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Masjid Baitun Nur, Calgary, Canada



Images from Visit of Hadhrat Khalifatul Masih V^{aba} to United States -June 2008

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Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam
(Peace and Blessing of Allah be upon him)

as: alaihissalam
(Peace be upon him)

ra: radhi allahu 'anhu
(May Allah be pleased with him/her)

rh: rahimahullahu ta'ala
(May Allah shower mercy on him/her)

aba: ayyada hullah ta'ala binasrihil aziz
(May Allah strengthen him with His mighty help)

swt: subhana wa ta'ala
(Holy and Exalted)

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Al-Qur'an

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ تَدُ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَبِيبَتَانِ وَالشَّمْسَ وَالْقَمَرَ
وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ 0

Surely, your Lord is Allah, Who created the heavens and the earth in six periods then he settled Himself firmly on the Throne. He makes the night cover the day, which it pursues swiftly. *And He created* the sun and the moon and the stars - *all* made subservient by His command. Verily His is the creation and the command. Blessed is Allah, the Lord of the worlds.

COMMENTARY:

'*Arsh* (Throne) represents God's transcendent attributes (*Sifaat Tanzihyyah*), i.e., such attributes as are not found in any other being. The four attributes of God mentioned in Surah Ikhlas are His transcendent attributes. These attributes are eternal and unchangeable and are manifested through God's attributes of similitude (*Sifaat Tashbihyyah*), i.e., such attributes as are found more or less in other beings also. These latter attributes are said to be the bearers of the '*Arsh*. They are *Rabb Al-'Alamin, Al-Rahman, Al-Rahim and Malik Yaum al-Din*. That '*Arsh* represents the transcendent attributes of God and is also clear from 23:117 which shows that the 'Unity of God' and His '*Arsh* are intimately connected, for it is the transcendent attributes which constitute the real proof of Divine Unity, other attributes of God being shared by man in different degrees. The words, "Settled Himself on the Throne" signify that the creation of the physical universe the transcendent attributes of God and His attributes of similitude came into operation and all the affairs of the world began to be conducted through the set laws of the nature and became in perfect working order.

Al-Hadith

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ وَهُوَ عَلَى الْمِنْبَرِ : وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ، سُبْحَانَهِ ، وَتَعَالَى عَمَّا يُشْرِكُونَ - قَالَ يَقُولُ اللَّهُ أَنَا الْجَبَّارُ ، أَنَا الْمُتَكَبِّرُ ، أَنَا الْمَلِكُ ، أَنَا الْمُتَعَالَى يُمَجِّدُ نَفْسَهُ ، قَالَ فَحَمَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِدُّدَهَا ، حَتَّى رَجَفَ بِهَا الْمِنْبَرُ حَتَّى ظَنَنَّا أَنَّهُ سَيَخِرُّ بِهِ -

Hadhrat 'Abdullah bin 'Umar^{ra} relates that the Holy Prophet^{sa} recited from the pulpit:

وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ، سُبْحَانَهِ ، وَتَعَالَى عَمَّا يُشْرِكُونَ 0

"So will the Heavens be rolled up by His right Hand. Glory to Him and Exalted is He above that which they associate with Him." (39:68)

Then the Holy Prophet^{sa} stated that God Almighty Says:

أَنَا الْجَبَّارُ ، أَنَا الْمُتَكَبِّرُ ، أَنَا الْمَلِكُ ، أَنَا الْمُتَعَالَى يُمَجِّدُ نَفْسَهُ ،

"I am the One Who has complete power to reform, I am the Exalted, I am the Sovereign I am the Most High. In this way, God Almighty states His Glory and Grandeur."

The Holy Prophet^{sa} kept repeating these words with such force until the pulpit along with him shook violently and we became apprehensive lest he falls from the pulpit.

(Musnad Ahmad, p 88/2)

SAYINGS OF THE PROMISED MESSIAH^{AS}

The God of Islam is Visible in Nature and Perceived by Human Hearts

The God of Islam is the same God who is visible in the mirror of the law of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by heaven and earth. [*Maj'moo'a Ishthiharat, Vol. 2, p. 310*]

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muhammad, the chosen one (peace and blessings of Allah be on him) through whom we have found the Living God who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger^{saw} who manifested God to us and we found the God who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That true God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him. [*Naseem-e-Da'wat, Roohani Khaza'in, Vol. 19, p. 363*]

The Being of God is hidden upon hidden and beyond of beyond and is most secret and cannot be discovered by the power of human reasoning alone. No argument can prove it conclusively, inasmuch as reason can travel only so far that contemplating the universe it feels the need of a Creator. But the feeling of a need is one thing and it is quite another to arrive at the certainty that the God, Whose need has been felt, does in fact exist. As the operation of reason is defective, incomplete and doubtful, a philosopher cannot recognise God purely through reason.

Most people who try to determine the existence of God Almighty purely through the exercise of reason, in the end become atheists. Reflecting over the creation of the heavens and the earth does not avail them much and they begin to deride and laugh at the men of God. One of their arguments is that there are thousands of things in the world which have no use and the fashioning of which does not indicate the existence of a fashioner. They exist merely as vain and useless things. These people do not seem to realise that lack of knowledge of something does not necessarily negate its existence.

There are millions of people in the world who regard themselves as very wise philosophers and who utterly deny the existence of God. It is obvious that if they had discovered a strong reason for the existence of God, they would not have denied it. If they had discovered a conclusive argument in support of the existence of God, they would not have rejected it shamelessly and in derision. It is obvious, therefore, that no one boarding the ark of the philosophers can find deliverance from the storm of doubts, but is bound to be drowned, and such a one would never have access to the drinking of pure Unity.

Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V^{aba} on 4th July, 2008 at Baitun Nur Mosque, Calgary, Canada

Shermeen Butt

Hazoor^{aba} delivered his Friday Sermon from the newly built mosque *Baitun Nur* in Calgary, Canada. Hazoor^{aba} said although the mosque had been inaugurated with congregational Prayers, its formal opening was taking place with the *Jumu'ah Khutba* today. Hazoor^{aba} said the Canadian *Jama'at* had felt the need for and had wished to build a mosque in Calgary for a long time. However, there is wisdom in God's ways, had they built this mosque a few years ago they might not have been able to build it as big and beautiful as it.

Hazoor^{aba} said on arrival at Calgary airport yesterday he was received by the Mayor and by some provincial ministers who had praised the beautiful mosque. Hazoor^{aba} said at that time he had not seen the mosque but driving up towards the mosque he saw the minaret and the dome from a distance. We should

be grateful to God that He has enabled the Canadian *Jama'at* to build this mosque. Hazoor^{aba} said it cost 15 million Canadian dollars to build this mosque. It was a huge project undertaken by the *Jama'at*. Hazoor^{aba} said he would receive letters, in fact he is still receiving letters from those who had pledged money for the mosque but have not been able to pay for some reason. They ask for Hazoor's^{aba} prayers to be able to fulfill their promises. Hazoor^{aba} said with the grace of Allah the *Jama'at* has given huge sacrifices to have this mosque built and may Allah grant excellent reward to those who have done so and may He bless the earnings of all who are anxious to fulfill their promises. Hazoor^{aba} said the construction of this mosque proves that despite living in these [Western] countries people of the Community participate most eagerly in the

building of mosques. For general information Hazoor^{aba} explained that the building is a huge complex housing a main hall, a multi-purpose hall, a dining hall and accommodation facilities as well as offices of the auxiliary organizations. Although the mosque is sufficient for us at the moment, may Allah increase our requirements and also enable us to offer more mosques. Indeed, the Promised Messiah^{as} had said that mosques are a means of extending the Community. May Allah make this mosque fulfill this objective and may the process continue. Hazoor^{aba} read out extracts from the noble writings of the Promised Messiah^{as} about building of mosques. Hazoor^{aba} said in this day and age our mosques in the Western world are a source of attracting the world towards Islam. At a time when there is an anti-Islam movement underway our mosques

should represent peace and harmony and thus attract the non-Muslims. In line with the wishes of the Promised Messiah^{as}, this new mosque is built purely for the sake of Allah and with no evil intent, indeed it could never be so because we are the followers of the true and ardent devotee of the Holy Prophet^{saw} who came in this world to bring man closer to God.

The Promised Messiah^{as} said that those who give precedence to faith over worldly matters and are sincere in their devotion to Allah are the ones who are dear to Allah. Hazoor^{aba} said the dues of a mosque are paid when congregational *Salat* is offered in a mosque and when in addition to worship of God there is love and harmony between people. A mosque is truly useful when in it the dues of Allah and the dues of people are paid. Otherwise there are many mosques around the world which do not serve these purposes. These mosques belong to people who have not accepted the *Imam* of the age. Indeed many people outside our Community now openly admit that their mosques are devoid of the lesson of love and peace that our mosques give. This is in line of the prophecy of

the Holy Prophet^{saw} who had said that a time will come when Islam will remain but in name and the Qur'an will be nothing more than mere words and mosques will be apparently populated but they will be devoid of faith and their Imams will be the worst of creation. Evil will rise from among them and will rebound to them. Hazoor^{aba} said we are fortunate that as Ahmadi after coming into the *Bai'at* of the Promised Messiah^{as} we are enabled to constantly self-examine and try and pay the dues of Allah as well as the dues of mankind. Hazoor^{aba} said simply building a beautiful mosque is not enough; the expensive chandeliers within will be no avail, the lofty mosque that can be seen from a distance will be of no avail. The Holy Prophet^{saw} had said that there will be a time when lofty mosques will be built but they will be devoid of guidance. The Promised Messiah^{as} said that it is not essential that a mosque is built of strong material. The Prophet's Mosque remained made of unbaked bricks for a very long time, however, its foundation was laid on very strong *taqwa* (righteousness). Hazoor^{aba} said we have mosques in Africa which are of humble structure; however, these very

mosques are a source of making a strong *Jama'at*. Hazoor^{aba} said we build mosques according to the situation and also to attract others and this mosque is also built with this thought. It has already become a center of attention and will continue to do so. However, it should be remembered that after the construction a very significant task remains and that is populating it with pure and pious people who are full of *taqwa* and who turn to God and worship Him and have His fear and who fulfill the dues of mankind and are compliant to the administrative system of the Community.

Hazoor^{aba} said our mosques are built on the objectives of the Abrahamic prayers. Citing verse 126 of *Surah Al-Baqarah*, the translation of which reads:

'And remember the time when We made the House a resort for mankind and a place of security; and take ye the station of Abraham as a place of prayer. And We commanded Abraham and Ishmael, saying, 'Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayer'

Hazoor^{aba} said this mosque has been made with great sacrifice and must not be left as a beautiful building. Its beauty will be enhanced when worshipers will come to it for the five daily Prayers and will be receiving the guarantee in accordance with the saying of the Holy Prophet^{saw} of safeguarding themselves from one Salat to the next and from one Friday Prayers to the next Friday Prayers. Hazoor^{aba} said therein lies your peace and the peace of the area. Referring to the verse cited Hazoor^{aba} said the 'station' of Abraham was a 'station of taqwa'. Hazoor^{aba} read out a revelation of the Promised Messiah^{as} in which Allah addressed him as Abraham or Ibrahim. The revelation signifies that Allah would not leave the Promised Messiah^{as} on his own and that he will have a large progeny like Prophet Ibrahim^{as}. Hazoor^{aba} said the Qur'anic verse citing 'station of Abraham' also signifies that when the *um-mah* of the Holy Prophet^{saw} will be split in sects an 'Ibrahim' will come. Hazoor^{aba} said perfect obedience of this Ibrahim will be required to attain salvation. Hazoor^{aba} said each Ahmadi should pay particular attention to this and the best example of obedience is to try

one's utmost to practice the Ten Conditions of *Bai'at*. Only then would we be counted as the spiritual progeny of the Promised Messiah^{as}. Hazoor^{aba} said it is our task to build mosques according to what we can manage and attract the world to Islam and to sacrifice our children for the sake of faith so that there will always be people who will spread the message of the One True God in the world.

Hazoor^{aba} said he wished to draw attention to the fact that the Promised Messiah^{as} enjoined to adapt our worship and our devotion to the manner of the Ibrahim of the age. Hazoor^{aba} said indeed in this age our salvation lies in following what the 'Just one' (*Adel*) of this age has taught us. Hazoor^{aba} said we should not compromise our creed/ belief. Our creed is the state of our heart in comparison to which everything pales in insignificance and the creed is that in accordance to the prophecy of the Holy Prophet^{saw} Hadhrat Mirza Ghulam Ahmad Qadiani^{as} is the Promised Messiah and once we take his *Bai'at* we have to obey him completely. Some times people get involved in matters which compromise their belief in the

Promised Messiah. Indeed the Promised Messiah^{as} said that one who exhibits weakness in creed is an oppressor. Hazoor^{aba} said he would present one example of such weakness which is on the increase and in his view is really a weakness in belief. Marriage a good and meritorious act, the Holy Prophet^{saw} drew attention to it. In Islam widows are also in a way commanded to get married and people are told not to hinder them. However, this very meritorious act becomes a trial for some Ahmadi. The administrative system of the Community is not blameworthy in this. This happens when a person marries a woman outside the Community and either to avoid displeasing the Community or on the insistence of the woman's family has the *Nikah* performed by someone outside our Community. Hazoor^{aba} said this mistake excludes the person from the *Bai'at* of the Promised Messiah^{as} because their *Nikah* has been performed by someone who effectively rejects the Promised Messiah^{as}. Hazoor^{aba} said one's honor is aroused when one's father is insulted but when it comes to the honor of the Promised Messiah^{as} some people compromise their sense of honor. Such people could seek permission and

the *Nikah* performed by an Ahmadi. They should also consider that rather than follow the teachings of the Holy Prophet^{saw} and keep piety in view when marrying they are giving in to their vain desires. Hazoor^{aba} said that some young women also marry outside the Community and as a result although they do not wish their children to be brought up outside Ahmadiyyat they are helpless in the matter. Hazoor^{aba} said each Ahmadi should pledge to give precedence to faith over worldly matters. Hazoor^{aba} said he also wished to say that when it comes to disciplining people who have broken the rules, as a matter of principle he follows it but it pains him a lot.

Hazoor^{aba} said a mosque is a source of peace however, unfortunately some do not fulfill the rights of mankind despite coming to the mosques regularly. Hazoor^{aba} said the Promised Messiah^{as} has endlessly enjoined these matters and it is most unfortunate that some Ahmadis are distancing themselves from these teachings. Hazoor^{aba} said some office-holders do not practice fairness and back those who are in the wrong. He said such people do not honor their pledge, do not honor

their trusts and will be counted as perfidious.

Hazoor^{aba} prayed that may each Ahmadi be enabled to pay the dues after joining the Community of the Promised Messiah^{as}, may we build mosques and worship in them as the Prophet^{saw} commanded us and the Promised Messiah^{as} expects of us. May we live with mutual peace, love and harmony and while the mosque may enhance our love of worship of God, it may also bring us together in unity and may we give precedence to faith. Hazoor^{aba} said as the communications grow through this mosque may we take the message of Ahmadiyyat to the world not just with our words but also with our practice, therein lies the advancement of the Community. May Allah enable us all to do so.

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HADITH

Hadhrat Abu Dharr^{ra} relates that the Holy Prophet^{saw} said: "Allah, the Lord of Honor and Glory, says: 'He who does one good deed shall be rewarded ten times or I shall give him more, and he who does an evil deed shall be chastised in proportion thereto, or I shall forgive him; and he who approaches Me a hand's breadth I shall approach him the length of two arms; and he who comes to Me walking, I shall come to him running; and he who meets Me with an earthful of faults I shall meet him with an equal degree of forgiveness.' "

(Muslim kitabudhdkir bab fadludhdkir waddu'a')

Hadhrat Anas^{ra} stated a *Hadith Qudsi*: "Allah the Most Honored and Glorious says: 'When a servant of Mine advances towards Me a foot, I advance towards him a yard, and when he advances towards Me a yard, I advance towards him the length of his arms spread out. When he comes to Me walking, I go to him running.' "

(Muslim kitabudhdkir waddu'a' bab fadludhdkir)

Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V^{aba} on 11th July, 2008 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hazoor^{aba} delivered the Friday Sermon today from Bait ul Futuh, Morden, on his return from the recent North American trip. Hazoor^{aba} said he had traveled to USA and Canada to attend their respective *Jal-sas* and the trip provided many opportunities to take the beautiful message of Islam to people and it had a very positive effect. People were introduced to our Community and any doubts or misgivings about Islam were removed. On the whole, the visit encompassed Allah's blessings. Hazoor^{aba} prayed that may these blessings bear current and long term results for us as well as for the others. He said that the successful outcome of the message taken to others was neither due to the excellent planning of the *Jama'at* nor Hazoor^{aba} said, could he say that it was the way he had cited the subject that drew others' attention and removed the doubts. It is the word of God, the *Ahadith* and the

writings of the Promised Messiah^{as} that have an effect on hearts. However, if Allah's will is not there then this very message can also have the opposite effect. It is Allah Who opens hearts and minds and whenever He chooses He creates the environment for this. In this age Allah willed the message of Islam to be taken to the world through the Promised Messiah^{as} and for the pure-hearted to accept it. Hazoor^{aba} said at the very least when this message is given to those who are pious they desist from animosity against Islam. This is why the advent of the Promised Messiah^{as} took place and it is destined that in this age the true and ardent devotee of the Holy Prophet^{saw} shall demonstrate the message of Islam to the world. He was given the revelation that 'heavenly help is with you'. When the message of Islam effects people positively today and they say that they have come to know some-

thing new, it is the 'heavenly help' that is opening their hearts and minds. When in this age the name of the Promised Messiah^{as} is mentioned respectfully and the Community is leaving very good impressions on others, all this is with 'heavenly help' otherwise people of the Western countries are very liberal, have a measure of self-importance and tend to present matters in a distorted manner and in this sense rarely do they do justice. However, without any specific effort on our part they listen to the message of the Promised Messiah with respect and his *Khulafa* are also held in esteem and the Community on the whole is regarded well. These indeed are the heavenly signs, which, Hazoor^{aba} said, he observed during his recent trip as well.

Hazoor^{aba} said all the Ahmadiis who were involved in one way or the other in the organizational

aspects said that the message had been received much better than they had expected. News and media also gave it very good coverage. Allah told the Promised Messiah^{as}: 'I shall give you renown with honor' and 'I shall take your message to the ends of the earth' – this we see fulfilled in every continent of the world.

Hazoor^{aba} said the general introduction of the Community and the message of the advent of the Promised Messiah^{as} has been publicized in the world on the occasion of the *Khilafat* Centenary on an extraordinary scale and this is only with the grace of God. Otherwise we could not have achieved this despite our efforts, especially in the countries where Islam is viewed most critically. Hazoor^{aba} said in USA, the *Jalsa Salana* took place at Harrisburg in Pennsylvania and received much attention with respect to the *Khilafat* Centenary. The state assembly of Pennsylvania wished to pass a resolution congratulating the Community on the *Khilafat* Centenary. However, one of their members, a staunch Christian, objected to this on the grounds that we do not consider Jesus^{as} Divine. Hazoor said in USA, compared to here (Britain)

Christianity is taken seriously. Had this resolution, for which we had made no effort, it was their idea, been passed without any fuss, it would have gone unnoticed and a piece of paper would have been delivered to us. Out of consideration we would have been grateful to them for this gesture, indeed it is our obligation in Islam to be courteous, however, this opposition was hyped by the newspapers and was also reported on the Internet. Numerous people entered the discussion that if the country is deemed secular then why this religious discrimination? The Jewish people also spoke up and said that they too do not consider Jesus^{as} Divine, would it mean that their rights would also be suppressed in USA. Hazoor^{aba} said the mullah would probably respond to this by saying that he had always maintained that Ahmadi and Jews were as one! Anyway, this opposition stirred a debate that created an atmosphere that was in our favor. Various web sites and newspapers covered this extensively. Eventually the resolution was passed after a few days. The effort by one to put us down became the source of widespread introduction of the Community. Today there is much opposition faced by

the Community in Pakistan, Indonesia, Bangladesh and Hyderabad, Deccan in India. This, in turn is giving the Community exposure in these countries. It is Divine decree. Whatever ploy our opponent or enemy may use against us, Allah will turn it into a further source of spreading the message of the Promised Messiah^{as} in the world. Indeed, people of the Community at times have had to sacrifice their property and their life but such sacrifices never go waste.

Hazoor^{aba} said in USA he was interviewed by a correspondent of the newspaper Lancaster Intelligencer Journal (<http://articles.lancasteronline.com/local/4/223364>) who published the interview without the usual editing. Hazoor^{aba} briefly mentioned what the interview cites and said that he has been repeatedly referred to as the '*Khalifah* of Islam' in the interview, a fact that would have perturbed a few! Apart from this interview, many other newspapers carried the news of the *Jalsa Salana*, two radio stations, three TV stations and fifteen web sites covered it. We did not have the resources to publicize the event in this way, but Allah facilitated it for us. Each observant eye sees that His

help is with us.

Hazoor^{aba} said a post-*Jalsa* reception was held in US in which Hazoor^{aba} spoke on the concept of Jihad in Islam in light of the Holy Qur'an, *Ahadith* and the teaching of the Promised Messiah^{as}. Hazoor^{aba} said he also gave them the message that the Promised Messiah^{as} had said that he was Jesus, son of Mary, the awaited Messiah. Hazoor^{aba} said in his address he remarked that as US was a big world power it should apply justice to create peace in the world. With the grace of God, Hazoor^{aba} said, this address was received very well and many came up to Hazoor^{aba} to express their appreciation and said that they had learned new aspects. In reality these are not new aspects, these are the true depictions of the Qur'an and *Ahadith* which the Promised Messiah^{as} showed us.

Hazoor^{aba} said the US *Jalsa* was also successful. They had hired a huge site and the entire *Jalsa* was held under one roof. Hazoor^{aba} liked an exhibition held there in particular as it displayed an historical perspective from the time of Hadhrat Adam^{as} to the time of the Promised Messiah^{as}. Hazoor^{aba} said this was his

first trip of USA and it was after a period of nearly ten years that a *Khalifa* of the time had visited the country. In this period a whole generation has come of age and despite the Western environment, with the grace of Allah, the majority of young girls and boys are affiliated to the Community and have a connection with *Khilafat*. All this stirs a sense of gratitude to God in one. God has given such dear people to the Community of the Promised Messiah^{as}. There are a good number of African Americans in our US *Jama'at* and some white Americans as well. With the grace of Allah they are most active in the *Jama'at*. Love and respect of *Khilafat* exudes on their faces, may Allah increase their sincerity.

Next Hazoor^{aba} went to Canada and attended the *Jalsa Salana* of Canada. Hazoor^{aba} said he has been to Canada twice before, it is a vast country with huge distances between cities and a two hour time difference within the country. The *Jalsa* was attended by 15,000 people. Hazoor^{aba} said he has mentioned it before that the Canadian *Jalsa* is highly organized, most of the people there are experienced from Pakistan. As with the US *Jalsa* their

Jalsa was also held under one roof (with the exception of the food cooked elsewhere) and due to the whole organization being indoors, it was very good. Addressing the UK *Jama'at* Hazoor^{aba} assured them that they need not be concerned, the effort and hard work they put in organizing the UK *Jalsa* has a delight of its own. Hazoor^{aba} said *Insha Allah* here too the time will come when the arrangements will be on a solid surface.

The Canadian *Jalsa* also received wide media coverage. Five major newspapers of the country covered it as well as the radio, TV and Internet. Hazoor^{aba} said the presence of the *Khalifah* of the time increases the exposure. This year Allah facilitated extraordinary ways in this regard and the Ahmadiis were quite amazed at how the media coverage exceeded their expectations. A reception was held by the *Jama'at* to which Ministers and other dignitaries came. Hazoor^{aba} gave an address on the peaceful teachings of Islam based on the Holy Qur'an, *Ahadith* and the teachings of the Promised Messiah^{as} and also urged people to recognize the One True God. This reception was attended by more than five hundred guests and

with the Grace of Allah it left a very good mark. Hazoor^{aba} said many Christian priests and university professors came up to Hazoor^{aba} and expressed their appreciation and said they had learnt many new things about Islam.

In Calgary, the day after the inauguration of the mosque a reception was held in which Hazoor^{aba} again related the message of Islam. Hazoor^{aba} said three years ago at the time he laid the foundation of this beautiful mosque it was raining and Hazoor^{aba} had thought that perhaps the site was not apt for a mosque. However, Allah made all the arrangements – a highway was built nearby and further development ensued. Last year a railway station also became operational which is ten minutes walk away from the mosque. Hazoor^{aba} said the inauguration of this mosque drew attention not just in the region or in the country, rather in the whole world. The reception here was attended by the Prime Minister of the country who gave a supportive speech, may Allah reward him. Hazoor^{aba} said this reception also became a source of introducing the Community to the world. Many priests were amazed and one Ahmadi reported that one Christian priest was moved

to tears upon listening to the true message of Islam. An Afghani person who is known to the *Jama'at* for some time met with Hazoor^{aba} after his address and was deeply emotional. He later took his *Bai'at*. Hazoor^{aba} said with the Grace of Allah at each trip that he makes to various countries Allah exhibits the fulfillment of 'I shall give you renown with honor.' The unfortunate *mullah* may make as much noise as he wishes, he says nothing but nonsense. These people are rejoicing in tormenting Ahmadi, their bad end is looming.

The opening of the new mosque in Calgary was covered by nine TV channels and nine radio stations broadcast it. Many Canadian newspapers covered the news and worldwide 130 web sites reported it. Hazoor^{aba} said the Mayor of Calgary is a very decent person and it was him who facilitated the Prime Minister to attend the event and he cited the inauguration of the mosque as a brilliant occurrence on the horizon of Calgary. Hazoor^{aba} said the photograph of the Promised Messiah^{as} as well as part of Hazoor's^{aba} Friday Sermon from the new Calgary mosque was shown on TV. Indeed the Promised Messiah^{as} had his photograph taken for the reason that the

pious-natured may see his face and are enabled to recognize the truth. Many people who come into the fold of Ahmadiyyat relate that they had dreamt about a holy person which launched their quest for truth. When these people are introduced to the Community and see a photograph of the Promised Messiah^{as} they recognize him as the very same holy person who had come in their dream. There are also those who see his photograph and are interested to find out more. Hazoor^{aba} prayed that may Allah open the hearts and minds of pious-natured people both in Muslim and Christian countries. Hazoor^{aba} said we should pray specifically for the Muslims who are mindlessly following the so-called religious scholars and in doing so are ruining their life in this world and in the Hereafter. Hazoor^{aba} read an extract from the writings of the Promised Messiah^{as} in which he stated that people from the Western world would recognize the truth of Islam.

Hazoor^{aba} said he forgot to mention that the Canadian *Jama'at* was most exemplary in their sincerity. Their devotion and sincerity is ever on the increase. When Hazoor^{aba} departed from Toronto the emotional state of the huge crowd of people gathered there was

quite moving. May Allah continue to increase their sincerity and may they take the message of the Promised Messiah^{as} to the world.

Next Hazoor^{aba} announced the sad passing away of an old *Waqf-e-zindagi* (life devotee) and missionary, Maulana Nur ud din Munir. He had been a missionary in East Africa and had served the Community in many capacities. He was a scholarly person and among his other works he has translated four volumes of the History of *Lajna* in English. He leaves behind three sons, his burial took place in Rabwah and today after Jum'uah Hazoor^{aba} led his funeral prayer in absentia. Hazoor^{aba} prayed may Allah forgive him and may He elevate his status.

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Three supplications are assured of acceptance without a doubt: the lamentation of a wronged one, the prayer of a traveler, and the prayer of a father for his child."

(*Tirmidhi kitabudda'wat bab ma dhikr fi da'watul musafir*)

ENDURING SIGNS OF TRUTH OF ISLAM

If anyone should have a question that there are hundreds of false religions which have flourished through thousands of years, though they must have originated in some imposture, the answer is as follows. According to us, imposture means that a person should himself fashion deliberately a few sentences, or should invent a book claiming that it has been revealed to him by God Almighty whereas nothing of the kind has been revealed to him. We can affirm on the basis of full research that such imposture has never been able to flourish in any age. The Book of God bears clear testimony that those who were guilty of imposture against God Almighty were soon destroyed. ... The same testimony is borne by the Torah, the Gospel and the Holy Qur'an.

The false religions that we observe in the world today like that of the Hindus and the Zoroastrians do not represent the dispensations of false Prophets. The truth is that their followers through their own mistakes have fallen into accepting their current doctrines. You cannot point to any book which claims clearly that it is a Divine book while in truth, it might be an imposture and a whole people might have held it in honour throughout. It is, however, possible that a Divine book might have been misinterpreted. A political government seizes jealously a person who falsely claims to be a government official. Then, why would God, Who is jealous of His Glory and His Kingdom, not seize a false claimant?

[Anjam Aatham, Roohani Khaza'in, Vol. 11, p. 63-64, footnote]

The sign of a true religion is that through its teaching such righteous ones should continue to arise who should arrive at the stage of a *Muhaddas* to whom God Almighty should speak face to face. The foremost sign of the truth of Islam is that at all times it produces such righteous ones with whom God Almighty talks:

This alone is the test of a true, living and acceptable religion. We know that this light is to be found only in Islam and that the Christian faith is without such light.

[Hujjatul Islam, Roohani Khaza'in, Vol. 6, p. 43]

ESSENCE OF KHATM-E-NABUWWAT GETTING LOST IN TRANSLATION

Saad Ahmad, Oshkosh, USA

Firm belief in the concept of *Khatm-e-Nabuwwat* forms the basis of our faith. It is a sublime concept that establishes the true status of our beloved Prophet Muhammad^{saw}. A deep study of this subject demonstrates that the Holy Prophet's^{saw} seal not only prophesied future Prophets but also provides meaning to the earlier Prophets. Since this is a contentious issue between us and some of the other sects, this deeper understanding is sometimes lost when we are discussing this issue with the non-Ahmadi Muslims or with the media. I decided to write this essay when I read the following news item in the context of the inauguration of the Calgary mosque:

“But unlike mainstream Muslims, the Ahmadiyya believe that Muhammad was not the final prophet. Instead, they maintain that he was followed by another prophet in the 19th century called Mirza Ghulam Ahmad, who came in the spirit of Christ.

(<http://cnews.canoe.ca>

CNEWSPolitics/2008/07/05/6075426-cp.html)

This article was not produced by Anti-Ahmadiyya media – but the language regarding our belief in *Khatm-e-Nabuwwat* troubled me. Specifically that:

- Ahmadis do not believe in Prophet Muhammad^{saw} as the final Prophet.
- Mirza Ghulam Ahmad was *another* Prophet after him.

I am not comfortable with this language because such language puts Hadhrat Mirza Ghulam Ahmad^{as} and the Holy Prophet^{saw} in the same category when in fact Hadhrat Mirza Ghulam Ahmad^{as} says:

“Now under heaven there is only one Prophet and only one Book. The Prophet is Muhammad, the chosen one, peace be on him, who is higher and more exalted than all Prophets and is the most perfect of Messengers and is the Khaatamal Anbiya, and the best of men by fol-

lowing whom we find God Almighty and all the veils of darkness are lifted and the signs of true salvation are witnessed in this very life. The Book is the Holy Qur'an, which comprises true and perfect guidance and effectiveness, through which knowledge and understanding of the Divine are obtained and the heart is purified of human weaknesses, and being delivered from ignorance and heedlessness and doubts, a person arrives at the stage of complete certainty.”

(*Braheen-e-Ahmadiyya*, p. 467-468, sub-footnote 3)

Connotations of the words “Final” and “Last”

When describing a concept, the word “Final” does not always imply *last* in chronological sense. The Webster dictionary defines the word as follows:

Function: adjective

Etymology: Middle English, from Anglo-French, from Latin *finalis*, from *finis* boundary, end

Date: 14th century

1 a: not to be altered or undone (all sales are final).

1 b: of or relating to a concluding court action or proceeding (final decree).

2: coming at the end : being the last in a series, process, or progress <the final chapter>

3: of or relating to the ultimate purpose or result of a process (our final goal).

(<http://www.merriam-webster.com/dictionary/final>)

Based on this, if someone says that Ahmadis do not believe that “*Muhammad^{saw} was not the final prophet*”, that should naturally offend all Muslims and especially the followers of Hadhrat Mirza Ghulam Ahmad^{as}.

Another word often used in this context is that Ahmadis do not believe that Prophet Muhammad^{saw} was the “last” prophet. The Webster dictionary defines the word as follows:

Main Entry: last

Function: adjective

Date: 13th century

1 a: Following all the rest (he was the last one out>

1 b: Being the only remaining <our last dollar>

2: belonging to the final

stage (as of life) (his last hours on earth).

3 a: Next before the present : most recent (last week), (his last book was a failure)

3 b: most up-to-date: latest (it's the last thing in fashion).

4 a: Lowest in rank or standing; also: worst

4 b: farthest from a specified quality, attitude, or likelihood (would be the last person to fall for flattery).

5 a: Conclusive (there is no last answer to the problem>

5 b: highest in degree : supreme, ultimate

5 c: distinct, separate — used as an intensive (ate every last piece of food).

(<http://www.merriam-webster.com/dictionary>)

As it is evident from this translation, suggesting that our beloved Holy Prophet^{saw} is not the *last* prophet does not represent the Ahmadi perspective accurately either and it can be misunderstood to imply that we do not believe in his ultimate supremacy over the other prophets.

Prophethood of Hadhrat Mirza Ghulam Ahmad^{ss} From His Own Writings

When God appoints a prophet, He tells that person exactly what type of

prophethood was bestowed upon him. Following are some excerpts from the writings of Hadhrat Mirza Ghulam Ahmad^{as} in this regard:

“I do not claim any prophethood that is barred by the Holy Qur’an. All I claim is that in one aspect I am a follower of the Holy Prophet^{saw} and, in another, through the grace of the prophethood of the Holy Prophet^{saw}, I am a Prophet. In my case prophethood means only that I am frequently honored with converse with God Almighty. The truth is as the revered reformer of Sarhind has recorded in his *Maktubat*:

Though some individuals from among the Muslims are honored with converse with the divine and will continue to be so honored, yet only he is called a Prophet who is so honored most frequently and to whom the unseen is frequently disclosed.

There is a prophecy in the *Ahadith* that there will appear among the Muslims one who will be called ‘Isa and Ibne-Maryam and will be designated a Prophet, that is to say, he will be so frequently honored with converse with God and so much of the unseen will

be disclosed to him as is not possible in the case of anyone except a Prophet as God Almighty has said:

This means that: 'God does not grant anyone clear and consistent ascendancy over His domain of the unseen, except him whom He chooses as His Messenger.'

It has been established that the bounty of converse with God and of disclosure of the unseen has been bestowed on me to a degree to which it has not been bestowed on anyone during the last thirteen hundred years. Should anyone challenge this, the onus of proof lies with him.

In short, I alone have been honored with so great a share of Divine revelation and of knowledge of the unseen as has not been bestowed on any of the *Auliya'* and *Abdal* and *Aqtab* among the Muslims before me. For this reason I alone have been bestowed the title of Prophet and no one else has deserved it because it implies frequency of revelation and repeated disclosure of the unseen, a condition which was not fulfilled by any of them."

Haqiqatul Wahi, Roohani Khaza'in, vol. 22, pp.

406-407

This passage firmly establishes the prophethood of Hadhrat Mirza Ghulam Ahmad^{as} on the basis of the Holy Qur'an and the sayings of the Holy Prophet^{saw}. The prophethood implies that he had frequent revelations from the Almighty and this frequency is reserved for prophets according to the Holy Qur'an 72:27-28.

Another aspect of his prophethood is that it is a reflection of the Holy Prophet's^{saw} prophethood:

"Remember, I am not a Messenger or Prophet by virtue of a new law, a new claim or a new name; but I am a Messenger and Prophet by virtue of perfect reflection. I am the mirror in which the form and the prophethood of Muhammad^{saw} are perfectly reflected. Had I been a claimant of distinct prophethood, God Almighty would not have named me Muhammad and Ahmad and Mustafa and Mujtaba. Nor would I have been bestowed the title of *Khatamul Auliya'* [Seal of the Elect of God], resembling the title of the Seal of the Prophets. In such a case, I would have been given a separate name. But God Almighty admitted me completely into the being

of Muhammad^{saw}, so much so that He did not desire that I should have a separate name or a separate tomb, for a reflection cannot be separated from its original. Why did this come about? It came about because God had appointed the Holy Prophet^{saw} as Seal of Prophets, and, in order to maintain the parallel between the Mosaic dispensation and the Muhammadi dispensation, it was necessary that the Muhammadi Messiah should be bestowed the dignity of prophethood like the Mosaic Messiah, so that the Muhammadi prophethood should not be considered deficient in any respect when compared to the Mosaic prophethood.

Therefore, God Almighty created me as a perfect reflection, and invested me with the reflection of Muhammadi prophethood, so that in one aspect I should bear the title of *Nabi'ullah* [Prophet of God], and in another aspect the Seal of prophethood should be safeguarded."

Nuzulul Masih, Roohani Khaza'in, vol. 18, pp. 381-382, footnote

Hadhrat Mirza Ghulam Ahmad^{as} describes his prophethood as *zill* or reflection of the prophethood

of the Holy Prophet^{saw}.

“Thus it has been forever ordained that he who is not his follower, and is not completely devoted to him, can never be the recipient of perfect revelation, inasmuch as independent prophethood came to an end with him^{saw}. But prophethood by way of *zill* [reflection], which is to receive Divine revelation through the grace of Muhammad^{saw}, shall continue till the Judgment Day, so that the door of spiritual perfection should not be closed on mankind and the sign which the high resolve of the Holy Prophet^{saw} desired - namely, that the doors of converse with God should remain open and the comprehension of the Divine, which is the basis of salvation, should not become extinct.”

Haqiqatul Wahi, Roohani Khaza'in, vol. 22, pp. 29-30

In order to remove any doubt about his prophethood, Hadhrat Mirza Ghulam Ahmad^{as} clearly established that:

“As I am the Promised Messiah and God has openly manifested heavenly signs in my support, everyone who in, the estimation of God, has been

sufficiently warned regarding my advent as the Promised Messiah and has become aware of my claim will be accountable to God, for no one can turn away with impunity from those who have been sent by Him.

This sin is not against me but against the Holy Prophet^{saw} for whose support I have been sent. He, who does not accept me, disobeys not me but him^{saw} who had prophesied my coming.

I hold the same belief with regard to believing in the Holy Prophet^{saw} as well. He who has heard the call of the Holy Prophet^{saw} and has been made aware of his advent and who, in the estimation of God, has been sufficiently apprised of his prophethood, if such a one dies a disbeliever he would be condemned to eternal perdition.”

Haqiqat-ul-Wahi, Roohani Khaza'in, vol .22, pp. 184-185

Hadhrat Mirza Ghulam Ahmad^{as} distinguished his prophethood from that of the Israelite prophets:

“There were many Prophets from among the children of Israel, but their prophethood was not be-

cause of their obedience to Moses^{as}; rather it was a direct bounty from God. That is why they were not designated Prophets in one aspect and the followers of a Prophet in another, but were called independent Prophets and the dignity of Prophethood was bestowed directly upon them. Leaving them aside, if we look at the rest of the children of Israel, we observe that they had very little guidance and righteousness. Few *Auliya'ullah* [friends of Allah] appeared among the followers of Moses^{as} and Jesus^{as}.”

Haqiqatul Wahi, Roohani Khaza'in, vol. 22, pp. 99-104, footnote

In order to understand the prophethood of Hadhrat Mirza Ghulam Ahmad^{as}, we can use an analogy. In order to remove darkness, one can light candles to illuminate a pathway. Once a candle loses its light, a new independent candle can be lighted to light up the same pathway. This is analogous to the Israelite prophets where the pathway of the Mosaic Law was clarified through the candles of independent prophets who were directly appointed by God. Taking this comparison further, the Holy Prophet Muhammad^{saw} is like a sun

who lighted the pathway of submission to Allah clearly and beyond a doubt. When night encompassed this conduit to Allah, the Promised Messiah was sent as a full moon. A full moon is brighter than the candles but its light is wholly a reflection of the sun. Since the Promised Messiah reflects the light of the *Khata-mul Anbia*, Prophet Muhammad's^{saw} status as the source of light is firmly established and it does not take anything away from the seal of the Holy Prophet^{saw} – instead it serves as a witness to the greatness of the message and the person of the Holy Prophet^{saw}.

How is the Ahmadi Muslim Belief Different With Respect to This Issue?

The Promised Messiah^{as} went to great lengths in describing his prophethood so why should we look for one-liners to describe it? Just like the Holy Prophet's^{saw} prophethood was unique, similarly the prophethood of his Messiah is unique. The idea that the Holy Prophet^{saw} is the last prophet chronologically is a new idea that became an issue only after Hadhrat Mirza Ghulam Ahmad^{as} claimed to be the Promised Messiah, *Mahdi*, and a

Prophet – more as an excuse to reject him rather than an actual well-founded criticism. Several Muslim scholars already held the belief that Muslims can be blessed with the divine bounty of prophethood. This includes scholars like Hadhrat Imam Mohiyuddin Ibne Arabi, Hadhrat Imam Abu Jafir Sadiq, Allama Qummi, and Hadhrat Shah Waliullah. The difference is that we have accepted the Promised Messiah^{as} and the other Muslims have not. If the non-Ahmadi Muslim scholars sincerely believed that we were at fault because we accept Hadhrat Mirza Ghulam Ahmad^{as} as a Prophet, then they should believe that Lahori Ahmadies are within the fold of Islam – but they do not believe that either. That is not the case though and that is because they just want to put forth excuses to reject a prophet.

How Should We Describe Our Point of View?

In my opinion if someone asks “how are we different than other Muslims” and they demand a one line answer, then it should be that we are Muslims who have accepted the Promised Messiah^{as} in the person of Hadhrat Mirza

Ghulam Ahmad. Everything else is secondary to that and needs to be described in detail to avoid confusion. If some media outlet still reports that we somehow do not believe in the Prophet Muhammad^{saw} as the final prophet or last prophet – we should correct that misconception right away.

Conclusion

Ahmadis are the real guardians of the *Khatm-e-Nabuwat* of our beloved Prophet Muhammad^{saw}. Most of the other Muslims allow for a Mosaic prophet to come after our beloved prophet, a person on whom Allah bestowed prophethood independently and not due to his belief in Prophet Muhammad^{saw}. Hadhrat Mirza Ghulam Ahmad^{as} has explained this concept under divine guidance through his writings and we should explain the concept using his writings as a guide. Whatever we say in this regard should be carefully worded so that it does not infringe on the seal of prophethood of Muhammad^{saw}.

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TERRORISM: CAUSES AND REMEDIES

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Translated by Belal Khalid

Note: Maulana Maudoodi was an ardent enemy of Ahmadiyyat. His teachings are totally contradictory to those of Islam and Ahmadiyyat. In this article views of Promised Messiah's^{as} on Jihad are given while in the next article views of Maulana Maudoodi on Jihad are given.

Editor

Today, the entire world views Islam as an aggressive and terrorist religion. Often, the killing of innocent people, suicidal bombings, and terrorist activities are carried out by people who claim to be Muslims, though in reality, the rebellious actions of these ignorant people have nothing to do with Islam. Rather, the real responsibility for these malicious and rebellious acts lies with the so-called scholars of Islam, who after the age of prophethood and *Khilafat*, were gravely mistaken in understanding the issue of

Jihad, and considered the unjustified killing of human beings by sword a religious duty. These people, because of the distortion of their hearts, wrongly interpreting some of the *Mutashabihat* (complex and multifaceted) verses of the Holy Qur'an equated Islamic *Jihad* to rebellion, and associated self-concocted imprudent beliefs to Islam.

Hadhrat Aqdas, Promised Messiah^{as} says:

“Islam is such a religion, which does not need the support of sword for its propagation. Rather, the inherent excellences of its teachings, its truth, enlightenment, reasoning, arguments, and the active assistance of God the Exalted, the signs, and His personal attention are such matters that always drive its progress and propagation... The message of Islam does not need any compulsion for its propagation... To

mention that the *Ghazis* (Islamic veterans of wars) of the Frontier Region raise rebellion in the name of *Jihad* is an absurd thought, and it is nothing but foolishness and ignorance to call these rebellious people by the name of *Ghazi*. If an ignorant Muslim harbors even the least amount of sympathy for these people considering them performing *Jihad*, I tell the truth, that the one who calls a rebellious person *ghazi*, and praises those who bring a bad name to Islam is an enemy of Islam... In England, France and other European countries, Islam is very harshly criticized to have been spread by the use of force... The real truth is that this rebellion has been spread by the *Maulvies* (Islamic clerics), who are the unwise friends of Islam. They did not understand the reality of Islam, and provided an opportunity to others to

raise objections because of their concocted beliefs. The beliefs concocted by them greatly aided the Christians. If they had not deceived others about *jihad* or misunderstood the meaning of *jihad*, no one would have taken advantage of the opportunity to criticize Islam.

(Malfoozat, volume 3, p. 176, 177)

*Hameh Isa'iyyan ra adh
maqal khood madad
dadand*

*Dalairae ha padeed amad
parastaran mayyat ra*

They aided all the Christians with their beliefs, and hence became the cause of emboldening the worshipers of the dead.

Wrong Interpretation of the Issue of Jihad

The Arbiter and the Judge of this age, Hadhrat Aqdas, the Promised Messiah^{as}, analyzing this issue in depth in his book "British Government and *Jihad*", and various other books said:

"Because of the failure to understand the philosophy of the issue of *Jihad*, and its reality, the people of this age as well as of the middle ages were gravely

mistaken, and we have to admit with great embarrassment that their dangerous mistakes provided an opportunity to the opponents of Islam to criticize the pure and the holy religion like Islam, which is nothing but a reflection of the laws of nature, and a manifestation of the majesty of God."

(British Government and *Jihad*, Roohani Khaza'in, volume 17, p. 3)

It has been the tradition of the Orientalists to publish excerpts from the commentaries of the Muslims, and then to disrepute Islam and fuel its opposition using those excerpts.

In the current times, among the unwise friends of Islam, *Maulvi* Abul A'la Maudoodi, the founder of *Jama'at Islami* is quite prominent. Maudoodi has attributed such false and inappropriate notions to the Holy Qur'an and the Holy Prophet^{sa}, that its reverberation is often heard in the writings of the western authors and the enemies of Islam. A few years ago, in 1999, a book by the name of 'God, Muhammad and the Unbelievers - A Qur'anic Study' was published by the Curzon Press written by a western author, David Marshal, in which

the author attributing his own meanings to the various verses of the Holy Qur'an completely against the instructive verses of the Holy Qur'an, presented Islam as a bloody religion, and wrote that the Muslims had been taught to fight against the unbelievers until either they accept Islam or are killed. In support of his point of view, he has especially quoted excerpts from the books of *Maulvi* Abul A'la Maudoodi, and stated that *Maulvi* Maudoodi is the only such person who truly understood the message of the Qur'an. (God, Muhammad and the Unbelievers - A Qur'anic Study, p.191 to 197)

Hadhrat Aqdas^{as} says:

The people who call themselves Muslims, but are convinced that Islam should be spread by sword, are not aware of the inherent excellences of Islam, and their actions are like the actions of beasts. (*Taryaq-e-Quloob*, Roohani Khaza'in, volume 15, p.167)

Similarly he says:

"The Promised Messiah came to the world to remove the notion of raising the sword for the sake of religion...Now God the Exalted desires to remove

all the objections raised by the wicked people against the pure religion of Islam.

(Malfoozat, Vol. 3, p.176, published in London)

Today, in the footsteps of Hadhrat Promised Messiah^{as}, and in his representation, his Holy Khalifah V, Hadhrat Mirza Masroor Ahmad^{aba} has taken up the flag in his hand of the grand movement to remove the notion of raising sword in the name of religion. And he is consumed in the real *jihad* of the propagation of the peaceful message of Islam in the entire world with the help and support of God the Exalted with great success and accomplishments in accordance with the teachings of the Qur'an, *Ahadith* (sayings of Muhammad^{saw}), and the pure life of the Holy Prophet^{saw}. Hazoor^{aba} paid special attention towards it right from the beginning of his *Khilafat*, and repeatedly presented the peaceful teachings of Islam and the reality of *Jihad* in his sermons and addresses to the people of the *Jama'at* and outsiders. He also has drawn the attention of the members of the *Jama'at* to spread the message of the peace of Islam in the world. It is our duty to fully partake in this grand scheme in the foot-

steps of our leader, and while exposing the internal enemies of Islam we should not only apply the peaceful teachings of Islam to ourselves, but also invite others to enter the peaceful enclave of Islam, and continue doing it until the time that the world is ridden off every kind of wrong and unjustified killing, and is filled with justice, peace, and friendship.

Rebuttal of the Bloody Concept of *Jihad*

We briefly mentioned that the real reason of the display of the religious extremism, oppression, violence, and terrorism by some unwise Muslims, is the wrongful interpretation of the issue of *jihad* adopted by some of the so-called Islamic scholars known by the name of *Maulvies*.

The Prophet of the time, the Arbiter and the Judge, Hadhrat Aqdas^{as}, has shed comprehensive light on various aspects of this issue in his two books, 'British Government and *Jihad*' and '*Damima Risala Jihad*'. In these books, in addition to the description of the real concept of *Jihad* with reference to the Qur'an, and *Ahadith*, and the practice of the Hadhrat Muhammad^{saw}, he also re-

futed the wrong concept of *Jihad* practiced by certain Muslims. Similarly, pointing out the real perpetrators of the wrongful concept of *Jihad*, he described details of their method of crime, and the dangers faced by the humanity from them, and gave very solid and important suggestions for the eradication of the religious terrorism, and the establishment of general peace, without which, it is not possible to eradicate religious fanaticism. He says:

"The method of *Jihad* practiced by most of the barbarians of this age is not the Islamic *Jihad*, rather these are the passions of the *Nafs-e-ammarah* (obstinate self that incites to evil), or treacherous acts based on the vain desires to achieve heavens that have spread among the Muslims."

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.9,10)

Similarly, he said:

"The current practice found among the Muslims to attack people of other religions, which they call by the name of *Jihad* is not *Jihad* according to the *Shariah* (Islamic law), rather, it is clearly violation of the instructions of God and the Messenger^{saw},

and a grievous sin.”

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.17)

He further said:

“In fact, the concept of *Jihad* as found in their hearts is not right, and it begins with the murder of the human sympathy.”

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.8)

He says:

“Could it be considered a good act, for example, there is a person walking in a bazaar engulfed in his own thoughts, and is a complete stranger to us, and we do not even know his name, and neither does he know us, but we fire a gun at him with the intention of killing him? Is this a religious act? If this is a good act, then the beasts are far better than human beings in carrying out good deeds...Did God instruct us to cut a person into pieces without any proof of crime, or kill him with a gun while we do not even know him, and neither does he know us? Can such a religion be from God that teaches to start killing sinless and innocent people of God without any excuse and reservation, and without

even delivering them the message, and that it would lead us to heavens? It is pitiful and shameful that a person, with whom we have no previous enmity, and is a complete stranger to us, and while he is buying something for his children from a store, or is busy in some other lawful act, and we, without any reason, fire a gun at him, and make his wife a widow and his children orphans, and turn his house into a place of mourning. Which *Hadith* mentions this practice? Which verse of the Holy Qur'an mentions this? Is there any *Maulvi* who could answer this? The unwise people have heard the name of *Jihad*, and using it as an excuse are fulfilling their vain selfish desires, or are carrying out gory acts because of their insanity...When no one kills Muslims for the sake of religion, I wonder, under what authority they kill innocent people?”

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.11-13)

These days, the killings of innocent and sinless people in the mosques, places of worship, planes, trains, buses, public places, and public gatherings by using remote control devices or suicidal bombs, or

indiscriminate firing, is also a dangerous and ferocious form of the aforementioned terrorism.

***Mullah* (Religious Scholar), Responsible for the Religious Fanaticism, Terrorism, and the Unjustified Carnage**

Hazoor^{as} in his this illustrious book rested the responsibility of the religious fanaticism, terrorism, and the unjustified carnage on the *mullahs*, both the Islamic *mullah* and the European *mullah*. Mentioning the Islamic *mullah*, he says:

“The understanding of the issue of *Jihad* of the current days Islamic scholars who are called *Maulvi*, and their method of presentation of this issue to the common people is definitely wrong. Its only outcome is that they, with their passionate speeches, turn barbaric natured human beings into beastly people, and strip them off all the noble qualities of human beings. This is exactly what has happened. I know for certain that the sin of all the unjustified killings by these unwise and selfish men, who are unaware of the hidden reasons for the need of wars by Islam in its early age, is on the neck of

these *Maulvies* who secretly teach them the matters that lead to painful carnages.”

Similarly, Hazoor^{as} says:

“The ignorant *Maulvies* – may God guide them – have greatly deceived people, who are like a flock, and have declared this act ‘keys of the heavens’ which is clearly unjustified, merciless, and against the human morals.”

(British Government and *Jihad*, Roohani Khaza’in, Volume 17, p.11)

He^{as} further says:

“These people are so much entrenched in this belief of *Jihad* - which is totally wrong, and against the teachings of Qur’an, and *Hadith* - that anyone who does not accept this belief, they oppose him and brand him as *Dajjal* (great impostor or deceiver), and declare him deserving to be killed. So, for a long time, I have been under this edict as well.”

(British Government and *Jihad*, Roohani Khaza’in, Volume 17, p.7)

Such statements and edicts of *Maulvies* are generally published and well known, and their provoca-

tions, and their playing with the feelings of the public to convince them to shed blood is a proven fact. Now, in addition to the press media, their videos and statements are also available on the electronic media. Therefore, we find no need to reproduce it here.

The Holy Prophet^{saw}, declaring this kind of mischievous, and rebellious scholars ‘pigs’ (*Kanzal Ammal*), pointed to their qualities, that as pigs destroy crops, and in spite of being a vegetarian animal sometimes eats its own babies, similarly, these unfortunate *Mullahs*, like the Jews, will also destroy the garden of Islam. And in spite of being human beings will be enemies of the people of their own kind. And instead of the good qualities of patience, forbearance, and tolerance, they would be filled with recklessness, ignorance, and evil morals.

Source of Rebellion

100 years ago warning about the rebellious acts of these enemies of human beings, (the *Mullahs*), the Promised Messiah^{as} said:

“No doubt, the same people are the source of rebellion for every single government. Poor human

beings are under the control of these people, and the reigns of their hearts are in their hands, they can steer them in any direction of their choice, and create havoc in a moment.”

(British Government and *Jihad*, Roohani Khaza’in, Volume 17, p.18)

The truthfulness of the analysis of the apostle of the age is unmistakably evident like a bright day light. No doubt, for all governments (Muslims and non-Muslims), the cause of rebellion are these people. When these people speak, they spit fire. Their writings are illustrations of emission of fire. They, with their fiery speeches could flare fires of hatred in moments, and burn down the social peace to ashes.

Global Terrorist

The *Imam* of the time, 100 years ago pointed out the danger of their spreading out in the entire world. He said that these people think:

“As if the entire world is their prey, and as a hunter, on seeing a deer in a forest sneakily moves towards it and fires at it at the opportune moment, the same is the case with most of the *Maulvies*.

They have not read even a single letter of the lesson of the human sympathy, rather in their view, firing a gun at an unaware person for no reason is considered 'Islam'."

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.12)

Lies, Hypocrisy and the Signs of the Double-Faced Mullah

Hadhrat Promised Messiah^{as} in his brief journal 'British Government and *Jihad*', pointing out these snakes of the sleeve, enemies of humanity, warned us to be vigilant of another of their bad habits, which is lying referring to hypocrisy, and double-facedness, and advised us:

"These people, when they meet the rulers of the time, they bow down to salute them as if they are ready to prostrate before them. When they are in the company of their own kind of people, they repeatedly insist that the country is a *Dar al-Harb* (house of war), and consider waging a war obligatory in their hearts."

The truthfulness of this statement of Hazoor^{as} is also a living truth, and the criteria mentioned by Hazoor^{as} makes it very easy

for us to identify these people. For the sake of personal and material benefits, or because of the fear of being caught, or because of pressure, sometimes these scholars make statements before the authorities or the international press to the effect that they are not buyers of the bloody concept of *Jihad*, or the religious fanaticism and extremist, but behind the scenes it is part of their belief. You will find that these doctrines are mentioned and taught in their books, speeches, and schools. Therefore, until their doctrines are reformed, and their books and schools do not start teaching the true Islamic concept of *Jihad*, their outward statements cannot be trusted, as the doctrines and the practice have a deep relationship with each other. A rebellious ideology and doctrine can never produce virtuous acts. Therefore, without the reformation of ideologies, doctrines, and hearts, the peace and the reformation of the nation are nothing more than a fanciful thought.

Here, it would be appropriate to mention that we do not say that all Islamic scholars subscribe to these rebellious views, rather as Hadhrat Aqdas^{as} said, "There is a minority that does not subscribe to

these views." Unfortunately, the majority of the scholars do hold these rebellious views, or are under their influence, and out of the ones who are not convinced of this bloody concept of *Jihad*, there are very few who have the courage to confront the *Jihadist* mullahs, and preach the true Islamic concept of *Jihad*.

Hidden Enemies of the Government

Hazoor^{as} has declared that the mullahs, who are convinced of the bloody ideology of *Jihad* are the hidden enemies of the government, and criminals as well as disobedient in the sight of God the Exalted.

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.20)

Unfortunately, the authorities did not pay attention to the sayings of the Arbiter and the Judge^{as} of this age, and did not identify these hidden enemies at the right time, and as a result, these enemies secretly kept gaining strength. Further, injustice occurred when the governments of certain countries established close friendly ties with these instigators of rebellion, and used them without any restriction for their selfish gains and specific political goals. They

backed these *Mullahs* in their instigations and rebellious schemes, and encouraged them further augmenting their vicious abilities, and as a result, these beastly people played gory games with the blood of innocent people, and openly caused mayhem in the country. When these people, who were now addicted to blood, attacked their own lords and supporters on finding the right opportunity, it opened their eyes, and they declared them blood-thirsty beasts, and the greatest threat to the humanity, and decided to subdue and kill them.

European Mullahs (Pastors): Responsible for the Criminal Carnage

The Arbiter and the Judge, *Hadrat Aqdas*, the Promised Messiah^{as}, in his illustrious book, 'British Government and *Jihad*' and '*Damima Risala Jihad*', giving his verdict on the unjustified killings, and the incidents of terrorism, put its responsibility on the European *Mullahs*, that is the pastors in addition to the ignorant *Maulvies*, and as, 100 years ago, his analysis was based on truth, similarly, it perfectly applies to today's situation. Hazoor^{as} says:

"As on one side, the ignorant *Maulvies* hiding the real meaning of *Jihad* taught the public the schemes of plundering and killing human beings, and called it *Jihad*. Similarly on the other side, the pastors also carried out the same activities, and published thousands of journals and flyers in the Urdu, Pashto, and other languages, and distributed them in Punjab, and the Frontier Region depicting that Islam was spread by sword, and that Islam was synonymous with the use of the sword. This resulted in the further intensification of the ferocious zeal of the public having witnessed the two testimonies, the testimonies of the *Maulvies* and the pastors."

(British Government and *Jihad*, Roohani Khaza'in, Vol. 17, p.10)

Hadhrat Aqdas, the Promised Messiah^{as}, mentioning the reasons for the unjustified killings due to the incorrect concept of *Jihad* because of the religious differences, and identifying the ones responsible for this further says:

"In my view, this is a factual and certain matter that the ferocious habits found in the Frontier Afghans, and the daily kill-

ings of innocent people is caused by two reasons as I mentioned before:

1. First, I know well that the *Maulvies* whose belief includes that the killing of people of other religions, and especially Christians is a source of great divine reward, and it entitles one to the bounties of heaven, which one cannot attain by *Salat*, *Hajj*, *Zakat*, and any other good deeds, continue secretly preaching these doctrines to the public. This continuous persuasion of day and night has a big influence on the hearts of those people who are a little apart from animals, and it turns them into beasts, and they are completely bereft of any mercy for human beings, and carry out killings with shocking cruelty. Though, Frontier and Afghani Regions abound in this kind of *Maulvies*, but in my opinion, Punjab and India is also not free from these *Maulvies*. If our esteemed government has determined that all the *Maulvies* of this country are free and untainted from such views, this determination need to be re-evaluated. In my opinion, most of the unwise and short-tempered *mullahs* living in the mosques are not free from these tainted

views.

2. In my opinion, the second motivation of this criminal blood-shed which is carried out under the pretext of becoming *Ghazi* (Islamic war veterans) is provided by those pastors, who have exceedingly emphasized the claim that *Jihad* is obligatory in Islam, and killing people of other nations carries great divine reward in Islam. In my opinion, the people of the Frontier Region were unaware of the issue of *Jihad*, until the pastors jogged their memories.

My argument in support of this view is that until the time of publishing of such newspaper, journals and books by the pastors, such incidents were very rare, or could be said to be nonexistent... When, in 1894, the pastor Pfandel published his book, 'Mizan al-Haq' in Punjab and the Frontier Region, and not only used insulting language about Islam and the Messenger of Islam^{sa}, but also publicized it among hundreds of thousands of people that not only it is lawful in Islam to kill people of other religions, rather it carries great divine reward. His claim woke up the barbaric people of the Frontier Region, who

knew nothing about their religion, and started believing that actually their religion did carry great reward for killing people of other religions.

I have carefully thought about it that most of the crimes committed in the Frontier Region, and the zealous hostility found among the people of the Frontier Region is caused by those books of the pastors, in which they exceeded all bounds in the use of fiery language, and repeatedly mentioned *Jihad*... The fiery and the tainted writings of the Pastor Imad-ud-Din of Amritsar and a few other abusive pastors have greatly damaged the mutual love and affection of the people of the country. Similarly the books of other pastors that we need not mention here are also not behind others in sowing the seed of hatred in the hearts of people."

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.19-21)

He further says:

"Though with regret, but we do fully admit that the mullahs of Islam, following a wrongful ideology of *Jihad* advised the Frontier nations to spill the blood of respectable offi-

cers of a kind government. Nevertheless, we are disappointed by the European *Mullahs* - the pastors - who inflamed the passion of the unwise people with their unjustified fiery and untruthful writings. By repeatedly presenting the criticism on *Jihad* a thousand times, they convinced the barbaric Muslims that *Jihad* is a fast pass to heaven."

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.22)

"Even if we assume that the major instigators responsible for enraging this dissention in the public are the Muslim *Maulvies*, but still in order to be fair, we have to accept the fact that the rebellious writings of the pastors also have a part to play to a degree in this rebellion which constantly disturbs the Muslims. It is sad that certain ignorant ones commit these acts and get away, and the Government is left to bear the consequences."

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.22)

In essence, Hazoor^{as} holds the pastors equally responsible along with the

Muslim *Maulvies* for inciting people to commit acts of carnage and terrorism, and disturbing the general peace. He says:

Woe on the Muslims of this age as well, who have lost the second part of the *Shariah* (Islamic Law), which consists of the sympathy of mankind, love, and service. They claim to have belief in the Unity of God, but are involved in barbaric morals, which are shameful... But regretfully they face such petitions that revive their barbaric sentiments, which are the writings of some less sensible pastors which are poisonous in nature, and are filled with extreme insult and denunciation of the Holy Prophet^{saw}. These books are such that if a Muslim who does not enjoy a high caliber of patience, and tolerance reads them, he would be unintentionally infuriated as these books are full of harsh language as opposed to academic writings, and the common Muslims have no patience for them...

Even now, pastors often publish such writings for which the quick-tempered and the fiery natured Muslims have no patience for. This is an extremely dangerous activity, that

on one side, the pastors falsely blame the Muslims that the Qur'an contains perpetual instructions to carry on *Jihad* all the time, as if they are reminding Muslims of the practice of *Jihad*, and (on the other side) they incite them by their fiery writings. I cannot understand how simple-minded these people are, they do not comprehend that the combination of these two matters could yield dangerous outcomes...In essence, at this point, how could we criticize *Maulvies*, when we also have complaints against the pastors, as they did not adopt the path of truthfulness either?"

(*Dhamima Journal Jihad*,
Roohani Khaza'in, p.30-32)

The analysis of the one filled with the heavenly light, full of the divinely gifted vision, paragon of perfect fairness and justice, Hadhrat Aqdas^{as}, fully applies to the circumstances of today, and the responsibility of the events of religious fanaticism, extremism and terrorism taking place today also squarely lies on both of the mentioned groups. The readers know that last year, the Pope also further fueled the fire of hatred against the Muslims

not only in the west, but also in the entire world by making inappropriate, improper, untruthful, false, and hurtful statements about Islam, the founder of Islam and the Holy Qur'an. In this age, the blatantly false propaganda spread against Islam (God forbid) branding it as a tyrant religion that teaches compulsion, tyranny, blood-shed, destruction, and terrorism is very forcefully done by the pastors and their friends using radio, TV, books, newspapers, journals, internet, and other means of communications. Similarly, untruthful objections are raised to hurt the feelings of the Muslims by falsely blaming Islam, its founders (the mercy of the all the worlds), and the Holy Qur'an, using improper, absurd, and indecent language. The European *Mullahs* (the pastors), and their companions, or the people under their supervision and influence, including the writers, artists, and film producers, and the Islamic renegades - the so called intellectuals and the authors leading a hypocritical life - continue to incite the unwise and the unfortunate *Maghloobul Gazab Mullahs*, unaware of the wisdom of Islamic wars, and the hot tempered Muslims by either making insulting

sketches of the holy personage of Islam, or by making extremely shameful movies about Islam.

Here, we do not need to mention their names or discuss other details about them. Every wise person knows well that whenever the western pastors and the covert writers carry on these insulting acts, it certainly leads to dreadful consequences. Their actions and the corresponding reactions result in such horrible events that destroy the peace of the society, and innocent people are killed. Along with the unwise and ignorant Muslims, the pastors and the western authors are equally responsible for it since they fuel this fire with their poisonous writings.

In essence, as the apostle of the time, the Arbitrator and the Judge^{as} said, that today, the responsibility of the terrorism and the carnage lies on these two groups, if the western and the eastern worlds are sincere in their efforts to establish true peace, the Muslims scholars and the Muslim public, and the western governments, pastors, and their scholars and the public would have to reform their thoughts according to the enlightened analysis of the

apostle of the time, and change their behavior.

The Role Played by the *Jihadi* Camps in Afghanistan and the Adjoining Frontier Regions in Spreading Religious Extremism and Terrorism

It is not possible to put in words the appalling role played by the anti-Qur'anic, and anti-Muhammad^{sa}, self-concocted, totally un-Islamic, inhuman and bloody ideology of *Jihad* of the *Maulvies* (who are subdued by the passions of the evil-inciting-self and are ignorant), in putting the blemish of compulsion, brutality, terrorism, and aggression on the Holy Qur'an, and in throwing the Muslims in the pit of disgrace from intellectual, physical, moral, spiritual, economic, fiscal, social, academic, practical, and every other perspective. Today, wherever in the world, the so-called Muslims are involved in the incidents of suicidal attacks, and terrorism, most of them are known to be associated with the *Jihadi* camps established in Afghanistan, or the adjoining Frontier Regions. The Pakistan Government itself admits the existence of training camps in its northern Frontier Re-

gions, and in Afghanistan, where suicidal bombers are trained, and from there they go to different places to carry out terrorist activities. In other words, this place is the breeding ground for those who spread terrorism in the name of *Jihad*.

It is strange that more than 100 years ago, during the time of Hadhrat Promised Messiah^{as}, the same land was the center of corrupt and merciless activities, and a good number of those who shed the blood of innocent people on account of religious differences belonged to that land.

Important Suggestions for the Ruler of Kabul

So, Hadhrat Aqdas, the Promised Messiah^{as} pointing towards the mistakes of the scholars and the public in relation to the issue of *Jihad* drew the attention of the *Ameer*, and the Caretaker of Kabul to take necessary reformative steps in his book, "British Government and *Jihad*". Hazoor^{as} said:

"Islam definitely does not teach Muslims to become robbers and bandits, and fulfill their selfish desires using the pretext of *Jihad*. Since *Jihad* is not justified in anyway unless authorized by the King and

the public is also aware of it, therefore it is possible that people unknowingly may blame the *Ameer* in their hearts, thinking him responsible for this *Jihad*. Therefore, it is incumbent upon the *Ameer* to clearly condemn *Jihad* in order to stop this wrongful edict. In this way, the exoneration of the *Ameer* would become apparent like the broad day light. He would also be entitled to divine reward from the perspective of the rights of people, since there is no deed better than delivering the necks of the oppressed from the oppressors. Also, since a sizeable majority of the people who use the sword with the intention of becoming *ghazi* are Afghans, and a large number of them reside in the country of the *Ameer*, therefore God the Exalted has given this golden opportunity to the *Ameer* to carry out this grand task, and leave behind a legacy of this grand reformation, and free up the Afghan nation to the degree possible from this barbaric practice, which has tarnished the name of Islam.”

(British Government and *Jihad*, Roohani Khaza'in, volume 17, p.18,19)

Note how clearly and truthfully the sayings of the

apostle of the time fit the situation of the current times.

The proposals presented at that time in this regard by Hadrat Aqdas, the Promised Messiah^{as} still have the same importance, usefulness, and practicality not only for Afghanistan, but also for the Muslim rulers of the entire world. Hazoor^{as} says:

“The current practice of attacking people of other religion found in the Muslims, which they call *Jihad* is not *Jihad* from the point of view of the *Shariah*, rather it is clearly against the instructions of God and His Messenger, and a grievous sin. But since, some of the Muslim nations have been following this habit for ages it may not be possible for them to easily give it up. It is rather likely that they may become sworn enemies of the one who advises them against it, or may even want to kill him in their passion to become *ghazi*. But, there is one approach that comes to mind, which is that the *Ameer* and the ruler of Kabul gathers all the prominent scholars (at one place), and convenes a discussion on the nature of *Jihad*, and then utilizes the scholars to educate public

about their mistakes. Further, if he makes the scholars publish a few journals in the Pashto language (on this topic), I believe that these kinds of activities would have a deep impact on the people, and the zeal spread by the unwise *Mullahs* in the public will slowly fade away.”

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.17,18)

This suggestion - full of heavenly light and the Qur'anic guidance - carries great wisdom, and could become a source for the real and everlasting reformations.

The Rebellion and Dissension Resulting from the Bloody Ideology of *Jihad* Cannot be Eradicated by a Mere Use of Force

The thinking that the rebellion and dissension spread by *Mullahs* convinced of the bloody ideology of *jihad* could be eradicated by use of force is not correct. It is true that many a times, the punishment of the tyrants, rebellious and criminals for their crimes is necessary according to the verses:

جَزَا سَيِّئَةٍ سَيِّئَةً مِّثْلَهَا

And the recompense of an injury is an injury the like thereof. (42:41)

فَلَعَنُوا عَلَيْهِ بِمَا لَعَنُوا عَلَيْكُمْ

So whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. (2:195)

But the policy of compulsion for compulsion, and oppression for oppression does not always produce real peace in the society. Especially the reformation of the acts that are based on false and bogus ideologies and beliefs is not possible without the reformation of the underlying false ideologies and beliefs. Force could only subdue the dissension for a short time, but it can never produce long lasting peace. Short time victories could be achieved by the use of sword, but hearts cannot be conquered by it. Force could bow the heads, but cannot rule the hearts. It is for the same reason that the Holy Qur'an advising not to use compulsion for the propagation and reformation of ideology and beliefs has given the grand teachings of:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ

الرُّشْدُ مِنِّي الْغَيِّءُ

There should be no compulsion in religion. Surely, right has become distinct from wrong. (2:257)

لِيَهْلِكَ مَنْ هَلَكَ عَنَّا بِيْنَةً وَيُحْيَى مَنْ

حَيٌّ عَنَّا بِيْنَةً

At another place, it is said:

So that he who had already perished through a clear Sign might perish, and he who had already come to life through a clear Sign might live. (8:43)

So only that person is alive, for whom there is a Sign, and who does not have Sign for him is destined to be perished.

So, if the false and bogus ideologies and beliefs are uprooted by the help of brilliant and convincing arguments, and in their place, ideologies, and beliefs based on reality and truthfulness are rooted in their hearts, this should result in a magnificent reformation of the society with a long lasting effect. Therefore, under the Qur'anic instruction:

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

And argue with them in a way that is best. (16:126)

Hadhrat Aqdas, the Promised Messiah^{as} made this excellent proposal to convene a gathering of the prominent scholars and discuss the issue of *Jihad*, and have the scholars inform the public about their mistakes.

Need of Discussion with the True Heart and Fervor at the International Level

It is really important to get the locally renowned and influential scholars involved in these discussions, and to use them to educate the public about their mistakes, as it is these scholars, who teach the general public false issues, and incite them to shed blood, and spread dissension and rebellion by misdirecting their love for religion. Hence, it is necessary to get them on board.

Further, it is also very important to publish journals in the local languages explaining the reality and the truth about the Islamic *Jihad* in the local languages, and seed it in the hearts of people. These days, in addition to the

press media, radio, TV, internet, and all other means of communication should be utilized to launch a continuous effort to eradicate the false ideology of *jihad*.

Further, in addition to the scholars and people of Afghanistan and the adjoining Frontier Regions, scholars and people of other countries and places should also be included in this movement, and with the falsification of the bloody ideology of the Islamic *Jihad*, the reality of the true Islamic *Jihad* should be highlighted. When the same message is received from all directions, it would produce much better results by the blessings of God. Therefore, in this age, Hazoor^{as} drawing the attention of people towards it also suggested:

“If the *Maulvies* of Punjab and India are in fact against this issue of *Jihad*, they should publish journals about it and publicize their Pashto translated copies in the Frontier Region. It would definitely have a far-reaching effect. The condition for it to be effective is that the effort should be carried out wholeheartedly with full fervor, and without any discord.

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.22)

Here, it is appropriate to mention that in order to find out the truth about the issue of *Jihad* and to understand it under the light of the Holy Qur'an and *Ahadith*, and to learn the instructive arguments in this regard, it is essential to seek guidance from the writings and the sayings of the apostle of the time, the Arbiter and the Judge, Hadhrat Aqdas, the Promised Messiah^{as}, and the sayings of his Holy *Khulafa*, as these are the servants of God, who have been raised by God the Exalted in this age for the revival of religion and the establishment of the *Shariah*. Further, the Promised Messiah, and the Promised Mahdi^{as} is the holy and the blessed person, about whom the Holy Prophet^{sa} said that through him the world would be filled with justice, righteousness, and peace and honesty. Therefore, in order to be successful in the endeavor to achieve true peace, it is imperative to get hold of the arguments offered by him, since the promise of success of God the Exalted is reserved for this wrestler of God.

The Grave Dangers to be Faced in Case of Failure to Pay Attention to the Reformation of the False Ideology of *Jihad*

The grave dangers pointed out by Hadhrat Aqdas^{as} in case of not paying attention towards this false ideology of *Jihad* are today a living fact. Hazoor^{as} addressing the *Ameer* of Kabul said:

“Certainly, the subject of *Ameer* Sahib would be very unfortunate if he does not pay attention towards this necessary reformation, and it would ultimately lead to issues for his government that is sitting quietly on these edicts of the *Mullahs*. Today, it is the practice of these mullahs and *Maulvies* to label someone or a sect as a denier over minor religious differences, and then they issue the same edicts of *Jihad* against them that they had issued against the disbelievers. Therefore, even the *Ameer* Sahib cannot stay out of the grip of these edicts. It is possible, that on a partial disagreement with *Ameer* Sahib, these people might throw *Ameer* Sahib out of the Islam, and then issue the

same edicts of *Jihad* against him that they issue against the disbelievers. Without a doubt, the people who possess the authority to label people believers and disbelievers, and issue edicts of *Jihad* are dangerous people, and *Ameer* Sahib should not take them lightly, as these people are certainly the instigators of rebellion for every government. The poor public is in their control, and the reigns of their hearts are in their hands, they can turn them in any direction, and can bring havoc in a moment. Therefore, it is not a sin to free the public from them, and to gently educate them about the reality of the issue of *Jihad*.”

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.17,18)

How truthful, clear, and a wonderful proof of his truthfulness is the analysis of the one who was filled with the heavenly righteousness, and the light of foresight? We have witnessed it in the past and in the current times as well, whoever disagreed with the bloody ideology of *Jihad* of *Mullahs*, they made him a target of their wrath, and openly announced *Jihad* against him.

A Warning; a Prayer

More than 100 years ago, Hadrat Aqdas, the Promised Messiah^{as} advised the rulers to conduct educational programs about the issue of *Jihad* to free up the Muslims from this barbaric practice. He urged them to do every possible effort for this cause, and told them that it was better for them to do so and said:

“Otherwise, the time of the Promised Messiah has arrived. Nevertheless, now God the Exalted will produce such heavenly means, where (before) the world was filled with oppression, and unjustified blood-shedding, now, it will be filled with justice, peace, and reconciliation. Blessed are those *Ameers* and Kings who partake from it.”

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.17)

The last part of this warning and prayer, “Blessed are those *Ameers* and Kings who partake from it” contains a prayer. According to it, it still has to be seen, who are those fortunate rulers who by acting upon the advice of Hadhrat Promised Messiah^{as} prove the falsehood of this bloody ideology of *Ji-*

had, and become recipient of his prayers, and the divine blessings.

Unfortunately, the effort required to educate the masses to reform them regarding the bloody ideology of *Jihad* was not carried out by the *Ameer* and the ruler of Kabul, and he did not value the advice of the apostle of the time and the Messiah of the time. As a result, this nation, like the unfortunate, disbeliever and denier Jews of the time of the early Christians, continued advancing towards further hardening of their hearts, and in their tyrannical and oppressive activities. It is the same land, where high ranking companions of Hadrat Aqdas, the Promised Messiah^{as} were very brutally martyred because of the religious differences under the influence of the bloody ideology of *Jihad* of the *Mullahs*. Hadrat *Maulvi* Abdul Rehman was martyred by wrapping a cloth around his neck and suffocating him, and Hadhrat Sahibzada Abdul Latif, the chief of Khost was first heavily chained and handcuffed, and tortured in a prison, and his nose was pierced to pass a rope through it, and then he was dragged with this rope with great jest, ridicule, abuse, and curse, to the place of his murder. He was

then dug in the ground up to the waist, and brutally stoned until there was a huge pile of stones over his head. It was such a heinous crime that makes our heart cry, and send shudders through our body. After him, his wife and orphan children were also brutally tortured and some of them were martyred.

We see that none of the many rulers of Afghanistan as well as of Pakistan availed the opportunity to denounce the bloody ideology of *Jihad* of *Mullahs*, rather they, labeling Hadhrat Aqdas, the Promised Messiah^{as} a denier of *Jihad*, raised such a fire of rejection, hostility, and dissension against his *Jama'at* which resulted in great persecution of Ahmadis with the backing of the rulers and the constitution. Dozens of Ahmadis were brutally martyred, and hundreds, rather thousands had to bear the hardships of imprisonment. Their assets and properties were looted and set on fire, and they were put through every possible atrocity, and it still continues to this day. Hadhrat Aqdas, the Promised Messiah^{as} mentioning the dreadful martyrdom of Hadhrat Sahibzada Abdul Latif in his book '*Tazkaratush Shahadatain*' said:

"The land of Kabul will witness, what types of fruits are born by this blood. This blood will not be wasted. Previously, poor Abdur Rehman of my *Jama'at* was persecuted and killed, and God remained quiet. But now He will not remain quiet on this blood, and it will have major consequences."

(*Tazkaratush Shahadatain*, Roohani Khaza'in, Volume 20, p.74)

History is a witness that God did not remain quiet on this blood. This land has seen many rainy days, and many bloody rainy days, but the marks of that holy blood have not gone away. Today, the cause of the bloody color of this land is the rejection of the true ideology of *Jihad* mentioned by the Holy Qur'an and the Messenger of Allah, and not paying heed to the warnings of the Messiah of the times, and the unjust shedding of the innocent blood, that has been shed in the name of religion. How true is the following saying of Hazoor^{as}?

"Why is the punishment of God awakened, ask me? The days of my denial have provoked it."

The Unfair and Provocative Behavior of Christian Pastors and the Like-minded Western Authors

The Christian pastors and their like-minded western authors very often and frequently spread false propaganda against Islam that (God forbid), Islam is a terrorist religion, and it teaches Muslims in the name of *Jihad* for Allah to shed the blood of innocent people, and spread dissension and rebellion on mere religious differences. In order to prove their false claims, these pastors and the so-called scholars and researchers ignore the context of the verses of the Holy Qur'an, and the proven historical facts, and distort the events using every kind of deception and misrepresentation. They also commit the grave offence of attributing meanings of their own choice to the Holy Qur'an. In support of these views, they also present sayings and commentaries of the so-called those scholars of Islam, who are overcome by the passion of their *Nafs-e-ammara* (inciting-self) and are hungry of power, and attribute their own self-concocted commentaries to the Holy Qur'an, and spread the bloody ideology

of *Jihad* under the pretext of the holy slogan of *Jihad* in the name of Allah, and spread dissension and rebellion. This practice of the Christian pastors is definitely not aligned to righteousness and justice. It is clearly unfair to hold Islam responsible for the hypocritical acts of a few misguided people.

We are aware that Hadhrat Jesus^{as} addressing his followers said:

“But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you. You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.”

(Mathew, Chapter 5,

Verse 39 to 45)

But today we see that that the rulers associated with this chosen servant of God act totally against this teaching, and make their enemies target of persecution and ill-treatment using different excuses, and drop horrific and highly destructive bombs on them, and carry on barbaric treatment. Will it be fair to attribute the responsibility of the actions of these misguided Christians upon Hadhrat Jesus^{as}, or on his pure teachings? If not, and certainly not, then is it not unjust and unfair to blame Islam and its founder for the terrorist activities of the few so-called Muslims?

Islam and its founder, Hadhrat Muhammad^{sa} expressed complete disgust with the people holding these terrorist views and the ones who carry on such acts. The Holy Qur’an says it many times that Allah the Exalted does not love the rebellious people. He does not love those who are unjust, and does not like dissension. As the Holy Prophet^{saw} was the mercy for all the worlds, his blessed sayings, and innumerable pure examples shimmering in the historical books and the books about his life show that even the pain of his sworn enemies would make him restless. He possessed

the highest caliber of human sympathy, justice, and other moral virtues. So, many fair-minded western intellectuals and researchers have also paid tribute to the excellences of the Islamic teachings, and the full of wisdom sayings of the Holy Prophet^{saw}, and attested that Islam is a peaceful religion, and the blame on Islam of persecution, and torture is totally false and baseless. Rather, we see that in the current times, the rulers of the Christian governments, who blindly drop bombs on some Muslim countries on the pretext of the terrorism of the few so-called Muslims and extremists, and are involved in the tyrannical acts of destroying the lives of thousands of innocent people, are also forced to state that the views of the people involved in carrying out terrorist activities in the name of *Jihad* are based on distorted teachings of Islam, and they are defaming Islam, and that Islam’s real teachings have nothing to do with these people. They also accept that the majority of the Muslims are peace loving, and friendly, and they look at the acts of these terrorists with hate, and reject them. But we also see that whenever they get an opportunity, they overlook these differences, and spread the propaganda that Islam is a violent,

bloody, and terrorist, and is against peace, and the western media repeats this propaganda with great intensity and frequency. Their behavior is not based on righteousness and justice, and it does not help in the establishment of social peace, rather, without any reason it provokes people and causes dissension.

Advice to Pastors and Christian Rulers

More than 100 years ago, Hadhrat Aqdas, the Promised Messiah^{as} advised the Christian people and the Christian rulers to act with fairness, and stay away from provocations. Hadrat Aqdas, Promised Messiah^{as} says:

We have repeatedly written that the Holy Qur'an certainly does not teach *jihad*. The reality is that in the early period (of Islam), some of the opponents tried to stop and eradicate Islam with the use of sword. So Islam raised the sword against them in its defense, and the injunction was specifically about them that they either be killed or accept Islam. So, this injunction was for a specific time, not forever. And Islam is not responsible for the clearly wrong and selfish activities of the

kings which were committed after the time of the prophethood. Whoever, now repeatedly reminds the unwise Muslims about the issue of *Jihad* to deceive them is provoking this poisonous habit. It would have been good, if the pastors, keeping in view the factual events would have stressed that there is no *Jihad* in Islam, and there is no instruction to forcefully convert people to Islam. The Holy Qu'ran has the following injunction:

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion. (2:257)

How can a book with this injunction teach *Jihad*? How can we complain about the *Maulvies* when we also have complaints about the pastors, that they did not adopt the course that was based on truth and beneficial for the Government?"

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.31,32)

So, Hazoor^{as} drawing the attention of the British government in that age said:

"In my view, it is necessary for the government to stop the pastors from

this dangerous concoction, which has resulted in discord and revolt in the country. People do not abandon Islam due to these unnecessary concoctions of the pastors, however these speeches always remind the public about the issue of *Jihad*, and awaken the sleeping public"

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.9)

Hazoor^{as} again and again wrote to the ruling authorities:

"For some time, this method of discussion, where parties criticize each other's religion should be banned."

Hadhrat Aqdas, the Promised Messiah^{as} further elaborating on this advice said:

"In my opinion, the recently adopted practice of the Roman government is good. So, for an experimental period of a few years, every group should be totally forbidden from directly or indirectly mentioning any other religion in its writings or speeches, but they would be allowed to describe the excellences of their own religion to their heart's desire. In this way, the new biases would not be seeded,

and the old tales would be forgotten, and people would turn towards mutual love and reconciliation. And when the barbaric people of the Frontier Region would notice that much mutual love and affection has been created between other nations, they would be influenced by it and start treating Christians with sympathy just as a Muslim treats his brother.”

(British Government and *Jihad*, Volume 17, p.22)

Similarly Hazoor^{as} says:

“At least for five years, the practice of attacking other religions should be banned, and there should be a complete prohibition on attacking the beliefs of the other religions. These practices are daily increasing dissension in the country, and as a result some of the groups have stopped having friendly meetings with other groups, because, a party owing to its lack of knowledge about the other religion may raise such objections which are untrue, and cause extreme pain. Many a times, these practices result in a dissension like the objection of *Jihad* on the Muslims and may remind the other party about the forgotten passion, and eventually

lead to dissension. So, if our wise government promulgates this law for five years that all the parties of British India including the pastors should be completely banned from attacking other religions, and only meet with love and display good qualities, and everyone only discusses the excellences of his religion, I am certain that this poisonous plant of dissension and bias, which is internally growing will soon stop, and this praiseworthy act of government would also have an impact on the people of the Frontier Regions, and lead to peace and reconciliation.”

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.32,32)

Hadrat Aqdas, the Promised Messiah^{as} said:

“If a religion has a truth, it should be brought out rather than criticizing it. Not every ruler will act or accept the advice that I am putting forward, only highly wise rulers would understand its reality.”

(British Government and *Jihad*, Roohani Khaza'in, Volume 17, p.33)

Unfortunately, no one acted upon the visionary

suggestions of the apostle of the time, Arbiter and Justice, Hadrat Aqdas, the Promised Messiah^{as} for the establishment of religious tolerance, social peace and friendship, and as a result, today, a 100 years later, the terrorist activities have become a norm of the day, and every single day, the entire world is sinking deeper and deeper in the marshland of discord and dissension.

The Christian pastors probably did not accept these suggestions because it was very hard for them to show their religious truths from their books as opposed to Islam. They were unable to prove the false beliefs of the godliness of Jesus, Trinity, and Atonement from their religious books; therefore, they thought it appropriate to raise objections on Islam basing it on the concocted philosophy of *Jihad* of the few so-called Muslims, because:

“The rule is that when one cannot attack another religion with truth and justice, a lot of people start attacking using unjustified accusations.”

(Chashma Masih, Roohani Khaza'in, Volume 20, p.337)

It is probably for the same reason, that the enemies of Islam raise false objections on the Holy Qur'an, and are busy in the dirty schemes of heaping great insults, degrading, abusing, concocting and saying hurtful things to the Muslims against Islam and its founder, Hadhrat Muhammad Mustafa^{sa} in order to dissuade them away from Islam.

Divine Decree

But now this scheme will not last too long, because the Promised Messiah, that Allah the Exalted was supposed to send for the eradication of the Christian dissension, has already come, and that pure and chaste being said:

“I have been sent at this time to save Islam from the attacks of the false religions, and to present the powerful arguments for the truthfulness of Islam. I certainly say that Islam will be victorious, and its signs have already appeared. This is true that no sword or gun is required for this victory, and neither God has sent me with weapons. Anyone who thinks like this is an unwise friend of Islam. The purpose of religion is to conquer hearts, and it cannot be done with the

sword. As so many times, I have shown that the sword picked up by the Holy Prophet^{sa} was only for the sake of self-protection and self-defense, and it was done only when the atrocities of the opponents and the deniers had exceeded all limits, and the earth had turned red with the blood of the poor Muslims. In essence, the reason for my arrival is the victory of Islam on other religions.” (Lecture Ludhiana, Roohani Khaza'in, Volume 20, p.293, 294)

So, with the coming of the Messiah of the time, the winds of the Unity of God for the support of truth have started blowing from the heavens, and the angels of God have started descending upon the hearts of the good-natured people making provisions for their guidance, and people have started relinquishing false doctrines. Today, the work of the presentation of the final arguments in the entire world is being carried out with great strength by the grand leadership of the true *Khilafat* of Ahmadiyya Islam established after the Promised Messiah^{as}.

We finish this essay with the majestic and sympathetic advice and the

message of the Arbiter and the Judge, Hadhrat Aqdas, the Promised Messiah^{as} for the Muslims of the entire world:

“Muslims should appreciate the enlightenments and the blessings descending from the heaven at this time, and thank Allah the Exalted. But if they do not appreciate this reward of God the Exalted, God the Exalted will not care about them at all, and will certainly complete His task. Allah the Exalted has willed to wipe out the other religions, and give victory and strength to Islam. Now, there is no hand or power that could stand in the way of the will of God the Exalted.”

(Lecture Ludhiana, Roohani Khaza'in, Volume 20, p.290)

**HUMAN
FIRST
NEEDS
FUNDS
AND
VOLUNTEERS**

JIHAD AND MAULANA MAUDOUDI'S POINT OF VIEW

Professor Mirza Latif Ahmad, Rabwah

Translated by Belal Khalid

These days it is vigorously debated that Islam was spread by sword. However fourteen centuries long existence of saints and missionaries proves it that Islam was spread by saints. Khawaja Mueenuddin Chisti, Nizamuddin Aulia, Bakhtiar Kaki, Imam Ghazali and Shaikh Ahmad Sarhindi are all such missionaries who were spoken to by God and also were mujadids of their time. They revived the traditions of prophets. God also said the same to the Holy Prophet^{saw}, 'You are not guardian over them; your task is to convey the message'. For 13 years in Mecca, the Muslims were not allowed to take up the sword yet Muslims put up with all sorts of wrongdoings and atrocities. When the opponents attacked Medina, only then they were allowed to pick up sword in self-defense. Human mind cannot call it wrongful. The whole humanity unanimously agrees that every human being has a right to defend himself.

When Marx and Lenin established Communism in Russia, they claimed that as its objective was to control the economic system, therefore it was essential for it to take control of the government.

Since Socialism raised the slogan that it came to help the poor, its slogan to appropriate power gained popularity. This greatly influenced the Muslim scholars and they raised the same slogan that Islam, like Communism also claims to appropriate power.

A philosophy was invented for this, since government is the right of God, therefore godly people also have the right to appropriate power. *Jihad*, which is merely the name of spreading Islam, includes the efforts of missionaries as well as monetary contributions. Additionally, self purification is also *Jihad* (meaningful effort), and it is a superior *Jihad*, while the Holy Prophet^{saw} called the defensive *Jihad* with the

sword an inferior *Jihad*. The Holy Prophet^{sa} also stated that *Jihad* is only at the discretion of the government, and even then could be carried out under limited conditions.

But the 'godly people' propagated its incorrect meanings that the real *jihad* is the name of fighting, and toppling the government of disbelievers carries great reward. This is in fact the result of following Communism. On one side, the rule of Communism stayed for 72 years in Russia, and on the other side the scholars kept trying for 72 years to convert Communism into rule of God. The result was that in contrast to the 1400 years of traditions of saints, literature promoting brutality and declaring rebellion a constituent of *Jihad* came into existence.

The leader of *Ikhwanul Muslimeen*, the late Sheikh Mustafa Saba'ee wrote the first book '*Al-Ishtrakia Fil Islam*' to marry Communism to Islam. Syed Qatab and Hasan

Al-Banaas were his students. Their motto was 'Innul hukmu illallah'. This slogan in fact belonged to the *Khawarij*, who attacked Hadhrat Ali saying that when the *hukm* (the rule) belongs to Allah, then what right Hadhrat Ali had to become *Khalifah* and rule the nation. These people were the founder of the notion of the rule of Allah.

In India, from 1912 to 1914, Abul Kalam Azad politicized the Islamic teachings in his newspaper *Al-Hilal*, and coined the term *Hizbullah* for establishing the rule of Allah as a substitute for Communism.

Abul Kalam Azad was an intelligent person, quite soon he realized that it was the age of democracy and since non-Muslims were in majority in India, the ideal of the rule of Allah was not practical, after embracing it he abandoned this heavy rock, but Abul A'la Maudoodi adopted this new notion.

In the meantime, Inayatullah Khan Al-Mashriqi stood up and studied Hitler's book '*Mein Kampf*', and adopted the notion of obedience to the leader from it. He wrote the book *Tadhkira* in which he mentioned to establish an armed

movement to eradicate opponents. This movement did not live too long and soon died.

After this, Ghulam Ahmad Pervaiz of '*Taloo'ay Islam*' stood up; he was also a fan of Communism. He felt, if somehow the treasure of traditions, *Ahadith*, and the Islamic terms could be ridden of, he could prove Communism as perfect Islam. Therefore in steps of Maudoodi, he also discredited 1400 years of (Islamic) traditions. He invented new meanings of worship, *Salat* and '*Shajray Tayyaba*'. Personal ownership was declared unlawful and appropriation of rule was declared essential for economic reforms. Worship was belittled by calling it '*pooja pat*'. Fully discrediting the relationship with Allah, and divine dreams and visions, which are attributes of saints, he said that politics and political system is everything and *Salat* is its constituent, and religion stands for the rule. In his book *Iblees-o-Adam*, p. 128, he writes:

"Messengers bring the invitation for revolution so that every ungodly system could be rejected."

In his book *Tassawuf*, he writes:

"A prophet is not an advisor or a preacher; he is a revolutionary who abolishes human systems to establish his own system. A prophet first establishes a party and afterwards a rule." In the book, 'What did man think?' after discussing Marx and Engels he concluded that the time for the Islamic economic system in the world was nigh.

He liked the Mussolini's motto, "In my view war has moral value, and it is more moral than compromising."

Ghulam Ahmad Pervaiz Loved Hitler's Belief

"War is the scale to measure everything. Law is the one that is conceived by a soldier. Only those actions of an individual or a society are commendable that are helpful towards preparation of war."

The '*Taloo'ay Islam*' movement stressed the term war in place of *jihad*, while Maudoodi declares war a *jihad* to establish the rule of God.

Point of View of Maudoodi

Maudoodi studied

Communism's philosophy of war and state as his model, he declared *Jihad* his objective in order to establish rule of God. Later, he spent his entire life writing on the subject of *Jihad* and proved to be the Marx of the Islamic world. As Marx's book, *Das Kapital* is representative of the philosophy of the Communist world, similarly the world's bulkiest book written on *Jihad* is Maudoodi's *Jihad Fil Islam* consisting of Maudoodi's philosophy of compulsion, violence, and fascism. In other words, he tried to prove his own derived *Jihad* legitimate within the bounds of Islam. On the other hand, as he had established Gandhi his role model, therefore he made it his aim of life to be a political person on one side, and a religious leader like Gandhi on the other side. Literary prose work of Abul Kalam impressed him most. Therefore he chose a similar name for himself, and having the objective of grabbing the rule like Marx, he adopted *Khawarij's* motto of 'Authority belongs to God only'.

Like Ghulam Ahmad Pervaiz, he also realized that the divine dreams and the visions of the godly preachers and the revered saints of the past 1400 years were an obstacle in the way

of the new school that he desired to establish, therefore he wrote books in his support. He degraded all the *mujadadeen* and saints of the *ummah* who came to revive the religion, declared them miscreants, imperfect, and unworthy of leadership and considered divine dreams and visions unnecessary. He pronounced all *mujaddadeen* - the claimants of relationship with Allah - stupid and foolish.

After the establishment of *Jama'at-e-Islami*, at the time of entering the *Jama'at* everyone had to pledge, "I will not indulge in the intellectual slavery of any past person of the *ummah*". This undoubtedly led to, "I will only believe in *Maududism*", and will ignore all saints, revered companions, their followers, followers of the followers, and the *Mohaddatheen* (compilers of traditions). The objective was that the followers of Maudoodi may not learn the teachings of Islam from the treasure of the books of the *Mojaddadeen*, and could be taught the new lesson of *Khawarij*. Therefore in steps of Ghulam Ahmad Pervaiz, he wrote a book, 'Four fundamental conventions of Islam'. In this book he introduced his own interpretations in place of the 1400 years of interpreta-

tions.

New Meaning of the *Kalimah* (Creed)

When a new member joins *Jama'at-e-Islami*, he is taught new meanings of *Kalimah* which is that the word '*Ilah*' means 'God'.

(*Khutbat*, p.44)

No one has godliness except one.

(*Khutbat*, p.49)

"Therefore when you said 'Muhammad Messenger of Allah', you acknowledged that you would follow the law and the ways told by Hazoor, and curse on the law which is against it."

(*Khutbat*, p.46)

Therefore the interpretation told by Maudoodi sahib, which is different from the Islamic interpretations of the last 1400 years is that the Muslims are taught to rebel against the non-Muslim rule by means of *Kalma*, and such extreme hatred is produced in Maudoodi literature that a follower of Maudoodi cannot live as a peaceful and faithful citizen under any non-Muslim government. He calls it *Tauheed* which is a completely non-Qur'anic interpretation.

After this, the definition of *Salat* (prayers) was also changed. Ghulam Ahmad Pervaiz derived the system of *rabubiat* from *Salat*. Maudoodi, from the word '*Salat*' derived the objective of physical exercise and parade for the sake of preparation for *Jihad* to establish Islamic rule. Please see:

"You consider a human being's *Salat*, fasting, *tasbeeh* (Allah's praise), recitation of the Qur'an, hajj and *Sakat* worship of God, the reason for this misunderstanding is because you are ignorant of the real meanings of worship."

(*Khutbat*, p.121)

Maudoodi held the view that the real worship is to establish government with sword; therefore *Salat* is an inferior prayer because it is not the real objective, it is only a preparation for the establishment of the government, and therefore it is secondary in nature, and only a constituent of the whole. Please review:

"Their objective is to prepare you for the superior worship."

(*Khutbat*, p.134)

"All Muslims should unite to form a strong *Ja-*

ma'at (army), and help each other in the worship of God, meaning in complying with his commandments and acting upon his regulations and enforcing them (establish the government of godly people by toppling the government by means of a bloody coupe. *Author*)".

(*Khutbat*, p.144)

Maudoodi calls a non-Muslim government by the name of rebellion, and 'God's rule' means government of godly people. Please review:

"God's obedient people should get together to fight the 'rebellion' with a unified force and enforce God's rule".

(*Khutbat*, p.145)

"A Muslim, wherever he hears the voice of *Adhan* leaving everything behind should turn towards the nearby *Masjid* so that all Muslims could become the army of Allah. They are made to practice to assemble five times a day, and commanded to run five times a day on hearing God's hoot, and assemble in God's cantonment meaning the Mosque."

(*Khutbat*, p.164)

Salat*, a Training Course for the *Jihadist Mafia

"The real purpose of naming them worship is that they prepare men for the real worship (meaning revolt, or rebellion. *Author*). This is a mandatory training course for it."

(A critical analysis of Islamic prayers, p.17-18)

"The *Salat*, fasting, *Zakat*, and *Hajj* are in fact for the preparation and the training. As all the governments impart special training to its men for army, police, and civil service... similarly Allah's religion also...first gives a special type of training, then wants to take the service of *Jihad* and rule of God from them."

(*Khutbat*, p.331)

Maudoodi invented new meanings of religion blatantly opposed to the literature of 1400 years, in other words he restricted the *Shariah* and the law only to government, ruler, and obedience so that the establishment of pure Unity could be equated to rebellion and war with government. So the opposition and violent destruction of the unwanted government is declared extremely good and pious. It is said:

“When you enter into someone’s submission and accept him as your ruler, in a way you accepted his religion. When he became your ruler and you became his follower, then his commandments, and the regulations enacted by him would be law and *Shariah* for you.”

(*Khutbat*, p.36)

Rebellion or *Jihad*

“The people who accept God as their king and believe in the law sent through the Holy Prophe^{saw}, Islam demands from them to rise to enforce His law in the country of their king.”

(*Khutbat*, p.336)

Here enforcing the law strictly means rebellion, though Maudoodi wanted to hide it by wordsmithing it using his creative prose but his followers openly described it as a bloody revolution shared between the Communist system and the Maudoodi system. He further writes:

“Wherever you are, whichever land you are residing in, rise up for the reformation of the people of God. Try to replace the wrong principles of the government with the right ones. Snatch away the rule of legislation and obedience from the governments that do not recognize God and

cannot be controlled...This is the effort that is called *Jihad*.”

(*Khutbat*, p.330)

“It is not permissible to obey the commandments of anyone other than God and His messenger.”

(*Khutbat*, p.111)

“If they go against Him, their obedience is unlawful.”

(*Khutbat*, p.111)

“Religion has many meanings; one meaning is respect, government, state, kingship, and legislation.”

(*Khutbat*, p.113)

“You wage a war so the dissension of submission to anyone besides God is obliterated and only God’s rule is obeyed in the world, and only God’s kingship is accepted.”

(*Khutbat*, p.115)

Islam Spread by Sword

“The Holy Prophet^{sa} spent 13 years calling people towards Islam...but the nation...refused to accept the call...but when...the caller picked up the sword in his hand...within a century, one fourth of the world became Muslim.”

(*Al-Jihad Fil Islam*, p.173)

Appeal for Genocide

“When the Islamic revolution takes place in a land, the Muslim population of the land should be put on notice so that the people who have renounced the faith or have practically discarded it should leave the collective system by formally announcing their non-Muslim status within one year of the date of notice. Afterwards, whoever steps outside the sphere of Islam should be killed.”

(Punishment of Heresy, p. 75)

Islam, a Warrior Religion

He openly said about Islam that it is not a religion of saints and preachers, rather a warrior religion which is totally against preaching. It is not amenable with peaceful preaching. Please see:

“It is not the Jama’at of preachers and missionaries; rather a Jama’at of warriors of God...This party has no recourse except to appropriate the rule.”

(*Tafhima Tasfia*, p.171)

“It (meaning Islam. *Author*) presented three choices to the nations of the world...Islam, a capitulation

tax, or war.”

(*Islam Ka Adl-e-Ijtima'ee Musannafa Qatab*, p. 402)

“Islam and capitation tax...rejecting it means that it (non-Muslim government) is insisting to interfere between Islam and its concern for the common people. Under these circumstances there is no recourse except to finish it using force.”

(*Islam Ka Adl-e-Ijtama'ee*, p. 422)

The Most Important Task, Assembling Jihadist Groups

“Now it is clear, why *Jihad* is so important in Islam...Like all other religions, the religion of God could not be satisfied with it...with only traditional *pooja pat* (this is how *Salat* is defined here, the relationship with God is defiled here by calling the *Salat* for the sake of establishing a relationship with God as *pooja pat*. This is an extremely scornful statement and an expression of denigration. *Author*). Use your utmost effort to establish this religion on earth... Do not enjoy a comfortable sleep in any other religion (government).

(*Khutbat*, p.345)

Islamic Rule is Fascism

“It has a multi-faceted similarity with fascism and the rule of Communism.”

(*Islam's political system*, by *Maudoodi*)

Therefore Islam declared this *jihad* (by sword) as superior worship.”

(Islam and religions of the world, by Mazharud Din Siddiqi, p. 251)

Bloody Revolution, Legitimate

When a group of godly people posses organization, enjoy power, great majority of the country is with them...under these circumstances without any doubt, the godly people not only have the right, it is their *Shariah* responsibility to organize their forces and bring about a revolution in the country with the force of sword and occupy the rule.

(Islamic state, Maudoodi)

Righteous People, not Faithful to any non-Muslim Government

“You cannot follow any other religion under any religion (government). Participation in any other religion (obedience to any non-Islamic law...*Author*)

is impossible.”

(*Khutbat*)

Brain Washing of Suicidal Bombers

“After attesting to the truthfulness of this religion, any moment spent under the influence of another religion will be like as if resting on a bed of thorns, eating poison as food, and eating pork. You would not find solace without working towards the establishment of the true religion. You are not a believer if you find solace in any religion other than the religion of God and find satisfaction in it.”

(*Khutbat*, p.345)

“Fire and water could be combined together, but this act could not be combined with belief in Allah.”

(*Khutbat*, p.345)

Appeal for a Clear Rebellion

In all the *Jihadist* camps in the world, these writings of Maudoodi are read in the training, and people are incited to openly rebel, and their belief and consciousness is called upon that if they find a non-Muslim government acting against their beliefs, causing harm to it is equivalent to treading on the straight path to heavens.

You could well judge, what could be more dangerous literature than this. It has been translated in most of the languages, and the suicidal bombers are reading these writings in every country. Osama Bin Laden attacked America and Europe after reading these writings. Everyday these suicidal bombers are causing devastation and annihilation. The entire world takes notice of it as it has become a global village. Why would these people not be bent upon expelling Muslims from their countries?

As 3000 training camps were established in Pakistan along the Afghanistan border during the Afghan war that were supported by the Ziaul Haq's government, Pakistan's image is badly tarnished. The people traveling on Pakistani passport have to face two-fold criticism. One that they are Muslims and Muslims are considered terrorists because of these writings, and second an image has been formed about Pakistan that the real founder of the *Jihadist* teaching, *Jama'at Islami*, which was a close ally of Mulla Umar Aiman and Osama Bin Laden during the Afghan war is also lives in this country, therefore all European countries have begin to consider Pakistani passport a sign of threat.

FUNDAMENTALS OF ISLAM

Hadhrat Ibn 'Umar^{ra} relates that the Holy Prophet^{saw} said: "Islam is based on five articles: Bearing witness that there is none worthy of worship save Allah and that Muhammad is the Messenger of Allah, observing Prayer, paying the Zakat, Pilgrimage to the House of Allah and observing the fast of Ramadan."

(Bukhari kitabul Iman bab qaulunnabi buniyal islama 'alakhamsin)

Hadhrat Abu Umamah Bahili^{ra} relates that he listened to the address of the Holy Prophet^{saw} on the occasion of the Farewell Pilgrimage in the course of which he said: "Be mindful of your duty to Allah, observe the five Prayers and the fast of Ramadan, pay the Zakat duly and obey those in authority among you; you will enter the Garden of your Lord."

(Tirmadhi kitabussalat bab ma yata'allaqu bissalat)

Hadhrat Ibn 'Umar^{ra} relates that the Holy Prophet^{saw} said: "A Muslim is a brother to another Muslim. He neither wrongs his brother nor leaves him helpless. The one who takes care of his brother's needs Allah takes care of his needs. The one who dispels a Muslim's agony and distress Allah dispels his agony and distress. The one who keeps a Muslim's secret Allah keeps his secret on the Day of Judgement."

(Bukhari kitabul muzalim bab la yuzlimul Muslimul Muslimi)

Hadhrat Jundub bin 'Abdullah^{ra} relates that he heard from Hadhrat Sufyan bin 'Auf^{ra} who heard it from Hadhrat 'Abdullah bin 'Amr bin Al-'As^{ra} that one day when they were sitting next to the Holy Prophet^{saw}, he said: "There are glad tidings for the poor. Someone said: 'O Prophet^{saw} of Allah! Who are the poor people?' He said: 'The virtuous people living amongst the people consisting of many more disobedient than obedient people.'"

(Musnad Ahmad bin Hanbal, p 177/2)

Khilafat — The Spiritual Blessings

Shoeb Abul Kalam

All Praise belongs to AlMighty Allah, who creates and perfects,
such as He created the institution of *Khilafat* with full effect

Lord of the Mankind, has promised to those who believe and do good works,
Successors will be made on this very earth, as appeared before when the time was dark

Khilafat does emerge, with the advent of every Prophet,
Obedience and unity then propels like a striking rocket

The objective of *Khilafat* and Prophethood remains similar,
As a *Khalifa* continues the mission of a prophet as an obedient follower

Spiritual, moral, societal & intellectual enhancement of mankind as a whole,
Is what the system of *Khilafat* strides to achieve this primary goal

Khulafa-e-Rashidin, who were the rightly guided successors,
All four of them were righteous rulers instead of being oppressors

Collecting *Zakat*, uniting Muslims under *Khilafat*, and securing the integrity of Islamic State,
Were some of the tasks Hadhrat Abu Bakr^{ra} achieved while his time was on stake

Hadhrat Umar^{ra} was known for being a great statesman, general, and an excellent reformer,
As he successfully established the administrative systems in Islamic states of every corner

Hadhrat Uthman^{ra} who earned the title *Ghani* for his generosity for the poor,
Has also prepared and distributed the Noble Qur'an, door to door

Hadhrat Ali^{ra}, having a deep knowledge of the Qur'an, and a great scholar of Arabic literature,
Was well known for his austerity, piety, and fighting battles to restore peace before his departure

The spiritual *Khilafat* was no longer present,
As the dynastic monarchies came into existence

The hearts remained divided among the Muslims, with despair and grief,
Until God AlMighty raised a prophet of the latter days to revive the belief

His mission was universal - to revitalize the oneness of God and to unify all men,
Khilafat-e-Ahmadiyya, the second manifestation, emerged after him, *Ameen!*

This spiritual *Khilafat-e-Ahmadiyya* commemorates the 100th centenary under 5th *Khalifa's* Leadership,
Showing the path of righteousness, establishing unity, peace, & security of all under his championship

The covenant made by Allah, prophecies made by the Holy Prophet^{saw}, and other Prophets & Saints came forth,
The Promised Messiah and Mahdi did appear, so did the spiritual *Khilafat* and we are witnessing its growth

So come on my brothers, let's step up and join this run,
Together we win the hearts of others by the motto "Love for all, hatred for none."

SYEDAH MAHMOODA KHATOON (1914-2008)

Naveed Malik, Boston Jama'at

Above all, and before anything else, Syedah Mahmooda Khatoon was a *na-maazi* (prayerful) person. Prayer is so clearly the most defining aspect of her life that it had to be the first statement we made about her.

Family

Her siblings lovingly referred to Mahmooda Khatoon as *Apa Jaan* (dear elder sister), and as a result, so did her children, and several grandchildren. *Apa Jaan* was born in Hisar, India on January 4, 1914. As such, she was among the few remaining Ahmadi Muslims in America who lived during the time of all five *Khulafa*. She was born to Syedah Jameela Khatoon and Hadhrat Syed Ghulam Hussein Shah, may Allah be pleased with them. As the British Government had appointed Ghulam Hussein Shah the Deputy of Hisar, he was well known as Deputy Sahib. Deputy Sahib was the 53rd generation in direct male descendants of the Holy Prophet^{saw}, through his grandson Imam Hussein^{ra}. The Promised Messiah, Hadhrat Mirza

Ghulam Ahmad^{as}, served as Jameela Khatoon's *wali* (guardian) and Hadhrat Hakeem Maulawi Nuruddin^{ra}, performed their *nikah* (marriage). Deputy Sahib was an ardent (and then young) companion of the Promised Messiah^{as}. There are numerous anecdotes recorded in *Tehrik-e-Ahmadiyyat* (history of Ahmadiyyat) of Deputy Sahib's personal services to the Promised Messiah^{as}.

In 1935, Deputy Sahib arranged the 21-year-old Mahmooda's marriage with 23-year-old Said Ahmad Malik (1912-1999), the eldest son of Hadhrat Malik Maula Baksh^{ra}, another devoted companion of the Promised Messiah^{as}, whose mention can be found in the book *Ashaab-e-Ahmad* (Companions of Hadhrat Ahmad^{as}). Khalifatul Masih II, Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}, performed their *nikah* (marriage) in Qadian. The young couple lived in Qadian for just over two years and then moved to Delhi, Rawalpindi, and finally Karachi. Malik Sahib went on to become a decorated officer in Pakistan's

Ministry of Foreign Affairs. He was stationed in Japan for three years, and he took with him his wife and four youngest children. Malik Sahib was well known for his strict integrity, religious scholarship, and mastery of Homeopathy. Later in life, he wrote on numerous religious topics, and authored the book *Adam's Sin Vindicated*. The two became parents of seven children — Rasheed Malik *marhoom*, Naeema Ahmed (Manchester, UK), Hameed Malik (Dallas), Naseera Malik (Chicago East), Majeed Malik (Brooklyn), Najma Bukhari (Chicago East) and Waheed Malik (Bradford, UK) — and grandparents to 19. *Apa Jaan* lived so long and blessed a life that she even became a great grandmother to four children.

Prayerful in Youth

Her father once said, "Parents who have young girls find they don't wish to sleep in the evening, but whenever I went to check on Mahmooda, I found her offering *Tahajjad* Prayers." From the tender age of 12 she was regular in *Tahajjad* Prayers.

Service to Jama'at

Among her numerous responsibilities, in the 1960s, *Apa Jaan* served as Secretary *Tabligh* for the Karachi, Pakistan Jama'at — a difficult position due to the harsh backlash against Ahmadi propagation — but one which she discharged with courage and fervor. She gave impassioned speeches on the truth of the Promised Messiah^{as} and Ahmadiyyat. Her knowledge and memory of Ahmadiyyat, Islamic jurisprudence and history, her genealogy and extended family tree was par excellence.

Apa Jaan joined *Nizam-e-Wasiyyat* in 1961, which meant she spent exactly half her entire life as a *Moosia*. She then had the honor of being buried in the special *Wasiyyat* section of *Maqbaratul Amaan* (The Cemetery of Peace), which is the Chicago Jama'at's cemetery.

Teacher of Al Qur'an

Rasool-e-Karim (The Noble Prophet^{ssw}) said, "The best among you is the one who learns the Qur'an and teaches it to others." Indeed he was the first and best among the teachers of the Qur'an. *Apa Jaan* loved the Qur'an and ensured that all her children knew how to properly recite it. Even in her old age she continued instructing her grandchild-

dren, on a daily basis, on the proper recitation of the Holy Qur'an. In this way, she joined "the best among you". Among others parts of the Qur'an, she would emphasize the memorization of the final *rukus* of both *Surah Al-Baqarah* and *Surah Al-Hashr*. Though she did not speak Arabic, she could perform split word translation of the Qur'an. Whenever asked, she could also give a commentary on any part of the Qur'an—the context of its revelation, meaning, and application to believers.

A Model of Prayer

As is the natural order, in the last years of her life, she grew weaker, able to walk only with the help of a walker. Whereas young people walk without effort, she, like so many elders, had to focus on her steps, one by one. Yet even in this frail condition, she would sit up in bed by herself, stand, walk slowly to the sink to perform ablution, and return to set up her chair and *musallah* (Prayer mat). This process took her some 45 minutes to an hour. She would only then offer her prayers, which would also take her about an hour.

On occasion she lost her balance and fell down. When her daughter would rush to her, she would find her saying, "*Alhamdu-*

lillah". When asked why she would praise Allah upon falling, she would reply, "Well, I am not seriously hurt." Indeed, she bore any and all physical pain with great patience. But she would not bear — not even for one moment, no matter how bad her health — the thought of missing prayer time. Often, upon being helped to her feet, she would instruct her children to seat her for prayer, rather than be taken to her bed for rest. As happens in old age, sometimes she would not remember that she had already offered a certain prayer. In those instances she would invariably offer it again to be sure she had fulfilled *Huqooqullah* (Rights due to Allah). We do not write about her physical weaknesses to cause readers grief. Rather, we only wish to share how firm and inspiring was her resolve to observe Prayer "at fixed hours" (*Surah Al-Nisa*, v. 104), despite all manner of obstacles.

As she reunites with her husband, son and parents, she leaves behind a large family indebted and grateful to her for her prayers, guidance and love. May Allah ta'la grant her *Jannat ul Firdous* (Highest Heaven) and may her family and the *Jama'at* take inspiration from her example and carry on her good works, *Ameen*.

MY MOTHER

**Munir Ahmad Malik,
Phoenix Arizona**

My dear mother Zohra Begum, whom I always called "Ameejee" passed away at the age of ninety years on March 30, 2003 in her residence at 104-H Model Town Lahore, Pakistan. *Inna lillah wa inna ileha rajaoon*. Being a *Moosia*, she was buried in *Bahishti Maqbrah*, Rabwah, Pakistan. May Allah be pleased with her and grant her the highest status in *Janatul Firdous*. *Ameen*. In the last few days of her life, all of my brothers and sisters were present with her, except for I, who was here in the USA. I had an opportunity to meet and visit her with my wife about three months prior to her demise.

I got the sad news of her death by phone in the early morning of our local time in Phoenix Arizona USA which immediately triggered in my mind and heart the recollection of events and incidents over a period of more than fifty years. No matter how old one's parents are, their final departure from this world is very hard to accept. It is always very difficult to absorb this sudden shock for anyone, and I was no different. I was struck with the thought that my mother who raised me and made me what I am today is no more with us and I cannot any more ask and request her to pray for me or my family and children. Not only did I lose my mother, but I lost my best friend. I also lost the best shield that I had, which always protected me with her kind, constant prayers, whether I ask for them or not.

In remembrance of my *Ameejee* I am writing this article for two reasons:

First, to request all my brothers and sisters who read this article to kindly pray for my mother that may Allah grant her the highest status in *Janatul Firdous*, as she played an outstanding role in the *tarbiyyat* (moral training) and development of her children to make them good Ahmadis.

Second, my purpose is to briefly narrate some specifics from her life so that it may become a source of *tarbiyyat* for young parents, and especially mothers.

My *Ameejee* originally belonged to the small town of Chakwal, Pakistan. She had formal school education up to the fifth grade. She was of a very simple nature and she always wished well for others with a clean heart. Her father (my maternal grandfather) was Khawaja Mohammed Amin Sahib, who had an auto business in Dera Doon, India. He had accepted Ahmadiyyat the true Islam at the hand of Hadhrat Mirza Bashirudin Mahmood Ahmad, Khalifatul Masih II^{ra}. *Ameejee*, on the one hand was a very kind-hearted, loving woman (especially very kind and caring to poor people) but at the same time she was the best *Murabbi* for her children, an outstanding organizer, a strong administrator, and above all a strict time-keeper. She was very particular about performing each activity at its proper time each day. In my early days of childhood and later in life, I remember vividly a series of incidents where *Ameejee* played a very important role in a very simple way that helped and guided all of us, my brothers and sisters and I, to have respect and love for each other, to obtain higher education, to shape our lives successfully, and develop love and devotion for *Jama'at Ahmadiyya* and *Khilafat-e-Ahmadiyya*.

One of the most distinctive features of *Ameejee's* daily life was that she always used to recite *Bismillahir Rahmanir Raheem* loudly while at the beginning of any work. It may be cooking, serving meals, making us wear clothes, or any other work and all my siblings and I were repeatedly reminded to do the same and adopt this as a permanent practice in our lives. I heard this from *Ameejee* so many times in my life as a child and while growing up, that it became embedded in my head and has become a second nature of mine to do the same for anything that I start working on. She always advised us that if you start any work with the name of God, the Gracious and Merciful, He will make it easier for us. By the grace of God, I have exercised this habit all my life and every time it has worked for me and strengthened my belief. *Ameejee* was very vigilant as mother in discharging her responsibilities dutifully. She always kept a very close eye on relatively "small" matters, such as minute details pertaining to hygiene and health. She made sure that we cut our nails regularly, brushed our teeth, took a shower every day, and had our hair cut in a timely fashion and to keep ourselves very clean.

Back in 1988, I had written an article about my father Malik Bashir Ahmad Sahib (deceased) whom I called "*Abajee*". In my article I had indicated that my father was very disciplined and had the utmost love for *Jama'at* and *Khilafat-e-Ahmadiyya*. He also had keen interest in the *tarbiyyat* of his children, but his humble efforts would not have been successful and fruitful without the prayers and complete and absolute support of *Ameejee*. *Abajee* routinely gave all us children a religious assignment of memorization of Qur'anic prayers and such in addition to strictly having us perform our five daily prayers and recite the Holy Qur'an regularly. It was the routine at our home that at dinner time, *Abajee* would ask my mother to confirm if all of us children had performed our five daily prayers at the proper times and if we followed the prescribed schedule of all activities for the day such, as helping *Ameejee* in her work or playing sports etc. *Ameejee* was very kind hearted, very caring, and loving normally. However, when our father enquired at dinner time from her if we five children (3 brothers and 2 sisters) had offered our five *Salats* at their designated timings, she would not hesitate for a second in telling if any of us had missed any *Salat*. Although she knew well that her true statement sometimes will put us in deep trouble when we were not in complete compliance of our father's daily instructions, she would always tell the true fact of the matter. Concerning religious obligations *Abajee* was very strict and would not tolerate it if we missed any of our five daily prayers. In case we had missed any, we were directed to immediately get up from dinner and complete all the missing *Salats* entirely and loudly in front of our parents before we could join them for dinner.

Abajee always used to offer *Fajar*, *Maghrib* and *Isha* prayers in congregation at *Islamia Park Lahore Mosque* and the same was expected for the boys at home. Our mosque was about three blocks away from our home and we used to walk to the mosque. Many times as a child the idea crossed my mind to make an excuse and request my *Ameejee* to plead my case to *Abajee* for allowing me not to go to the mosque as it might harm my school work, but to no avail. On religious issues and on *tarbiyyat* matters *Ameejee* never interfered in the directive *Abajee* had given to their children for the compliance of our obligations, and *Ameejee* would fully support *Abajee* in all his efforts for the *tarbiyyat* of their children. I strongly believe that *Abajee's* efforts for our *tarbiyyat* were successful by the grace of God for the only reason that our mother wholeheartedly supported *Abajee* in his humble efforts for their children. It was the norm for *Ameejee* to always refer us to *Abajee* for the final decision on any

extraordinary demand that we children made. On special issues such as going out of town, or staying late with friends, *Ameejee* told us in plain and simple words that we could proceed with our plan only and only if we have received *Abajee's* permission. *Ameejee* would never secretly grant her permission for anything without the knowledge or permission of *Abajee*.

This reminds me of how true it is that the mother and father are like the two wheels of a vehicle and one wheel cannot work without the help of the other wheel. That is what I saw all my life growing up at home. Mother and father being the two wheels of a vehicle need to work very closely for the happy and successful journey of life. In life, no matter how fast or efficient one wheel may be, it will not go anywhere without equal help and active and sincere participation of the other wheel. That is how my *Ameejee* acted all her married life – in the best interest of her children and in complete obedience and compliance of her husband's desire and ambitions for the *tarbiyyat* and well-being of their children. By doing this, in my view she earned the title of being the best wife for her husband and an outstanding mother for her children.

Now being a father of four children myself, I realize how important this principle is which my mother followed strictly, and it reflected her true love for all of us and this gave us the real gift of *tarbiyyat*. I remember Hazrat Mirza Tahir Ahmed Khalifatul Masih IVth in one of his sermons regarding *tarbiyyat* said that the best gift or ornament that a mother can give to her children is the gift of good *tarbiyyat*. Like any good mother *Ameejee's* love, devotion, selflessness, and her sacrifice for her children was remarkable. In this regard I cannot forget one incident which brings tears in my eyes even today when I am writing this article, even after half a century has passed by. This relates to me personally when I was around ten years old and I became sick with some ailment. The doctor prescribed some very expensive shots to cure the ailment that we could not afford to buy with our normal budget. When *Abajee* told *Ameejee* about the prescribed shots and expressed his financial inability to purchase the shots, my dear *Ameejee* on hearing this, immediately took off her gold wedding bangles and gave them to *Abajee* to sell them off and buy the medicine for me. *Abajee* did so and I was cured by the Grace of God.

It was *Ameejee's* daily routine to wake up early in the morning, usually half an hour before *Fajr* prayer and start the day with *Tahajjad Nawafal*, then *Salatul Fajar*, followed by the recitation of Holy Qur'an. By the time we came back from the mosque and finished our recitation of Qur'an, breakfast would be ready, and we all would eat together in the Kitchen at the set time every single day. This would give us children enough time to prepare to leave for school and for *Abajee* to leave for his work. To do everything in a timely manner was her specialty and she always carried the table clock "Big Ben" with her from room to room, or room to kitchen, to make sure that her next activity was also completed in a timely fashion.

In daily life she always taught us that cleanliness is part of our faith and we should demonstrate and reflect it in our personal hygiene and in all our activities. She was also very strict in the matter that we always put things in the proper designated places. This habit that *Ameejee* developed in her children proved to be a great asset for me at home and at work and enhanced my efficiency in discharging all my responsibilities. It also saved me from many troubles and headaches in my life. Now I am trying to teach the same habits to my children.

Ameejee had a very special, kind and generous heart for the poor women workers working at our home. She was always very watchful for their personal needs and helped them financially very frequently, or helped them with food or clothing whenever necessary. After completing my M.Com Degree from University of Punjab Pakistan, I started working for National Bank of Pakistan as an officer. She constantly always reminded me to take care of the needs of the workers and to provide them with extra help and money when they were sick, or for the wedding of their daughters, or to help them to find a job. In compliance with *Ameejee's* directive and desires I always tried to follow this to the best of my capabilities by the sheer Grace of God. *Ameejee* continued this practice and kept reminding me regularly, even after my migration to the USA in 1979 in her personal letters to me.

Despite the very limited resources, *Ameejee's* keen sense of hospitality was remarkable. With *Abajee* the only earning member and all five brothers and sister going to school and colleges, it was sometimes a financial strain to cope with the needs of the guests who used to visit us very frequently, as we were living in a major town, Lahore. As a boy I was responsible for all outside chores, and sometimes I got irritated and tired as I had to walk a long distance to bring groceries, whatever *Ameejee* wanted at odd hours to serve the guests as there was not refrigerator at home in those days to store the things. No matter what, *Ameejee* would put forth her best efforts to work with a smiling face and never let the guests feel we missed anything or that the guests were not fully taken care of in their needs and comfort properly.

Ameejee was very mindful to create and develop love and respect for our two elder sisters, who have been very caring and loving us younger siblings. She always treated all the boys and girls equally and never discriminated in any form or shape. As a child I remember that on some silly or petty matter if I or my brothers had an argument with my sisters, in all those situations no matter what the circumstances that arose, *Ameejee* always stood firmly taking the side of the sister with one sentence that I have heard from her repeatedly in my life. It was this: your sisters are elder and an elder sister is like a mother and younger brothers must be very respectful to their sisters and always remember to be ready to make sacrifices for their sisters. This attitude of *Ameejee* and its practical demonstration worked positively in developing great love, affection and desire of sacrifice for our sisters.

Ameejee was very fair with everyone and treated us equally and would not let any brother or sister take advantage of the situation. There was a period of time that my *Phupho* (sister of my father) had to move in with us permanently. She and her daughter lived with us when her husband passed away. In all those years I noticed very vividly that *Ameejee* would treat our cousin sister, who was of our age, like her daughter and would never discriminate against her in any way.

Like any good mother, *Ameejee* had a great, real love and affection for her own children, but the most pleasant aspect of her life was to demonstrate the same true love, respect, affection and devotion for her sons in laws and daughters in laws and their loved ones. All her life she with her clean heart and in her most simple of ways, always prayed for them all the time, for their health, well being and prosperity. Let me mention here one incident that was narrated to me by my elder sister which shows *Ameejee's* wisdom, vision and a beautiful way of communicating an advice to her daughter with the golden principle of a successful

marriage. Once, my sister was visiting home to see our parents after her marriage. In her conversation with *Amejee* she tried to express some anguish and point out some of the things that she did not like in her husband's home, who was living in a joint family system with his younger brothers and sisters. On hearing this *Amejee* immediately stopped her in her conversation on this topic with the strict advice "Do not say anything against your husband or about his family, *Allah Ta'ala* does not like it." My sister says that with this one sudden and strong sentence spoken by *Amejee* she learned something valuable for her whole life, and was always very respectful to her husband and toward his family and God blessed her enormously for this.

My *Amejee* had a very strong desire for her daughters to receive equal opportunity in pursuing higher education. Her dream was completely fulfilled by the Grace of God as both of my sisters graduated from the university of Punjab Pakistan with honors. They also won merit scholarships in each class starting from fifth grade to the level of University and both retired from executive positions in the field of girls' education. *Amejee* was very proud of the fact that her daughters were highly educated, but she was also equally ambitious for the *tarbiyyat* of their children.

Amejee had a very strong belief in prayers and she inculcated this very important habit in her children at an early age. Regarding prayers, she always reminded us that *Allah Ta'ala* listened quickly to children as they are innocent. In this regard, I remember that when I was in the fourth grade, *Amejee* wanted to buy a sewing machine so she could sew clothes for her children and become a source of financial help to her husband with our tight budget situation. With financial strain and limited income, there was no money available to buy the sewing machine. She asked me many times to pray that she may be able to buy the sewing machine. As a child I was very concerned and sad that *Amejee* could not buy the machine so I started praying regularly and only two or three weeks passed by, when *Allah Ta'ala*, with his mysterious ways miraculously opened the door for her and she got her desired Singer Sewing Machine. This made me so happy and it strengthened my belief in the power of prayers at a very early age. The same habit of prayer which my dear *Amejee* inculcated in me in her beautiful way helped me all my life and I have been reaping the benefits through prayers and enjoying the blessing of prayers abundantly. This same message I have been imparting to my children, as emphasized by Hadhrat Masih Mau'ood^{ss}, the reformer of this age, that everything will get accomplished through prayers.

In my childhood days there was no cell phone or easy means of communication, and transportation was very limited. Any time *Abajee* arrival from work became late and he did not come home at the regular time, and the delay was out of the ordinary, *Amejee* would quietly go to the prayer rug, and would simply start *Nawafal* prayer, to pray for *Abajee's* welfare and for his return home safely.

With my *Amejee* I have seen and experienced all my life in many varied incidents that God Almighty with His sheer Mercy and Benevolence blessed her with the gift of acceptance of her prayers and He also bestowed her with true dreams. Let me narrate here an interesting incident which may shed more light on this issue. When my wife, my two children at that time, and I migrated to the USA in 1979 with the permission of my parents, I had to go through a very difficult time in the early stages, and the only thing that kept me going in

this very odd and awkward situation was the blessing of having full faith in prayers, which was taught to me in my early childhood by my *Ameejee*. In this very challenging time, I asked my wife and children to pray for a miracle that we could settle in this country successfully. Without giving the details of my difficulties, I also wrote to my parents with the humble request for prayers. At the time I wrote to my parents, they had no idea of the challenges I was facing, what were in plans or efforts, or what type of work I was looking for. In response to my request for prayers, *Ameejee* wrote me a letter in which she narrated a dream that she had seen the night before about me. In her dream *Allah Ta'ala* foretold my *Ameejee* that I will be getting a job in the mining business and *Allah Ta'ala* with His Mercy and Kindness also informed told her the salary I will be offered for such a job. *Alhamdulillah Summa Alahmdullilah* I got that job as per *Ameejee's* dream, in that industry, for that pay. I have worked for the same company for the last 28 years, despite the fact the mining business has gone through some very difficult times in many cycles. In all that time, many employees were laid off in the difficult years of business but *Allah Ta'ala* saved me in all circumstances and I continue to work there with the prayers of my *Ameejee*.

Ameejee was very particular about performing her five daily prayers at their proper times and expected the same from her children. Recitation of the Holy Qur'an every morning was the part of her daily routine. *Ameejee* had a great love for the Holy Prophet Muhammad^{ssw} and always recited *Durood sharif* frequently. In her young age, she had once seen the Holy Prophet^{ssw} in her dream and any time she narrated that dream to us, her eyes used to glitter with happiness and I could see enormous pleasure and enjoyment on her face, that she had been blessed with the opportunity to see Hadhrat Muhammad Mustafa^{ssw} in her dream. She was very proud to be an Ahmadi and always wanted to raise her children with great love and respect for the *Jama'at* and *Khalifatul Masih*.

May Allah be pleased with her and enable us to follow in her footsteps in bringing up our children with their proper *tarbiyyat* that they may all become true Ahmadi. *Ameen*.

Rabirham huma kama rabbayani saghira

O my Lord have mercy on my parents as they raised me from my childhood!

Hadhrat 'Ubaidullah bin 'Adi^{ra} relates that Hadhrat Miqdad bin 'Amr Al-Kindi, who was an ally of Bani Zuhra and one of those who fought in the Battle of Badr told me that he asked the Messenger^{saw} of Allah: "Tell me, if I am fighting a pagan and he cuts off one of my hands with his sword and then takes shelter behind a tree and says: I submit to Allah; shall I kill him after he has said this? The Holy Prophet^{saw} said: 'No. Do not kill him.' He said: 'Messenger^{saw} of Allah, even after he cuts off one of my hands and thereafter says this?' He said: 'Do not kill him, for if you kill him, he will be in the position in which you were before you killed him, and you will be in the position in which he was before he uttered the words that he did utter.' "

(*Bukhari kitabuddiyat*)

TABLIGH IN THE USA

Furqan Mehmud, Fitchburg, MA

They will come through tabligh.
To join the Ahmadiyya Muslim League.

Tabligh, Tabligh, ar-Raheem, al-Aleem.
Tabligh, Tabligh, Ahmadiyya Muslim League.

They will follow Ahmad and Mehdi one day.
They will say La ila ha, we are here to stay.

Tabligh, Tabligh, al-Haleem, al-Hakeem.
Tabligh, Tabligh, Ahmadiyya Muslim League.

Let's raise our hands up and pray.
To God, my Allah help Jama'at USA

Tabligh, Tabligh, aah-Shaheed. Al-Majeed.
Tabligh, Tabligh, Ahmadiyya Muslim League.

Let's join with our Missionaries to spread.
The word of the Qura'n to all in the world

Tabligh, Tabligh, al-Baseer, al-Khabeer.
Tabligh, Tabligh, Ahmadiyya Muslim League.

From the East coast to the West coast.
Freedom of press and MTA will defy the Holy Ghost.

Tabligh, Tabligh, al-Haleem, al-Azeem.
Tabligh, Tabligh, Ahmadiyya Muslim League.

We have the freedom of religion and speech.
To deliver the message is not out of our reach.

Tabligh, Tabligh, al-Samee, al-Jaami.
Tabligh, Tabligh, Ahmadiyya Muslim League.

Let's communicate and meet face to face.
And tie the bonds between all ethnicity and race.

Tabligh, Tabligh, al-Mateen, Al Mughnee.
Tabligh, Tabligh, Ahmadiyya Muslim League.

Let's build mosques by laying the foundation brick.
Let's finish what was started by Mufti Muhammad Saadiq.

Tabligh, Tabligh, al-Badee, al-Badee
Tabligh, Tabligh, Ahmadiyya Muslim League.

AHMADIYYA MOVEMENT IN ISLAM, USA

NATIONAL TARBIYYAT DEPARTMENT

10th Annual Tarbiyyat Classes – 2008

Assalaamo Alaikum wa Rahmatullaah wa Barakaatohu.

This year the subject class will be held in 5 locations as shown below. Thus, the students will have a choice of location and dates.

- 1. Masjid Mahmood, Detroit, MI (Jul 12 – Jul 20)**
- 2. Baitus Salaam Mosque, Los Angeles, CA (Aug 2 – Aug 10)**
- 3. Baitus Samee Mosque, Houston, TX (Aug 2 – Aug 10)**
- 4. Al-Nasr Mosque, Willingboro, NJ (Aug 9 – Aug 17)**
- 5. Baitul Zafar Mosque, New York, NY (Aug 16-21)**

For further details, please contact your local Jama'at President or Tarbiyyat Secretary. *Jazakallah.*

Wassalaam. Sincerely,

Nasir M. Malik
National Tarbiyyat Secretary

The First Century of Khilafat-e-Ahmadiyya

Lutfur Rahman Mahmood

Khilafat or *Khilafah* (which is translated into English as 'caliphate') is a fascinating word which fires the mind and soul of every Muslim. It is a term which has generated different shades of opinion in modern times:

- a) Ordinary Muslims fervently pray for the revival of the Rightly Guided Caliphate because they anticipate that it would automatically restore the lost glory of Islam.
- b) Extremists belonging to *Al-Qa'ida*, the *Taliban*, the UK *Al-Muhajiroon*, the *Salfis* of Algeria and the *Ikhwan* of Egypt, etc., the vocal militant minority, who have skillfully hijacked Islam, use the slogan of *Khilafat* as a tool for galvanizing their dream of global domination on the political horizon. These organizations believe in naked aggression and, if possible, would not hesitate to use brutal force and sophisticated terrorist techniques for the realization of their goal. The most dangerous aspect is that like the *Kharjites* of Hadhrat Ali's^{ra} time, the extremists consider themselves the best type of Muslims, perhaps the only true Muslims.
- c) The members of the peace loving Ahmadiyya *Jama'at* have a totally different stance. They believe that *Khilafat* is a God-given spiritual gift and a religious blessing; a religious blessing which is going to help the *Jama'at* in achieving its three-pronged international goal:
 - i. Supremacy of Islam through peaceful means and spiritual enlightenment of the people
 - ii. Contribution to global peace
 - iii. Dedication to human rights, freedom of conscience and involvement in selfless service to mankind.

Our *Jama'at* has been steadily moving in the direction of this goal and has been able to make steady progress in the first century of Ahmadiyya Caliphate. The purpose of this article is to enlighten the readers about the humble achievements in the first eventful century.

I would like to clarify another important point with respect to our concept of *Khilafat* because in it lays the secret of our energy and potential. We believe that Ahmadiyya *Khilafat* is the fulfillment of two important prophecies:

1. The prophecy of the Holy Prophet Muhammad^{saw} regarding the re-emergence of *Khilafat ala minhajun Nabuwwat* (The Caliphate manifesting the blessings of Prophethood). This prophecy was fulfilled with the commissioning of the Founder of the Ahmadiyya Muslim *Jama'at* as *Imam Mahdi* and the Promised Messiah, in 1889, when the *Jama'at* was launched on the behest of God Almighty, for the rejuvenation of Islam.
2. The second prophecy was announced by the Promised Messiah^{as} himself in 1905, in his testamentary will about caliphs who would succeed him, for which he used the term *Quadrat-e-Thania* (the second manifestation of Divine power and mercy). That was fulfilled on May 27th, 1908, when Hadhrat Maulana Hakeem Noorud-din accepted the *Bai'at* of the *Jama'at*. Since then the *Jama'at* has thankfully witnessed the advent of five embodiments of the *Quadrat-e-Thania*. Without exaggeration, this century is the century

of growth, development, success, and remarkable progress.

The Caliphs and Their Period of Caliphate

The first Caliph, Hadhrat Maulana Hakeem Noorud-Din^{ra}, served the *Jama'at* as Caliph for six years (27th May, 1908 — 13th March, 1914). He strengthened and fortified the institution of Caliphate. The second caliph, Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}, led the *Jama'at* for fifty two years (14th March, 1914 — 8th November, 1965). The third Caliph, Hadhrat Hafiz Mirza Nasir Ahmadth, headed the *Jama'at* for seventeen years (9th November, 1965 — 9th June, 1982). The reign of the fourth Caliph, Hadhrat Mirza Tahir Ahmadth, is spread over twenty one years (10th June, 1982 — 19th April, 2003). The present caliph, Hadhrat Mirza Masroor Ahmad has completed the first five years in his office a month ago (may Allah strengthen his hands and bless him with a long and prosperous life). *Ameen.*

A. The Supremacy of Islam.

The founder of the *Jama'at*, Hadhrat Mirza Ghulam Ahmad^{as} from day one of his mission, in accordance with the Qur'anic teachings and the practice of the Holy Prophet^{saw}, ruled out the use of force, all forms of aggression or armed struggle for bringing about the expansion and domination of Islam. *Jihad* of the 'pen', interfaith dialogue, preaching of Islam through words and by example, prayers and supplications, were some of the methods employed by him and his companions. Ahmadiyya Caliphs faithfully implemented these revolutionary ideas i.e. posting of missionaries in foreign countries, construction of mosques, translation of the Holy Qur'an in numerous languages, circulation of Islamic literature, etc. In the lifetime of the first Caliph, the *Jama'at* had only one preaching center in the U.K. Likewise the work on the English translation of the Holy Qur'an and its commentary was near completion, which was later on published by the Lahori *Jama'at*. During the reign of Hadhrat Khalifatul Masih II^{ra}, 96 missions were opened in thirty countries. Translation of the Holy Qur'an was made available in fifteen languages, including German, Dutch, Danish, French, Spanish, etc. In the Caliphate of Hadhrat Hafiz Mirza Nasir Ahmadth, the *Jama'at* was able to establish preaching centers in 90 countries. History was made on October 9th, 1980, when he laid the foundation of *Basharat* Mosque in Spain, after a silence of five centuries, since the blood-curdling Spanish Inquisition. He gave the *Jama'at* the following wonderful slogan at that time: '*Love for All, Hatred for None*'.

The Spanish Inquisition produced heaps of corpses, charred bones, dismembered limbs and disemboweled organs of the executed prisoners of conscience. Compare this slogan with that horrible way of thinking. What a beautiful revenge!

The message of Ahmadiyyat was extended to eighty four new countries under the leadership of the fourth Caliph, Hadhrat Mirza Tahir Ahmadth. The translation of the Holy Qur'an was published in fifty six languages and work was finalized on 23 other translations. Hazaar launched Muslim Television Ahmadiyya (MTA) in 1994, which is now beaming its programs in different languages twenty-four hours a day. A separate Arabic channel is carrying out the message to the Arab world. During the past five years, missionary work has further expanded and now and now the *Jama'at* exists in 194 countries. The Qur'an has been

translated into 68 languages and by the Grace of Allah the target of a 100 languages will soon be accomplished. In addition to the traditional print media (newspapers and periodicals) all modern methods are being employed for preaching. Radio stations are presenting programs in some Franco-phone and English speaking countries in the West African belt. Through *Alislam.org* the internet is being utilized, cd's of the Holy Qur'an and the Promised Messiah's books have been made available. Work is in progress on the *Jama'at* archives, the sermons of the caliphs and particularly the Question/Answer sessions of Hadhrat Khalifatul Masih IVth. Once completed, this work would eventually become a virtual encyclopedia of religion. This is a brief sketch of the humble effort of the *Jama'at* in the first century of Ahmadiyya Caliphate. We are tiny Lilliputian creatures in the mighty hands of God Almighty, who revealed to the Promised Messiah: '*I shall cause thy message to reach the corners of the earth*'.

B. Contribution to Global Peace

Global peace cannot be achieved with mere words, proposals and resolutions. Even impressively phrased charters and international treaties cannot work because in the absence of sincere wishes and right intentions, nations can easily violate them. The League of Nations, which was born after WW I, could not prevent WW II, which claimed more lives and wrought wide spread destruction. Many prominent world leaders have openly expressed their apprehensions about the effectiveness of the UN. The noble objective of a durable and lasting peace can be achieved by adhering to the principles of religious tolerance, economic justice, racial harmony, and practical steps for the elimination of ignorance, poverty, and disease. Protracted civil wars, ethnic cleansing, religious violence, rise in terrorism, even the glorification of suicide bombing have been the features of our era. Ours is a small *Jama'at* as compared with other sects, religious denominations, and their wealth and material resources. We neither have oil fields or diamond mines, nor shipping lanes or production lines, but have a true legacy of Islamic principles and the zeal to apply them sincerely. The Ahmadiyya Caliphate, by the Grace of Allah, is credited with introducing the idea of 'Religious Founders Day' meetings in multi-religious, multi-cultural, and multi-lingual societies. Our *Jama'at* has been providing the stage and facilities to representatives of different religions to speak on the lives, teachings, and achievements of their founders in the light of their scriptures and other authentic sources. Such meetings have enhanced religious tolerance, goodwill, and mutual respect in the UK, other European countries, the USA and Canada. It is a very pleasant spectacle to see a Jewish Rabbi, a Christian Missionary, a Jain or Hindu Pundit, a Muslim Imam, a Sikh Giani, and a representative of Buddhism, Bahai faith, and other denominations, sharing their views on the same platform in the mosque of the Ahmadiyya Muslim *Jama'at*. No wonder Ahmadi missionaries in Africa, Europe, America, and other parts of the world are regarded by other denominations and faiths as 'ambassadors' of peace. In the post 9/11 era, many *Ulema* and religious leaders, have revised their position and stance from their published and much celebrated views with respect to violence and aggressive approach in the name of religion. They have cleverly revised their interpretation of the term '*Jihad*' in the western hemisphere. The Ahmadiyya Muslim *Jama'at*, has adhered to the same belief for more than a century, and believes that peaceful Islamic philosophy is truly international in its character and does not change its meanings with political climate, ethnic fibers or geographical borders and boundaries. Today Ahmadi are found in 190 countries. They love the country of their birth and residence alike. It is almost an article of faith of an

Ahmadi to obey the law of the land, while faithfully adhering to their religious beliefs and ideology. That policy of the *Jama'at* is helpful in solidifying the bedrock of peace and good citizenship. Our *Jama'at*, despite persecution and provocation, in the land of its birth and other countries has never taken the law into its own hands. The *Jama'at* has upheld that tradition despite high handedness of civil and law enforcing authorities in some countries, where *mullahs* succeeded in exerting pressure on them, exploiting the name of religion. Our *Jama'at*, under the guidance of the Ahmadiyya Caliphate, has proven to the hilt, by intention, word, and action, that Islam means peace, in letter and spirit.

C. Selfless Service to Mankind

The Ahmadiyya Muslim *Jama'at* believes in the human fraternity, its dignity and profound respect for human rights. Our Caliphs have tried their level best to inculcate in the *Jama'at* the spirit to render selfless humanitarian services irrespective of caste, creed, color, cultural barriers, and geographical boundaries. Hadhrat Khalifatul Massih II^{ra} launched an organization of the Ahmadi youths about seventy years ago. He named it as '*Khuddamul Ahmadiyya*' (Ahmadi youths dedicated to the service of mankind). The young men were able to render great services in flood stricken areas and in situations of other natural disasters. Even the anti-Ahmadi press could not withhold the appreciation of their good work. On the call of Hadhrat Khalifatul Masih IIIth the *Jama'at* provided hundreds of thousands of quilts and warm clothing to Afghan refugees, in addition to similar help in the form of clothing and gifts to POWs. In 1994, Hadhrat Khalifatul Masih IVth initiated the first international Ahmadiyya goodwill and mercy organization, 'Humanity First'. It has made rapid progress and has been able to expand its sphere of influence. It is now recognized by 29 countries in addition to the United Nations. The Red Cross, which is now established in 170 countries, is 145 years old. Likewise, Save the Children, which has branches in 40 countries, was launched in 1932. Humanity First has been able to serve effectively in Bosnia, Kosovo, Japan, Surinam, Turkey, India, Indonesia, Kashmir, Pakistan, and Bangladesh. Its volunteers have worked in the area affected by Hurricane Katrina. Humanity First is also actively involved in donating computers to needy schools. Hadhrat Khalifatul Masih V^{aba}, is paying special attention to the needs the African communities. Volunteers have worked on the projects of water pumps, solar energy, sowing machines, cottage industry, model villages, computer training, etc. Hadhrat Khalifatul Masih II^{ra} pioneered the idea of opening educational institutions and clinics in African countries. During the reign of the third and fourth caliph, scores of primary and secondary schools, and hospitals were opened in African countries under the '*Nusrat Jahan*' scheme. The writer of this article had the honor of serving in two schools in Sierra Leone for almost three decades. Some of my former students are now serving as Headmasters and Principals of Ahmadiyya schools in that country. That is how our *Jama'at* is playing its role in eliminating ignorance, poverty, and disease, in addition to its commitment to religious and spiritual enlightenment.

Conclusion

This is a bird's eye view of the first century of the Ahmadiyya Caliphate. It is a humble but faith-inspiring story of determination, sacrifice, hope, and success. The story of the Ahmadiyya *Jama'at* is the story of miraculous reverberation of a lonely voice, raised in the wilderness of Qadian, which is resonating today in 190 countries across the globe. I am sure

that in the next two centuries, as foretold by our holy founder, Hadhrat Mirza Ghulam Ahmad^{as}, in 1903, the Ahmadiyya Caliphate will preside over many remarkable strides. Our succeeding generations will witness the rising of the glorious dawn of Islamic supremacy, but without an instance of violence, heralding the hallow of lasting global peace, which will be solidified by the real recognition of human rights based on mankind's dignity and Islamic values.

In the end, I would like to reproduce a verse from a Persian poem written by the Promised Messiah^{as}:

*Lawa-e-mapannah-e-her saeed khawhed bood
Nishan-e-fatheh-e-nomayan bename-ma-bashad*

'My Flag would serve as a shelter and refuge for every righteous soul,
Take it as granted that a decisive victory has already been decreed in my name'.

Progressive Development by Following Islam

When I reflect upon the Holy Word of God, I find that in its teachings it seeks to reform the natural conditions of man and to raise him step by step to higher spiritual levels. In the first place God desires to teach man the elementary rules of behaviour and culture and thus to change him from the wild condition of animals, and then to bestow upon him elementary moral conditions which can be described as culture or civilisation. Then He trains him and raises him from the elementary moral conditions to a high moral stage. All this is in truth one stage, which is the reform of natural conditions, and the only difference is one of degree. The All-Wise One has presented the moral system in such a way whereby man should be able to move from a lower moral level to a higher moral level. The third stage is that man should be devoted to winning the true love and pleasure of his Creator and the whole of his being should be devoted to God. It is at this stage that the faith of Muslims has been named Islam, which means to be wholly devoted to God and to keep nothing back.

[Islami Usul ki Philosophy, Roohani Khaza'in, Vol. 10, p.324]

The Need for Islam

It is foolish to imagine that religion means a few things that are mentioned in the Gospel. All matters that are essential for the perfection of man are comprehended within the scope of religion. Religion comprises all those matters which lead man from his wild condition to the condition of true humanity and then lead him from the condition of humanity to a life of wisdom and thereafter lead him from a life of wisdom to a life that is devoted to God.

[Kitabul Bariyyah, Roohani Khaza'in, Vol. 13, p. 89]

Southeast Regional Waqfe Nau Ijtema 2008 Held at Willingboro, NJ

The Regional *Waqfe Nau Ijtema* was held on May 3rd at Al-Nasr Mosque Willingboro. About 60-70 people attended this *Ijtema* of which 43 were *Waqfe Nau*. The program began with the recitation of the Holy Quran and poem. Next, Mansoor Ahmad, the Regional Secretary *Waqfe Nau* gave the opening speech and led the program. We were honored to have Assistant National *Waqfe Nau* Secretary, Imran Jattala Sahib, Assistant National *Waqfe Nau* Secretary, Syed Fazal Sahib and Philadelphia President, Mujeebullah Chaudhary Sahib. Local Na'ib Sadr, Dr. Safiullah Chaudhary Sahib gave the welcome address.

First, *Waqifeen* under the age of 7 did their presentations. All the children in this age group were invited one at a time to make their presentation on anything from their age group's *Waqfe Nau* syllabus. Each child was given a candy bag for their presentation by Mujeebullah Chaudhary Sahib. Next, we had the educational competitions for *Waqifeen* ages 7-10, 11-14 & 15 and above. The boys' competitions were held separately from the girls, but at the same time. This consisted of *Tilawat*, *Nazm* and Speech competitions. All the competitions went smoothly. *Masha Allah*.

After lunch and *Salat*, Syed Fazal Sahib conducted a *Tarbiyyat* Workshop with the *Waqifeen*. All the *Waqifeen* were divided into different groups and they were assigned topics to discuss with each other. The parents were also assigned a topic for their group. Next, Imran Jattala Sahib showed the new *Waqfe Nau* department website (<http://waqfenau.us>) on a slide projector and went through the different areas of the web site with detailed information. He also told us about the online talk show and *Waqifeen* online testing and other important information. At the end, Imran Jattala Sahib gave National *Waqfe Nau* Secretary Hafiz Samiullah Chaudhary Sahib's message to all of us and also his closing remarks to all *Waqifeen* and parents.

The prize distribution ceremony was held and prizes were given for various competitions to the *Waqifeen*. They were very happy to receive the new prize items which consisted of sports bottles, mugs and pens. The *Ijtema* program ended with silent prayer. A group photograph was taken that included *Waqifeen*, fathers and honored guests with Imran Jattala Sahib and Maulana Inamul Haq Kausar Sahib.

This was a successful *Ijtema* and everyone was happy with the food, program and the arrangements. A special *Jazakallah* to Iftikhar Sanori Sahib and his *Ziafat* team who did a great job preparing the food, which was delicious. All other arrangements were also very good *Masha Allah*. I am also thankful to sister Nudrat Qureshi, the *Lajna* Moderator and her team who organized the educational competitions on the *Lajna* side. I would like to thank all the judges on both sides that helped judge the competitions. I am also very grateful to Zaheer Sahib and Tofiq Qureshi Sahib for helping us in videotaping and taking the *Ijtema* pictures.

Jazakallah to all those who participated in this Southeast Regional *Ijtema* and helped to make it a success. May *Allah Ta'ala* bless everyone. *Ameen*

IN SEARCH OF MARITAL BLISS IN THE WEST

Nasir M. Malik, National Tarbiyyat Secretary

Introduction

In the 1st part of this article, we discussed some relevant Islamic teachings. Let us continue with that discussion and understand Islamic teachings on the status of men and women.

Status of Men and Women

In this regard the first and foremost lesson that is given by Almighty Allah is to bear in mind the equality of the human race, men and women, and above all husband and wife. We find in the Holy Qur'an:

يَتَأْتِيهَا الْبَاطِنُ أَتَقُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
رَقِيبًا

O ye people! Fear your Lord, who created you from a single soul and created there from its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear him particularly respecting ties of relationship. Verily Allah watches over you. (4:2)

This is one of those verses that are typically recited on the occasion of the *Nikah* ceremony to remind the new couple that as far as their status as human beings is concerned they are created from a single soul. As such, they are equal – no one is superior or inferior to the other. However, their responsibilities and obligations are different. Therefore, they must always exhibit mutual and reciprocal love and respect. And, that is not possible unless there is fear of Almighty Allah in their hearts.

In this regard, the Promised Messiah^{as} says:

The relationship between a husband and his wife should be as between two true and sincere friends. The primary witness of a husband's high moral qualities and of his relationship with God is his wife. If his relationship with his wife is not good it is not possible that he would be at peace with God. The Holy Prophet^{sa} has said: "The best of you are those who behave best towards their wives." (Malfoozat, Vol. V, pp. 417-418)

Almighty Allah says in the Holy Qur'an:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

Whoso acts righteously, whether male or female, and is a believer, We will surely grant him/her a pure life; and We will surely bestow on such their reward according to the best of their works. (16:98)

This verse is very clear that men and women have equal rewards with their Lord in this life and in the life to come. And this verse recognizes the equality of rights of men and women, and promises both of them equal share of the favors that God will confer on them. So, as God has not made women inferior to men, they should not be taken as inferior to men in any way by men as well.

Again, Almighty Allah says in the Holy Qur'an:

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَتَمَنَّىٰ
صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤١﴾

Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer – these will enter the Garden; they will be provided therein without measure. (40:41)

This verse shows that whereas the requital of the evil deeds of any person would be proportionate to his/her deeds, the reward of his/her good deeds would be without limit or measure. This is the Islamic concept of Heaven and Hell, and what a beautiful concept it is. Here again, there is no discrimination between men and women so far as the reward of their deeds and actions is concerned. God has made them at par and they must be taken and treated at par by their respective spouses.

In this regard, the Promised Messiah^{as} says:

There are two types of men. There are those who have left women entirely free. Their women pay no heed to religion and conduct themselves in a manner contrary to Islam and there is no one to check up on them. Then, there are others who treat them with such severity and strictness that their women cannot be distinguished from animals. They are treated worse than slaves and wild beasts. They beat them mercilessly, as if they are lifeless objects. In short, they are severely ill-treated. There is a proverb in the Punjab that a wife is like a pair of shoes which may be cast away at will and replaced by another. Such an attitude is most objectionable and is contrary to Islam.

The Holy Prophet^{saw} is a perfect exemplar for us in every respect. Study his life and see how he behaved towards women. I consider him a coward and unmanly who stands up against a woman. If you study the life of the Holy Prophet^{saw}, you will find that he was so courteous that despite his high status if an old woman stopped him to talk to him, he continued to listen to her till she let him go. (Malfoozat, Vol IV, p. 44)

Again, Almighty Allah says in the Holy Qur'an:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ
وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِتِينَ وَالصَّابِتَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٦﴾

Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and steadfast men and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity and men who remember Allah much and women who remember Him – Allah has prepared for all of them forgiveness and a great reward. (33:36)

The Holy Qur'an has repeatedly mentioned that Muslim women stand on the same level with Muslim men, and that women can attain to all those spiritual heights that men can. Besides, Islam confers on women all the political and social rights that men enjoy. The ten outstanding attributes of believers mentioned in the above verse have been clearly ascribed equally to men and women. Thus we conclude that women are not lacking behind men in any field of physical or spiritual life.

Almighty Allah says in the Holy Qur'an:

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ
أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِينِهِمْ
وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ
اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿٣٧﴾

So their Lord answered their prayers, saying, 'I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out of their homes, and have been persecuted in My cause, and have fought and been killed, I will surely remove from them their evils and will cause them to enter Gardens through which streams flow – a reward from Allah, and with Allah is the best of rewards. (3:196)

This verse profoundly describes the equal status of men and women in their day to day physical life and in piety and righteousness. The equal status of men and women in the spiritual sphere forms a befitting sequel to it. In several other places in the Holy Qur'an believing men and believing women are addressed in the same language and are made subject to the same commandments and entitled to the same rights and privileges. Briefly, Islam recognizes the equality of the social and religious rights of men and women. In the same way, men and women should treat their spouses as an equal human being. This is an excellent guideline to establish peace and harmony in the family and the society at large.

Having clearly established that men and women are equal as human beings, Islam equally clearly identifies the different spheres of activities of men and women, and defines their different roles and responsibilities. It is this difference in the roles and responsibilities of men and women that is sometimes misunderstood and misapplied culminating in marital conflicts.*To be continued!*

(Please share your comments, concerns and questions, in complete confidence, with us at ntsusa@yahoo.com)

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} said: "I have been commanded by Allah that I keep on striving till the people (on right) bear witness that there is no one worthy of worship except Allah and Muhammad is His servant and His messenger and start Praying facing the direction in which we Pray, and they eat our slaughtered animals and they Pray according to our Prayer. Once they do this, their lives and their properties will become sacred for us except with lawful means. They will have the same rights as we do and will be under the same obligations as the Muslims are."

(Abu Dawud kitabul jihad bab 'alama yuqatilul mushrikun)

Hadhrat Anas^{ra} bin Malik relates that the Holy Prophet^{saw} said: "Anyone who offers Prayer as we do facing the direction we face and eats our slaughtered animals, is a Muslim and under protection of God Almighty and His Messenger. Therefore, betray not Allah regarding His Protection (for him)."

(Bukhari kitabussalat bab fadl istiqlalil qiblah)

2008 TALENT AWARD ANNOUNCEMENT

AWARDS ON MEN'S SIDE

Winners of the Ahmadiyya Talent Award Gold Medal 2008

1. **Adeel Khan** For outstanding achievement at Dulaney High School in Maryland. He scored 97 percentile in SAT and won many awards.
2. **Ahmad Khalid** For outstanding achievement at James Buchanan High School in Pennsylvania. He scored 99 percentile in ACT and won many awards.
3. **Saifullah Sami** For standing first in Bachelor of Architecture from Indus Valley School of Art and Architecture, Karachi Pakistan in 2004.
4. **Muhammad Muzaffar Khan** For standing first and securing a GPA of 4.0 in M.Sc. Computer Science, from Preston Univ., Lahore Campus in 2001
5. **Sohail Hussain** For outstanding achievements as a medical doctor and scientist at Yale University, in the field of Pediatric Gastroenterology. He is the first author of number of significant scientific publications and a reviewer in 4 journals. He also has many grants for research including two from the National Institute of Health.

Winners of Ahmadiyya Talent Recognition Award 2008

1. **Mirza Ghulam Rabbi** For excellent achievement by securing a GPA of 3.86 in M. Sc. Organizational Leadership from Mercy College, New York.
2. **Ahmad Sadiq Bajwa** For excellent achievement by securing a GPA of 3.85 in M. Sc. Computer Science from George Washington University.

Ahmadiyya Talent Award Finalists 2008

1. **Ata-ur-Raheem Chaudhry** For good performance in Hampton High School. He scored 94 percentile in SAT.
2. **Umair Khan** For good performance in Franklin Delano Roosevelt High school with an SAT score of 94 percentile.
3. **Rafae Bhatti** For good performance by achieving a GPA of 3.65 in Ph.D. in Computer Science from Purdue University in Indiana.
4. **Farooq Ahmad Padder** For good performance as an Electrophysiologist. He has been named amongst South Jersey's top doctors. He has a number of publications to his credit.

AWARDS ON LADIES' SIDE

Winners of the Ahmadiyya Talent Award Gold Medal 2008

1. **Saba Naseem** For outstanding achievement from Fayetteville High School. She was a Valedictorian, and scored 98% in ACT.
2. **Kinza Ahmad** For outstanding achievement from Kentwood High School. She scored 97% in SAT and ranked 2nd in High School.
3. **Farzana Bashir Farhat** For outstanding achievements. She graduated 'Summa Cum Laude' securing a GPA of 4.0 in BA in English from City University of New York City.
4. **Ayesha Waheed** For outstanding achievement by securing a GPA of 4.0 in Masters in Accounting from Strayer University, Maryland.
5. **Sofia Chaudhry** For outstanding achievements in Medical School at St. Louis University. She scored 99 percentile in United States Medical Licensure Exam.
6. **Saba Mubaraka Ali** For outstanding achievements in Medical School at North Eastern Ohio University Consortium. She scored 99 percentile in the United States Medical Licensure Exam.

Winners of Ahmadiyya Talent Recognition Award 2008

1. **Farida Ahmad** For excellent achievement by securing a GPA of 3.97 in MA from New York University.
2. **Hashmi Sultana** For excellent achievement by securing a GPA of 3.85 in BA from College of New Rochelle
3. **Sabiha Ahmad** For excellent achievement by securing a GPA of 3.8 in PhD from University of Michigan.

Ahmadiyya Talent Award Finalists 2008

1. **Wajeaha Choudhary** For good performance at Garnet Valley High school with an SAT score of 92 percentile.
2. **Baria Hafeez** For good performance at South Brunswick High school with an SAT score of 92 percentile and GPA of 3.85.
3. **Maliha Bahri** For good performance at Baton Rouge Magnet High school with an ACT score 93 percentile.
4. **Hiba-tur-Rauf Naseem** For good performance by securing a GPA of 3.75 in BSc from the Univ. of Arkansas.
5. **Shumaila Farha** For good performance in MBBS from Sind Medical College, Pakistan. She stood 8th in a class of 100 and had several distinctions.
6. **Sumra Khalid** For good performance by securing a GPA of 3.77 in BSc in Biology from The College of New Jersey.