

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E. AS THE WOKING MUSLIM MISSION

*Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)*

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## Next Meeting

Assalamu alaikum

**Venue:** *Dar-us-Salaam*

**Date:** Sunday, 5<sup>th</sup> September 2004

**Time:** 3 pm

**Speaker:** Mr Mustaq Ali M.Sc.

Please make every effort to attend and be on time.

## Regular Activities

**Dars-i Quran/Hadith:** Every Friday at 2:30 pm.

**Meeting of the Executive:** First Sunday of every month at 2 pm.

**Meeting of the Jamaat:** First Sunday of every month at 3 pm.

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## News

### Hazrat Amir

To promote missionary activities and to strengthen the jamaats, Hazrat Amir is touring US, Canada, Trinidad, Guyana and Surinam. He will take part in the conventions being held. He is to visit Germany, Holland and the UK jamaats in September/October when he will also launch the revised Dutch translation of the Holy Quran.

## Australia

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

We inform you with deep sorrow that Mrs. Amina Ali, mother of brother Shaukat A. Ali died in Brisbane Australia. She had been ill for some time now and the fervent prayers of Hazrat Ameer and the worldwide Lahore Ahmadiyya Community were a source of strength for her and the family during these trying times. May Allah Ta'ala bless her soul and grant her a high position in Jannat ul Firdaus. We also pray that He may grant Patience and fortitude to brother Shaukat and the rest of the bereaved family to bear this great loss. Aameen.

Our condolences also goes to Mrs. Amina Ali's granddaughter Begum Azeena Shahnaaz and her husband Abdul Nasim who were in Lahore for two weeks to attend the Annual Training Course. they are now on their way back t to Fiji.

Hazrat Ameer lead the Ghaibaana

Namaaz-i-Janaaza after Friday prayers today. Jama'ats are also requested to offer Namaaz-i-Janaaza wherever possible.

## Guyana

Mr Mansoor Bakhsh writes:

“I was interviewed by a BBC reporter, Kati Whitaker.

“That interview is now being broadcast as part of a short piece about Ahmadiyyat in Guyana on a World Service radio programme called Reporting Religion. It goes out several time this coming weekend starting tomorrow at, I think 10.30 GMT. Check the BBC website where you will also be able to get the prorgamme online for a week from tomorrow morning. Go to [www.bbc.co.uk/worldservice](http://www.bbc.co.uk/worldservice) You can then find the drop down menu of programmes and look for Reporting Religion.”

### Guyana Conference

“The theme of the convention in Guyana is ‘The Ahmadiyya Movement: Noah's Ark of the Present Age’

The time of the sessions are as

follows:

Richmond Mosque, Essequibo Coast  
August 13, 2004 - 9.30 am to 11. 30  
am - and Jumu'ah 12:30-1:30

Belle Plaine Ahmadiyya Mosque -  
Visit on way back to Georgetown  
3.00 PM to 4.00 P.M.

Darus Salaam, Brickdam  
(Georgetown) August 14, 2004 -  
10.00 am to 12.00 noon and 1.30 to  
3.00 P.M.

**Darus Salaam, Brickdam  
(Georgetown) August 15, 2004 -  
8.00 am to 10.00 am Meeting  
(Delegates and Invitees only)**

For any other information, Please do  
not hesitate to contact us. You can  
always email me or by phone

Masjid (Office) and Home 592-227-  
3356

Home 592-231-3265

You can also get the President, Haji  
Alim on the following numbers.

Office 592-226-6278

Home 592-227-2693"

## Germany

Chaudry Riaz Ahmad, imam Berlin  
mosque writes:

"I thank a thousand times to the  
Almighty Allah for His benevolence  
that He out of His unbounded mercy  
has bestowed on me another chance  
to convert a young German scientist  
to accept Islam at my hands in this  
German Centre. Mr.Cornel Adler has  
a masters degree in Botany and is  
currently doing a research work with  
a firm in Berlin. The New Muslim  
Name given to him is Cornel Karim  
Adler. Every body is requested to  
pray for his successful Islamic way  
of Life and imman."

## "God came from Yemen." It is Official!

Michael S. Sanders (USA)

(For complete file see <http://www.biblemysteries.com/lectures/yemen.htm>)

There are two obscure passages in  
the Bible that are relatively unknown  
to most of the 2.2 billion Christians  
and Jews but very familiar to the 1.3  
billion Muslims in the world.  
**Deuteronomy 33:2 And he said:  
The LORD came from Sinai, and  
rose from Seir unto them; He  
shined forth from mount Paran,  
and He came from the myriads  
holy, at His right hand was a fiery  
law unto them.**

**Habakkuk 3:3 God came from  
Teman, the Holy One from Mount  
Paran. Selah His glory covered the  
heavens, and the earth was full of  
his praise.**

The reason for this is quite simple.  
Many Muslims use these two verses  
to suggest that the coming of  
Mohammed was prophesied in the  
Bible.

As we have already suggested Paran  
is linked to Mecca and hence the link  
to Mohammed.

Great discussions take place between  
Christians and Muslims as to the  
validity of this conclusion with both  
sides being adamant that it is either  
proof the Mohammed was mentioned  
in the Bible or not depending upon  
ones belief.

In all the noise, little notice has been  
given to the origin of "God" in the  
Habakkuk quote. The verse is  
obviously a later paraphrase of the  
Deuteronomy verse with the  
substitution of Teman (Teiman) for  
Sinai.

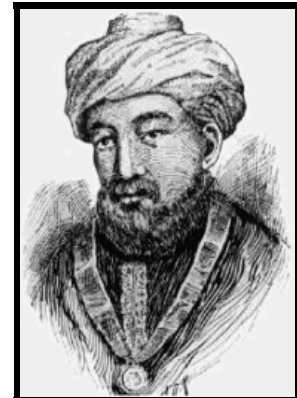
Scholars have studiously avoided  
commentary on this. However we  
need not. All we need do is show  
where Teiman was and everything  
becomes clear.

One of the most respected of all the  
Jewish sages was Maimonides and  
fortunately he wrote a letter that  
clears up the whole subject.

We have of course stated  
categorically that Sinai was in the  
Yemen and now we see what  
Maimonides has to say. Maimonides  
wrote this Letter to the Jewish  
Community of Yemen almost  
1,000 years ago.

"And as King Solomon knew with  
divine inspiration that the Jewish  
People would face the consequences  
of this and that suffering would come  
upon them, and warned the Jewish  
People not to do this (i.e. violate the  
Three Oaths), and in a metaphorical  
way made them swear not to commit  
these acts, as it is written in Song of  
Songs, 3,5: *I made you swear  
Daughters of Jerusalem by the deer  
and gazelles of the field should you  
arouse or awaken love until it is so  
desired.*

"Therefore, you, dear brethren, must  
accept the Oath and do not attempt to  
arouse the love until the proper time  
when the Alm-ghty\* shall remember  
us and you with his trait of mercy to  
gather his portion from Exile to  
behold his glory at his holy Temple  
and redeem us from the Valley of the  
shadow of Death where he has



Maimonides, Iggeres Teiman

placed us, thereby removing the  
darkness from our eyes and the fog  
from our hearts. He will then fulfil  
in our days and in yours the verse from  
**Isaiah 9:1 The nation wandering in  
darkness shall see a great Light,  
and a Light shall shine on those  
residing in the land of the shadow  
of death.** At that time G-d\* shall  
darken the eyes of all those who rise  
up against us, and fulfill the verse  
from **Isaiah 60:2 Verily darkness  
shall cover the land and fog shall  
cover nations, but the light of G-d\*  
shall shine upon you, and you shall**

\* I assume that God's name has not  
been written in full because the Jews  
regarded it as a transgression to take  
God's name as it may defile it.

*display his honor.”*

YES: Teiman was the Yemen and Sinai was in Yemen and “God came from Teiman”.

p.s. The following quote from Baruch (The scribe of Jeremiah) will prove to be of interest when we follow “The sons of Hagar” in their march through history.

### Baruch 3

*22 She has not been heard of in Canaan, nor seen in Teman.*

*23 The sons of Hagar who seek knowledge on earth, the merchants of Midian and Teman, the phrasemakers seeking knowledge ...*

## A FRIDAY SERMON

Dr. M. A. Hami (UK)

*(Sermon delivered 11<sup>th</sup> June, 2004)*

*“He it is Who raised among the illiterates a Messenger from among themselves, who recites to them His signs and purifies them, and teaches them the Book and the Wisdom – although they were certainly in manifest error before this” (62:2).*

In previous sermons we have been discussing the mission of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, with reference to verse 2 of chapter Congregation where it is mentioned that he was raised to fulfill the following four objectives: 1. to recite to them the signs of Allah (*ayati-hi*), 2 to purify them (*yuzakki-him*), 3. to teach them the Book (*yu'allimuhumul kitaba*) and 4. to teach them the wisdom (*wal-hikmah*). These have also been mentioned at two other places in the Qur'an, viz., in Chapter 2 verse 129 and Chapter 3 verse 163.

I have tried to explain in my previous submissions some of these objectives. Orthodox commentators of the Qur'an have confused these objectives by sticking to the literal meanings of the words. For instance

the Qur'an mentions two objectives as 'reciting to them the signs of Allah' and 'teaching them the Book'. If we go by their literal meaning then both objectives are one and the same, because *ayah* also means verse and *kitab* means a book which contains all the verses which were revealed by Allah. So the question arises why Allah has used two different words '*ayah*' and '*book*' if the objective was to be one and the same. To me the word *ayah* means Divine help and success granted to the prophets before the Holy Prophet Muhammad, peace and blessings of Allah be upon him, in fulfilling the task assigned to them and the fate of their opponents and should be translated here as '*sign*'.

Today I will take up the third task i. e. to purify them or to make them pious (*yuzakki-him*). This is the simple meaning of the word. But if we consult the dictionary we will find that it also means *to provide them with means* or *to teach them how to progress in life*. In this way the word *yuzakki-him* i.e. to purify themselves by following the Holy Prophet's example, peace and blessings of Allah be upon him.

Now what exactly does it mean to 'purify them'?. What did the Holy Prophet Muhammad, peace and blessings of Allah be on him, actually do to purify his companions? Or how the followers of the Holy Prophet were purified? This is what I am going to discuss today.

We frequently recite the words *Allahuma salli 'ala Muhammad-in* which means, O Allah, send Your blessings to Muhammad. Or *Allahuma barik 'ala Muhammad-in*, which means, O Allah increase these blessings on Muhammad. But we never go deep into the meaning of what we are asking Allah to do to the Holy Prophet Muhammad by invoking these salutations and blessings? In what way this prayer is going to raise the status of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, in the sight of Allah or how it is going to raise or exalt his followers among

the community of nations. Unless we are clear in our minds as to what exactly we are asking Allah to bestow on the soul of the Holy Prophet Muhammad, peace and blessings of Allah be on him, and for that matter, on his followers, it can not incite in our hearts the zeal to persistently mould our own selves to attract Allah's blessings or to enable us to achieve success in the objectives for which we are asking Allah to help and bless us.

With reference to the word *yuzakki-him* i.e. to purify them, I may point out that here purification means complete purification. There should not be any impurity left. In order to know what purification exactly means, we turn to the Qur'an to seek its guidance as to how to achieve perfect state of purification. It is accepted by all the commentators that the best way of understanding deeper meanings of a Qur'anic word is to study it with reference to other verses of the Qur'an where this word has been used and in this way we will be able to get a comprehensive view of the spirit of a word mentioned in the Qur'an. Thus we find that the Qur'an has given us basic morals and virtues to be inculcated by a true believer in order to attain a perfect state of purification as enunciated in the word *yuzakki-him*. My definition of a righteous or godly person is one who performs such acts and lives a life that is good and beneficial for the society and humanity at large. And the best example of a righteous person has been given to us in the person of the Holy Prophet, peace and blessings of Allah be upon him. This is what the Qur'an has specifically mentioned in these words:

*“Certainly you have in the Messenger of Allah an excellent exemplar for him who seeks to meet Allah and the latter day, and remembers Allah much” (33:21).* So the Qur'an explains that the Holy Prophet, peace and blessings of Allah be on him, is the best exemplar and the role model for you, and if you follow him in word and action

you will purify yourselves. This fact has been further highlighted by a hadith narrated by Hazrat Ayesha, the wife of the Holy Prophet, peace and blessings of Allah be on him. Some of the companions went to Hazrat Ayesha and asked her to explain the character of the Holy Prophet, peace and blessings of Allah be on him. She replied, His character was the Qur'an. In other words she tried to emphasize that whatever characteristics of a righteous person have been mentioned in the Qur'an were best demonstrated by the Holy Prophet, peace and blessings of Allah be on him, in his own person.

At this stage I would like to mention some of the virtues which help in achieving the desired purification. The foremost virtue which comes to my mind is 'adl or justice. The Holy Qur'an has used two words for it, *Qist* (55:9) or equity and 'adl (16:90) or justice. The Qur'an tells us about so many virtues such as bravery, forgiveness, selflessness, altruism and sacrificing for others. Here I would like to mention one unique incident when the Holy Prophet, peace and blessings of Allah, administered justice in a very difficult situation. A woman by the name of Fatimah was accused of having stolen something. She belonged to the tribe of Quraish – the tribe of the Holy Prophet. So she was charged with theft and was to be punished according to the Qur'an. Some of the companions came to the Holy Prophet and requested him to show special favours to her as she belonged to the respectable tribe of Quraish. But the Holy Prophet turned down their request and reprimanded them by saying that if she would had been his own daughter Fatimah, even then, the punishment would certainly have been handed out. However, when a thorough investigation was carried out in accordance with the dictates of the Qur'an, it was found that the charge was incorrect and she was acquitted of the charge. But the fact remains that the Holy Prophet, in the first instance, wanted to carry out the punishment in spite of the pressure

of his companions. This high sense of justice had been one of his leading characteristics right from his youth and that is why he was given the title of Al-Amin (the trustworthy) by the people of Makkah.

Let us now speak about his forgiveness. One classical example of his forgiveness has been mentioned in the books of history when he conquered Makkah. There were still many people living in Makkah who had not joined Islam. They had been inflicting extreme persecution on the followers of Islam. They were all now at the mercy of the Holy Prophet. They deserved punishment for what they had been doing to the innocent and defenseless followers of Islam. The Holy Prophet, peace and blessings of Allah, stood up and after glorifying the Almighty Allah and witnessing that He is the only One worthy of worship, asked these disbelieving people of Makkah, O Quraish, do you know what I am going to do to you? One of them stood up and said: You are a noble brother and the son of a noble brother and we expect you to act in a noble way. The Holy Prophet, peace and blessings of Allah be upon him, said: I am going to do with you what my brother prophet Joseph did to his brothers; so I am going to forgive all of you, and he recited this verse of the Qur'an, *la tasriba 'alaikumul yaum*, i.e. no reproof be against you this day. (12:92). Thus he forgave all of them without attaching any condition. They were free to profess their faith and enjoy all kinds of rights which as a free citizen they were entitled to. No tribunals were constituted as we find today that even those who have been crushed by the aggressors and subdued by defeat, are subjected to charges of war crimes. Here is a conqueror whose people suffered worst persecution at the hands of the enemy, but on becoming victorious and after gaining total control over them he grants unconditional pardon. This is forgiveness as envisaged by the Qur'an and practiced by the Holy Prophet of Islam.

The character of the Holy Prophet

Muhammad, peace and blessings of Allah be on him, has been described elsewhere in the Qur'an as "sublime": "*And surely thou hast sublime morals*" (68:4). Then again we find a beautiful description of the character of the Holy Prophet and his companions described in the Qur'an in these words: "*Muhammad is the Messenger of Allah, and those with him are firm of heart against the disbelievers. Thou seest them bowing down, prostrating themselves, seeking Allah's grace and pleasure*" (48:29). After this beautiful description of the character of the Holy Prophet and his companions, we find a prophecy given in the latter portion of the verse in the form of a simile. The Qur'an says: ". . . *their description . . . is like seed - produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers . . .*". This foretells the ultimate success of Islam. Though at the time of the revelation of the verse Muslims were extremely weak and in small numbers, yet it was destined that this seed of Islam shall grow from strength to strength in stages like a seed growing into a stout stem. History bears testimony to the fact that the purification effected by the sublime morals of the Holy Prophet, peace and blessings of Allah be on him, worked wonders and his companions and others who followed them became torch-bearers of a unique revolution in the annals of human history.

I shall give some more examples of individual and collective metamorphosis wrought in those who, in the words of the Qur'an, came in contact with him at some other time. History bears witness that from the level of human animals, they became disciplined and moralized members of the society, nay, they rose to the status of Godly persons, living models of righteousness as envisaged by the Qur'an - the perfect state of purification.

## Address to the Surinam conference

By Kalamazad Mohammed (Trinidad  
& Tobago)

*And surely this your community is one community, and I am your Lord, so keep your duty to Me. But they became divided into sects, each party rejoicing in that which was with them (23:52-53).*

Dr Mahathir bin Mohamad says: "But not only are our Governments divided; the Muslim *ummah* is also divided, and divided again and again. Over the last 1400 years the interpreters of Islam, the learned ones, the *'ulamas* have interpreted and reinterpreted the single Islamic religion brought by Prophet Muhammad (*sas*), so differently that now we have a thousand religions which are often so much at odds with one another that we often fight and kill one another.

From being a single *ummah* we have allowed ourselves to be divided into numerous sects, *mazhabs* and *tarikats*, each more concerned with claiming to be the true Islam than our oneness as the Islamic *ummah*. We fail to notice that our detractors and enemies do not care whether we are true Muslims or not. To them we are all Muslims, followers of a religion and a Prophet whom they declare promotes terrorism, and we are all their sworn enemies. They will attack and kill us, invade our lands, bring down our Governments whether we are Sunnis or Shi'ahs, Alawait or Druze or whatever. And we aid and abet them by attacking and weakening one another, and sometimes by doing their bidding, acting as their proxies to attack fellow Muslims. We try to bring down our Governments through violence, thus succeeding in weakening and impoverishing our countries."

The question is: Which Islam or which brand of Islam should the world choose or which piece of shining stone?

**H a z r a t M i r z a**

## G h u l a m A h m a d ' s A d v i c e t o h i s C o m m u n i t y

In the following excerpts taken from some of his writings, Hazrat Mirza Ghulam Ahmad has given pertinent advice to his followers in order to prepare us to fulfil the noble task for which Allah has chosen us – to make true Islam or Ahmadiyyat predominant in the East as well as in the West. He first tells us to be on our guard against counterfeit teachings and enjoins on us to use the Holy Qur'an to sift the truth from falsehood. He himself gives some signs of the truly righteous and urges us to develop *taqwa* (righteousness) and to use our intellect to the ultimate limit in discerning the beauties of our religion and propagating them to the world. He then brings to our attention our resemblance to the Jews and warns us not to become like them. He finally encourages us never to be discouraged and slacken our endeavours but to continue to work and sacrifice for our Movement which is assured of success from Allah, Most High, Himself.

Hazrat Mirza Ghulam Ahmad writes:

### Counterfeit teachings

"This world is so great a place of deception that in contrast to every good thing there is a corresponding evil object. In fact, on many occasions in the eyes of the naïve the evil even appears beautiful as if it is indeed a splendid and praiseworthy thing. Take, for example, a piece of diamond which Allah in His infinite power and wisdom creates out of the earth and which many claim to have been derived from coal. In any case, whatever its origin, it is so costly a jewel that if it is really of a high quality it will cost several hundred thousand rupees or even more, so that it will be beyond the means of ordinary individuals and can only be afforded by kings or extremely wealthy people. However, it is a most extraordinary fact that there are many other such stones that

deceive even the most expert of jewellers who are led to believe that they are diamonds of a singular quality and in their mistaken opinion they buy them, thus incurring huge monetary losses. In this regard, I myself have witnessed in Qadian a resident from Kabul who had brought two round, shining pieces of stone which were exquisitely beautiful and coruscating. He claimed that they were two pieces of diamonds and they actually glittered like two pieces of resplendent jewels. A friend of mine from Madras was desirous of buying one of these at a price of five hundred rupees. I, however, advised him to take it first to a reputable jeweller for his appraisal. He did so and after a week or ten days the answer came back that the so-called piece of 'diamond' was really worth two or three rupees. Thus, it transpired that it was really a piece of stone with a strong resemblance to diamonds."

### The Holy Qur'an – the greatest Criterion

"In the same way, we must be aware that many unworthy people give off a false glitter and give the impression that they are truly friends of the Beneficent God whilst in reality they are friends of Satan as the Holy Qur'an warns us in 6:113: *And thus did We make for every prophet an enemy, the devils from among men and jinn, some of them inspiring others with gilded speech to deceive (them)....*

Now, it is not within the ability of everyone to differentiate between the friends of Allah and the friends of Satan. It is true that if a person should keep in view all the components of true sainthood and should examine them in the light of the criterion which the Holy Qur'an has established for discerning the servants of the Beneficent God, then he will save himself from being hoodwinked and will not fall in the clutches of *iblis* (satan). However, one grave difficulty stands in the way: in this present age, most people are ignorant of Allah's pure words to us in the form of the Holy Qur'an and so are unaware of the signs of

the true servants of the Beneficent enumerated in our sacred scripture.”

### Signs of the truly righteous

“These signs can be found in the Holy Qur’an under two categories: firstly, there are many signs that relate to the perfect righteousness of the servant and his consummate sincerity as well as the beauty of his faith, obedience and actions. Secondly, there are numerous signs which are dependent on Allah’s grace, bounty and favours. The devotee in whom these two kinds of signs are found is without doubt numbered among the servants of the Beneficent and the most conspicuous of these signs which Allah has vested in His servant is the one which clearly distinguishes between a sincere believer and an unbeliever that in time of conflict a perfect believer is given victory over his enemy and is assisted to the point of triumph. Furthermore, the true believer is blessed with deep spiritual insight and his share of this blessing is greater than that given to all others. In addition, his righteousness (*taqwa*) is not like that of ordinary people. Instead, the reality of his *taqwa* is so profound that in comparison with the sublime purity of Allah, Most High, he considers even his own existence to be of no account. His self-abnegation extends to the ultimate limit so much so that nothing of his personality remains. Instead, everything becomes the property of Allah in Whose path he is ever ready to sacrifice himself.”

### Taqwa and intellect go hand in hand

“He goes on to explain that these righteous ones are of different ranks and reflect the light of Allah diversely. He uses the analogy of a mirror to elucidate the following two points: the importance of purity of heart and the reach of intellect.

Firstly, he says that the cleaner the mirror the clearer will be the reflection on it. This relates to the purity of our soul but this is only half of the matter for the size of the mirror also comes into consideration.

He reminds us, therefore, that the greater our intellectual capacity and the more assiduous our striving the larger will be the reflection of Allah, Most High, on the mirror of our minds.”

(*Chashma-e Ma’rifat* (pp. 345-348)

These are two indispensable tools of all Ahmadis if we are to make the sun shine in its full glory in the West. Indeed, these are the preconditions laid down for us in the following verses of the Holy Quran: *O thou who wrappest thyself up, arise and warn, and thy Lord do magnify, and thy garments do purify, and uncleanness do shun, and do no favour seeking gain* (74:1-6).

### Warning

In *Malfuzat*, Vol. 10, Hazrat Mirza Sahib cautions us against becoming like the Jews and counsels us to take a lesson from their fate. They had a great Prophet in their midst (Prophet Moses), with a Book and laws of guidance, yet they were given to revolt, transgression and disobedience. Allah, Most High, spared them for a long time until their hearts hardened and fear of retribution vanished from their minds. The result was that they remained slaves to the arch-unbeliever (Pharaoh) and suffered disgrace, humiliation, indignity and utter degradation.

We, too, must observe what is happening to us today at the hands of America and Britain in Afghanistan and Iraq in particular. As they say, history repeats itself, but mankind refuses to learn and yet we boast that we have the perfect Book, the best Prophet, the greatest religion and we are the best people raised up for the guidance of mankind. Like the Israelites, we, too, as a nation, have not benefited from the signs and leniency Allah, Most High, has shown to us and from the supreme gift of a second Messiah who came to regenerate us and cause us to attain our former position of honour and glory. Instead, we have deteriorated to the abject condition in which we are at present and which was foretold by the Holy Prophet

(*sas*) in the following *hadith* (taken from *Mishkat*, p. 1115):

Thauban reported God’s Messenger as saying: “The people will summon one another to attack you as people when eating invite others to share their dish.” Someone asked if that would be because of their small numbers at that time, and he replied: “No, you will be numerous at that time, but you will be scum and rubbish like that carried down by a torrent, and God will take fear of you from the breast of your enemy and cast enervation into your hearts.” He was asked the meaning of enervation and replied: “Love of the world and dislike of death.”

In another book, *Tiryaaq-ul Qulub*, he points out another comparison with the Jews. Under the first Messiah, Prophet Jesus, the Israelites were under the imperialistic domination of the Romans and they were advised by their prophet to develop the kingdom of God within themselves and to turn the other cheek. The Jews stubbornly rejected him and his teachings and paid a heavy price as history records. We, Muslims, too, like the Jews of a former age, are under subjugation by the descendants of the Romans, the Western imperialistic nations, with the same materialistic philosophy, and the second Messiah, Hazrat Mirza Ghulam Ahmad, has also indicated the most potent remedy for this stage of affairs. He has advised us not to seek a confrontational military or political solution but rather to develop true *taqwa*, that is, to seek a transformation from ‘inside out’ as the Holy Qur’an reminds us: *Allah does not change the condition of a people until they change their own inner selves* (13:11), and then to spread the pristine principles of Islam through exemplary conduct and calling to the Lord *with wisdom and goodly exhortation* (16:125). Or, to put it differently, to wage our *jihad* not with the sword but with the pen in order to proclaim to the world the excellences of the Holy Qur’an and the superiority of the religion of Islam over all ideologies as we read in 61:9: *He it is Who sent His messenger with the guidance and the*

*true religion that He may make it overcome the religions, all of them, though the polytheists may be averse.*

In *Tadhkiratush-Shahadatain*, Mirza Sahib advises us that Allah, Most High, does not want Islam to prevail through military force. If He had desired that He would have equipped Muslims with the necessary means of fighting. However, it is the Christian nations that have excelled in military prowess. But look at the result – Christianity is beginning to die and may disappear forever. On the other hand, the victory of Islam will come from its intrinsic spiritual power which will capture the hearts of people for the sword can never influence the conscience of anyone. This is the victory that the Promised Messiah has come to initiate; hence the responsibility he has bequeathed to us, his followers.

Muslims in general, like the Jews before, have rejected the summons of the second Messiah and as we can see before our eyes, the bitter harvest of humiliation and abasement, of shame and dishonour and degradation that we are reaping both internally and externally.

In this regard, it will be instructive to peruse the speech of the former Prime Minister of Malaysia, Dr Mahathir Mohamad, to the Tenth Session of the Islamic Summit Conference at Putrajaya, Malaysia, on 16 October 2003. [Please note that this speech has been reproduced in the June 2004 issue of *The Message*, a publication of the Muslim Literary Trust, Trinidad and Tobago.]

A few relevant quotations will suffice. He defines the situation and discourages a knee-jerk emotional response:

“Today, we, the whole Muslim *ummah*, are treated with contempt and dishonour. Our religion is denigrated. Our holy places desecrated. Our countries are occupied. Our people starved and killed. None of our countries are truly independent. We are under pressure to conform to our oppressors’ wishes about how we

should behave, how we should govern our lands, how we should think even.

[Did Allah not warn us in the Holy Qur’an: *Until Gog and Magog are let loose and they sally forth from every elevated place* (min kulli hadabin)...? (21:96) and are we not fortunate to have before us Maulana Muhammad Ali’s explanation of *kulli hadabin*? In his book, *The History of the Ahmadiyya Movement* (p. 114), he states: “This can have only one meaning – Europe will dominate the world. In fact, by using the phrase *kulli hadabin* (every elevated place), it is indicated that this domination will include not only the land and physical elements, but will also be inclusive of their influence over the human psyche and their superiority in scientific knowledge, for the word *hadab* (elevated place) signifies all of this. The dominant influence of Europe over the rest of the world and its way of thinking provides truthful testimony in support of the Qur’anic statement: *and they will sally forth from every elevated place.*” (Quoted by Naseer Ahmad Faruqi in his book, *Light from the Holy Qur’an*, English translation, pp. 316-317.) ]

Dr Mahathir continues: “Today if they want to raid our country, kill our people, destroy our villages and towns, there is nothing substantial that we can do. Is it Islam which has caused all these? Or is it that we have failed to do our duty according to our religion?”

Our only reaction is to become more and more angry. Angry people cannot think properly. And so we find some of our people reacting irrationally. They launch their own attacks, killing just about anybody, including fellow Muslims, to vent their anger and frustration. Their Governments can do nothing to stop them. The enemy retaliates and puts more pressure on the Governments. And the Governments have no choice but to give in, to accept the directions of the enemy, literally to give up their independence of action.”

What should we do? He answers: “We must not antagonise everyone. We must win their hearts and minds. We must win them to our side not by begging for help from them but by the honourable way that we struggle to help ourselves. We must not strengthen the enemy by pushing everyone into their camps through irresponsible and un-Islamic acts” [like suicide bombings and beheading of civilians and all such futile actions].

About one hundred years ago, the plaintive cry of Maulana Altaf Husain Hali reverberated throughout the heavens:

O God, for the sake of the Messenger of Arabia,

Who was supporter of the rights of every human –

Who did not practise differentiation,

To whom the Arab, the Persian, the Syrian were all equal,

Who got along well even with evil ones,

Who wished well even of his enemies!

Our Lord! For the sake of the regard You have for him,

Extend a helping hand to his *ummah*;

Send a shower of Your blessings upon them,

And cleanse them of the taint of disgrace.

Our Lord! They have been reduced to mere shreds of humanity,

Whose humiliation is an embarrassment to Islam!

(*Musaddas*)

The irony is that, whether Hali knew it or not, this prayer had already been answered in that Allah, Most High, had sent Hazrat Mirza Ghulam Ahmad to usher in the Islamic renaissance for which the whole Muslim world was grieving. But irony upon irony, he suffered the same fate that Hali had complained about a little earlier in his *Musaddas*:

If anyone aspires to bring about reform,

He must at once be regarded (by the *mullahs*) as worse than Shaitan.

Alas! As the French say: *Plus ca change, plus c'est la meme chose* (The more things change, the more they remain the same).

### Good news

Hazrat Mirza Sahib consoles us and asks us not to be discouraged for the days of spring have come again and the garden of Islam will once more flourish in full bloom, as the Holy Qur'an promises the followers of the second Messiah: *O you who believe, be helpers (in the cause) of Allah, as Jesus, son of Mary, said to the disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. so a party of the Children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became predominant (61:14).*

He himself received revelation from Allah to this effect saying: "Our opponents seek to obstruct the propagation of our message. Yet God Almighty has shown me that the members of my Movement will be multiplied like grains (even in Russia)" (*Register of Rawayat Sahaba*, Vol. IX, p. 69).

And in this revelation from Allah, he infuses in our hearts hope, enthusiasm, power and dedication to the cause of the Ahmadiyya Movement, Lahore:

"Oft and oft again the Most High God has communicated to me splendid greatness and dignity He shall be pleased to confer on me, and infuse and instil love for me in the hearts of people, and spread my system all over the world, and cause my followers to excel and predominate over all others, and that the people of my following will get to attain much perfection in knowledge and wisdom that they will, in accordance with the light of their truth and arguments and signs, clinch and close all hostile mouths; and every nation will drink from this spring, and spiritual order will flourish and grow forcefully so that it

will encircle and encompass this earth: there will arise many an obstacle, and many a tribulation and trial will come, but the Most High God will brush aside and remove all, and bring His word of promise to pass. Ye, therefore, who hear, enshrine these things in your memory and preserve these prophecies in your iron chest, for it is the word of God which shall one day come to pass" (*Lujjatun-Nur*).

### Conclusion

In conclusion, we pray that Allah, Most High, may bless us with righteousness, spiritual insight as well as intellectual acumen and sagacity so that when pieces of shining glass are offered to us we can make the Holy Qur'an the touchstone of our judgement and so differentiate between the false glitter and the genuine diamond. As Ahmadis, we are indeed fortunate for whenever attractive but counterfeit offerings are placed before us we have the benefit of the *Imam* of the Age, his companions and their enlightened successors to help us sift the chaff from the wheat. However, blessings entail responsibilities and so as I close, I wish to offer a prayer to Allah, Most High, to help us Ahmadis to fulfil the *bai'at* (pledge) we have solemnly taken to put religion above all worldly concerns. In this connection, may Allah bless our Hazrat Ameer Sahib, his councillors, family, friends and advisers with the knowledge, wisdom and will to inspire and illuminate us Ahmadis wherever we may be found in this planet to become "stars of piercing brightness".

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## I Love You

By Ms *Siddiqa Sadiq*

(Canada)

Nothing to worry about . . . This is not about the malignant 'I Love You' virus that will erase the data on your hard disk, nor is it about the superficial dialogs that actors exchange in soap operas bringing tears to those sensitive viewers.

For decades, linguists have

documented the changing meanings of certain expressions which are intimately related to a particular culture, period of time, heritage, civilization, tradition, and geographic location. Not only has the expression 'I Love You' lost its value in today's world. Its true significance has been simplified and denigrated to the sensational way it is printed in greeting cards, or heard in songs, or generally portrayed in our fast and furious pop culture.

"I love you not but for the sake of Allah" (*Prophet Mohammed, pbuh*)

However, it would not take much to reflect upon the Islamic teachings to bring this tiny phrase back to its proper context. Recalling Prophet Mohammed's instructions to us not to shy away from saying '**I Love You For the Sake of Allah**' to those God-loving individuals whom we feel close to, is just another reminder of the importance of communicating truthful feelings in a most honorable and meaningful way.

This short expression encompasses so many other divine values such as the understanding that an individual must always love for others what he or she loves for him or herself. In addition, by consciously carrying this prophetic instruction, one's love for Allah and His prophet supercedes any love for others, and the inhibition of being misunderstood for saying it, even amongst people of the same gender, automatically disappears.

"And (moreover) He has put affection between their hearts. Even if you had spent all that is in the earth, you could not have produced that affection, but Allah hath done it: for He is Exalted in might, Wise" [*Qur'an 8:63*]

By keeping our Love God centric, it will always remind us of our true responsibility towards the recipient of our love, be it our parents, spouses, children, family, friends, neighbors and humanity.

'May Allah instill in us the love of humanity and make us remember the Sunnah of conveying our feelings to our family, friends and all those who are dear to us. And may He restore the meaning of this tiny expression to the level and respect it deserves.