

"In the Latter Days, the sun shall rise from the West"

Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



Revelation

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The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



AHMADIYYA
MUSLIM COMMUNITY

United States of America

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in 207 countries in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah).

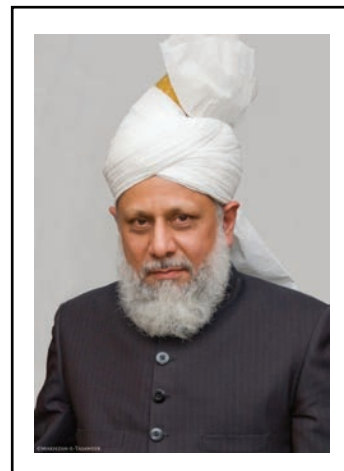
The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity.

Hazrat Ahmad (as) proclaimed Islam as the religion of man: “The religion of the people of the right path” (The Holy Qur'an: 98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon Qura'nic teaching:

“There is no compulsion in religion” (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been headed by his elected successors. The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul Masih V or Fifth Successor of the Promised Messiah(as).



Hazrat Mirza Masroor Ahmad,
Khalifatul Masih V (aba)

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Dr. Mufti Muhammad Sadiq (ra) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever-changing global society. It provides a platform for public opinion on contemporary issues and presents their solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, Questions and Submissions.

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Muslims follow the name of God's prophets with the prayer *alaihis salaam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *sallallahu alaihi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *radhi-Allaho anhu/a* or 'may Allah be pleased with him/her.' While such salutations sometimes are not set out in the text for readability, we encourage readers to offer these prayers as if set out in full.



Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
- as: 'Alaihis-Salam (may peace be upon him)
- ra: Radhi-Allahu 'Anhu/'Anha (may Allah be pleased with him/her)
- rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
- aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count Tasmiya at the beginning of a chapter as the first verse.

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Translated by Wajeesh Bajwa

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FROM
THE
HOLY
QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّنَ مِنْ
بَعْدِهِ ۗ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَ
يَعْقُوبَ وَالْأَسْبَاطِ وَ عِيسَى وَ أَيُّوبَ وَ يُونُسَ وَ
هَارُونَ وَ سُلَيْمَانَ ۗ وَآتَيْنَا دَاوُدَ زَبُورًا ۗ

In the name of Allah, the Gracious, the Merciful.

Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and to Jesus and Job and Jonah and Aaron and Solomon, and We gave David a Book

(The Holy Qur'an, 4:164).

HADITH

SAYINGS OF THE

PROPHET

MUHAMMAD (sa)

Hazrat Ayesha(ra) related that Al-Harith bin Hisham(ra) asked the Holy Prophet (sa): "How does the Revelation come to you?" The Messenger of Allah (sa) said: "Sometimes it comes to me like the ringing of a bell and that is the hardest upon me, and sometimes the angel will appear to me like a man, and he will speak to me such that I understand what he says." Hazrat Ayesha(ra) said: "I saw the Messenger of Allah (sa) while the Revelation was descending upon him on an extremely cold day. Then it ceased and his forehead was flooded with sweat."

Tirmidhi, Chapters of Virtues

REVELATION

WINTER 2018

The theme of this issue of the Muslim Sunrise is "Revelation." This topic is of great significance for the followers of all world religions. Most of the sacred religious scriptures claim to have been revealed by God to His select spiritual elite for the betterment of humanity. Hindus believe that the Four Vedas were composed by Rishis (saints) and the revealed portions of the Vedas are called Sruti. The Buddha himself received "enlightenment" in a unique mode that contained the truth about how to get rid of human sufferings. Daoism understands revelation as the agency that brings one closer to "the way." In Judaism, Moses (as) received Divine Commandments through direct communications from God, and the entire Torah (the first five books of the Bible) was also revealed to him. Not only that, many prophets appearing after Moses were the recipients of the word of God. Jesus (as) himself is called "Word of God," that is, he communicated what God told him what to say. His disciples and also the writers of various books of the New Testament felt inspired to write down the life story and teachings of Jesus (as) with such conviction that all the four Gospels, the books, and the letters are now called the "Word of God." The last book in the New Testament is entitled as "The Revelation of Jesus Christ," and focuses on the prophetic events of the future.

Islam confirms that all Prophets and Messengers, such as Adam, Noah, Abraham, Moses, Jesus and many others did receive revelations from God. According to the Holy Qur'an, God spoke with prophets as well as pious men and women who were not prophets. Islam not only presents the Holy Qur'an as a "Revealed Book" to the Prophet Muhammad (sa) but historically speaking there have been countless "Friends of God" (Auliya Allah), including Muslim Sufi saints, who claimed to have divine converse with God in response to their prayers and supplications. God also inspires men of intelligence in their pursuit of knowledge, and in this

issue of the Muslim Sunrise, one article deals specifically with the revelations to scientists. Another article explains the neurobiology of dreams and revelations. The Holy Qur'an has also used the term "revelation" concerning the instinctive pursuits of animals and insects as well.

Most importantly, one article is about the revelations received in this time and age by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as). Hazrat Mirza Ghulam Ahmad (as) himself has written a very comprehensive book entitled "Haqiqatul Wahi" (The Essence of Revelation). A brief review of this treatise of Hazrat Mirza Ghulam Ahmad (as) is also presented in this issue. In addition, his thoughts on the need for revelations in the present age are also included which are taken from his famous book "The Philosophy of the teachings of Islam."

Please, enjoy reading this issue and send us your feedback.

Mubasher Ahmad
Editor-in-Chief

IN THE WORDS OF THE PROMISED MESSIAH(as)

Divine Converse

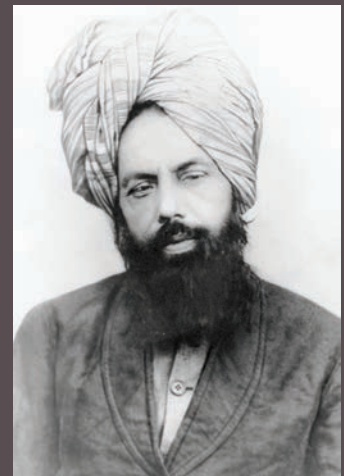
The Speaker is Honored with Divine Converse

I would be guilty of doing great wrong to my fellow beings if I were not to declare at this stage that Divine bounty has bestowed upon me the status which I have just defined and has honored me with the kind of converse the features of which I have just set out in detail, so that I should bestow sight upon the blind and should guide the seekers of the One Who has been so far lost, and should give to those who accept the truth the good news of that Holy Fountain of which many speak but which few find. I wish to assure the listeners that the God, meeting with Whom is the salvation and eternal welfare of man, cannot be found without following the Holy Qur'an. Would that the people were to see that which I have seen, and were to hear that which I have heard, and should lay aside mere tales and should run to the truth. The cleansing water which removes all doubt,

that mirror through which that Supreme Being can be seen, is converse with the Divine that I have just mentioned. Let him whose soul seeks the truth arise and search. I tell you truly that if souls are charged with true seeking and hearts develop true thirst, people would search for that way and would seek that path. How can that way be discovered, and how can the intervening veil be removed? I assure all seekers that it is Islam alone which conveys the good news of that path. All other people have since long sealed up divine revelation. Be sure, however, that this seal is not imposed by God, but is an excuse that is put forward by man on account of his privation. Be sure that as it is not possible that we should be able to see without eyes, or should be able to hear without ears, or should be able to speak without a tongue, in the same way it is not possible that without the help of the Quran we should be able to behold the countenance of the True Beloved. I was young and am now old but I have not encountered anyone who has quaffed the cup of this visible understanding except out of this Holy Fountain.

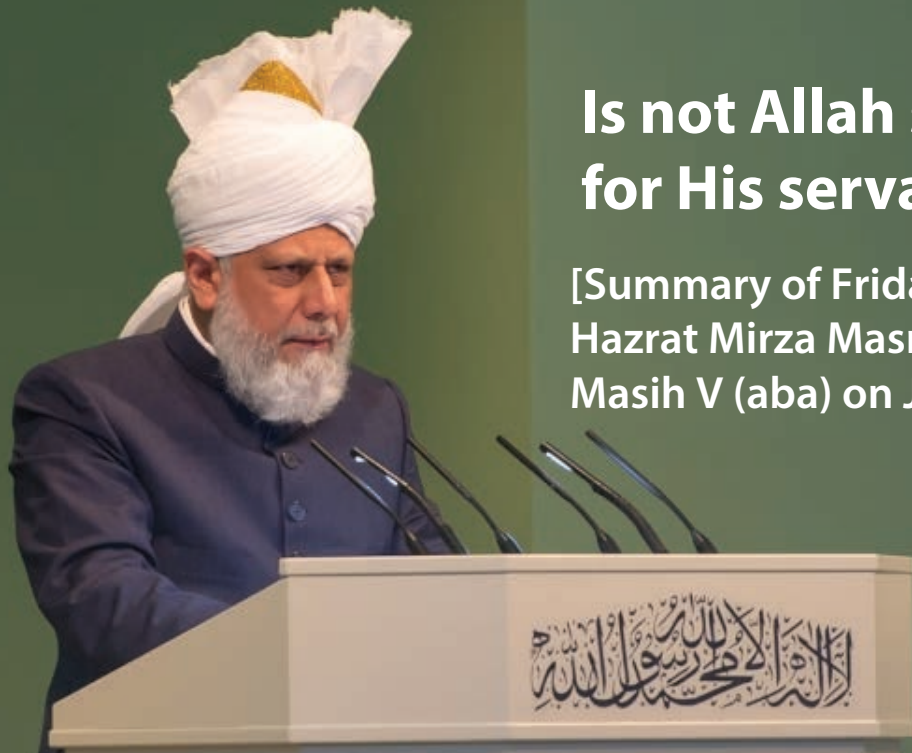
The Philosophy of The Teachings of Islam, pp.194,195]

Hazrat Mirza Ghulam Ahmad of Qadian,
The Promised Messiah and Imam Mahdi (as)



Is not Allah sufficient for His servant?

[Summary of Friday Sermon delivered by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba) on January 30, 2009]



The status that the Promised Messiah (on whom be peace) attained in complete obedience of his master, the Holy Prophet (peace and blessings of Allah be on him) is clear to each Ahmadi. In the context of the Divine attribute of Al Kafi (The Sufficient) many Divine revelations were given to the Promised Messiah (on whom be peace). He became Allah's beloved due to his supreme and ardent love and devotion for the Holy Prophet (peace and blessings of Allah be on him). Some portions of the Holy Qur'an were revealed to him as revelations. Each day that dawns on the Ahmadiyya Community is a testimony to the fact that these revelations and indeed his claim were true.

One who attributes falsehood to Allah, in particular, falsehood about prophethood cannot escape punishment. Allah states in the Qur'an:

"And if he had falsely attributed even a trivial statement to Us, We would surely have seized him by the right hand, And then surely We would have severed his jugular vein, And not one of you could shield him from him (1)."

In principle, this is a measure regarding one who attributes falsehood to Allah. The Promised Messiah (on whom be peace) presented this measure as a testimony to his truthfulness. He said that it is a Sign from Allah that one who is false is destroyed. At the time twenty-five years had passed since the Promised Messiah (on whom be peace) had started publishing his Divine revelations and rather than seizing him Allah had manifested hundreds of Signs to corroborate his truthfulness. The Promised Messiah (on whom be peace) said with conviction that no one would be able to match his claim.

Those who state that the aforementioned Qur'anic verses can

only be applicable to the time of the Holy Prophet (peace and blessings of Allah be on him) overlook that is Allah not to seize any other person who would attribute falsehood to Him? Indeed this is the measure with which each truthful person should be evaluated. At least those who have believed in the Holy Qur'an should desist from deriding it. Neither do those who claim to be well-versed in it understand it themselves nor do they want the masses to understand it.

With reference to Divine Signs of support and corroboration, the Promised Messiah (on whom be peace) wrote that it was at five instances that the life of the Holy Prophet (peace and blessings of Allah be on him) was in great danger and it appeared as if his safety was not possible. Had he not been a true Prophet of God he would not have survived these incidents.

These were, 1) When the Quraish lay siege to his house and vowed to kill him; 2) When the unbelievers reached the mouth of the cave in which he hid with Hadhrat Abu Bakr (may Allah be pleased with him); 3) At the Battle of Uhud when the Prophet (peace and blessings of Allah be on him) was left by himself, and the enemy surrounded him and attacked him [in vain] with their swords; 4) When a Jewish woman poisoned the meat intended for him with a deadly poison, but Allah saved him; and 5) When the emperor of Persia Khusro Pervez decided to have him killed and dispatched someone to execute the plan. Survival from all this is a testimony to his truthfulness.

The Promised Messiah (on whom be peace) said it was extraordinary that it was also at five occasions that his honor and life was in danger. 1) At the time when he was taken to court on the charge of instigating murder by Dr. Martin Clark.

2) Police filed a criminal case against him at the Gurdaspur court of DSP Mr. Dowie. 3) A Karam Din of Jehlum filed a criminal case against him. 4) The same Karam Din filed another criminal case against him at Gurdaspur. 5) During the investigation into the death of Lekh Ram, his house was searched, and the opponents tried their utmost but could not find any evidence. Each of these court cases came to naught.

Indeed the glory of his master, the Prophet (peace and blessings of Allah be on him) is supremely elevated, however, in light of his perfect obedience to him, Allah also demonstrated His attribute of Al Kafi to the Promised Messiah (on whom be peace).

The court case filed by Dr. Martin Clark is well known in the history of the Community. During this time, Muslims, Hindus, and Christians all began to oppose the Promised Messiah (on whom be peace) but Allah fully exonerated him from this. However, those who derided him or wished to deride him were dealt with by Allah. An example of this is when the Promised Messiah (on whom be peace) arrived for the case he was offered a chair [a sign of high regard during the time of the British Raj]. His opponent Maulvi Muhammad Hussein who had come to see (God forbid) the disgrace of the Promised Messiah (on whom be peace) was astonished at this gesture. He was there as a prosecution witness, and Dr. Clark requested that he was also given a chair. This was denied by the presiding Deputy Commissioner. When he came to give his evidence, he directly asked the Deputy Commissioner for a chair and was refused. On his insistence, he was publically told off and humiliated by the Deputy Commissioner.

Nawab Sadeeq was a religious scholar at the time when the Promised Messiah (on whom be peace) wrote Baraheen e Ahmadiyya. The British government had granted him a few titles including that of 'Nawab.' Despite his opulent life, he served Islam, and the Promised Messiah (on whom be peace) also considered him to be a pious person. At the publication of Baraheen-e-Ahmadiyya, the Promised Messiah (on whom be peace) wrote to a few people including Nawab Sadeeq for patronage. He initially responded politely, agreeing to purchase a few copies but then silence followed. When he was contacted for a second time, he responded by saying that it was against the wishes of the British government to purchase or to assist with religious books. Therefore, nothing should be expected from him. Huzur remarked that it is alleged that the Promised Messiah (on whom be peace) was 'implanted by the British,' yet their own renowned religious scholars refused to make the purchase to please the British. The package that was sent to him was returned torn, and the book was also torn. Seeing the book in this state the Promised Messiah (on whom be peace) was deeply angered and said that they could go

ahead and please their government, Allah would tear their honor apart. He said he would not be hopeful of the Nawab Sahib, Allah was Sufficient for his hopes and may the British government be pleased with the Nawab Sahib. A while later the very same British government that the Nawab sahib had tried to please made accusations against him and an Investigative Commission was set to look into allegations that also involved rebellion. All his titles were withdrawn. When he became very helpless, he sent requests to the Promised Messiah (on whom be peace) for prayers. The Promised Messiah (on whom be peace) prayed for him and it was through his prayers that his honor was restored.

Munshi Illahi Buksh was an accountant who held the Promised Messiah (on whom be peace) in reverence. However, later on, he became an opponent, used extremely unseemly language and alleged that all the revelations of the Promised Messiah (on whom be peace) were untrue. He would not publish his own revelations regarding the Promised Messiah for fear of litigation. The Promised Messiah (on whom be peace) assured him that he would never restore to litigation as he was only interested in a Divine verdict so that people could recognize the person who was from God. He said if Munshi Sahib's revelations were from God then certainly [God forbid] destruction would befall the Promised Messiah. However, if Allah had any knowledge against this negative supposition, it would become evident. He assured the Munshi Sahib that there would be no attack on his dignity – all he wished for was an exoneration, which was the way of Prophets of God, just as Hadhrat Yusuf (on whom be peace) had wished. Eventually, Munshi Sahib wrote a 400-page book with revelations against the Promised Messiah (on whom be peace) and sent it to him. None of his revelations – some asserting Divine succor for himself and destruction of the Promised Messiah through the plague - came to pass. On the contrary, he himself contracted the plague and died from it in 1907. The plague created havoc [in India] for eleven years, but the Promised Messiah (on whom be peace) and his Community remained safe, and today, with Divine support and succor, it has spread all over the world.

Mirza Imam Din Sahib and Nizam Din Sahib were the cousins of the Promised Messiah (on whom be peace). They demonstrated great enmity towards him as well as Islam in general and said many audacious things about the Holy Prophet (peace and blessings of Allah be on him). They collaborated with the Hindus and at one point had Lekh Ram stay in Qadian for two months. They would not leave any trifling matter to harass the Promised Messiah (on whom be peace). They built a wall in order to stop the passage of people visiting the Promised Messiah (on whom be peace) and would not listen to any request to remove it. The only court case that the Promised

Messiah (on whom be peace) registered against an opponent was against these individuals, and it was to alleviate the inconvenience caused to the Community. He prayed immensely for this matter and received a powerful revelation from Allah that he would be evidently triumphant in this court case but at the appointed time. Although there was a delay and even the lawyers seemed to have lost hope, eventually, a document was found from among the records which proved consequential in the court case resulting in favor of the Promised Messiah (on whom be peace), and the wall came down. The judge stated that if the Promised Messiah (on whom be peace) wished he could register another court case demanding expenses. The lawyer registered a case. By this time Mirza Imam Din had passed away, and Mirza Nizam Din was given the notice. His condition was as the Divine revelation had predicted and he did not have the means to make the payment. He requested concession stating they were relations. The Promised Messiah (on whom be peace) said it was not him who had registered the case. He instructed the lawyer there was no need to pursue the matter and had it put in writing that although these people presumed to dishonor the Promised Messiah (on whom be peace), the court case had been decided and he did not wish to retaliate.

There are numerous other incidents that illustrate similar incidents of Divine succor for the Promised Messiah (on whom be peace). Indeed even after his passing away, each time hostility raised its head Allah's help came, and the Community was saved from any bad consequences of enmity. Despite opposition and restrictions on the governmental level, the Community continues to spread. Despite the lack of resources today a worldly person cannot even imagine how the Community functions. If a worldly-wise person was to see the budget of the Community, they would perhaps find it less than the annual income of a wealthy individual. However, it is so immensely blessed that it appears ample to a worldly person and they see our financial condition as strong and envisage us owing great wealth and property. With the grace of Allah, our finances are strong, and this is because the right amount is used for the right purpose. During his last African tour, the first question the President of Benin asked him upon meeting was how many million dollars worth of investment was the Community about to make in his country!

In fact, this notion prevails because Allah's help is with us and this is a Sign of the Living God of Islam which is evident all the time, which each Ahmadi feels and the world also senses. When God, Who is the Master of the heaven and the earth, sends His servants to this world to propagate His message, He assures them in every way and declares to them in every matter, 'Is not Allah sufficient for His servant? (2)'. He also states: 'And Allah knows your enemies full well. And sufficient is Allah as a Friend, and sufficient is Allah as a Helper (3).'

We witness Divine support and help every step of the way. May Allah make it so that we truly honor their dues so that we may continue to witness them.

I had mentioned Baha'ullah in my last sermon in that he had claimed prophethood. What should have been said was that even if the claim of the prophethood of this claimant is to be believed Divine succor was still not with him. It would not be correct to say that the Baha'is do not consider him to be a prophet because there are many among his children who say that he was a prophet. Indeed he had claimed divinity. The religious law that he introduced and which remains unpublished refers to his claim to divinity. Even though he did not claim prophethood but as prophethood was being mentioned [last Friday Sermon], the significance of what was said was that even if it is accepted that he had claimed prophethood, Allah did not demonstrate His help and support for him. In some quarters Ahmadis are likened to Baha'is, and both are considered as liars. Allah's succor for the Promised Messiah (on whom be peace) is evident, but none can be seen to be with the Baha'is.

I wished to make a few things clear about this as some ill-informed people are easily influenced – for example, there are some in Africa and also some in Pakistan. It should always be remembered that Baha'ullah's own claim was that of divinity and his special son whom he appointed his successor also considered him to be a claimant of divinity. Their method is to entrap ill-informed, peaceful people gradually. They do not mention his claim to divinity at first but later implement the religious law that he, as a god revealed to himself. That is, he was god as well as human. Maulana Abul Atta who was in Palestine mentioned that some among them, including one of his sons, would come to our mosque to offer Salat five times a day; although congregational prayer is not common among them, in fact, they do have five daily Prayers. To gain sympathy with Christians, they maintain that Bahauallah is a manifestation of God, just as the Christians consider Jesus (on whom be peace) to be the son of God.

Bahauallah was imprisoned for a length of time from where he maintained that he was in prison and he was the master of the world, and there was no god but him. He also maintained that he would continue to help even after his death. What sort of a god was he who could not save himself from imprisonment. Of what use would he be to others?

Regarding their numbers Abdul Baha, his son and successor said that it is possible that a Christian is a Baha'i, a Jew is a Baha'i, a Freemason is a Baha'i or a Muslim is a Baha'i. They try to convince people to become close to Baha'u'llah in accordance with their own religious beliefs. Once they are persuaded then the real teaching is taken to them.

When Allah sends His Prophets to this world, He commands them to take His message to the world. However, the Baha'is say the message should not be taken to others and consider propagation as forbidden in some countries.

On his tour of the West an English woman, who had become a Baha'i came to see Hadhrat Khalifatul Masih II (may Allah be pleased with him) with an Iranian friend. He asked her that the Holy Qur'an had brought a perfect religious law, what new thing had she learned from the Baha'is? She said that the religious law [of Islam] was not perfect, it had something contrary to nature, like permission for four marriage for men, whereas Baha'u'llah enjoined one marriage. On this Hadhrat Khalifatul Masih II (may Allah be pleased with him) reminded her that Bahau'llah had himself married twice. To this she replied that one of the marriages was before he had made his claim. Hazur remarked that God was strange who did not know what religious law he was to reveal in the future! When Hadhrat Khalifatul Masih II (may Allah be pleased with him) asked then why had his son married twice. The Iranian friend replied that he had made the second [wife] his sister. Hadhrat Khalifatul Masih II (may Allah be pleased with him) asked why is it that he had offspring with her, does one have offspring with one's sister?

Therefore, we should always avoid these people; they attack silently. They have kept their religious law secretive by command. Allah states about those who make false claims to prophethood that He severs their very jugular vein and disgraces them in this world. However, regarding those who claim divinity, Allah states: "And whosoever of them should say, 'I am a God beside Him,' him shall We requite with Hell. Thus do We requite the wrongdoers (4)."

May Allah enable us to be completely obedient to the one who is sent by God so that He may keep us in His mercy and grace and continues to make us those who attain His nearness!

References:

1. The Holy Qur'an (69:45-48)
2. The Holy Qur'an (39:37)
3. The Holy Qur'an (4:46).
4. The Holy Qur'an (21:30)

Search for an Exalted Being

Hazrat Mirza Ghulam Ahmad,
the Promised Messiah and Mahdi (as)

Of the natural conditions of man is his search after an Exalted Being towards Whom he has an inherent attraction. This is manifested by an infant from the moment of its birth. As soon as it is born, it displays a spiritual characteristic that it inclines towards its mother and is inspired by a love of her. As its faculties are developed, and its nature begins to display itself openly, this inherent quality is displayed more and more strongly. It finds no comfort anywhere except in the lap of its mother. If it is separated from her and finds itself at a distance from her, its life becomes bitter. Heaps of bounties fail to beguile it away from its mother in whom all its joy is concentrated. It feels no joy apart from her. What, then, is the nature of the attraction which an infant feels so strongly towards its mother? It is the attraction which the True Creator has implanted in the nature of man. The same attraction comes into play whenever a person feels love for another. It is a reflection of the attraction that is inherent in man's nature towards God as if he is in search of something that he misses, the name of which he has forgotten and which he seeks to find in one thing or another which he takes up from time to time. A person's love of wealth or offspring or wife or his soul being attracted towards a musical voice are all indications of his search for the True Beloved. As man cannot behold with his physical eyes the Imperceptible Being, Who is latent like the quality of fire in everyone, but is hidden, nor can he discover Him through the mere exercise of imperfect reason, he has been misled grievously in his search and has mistakenly assigned His position to others. The Holy Quran has, in this context, set forth an excellent illustration, to the effect that the world is like a palace, the floor of which is paved with smooth slabs of glass, under which flows a rapid current of water. Every eye that beholds this floor mistakenly imagines it to be running water. A person fears to tread upon the floor as he would be afraid of treading upon running water, though in reality the floor is only paved with smooth transparent slabs of glass. Thus these heavenly bodies like the sun and the moon etc. are the smooth and transparent slabs of glass under which great power is in oper-

ation like a fast flowing current of water. It is a great mistake on the part of those who worship these heavenly bodies that they attribute to them that which is manifested by the power that operates behind them. This is the interpretation of the verse of the Holy Quran:

"It is a palace paved smooth with slabs of glass (1)."

In short, as the Being of God Almighty, despite its brilliance, is utterly hidden, this physical system that is spread out before our eyes are not alone sufficient for its recognition. That is why those who have depended upon this system and have observed carefully its perfect and complete orderliness together with all the wonders comprehended in it, and have thoroughly studied astronomy, physics, and philosophy, and have, as it were, penetrated into the heavens and the earth, have yet not been delivered from the darkness of doubts and suspicions. Many of them become involved in grave errors and wander far away in pursuit of their stupid fancies. Their utmost conjecture is that this grand system which displays great wisdom must have a Maker, but this conjecture is incomplete, and this insight is defective. The affirmation that this system must have a creator does not amount to a positive affirmation that He does in truth exist. Such a conjecture cannot bestow satisfaction upon the heart, nor remove all doubt from it. Nor is it a draught which can quench the thirst for complete understanding which man's nature demands. Indeed, this defective understanding is most dangerous, for despite all its noise it amounts to nothing.

In short, unless God Almighty affirms His existence through His Word, as He has manifested it through His work, the observation of the work alone does not afford complete satisfaction (2). For instance, if we are confronted by a room the door of which is bolted from inside, our immediate reaction would be that there is someone inside the room who has bolted the door from inside, inasmuch as it is apparently impossible to bolt a door from inside by some device employed for the

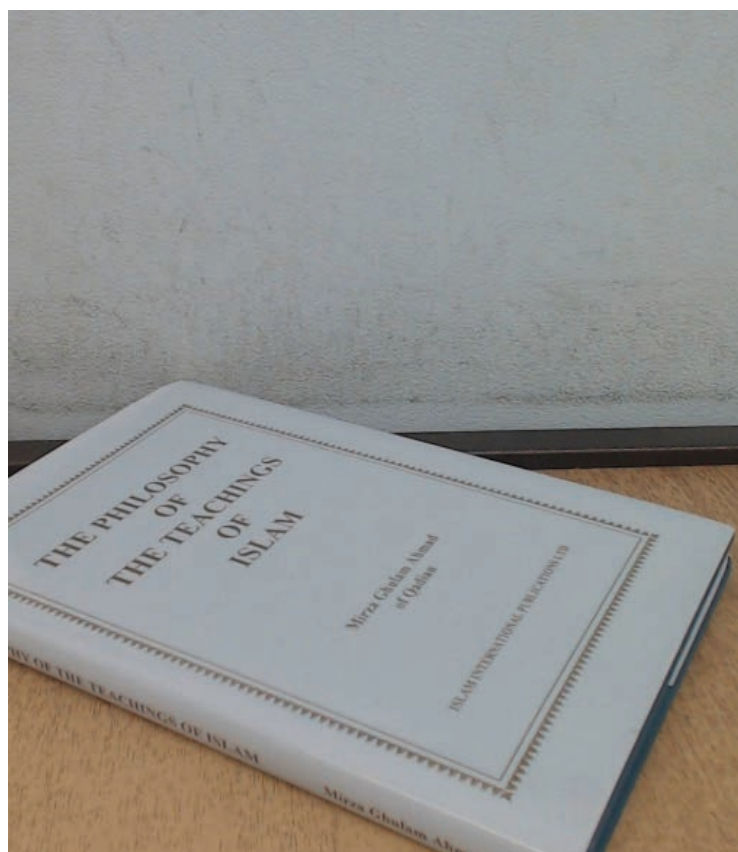
purpose from the outside. But if despite persistent calls from the outside over a period of years, no response becomes audible from inside, our supposition that there must be someone inside would have to be abandoned, and we would be compelled to conclude that the door has been bolted from inside through some clever device. This is the situation in which those philosophers have placed themselves whose understanding is limited solely to the observation of the work of God. It is a great mistake to imagine that God is like a corpse interred in the earth whose recovery is the business of man. If God has only been discovered through human effort, it is vain to expect anything from Him. Indeed, God has, through eternity, called mankind to Himself by affirming: I am present. It would be a great impertinence to imagine that man has laid God under an obligation by discovering Him through his own effort and that if there had been no philosophers, He would have continued unknown.

It is equally stupid to inquire how God can speak unless He has a tongue to speak with. The answer is: Has He not created the earth and the heavenly bodies without physical hands? Does He not view the universe without eyes? Does He not hear our supplications without physical ears?



Then is it not necessary that He should also speak to us? Nor is it correct to say that God spoke in the past but does not speak now. We cannot limit His Word or His discourse to any particular time. He is as ready today to enrich His seekers from the fountain of revelation as He was at any time, and the gates of His grace are as wide open today as they were at any time. It is true, however, that as the need for a perfect law has been fulfilled all law and limitations have been completed. Also, all Prophethoods, having arrived at their climax in the person of our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, have been fulfilled.

[The Philosophy of the Teachings of Islam., the revised edition published by Islam International Publications Ltd., UK in 2015, pp. 79-83.]



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1. The Holy Quran, (27:45)
2. This means that without the Word of God, contemplation of and foresight into the laws of nature cannot be sufficient. The Publisher

The Nature of Revelation

Article is taken from the book: "Revelation, Rationality, Knowledge and Truth"

Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (rh)

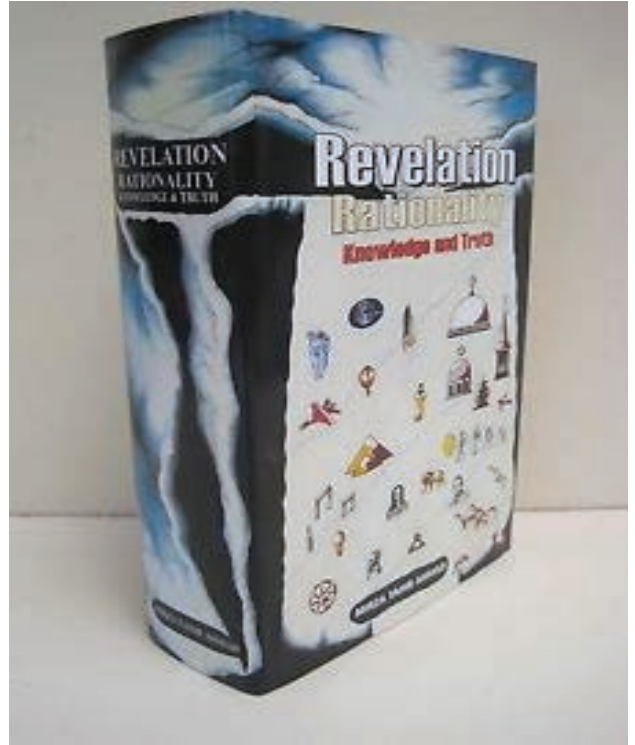
What is revelation? Is revelation merely a term used to describe the conscious or subconscious exploration of one's inner world, or is its source an external being, whose knowledge transcends that of humans?

Even people who believe in revelation differ in their understanding of its nature. For example the majority of today's Buddhists, Confucianists and Taoists consider their founders' experiences to have arisen purely from within their conscious or subconscious minds. As mentioned earlier they believe that truth exists within every soul as a part of nature. Inspiration to them is the instrument of contact with the fountainhead of this eternal truth. Other religions hold the view that revelation is an experience arising from an external source—an Everlasting, All-Wise God.

If we widen the scope of our study, we observe that many authentic cases of revelation are also reported outside the domain of religion. For instance, there are many interesting cases of highly complex information conveyed through revelation to some scientists.

In 1865 a German chemist, Friedrich August Kekule, was struggling to solve a problem in chemistry that had baffled all researchers. One night Kekule had a dream in which he saw a snake with its tail held in its mouth. This dream instantly put him on the right track leading to the solution of the perplexing question. Thus was unraveled the secret of the molecular behavior in certain organic compounds, a discovery which created a revolution in the understanding of organic chemistry. He interpreted this dream to mean that in the benzene molecule, carbon atoms bond together to form a ring structure. This knowledge gave birth to the huge and highly developed field of synthetic organic chemistry producing a vast new range of synthetic materials. The contemporary pharmaceutical industry has become growingly dependent on synthetic drugs. Mankind is indeed indebted to that one dream through which Kekule resolved that problem.

Elias Howe was the first person to mechanize the process of sewing. He too received the answer to a problem that had frustrated him for a long time through a dream. In his dream he saw himself surrounded by savages, who threatened to kill him unless he designed a sewing machine. Being unable to respond he was tied to a tree and the savages started to attack him with



arrows and spears. It surprised him to see eyelets on their spearheads. On waking from this dream, he immediately realized the solution, which led him to invent the prototype of the sewing machine that was to dramatically revolutionize the sewing industry. Through his dream he understood that he should consider placing the eye of the needle in its point.

It was this idea which helped him resolve a seemingly impossible task. It is difficult to visualize the sorry state in which man would find himself today without the blessing of this dream. What a revolution was created indeed by this revelation!

In view of many such experiences, one of the possible explanations that come to mind is that revelation is a phenomenon arising from the subconscious. When the conscious mind is tired of pondering over intriguing problems before falling to sleep, it transfers those problems to the subconscious. During sleep the subconscious keeps reflecting on the data fed into it, and finally computes the much needed solution. Sometimes the solutions may be perceived through visions and sometimes heard in the form of verbal messages. This being so, would it mean that all

types of revelation, in whatever manner they appear, are really messages from the subconscious without exception?

In the cases described above, it may well be argued that all the necessary pieces of information needed for the resolution of those problems were already in the conscious mind, the subconscious only proving to be a more powerful tool for synthesizing such information in some mysterious manner. Is this then the sum total of the entire human experience of inspirational revelation or are there other forms that lie beyond the scope of mental processes alone?

The major religions of the world believe that their prophets and also many other holy men received revelation from an external source called God. Others consider this to be a mistaken inference and do not accuse them of willful fraud, since they could genuinely have mistaken a purely internal experience for a message received from an external source. But if this was so, then the foundations of all the so-called Divine religions would be on very shaky ground. The truth of such claims could only be proved if ample external evidence supports it.

As it would be too extensive and laborious a task to verify the truth of all such claimants individually, we shall only attempt to apply this criterion to the Holy Quran. The foundation of most major religions rests in the belief that there is a Supreme Creator Who, having created man, never abandoned him and continued to take interest in his affairs. It is He Who imparts guidance through His messengers, whenever and to whomsoever He pleases. He reveals knowledge of His existence and expresses His will to mankind to shape their lives in accordance with His instruction. If this is true then revelation will have to be treated as an independent source of knowledge, distinct from mere psychic inspiration, and rationality would occupy only a second place compared to it.

From the vantage point of the human mind, revelation seems to be an internal experience taking place within the sphere of the human psyche. For this reason Divine messages may well be confused with other similar experiences of the subconscious. Nearly all people at one stage or another of their life have some encounter with the workings of the psyche. The human psyche has a built-in mechanism which can create illusions and visions sometimes so clear that they appear to be real to the person who experiences them.

Such experiences belong to a wide range which can be categorized in brief as dreams, verbal messages, musical sounds, images and impressions. In the case of the deranged or those whose minds are in a high state of excitement, their experiences can be so intense that they may create horrifying



hallucinations which could drive them mad. Raging fevers can also produce similar states of mental excitement. Apart from this, there are experiences of a completely different nature which generate orderly, soothing and comforting dreams and visions, pacifying the mind and ridding it of many a lurking fear and premonition which sometimes people suffer from without identifying the cause. Again there are messages delivered in clearly heard distinct voices which sometimes are delivered by human or angelic apparitions, or in the voices of unseen persons. If they too could be explained as products of human mind and psyche, all spiritual experiences would be relegated to the realm of psychic phenomenon!

Where then, is room for revelation and Divinely revealed visions? That is the all-important question, which should be clearly addressed and answered. Man's mind is provided with all the mechanisms needed to receive or create such impressions. But God also, whenever He deems it fit, may directly operate this psychic mechanism. To find an answer to this vital question, one needs to examine it at greater length—a task which can be made easier by dividing it into subcategories.

Inspiration: As the subconscious mind can stir up hallucinations and ravings, so also it is capable of creating orderly and meaningful visions and messages. The mind in its inner recesses may go on ruminating on a subject without being conscious of it and eventually develop an answer previously unknown to the conscious mind. It goes on working on a problem until it gets an answer which it can transmit to the higher conscious level of the mind through dreams, visions etc. The results obtained by this process are always within the scope of the available data, which has already been fed to the

mind. This process may not necessarily require the influence of an outside agency to be activated. Even a criminal may develop an ingenious plan to commit crime through this process of subconscious inspiration. But it should not be forgotten that the results of inspiration are always related to the data available to the human mind, and can never step beyond it.

Psychic Experiences other than Hallucinations

Hallucinations resulting from madness or the use of drugs are created because man's mind becomes overexcited and the same subconscious machinery within man is consequently worked up. In such cases, the results produced are disjointed. Most often an outside observer can easily tell that such visions are merely the scattered segments of one's fancy comprising incoherent ravings or fearsome visions. The outside observer can also easily recognize the state of utter confusion and desperation which usually accompanies such disorders. But apart from this it is also possible for the subconscious mind to spin meaningful well-organized images with a message to deliver. Also it is possible for the subconscious to communicate with the conscious mind as though purposefully. What remains to be determined is the possibility of any outside agency influencing the human mind by employing its internal mechanism.

Wide scale research and experimentation by parapsychologists carried out on a scientific basis has proved this to be possible. The mind of one person can activate another person's mind and direct it to think in accordance with his command. Research into such phenomenon is now being carried out at many universities and, according to the result of such studies, it is not only possible, but it commonly happens in everyday life that sometimes automatically and sometimes through conscious attempts, the ideas of a person can be transmitted to another person's mind without the employment of any material medium.

Hypnotism

A hypnotist can concentrate on the minds of others and create impressions which are in fact planted upon them by the hypnotist himself. As commonly observed in psychic healing, the purpose of hypnotism is to bring the hidden secrets of a subject's mind to the surface, or to encourage the power of his mind to heal him.

It so happens that many a time a deranged patient has lost the courage to confront his own disturbing thoughts. He buries them deep, but not deep enough. They lie somewhere between the conscious and the subconscious mind in a restless state. With a little help from the outside, he ultimately musters enough strength to throw them to the surface and

get rid of them. This phenomenon can be likened to any small object lodged under the skin which, unless removed, may cause insufferable agony and restlessness. The job that the knife of a surgeon performs is carried out by a hypnotist's suggestion in the case of a psychic patient.

Telepathy is another mode of paranormal communication which does not employ any suggestion. Without the agency of any known scientific medium, one person's thoughts are transferred to another, without verbal or visual contact. It happens like two tuning forks of the same frequency. If one is resonated, the other would also begin to resonate.

If hypnotism and telepathy work in reality—and there is much evidence that they do—then why cannot God employ the same mechanism for transmitting His command to humans? Why should He not be able to employ the same to convey His will to man?

Other Experiences of Subconscious

Dreams are a truly universal phenomenon shared by people of all countries and all ages, yet dreams do not belong to one category alone. Dreams in most cases are a product of human psyche. The way the subconscious deals with the daily inflow of data reflects the concerns and problems that a particular person is facing. Today the study of dreams has gone far beyond the Freudian era of theorization. Much research is being carried out with the help of advanced electronic equipment.



However, from the religious point of view, there are two types of dreams—those which are generated by psychic factors, and those which are of Divine origin and carry a deeper significance. They may portend future mishaps or bring glad tidings. They may reveal information of which the viewer had no knowledge whatsoever prior to that particular dream. Such dreams bring to a sharper focus the probability of the existence of an invisible, conscious, transcendent, External Being who can, if He so pleases, communicate with humans on whatever subject He chooses.

Enough evidence from religious experiences can be quoted to prove the case in point. But those who do not believe in religion will find it difficult to accept such evidence as valid. This is so because if one accepts the proposition that a Super-human Conscious Agency can activate the human mind, it would be tantamount to the belief in the existence of God—a fact to which a large number of secular thinkers and scientists are extremely allergic.

The second problem is that in most religions this phenomenon is spoken of with such an air of the supernatural, the bizarre and the fantastic, that it is hard for scientists to subscribe to their credulity. The dramatization of the spiritual experiences of the past saints and prophets on the part of their followers does not serve their cause or the cause of truth for that matter. It only succeeds in obscuring and befogging the reality of such Divine Communications to an extent that no clear separating line can be drawn between the yarn of human fancy and the noble reality of spiritual experiences.

Among Divine Books, the Holy Quran by virtue of being free from interpolation deals with spiritual issues and experiences in natural and rational terms, rejecting the demand of the non-believer for the supernatural. When studied in the light of the Quranic account, miracles and signs never violate the laws of nature.

The well known miracle of Moses(as) for instance, though believed by the People of the Book to be of a supernatural character, is presented in the Quran in a simple, rational, matter-of-fact style. Yet it would take more than a cursory glance to fathom its underlying meaning. It is not cryptic yet the real intent eludes particularly those who read it with preconceived ideas of a supernatural event. Here we illustrate the Quran's treatment of this miracle:

He replied, 'Throw ye! And when they threw, they enchanted the eyes of the people, and struck them with awe and brought forth a great magic.

And We inspired Moses, saying, 'Throw thy rod', and lo! It swallowed up whatever they feigned.

"So was the Truth established, and their works proved vain (1)."

Here the Quran speaks of an incident in which the magicians of the Pharaoh are described to have cast their spells, not on the ropes they threw, but on the eyes of the spectators, a clear description of mesmerism. No breach of any laws of nature is involved at all. To counter this mesmeristic illusion, God employed His superior will through Moses(as) to shatter the spell cast by the magicians. Hence the Quran does not claim that the staff of Moses(as) had actually devoured the ropes; it only pronounces that the staff of Moses(as) swallowed what the magicians had fabricated—that is the false images of ropes turned into snakes.

The same episode is covered in another Surah which throws more light on what actually happened:

Moses(as) said to them: 'You throw your cast first', and lo their cords and staves appeared to him as though they were moving (like snakes) under the influence of their spell, as if they ran about.

At this, Moses(as) conceived fear.

"We (God) said: 'Fear not, it is you who will emerge victorious (2)."

In this verse, the Quran speaks of Moses(as) himself having been influenced by the psychic powers of the magicians. This implies that Moses(as) could not have broken the spell of the magicians by the power of his own mind when he threw his staff. Psychologically it is impossible for the mind to break the spell of a mesmerizer who has already succeeded in subjugating it. Hence it could not have been Moses(as) who countered the magicians' spell with his own will.

It was this aspect of the whole incident which turned it into a miracle. Otherwise any man with stronger will-power could have directly frustrated the efforts of the magicians. No one could judge better than the magicians themselves, who were in a position to realize that it had to be the Hand of God working on the side of Moses(as). They had witnessed Moses(as) to have fallen under their sway like all other spectators. How then could his mind liberate itself as well as the minds of the spectators from the magicians' spell? Incidentally, this verse also lifts the veil from the so-called mysteries of magic. What the magicians produced were not real serpents made out of ropes and sticks, but only an illusion created by their psychic power.

Revelation is just another name for the product of human psyche but only when commanded and controlled from on high by God Himself. We can reasonably conclude therefore, that God must have created such a highly advanced and intricate receptive system within the human mind for the ultimate purpose of communicating with Him. Divine revelation therefore has nothing of the bizarre and unnatural about it.

Every human mind is provided with the aptitude to communicate with other human beings through this extrasensory means of perception. It is important to warn the reader that the refined built-in apparatus we are talking about works with reliability and dependability in proportion to the quality of the truth of the person involved. A false man's imagination can run wild with the images of unreal and unsubstantial things. His wishful thinking can create for him false dreams, a mere product of his psyche. But the person who is habitually straightforward, honest and true is very unlikely to let his imagination run riot and produce chaotic visions and sounds. That is why the apostle chosen by God to deliver His message to mankind has to be absolutely true, honest and trustworthy. It is his integrity which vouches for the unadulterated purity of the message. Hence the truth of the recipient plays the most vital role in guarding and protecting the purity of the revelation. No wonder that in all Divine books, all prophets are described as truth personified. The truth is the most authentic proof of the genuineness of their claim and the validity of the message they deliver.



Sometimes an intuitive experience, without sound or vision, may in reality be a type of external revelation. Many a saintly person describes such experiences of losing his awareness of the world around him and sinking into a state of inner consciousness. He returns to the surface of the outer realities at last, carrying a message like a pearl diver breaks surface with a handful of pearls. Seemingly the subject in this case has an inner experience of something which at its source is without words or images. It is just an intense, ecstatic experience which begins to

wear robes of words as it emerges. Yet the impact on him is so powerful as though he had heard someone speak to him directly and clearly during his conscious hours of wakefulness. But the external revelation cannot be identified merely by the impression of the receiver or the manner in which he describes that experience. The only dependable criterion apart from the verified, well-established truthfulness of the person is the nature of the contents. It is not enough for the receiver to be true, but the contents of the revelation must also bear an internal testimony of their truthfulness.

The distinction mentioned above, between psychic experiences and a genuine revelation from on high, may not be clearly understood by the unfamiliar. Yet the person involved often recognizes it to be a message from on high because the nature of the message is totally unrelated to his personal knowledge and psychic experience.

But the genuineness of revelation is more reliably identified by outsiders with the help of external evidence. The external evidence may be available to contemporary people, or it may not be available because it may emerge later in time with the emergence of things which are predicted. None could have imagined them because they belong to a future era of knowledge and discovery. The truth of such revelations is in fact meant to convince the people of later ages whose advanced knowledge testifies to the truth of Divine revelations of the past. Hence it is not at all difficult, for the observers as well, to distinguish between psychic experiences on the one hand and genuine communication from God on the other.

Now we turn to a prophecy based on Divine revelation which, though addressed to the contemporary generations, had an element of surprise for the people of the future as well.

The case in point can be illustrated with reference to a famous dream of a king of Egypt, which was later interpreted by Prophet Joseph(as). According to the Quran, this dream was narrated to Joseph(as), while he was serving a prison sentence under a false charge. It was a strange dream, which had baffled the great sages of the king's court, but did not present any difficulty to Joseph(as) who rightly discerned its underlying message. It was this wise and masterly interpretation by him which was completely supported and testified by the events of subsequent years.

In his dream the king had seen seven healthy, green ears of corn, and seven dried ones, carrying hardly any seed. He also saw seven lean cows devouring seven others who were strong and fat. When he related this dream to his courtiers demanding an interpretation, they dismissed it as mere subconscious ravings of his mind, carrying no significance.

Now it so happened that a servant of the king who had served a

term with Joseph(as) in the same prison was present at this occasion. He too had seen a strange dream while in prison, which Joseph(as) had correctly interpreted, indicating that he would soon gain his freedom and return to serve his master, the king, once again. Hoping that Joseph(as) might possibly interpret the dream of the king as well, he suggested that he should be sent to meet him. Having obtained permission, he visited Joseph(as) in prison and related the king's dream to him. Joseph(as) immediately grasped its significance and explained it so logically that there was no ambiguity left.

Upon his return to the king, the servant related Joseph's(as) interpretation which ran as follows:

In the seven years which would commence from the time of the dream, God would shower His blessings upon Egypt in the form of abundant rains, resulting in bountiful crops and fruits. After these seven years of bumper harvests, seven lean years would follow bringing drought in their wake. These years would result in disastrous famine unless crops from the previous seven years were saved and stored to compensate for the loss of the drought years.

This interpretation impressed the king so profoundly that he issued orders for the immediate release of Joseph(as) who, opted instead to remain in prison until a fair enquiry was held and the false charges against him were dropped. It was after he was honorably acquitted and the real culprit confessed her crime, that he agreed to be released. He was exceptionally honored by the king and was appointed minister of finance and economic affairs in his government.

To the surprise of all, the events foretold in the dream came to pass exactly as interpreted by Joseph(as) which not only saved the people of Egypt from disaster but also benefited the nomadic tribes and the populace of neighboring countries. The same events also resulted in reuniting Joseph(as) with his family.

A dream like this with its subsequent fulfillment could in no way be dismissed as a glutton's overfed fancy. But it took a Joseph(as) to interpret it. This should suffice to illustrate how the internal psychic mechanism is activated by God with a purpose. Thus, a definite meaningful message is delivered by Him and a portion from the realm of the unseen is transferred to that of the seen. However, it should be remembered here that the psychic mechanism under discussion is not exclusively employed by God or the subconscious mind.

There is a third possibility also mentioned in the Holy Quran: Shall I inform you on whom the evil ones descend?

They descend on every lying sinner.

"They strain their ears towards heaven, and most of them are liars (3)."

According to these verses, the false people and habitual liars may have this mechanism activated by their satanic disposition and as such their falsehood disguised as revelation misleads them, and those who follow them. This is a third category of the functioning of the psychic mechanism. The decisive factor will always be the truth or falsehood of the person who is subjected to such experiences. The false people will have false revelations. Hence in the final analysis the revelation of the untrue can always be recognized by the satanic element it contains and the false promises delivered therein.



Hazrat Mirza Tahir Ahmad,
Khalifatul Masih IV (rh)

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Revelations Received by Hazrat Mirza Ghulam Ahmad (as): Proof that God Still Speaks Today

Anser Ahmad

“His are the most exalted attributes. He is the Lord of the throne. He causes His Word to descend on whomsoever of His servants He pleases that He may warn people of the Day of Meeting” (1).

“Remove revelation altogether from religious experience, and faith would be reduced to myths and legends. Do away with Divine revelation, and the spiritual life would forthwith lose its meaning, and religion its purpose” (2).

Introduction

Revelation is the Ultimate Proof that God Speaks

According to the Promised Messiah (as), “The difference between a philosopher and a prophet is that the philosopher contemplated that there SHOULD BE A GOD, while the prophet proclaims that GOD EXISTS. The philosopher says that there are reasons to believe in the existence of God. The prophet says: I have talked to God myself and it is He who has sent me and having seen Him, I have come from Him” (3).

The Promised Messiah (as) himself was an embodiment of this truth. His claim was based on the fact that God communicated to him regularly, and that God’s attribute of communion with His servant was an essential part of Islam.

He stated, “It is Islam alone in which God comes close to a servant and talks to him. He speaks inside him and makes his heart His throne and draws him towards heaven and bestows upon him all the bounties that have been bestowed upon those who have gone before. It is a pity that the blind world does not appreciate how near a person can approach to God. They do not step forward themselves. And when someone steps forward, he is either slandered a Kafir (infidel) or is deified and is put in the place of God” (4).

The Purpose of a Messenger is to Deliver the Message that God is a Living God

Prophets have existed throughout time, and their existence has always been to establish that God speaks to them and all humans. The secondary title given to all

prophets is “messenger.” What is a messenger without a message? And what is a message if it is not proof of direct communication with a living God? This message can be in the form of a holy book such as the Torah, Gospels, or Holy Qur’an, or it can be in the form of other revelations to prophets and ordinary people themselves.

Some will say that God may have spoken in the very far past to the prophets: He does not, however, speak today. The Promised Messiah (as) dispelled this myth, through his example. He declared himself as a non-law-bearing Prophet, as the Mahdi (foretold by the Holy Prophet Muhammad (sa)) and the Messiah (awaited by Christians). During his lifetime, he received thousands of communications directly from God in the form of dreams, visions, and revelations. These covered everything from minute occurrences in his own daily life to far-reaching life-altering events such as prophecies about world wars and earthquakes.

He affirmed with no doubt whatsoever that, “Our God is the One Who is living today as He was living before, and Who speaks today as He spoke before, and hears today as He heard before. It is a false notion that in this age He hears but does not speak. Indeed, He both hears and speaks” (5).

Revelations of the Promised Messiah (as)

What is revelation according to the Promised Messiah (as)?

According to the Promised Messiah (as) revelation was “God’s converse in living and powerful words with a chosen servant or with one whom He desires to choose.” In describing the physical act of receiving revelation, the Promised Messiah (as) stated, “My experience is that at the time of descent of revelation, which is vouchsafed to me as the revelation of the Auliya’, I feel that I am under the control of an external force that is very effective. Sometimes this control is so strong and envelops me so forcefully in its light that I find myself drawn to it compulsively and no faculty of mine can stand up to it. In

this condition, I hear clear and bright words. I sometimes see angels and observe the power and awe of truth. The words that are conveyed to me often comprehend matters that are unseen and there is such extraordinary control and seizure, which is proof of the existence of God Almighty. To deny this would amount to eliminating a self-evident truth" (6).

The Promised Messiah (as) held that revelation was a pure bounty of God. There is a widespread notion in the world today that revelation is an upsurge of the mind of a righteous human being. The Qur'an rejects this notion. It states in one verse about the Holy Prophet (sa): "He does not speak out of his own desire; the Qur'an is pure revelation sent down to him" (7).

Although the number of revelations vouchsafed to the Promised Messiah (as) were in the thousands, sometimes several each day, below is a mere sampling of some of the more significant ones. Each is an unprecedented example of communication between God, the Omniscient, and His servant, the Promised Messiah (as).

The revelation about a Promised Son

Under Divine inspiration, in 1886, after intense meditation, devotion and prayer, the Promised Messiah (as) was given the grand prophecy which is now referred to as the 'Prophecy of Musleh Ma'ud.' According to this prophecy, Allah the Exalted would bestow on the Promised Messiah (as) a son in the next nine years who would bring unmatched progress to Islam and Ahmadiyyat. As foretold by the prophecy, Hazrat Mirza Bashiruddin Mahmud Ahmad was born within the prescribed period of nine years, on January 12th, 1889. The Promised Messiah (as) announced in his treatise 'Siraje Muneer' (The Radiant Lamp) that the Promised Son whose advent had been foretold to him, had been born. Subsequently, during the fifty years of Khilafat of Hazrat Khalifatul Masih II (ra), it became quite apparent that the prophecy pertained precisely and accurately to his character and God-given abilities, allowing Islam and the Ahmadiyya Muslim Community to undergo incredible growth and vitality.

The revelation about impending plague

In February 1898, Hazrat Ahmad (as) received revelations about an impending plague, and he immediately published this important warning through newspapers and pamphlets to the world at large.

"A Warner came unto the world, but the world accepted him not; yet God shall manifest His favour and demonstrate his truth with powerful assaults" (8).

The Promised Messiah (as) was told in no uncertain terms that this plague 'would devastate large areas in Punjab, and village after village would be emptied of life. Death would knock at every door and strike the townships from end to end leaving behind a trail of horror as it went. During this period, over 10 million people died in India alone of the plague' (9). However, not one Ahmadi Muslim was harmed, as the Promised Messiah (as) had also received the revelation, 'I will save all who dwell in the House' (10).

Revelations about the death of opponents of Islam

Pundit Lekh Ram was a leader of Arya Samaj, a highly militant and dogmatic sect of Hinduism in India. This group fiercely attacked both Islam and Christianity on the platform that these religions were attracting too many converts, especially from the lower castes.

Lekh Ram was a persistent enemy of Islam and always used the foulest language in attacking the character of the Holy Prophet Muhammad (sa). Many times, the Promised Messiah and Mahdi (as) did his best to stop him but without success. He arrogantly wrote to the Promised Messiah (as) that as far as he was concerned, the Promised Messiah (as) had full freedom to publish whatever prophecy he liked against him, he could not care less. The Promised Messiah (as) turned to his God and received the revelation: "A miserable half-dead calf; nothing awaits it but disgrace and destruction" (11). This



Photo of Lekh Ram at the time of his death. © Makhzan-e-Tasaweer

prophecy was fulfilled on March 6, 1897, when Lekh Ram was found murdered in his well-guarded house in Lahore. It is said that the murderer was a fierce looking man who had come to him as a seeker after truth and had stayed with him for some time. He stabbed him with a dagger and then disappeared (12).

Another vehement enemy of Islam was Dr. John Alexander Dowie, a Christian minister who regularly hurled vile abuse at Islam and its Prophet (sa). Dowie proclaimed that it was his mission to destroy Islam before the second coming of Christ. From the far distant land of India, the Promised Messiah (as) took note of this and wrote to Mr. Dowie about his claim as the Promised Messiah (as). He challenged Dowie to a prayer contest as follows: each of them should pray to God to ask that, of the two, whoever was an impostor, should be punished and destroyed by God in the lifetime of the other. On February 20, 1907, the Promised Messiah (as) issued a handbill announcing the appearance of a heavenly sign. The handbill said: "God says: I shall manifest a fresh sign of great victory. This sign will be for the whole world and will be wrought by God's Hands from Heaven. Let every eye wait for it, for God will manifest it soon ..., so that everyone might bear witness that this humble one, who is being reviled from all directions, is from Him. Blessed are those who would take advantage of it" (Announcement of February 20, 1907, inner title page of the pamphlet: 'Qadian ke Arya aur Hum') (13). Within a few days of publication of this handbill came the death of John Alexander Dowie. In 1905, Dowie had suffered a stroke and was paralyzed. On March 9, 1907, he died in misery and pain.

Revelations about earthquakes

In 1905, the Promised Messiah (as) received the following revelation: "I have been shown that the country might be ruined by Divine chastisement. Neither permanent residences, nor temporary ones will afford security, both will be afflicted" (14).

On the morning of April 4, 1905, there was an earthquake at Kangra, a town located 14 kilometers from the military cantonment of Dharamsala in Punjab. In a matter of seconds, it demolished many houses and caused large-scale devastation in Kangra, as well as in the neighboring towns of Dalhousie and Bakloh. It was an earthshaking event, causing death and destruction. More than 20,000 people lost their lives. Exactly as fore-



4 April 1905 in the History of Himachal

told by the prophecy, many temporary residences such as military barracks, hotels, and holiday resorts, as well as permanent residences like temples, houses, and hospitals, were reduced to rubble. It is noteworthy that the earthquake killed not a single Ahmadi family living in the affected towns. Other revelations followed in March 1906 about another great earthquake: "Earthquake is about to come." And "I shall show you the flash of this sign (earthquake) five times" (15). Again, as accurately prophesied, the great earthquake in San Francisco, USA, occurred in April 1906, where 3,000 people died, and over 80% of the city was destroyed.

Revelations about the Death of Jesus (as)

In 1890 God Almighty revealed to the Promised Messiah (as) that Jesus (as) had passed away like all previous Prophets and that the belief that he was alive in the heavens was false and against the teachings of the Holy Qur'an. The Promised Messiah (as) further proclaimed that he was the same Messiah and Mahdi whose advent was foretold by the Holy Prophet Muhammad (sa), that God has sent this Promised Messiah to reform the world and to spread the pristine teachings of Islam.

His announcement and claim to be the Promised Messiah and Mahdi brought him numerous converts, but there were many that turned against him. Some Muslim divines declared him a heretic. Christians opposed him because his claim regarding the death of Jesus Christ (as) dealt a fatal blow to the very foundation of Christianity. They believed Christ (as) to be their Lord, but this claim made him a dead god.

The Revealed Sermon

On April 11, 1900, the Promised Messiah (as) delivered a sermon in Arabic in Aqsa Mosque on the day of 'Idul Azha. This was the first time he had delivered an

impromptu sermon in the Arabic language without prior preparation or notes. Hazrat Maulvi Abdul Karim (ra) translated the sermon for the congregation. In describing this revelation, the Promised Messiah (as) stated, "It seemed as if a fountain had begun to flow from the unseen, and I knew not whether it was I who was speaking or whether it was an angel speaking through my tongue. I knew only that I had no part in this address. Sentence after sentence issued from my mouth and each one was for me a sign. These sentences have been published by the name of 'The Revealed Sermon.' Read this book and you will realize how impossible it is for someone to stand up and extemporarily deliver such a long speech in Arabic. This is a miracle of a literary nature that God has shown, and no one can present anything like it" (16).

While Maulana Abdul Karim (ra) was reading out the translation, the Promised Messiah (as) fell into prostration in a fervent expression of gratitude to God and the whole congregation also fell into prostration with him. Rising from the prostration, the Promised Messiah (as) said: "I have just seen [in a vision] in red letters the word, 'Mubarak,' meaning that the address has found acceptance" (17).

Revelations about his death

Towards the end of 1905, the Promised Messiah (as) repeatedly received revelations signaling that his end was near. He saw in a dream that someone gave him cold water to drink in a new earthen vessel and the revelation came, in Persian: "Aab-e-Zindagi," meaning "Water of life."

The water in his dream was very clear and pure but was no more than two or three mouthfuls, meaning only two or three years remained in his life.

He also received the following revelation in Arabic: "Qaraba ajaluka al-muqaddar: The end of thy appointed term is approaching" (18). This was again an indication that the term of his life was nearing its end. Consequently, he decided to give crucial advice to his followers in the Jama'at and published a treatise that he called 'al-Wasiyyat' (The Will). He advised the members that Allah manifests one of His blessings through Prophets and Reformers and that after their departure He establishes Khilafat, which is the second manifestation of His Divine power. He assured his followers that his Khilafat would stay with them.

Conclusion

The Promised Messiah (as) emphatically stated in 'Kash-ti-e-Nuh' (Noah's Ark) that all of his revelations were from God and could not be challenged: "Similarly, other matters of the unseen that God has revealed to me which have

come to pass at their appropriate time number no less than ten thousand. All of my prophecies have been fulfilled, or in the case of those prophecies which consist of two parts, at least one part has come true so far. Even if a person were to strive all his life in the hope of finding a prophecy that was uttered from my mouth, about which one could assert that it has remained unfulfilled, he will not be able to find a single one. With the exception of the Holy Prophet (sa) no similar example can be found from the Prophets of the past" (19).

It is clear then that examples of revelation play a major role in strengthening belief in the existence of God. The Promised Messiah (as) taught his followers that revelation is not confined solely to the prophets. It is a means of communion between God and ordinary men and women too. It is a universally shared experience; to deny it is to deny the testimony of millions of people from all ages, all over the world. He stated, "It is revelation which, from the very beginning, has inspired the hearts with the assurance that God 'is.' It is through revelation that worshippers find delight in worship and the faithful are satisfied with regard to the existence of God and life after death. It is revelation which enabled millions of righteous people to leave this transient world with great steadfastness and with a passionate love of Allah" (20).

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When does God Communicate and Why?

Khalida Jamilah

God speaks all the time, but He does not speak in an audible voice as humans do. God does not speak in a whisper either. But if God speaks all the time, why can't we hear Him? How can humans communicate with the Creator if we cannot 'see' Him with our naked eyes? Even in this world, humans can see instantly and directly very little and very few things. People are myopic or short-sighted. They cannot see more because of countless factors and influences standing between them and objects, incapacitating them from seeing more. To see more, a human must overcome, or eliminate, those factors and influences. The problem, therefore, is not with things and objects, but with humans and their limited abilities.

For example, a person sitting in a windowless room can only see inside the room. To see outside, he must leave the room. Moreover, to see a friend in a nearby town, 50 kilometers away, the man must travel there. In his book titled *Our God*, Hazrat Mirza Bashir Ahmad (ra), provides an excellent response to why humans cannot see God with their naked eyes. He explains that people cannot experience countless things through any of our physical senses, but we are very certain about their existence. For instance, magnetic force, can we see it with our eyes, or hear it with our ears, or smell it with our noses, or taste it with our tongues, or touch it with our hands? No, but none of us ever rejects its existence because we can observe the effects and impact of this force, and it creates the same degree of certainty as gained by direct perception (1).

God speaks to us if we pray to Him asking for guidance what is best for us. God also communicates to His chosen servants through revelation. His chosen servants are prophets and other pious people. The knowledge received through revelation is considered to be the truest form of learning. The Holy Quran states, "And it is not for a man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise." (2). The verse mentions three ways in which God speaks to His servants and reveals His will to them. (a) He speaks directly to a person without the aid of an intermediary. (b) He makes him see a vision which may or may not be interpretable, or sometimes makes him hear words in a state of wakefulness when he is not seeing the person speaking to him. This is the significance of the words, "from behind the veil." (c) God sends down a messenger, an angel who delivers the Divine Message to him (3, 4).



The nature of revelation varies according to circumstances and the spiritual station of the recipient. God sends revelation foretelling events of the world to His prophets. Messengers of God are present in every nation, kingdom or tribe since the first civilization. There are thousands of Messengers of God not mentioned in traditional scriptures like the Holy Quran, Bible or Torah. The way God communicates and shows guidance and acceptance of prayer is different with prophets compared to ordinary pious people. Muslims believe that of all revelations and divine communications, the most complete, the most perfect and the most comprehensive is the Holy Quran. God in Islam is the Living God. He speaks all the time for a specific purpose because He is All Knowing and All Powerful.

There are two examples of times when God speaks for a specific purpose. The first is as prophecy and the second when we seek His guidance through prayer with extreme humility. **Prophecy Foretelling the Future**

A prophecy, quite distinct from an educated and wise guess, is considered the most authentic criterion and a vital proof for truthfulness. Among the Quranic prophecies relating to the events and inventions of our age, there are some which are important for the world. It will affect the inhabitants of all continents and every island. One such prophecy relates to the impending danger of a "nuclear holocaust," a chapter of a thought-provoking book titled *Revelation, Rationality, Knowledge, and Truth* written by Hazrat Mirza Tahir Ahmad (rh).

This prophecy was made at a time when humans could not understand the idea of an atomic explosion. The author explains there are certain verses of the Holy Quran which clearly speak of tiny insignificant particles which are described as storehouses of immense energy, as though the fire of hell was locked within them (5). This is exactly what is literally described in the following verses of Surah Al Humaza (The Backbiter):

“Woe to every backbiter, slanderer,
Who amasses wealth and counts it over and over.
He imagines that his wealth will make him immortal.
Nay! he shall surely be cast into the ‘Al Hutamah.’
And what should make you know what ‘Hutamah’ is?
It is Allah’s kindled fire.
Which rises over the hearts.
It will be closed in on them.
In extended columns.” (6)

This short Quranic chapter contains amazing statement beyond the level of understanding people of that age. Hazrat Mirza Tahir Ahmad (rh) gave extensive details about the word hotama, referencing from the Holy Quran. The Holy Quran speaks of a blazing fire built within it and cramped in “extended columns.” It goes on to explain that when humans will be cast into it, this fire will directly bound over his heart.

Authentic Arabic lexicons describe hotamah as possessing two root meanings; first, hatama, which means ‘to pound’ or ‘pulverize into extremely small particles,’ and the second hitmah is the result obtained by breaking something down to its smallest ingredients. As the concept of the atom had not been born fourteen hundred years ago, the nearest substitute to it could only be hotamah which also sounds intriguingly close to atom. (7)

Again in Surah Al-Dukhan (The Smoke), the Quran describes a lethal cloud which comprises a deadly radiant smoke:
“But watch thou for the day when the sky will bring forth a visible smoke,

That will envelop the people. This will be a painful torment.
Then will the people cry: ‘Our Lord, remove from us the torment; truly, we are believers.

How can they benefit by admonition, when there has already come to them a Messenger, explaining things clearly.” (8)
People in the past century would not have been able to understand the significance of such a deadly cloud or smoke. It would have been beyond their understanding. However, today we know of atomic explosions and can understand the images of radioactive clouds they produce (9).

Prophetic warnings are only delivered so we realize the danger of calamities which are the consequence of our own foolishness and greed for wealth. The prophecies mentioned above clearly relate to our age. They speak of events which were completely unknown to the people of earlier ages. Thus, that which we considered to be impossible in past centuries is starting to emerge as the news headline tells us the danger of nuclear attack. As the current worldwide leader of the Ahmadiyya Muslim Community, His Holiness Hazrat Mirza Masroor Ahmad (ab) reminds every world leader to pay heed and try their best to prevent nuclear war. In March 2012 at the occasion of 9thth Annual Peace Symposium, held at the Baitul Futuh Mosque in Morden, United Kingdom, Hazrat Mirza Masroor Ahmad (ab) said, “If a nuclear war breaks out, we will find that people will instantly die and freeze like statues, and their skin will simply melt away. The weapons available today are so destructive that they could lead to generation after generation of children being born with severe genetic or physical defects. Drinking water, food, and vegetation will be all contaminated by radiation. We can only imagine what type of diseases such contamination will produce.” (10)



The two examples mentioned above from two Quranic chapters Al-Humaza (The Backbiter) and Al-Dukhan (The Smoke) prove that God speaks all the time. God is the Living One. God speaks about the danger of nuclear war so people may take heed and recognize that the only way to save from this destruction is to worship one God and fulfill the rights of His creations.

Connecting to the prophecy about nuclear war, Allah commands a Muslim to act with justice when dealing with trade. The Quran states, "And O my people, give full measure and full weight with equity, and defraud not people of their things and commit not iniquity in the earth, causing disorder." (11). This verse hints at the importance of fair and just dealings, especially in business matters. Every story from the followers of the prophet mentioned in the Quran is a sign and reminder and not storytelling or as chronological history. It gives an example of how God treats wicked and pious.

This verse belongs to the Quranic chapter titled Hud. Prophet Hud spread the message that God is one and to worship Him alone. It was the same message all Prophets of God bring. Prophet Hud belonged to the ancient civilization known as Aad. Aad is believed to be located in the wind-swept hills between Oman and Yemen. The people were known to build lofty towers, and thus the area became known as the land of thousand pillars (12).

It was a civilization unlike any other. God blessed Aad and its people He provided them with fertile land and abundant agriculture, many children, an ample supply of livestock and easy access to water resources. In many ways, Aad could be described as a society much like many of the opulent societies that exist today. There was an excess of wealth, and the proud, arrogant people were not satisfied with fulfilling their basic

needs. They began to build towers and dwellings merely to display their wealth, and they accumulated worldly possessions as if they were a people destined to live forever (13).

The people of Aad much like many people today, believed that the purpose of life was to accumulate wealth, prestige, and possessions. Thus, the verse above is not only applicable to the people of Aad but also a warning to any nations today that usurp the rights of less powerful nations.

Thus, God speaks to teach us that people in the past were destroyed due to their immoral behavior. God warned those powerful nations that if they continue to create disorder and dealing with injustice, then they too will receive punishment. God wants us to attain spiritual nearness to Him. Hence the present verse contains the glad tidings that access to God is not beyond human power nor is His nearness the monopoly of any particular people. The attainment of union with Him is within reach of every man and woman, and the door of His mercy and grace is also open to all.

The phrase, I answer the prayer of the supplicant, points to the fact that it is not only the true believers and the righteous who have their prayers accepted by God but that God hears and accepts the prayers of all. As a matter of fact, the acceptance of prayer is an expression of God's grace and mercy which includes Muslims as well as non-Muslims. It would be unjust to think that God, who is the Source of Peace, accepts the prayers of Muslims alone. It is natural, however, that He should show greater favor to those who obey Him and hold fast to truth and act righteously. When does God speak and why? The Omnipotent God speak at all times as a reminder to mankind that He does exist. The Omnipotent God speaks all the times when one falls down, prostrating oneself before God, weeping as a woman cries in the pain of childbirth. Allah is the Lord of all and listens to all.

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Divine Communication with Adam (as)

Shazia Sohail

The Holy Qur'an gives us, in considerable detail, the metaphorical conversation that took place at the time when God decided to recognize human beings as a race distinguished from other animals by endowing them with the ability to exercise free will and to choose right from wrong through the employment of reason. When seen as symbols, the words Adam, Iblis, Satan, garden, forbidden tree, shame, driven out, mercy and guidance (as indicated, below), take on a much wider and deeper meaning in describing the Divine plan behind the creation of human beings:

And when thy Lord said to the angels: 'I am about to place a vicegerent in the earth,' they said: 'Wilt Thou place therein such as will cause disorder in it and shed blood? And we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.' And He taught Adam all the names, then He put the objects of these names before the angels and said: 'Tell Me the names of these, if you are right.' They said: 'Holy art Thou! No knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise.' He said: 'O Adam, tell them their names;' and when he had told them their names, He said: 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?' And remember the time when We said to the angels: 'Submit to Adam,' and they all submitted. But Iblis did not. He refused and was too proud, and he was of the disbelievers. And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.' But Satan caused them both to slip by means of it and drove them out of the state in which they were. And We said: 'Go forth; some of you are enemies of others, and for you, there is an abode in the earth and a provision for a time. Then Adam learned from his Lord certain words of prayer. So He turned towards him with mercy. Surely, He is Oft-Returning with compassion and is Merciful. We said: 'Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow. My

guidance on them shall come no fear, nor shall they grieve. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide' (1).

Adam

When we look at all the references made to Adam (as) in the Holy Qur'an, it becomes clear that the term 'Adam' is used for the first man to receive revelation as well as for the first prophet in the line of Noah (as), Abraham (as) and their progeny (2).

The word 'vicegerent,' meaning successor, makes it clear that Adam (as) was not the first man. Human beings already had evolved to a point where they were ready to receive Divine guidance. When God chose to elevate their status by appointing His own representative among them and by revealing laws that they would be judged by, angels enquired about their own role in carrying out the will of God since they had been appointed the agents of carrying out God's laws. They were told their task would be to assist those who chose righteousness. The concept of choice was alien to angels, who knew only how to execute God's will, as did all other living creatures subject to natural laws. They were aware of rebelliousness in human nature and expressed trepidation about the ability of the human race to exist without conflict and bloodshed. God's response was that human beings had already learned to make difficult choices, through the exercise of free will, and could exhibit qualities that angels had no knowledge of, like sacrifice, submission, service, steadfastness, and forgiveness. These are all qualities that exhibit the ability to be unjust to, and neglectful of, oneself: 'Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is capable of being unjust to, and neglectful of, himself' (3).

With Adam (as) then, began a new social order in which the basic human rights of citizens of a civilized nation

were defined as well: 'It is provided for thee that thou wilt not hunger therein, nor wilt thou be naked.' And that thou wilt not thirst therein, nor wilt thou be exposed to the sun' (4).

Iblis

The class of human beings who, due to their own pride and arrogance and despite having seen the truth, always rebel against Divine law, is personified by Iblis. They are given respite and free reign so that those who choose to be righteous can exhibit their ability to triumph over tempting and misguiding tactics of the Iblis in every society: 'He (Iblis) would not be of those who submit. God said, 'What prevented thee from submitting when I commanded thee?' He said, 'I am better than he. Thou hast created me of fire while him hast Thou created of clay.' God said, 'Then go down hence; it is not for thee to be arrogant here. Get out; thou art certainly of those who are abased.' He said, 'Grant me respite till the day when they will be raised up.' God said, 'Thou shalt be of those who are given respite.' He said: 'Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path. Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful' (5).

God said to Adam (as): 'O Adam, this (Iblis) is an enemy to thee, and to thy wife; so let him not drive you both out of the garden, lest thou come to grief' (6).

Hence, as Adam (as) was a vicegerent of God, Iblis could have no power over him (7): 'As to My servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian' (8).

Satan

The Holy Qur'an makes a clear distinction between Iblis and Satan. Iblis refuses to submit to Adam (as), and Satan is the being that beguiles Adam (as) to sin and becomes the cause of his being turned out of the garden. Both Iblis and Satan are mentioned side by side everywhere in the Qur'an. The term 'Satan' applies to a much wider range of entities than 'Iblis': 'Satan is any evil or harmful being or thing, whether a spirit or a human being or an animal or a disease, etc.' (9).

Garden and Forbidden Tree

Since the place on earth where Adam (as) lived has been

referred to as a garden due to its plentiful vegetation, the forbidden act is referred to as a tree most likely denoting a quarrel that would result in Adam (as) becoming 'one of those who do not observe propriety in their actions' (10).

Shame

Every person has certain weaknesses which are hidden even from himself, but which become exposed at a time of strain and stress or when he is tempted and tried. The Qur'an does not say that the weaknesses of Adam (as) and his wife became known to other people, but that they became known to themselves (11): 'Then they both ate thereof, so that their shame became manifest to them, and they began to stick the leaves of the garden together over themselves' (12).



Driven Out

'And Adam observed not the commandment of his Lord, so his life became miserable' (13).

God commanded Adam (as) to migrate, albeit temporarily, from his native land since conflict and dispute had taken hold in his community (14). 'He said, 'Go forth, some of you being enemies of others. And for you there is an abode on the earth and a provision for a time' (15). 'But he is warned to be mindful in future as he would be brought back to his native land where he would live for the rest of his life' (16): He said, 'Therein shall you live, and therein shall you die, and therefrom shall you be brought forth' (17).

Mercy

The Holy Qur'an testifies to Adam's (as) lack of sinfulness:

'And verily, We had made a covenant with Adam before-hand, but he forgot, and We found in him no determination to disobey' (18).

'Then his Lord chose him for His Grace and turned to him with mercy and guided him' (19).

Upon being informed by God of his mistake, Adam (as) prayed to God in words that he learned from God Himself: 'Then Adam learnt from his Lord certain words of prayer. So He turned towards him with mercy. Surely, He is Oft-Returning with compassion, and is Merciful' (20).

The words of his prayer were: 'Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost' (21). The prayer was accepted, and Adam was forgiven (22).

Guidance

As Adam was to become the progenitor of a great race and the harbinger of a new era, a timely announcement was made to mankind through him that they should be prepared to receive guidance from their God from time to time (23): 'And if there comes to you guidance from Me, then whoso shall follow My guidance, on them shall come no fear, nor shall they grieve. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide' (24).

Indeed, Adam (as) was the ancestor of all the Biblical prophets as well as the Holy Prophet Muhammad (sa): 'Allah did choose Adam and Noah and the family of Abraham and the family of 'Imran above all peoples — A race, co-related with one another' (25).

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Abraham(as) Converses with God

Tahira Khalid, MD

In the beginning, there was God. God created human beings who would develop and evolve in intelligence and civilization. As language developed in man, the desire to communicate with one's Creator emerged. Abraham was not the first man to converse with God, but he was one of the most prolific and well-known to do so. The father of religion as we know it today, he brought into existence through his prayers and progeny three magnificent religions: the Abrahamic faiths that have led civilizations for millennia.

The relationship between Abraham (as) and God was a beautiful friendship, one passed down through generations and described in all three Books of God, the Torah, the Bible, and the Qur'an. The Qur'an depicts Abraham (as) as a man of great intelligence and philosophical understanding for his time. His rationality of the oneness of God before the advanced study of philosophy and science is remarkable.

The Holy Qur'an states: "And when the night darkened upon him, he saw a star. He said, "Can this be my Lord?" But when it set, he said, "I like not those that set." And when he saw the moon rise with spreading light, he said, "Can this be my Lord?" But when it set, he said, "If my Lord guides me not, I shall surely be of the people who go astray" And when he saw the sunrise with spreading light, he said, "Can this be my Lord? This is the greatest." But when it also set, he said, "O my people! Surely, I am quit of that which you associate with God; I have turned my face towards Him who created the heavens and the earth, being ever inclined to Allah, and I am not of those who associate gods with Him" (1).

In these verses, we read that Abraham (as) does not believe that the sun or moon are God but is providing rational arguments to himself against such a belief (which was prevalent at the time), for he had surmised that no God could rise or set and be God.

Abraham's (as) relationship with his Creator deepens as he begins to converse with God and to befriend Him in the true sense of the word.

"And remember when Abraham said, 'My Lord, show me how Thou gives life to the dead.' He said, 'Hast thou not believed?' He said, 'Yes, but I ask this that my heart may be at rest" (2).

As explained in the commentary for this Qur'anic verse, Abraham (as) did indeed believe that God could bring the dead to life, but what he desired was his personal satisfaction of knowing that God would do so in the case of his own posterity as well (3).

What a beautiful example of the open relationship between God and the Prophet Abraham (as), who is aptly given the title of "friend of Allah." God's conversations with Abraham (as) are related frequently throughout the Qur'an, appearing about 69 times. In previous scriptures, Abraham (as) is mentioned 230 times in the new and old Testaments. The importance of Abraham (as) in all three faiths is unmistakable, as is the deep and abiding relationship he had with God.

As in any meaningful relationship, Abraham (as) was also tried and tested; God remained his loving Protector and Friend throughout.

A loyal friend is one who can go through multiple trials and tribulations and who proves himself to be faithful when put through any of these trials. Abraham (as) proved himself a true servant of God, no matter what he faced.

From early on in his life, Abraham did not like the ways of worship of his people; God guided him to the right path, and when he was old enough to realize that his forefathers were worshipping idols, he confronted them about their lack of faith in one God, as follows:

"And remember the time when Abraham said to his father, Azar, "Dost thou take idols for gods? I see thee and thy people in manifest error" (4).

Confronting one's elders is enormously difficult in many collectivist cultures today but imagine this at the time of Abraham (as) when life and tribes were dependent on each other for survival, food, protection, and comfort. It was in just such a time that Abraham (as) chose to follow his heart and risked the displeasure of his father in order to maintain the integrity of his belief.

The Holy Qur'an tells us: 'When he said to his father and his people, 'What are these images to which you are so devoted?'

They replied, we found our fathers worshipping them, He said, 'Then you, as well as your fathers, have indeed been in manifest error.' They said, Is it really the truth that thou hast brought us, or art thou one of those who jest?' He replied, 'Nay, your Lord is the Lord of the heavens and the earth, He Who made them; and I am one of those who bear witness to that. And, by Allah, I will certainly plan against your idols after you have gone away and turned your backs.' So he broke them to pieces, all except the chief of them, that they might return to it for enquiry. They said, 'Who has done this to our gods? Surely, he must be a wrongdoer.' They said, 'We heard a young man speak ill of them; he is called Abraham.' They said, 'Then bring him before the eyes of the people, that they may bear witness.' Then they said to Abraham, 'Is it thou who hast done this to our gods, O Abraham?' He replied, 'Aye, somebody has surely done this. Here is their chief. But ask them if they can speak.' Then they turned towards one another and said, 'You yourselves are surely in the wrong. And their heads were made to hang low for shame, and they said, 'Certainly thou know well that these do not speak.' He said, 'Do you then worship instead of God that which cannot profit you at all, nor harm you? Fie on you and on that which you worship instead of God! Will you not then understand?' They said, 'Burn him and help your gods if at all you mean to do anything.' We said, 'O fire, be thou cold and a means of safety for Abraham!' And they had sought to do evil to him, but We made them the worst losers' (5).

Abraham again remained true to his Friend and faithful to the truth. The fear of being burned alive did not shake his faith, and God in return saved him by making the fire cool, possibly by virtue of a stormy hurricane or some other Divine circumstance, which led to Abraham's deliverance. The manner in which Abraham (as) was saved from the fire was a great miracle for generations to come.

The Qur'an goes on to say: "Hast thou not heard of him who disputed with Abraham about his Lord because Allah had given him the kingdom? When Abraham said, 'My Lord is He Who gives life and causes death,' he said, 'I also give life and cause death.' Abraham said, 'Well, Allah brings the sun from the East; bring it thou from the West.' Thereupon the infidel was dumbfounded. And Allah guides not the unjust people" (6). Here again, Abraham (as), the great iconoclast, is arguing with his people regarding the Unity of God, challenging one of the infidels to reverse the course of the sun on which his people believed all life depended. Of course, the man could not meet the challenge.

Abraham (as) remained relentless in his quest to preach and to teach the world about the Oneness of God, regardless of whom he faced or had to reproach for the sake of God.

In later years, Abraham's (as) faith continued to be tested. Abraham (as) and his wife, Sarah, struggled to have children over a long period and yet maintained full faith in God despite remaining childless.

Eventually, God blessed Abraham's second wife, Hager, with a son, Ishmael, by which time Abraham was a very old man. His faith and obedience were tested yet again when God commanded Abraham to take Hager and Ishmael to barren land and to leave them there alone.

Imagine the human emotions of this man who finally, in his old age, was blessed with a child, then commanded to abandon him and his mother for the sake of God. Many in this world would consider such a man a madman. But not Abraham; and God did not forsake Abraham or his family. Hagar was blessed for her steadfastness, and the city of Mecca now stands where mother and son were left by Abraham. God provided for Abraham's family as a sign and miracle of His never-ending Compassion and Love. When Abraham returned home, he was enabled to make history by reconstructing the Kaaba, the House of God, with this same son, Ishmael.

The Qur'an narrates Abraham's (as) conversation with God about this: "Our Lord, I have settled some of my progeny in an uncultivable valley near Thy Sacred House. Our Lord—that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits that they may be thankful" (7).

But it did not end there. God continued to test His faithful friend, and His friend continued to remain fiercely loyal. "And when he was old enough to run along with him, he said, 'O my dear son, I have seen in a dream that I offer thee in sacrifice. So consider what thou thinkest of it!' He replied, "O my father, do as thou art commanded; thou wilt find me, if Allah please, steadfast in my faith."



And when they both submitted to the Will of God, and Abraham had thrown him down on his forehead, We called to him, "O Abraham, 'Thou hast, indeed, fulfilled the dream." Thus, indeed, do we reward those who do good. That, surely, was a manifest trial" (8).

This incredible account remains one of history's greatest examples of complete submission to the will of God by both father and son.

As a result of all these sacrifices borne of unfaltering love and obedience, God accepted the prayers of Abraham, and blessed him with prophet after prophet in his progeny; he was given the title of "Father of the Prophets." All Abrahamic prophets can be traced back to one man, and this man was an example for all who came after him.

If one can learn anything from the life of Abraham (as), it is that God will always answer us when we speak earnestly and faithfully to Him in true humility. Our God is a Living God who speaks, listens to our prayers, answers them in whatever way He deems is best for us, and comes to help us in times of need. How unfortunate is that person who does not know that he has a Living God who is there to befriend him!

The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (as) says: "God is the Fountainhead of true prosperity. How can people attain true prosperity if they are unaware of the Ever-Living and All-Sustaining God and are ignorant and heedless of Him" (9)?

May we all be enabled to strive to develop and strengthen our own true friendship with our God, Amen.

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Divine Communication with Pious Women

Seher Bhatti

God has made Himself known on more than one occasion to Prophets who have been recipients of great revelations. Prophet Abraham (as), for example, was instructed through divine dreams to sacrifice his son, Prophet Ishmael (as), only to be stopped at the last moment by the command of Allah and told that the command had been fulfilled. Prophet Moses (as) was shocked to be addressed out of nowhere in the mountains when a voice claimed that it was the God of Abraham, Isaac, and Jacob Who was speaking to him now. The Holy Prophet Muhammad (sa) received numerous revelations from God, the most prominent evidence being the Holy Quran which took twenty-three years to be revealed.

But these revelations have not been limited to men; there's a reason why the mother of Jesus (as) was known as the Virgin Mary. Hazrat Mary's (ra) story begins with her mother, Hanna, when she gives birth to her daughter, expecting it to be a son: "But when she was delivered of it, she said, 'My Lord, I am delivered of a female,' -- and Allah knew best what she had brought forth and the male she was thinking of was not like the female she had brought forth -- 'and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected (1).'"

The phrase 'and Allah knew best what she had brought forth' implies that Allah had reassured her this female was far superior to the male she was hoping for. And indeed she was. After that Hanna welcomed her daughter and prayed for her and her offspring to be saved from Satan's influence. Hazrat Mary (ra) lived piously and was full of modesty. Prophet Zachariah (as) took her under his guardianship. He was so impressed with her that he prayed for a child just as pious and God-fearing as Hazrat Mary (ra). It was under this guardianship that the angel Gabriel descended upon her while she was alone in her chambers. Not knowing who this stranger was, she warned him not to come any closer for she was a pious woman. Gabriel informed her of his identity and that she was to become a mother under God's will.

"And remember when the angels said, 'O Mary, Allah has chosen thee and purified thee and chosen thee above the women of all peoples.' 'O Mary, be obedient to thy Lord and prostrate thyself and worship God alone with those who worship (2).'"

It was then that Allah blessed Hazrat Mary (ra) with a child, a child whom Allah made a Prophet for the children of Israel, and whom we know as Prophet Jesus (as). However Hazrat Mary (ra) had to face great hardship; her people shunned her and gossiped about her, accusing her of fornication while her parenting cultivated a soul worthy of Prophethood. Centuries later her divine experience is widely remembered and celebrated at a global scale.

However, she wasn't the only mother who suffered trials in her life. The mother of Moses faced a heartbreaking choice when Allah instructed her to send her baby off down the river Nile to save him from the clutches of the Pharaoh who, fearing the prophecy that an Israelite will be his ruin, had ordered the killing of all Israelite boys: "And We revealed to the mother of Moses saying, 'Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for We shall restore him to thee, and shall make him one of the Messengers (3).'"



If it weren't for Allah's divine intervention, Moses would have surely been lost, but Allah brought him to the palace of Pharaoh, where his wife Asiya fell in love with the child and convinced the Pharaoh to keep him: "And Pharaoh's wife said, 'He will be a joy of the eye, for me and for thee. Kill him not. Haply he will be useful to us, or we may adopt him as a son.' And they perceived not the consequences thereof (4)."

As for Moses' biological mother, she became his wet nurse, for which she was overjoyed:

"And the heart of the mother of Moses became free from anxiety. She had almost disclosed his identity, were it not that We had strengthened her heart so that she might be of the firm believers.

And We had already ordained that he shall refuse the wet nurses; so she said, 'Shall I tell you of a household who will bring him up for you and will be his sincere well-wishers?' Thus did We restore him to his mother that her eye might be gladdened and that she might not grieve, and that she might know that the promise of Allah is true. But most of them know not (5)."

Let us not forget Hazrat Khadija (ra), the wife of the Holy Prophet Muhammad (sa). The angel Gabriel had come to her home after her husband found out about his Prophethood. On one occasion Gabriel had come to deliver the salutation of peace from Allah Himself. He also said that in Heaven awaits a house for her, made of shining pearls. Hazrat Khadija (ra) was a devoted and pious lady. She stayed by the Holy Prophet Muhammad (sa) through all the trials and tribulations that they endured, especially during his claim of Prophethood when all others had shunned him. All his children were from her, apart from one boy, who died in infancy. As so, she is known as the Mother of the Faithful (6).

Hazrat Hajra (ra) and her son, Ishmael (as) were left in the barren desert of Arabia by Prophet Abraham (as) by Allah's command. When they ran out of food and water, she ran between two barren hills, Safa and Marwah, to see if she could find water or help, while her baby cried. "When, however, she was in her seventh circuit, an angel of God called to her saying that God had brought forth a spring of water near her son and that she should go and look to it (Bukhari, ch. on Anbiya). Thus the hills of Safa and Marwah became signs of God worthy of due honor and respect in the sight of every true believer (7)." It is mentioned at several places in the Bible as well that an angel of God spoke to Hagar (ra) (8).

The Qur'an addresses the 'soul' with a female pronoun and addresses 'servants of God' with a male pronoun (9), establishing gender neutrality of human beings when it comes to spiritual matters. The three distinct stages of spiritual development are symbolized by women (10), with Hazrat Mary (ra) representing 'those righteous servants of God, who having closed all avenues of sin and having made peace with God, are blessed with Divine inspiration (11)'. And 'the wife of Pharaoh stands for those believers who, 'though passionately desiring and praying to get rid of sin, yet cannot fully dissociate themselves from evil influences, represented by Pharaoh, and having arrived at the stage of the self-accusing soul sometimes fail and falter (12)'. Finally, disbelievers are represented by the wives of Prophets Noah and Lot, signifying that the mere presence of a Prophet of God among people is not enough to make them pious if the inclination toward piety and truth is not present (13).

"Allah sets forth for those who disbelieve the example of the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted unfaithfully towards them. So they availed them naught against Allah, and it was said to them, 'Enter the Fire, ye twain, along with those who enter.' And Allah sets forth for those who believe the example of the wife of Pharaoh when she said, 'My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;' And the example of Mary, the daughter of 'Imran, who guarded her private parts — so We breathed into him of Our Spirit — and she fulfilled in her person the words of her Lord and His Books and was one of the obedient (14)."

All the instances enumerated in this article testify to the truth of the Qur'anic claim that women can attain to the same spiritual heights as men if they excel in obedience to God Almighty (15). Hazrat Mary (ra) is held as a perfect example to be emulated by men and women alike, to make spiritual progress. Hazrat Khadijah (ra), the noble wife and closest confidante of the Holy Prophet Muhammad (sa), bears the honor of being the first convert to Islam. The sacrifice of Hazrat Hajra (ra) is celebrated as a mandatory rite of pilgrimage in Mecca, part of which is to run seven times between the hills of Safa and Marwah, by millions of Muslims every year during Hajj and Umrah (16).

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Neurobiology of Dreams and Revelation

Zia H Shah MD

In, "Ancient Greece and ancient Rome people did not happen to believe that creativity came from human beings back then, OK? People believed that creativity was this divine attendant spirit that came to human beings from some distant and unknowable source, for distant and unknowable reasons. The Greeks famously called these divine attendant spirits of creativity 'demons.' Socrates, famously, believed that he had a demon who spoke wisdom to him from afar." Elizabeth Gilbert in her famous Ted talk, "Your Elusive Creative Genius", said, "The Romans had the same idea, but they called that sort of disembodied creative spirit a genius, which is great because the Romans did not actually think that a genius was a particularly clever individual. They believed that a genius was this, sort of magical divine entity, who was believed to live in the walls of an artist's studio literally, kind of like Dobby the house elf, and who would come out and sort of invisibly assist the artist with their work and would shape the outcome of that work (1)."

So, are our best intuitions our very own or a gift from the All-Knowing God?

While I leave you pondering about this question, let me talk about our physical world and what the Holy Qur'an has to say about this. For example, what does the Holy Scripture tell us regarding the flight of the birds? In Surah Nahl, we read: "Do they not see the birds held under subjection in the vault of heaven? None keeps them afloat save Allah. Indeed, in that are Signs for a people who believe (2)." When the modern humans think about birds, they think of laws of physics and aerodynamics and generally don't pause to attribute every flight of birds to the First Cause, the All Knowing and All Powerful God of the Abrahamic faiths. In other words, we need to make a distinction and be mindful of the style of our modern communication and style of the scriptures, whether the Holy Qur'an or the Holy Bible. By substituting one for the other, the mundane processes for the Divine source, we sometimes confuse the discussion. At one level every event on our planet earth, whether a flight of a bird, a wave in the ocean, a gentle breeze, a thought, a romantic emotion, an epic-making intuition, a true dream, a wonderful prophetic revelation while awake, have physical explanation in the natural laws and at another level have a detailed theological explanation behind the natural that meets the eyes.



True dreams of every human being and the revelations of the saints and the prophets of God have a Divine source, but they share the neurobiology of sleep of every mammal, be they chimpanzees, gorillas, monkeys, horses, cats, dogs, and mice. It is not a blasphemy, only a discussion of the biology of the mammals, some 5416 types and counting (3).

A rare sleep disorder, namely narcolepsy, has given us a detailed understanding of not only the neurobiology of sleep and dreaming but also for revelation while awake.

Joyce was still a child when she knew that something was wrong. Growing up in Rhode Island should have been idyllic, except that something was not quite right. At the age of four, she would see the clothes moving in the closet. It seemed that every night she would be screaming for her parents to come and get the monster hidden in the hangers. The only thing worse than that was the monster under her bed. That one would keep her awake by tickling her feet. Even in the summer heat, it was only by covering feet with blankets that the tickle monster could be held at bay. Her parents would turn on the lights, shake out the clothes, and check under the

bed.

“Go back to sleep,” they would tell her. “You’re having a nightmare.”

Even at a young age, she knew that it was something else. How could she be having a nightmare if she was still awake? As Joyce got older, she found the closet monster replaced with colorful visions of dancing figures with fanciful faces and festive hats. The tickle monster has stayed for life. To read more about Joyce’s story, please go to the reference (4). But, the point I want to make here is that in narcolepsy, some of the features of the dreaming sleep, referred to as REM sleep, intrude into the waking hours, and daytime revelations of the prophets are similar in biology, without some of the negative consequences seen in narcolepsy.

There is a commonly known Hadith that true dreams are 1/46th part of prophethood. So, at least in that sense, every Muslim should believe that prophethood, at least a part of it, is continuing. The dreams we experience during our sleep occur mostly during rapid eye movement (REM) sleep. The other type of sleep is non-rapid eye movement (NREM) sleep or non-REM sleep. Humans seem to have three states of existence- awake, REM sleep and NREM sleep. If we experience some of the dreaming physiology during awaken state, then it could be called revelation. If it is true and a message from All-Knowing God, the Arabic word for the experience is ‘Ilhaam.’ Such an experience in a diseased state will be called visual hallucination when it does not serve any useful purpose.

For the neurobiology of dreaming, one can go to any textbook of biology, and I have presented a reader-friendly version in a previous article: True Nature of Divine Revelations (5). Neurobiology of revelation while awake can be understood by reading about narcolepsy. I believe revelation, of course, does not have the accompanying pathological components of narcolepsy.

Whether the source of the content of one’s dream or revelation is only one’s subconscious mind or the All-Knowing God is not decided by biology. For the criterion to distinguish the two, I suggest a chapter, “The Nature of Revelation”, of the book “Revelation, Rationality, Knowledge, and Truth” by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (rh) (6).

Incidentally, Quantum physics allows for revelation from All-Knowing God, without violating any laws of physics as we understand them. I have previously written and collected in the Muslim Times, articles about Quantum physics and theology (7, 8, 9, 10, 11).



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Revealing Dreams of Scientists

Dr. Muhammad Zafar Iqbal

Imagine a world in which medicine lacks the sophistication of advanced chemical structures, tailors rely solely on their hands to fashion clothes, or space travel is simply a figment of our imagination. Had it not been for revelation through dreams, civilization today might still be centuries behind in its scientific and socioeconomic advancements. Throughout history, dreams are an integral part of the engine of discovery, leading to many breakthroughs that have advanced our world for the better.

In order to better understand the impact of dreams on the advancement of scientific knowledge, it is first essential to define the types of knowledge that exist. First, there is the knowledge that is obtained through sense-perception is called posteriori or empirical knowledge. Second, rationalists believe that true knowledge can only be discovered a priori, or through deductive reasoning and logic, processes that are hardwired in the human brain and independent of sensory experience.

“Both a priori knowledge, such as reason, intuition and logic, and a posteriori, or empirical knowledge, are necessary for man to construct an understanding of life and the universe. Mystical experience is necessary to reveal the inner nature of things while science is necessary for modern life. (1)”

As we uncover the essence of these two types of knowledge, it is apparent that beneath them lies the concept of revelation, which is defined as “A: an act of revealing or communicating divine truth. B: something that is revealed by God to humans. (2)” And in understanding the impact that revelation has on scientific advancement, science itself is defined as the intellectual and practical activity encompassing the systematic study of the structure and behavior of the physical and natural world through observation and experiment. (1)”

In his masterpiece book, “Revelation, Rationality, Knowledge, and Truth,” Hadhrat Mirza Tahir Ahmad, (rh) sheds light on the definition and nature of revelation and writes: “People who believe in revelation differ in their understanding of its nature. If we widen the scope of our study, we observe that many authentic cases of revelation are also reported outside the domain of religion. For instance, there are many interesting cases of highly complex information conveyed through revelation to some scientists. (3)”



In 1865, Friedrich August Kekule, a German chemist, struggled hard to solve a problem in chemistry that had baffled all researchers. One night Kekule saw in a dream that a snake was holding its tail in its mouth. He interpreted this dream to mean that in the benzene molecule, carbon atoms bond together to form a ring structure. This knowledge gave rise to the huge and highly developed field of synthetic organic chemistry (3).

Elias Howe was the pioneer to mechanize the process of sewing. He also received the clue to a problem that had frustrated him for a long time through a dream. In his dream, he saw himself surrounded by savages, who threatened to kill him unless he designed a sewing machine. Being unable to respond he was tied to a tree and the savages started to attack him with arrows and spears. He was surprised to see eyelets

on their spearheads. When he woke up from this dream, he understood that he should consider placing the eye of the needle in its point. This was the idea, which helped him resolve a seemingly impossible task (3).

In view of many such experiences, one of the possible explanations is that revelation is a phenomenon arising from the subconscious. When the conscious mind is tired of pondering over intriguing problems before falling to sleep, it transfers those problems to the subconscious. During sleep, the subconscious keeps pondering over the data fed into it and finally computes the much-needed solution. The solutions may be perceived through visions or heard in the form of verbal messages (3).

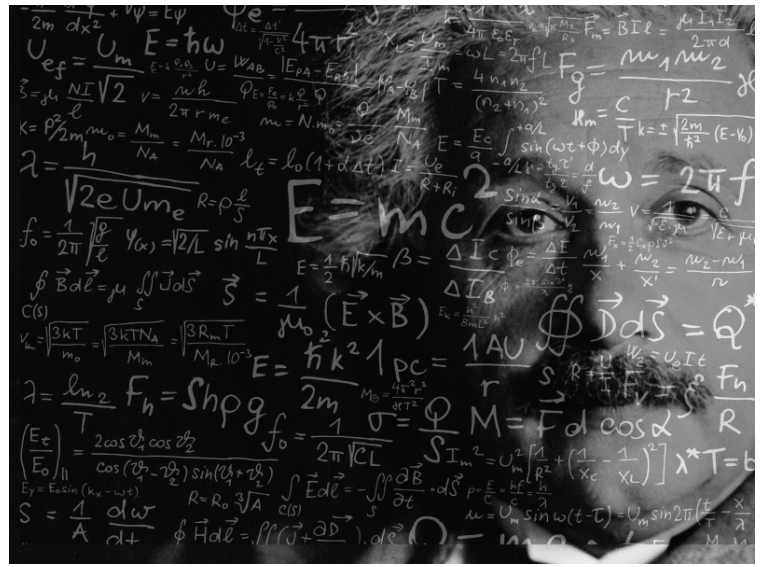
Hazrat Mirza Tahir Ahmad (rh) writes: "The major world religions believe that their prophets and other holy persons received revelation from an external source called God. Others consider this to be a mistaken inference. The truth of such claims could only be proven if ample external evidence supports it. (3)"

Hazrat Mirza Tahir Ahmad (rh) also writes: "From the human mind perspective, revelation seems to be an internal experience taking place within the sphere of the human psyche. For this reason, Divine messages may well be confused with other similar experiences of the subconscious. (3)"

Hazrat Mirza Tahir Ahmad (rh) asks: Where then, is room for revelation and Divinely revealed visions? He writes: "From the religious point of view, dreams are of two types: those, which are generated by psychic factors, and those, which are of Divine origin and carry a deeper significance. They sometimes reveal information of which the viewer had no knowledge prior to that dream. Such dreams lead to the probability of the existence of an invisible, conscious, transcendent, External Being who can, if He so pleases, communicate with humans on whatever subject He chooses (3)."

Hazrat Mirza Tahir Ahmad (rh) further writes, "Enough evidence from religious experiences can be quoted to prove a case in point. But those who do not believe in religion will find it difficult to accept such evidence as valid. This is so because if one accepts the proposition that a Superhuman Conscious Agency can activate the human mind, it would be tantamount to the belief in the existence of God, a fact to which a large number of secular thinkers and scientists are extremely allergic. (3)"

Apart from the above quoted two examples of revealing dreams of August Kekulé (The structure of the Benzene molecule) and Elias Howe (The Eye of The Needle), the following are some of the other history changing revelations through dreams:



Albert Einstein – Theory of relativity

During his adolescent period, he had a vivid dream that would influence the course of his life. Einstein described his dream (dreamed around 1890-95) as: "I was sledding with my friends at night. I started to slide down the hill, but my sled started going faster and faster. I was going so fast that I realized I was approaching the speed of light. I looked up at that point, and I saw the stars. They were being refracted into colors I had never seen before. I was filled with a sense of awe. I understood in some way that I was looking at the most important meaning in my life. (4)"

This dream led him to the 'Theory of Relativity.' Einstein said that his entire scientific career was a meditation on this dream.

Einstein originally published his paper on relativity in the English language in 1920.

Dmitri Mendeleev – Arranging the chemical elements

He struggled for months to find a logical way to organize the chemical elements.

In 1869 he wrote the elements' names on cards – one element on each card. He then wrote the properties of every element on its own card. He realized that atomic weight was important in some way, but he could not find a pattern.

He believed that he was very near to discovering something significant, Mendeleev moved the cards about for many hours until finally, he fell asleep at his desk. When he woke up, he noted that his subconscious mind had done his work for him! A logical arrangement of the elements had come to him. He later wrote: "In a dream, I saw a table where all the elements fell into place as required. Awakening, I immediately wrote it down on a piece of paper. (5)"

Srinivasa Ramanujan - Thousands of New Mathematical Ideas
He had minimal formal training in mathematics. He died in 1920 at the young age of 32. In his short lifetime, he produced almost 4,000 proofs, identities, conjectures and equations in pure mathematics.

His ideas and conjectures in fields such as Elliptic Functions and Number Theory were so rich and positive that nearly all of ideas and conclusions were correct – and were ahead of his time, and continue to inspire and direct research carried out by mathematicians to this day.

Ramanujan said that the Hindu goddess Namagiri used to appear in his dreams, showing him mathematical proofs, which he would write down when he would wake up. He described one of his dreams as follows: "While asleep, I had an unusual experience. There was a red screen formed by flowing blood, as it were. I was observing it. Suddenly a hand began to write on the screen. I became all attention. That hand wrote a number of elliptic integrals. They stuck to my mind. As soon as I woke up, I committed them to writing. (5)"

Niels Bohr: The Structure of The Atom

He is the father of quantum mechanics. Niels Bohr frequently used to mention the inspirational dream that led to his discovery of the structure of the atom. He speculated the structure of the atom several times, but none of his configurations would fit. One night he went to sleep and began dreaming about atoms. He saw the nucleus of the atom, with electrons spinning around it, much as planets spin around their sun.

Immediately on awakening, he felt that the vision was accurate. But as a scientist, he knew the importance of validating his idea before announcing it to the world. He came to his lab and searched for evidence to support his theory. It held true, and Bohr's vision of atomic structure turned out to be one of the greatest breakthroughs of his time. Bohr later received a Nobel Prize for Physics as a result of this leap in creative thinking while asleep (6).

Frederick Banting: Advances in Medicine

After his mother passed away from diabetes, Frederick Banting was motivated to find a cure for this disease. Finally, he found the next best thing: a treatment using insulin injections which though was not a cure, but could at least significantly extend the lifespan of patients. The discovery won him a Nobel Prize in Medicine at a young age of 32 years.

While seeking to isolate the exact cause of diabetes, Banting had a dream telling him to surgically ligate (tie up) the pancreas of a diabetic dog in order to stop the flow of nourishment. He did - and discovered a disproportionate balance between

sugar and insulin. This discovery led to another dream that revealed how to develop insulin as a drug to treat diabetes (6).

Otto Loewi: Nerve Impulse Breakthrough

Otto Loewi was a German-born pharmacologist and an American physician, who proved that chemicals were involved in the transmission of impulses from one nerve cell to another and from neuron to the responsive organ. He discovered this chemical to be the Acetylcholine. The discovery earned him a Nobel Prize. He discovered it through a dream.

In 1921, Loewi dreamed of an experiment that proved that transmission of nerve impulses was chemical -- not electrical. He woke up, scribbled the experiment down, and went back to sleep. The next morning, he got up excited to try his experiment but couldn't read his midnight scribbles.

The following night, he had the same dream repeated and upon awakening went directly to his lab to prove the theory of chemical transmission of the nervous impulse (6).

Conclusion:

The most gracious ever-merciful Creator loves His creation so much that His benevolence knows no bounds. He blesses with the favor of His communication to all, inanimate and animate, animals and humans, including those who are practicing believers, agnostics and non-believers. It is this attribute of God, which makes the scientists community recipient of such revealing dreams that has resulted in these amazing scientific discoveries and shaped the future of humanity.

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God's Revelations to Lower Animals

Fazal Masood Malik

As the evening grew darker, the time to leave his homeland behind drew closer. At some point that night, the Holy Prophet Muhammad (sa) asked Hazrat Ali (ra) to lay in his bed, while he begins his migration to Medina, with his trusted companion, Hazrat Abu Bakr (ra). They were heading towards Medina, but there was a stop on the way, a stop that by design of Allah, was meant to divert the enemy's attention, the Cave of Thaur. Once inside the cave, Allah commanded a spider to spin a web on the "mouth of the cave from end to end and a pigeon to build its nest at the entrance of the cave." The web and the nest projected an aged image so convincing that even when the Holy Prophet (sa) and Hazrat Abu Bakr (ra) could see the feet of the tracker and the Meccans, they would not enter the cave to search because it would prove to be futile (1).

It was wahy through which Allah revealed his design for safe passage of the Holy Prophet (sa). Wahy or revelation is one of the many methods through which God communicates with his creation (2). While wahy is generally referred to as a religious term, three instances of its use remind us that it has nonreligious usage as well. The term wahy is used for God's communication with the bee, the heavens, and the earth (3, 4, 5). It is this communication that holds the universe together. From the vibration of the smallest particles to the brightness of stars that we can observe, from the howling of the wind to the song of a nightingale, the language of infinite objects fills our universe with the praise of Allah, with words beyond our comprehension (6). In this article, we briefly talk about the communication between Allah, the creator of the universe, with animals that are abundant in God's beautiful earth.

The history of the language of Homo sapiens is long; with the earliest known written communication dating back 40,000 years to the caves of Indonesia (7). The religious history of communication with animals is as old as Adam (as). When the two sons of Adam – Cain, and Abel – disputed, with Abel dying, it presented a dilemma to Cain who did not know what to do with the dead body. Observing him bewildered and somewhat remorseful, Allah wanted to teach him a lesson that mercy and decency must be shown to those departed; and a crow was sent to teach Cain how to cover his deceased brother (8).

There are more than a hundred passages in the Quran dealing with animals and six Suras bearing the names of animals as titles. Chapter 2 The Cow [Sura al-Baqara]; Chapter 6 The Herd-

ing Animals [Sura al-Anam]; Chapter 16 The Bee [Sura al-Nahl]; Chapter 27 The Ant [Sura al-Naml]; Chapter 29 The Spider [Sura al-Ankabut]; Chapter 105 The Elephant [Sura al-Fil].

Perhaps the most elaborate example is the migration of the animals to the ark built by Hazrat Noah (as). Allah instructs Hazrat Noah (as) to build an ark in order to save the believers, himself, and the land-dwelling creatures from the coming flood. However, God does not instruct him to go out and gather the animals, simply to "embark therein," which meant to receive them. When it was time for the flood to begin, the animals "went into the ark to Noah" (9, 10, 11). The only explanation for the actions of the animals is that God drew them to the ark, communicating with them directly, and they responded.

About 2600 years later, in the year 570 AD, the year of birth of the Holy Prophet of Islam (sa), Mecca was under siege by Abraha, the king of Yemen. After avenging for the deaths of 20,000 Christians at the hands of the Jewish king, Dhu Nawas, he built a marvelous church in Sana'a, with the intention of making it a center for pilgrims. However, his attempts failed due to the loyalty of Arabs for the Ka'aba. He decided to destroy the Ka'aba. With a strong army consisting of elephants, they marched towards the Ka'aba, resting at a point known as al-Mughammas, a valley near Mecca. The Arabs were not acquainted with elephants which are native to India and Africa; hence the use of elephants was of strategic advantage (12, 13).



The Ababil birds attacking the army of Abraha - from the film "Muhammad" by Majid Majidi

When the negotiations failed, the army of Abraha decided to move forward at dawn. Once the army was assembled, the lead elephant – Mahmud - refused to move. Elephants are known for their advanced herd-leadership dynamics; therefore, when the lead elephant stopped, all others followed suit. When Mahmud was guided towards any direction except Mecca, it would start without hesitation, but as soon as the direction changed towards Mecca, all movement would stop. This caused much confusion among the troops. While the soldiers were trying to sort out this situation on the ground, there appeared swarm after swarm of varying birds that covered the valley. As the birds flew over the assembled army, they started dropping what appeared to be dried clay or mud. It is possible that the birds had traveled some distance as the dried earth contained an aggravated strain of smallpox, not known to the people of Arabia or the Abyssinian army. Some birds held pebbles, no larger than a pea. The soldiers started to retreat, running for their lives in any direction they could, but were overrun by the enormity of attack from the endless flocks. The battle was won in a matter of minutes and the elephants that formed the pride of the Abyssinian army served as fodder to the attacking flocks (14). The “army” of birds is described to have displayed an exceptional level of organization and discipline, one that could not have been possible without guidance from Allah (15).



About half a century later, a similar event took place in the vicinity of Mecca. Based on a vision of the Holy Prophet, the Muslims were en-route to Mecca. When they reached the point of Hudaybiyya, the she-camel of the Holy Prophet (sa) – al-Qaswa – knelt down and refused to move. Some of the companions encouraged her to move, but she would not, and they said: “al-Qaswa has become stubborn.” The prophet of Allah reassured them, saying “al-Qaswa has not become stubborn, for that is not part of her character. Rather, she has been stopped by He who restrained the elephant” meaning that al-Qaswa was simply obeying the command of Allah and not her own whim. Of course, the elephant was a reference to the elephant of Abraha (16).



History is rife with major events where Allah chose to send a decisive message through animals or insects. The Holy Qur’an tells us how the people of Pharaoh would not allow the enslaved Israelites to leave and in turn, Allah sent upon them the plagues of “the locusts, and the lice and the frogs” These plagues devastated the economy of the Egyptians, killing their firstborn children and leaving them with little clean water to drink (17, 18).

Not always have animals been used to attack and destroy; they have also served as the protectors of believers.

Four hundred years before Hazrat Isa (as) was appointed to reform the Judaic faith; Prophet Daniel had risen to a position of prominence as an advisor to King Nebuchadnezzar. Many were envious, others angry, as Daniel remained steadfast in praying to one God and did not hesitate to stop people from praying to idols. Eventually, the king was forced to put Prophet Daniel to the lions. The mouth of the cave was blocked with a heavy stone to prevent him from leaving the den. After seven days, the history tells us, when the king went to have the cave opened, hoping for a miracle, a miracle he found (19). Prophet Daniel was unhurt and exclaimed:

“O King, live forever. My God sent his angel and shut the lions' mouths, and they have not hurt me, because I was found blameless before him; and also before you, O King, I have done no wrong (20).”

Six hundred years later, during the early phase of Christianity, Decius, the Roman emperor entered the town of Ephesus and demanded that all citizens must provide official confirmation of sacrifice to the idols. When some Christians refused to practice idolatry, they became a target of intense persecution (21). To protect them, Allah guided them to a cave where they could hide and escape persecution. To help them navigate in darkness, through the complex maze and dangers of a cave, Allah appointed their dog as their guide and a protector (22). Given the extraordinary sense of smell and direction that dogs possess, it was the most logical choice.

The recorded history stands as a testament that guidance can come to animals through Allah and they too can be incredibly organized and efficient. Sometimes, an insect as small as locust or a mosquito can destroy the false-pride of a

nation or the arrogance of a mighty king (23). A study of the Holy Qur'an tells us that while animals have been created for service of humans, people are not, in any capacity, given jurisdiction over them. Furthermore, it emphasizes that each and every animal, no matter how small or large enjoys God's attention and is fully provided for. The key lesson learned is that God is in communication with the animals and interacts with them more than we may realize.

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Characteristics of True Divine Communication

Syed Sajid Ahmad

The Holy Qur'an has given a promise to Allah's people in His own noble words:

"O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve. (1)"

The Qur'an also mentions the severe consequences to a false claim of heavenly guidance.

"And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, and then surely We would have severed his life-artery, and not one of you could have held Us off from him (2).

The Bible mentions a similar end of an imposter.

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods; even that prophet shall die. (3)"
The critical question for the man on the street is how to recognize true revelation. In the contemporary world, Hazrat Mirza Ghulam Ahmad (as), a claimant to being the recipient of the word of God himself, has dealt with the subject of revelation throughout most of his works. His observations regarding the validity of a revelation are given here in his own words.

"If someone claims to receive revelation, to call it divine would amount to committing spiritual death, unless and until it fulfills three conditions:

First, it should not be opposed to the Holy Qur'an; secondly, those words should descend upon a person whose soul has been completely purified. He should be one of those who have withdrawn entirely from their passions and who have submitted to a death through which they have approached close to God and have withdrawn far away from Satan. A person hears him to whom he is close. He who is close to Satan hears Satan's voice, and he who is close to God hears God's voice;

The third condition of a true recipient of revelation is that God's action should testify to the words that he attributes to God, that is to say, so many signs should appear in its support that sane reason should reject the suggestion that despite so many signs it is not the word of God. This condition is above all other conditions.

It is such a perfect condition that no one can reject it. This is the condition through which true Prophets of God have always overcome false people. When a person claims that God's word descends on him and hundreds of signs appear along with it, and a thousand types of support and Divine help are displayed, and God attacks his enemies openly, then who can call such a person false? (4)"

For the benefit of seekers of truth, Hazrat Mirza Ghulam Ahmad (as) also delves into distinguishing between true and false revelation.

"Satanic revelation is a reality which is experienced by some imperfect seekers. There is also self-suggestion, which may be described as confused dreams... God Almighty says that so long as a person's purification of soul is not complete and perfected he can be the recipient of satanic revelation and can fall within the purview of the verse: '(They descend) on every great liar and sinner. (5)'

But the pure ones are immediately warned of a satanic approach. It is a pity that some Christian ministers have gone so far in their writings as to suggest that when Satan took Jesus to a hillock, this was not an external event which could have been witnessed by others and by the Jews and that three times Jesus received satanic revelation which he did not accept. We tremble at hearing this biblical commentary that Jesus should have been subject to satanic revelation. No satanic thought can take possession of a pure heart. If such a stray thought should ever come across their mind, it is quickly rejected, and their heart is not stained thereby. In the Holy Qur'an, such a stray thought is named Ta'if. It has very little relation with the heart and is like the shadow of a faraway tree. It is possible that Satan the accursed desired to create in the heart of Jesus some slight doubt of this type and he rejected it immediately through his prophetic power.

We can affirm that through his prophetic power, and through the light of truth that he possessed, Jesus did not permit the satanic revelation to approach him and immediately occupied himself with its rejection, and as darkness cannot withstand light, Satan was not able to withstand him and ran away. This is the true meaning of: 'Surely thou shalt have no power over My servants.' (6)

Satan has authority only on those who accept satanic sugges-

tions and satanic revelation. But those who shoot the arrow of light at Satan and wound him from afar and refute him and do not follow him in whatever he might say, are exempt from his authority. But as God Almighty desires to show them the kingdom of the heaven and earth and Satan is a part of the kingdom of earth, it is necessary that in order to complete their observation of the creation they should see the face of this curious creature and should hear his word. The garment of their transcendence and innocence is not stained thereby in the least. Satan had, mischievously, according to his ancient way, made a request to Jesus which his pure nature immediately rejected and did not accept. This was not at all derogatory of Jesus. Do not the wicked sometimes speak in the presence of kings? In the same way, Satan spiritually injected his word into the heart of Jesus, but Jesus did not accept it and rejected it immediately. This was a commendable act and to criticize it would amount to foolishness and ignorance of the spiritual philosophy.

It is not for every pious person and Sufi to reject a satanic suggestion and to demonstrate its impurity as did Jesus with the whip of his light. Sayyed 'Abd-ul-Qadir Jilani (ra) has stated that on one occasion he received a satanic revelation. Satan said to him: "'Abd-ul-Qadir, thy worship has been accepted and now all that is forbidden to others is permitted to thee and thou art relieved of the obligation of performing Salat.'" 'Abd-ul-Qadir said to him: "Avaunt Satan; how can that be permitted to me which was not permitted to the Holy Prophet, peace be on him?" Then Satan disappeared with his golden throne. If a man of God and unique individual like 'Abd-ul-Qadir received satanic revelation, how can the common people, who have not yet completed their search, escape it? They have not the eyes of light wherewith they can recognize satanic revelation, as did Sayyed 'Abd-ul-Qadir and Jesus (as). Those soothsayers who abounded in Arabia before the advent of the Holy Prophet (sa) received plenty of satanic revelation, and sometimes on the basis of it they made prophecies, and the wonder is that some of



their prophecies were fulfilled. Islamic literature is full of these stories. He who denies the possibility of satanic revelation rejects the teachings of the Prophets (peace be on them) and denies the whole system of Prophethood.

The Bible has recorded that on one occasion four hundred prophets received a satanic revelation which was the work of a white jinn and on the basis of that revelation they prophesied the victory of a king, but that king was killed in great humiliation in battle and suffered a great defeat. A Prophet who had received his revelation from Gabriel had prophesied that the king would be killed and dogs would eat his body and he would suffer a great defeat. This was fulfilled, and the falsehood of the prophecy of four hundred prophets was demonstrated.

Naturally, a question arises that if satanic revelation is so common, then all revelation becomes doubtful, especially as an exalted Prophet like Jesus also had such experience. Revelation thus becomes a great trial. The answer is that there is no reason to be disheartened. It is part of Divine law that everything valuable has attached to it some things that are false. Genuine pearls come out of the ocean, but there are also false pearls which people manufacture themselves. Commerce in genuine pearls cannot be stopped because false pearls are also available. A jeweler upon whom God Almighty bestows insight recognizes at once which pearl is real and which is false. The Imam of the age is the jeweler of the jewels of revelation. He who keeps company with him can easily distinguish between the real and the false. O ye Sufis! And O ye victims of alchemy! step warily in here and remember that true revelation which comes from God Almighty possesses the following characteristics:

1. It is received at a time when the heart of the recipient, being melted through its ache for truth, flows towards God Almighty like clear water.
2. True revelation is accompanied by delight and conveys certainty in an unknown manner and penetrates into the heart like an iron nail. Its words are eloquent and free from error.
3. True revelation possesses a certain majesty and strikes the heart with power and descends upon it with force and an awesome voice. False revelation is conveyed in a low voice like the voice of thieves and eunuchs and women inasmuch as Satan is a thief and a eunuch and a woman.
4. True revelation is charged with the power of God Almighty and contains prophecies which are fulfilled.
5. True revelation fosters the recipient's goodness and purifies him of inner impurities and improves his moral condition.
6. True revelation is borne witness to by all the inner powers of the recipient, and it sheds new and pure light on all his faculties, and he perceives a change in himself. His previous life comes to an end, and a new life begins for him, and he becomes a source of sympathy for mankind.
7. True revelation does not finish with only one phrase for God's voice has a continuation. He is very Gentle, and He talks to him towards whom He is inclined and answers his questions. A recipient of true revelation can receive a response to his supplications at one place and time; though sometimes an interval occurs between two series of revelations.
8. The recipient of true revelation is never a coward and is not afraid to stand up to false claimants of revelation. He knows that God is with him and would humiliate a false claimant.
9. True revelation is the means of acquiring knowledge and understanding for God does not desire to leave its recipient ignorant and without knowledge.
10. True revelation is accompanied by many other blessings. A recipient of true revelation is bestowed honor from the unseen and is given prestige. (7)"

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Book Review: The Philosophy of Divine Revelation (Haqiqatul-Wahi)

Naveed Ahmed Malik

“Our friends should read The Philosophy of Divine Revelation from beginning to end with great attention—in fact, they should memorize it.” –Author

About the author

All major religions carry some promise of a messianic figure coming to the world in the Latter Days. Mirza Ghulam Ahmad (as) of Qadian (1835–1908) claimed to be this very same “Promised Messiah”. In 1889 Ahmad (as) founded the Ahmadiyya Muslim Community, whose members today number in the tens of millions in more than 200 countries of the world. Ahmad (as) came at time when religious groups were forceful but losing ground to materialism, immorality, and atheism, not to mention encroaching upon one another’s territories. Many false claimants had arisen in the 19th century, misleading some while disaffecting others from religion altogether, frustrated that it had become increasingly difficult to determine who truly spoke on behalf of God and who did not.

Outline of the book

Written originally in Urdu and Arabic and published in 1905, The Philosophy of Divine Revelation (Haqiqatul-Wahi) spans events covering virtually the entire ministry of the Promised Messiah (as).

Through reasoned arguments and a detailed exposition of signs, the author argues that God exists and provides proof of His existence through divine converse—now as in the past. Author of more than 80 books, Ahmad’s (as) The Philosophy of Divine Revelation is one of his and the 20th century’s most important works.

God still speaks – The author begins by explaining that every human being has been invested with the capacity to connect with its Maker, no matter what his or her spiritual state. In short, anyone is capable of seeing a true dream—on occasion. To those who are irreligious, such experiences are a grace of God intended to direct their attention to the pursuit of God. To the holy ones, frequent converse with God is the foundation upon which their every action is based.

Since there is a vast range of spirituality among mankind, the author categorizes recipients of true dreams and revelation into three types:

- (1) Those who have almost no connection with God;
- (2) Those who have an imperfect relationship with God; and
- (3) Those who receive revelation from God Almighty in its purest and most perfect form and who are honored with divine communion and discourse in all its perfection.

Each of these categories is discussed in its own chapter. In chapter four (4), the author relates his own personal experiences to illustrate which category he has been placed in. This chapter ends with a transcription of numerous revelations received by Ahmad (as), who is known to his followers as the ‘Promised Messiah.’

Questions and Answers – The author then turns his attention to Abdul Hakim Khan, who at one time was a follower of his, but then began to question certain teachings. In particular, Khan believed that it was not necessary to believe in the Holy Prophet Muhammad, peace be upon him, to earn salvation. ‘According to him’, Ahmad relates, ‘one can attain salvation even after abandoning Islam.’ In a letter to the author, Munshi Burhanul Haqq asks for answers to nine critical questions by Khan, which the author answers in this book. Some of these questions relate to:

- Apparently contradictory statements made regarding Jesus (as)
- Whether the Holy Prophet Muhammad (sa) resorted to violence to spread Islam
- Whether faith in God based on ‘instinct’ is sufficient
- When prophecies of natural disasters, wars, famine, etc. can be considered compelling
- Whether those who reject Mirza Ghulam Ahmad (as) are disbelievers

Although some of these questions will resonate with a western audience, others pertain more to Muslims and Ahmadis making it a very useful and insightful discourse for people of all faiths.

210 Signs – The author then recounts more than 200 divine signs supporting his claims, which is at the heart of the book. Anyone has the ability to make a few predictions accurately, but to prophesize accurately for more than 25 years and show thousands of signs is undeniable evidence of Ahmad’s (as) truthfulness.

Some of these signs are the fulfillment of prophecies made by earlier Prophets; others by saintly men of God from the Muslim ummah; and others yet which were fulfilled at the hands of Ahmad (as) himself. Some signs are related in a few sentences, while others span more than fifty pages. Some of the types of signs are:

- Promises or prophecies God revealed that came true in view of many witnesses
- Natural disasters, plague, famine, earthquakes, etc. predicted by the author that came to pass
- News received of future events, e.g., court cases, births, death, and natural phenomena
- Prayers that were miraculously answered, including prayer duels (mubahalas) with enemies of God

Invitation to Muslims, Hindus, and Christians – The author then makes individual, heartfelt appeals to Muslims, Hindus, and Christian priests to study his book, cover-to-cover, and ponder over its contents.

In addressing the Muslims he writes:

“I appeal to them in the name of the Almighty, the One without associate, in whose hand rests the life of everyone, that they should—even at the cost of their time and engagements—closely study this book from end to end.”

To the sincere members of the clergy he writes:

“O Christian Priests! I enjoin you in the name of God, who sent the Messiah, and remind you under oath of the ostensible love you have for the Messiah Son of Mary, to study my book *The Philosophy of Divine Revelation* at least once from beginning to end, word for word.”

Al-Istifta’ – The last section of the book is a translation of a nearly 200-page Arabic treatise, the title of which means, ‘Seeking a verdict from the scholars of Islam.’ Written in highly eloquent and classical Arabic, and sealed with a hauntingly beautiful 50-page ode in Arabic (known as a qasidah), *al-Istifta’* addresses the Muslim divines of the Arab world and beyond. Among other incidents, it includes a thorough account of the then-world-famous prayer duel with the U.S.-based faith healer and founder of Zion City, Dr. John Alexander Dowie. Today this may be unheard of, but at the time, the news media of the world, east and west, followed this contest between champions of Islam and Christianity with rapt attention.

Need for this book

Simply put, this book proves the truth of Mirza Ghulam Ahmad’s (as) claim to have been sent by the Creator and Master of the universe. In addition to answering the most important questions of human existence in the affirma-

tive—namely, is there a God and does He speak; does God wish for us to follow Islam and the Holy Prophet Muhammad (sa); and is Mirza Ghulam Ahmad (as) the latter day messiah spoken of among all world religions—this book arms its readers with compelling, indeed irrefutable, proof of these verities.

Indeed the remaining portion of the opening quote is as follows:

“No maulvi will be able to stand opposed to him or her, for all manner of necessary topics have been explained in it, and the answer to objections has been given.”¹

The Philosophy of Divine Revelation effectively silences both those who purposely deceive and those who feign themselves to be religious leaders but in truth are misguided.

Who should read this book?

Not everyone will make the effort to read a thousand-page book on revelation, but there are special groups identified by the author, or to whom the content will certainly apply:

- Seekers of truth who want to know whether the God of Islam is true and speaks
- Muslims who contend that revelation ended with the Holy Prophet Muhammad (sa)
- Every single member of the Ahmadiyya Muslim Community
- Hindus in general, Aryas in particular
- Christian clergy; students of the Bible; and followers of Jesus son of Mary

As the second longest book that Hazrat Ahmad (as) wrote, and a voluminous collection of the signs he showed, this book is a true “must read” for every single person who learns of its existence.

London: Islam International Publications, Ltd. 2018. 1,045 pages. Available on Amazon: \$24.95.

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1. Malfuzat, vol. 5, p. 235.
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NEWS VIEWS, & REVIEWS

Pope Francis: Satan Is Stalking The Catholic Church

He urges the faithful to call on Michael the Archangel for help against the “malign one” amid new sexual abuse scandals.

By Mary Papenfuss



Pope Francis is blaming the devil for undermining the Roman Catholic Church, Reuters reports, as it is hit by more accusations of sexual misconduct and cover-ups by clergy and church officials.

He again asked people Sunday at St. Peter’s Square to pray daily throughout the month to Michael the archangel to “counter the attacks from the devil who wants to divide the Church,” according to a statement from the Vatican. In the Bible, Michael is the leader of the angels who cast Lucifer out of heaven.

The Catholic Church must be “saved from the attacks of the malign one, the great accuser,” Francis said on Sept. 29.

The church must “at the same time be made ever more aware of its guilt, its mistakes, and abuses committed in the present and the past,” he continued.

The Vatican has been rocked recently by allegations of sexual abuse by priests in Germany, the U.S. and Chile. And conservative Archbishop Carlo Maria Viganò, the Vatican’s former ambassador to Washington, claimed in



an 11-page document in August that Francis and other church officials knew for years about sexual misconduct by now-former Cardinal Theodore McCarrick with seminarians in the U.S. yet protected him.

Viganò was furious about the pope’s latest messages, claiming in a statement that Francis “compared me to the great accuser, Satan, who sows scandal and division in the Church, though without ever uttering my name,” Reuters reported.

Two weeks after Viganò issued his document, Francis said in a sermon to bishops that the “‘Great Accuser’ has been unchained and is attacking bishops. True, we are all sinners, we bishops,” he said. “He tries to uncover the sins so they are visible in order to scandalize the people.”

The Hebrew word “satan” used in the Bible means “accuser” or “adversary.”

The pope has spoken of the devil a number of times as a real entity, not as simply a representation of evil.

“We should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea. This mistake would lead us to let down our guard,” Francis wrote in a Vatican document in April.

Muslim Groups Raise Thousands For Pittsburgh Synagogue Shooting Victims

"We wish to respond to evil with good."

By Andy McDonald



After a suspected gunman with anti-Semitic views killed 11 people and wounded six others at a Pittsburgh synagogue on Saturday, two Muslim groups are refusing to let religious hatred win.

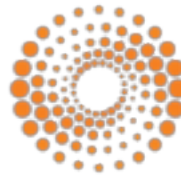
Celebrate Mercy and MPower Change have banded together to raise money for their Jewish brothers and sisters at Tree of Life Or L'Simcha Congregation, which was the target of Saturday's attack. They started a campaign on the Muslim-focused crowdfunding site LaunchGood in the hopes of raising \$25,000 for the synagogue victims and their families. They are now past \$50,000.

"We wish to respond to evil with good, as our faith instructs us, and send a powerful message of compassion through action," the groups' fundraising page said. Once their goal has been hit, the groups say, the funds will be immediately transferred to the local Islamic Center of Pittsburgh, so they can be disbursed to the families to pay for medical and funeral expenses.

"No amount of money will bring back their loved ones, but we do hope to lessen their burden in some way," the groups said.

The suspect, identified by police as Robert Bowers, reportedly yelled "All Jews must die!" before opening fire Saturday, and his web presence shows a history of extreme anti-Semitic views.

Bowers, who is believed to have wielded an "assault rifle" and at least three handguns when he entered the synagogue, has been charged with 29 counts by federal prosecutors.



REUTERS

Hate crimes in Canada jump 47 percent in 2017

By Anna Mehler Paperny



TORONTO (Reuters) - Hate crimes in Canada increased 47 percent in 2017, primarily targeting Muslims, Jews and black people, according to figures released by the country's statistical agency on Thursday.

The biggest increase was in crimes targeting Muslims, Statistics Canada reported, in a year that saw a deadly mass shooting in a Quebec mosque, followed by a government motion to study Islamophobia that itself sparked anti-Muslim sentiment.

The spike mirrors an increase in hate crimes south of the border in the United States, where they rose in 2017 for the third consecutive year, according to the FBI.

"We were shocked by the numbers - and, at the same time, we weren't," said Ihsaan Gardee, executive director of the National Council of Canadian Muslims. "This increase didn't occur in a vacuum."

Canada is not immune to rhetoric coming from the United States, said Amira Elghawaby, a board member of

the Anti-Hate Network advocacy group.

"It's a porous border, not just for people and goods but for ideas."

The statistics published Thursday include crimes reported to police that were determined to be motivated by hatred toward an identifiable group. According to victimization surveys, two-thirds of these crimes go unreported, Statistics Canada said.

'Yellow vest' protesters in Paris clash with police

The number of hate crimes targeting Muslims more than doubled, rising to 349 from 139. The number of hate crimes targeting black people increased by 50 percent, to 321 from 214. And the number of hate crimes targeting Jewish people increased to 360 from 221.

It is not yet known whether the upward trend in hate crimes continued through 2018, which saw such high-profile incidents as a Muslim man beaten in front of his family in a parking lot and Jewish teenagers attacked walking down the street.

"We're following this closely," Gardee said. "And we'll continue to raise our voice for more coordinated action across the board."

More than 100 women elected to Congress in historic midterms

By Karma Allen



A record number of women were elected to Congress on Tuesday night as an unprecedented number of female candidates ran for the first time.

At least 98 women will be elected to the House of Representatives -- 84 Democrats, 14 Republicans -- and 12 will join the Senate -- 10 Democrats, two Republicans -- according to the latest projections by ABC News.

The figure marks an all-time high for the number of women in the House, but the results could fluctuate as more precincts report.

It was also a historic night for first-time female candidates,



with several political newbies flipping GOP-held congressional seats, according to ABC News' analysis.

Political novice Sharice Davids, a member of the Ho-Chunk Nation, claimed victory in Kansas and would be the state's first Native American Congresswoman -- and is one of two voted in. Davids is also slated to become the Sunflower State's first openly LGBT congressional representative. Ilhan Omar, a Somali-American, also won a resounding victory in Minnesota. She and Rashida Tlaib, of Michigan, also made history as the first Muslim women elected to Congress.

"We have the opportunity to reset expectations about what people think when they think of Kansas," Davids in her victory speech. "We know there are so many of us who welcome everyone, who see everyone and who know that everyone should have the opportunity to succeed."

Voters in Virginia, New Jersey and Florida were among those contributing to a historic election, choosing at least eight first-time female candidates for Congress. Many of the first-time winners, including Davids, New Jersey's Mikie Sherrill and Florida's Donna Shalala, helped upset the political order in districts where Republicans had held seats.

"Together, we mobilized -- to stand up for a platform of common-sense gun reform, support for higher education, environmental protection and affordable healthcare," Shalala, a former Health and Human Services secretary in the Clinton administration, tweeted in the wake of her victory over Maria Elvira Salazar.

"Until every child has a fair shot at a higher education, we're not done," she added. "Until this heartless administration is held accountable for their numerous injustices, we will not stop."

Female candidates also made inroads in a handful of gubernatorial races. Women were projected to win in eight races, one shy of the current record. An additional three are running in races ABC News hasn't projected yet: Georgia, New Hampshire and Maine.

poetry

CORNER

REVELATION

By Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah and Mahdi (as)

Translated by Wajeeh Bajwa

*What a shame! They say that revelation has ended;
Now, this Umma will depend on the old tales until the Day of Judgement.*

*Surely, this belief is against the Word of God;
However, who would shed the weight of this age-old yoke?*

*God still appoints whomsoever He wishes to be a recipient of revelation;
He still speaks to whom He loves.*

*Why do you discard the gem of Divine revelation? Listen carefully!
For this alone is the source of honor and distinction of the faith.*

*This is the flower, which has no equal in the garden;
This is the fragrance, which reduces the musk of Tataristan into insignificance.*

*This is the key, which opens up the gates of the heavens;
This is the mirror, which shows the countenance of the Beloved.*

*This is the only weapon, which guarantees our victory;
This alone is the fortress, the citadel of security.*

*In Islam, this is that way of attaining knowledge of the Divine;
Mere tales cannot help a person out of the raging storm.*

*Divine revelation alone is the sign of knowing God;
Whoever receives it, also finds the Eternal Friend.*

*How wonderful is the garden of love! Which passes through the valley of death;
Whose fruit is the communion with the Beloved, even though thorny bushes surround it.*

EXCELLENCE OF DIVINE REVELATION

By Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah and Mahdi (as)

Translated by Shazia Sohail

*Religion that relies entirely on stories
Is no religion at all but a work of fiction*

*Its a fact that anecdotes are not dependable
Tales do contain much error and fabrication*

*True faith doesn't merely impart legends of old
With living proof it does show paths of conviction*

*True religion is that whose God does show Himself
And guides us to Himself through His own creation*

*Listen folks! The living God is not that God
If always showing signs is not His tradition*

*Those who worship stories worship the dead indeed
Thus this is why they face defeat and degradation*

*Without seeing, my friends, my heart is in distress
How could tales purify this soul filled with affliction*

*Constantly in need of fresh signs are human beings
Tales of miracles do not leave the same impression*

*How can eternal Friend be found with anecdotes
With a single sign the whole life comes to fruition*

*O those who are asleep, awaken! It is springtime
Now come see amidst us is that Object of devotion*

*What taste is left in life if He is not found?
A life apart from Him is wretched existence*

*The real goal is to behold His countenance
Meeting the Beloved is heaven's description*

*My friends this path is not found by mere anecdotes
That insight comes with signs at varied occasions*

*One who is obscure is made visible with signs
Tis true that only signs give divine confirmation*

*Whoever gives their heart to that Pristine Being
Finally finds the response of His compassion*

*The ones who were blessed to receive divine signs
Drew closer to Almighty with each inhalation*

*They are withdrawn as if oblivious to the world
Saw Light and now belong to its illumination*

*How can one give up sin if one hasn't seen a sign
One gives up this love because of that devotion*

*No goat will ever fear the picture of a lion
Nor is there fear of injury from a dead serpent*

*Thus the God that exists just like a dead corpse
There is no fear from Him and no expectation*

*How can one be purified by fear of such a God?
Could love for Him ever fill the heart with passion?*

*How can one fall in love with an unseen beauty?
Or adore the idol that's in one's imagination?*

*If we cannot see Him conversation will suffice
Effects of His beauty and charm will be sufficient*

*Until you are acquainted with the Living God
You're unrestrained and bold with no inhibition*

*Contact with God indeed will cure many diseases
Freedom from all sins lies in this incarceration*

FROM THE ARCHIVES

Editorial from the Muslim Sunrise, Second Quarter, 1959 Vol. XXVI, No. II

Responding Ever Afresh to Revelation

Khalil Ahmad Nasir

Our readers will recall that in our issue of the Fourth Quarter of 1958 we published a somewhat extended study of Dr. Wilfred Cantwell Smith's book *Islam in Modern History*. During the course of this review (page 16) we observed:

Henceforth, shall man make his own religion, seeking guidance from the circumstances and the needs of the age, or shall God, as ever, contribute to provide moral, spiritual and intellectual guidance that may be needed by mankind?

Dr. Smith has expressed gracious appreciation of our review of his book and in this connection has observed that he does not subscribe to our conviction that the Ahmadiyya Movement has answered the problems he has presented in his book. He writes:

Your dichotomy between man henceforth "making his own religion" or God continuing to provide guidance is a trenchant and crucial question indeed. Since I am not an Ahmadi, I do not accept the dichotomy in quite these terms—I see man as making his own religion only in the sense of responding ever afresh, and in the light of the new circumstances and new needs in which he finds himself, to the divine revelation that has already been given.

As a general statement Dr. Smith's thesis is unexceptionable. Man can achieve the purpose of his existence only by responding ever afresh to divine revelation. But considered in the context in which Dr. Smith has propounded his thesis, it conceals a fundamental fallacy.

Perhaps the divergence in our views stems, at least partly, from our divergent concepts of revelation. In its broadest connotation revelation signifies guidance directly vouchsafed by God to man. It may take various forms. The most obvious and most familiar is revealed Law. Outstanding instances of such revelation are the revelations contained in the Books of Moses and the Holy Quran. The difference between the two is that while the Books of Moses contain an account of the Law and the guidance accompanying it, as revealed by God to Moses, parts of it being literal translation of verbal revelation, the language of the greater part is not verbal revelation itself. In contrast with this, the Quran is a record from beginning to end of the verbal revelation vouchsafed by God to

Muhammad, comprising the Law, the guidance and the philosophy behind the Law and the guidance.

But revelation is not confined only to the Law and the guidance vouchsafed to sections of mankind during various stages in their history and evolution, or, in the case of the Quran, to the whole of mankind.

Revelation may also be vouchsafed by God from time to time for the guidance of mankind, drawing attention to the multifarious aspects of that which has already been revealed, but may not yet have been fully appreciated in juxtaposition to the growing complexity of human life, or which may have been overlooked or neglected after having been put into effect over a period of time. It is inconceivable that in a dynamic universe guidance, even revealed guidance, should be permitted to become static.

Again, revelation may be an individual experience illustrating the possibility and constituting the enjoyment of direct communion with God. Revelation fulfills many other needs and purposes.

Of course, man must respond ever afresh to the revelation that already exists, or that may be vouchsafed from time to time, for man could derive no benefit from revealed guidance except through an ever fresh and adequate response from his side. But what is essential is that the two must co-exist. That man may be able to see it is necessary that the eye should respond adequately to light. A blind man or a man whose eyes are diseased is unable to see or to see clearly. Equally, a man with perfect eyesight is unable to see or is not able to see clearly in the dark. Revelation is to reason and intellect what light is to the eye. If one is shut, or the other shut out, no vision is possible.

Thus, revelation is a continuous experience and must remain so. All God's attributes are eternal. God has through the ages spoken and revealed Himself in multifarious ways, to His servants and creatures and will ever continue to do so. This attribute of His, like all His other attributes, will never fall into disuse. If this means of direct communion between man and his Maker were to be withdrawn all spiritual life would wither. Spiritual life is constantly renewed and invigorated through the experience of revelation, direct or indirect,

in various forms. If this vitalizing and refreshing source were to be withheld mankind would be left without active spiritual experience, and faith itself would be reduced from a living reality to mere speculative reasoning.

In this connection it may be useful to set forth more precisely the Islamic concept. The Quran teaches that spiritual guidance has been vouchsafed to mankind through revelation all through the ages, ever since the human mind became capable of perceiving the need of and experiencing direct communion with God. So far as the Law and guidance are concerned, each such revelation was limited to the needs of the particular people to whom it was vouchsafed through the prophets, and was adequate for such needs during the stage through which that particular people was passing. Thus, different sections of mankind were the recipients of divine revelation comprising the needed Law and guidance through various stages of their development. All such revelation proceeded from God and contained the truth.

At last the stage approached when mankind was to become united, as it were, into one family and when it could receive and derive benefit from "the whole truth." The whole truth was then revealed in the Quran. The Quran alone among all the scriptures affirms the truth and righteousness of all the prophets and the truth and beneficence of all divine revelation. It revives that which was fundamental in all revelations, but had been forgotten. It affirms and repeats that which continues still to be needed and it supplies that which is needed in addition in the coming ages. This position needs to be clearly grasped if the relationship of the Quran to previous revelations and the relationship of Islam to other faiths is to be apprehended in its proper perspective. The Quran has repeatedly drawn attention to the "Guidance and Light" contained in previous revelations and the righteousness and truth of all the prophets.

Dr. Smith might argue that assuming this to be true of the Quran, even then this thesis stands that man might make his own religion in responding afresh to the revelation contained in the Quran.

As we have pointed out, as a general statement this was true of all revelations and is also true of the Quran. We did not propound the dichotomy that Dr. Smith appears to attribute to us. In fact, we had stated in the same paragraph in which we had posed the question of man making his own religion that Islam "claims that through all ages the guidance contained in the Quran shall continue to prove adequate." But we added, and this is where Dr. Smith appears to join the issue with us, "when necessary, attention will be drawn, through revelation, to the needed guidance already set out in the Quran." Being the literal Word of God, the Quran is alive, as the universe is alive, and will ever continue to furnish the needed guidance.

The realization is being daily forced upon man in increasing degree that human life is in process of experiencing a tremendous revolution in all its dimensions. It is true that God's Providence has already furnished to mankind through revelation the guidance that is

needed by man today and will be needed by him in all the tomorrows that lie ahead. What is lacking is an adequate response from man to that revealed guidance. But the requisite degree of response may itself be stimulated through revelation. We had stated in an earlier passage of our review of Dr. Smith's book: "If human intelligence and scholarship should fail to discover the needed guidance in the source which claims to furnish that guidance, only one of two positions is possible. Either the beneficence of that particular source has been exhausted and is no longer adequate to meet the need, or the true interpretation of the source which contains the needed guidance must be revealed under divine direction." It is here, perhaps, that Dr. Smith is unable to agree with us. If so, the reason is not far to seek. Dr. Smith is not alone in thinking that mankind has now travelled beyond the need of fresh revelation.

This is an assumption, a false and destructive one, which underlies the thinking of the majority of scholars of religion both in the East and in the West. The need of such revelation as we have referred to in the passage just quoted is manifest and is being keenly felt. Indeed, the need as pointed out by us in the course of our study of Dr. Smith's book, has already been met in this age also.

However, revelation as an individual experience is also both a need and a fulfilment of spiritual life. It is only experience of direct communion with God through revelation that establishes in men's minds and hearts the absolute certainty of faith in a loving and beneficent Creator, and furnishes the motive power for the acceptance and putting into effect of the highest spiritual values. If a religion sincerely accepted and faithfully acted upon fails to lead its followers into the enjoyment of such communion it fails to serve the ultimate and highest purpose of religion. In respect of such a religion it must be concluded that it is no longer adequate to the need so keenly felt by mankind. Islam claims to fulfill this need in all ages. One proof is that all through its history there have been found among its followers large numbers of people who have had direct experience of such communion. Our present age is no exception. Indeed, it is something outstanding, in the sense that such experience is more common in one section of Muslim society today than it has been at any time since the age of the Holy Prophet himself.



Questions & Answers

What is a revelation?

Hazrat Mirza Ghulam Ahmad (as), Mahdi and Messiah of this age, writes:

The first type of Ilhaam (revelation) is the one when God Almighty wishes to convey His message to His servant; He does it very softly and sometimes in quite the opposite manner – very harshly. He allows the words to be uttered by the tongue of the recipient in a state of slumber. The words of the revelation fall on the tongue like the hail falling on a hard surface. Such type of revelations have a grandeur and strange kind of awe (1).

The second type is that which I would call Ilhaam (revelation) because of its wonderful qualities. Whenever God Almighty wishes to answer any supplication immediately, or even without supplication, a strange type of unconsciousness takes hold of His servant in which the recipient completely forgets his own existence and is so submerged in that state that he feels as if he is drowning in a pool of water. However, when he recovers from that state he feels the reverberations of what had happened to him. As this reverberation subsides he feels strange and sweet words on his tongue, and that state is not possible to describe (2).

Revelation is a message from the hidden, which does not depend upon any reflection or deep thinking. It is clear and open feeling as a hearer has about a speaker, or one beaten has about the beater, or one touched has about him who touches him. The soul does not experience any spiritual pain on its account. The soul has an eternal accord with revelation, which it enjoys as a lover finds pleasure in beholding the beloved. It is a delicious communication from God which is called revelation (3).

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1. Hazrat Mirza Ghulam Ahmad, "Braheen-e-Ahmadiyya," Footnote pp. 223-224
2. Hazrat Mirza Ghulam Ahmad, "Braheen-e-Ahmadiyya," Page 36
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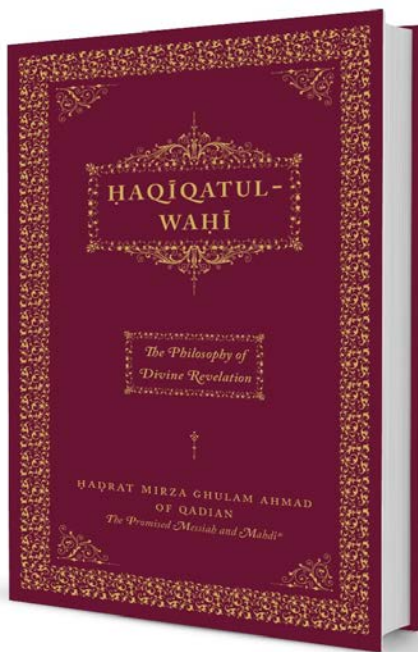


Haqiqatul-Wahi

THE PHILOSOPHY OF DIVINE REVELATION

"Our friends should read *Haqiqatul-Wahi* from the beginning to the end with great attention, in fact, they should memorize it."

–The Promised Messiah (as)



One of the most important and monumental works of Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah, has been translated into English and is now available for purchase on Amazon.

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