimed to be the mujaddid of this century. The name of this or that person may be cited in haste, by some of us, but the point to be considered is, whether these persons declared it themselves that they had been appointed by God as mujaddids of this century. Again, is there any person other than the Great Mirza, who at the end of the 13th Century and the beginning of the 14th century did such a yeoman’s service to the cause of Islam? Service to Islam does not mean publication of a few books and stirring the Muslims for some mundane and political objects but the real point is, that who was the person who staked his all, for the glory of Islam in its grievous struggle against other religions? Who was the person who shielded Islam against the assaults of hostile forces? Who was he who fought day and night to establish the superiority of Islam over other faiths? Who put forth before the world the real picture of Islam? Who stirred the religious consciousness of general Muslims and created such a strong movement among his followers that they became the torchbearers of Islam to different nations of the world? Who gave the message of hope to the tottering world of today?
On the one hand nobody else has claimed to be a mujaddid of this age, on the other, observe that no one else has accomplished such a great task purely for the cause of Islam, and it is only Mirza Ghulam
Ahmad who stands above all in his claims and mission, therefore, anybody, who rejects him, in fact, rejects the clear saying of the Holy Prophet Muhammad about the raising of mujaddid at the commencement of each century.

**Muslims must cooperate with the Mujaddid**

As there is no way out except to regard Mirza Ghulam Ahmad as the mujaddid of the 14th century, it is also incumbent on us to join hands with him in the struggle for Islam. To adopt an attitude of indifference, is in fact, despising the Divine Commandments and tradition of the Holy Prophet Muhammad. This should mean that according to the will of God a mujaddid was raised for the defence and support of Islam, but we do not recognize this need. Besides this there is a clear direction of God in the Holy Quran:

"O you who believe! Be careful of [ your duty to] Allah and be with the true ones"[IX : 119].

Here, special reference to the true ones is not for those who do not tell lies, as every Muslim is expected to abstain from it and in every country thousands of Muslims are found who speak truth, in their actions. They are the persons who stand firm, and face all tribulations for the cause of the greatest truth in the world i.e. Islam. Obviously there is no better person than a mujaddid to whom these words can apply.

Again we find in a tradition:

"He who dies in a condition that he has not recognised the Imam of his age, dies a death of ignorance."

Here ignorance does not mean (infidelity) which results from denouncing a Prophet but the ignorance of wisdom and learning of the Imam. The mujaddid is certainly the Imam of his age. He is interested in religious reformation and renovation and for this job he is especially enlightened by God and favourable circumstances are created by God for the success of his mission. Thus, indifference to the mujaddid and practical negligence to his mission is in fact doing great harm to the cause of Islam. This is just putting obstacles in the way of Divine will.

"God has promised to those of you who believe and do good that He will surely make them successors in the earth as He made those before them to be successors. And He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They serve Me, not associating anything with Me. (24:55)"
## Lahore Section

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin, the interpretation of which is that he is the greatest and last of all the prophets.

2. The Holy Quran is the final Shariah (code) for the world.

3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmad of Qadian was not a prophet but a Mujaddid (Reformer) and Promised Messiah and Mahdi in Islam.

5. Mirza Ghulam Ahmad never changed claim, views or definition of prophethood in 1901 with the Publication of EK Ghalati ka Izala.

6. Belief in the advent of Mirza Sahib as a Mujaddid is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam.

7. Any one who profess faith in the Kalima-la-ilaha illa Ilahu Muhammad ur Rasul Allah (there is only one God and Muhammad is His Apostle) - is a Muslim and not a Kafir.

8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims Kafir.

9. Marriage relations with non-Ahmadis are permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wah-e-Nabuwat has ceased, only Wah-e-Walayat (Saintly revelation) is continued. Hazrat Mirza Sahib’s revelation was Wah-e-Walayat and not Wah-e-Nabuwat.

11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A.LL.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.

12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

## Qadian Section

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin, the interpretation of which is that he is the greatest though not last of all the prophets.

2. The same.

3. Prophets may come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmad was a prophet as well as Promised Messiah and Mahdi in Islam.

5. The first written evidence of the change of the belief with regard to prophethood was the poster EK GHALTI KA IZALA.

6. Belief in the mission of Mirza sahib as a prophet is essential for becoming Muslim.

7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a kafir.

8. It is not permitted to say prayers behind any Imam who does not recognize Mirza Ghulam Ahmad’s claim.

9. Marriage relations with non-Ahmadis are not permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wah-e-Nabuwat is continued. Hazrat Mirza Sahib’s revelation was Wah-e-Nabuwat.

11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a young man in his teens at the time of his noble father’s death.

12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.