



Editors:

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Announcements and News

Friday Prayers 12:30
Dars/speech 12:45

Sunday 'Id ul Adha 6-11-2011

End of BST means that *jumma* prayers start earlier.

Web Casts: Please note that the Friday khutba and prayers, the *dars*, as well as all meetings are broadcast over the virtual mosque at the time stated above. 'Id *khutba* and program will also be broadcast from 11:00 onwards.

'Id ul Adha

Sunday, November 6 2011

Prayers 11:00 exactly

Accept the *Mujaddid* (Reformer) of the Age

Shaukat A. Ali

Regional Coordinator

Ahmadiyya Anjuman Ishaat Islam (Lahore) Asia and Pacific Region

"Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not setting up partner with Me. And whoever is ungrateful after this, they are the transgressors." (Al-Qur'an 24:55)

"Most surely Allah will raise for this Ummah (Muslim nation/community), at the beginning of every century (Hijrah), one who will reform or revive for it its religion (faith)" (Abu Dawood, Kitab-us-Sunan, chapter Al-Malahim, vol.2, page 241)

In accordance with the above verse of the Holy Quran and the Hadith quoted above, *Mujaddids* have been coming since the first century hijra. However a



major controversy arose during the last century when the Imam of the age, *Mujaddid* of the fourteenth century, made his proclamation in accordance with the Command of Allah. Those who have the fear of Allah and love for the Holy

Prophet Muhammad, peace and blessings of Allah be upon him, in their hearts, must study for themselves to see if the claimant to this high office is justified in

his claim.

There have been accusations and allegations that Hazrat Mirza Ghulam Ahmad had claimed to be a prophet, after our Holy Prophet. Nothing can be further from the truth. In fact, he had continued to deny any such claim till his death on 26 May 1908. Those who accuse him have not read any of his over 80 books and a few who may have read one or two of his books did not fully comprehend what he wrote. Most of the people who criticize or accuse him are not even aware that he had written so many books in defense of Islam and the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Their accusations are based on allegations by others, who did not know the man who spent his entire life in the propagation of Islam and exhort Muslims to go back to pure and pristine teachings of the Holy Quran.

All of us will face our Maker and will be given the book of record of all our actions, deeds and words on the Day of Judgment. *"On the day when their tongues and their hands and their feet bear witness against them as to what they did,"* (24:24).

Those who are genuinely interested in the truth and have the fear of Allah in their hearts should obtain the books or download them free of charge from website: www.aaiil.org You will be surprised to read the books and articles written by Hazrat Mirza Ghulam Ahmad sahib and Ahmadiyya Anjuman Ishaat Islam Lahore in defense and propagation of Islam and in praise of the Holy Prophet who is the last, final and seal of prophets. Members of the Anjuman (Society) have always advocated that there will be no other prophet after the Holy Prophet.

Throughout the centuries of the Muslim era, pious and saintly persons have proclaimed that they have been appointed by Allah as the *Mujaddid* of their respective centuries in accordance with the above quoted famous Hadith of Abu Dawood. From their writings and other historical sources it can be

gathered that the following *Mujaddids* appeared in Islam.

Hazrat Mirza Ghulam Ahmad of Qadian was the *Mujaddid* of the fourteenth century Hijra and he has always been included in the category of the *Mujaddids* as detailed below:

- First century: Hazrat Umar ibn Abdul Aziz (Arabia)
- Second century: Hazrat Imam Shafi'i (Palestine) and Hazrat Imam Ahmad ibn Hanbal (Iraq)
- Third century: Hazrat Abul Hasssan Asha'ri (Arabia), and Hazrat Abu Sharh (Arabia)
- Fourth century: Hazrat Abu Ubaid Naishapuri (Iran), and Hazrat Qazi Abu Bakr Baqlani (Arabia)
- Fifth century: Hazrat Imam Al-Ghazali (Iran).
- Sixth century: Hazrat Sayyid Abdul Qadir Jilani (Iran)
- Seventh century: Hazrat Muin-ud-Din Chishti (Iran) and Hazrat Imam ibn Taimiyyah (Turkey)
- Eighth century: Hazrat Hafiz ibn Hajar Asqalani (Egypt), and Hazrat Salih ibn Umar (Iraq)
- Ninth century: Hazrat Sayyid Muhammad Jaunpuri (India)
- Tenth century: Hazrat Shaikh Ahmad of Sirhind (India) aka Mujaddid Alf-i-Thani (Sani)
- Eleventh century: Hazrat Imam Jalaluddin Suyuti (Egypt)
- Twelfth century: Hazrat Shah Wali Ullah Muhaddath Dehlvi (India)
- Thirteenth century: Hazrat Sayyid Ahmad Bareilvi (India)
- Fourteenth century: Hazrat Mirza Ghulam Ahmad of Qadian (India) (1835-1908).

The Holy Prophet Muhammad, peace and blessings of Allah be upon him, is reported to have said: *"One who dies in a condition that he has not recognized the Imam of his age, dies a death in ignorance (al-jahiliyah)."* (Ahmad ibn Hanbal: Musnad, vol. 1v, page 96) A *Mujaddid* is certainly the Imam of his age (e.g. Imam Shafi, Imam Ahmad ibn Hanbal, Imam Al-Ghazali).

Hazrat Mirza Ghulam Ahmad declared again and again that his belief is that the Holy Prophet Muhammad, peace and the blessings of Allah be upon him, is the *Khatam an-nabiyyin* (or *Khatam al-anbiya*), and this means that no prophet whatsoever can come after him either new or old (former).

The Promised Messiah Speaks

Does use of the word *nuzūl* (نزول) in the *hadith* about the Second Coming of Jesus son of Mary mean he will descend from the heavens?

[Editors note: Muslims generally believe that Jesus was bodily raised to the heavens and he will return to this world and with the Mahdi kill all non-Muslims. This belief is based on some sayings of the Holy Prophet Muhammad (s) which speak of Jesus' descent and use the Arabic word *nazul* to describe it. However, the word "heavens" is not used in any *hadith*. Hazrat Mirza Ghulam Ahmad proved from the Holy Quran that Jesus died a natural death. The question then is: how is *nazul* of Jesus to be interpreted. Do we reject all such *hadith* or find another explanation so that the *hadith* is brought into line with the Holy Quran. Here the Promised Messiah gives an explanation of what *nuzul* means.]

Now, if, in your heart, the words descend near the minaret in Damascus cause doubt then we have proven that it is impossible (for a human) to descend from the Heavens and it is a false (notion) that is not supported by the Quran. On the contrary it clearly refutes it. Now if you believe in the Quran and give it precedence over other (books) then believe in the death of Jesus and his not descending from the heavens as you read it in the Divine Converse. The stranger matter is that the phrase descend from heavens is not found in *hadith*. And, except for the fabricators' lies, it is nothing else. All

ahadith agree that the Promised Messiah shall appear from this *ummah* because prophethood had ended and our prophet is the *khatam un-nabiyeen*.

In this *hadith nuzūl* has been used to mean a traveler, i.e. one who moves from one place to another. Thus a traveler is called *nazīl*. If we accept the authenticity of this *hadith* then this proves that at some time the Promised Messiah or someone from amongst his successors shall travel on this land and appear in Damascus. I do not understand why people cry over the word Damascus because the *nazūl* of the Promised Messiah near the minaret proves that the country in which the Promised Messiah shall appear shall be a different country and that his *nazool* in Damascus shall be like a traveler. This is the explanation if we are to accept the *hadith* word for word. But the objectionable point in this is that *ahadith* are based on presumptions, except for one part of the *ahadith* that has been established by the practice of the believers.

If the signs given in Bukhari and other books (of *hadith*) are authentic like the Holy Quran then their denial is certainly heresy in the same way as it is a heresy to deny the verses of the Holy Quran. Certainly the learned are not unaware of this fact. If the denial of *ahadith* makes heresy certain then all Muslims shall become heretics. This way no one even from among the noblest Muslims and scholars of previous ages shall be salvaged from the affliction of heresy because the disease of rejecting and refuting some *ahadith*, afflicting jurists, religious leaders and *muhadditheen*, is common.

Despite the fact that our Prophet (s) is the *khatam un-nabiyeen*, then there is no doubt that whosoever believes in the Israelite prophet Jesus' descent denies that the Prophet of Allah (s) is the *khatam un-nabiyeen*. I am sad for those people who say that Jesus will, after the passing away of the Prophet of Allah (s), appear and abrogate some parts of the Quran's commandments and add some new ones. Apart from that, for forty years revelation shall come to him and he shall be the Last

Messenger though the Prophet of Allah (s) has said: after me there is no prophet. Allah named him *khatam ul anbiya*. Thus, after him how can a prophet appear? O party of Muslims, do you not reflect! You unjustly and falsely follow superstition. You consider the Quran to be a thing forsaken and you have become of the untruthful.

Sunni Support for the British Empire

Shahid Aziz

East India Company

Soon after the defeat of the Spanish Armada in 1588 Queen Elizabeth I granted some businessmen permission to sail to the Indian Ocean. However, initial attempts to reach India and other eastern countries failed. On 31 December 1600, the Queen granted another Royal Charter to "George, Earl of Cumberland, and 215 Knights, Aldermen, and Burgesses" under the name, Governor and Company of Merchants of London trading with the East Indies for the same purpose.

At the time many European countries were seeking to establish trading relations and dependent territories in Africa and Asia. The English frequently engaged in hostilities with these countries. The Company decided to explore the feasibility of gaining a territorial foothold in mainland India, with official sanction of both countries. It requested that the Crown launch a diplomatic mission. In 1612, Sir Thomas Roe was instructed by James I to visit the Mughal Emperor Nuruddin Salim Jahangir to arrange for a commercial treaty which would give the Company exclusive rights to reside and build factories in Surat and other areas in India. This mission was highly successful and Jahangir sent a letter, which is still in historical archives, to James I through Sir Thomas Roe. In 1634, the Mughal Emperor Shah Jahan extended his hospitality to the

English traders to the region of Bengal. Around 1670, King Charles II provisioned the East India Company with the rights to autonomous territorial acquisitions, to mint money, to command fortresses and troops and form alliances, to make war and peace, and to exercise both civil and criminal jurisdiction over the acquired areas.

The Company continued to extend its trading rights and those to establish trading posts. However because of the behaviour of the British, Mughal Emperor Aurangzeb broke off negotiations for granting them trading rights leading to a 7 year war which proved disastrous for the English. In 1690 the company sought and was granted a pardon on condition they pay a large indemnity and promise better behaviour in the future. In 1698, a new 'parallel' East India Company was floated under a state-backed indemnity of £2 million. It was this East India Company that ruled India until 1857 C.E. when, as a result of the Indian War of Independence, the British government established direct rule.

After Aurangzeb's death the central authority weakened and the governors of various provinces began to assert increasing independence. This also led to disputes about succession and the British started to take advantage of the situation to gain territory and to extend their influence. **We have parallels to this situation now and see Muslim leaders in different countries trying to win power by obliging world powers.** British also started to fortify their trading posts for which they had acquired land from Mughal Emperors. They were also given exemption from paying taxes and this led to constant friction with the local rulers who wanted the taxes for their own treasuries and only paid lip service to the Emperor in Delhi.

Events in Bengal

At the time, Zain-ud-din was the ruler of Bihar. His mother Amina Begum was the youngest daughter of Nawab Ali Vardi Khan ruler of Bengal.

Since Ali Vardi had no son, Zain-ud-Din's son Siraj, as his grandson, became very close to him. Ali Vardi Khan in 1752 officially declared his grandson Crown Prince and successor to the throne, creating division in the family and the royal court. Siraj's nomination aroused the jealousy and enmity of Ghaseti Begum (the eldest sister of Siraj's mother), Raja Rajballabh, Mir Jafar Ali Khan and Shaukat Jung (Siraj's cousin).

Siraj-ud-Dula on becoming the nawab was unhappy with the conduct of the company. His charges against the company were mainly threefold. Firstly, that they strengthened the fortification around Fort William without any intimation and approval; secondly, that they grossly abused the trade privileges granted to them by the Mughal rulers, which caused heavy loss of customs duties for the government; and thirdly, that they gave shelter to some of his officers who fled Dhaka after misappropriating government funds. Hence, when the East India Company started further enhancement of military preparedness at Fort William, Siraj asked them to stop. The Company ignored his directives, so he retaliated.

Support against Siraj-ud-Dulah

After many battles in which Siraj-Ud-Daulah was largely successful he met the British at Plessey. Mir Jafar had let Robert Clive, commander of the East India Company's army know that "*he would not be excessively grief stricken*" were Clive to depose Siraj, believing that he had been "*passed over*" unfairly. In May 1757, he entered a secret agreement with the British to make him Nawab if they successfully removed Siraj. On June 23, 1757, Siraj-Ud-Daulah met the British at Plessey. With Jafer's troops, Siraj had the numerical advantage; without them, he could not withstand the well-equipped British attack. He was also betrayed by several other officers who had accepted bribes from the British. Defeat followed. The Nawab escaped but was eventually arrested by Mir Jafar's soldiers. On July 2, 1757, he was executed by Mohammad Ali Beg under orders from Mir Jafar. British rule in India started with the first puppet, the Sunni Mir Jafar.

Support for British against Tipu

The acquisition of territory in India by the British continued, in large measure by Sunni Muslims accepting bribes to desert their brothers. In South India Haider Ali and his son Tipu Sultan were the next rulers to resist the British. Initially they had



"To live like a lion for a day is better than to live like a jackal for a hundred years." – Tipu Sultan

great success and constantly extended their Kingdom. This alarmed their neighbours especially the Nizam of Hyderabad, a Muslim and led to his joining the British. As a result Sultan was defeated in the Third Mysore War. However, the British were unable to capture Tipu's stronghold Seringapatum and withdrew having run out of supplies because of Sultan's military tactics.

For the Fourth Mysore War in 1799 the Nizam supplied enough troops to the British to double their numbers. Despite overwhelming odds Sultan successfully resisted the British siege of Seringapatum. During the siege, Mir Sadiq who held the post of a minister in the cabinet pulled the Mysorean army from the battlefield for collecting wages in the midst of the battle, signalling the withdrawal to the British by waving a white flag. This allowed the British forces to storm the

boundary wall with little defence, paving the way for a British victory.

It was well known that in all battles Sultan fought with his army and was present in the battlefield. He realised that the enemy would try and make him a target because, leaderless, the army will lay down its arms. Sultan had taken the precaution of having a number of look-alikes on the battle field to confuse the British. Sadiq told the British that, in order to make sure that they identified and killed the correct person; he will go to Sultan in the middle of the battle and bow to him to show respect. This will make it easy for them to recognise Sultan.

It is said that the British commander Lord Cornwallis was so concerned that Sultan should not escape alive that he personally identified Sultan's body. He then ordered that, as a brave warrior, Sultan is buried with honour next to his father. Sadiq was killed at the Battle of Seringapatam by dismayed Mysorean troops immediately following the defeat when they learnt of his treachery. While looking for the Sultan's body Cornwallis came upon Mir Sadiq's body. It is said that he turned it over with his boot and spat on it.

Support for Sikhs against Syed Ahmad

The Sikhs had their own kingdoms – they ruled areas which now consist of states of Kashmir, Haryana and Punjab in India and the provinces of Kashmir, Punjab and the North West Frontier in Pakistan. In 1849 the British defeated the Sikhs and annexed these areas into directly administrated territories.

The Sikhs' hatred of the Muslims had been established during the time of the Mughal Empire. As the Mughals did not have a law of succession when one emperor died his sons would fight to become the next. In this struggle they would seek alliances with different communities of India and even the British. Unfortunately, every time the

prince that the Sikhs supported was defeated. This resulted in their persecution by the one who succeeded to become the emperor. Although this was political persecution it was given a religious colour and when the Sikhs succeeded in establishing their own kingdoms they resorted to taking revenge upon the Muslims. Apart from taking from the landed gentry their lands they forbade on the pain of death the observance of all Muslim religious rituals including the Call to prayer.

At this time Syed Ahmad went from Bihar to the North West Frontier of India to fight the Sikhs. He crossed over British territory with his army without engaging them in battle. When asked the reason for this he said that as the British allowed freedom of religion there was no jihad against them. He fought the Sikhs but eventually he was killed and his army destroyed in surprise night attack by the Sikhs. The Pathans of the North West Frontier had been bribed by the Sikhs to betray the Syed and tell them where his army was hiding in the mountains.

The persecution of Muslims and reducing them to the status of untouchables by the Sikhs caused them to support the British in 1849 C.E. against the Sikh in the Punjab and again in 1857 C.E. in the general uprising because they were afraid that if the British are defeated Hindus and Sikhs will reduce them to the condition they were in, in the Punjab when British liberated them from religious persecution and tyranny.

Support in War of Independence

The matters rested there and with every passing day the British increased their influence and territory while Indians fought each other. One of the Mughal Emperors handed over the administration of what little territory he had to the East India Company for Rs 20,000,000. He was more interested in poetry, drinking and dancing girls and affairs of state appeared to be a burden upon him.

There was much unrest in India against the British for many different reasons such as discrimination against local people in pay and promotions, loss of status by the nobility such as the dictate that the Emperor should leave his palace and will not be allowed to use the title of king. However, the immediate unrest resulted from the use of grease on cartridges which was reported to be from either swine or cows. On March 29, 1857 at the Barrackpore (now *Barrackpur*) parade ground, near Calcutta (now Kolkata), 29-year-old Mangal Pandey of the 34th BNI, angered by the actions by the East India Company, declared that he would rebel against his commanders. His arrest, court martial and death proved to be the catalyst for the War of Independence.

There were calls for jihad by Muslim leaders like Maulana Fazl-e-Haq Khairabadi and Ahmedullah Shah, which were taken up by Muslims, particularly artisans, which caused the British to think that the Muslims were the main force behind this event. The Mughal emperor, Bahadur Shah, resisted these calls for jihad because he feared an outbreak of communal violence. In Awadh, Sunni Muslims did not want to see a return to Shiite rule, so they often refused to join what they perceived to be a Shia



The tomb of the Mughal emperor Hamayun in New Delhi where Bahadur Shah was found hiding in the basement.

rebellion. The Aga Khan supported the British and the British rewarded him by formally recognizing his title. The Muslims of the Punjab and North-West Frontier Province supported the British and helped in the recapture of Delhi.

The British soon arrested Bahadur Shah, and the next day Major Hudson shot his sons Mirza Mughal and Mirza Khazir Sultan, and grandson Mirza Abu Bakr without a trial at the Bloody Gate, as it came to be known because of the number of executions carried out there, near Delhi Gate. It is said that their heads were cut off and presented to Bahadur Shah on a plate. His wife Zinat Mahal is reported to have celebrated their death as she believed her son was now Zafar's heir!

At his trial Bahadur Shah denied that he had led a jihad against the British. His defense was that he was coerced into signing royal decrees. He tried to prove that he played a central role in protecting the British from the mutineers. Many other Muslims took the same stand. Syed Ahmad Khan, who was given the title "Sir", a mantle of honour and a pension for three generation argued in his book "*Asbab i Baghawat i Hind*" (Causes of the Indian Mutiny) that Muslims were not responsible for the "Mutiny" and it was not a jihad. He called it "*shorash*" or rebellion rather than jihad. There were many others who were so rewarded. Noon family from which a Pakistani prime minister came, Makhdooms from which the current Pakistani prime comes, Lagharis from which a previous Pakistani president came all supported the British with soldiers and arms. In return, they received titles, honours, pensions and huge tracts of land.

It is true that Hazrat Mirza Sahib's ancestors supported the British but we have to remember that they were Sunnis as well!

Muslim League's Objectives

This was created in 1906. It is now claimed that its objective was to win freedom for Muslims of

India but its constitution gave its first objective as: "To inculcate among Muslims a feeling of loyalty to the government and to disabuse their minds of misunderstandings and misconceptions of its actions and intentions."

The word independence is not mentioned anywhere in these objectives. On the contrary, it states that its objective is *to make Muslims loyal to the British.*

Support for the British in WW I

During the First World War, Turkey had a *khilafat*, which the Sunnis are now trying to re-

**Abdullah Yusuf Ali
raised money and
soldiers for the British.**

establish. It included Turkey, Iraq, Lebanon, Syria, Israel, Palestine, Jordan and Saudi Arabia. The *Khilafat* supported the Germans. The Saudis rebelled against the *Khilafat* to drive Turks out of Arabia resulting in the creation of Iraq, Lebanon, Syria, Palestine, Jordan and Saudi Arabia. The British retained control over Palestine and this is where Israel was created after the Second World War. If Saudi's had not rebelled against Turks Israel would not have been created.

Abdullah Yusuf Ali, the famous translator of the Holy Quran, made great efforts to raise money and soldiers for the British Empire. Some Muslim soldiers even came to Europe to fight. Those killed were buried in a special cemetery at Horsell Common. After WWI Sunni religious leaders presented an address to the governor of Punjab eulogising the British stating that they do not have

words to thank the British government for its favours. They went on to say that the short-sighted Turks joined the Germans against their advice. They also regretted and hated the actions of the Wali of Kabul against the British. They expressed regret that some short-sighted Muslims of the Punjab were disturbing peace of the Punjab.

Support for the British in WW II

Muslim support for the British war effort is well documented. The British Indian Army fought in Burma and North Africa. Sunnis of India fell over themselves to join this army. In 1947 on partition of India into Pakistan and India the armies of both countries were formed from the Indian army, as were their civil services. When the Congress Party of India resigned from the government of India in protest against India being dragged into War, the Muslim League under Qaid i Azam Muhammad Ali Jinnah formed the government and ruled over India during the war.

Creation of Pakistan

Whereas the movement for creation of Pakistan started in the Woking Mosque and Hazrat Maulana Muhammad Ali prayed for it in every *tahajud* prayers, the Ahrar, a forerunner of Tahrir i Khatam i Nabuwat opposed it calling Muhammad Ali Jinnah *kafir i Azam* (the great heretic) instead of *Qaid i Azam* (the great leader) and calling Pak-istan (land of pure) *Napak-istan* (land of impure).

Ironically those who from 1700 to 1947 supported the British in subjugation of India with money and soldiers and received in return titles, money and land now accuse Hazrat Mirza Ghulam Ahmad, who did not receive anything, of supporting them. Allah have mercy on us all.

Ahmadiyya Anjuman Isha'at Islam Lahore (UK)

The first Islamic Mission in the U.K. established 1913 as the Woking Muslim Mission

Dar- us-Salaam, 15 Stanley Avenue, Wembley, UK, HA0 4JQ

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