

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, 3rd April 2005

Time: 3 pm

Speaker: **Shahid Aziz**

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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Italian Translation of the Holy Quran commenced with co-operation of UK jamaat.

UK

Hazrat Amir's visit

On his way to the US, Hazrat Amir will arrive in the UK on Monday April 4 and depart for the US on Thursday April 7.

Members are requested to meet him at the airport to welcome him and to say goodbye when he departs.

He returns to the UK on Wednesday April 20 for a longer stay and departs for Pakistan on May 5.

On Saturday April 23, Mr Azhar-ud-Din Ahmad of the Woking branch is arranging a gathering in Woking where Hazrat Amir will address the public for 30 minutes.

He will lead the prayers on Friday April 29.

On Sunday May 1, the U.K. Jamaat will host a reception for Hazrat Amir when we look forward to an Address from him.

USA



We join the Central Anjuman and Hazrat Ameer in expressing our deepest sympathy and condolence on the passing away of Begum Hasmullah, wife of Director of Oakland Mosque and sister-in-law of the Mosque's Vice-President, Jaffar Ali Buksh. The deceased returned to Al-

lah at 9:00 a.m. Sunday morning at Kaiser Permanente Hospital in Hayward, California where she was cared for since August of last year. Br. Hasmullah was by her side reciting Surah Yaseen. At 3:30 PM, March 7, Monday internment took place at the Muslim Cemetery of Chapell of Chimes in Hayward, California.

"O Soul that art at rest, return to thy Lord well pleased, well pleasing. So Enter Among My Servants and Enter My Garden." (89:27-30)

We pray that Allah grant her eternal peace, solace and happiness and grant members of the bereaved family spiritual and physical strength to bear the burden of this loss (Ameen).

Italian Translations

Members will be please to learn that, in cooperation with the UK jamaat, work has been started on translating our literature into Italian. A draft of "Islam - The Religion of Humanity" has been completed and ready for revision.

Work has also started on translating the Holy Quran into Italian. The first chapter has been completed.

Holland

The news item was brought to our attention by Mrs Akela Haroun.

11 March 2005

AMSTERDAM: A reformist Islamic movement launched a new Dutch translation of the Quran on Thursday amid efforts to boost integration of the country's growing Muslim community, despite suggestions few would actually use it.

The Lahore Ahmadiyya Movement, which was founded in British-ruled India in the late 19th century and is not recognised by orthodox Islam, handed a copy of the new translation to Immigration Minister Rita Verdonk.

"The language of the existing Dutch translation is old-fashioned. Furthermore, it doesn't have much explanation or background information," the movement said in a statement.

"With this new Dutch translation, users can interpret the text themselves, without having to be dependant on others."

The new translation by Jeroen Rietberg, in production for about a decade, is based on an English translation from 1951 by Islam scholar Muhammad Ali and includes his introduction and footnotes that put the Quran in historical context and draw parallels with the Christian Bible and Jewish Torah.

Verdonk, who is also working on plans to train more Dutch-speaking, moderate imams, said the new Dutch Quran should help root Muslims in Dutch society.

"If young people can read the Quran

themselves, they can make up their own mind and make their own choices, girls as well as boys," Verdonk was quoted as saying by ANP news agency.

But Nasr Joemman, secretary of a group which represents about 400 mosques in the country, said he did not expect many Muslims to use the new translation.

"According to our theological interpretation, the Ahmadiyyas fall outside of Islam. There is no need for a translation initiated by the group," he told the Volkskrant newspaper.

The Quran is written in Arabic and Islamic scholars say it is best read in that language.

The Netherlands is home to 1 million Muslims or almost 6 per cent of the population and is trying to improve their integration following the murder last year of a Dutch filmmaker critical of Islam by a suspected Muslim militant.

Reuters hl \NZZP

From Hikmat Mahawat Khan

Assalamo alaikum wRwB

Dear Hazrat Ameer

Dear Brothers and Sisters,

I would like to inform you all that we had this weekend a major marketing campaign for the Ahmadiyyat. The National television on prime time had a documentary about the Ahmadiyya movement and they portrait the Sunni brothers in contrast to us.

In this documentary the journalist exhibit the tolerant and flexible approach of the Ahmadiyyat. He emphasized the teachings of Mirza sahib on Jihad and the position of women. He also emphasized that we, the Lahore Ahmadis, do not accept Mirza Sahib as a prophet.

In the same documentary he showed how the Sunni brothers were negative about us and were saying some nasty things. This was for us reason, together with some other elements in the documentary, to request the minister to take measure against the Sunni mosque. The letter to the minister on Monday got extra attention in the media (TV/RADIO and News-

paper).

We have received a lot of positive reactions from Dutch non-Muslims about our view on Islam and the fact that we openly condemn the nasty attitude of the Sunni mosque.

This week the Ahmadiyya name is very 'hot'; people who never heard about this group are all of a sudden so interested because we are getting phone calls and emails. The attention on Ahmadiyyat will not go away since we are organizing a 4 week training course together with the national Jewish body, which will start on Tuesday 8 March. The opening will be done one of the top parliament members.

All of a sudden everyone feels that the way Ulaamon is working is very good and we getting positive feedback on it.

I hope that Ahmadis will always try to unite since this is what is going to take us further. Ego and hidden agenda will bring us down and I know that the devil is working on that. Please pray with me that we all can unite.

Wassalaam

Note: The enclosed is in Dutch and you can see that on the website

<http://www.vpro.nl/programma/geluk/afleveringen/21373653/>

and press on video

I am busy trying to get a DVD with English commentary.

The news coverage on Monday can be seen via

<http://www.rtl.nl/actueel/editien/>

you will see Maandag 28 February and press on **Moslims eisen sluiting moskee**

Germany

From: Chaudhry Riaz Ahmad Imam Berlin

Dear Brothers and Sisters In Islam
As salamoalaqum

By the Grace of Almighty Allah another German Lady has accepted Islam at my Hand. Her name is Sabrina. Please remember her in your prayers.

Al Nahal and Miracles

A speech Delivered on
04/04/2004

By Shahid Aziz

Review of the last talk.

On Friday I was talking about a chapter of the Holy Quran Sura Nahal (16:66-70), which in English is translated as The Bee, or more accurately as The Honey Bee. There were a number of points that I made, and because it was going to be in two parts, for those who were not here on Friday I repeat the early part of what I said. Otherwise this talk will not make sense. It may be that, even after I have repeated what I said, it will not make much sense to you! Of course, I refer here to a lack of ability on my part to explain things, not on yours to understand them.

I refer here to section nine of this chapter, in which Allah tells us this:

66 “And surely there is a lesson for you in the cattle: We give you to drink of what is in their bellies - from betwixt the faeces and the blood - pure milk agreeable to the drinkers.

67 “And of the fruits of the palms and grapes, you obtain from them, intoxicants and goodly provision. There is surely a sign in this for a people who ponder.

68 “And thy Lord revealed to the bee, make hives in the mountains and in the trees and in what they build.

69 “Then eat of all the fruits and walk in the ways of thy Lord submissively. There comes forth from their bellies a beverage of many hues, in which there is healing for men. Therein is surely a sign for people who reflect.

70 “And Allah creates you, then he causes you to die; and of you is he who is brought back to the worst part of life, so that he knows nothing after having knowledge, surely Allah is knowing and powerful.”

An objection against Hazrat Sahib

For those who were not here on Friday, I repeat the point that I made about the verse 68 of this chapter of the Holy Quran. The word used here for revelation is *wahi*. That Allah sent *wahi* to the honey bee. One objection against the Promised Messiah is that he claimed to receive revelation or *wahi* from God. It is contended that because he claimed to receive *wahi* from God he was claiming prophethood, in a round about way if not directly.

An opponents explanation of the word *wahi*

To refute that, I read from an explanation of this verse from a well known scholar of India and Pakistan, Maulana Mawdudi who was, at least an opponent of the Jamaat if not an enemy. Referring to this verse and the use of the word *wahi* being sent to the honey bee he says:

“literal meaning of *wahi* is a subtle hint made in such a manner that apart from the person who makes that subtle hint, and apart from the person who receives that subtle hint, no one else can feel it. This is how this word bears a similarity with the words *ilqa* (to put an idea into someone’s heart), and with *ilham* (hidden teaching or instruction), and it is used in that sense. The teaching that god sends to his creation is not provided by any institution or school, but by subtle means so that, on the face of it, no one appears to be giving a teaching and no one appears to be receiving the teaching. This is why in the Quran it is described by the words *wahi*, *ilham*, and *ilqa*. Now the three words have become different technical terms. The word *wahi* has been restricted to prophets, *ilham* for saints and other special chosen ones of God, and the word *ilqa* is used for ordinary people.” (Tafheem al Quran, vol 2, page 551)

What I want to stress is what Maulana Mawdudi says next: “but the Quran does not distinguish between this technical terminology. In it heavens receive *wahi* in accordance with which the creation works; *wahi*

is sent to the earth and receiving a hint of it, it begins to relate its history; the angels receive *wahi* in accordance with which they work; the honey bee is taught its complete task by this *wahi* as you can see from the verse under consideration.”

“This *wahi* is not restricted to the honey bee. To teach the fish to swim to teach the bird to fly, and for the infant to suckle, he is taught by the *wahi* of God. For a human being to be shown, without his reflecting, making any investigation or research on his part, the correct opinion or guidance, that too is *wahi*.” Then he quotes the Holy Quran: “and we sent *wahi* to the mother of Moses.” and elaborates “**No human being is deprived of such *wahi*.**” I have used the word *wahi* rather than revelation because, in Urdu, Maulana Mawdudi has continued to use the word *wahi* and not *ilham* or *ilqa*. He continues:

“In all the discoveries and inventions made in this world, in the great achievements of great thinkers, conquerors, writers and thinkers *wahi* can be seen to be working. Even ordinary people sometimes find in their heart an idea or think of something, or have a dream, and later experience shows that it was correct guidance which they had received from the unseen.”

And then he goes on to say that amongst the different types of *wahi*, the one that is received by the prophets is different because it consists of instructions, guidance and law whose purpose is that the prophet should guide humanity through it.

What Hazrat Mirza said

And this was exactly what the Promised Messiah wrote. He said that you have *wahi willayat* and *wahi nabuat*. *Wahi nabuat* is what Maulana Mawdudi is describing here; it has law and guidance for humanity.

But *wahi willayat* is God speaking to his chosen ones. Maulana Mawdudi here agrees that even ordinary people can receive *wahi*. The distinction between an ordinary person and a Mujadid is this, that an ordinary person receives *wahi* every now and

then, where as a Mujadid receives it in great abundance.

The point I am making is that Maulana Mawdudi tells us that God has not restricted the use of the word *wahi* for speaking to any animate or inanimate objects. Whether a person is a prophet, a Mujadid, an ordinary person, a physicist or a mathematician he can receive *wahi*. He says that use of the word *wahi* has become restricted. But the Quran does not restrict it. If the Quran does not restrict it, why should we accept a restriction that a section of Muslims have put on the words of the Quran?

All Divine Attributes are everlasting

Up until Hazrat sahib's time Muslims believed that God had stopped speaking to man. For example, Sir Syed Ahmad Khan said you can fall down in prayer and you can pray and you can ask for God to take away your problems but nothing will happen. All that happens is that you satisfy your heart that you have talked to someone and He is going to do something about it. It was Hazrat sahib who said that all of God's qualities and characteristics are ever living. If you are going to say that God used to speak to man and he does not do so anymore then God is no different from any other human being, because when human beings get old they find it difficult to hear and to see. So in what way is God different. God had a characteristic that was speaking, he lost it. And as Brother Hussein Wilson said the other day, this has nothing to do with whether you accept Mirza Ghulam Ahmad as the Messiah or the Mujadid or not. This goes back to attributes of God. The majesty of God. As Brother Hussein Wilson said the other day, his objection to Jesus being the Son of God is this, that you need a son because you are going to grow old, and you need looking after. You need a son because you are going to die and the son is going to take your place. **But if you are God, if you are ever living, if you are never going to grow old, if you are never going to grow weak then**

why would you need a son.

And the same argument applies here, that it is only human beings, it is only creation that loses its faculties, people like me who have to wear glasses to be able to read or see clearly, or someone might have to wear a heart stabiliser or a hearing aid. God does not need these things. To deny the continuation of *wahi* is to deny the existence of an ever-living God.

Why do Muslim not accept this?

In fact it takes me back to something that Hazrat sahib wrote. He said it would take 300 years for people to actually understand the things that he has written. And we see now that although people do not accept him, or what he said when we present it from Hazrat sahib's books, they are actually coming to the same conclusions.

I want to tell you an incident. Someone took an annual calendar for the year 1999 or 2000, which had verses of the Quran translated for each month. Under the translation there was some guidance in Urdu about what that verse meant. He took it to a Mosque in Hounslow and showed it to the Maulana. The Maulana looked at the English translation and then he looked at the guidance and he said that, this was absolutely what Muslims needed in this age, and that he wanted to display this calendar in the mosque, so that everyone who comes and reads these verses can see what guidance is provided in these verses to Muslims. And the man said: "Well, before you hang it up in the mosque I will tell you that the explanation given at the bottom of each verse is by Mirza Ghulam Ahmad." The Maulana said that this *kafir* (heretic) could not have said these things. He threw the calendar bearing verses of the Holy Quran on the floor and said: "I can't even touch that."

So if you do not take Mirza Ghulam Ahmad's name and tell Muslims his exposition of the Holy Quran, they are fine. But mention his name and suddenly the same teaching becomes heretical. What great people com-

panions of the Holy Prophet (Sallallahu aleyhi ve sellemin) were. They said: "Look at what is being said, don't look at who is saying it." If a guidance is correct then what does it matter who it was who said it?

Reason for the name of the Surah

I want to get back to why God has given this chapter the name, the honey bee. I mentioned the qualities of the honey bee and I went through them in detail in the Friday sermon.

The fact that a honey bee can do any of the things that it does is a miracle because according to, its size, it is impossible for a honey bee to fly. Aeronautical engineering tells us that if you take the ratio of the span of its wings to its body volume and weight and so on, that thing should not be flying. But it is flying, and that is what a miracle is - when life and experience and science tells you that something can not be done, and yet it happens. People say, well that's a natural miracle. Are there any other miracles that you can point to? And I say to you: "Yes, there are."

All of you sitting here is a miracle. And why is that a miracle? Let me read this to you. This jamaat was created by one man. This man, by the name of Mirza Ghulam Ahmad, never went to school. He was unlettered. He had no teaching, he had no certificates. So when he wrote his books and put his ideas forward the first thing that was said by scholars was: "Where was your *dastarbandi*?" In England this would be equivalent to getting a gown and a mortar-board when you get a degree. The equivalent in India and Pakistan for graduation from traditional schools is the *dastardundi*. "You've never been to any school, you've never passed any exams in Arabic or Persian or Urdu or Hadith or Quran and so on, and yet you are writing these books." When people say this to me I reply, "you've just proven to me that Hazrat Mirza Ghulam Ahmad was deputed by Allah because if he did not go to any school to learn these things then who taught him? There is only one Being that is left who could have taught him and

that is God. And if in that day and age god was speaking to this man and prophesying victory of Islam or all other religions then that in itself was a miracle. Remember that at that time Muslims all over the world were ruled by some Christian nation or another. They had few material resources, educationally they were backward and as a people they were demoralised. Yet, this man called Mirza Ghulam Ahmad said to them: "You have nothing to worry about, Islam shall overcome all difficulties and be victorious."

Today I received an email from someone who gave me the address of an anti Islamic web site. You should also log on to it and you read the objections. He asked me: "How long it will take you to find the objections to these answers?" I emailed him back and I said, about five minutes. He emailed back in astonishment and asked: "In five minutes you can reply to all these?" I replied: "Yes". He asked: "How?" I told him: "I have an index of Hazrat sahib's books and every single objection that is mentioned on that web site is mentioned in that index. All I have to do is go to that index, pick up the name of the book and the page number and read the answer to the objection and just translate that into English." 150 years ago, this man was writing answers to objections that are being put on the internet now. Is this not a miracle?

Dedication of early Ahmadiis

Some years ago I went to Qadian. I went to Lahore Railway Station and I got a bus. And in that I bus I travelled to Wagah which is the Pakistan side of the border with India. I got off the bus and went through the passport control and so on. I got to border control on the Indian side – which is called Atari. Went through passport control there. Then I took a taxi and went to Amritsar from where I got a bus. And that bus took me to Batala, from where I got off and got another bus, and that bus took me to Qadian. It dropped me off outside Qadian. I got off and I asked around and I walked for 45 minutes and I got to the place where Ahmadi-

yia Movement started. This was about 10 years ago. The whole journey took all day.

Can you imagine what that place was like in 1880 or 1890 when Hazrat Mirza sahib made his claim to being the Mujadid of the 14th Century of Hijra? Can you imagine what people like, Hazrat Maulana Muhammad Ali and Khawaja Kamal-ud-Din, who used to go to Qadian every week, went through to get there? They would take a train. Then they would change over to a bus and then they would get off in Batala, they were not lazy like me and take another bus but they would walk all night and arrive in Qadian for the Tahajud prayer. They would say the prayer, spend the whole day in Hazrat Mirza sahib's company and at night they will repeat the whole procedure again in reverse to get back to Lahore because in the morning they had to go to work. They were both professors in the Islam College at Lahore at the time, I think.

That is a miracle, that these people such as Hazrat Khawaja Kamal-ud-Din, who was a barrister of such high standing that he used to come to London and plead cases before the Privy Council, went through such hardship week after week just to be in the company of the Promised Messiah. Did Hazrat Khawaja sahib have to do that? What did he have to gain from this man sitting in Qadian? Hazrat Maulana Muhammad Ali's name had gone forward for the examination to join what is called the Indian Administration Service, I think it was called, IAS, where he could have ended up being either the Chief Justice of India or the head of a department or something famous, powerful, earning lots of money. What did he have to gain from all this walking and trouble and sacrifice of his time?

Don't you think it's a miracle that an unlettered man who is living, in a remote, inaccessible village attracted all these people who were so highly educated, who took all this trouble to go and be with him. Forget about them, let us talk about Hazrat Maulana Nur-ud-Din, who was such a

great scholar that people said to him, if you claim to be the Mujadid yourself we will come and we will take an oath of allegiance on your hand. He went and he sat at the Promised Messiah's feet and he said, whatever I have learned is through him.

Miracles

This Jamaat itself is not only a miracle but it's a miracle upon miracles. People in the Jamaat have been tortured, people in this Jamaat have been stoned to death. People in this Jamaat have been tied to the back of motorbikes and dragged through the streets. People in this Jamaat, old men, had their houses surrounded and set on fire, and they have been fired upon. Pits were dug, they were put in there up to their waist and then stoned to death for the curse of being Ahmadi. It is a miracle that they did not recant their faith.

Sahibzada Abdul Latif was not an ordinary person he was a prince. They hated to kill him and the king of Afghanistan kept saying to him: "All you have to say is that Mirza Ghulam Ahmad misled me and I have come back to the true faith and you will be freed and your lands and estate and honours restored to you." He replied: "I shall not buy my life by selling the truth. I can't do that." He continued: "If you kill me now I will never die." And he will never die because whenever those who give up their lives for their faith are mentioned Shibzada Abdul Latif's name will shine forth.

A Prophecy about Afghanistan

There is another miracle. At that time the Promised Messiah wrote a book, and, addressing the Afghanis he said: "You slaughtered like lambs Abdur Rahman and his companion, and god did not send down any retribution because he wanted to give you a chance. Then Sahibzada Abdul Latif went from Qadian to Afghanistan and he spoke to you and he explained his beliefs to you using arguments from the Quran. And he showed you from the Quran that he did not believe anything that was against Islam or the Quran. Yet you still stoned him to death. Oh land of

Kabul! today you fell from God's grace. And from today fire will rain down upon you oh land of Afghanistan and rivers of blood shall flow upon you because you have refused to repent for the injustice you have done." And so it has come to pass.

Miracle that was the creation of this jamaat

When Hazrat Sahib's son distorted Hazrat Sahib's beliefs and views, Hazrat Maulana Muhammad Ali came to Lahore, and this is how he lived. I quote from his biography. "After the death of the Promised Messiah, when conditions in Qadian became very bad then Hazrat Maulana Muhammad Ali sent his wife and children to Dr Basharat Ahmad." Dr Basharat Ahmad was his fathering law who at that time was in Rawalpindi. The biographer continues: "On 20 April 1914 he migrated to Lahore alone." Now listen to this about how he lived, next to the mosque in Ahmadiyya buildings: "Next to that was a building that was being constructed. Construction of two rooms on the ground floor had finished, but up until that time there was no plaster on the walls and the floor was unpaved. He had a door put to one room and that became his office. He kept the other room for his guests. Later on, on the second floor two rooms were constructed for his family. They did not have any doors. They used to take bags in which you buy rice or flour, cut them up and hang them on the opening for privacy. Food was cooked outside in the open."

That was the house to which Hazrat Maulana Muhammad Ali brought his family and that is where he lived. That is where he translated the Holy Quran into English. And that is where he translated it into Urdu, and that is where he wrote all the other books. And yet we still ask for miracles.

This is why I say to all of you sitting here today are a miracle. You are a miracle of the teaching of the Holy Prophet Sallallahu aleyhi ve sellemin. Let me tell you something else, at the first meeting of this Jamaat that today stretches from Fiji and Indonesia all the way to Trinidad and Surinam, the total number of people who gath-

ered together was 29. The total gathering in that meeting where this Jamaat was created was 29 people. An appeal was made for funds, and the collection at that time was 325 rupees, which in today's terms is £3.25. People ask me for miracles and they tell me miracles don't happen.

These were great men and I keep repeating their stories to show you that this Jamaat got here not through ease, not through comfort, but through sacrifice. I have this note regarding an incident I had forgotten. Zahid was translating a Khutbah by Hazrat Maulana Muhammad Ali from an old issue of Paigham-I Sulah, from Urdu into English. On the second page I noticed that they had printed a letter from an Ahmadi, I forget his name now, but it went something like this: "Dear Sir, I hope you will print this letter in Paigham-I-Sulah because this is my apology to the Jamaat. For so long as my children had not left home I could only contribute one third of my earnings to the work of the Jamaat. But now that they have become independent from now on I will give one half of everything I earn to the work of this Jamaat." What was his apology for? "I apologise to the Jamaat that it couldn't have been done sooner."

An article was published recently in German about the Berlin mosque, and in that there is a moving description of a meeting. The author went to see Chaudry Saeed Ahmad, who is the imam of Berlin mosque, and this journalist wrote: "Chaudry Saeed caressed the walls of the mosque and said, in these bricks lies the jewellery owned by my mother. When Hazrat Maulana Muhammad Ali made an appeal for a mosque to be built in Berlin the Jamaat did not have any money, so he turned to the ladies and said that in Islam Allah has made women equal to men. Their brothers and their fathers and their husbands have been making sacrifices. And now he was turning to the women of the Jamaat. Every single woman who was there took off all her jewellery to donate. My mother went home and brought all the jewellery she had

and people tell me that gold rained down from the ladies' gallery. And when they started to collect it, the bundle was so heavy that they could not lift it. Every single woman in the Jamaat sacrificed her jewellery for the construction of this mosque. And that was why Chaudry Saeed Ahmad caressed the wall and kissed it and said, my mother's jewellery lies buried in the bricks of this mosque."

The creation of this feeling of sacrifice in itself is a miracle. What is dearer to anyone than worldly possessions, what is dearer to ladies – with all due respect – than their finery and jewellery and gold and diamonds. This is the only instance, in history, when, not rich queens and princesses of Islam but ordinary women and girls sacrificed their possessions for the completion of a mosque.

Think about the jamaat in UK. Remember the Id we celebrated in a small church vestry in North London? Who was there? Rifaat and I were there, so were Jameela and Faiz. My mum and dad, Zahid, Samina, Walter, Sheila, Zamarn and Shami, and Dr Faruq Abdullah. This was the sum total of the number of people who were there. But these miracles don't happen without effort and work and sacrifice, and that's what the honey bee does. It makes an effort, it gets up and it goes out and it collects the nectar and it takes it back to others, and that is what your Jamaat was created for, that the nectar that has been collected in this holy book of God, for you to take to the rest of humanity. It is nectar because the fruit of all religions has been gathered together in this book.

You can take Maulana Mawdudi's translation, you can take anyone's translation of the Holy Quran, and you can put it to people, but it will not have the same effect as this translation. The reason being that it's based on the Promised Messiah's writings, and I give you a practical example of that. When General Zia had to make a speech to the general assembly about Islam he did not use Maulana Mawdudi's translation; although he was related to the leaders

of the Jamaat-e-Islami. He asked a Lahori Ahmadi to write for him the speech that he was going to make to the United Nations to tell non-Muslims what are the teachings of Islam, and how it can solve the problems of this world? Do you really think that if you take the traditional teaching and tell people that we can attack India, and if we win we can take their women away and we can keep them as our wives without marrying them and have intimate relations, that is going to spread Islam. Do you really think Islam is going to spread if you say that it's very Muslims duty to pick up the sword and go out into the street and kill the first Hindu or Sikh or Muslim of Christian or Jewish person that you find out there. You cannot say that there is one concept of Islam in Pakistan and Muslim countries which is exactly what I have just told you about. Take up the sword, go out and kill all non-Muslims. But when the same leaders come over to UK the concept of Islam changes. Now God cannot have sent two different teachings. The point about our Jamaat is that what we say in Pakistan we say over here, the same thing we say in Australia, the same thing we say in Fiji, the same thing we say in America. There is no difference in what we teach about what Islam says.

How do we teach tolerance

In Pakistan we teach tolerance. How do we teach tolerance in Pakistan? We say, anyone who says the kalima, there is one God, and the Holy Prophet Sallallahu aleyhi ve sellemin is his messenger and prophet, that person is to be regarded as a Muslim, and no one but no one has the right to say to such a person the he is not a Muslim or he is a *kafir* or a heretic. Whether someone's views are right or wrong, whether someone's actions are right or wrong are to be judged by God and God alone on the day of judgement. He has not made us the police constables or magistrates or judges. It is only for Him to decide what is right and what is wrong, and that will be done on the day of judgement. I will be there and you will be there, and those who disagree with us will be there. And He will judge

between us. This was the teaching of Holy Prophet Mohamed, and this was the teaching that was followed by the companions of Holy Prophet Mohamed. For example, when people rose up against Hazrat Ali, he was the Khalifa. He was asked by his supporters to declare his opponents as heretics. He said: "They are our brothers although they follow the wrong path." But this teaching had been completely forgotten for 1400 years. If the Promised Messiah deserves to be remembered for one thing, and nothing else that he did, that is one thing he deserves to be remembered for, that he said anyone and everyone who recites the *Kalima* is a Muslim.

A Shia went to him and said I want to join your Jamaat but I will leave my hands open when I pray. He replied: "Do so." The man said: "I want to join your Jamaat but I believe that the hand should be cut off at the fingers rather than the wrist, as a punishment of theft." The Promised Messiah said: "keep believing that." He said I will give zakat in accordance with Shia jurisprudence. The Promised Messiah replied: "Okay keep giving zakat in accordance with your own fiqa and not the Sunni fiqa. This man went through a whole list of things and at the end he asked: "Do I have to give up anything?" The Promised Messiah replied: "You have to stop abusing the companions of the Holy Prophet." Because as he said elsewhere, we do not deserve as much honour as the particles of dust on which these people, the companions of the Holy Prophet, walked because of the sacrifices they made.

Muslims follow the Promised Messiah

What happened, in 1947 or from 1940-47 when Muslims wanted a separate homeland for themselves? The greatest empire the world had seen since the Muslim and the Roman Empires, the British Empire, did not agree with it. They did not want India to be divided into India and Pakistan. The Congress party, which was the main political party which had been set up many years before Muslim awoke, did not want India

divided up into to India and Pakistan. Hindus, who mostly formed the Congress were well educated, Muslims were ignorant. Hindus had all the businesses in their hands, Muslims they were poor. In jobs Hindus had all the top jobs, Muslims had all the menial jobs. Mr Jinnah stood up with only one slogan – Pakistan. What did Pakistan mean? There is only one God and Muhammad is His Messenger. How did Mr Jinnah define Muslim? He said anyone who says I am a Muslim is a Muslim. He didn't differentiate between Shia and Sunni and other groups. The first foreign minister that he appointed was a Qadiani. On matters of religion he consulted our jamaat. And just by the simple device of saying anyone who says I am a Muslim is a Muslim, he united the Muslims of the whole of India. He took on the British Empire and he took on the Congress Party and he won.

Practical abrogation of the *Kalima*

When they say that the *kalima*, the profession of Muslim faith, is blessed, they are right. It is blessed for this reason that it unites everyone. But if you are going to say that it is alright to recite the *Kalima* but unless you take the pledge and join the Jamaat you are not a Muslim, then you have actually abrogated the *Kalima*. Or if you say you have recited the *Kalima* but unless you follow this person or you recited the *Kalima* but unless you are an Ahmadi or a Suni or Ahl-I Hadith or whatever, in effect you are saying you have abrogated the *Kalima* because the *Kalima* is not enough to make you a Muslim. And as long as you do that Muslims will keep on fighting, Sunni Pakistan will fight Shia Iran. And Sunni Pakistan will fight Wahabi Saudi Arabia. And so long as you don't have unity you will see what we saw last year, every single Muslim country and president and nation, grovelling to the Americans and saying, do whatever you want to do to Afghanistan or Iraq, kill the Muslims there but leave us alone.

That was the miracle that Hazrat sahib wanted to create and that is why

when Woking Muslim Mission was created it was not created as an Ahmadiyya Muslim Mission. When a mosque was built in Berlin, it was the German Muslim Mission it was not the Ahmadiyya Muslim Mission. When a mission was created in Fiji it was the Muslim League, it was not Ahmadiyya League. When a mission was created in Surinam it was the Surinam Muslim Association and not Ahmadiyya Association. Name one place that members of this association went to and created a sectarian Jamaat under the name Ahmadiyya. We did not do so. It was always Muslim Association, Muslim League, the Woking Muslim Mission, Berlin Muslim Mission, and so on and so forth. And look at the success that these missions and places had.

The miracle of the honey bee is that it receives guidance and it takes it back to the hive. And it tells all other bees where that flower or fruit is located from which they then also go and get the same guidance. It does not say I like this one I'm going to tell him or her where that flower is located, but that one I don't like them so I'm not going to tell them. This is the lesson of the honey bee. This is what the Quran says, why don't you learn from animals, I have created them. Look at the honey bee. It is the unity of that beehive that makes it successful. If all the bees started fighting amongst themselves I do not think that beehive would survive. And if, we as human beings, can not learn a lesson from what the honey bee teaches us then may God have mercy on our souls.

Italian Translation of the Holy Quran.

CAPITOLO 2

Al-Baqarah: LA

VACCA

(Rivelata a Medināh: 40

sezioni; 286 versetti)

Il titolo di questo capitolo è tratto dalla storia raccontata nei versetti 67-71, in relazione

al sacrificio di una vacca. Questo capitolo tratta principalmente degli ebrei e dell'adorazione di una vacca, come mostreremo nelle note a piè pagina 51b e 67a, che fu una particolare forma di idolatria alla quale si dedicarono gli ebrei, talché sembra sia stata correttamente valutata l'importanza di questo incidente, così dando a questo capitolo il titolo che porta.

Questo capitolo tratta soprattutto degli ebrei e della loro opposizione all'Islam, ed è per questo che al suo interno si parla molto della legislazione, i cui dettagli differiscono necessariamente dalla legge ebraica, e soprattutto degli obiettivi ebraici, dall'opera profetica di Muhammad – che la pace e la benedizione di Allāh discendano su di lui! Il capitolo inizia con una breve affermazione dei principi fondamentali dell'Islam, e, dopo aver menzionato nella prima sezione le conseguenze della loro accettazione o del loro rifiuto, ed aver discusso nella seconda sezione della professione di fede puramente verbale, illustra, nella terza sezione, la verità di questi principi, e particolarmente la verità dell'Unicità Divina, rimettendosi all'opera di Dio nella natura. La quarta sezione cerca di dimostrare che l'uomo è dotato di grandi attitudini, ma che ha bisogno della rivelazione Divina per giungere alla perfezione, e ciò è illustrato per mezzo della storia di Adamo. La quinta sezione parla degli Israeliti ai quali viene detto come il Corano realizza le profezie contenute nei loro libri, e le due seguenti sezioni sono consacrate ai fa-

vori Divini verso di loro, così come loro caparbità, seguite da altre tre che trattano della degenerazione, della loro tendenza ad adorare una vacca, della loro durezza di cuore e della loro violazione alla loro alleanza. L'undicesima sezione parla della loro opposizione al Santo Profeta, e la dodicesima relazione della loro grande animosità e dei loro progetti contro di lui. La tredicesima afferma che le scritture anteriori sono abrogate e che l'Islam presenta un miglior e più avanzato codice, la religione della completa sottomissione. La sezione seguente indica che si trova qualcosa di buono in tutte le religioni, ma che è unicamente nell'Islam che la religione raggiunge la perfezione. La quindicesima ricorda agli Israeliti la loro alleanza con Abramo, che porta la venuta di un profeta in seno agli Israeliti, seguita da un'altra che tratta la religione del grande patriarca. Viene presentato, quindi, il soggetto relativo alla Ka'bah, la casa costruita da Abramo, come nuova qiblah, e le due sezioni successive dichiarano che la Ka'bah è il nuovo centro dell'attività religiosa, spiegando altresì le ragioni di questo cambiamento. La diciannovesima sezione avverte i mussulmani che dovranno subire dure prove per ristabilire la Verità e che alla fine questa trionferà, la ventesima sezione lo conferma. Di seguito, vengono presentate alcune differenze minori con la legge ebraica in relazione al principio comune della dottrina dell'Unicità, ed allo stesso modo sono trattate nelle undici sezioni seguenti, le