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From the Editor...

July 25th 1913 was that memorable date in which Jama'at Ahmadiyya was first brought to the UK by Missionary Hazrat Chadhry Fateh Muhammad Sial Sahibra. 2013 marks the centenary of that joyous occasion.

A historic address by Hazrat Khalifatul Masih Vaba at the Houses of Parliament is a key celebration that recently took place in the UK to mark the successful 100 years of the establishment of Jama'at Ahmadiyya in the UK. Among other celebrations that have been taking place across the country are charity walks and family picnics.

A section of this magazine has been devoted to mark this special and joyous occasion. Readers can join in with the celebrations as we share an exclusive article by respected Sadr Sahiba Lajna Imaillah UK, along with the Jama'at’s history in a timeline of major events.

Alhamdolillah, the Jama'at has seen much progress in the propogation of Ahmadiyyat, the true Islam, since 1913. Last year, almost half a million people entered into the folds of Ahmadiyyat at the hands of our beloved Huzur, Hazrat Khalifatul Masih Vaba, at the 46th International Jalsa Salana UK. With the next Annual Convention coming up in August, we all anticipate this number to rise with the help of Allah.

Thus, God’s promise to all Muslims through the founder of Islam, The Holy Prophet pbuh, of safeguarding the message of Islam through Khilafat continues to be fulfilled, presently through unity at the hands of the Khalifa-e-Waqt, Hazrat Khalifatul Masih Vaba, who has repeatedly stated to world leaders that it is only at the hands of Khilafat that humanity can be united.

Munazza Khan
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**Divine Commandments**

O Prophet! Tell thy wives and thy daughters and the women of the believers that they should draw close to them portions of their loose outer coverings. That is nearer to restrain the eyes that may thus be distinguished and not molested. And Allah is Most Forgiving, Merciful.

(Al-Ahzab: 60) **Translation:**

Women should cover themselves while going out of house and say to the believing women that they restrain their eyes.

(Al-Nur: 32) **Translation:**

Say to the believing men that they restrain their eyes.
**Purdah**

**To restrain the eyes**

Qul lillumumân yughâwu min amsârhum.

*Translation:*
Say to the believing men that they restrain their eyes.  
*(Surah Al-Nur: V.31)*

Wâql lillumumât yughâfûn min amsârühûn.

*Translation:*
Say to the believing women that they restrain their eyes.  
*(Surah Al-Nur: V.32)*

**Women should cover themselves when going out of the house**

YâaÎlyâ al-nâbi Qll lârâjâk wânîkat wânasa alumumâni bânîin âlîin min Jalâbîin. Dîlkâ  
’adnî an yû’rîn fâlâ yûdzîn, wâkân allâh aqîfûr wa râjîmanâ.

*Translation:*
O Prophet! Tell thy wives and thy daughters and the women of the believers that they should draw close to them portions of their loose outer coverings. That is nearer that may thus be distinguished and not molested. And Allah is Most Forgiving, Merciful.  
*(Surah Al-Ahzab: V.60)*
Women should not disclose their natural and artificial beauty

وَقَلَّ لِلْمُؤْمِنَاتِ يَغُضُّضُنَّ مِنْ أَبْصَارِهِنَّ وَيُخْفِيْنَ قُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظُهِرَ مِنْهَا وَلَا يُضْرِبُنَّ يَدَانَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِنَّ زِينَتَهُنَّ إِلَّا لِبَعْوُلِهِنَّ وَأَبَايْهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بْنَاتِهِنَّ أَوْ أَبْنَاءُ بَعْوُلِهِنَّ أَوْ أَبْنَاءُ أَبْنَائِهِنَّ أَوْ أَبْنَاتُ أَبْنَائِهِنَّ أَوْ أَبْنَاتُ بَعْوُلِهِنَّ وَبَنِي أَحْوَمِهِنَّ أَوْ نَسَابِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانَهُنَّ أَوْ أَلْتَابِيَنَّ بِغَيْرِ أَوْلِيَاءِ الْأَزْمَةَ مِنَ الرَّجُلِ أَوْ الطَّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النَّسَاءِ وَلَا يَضْرِبُنَّ بَعْضُهُمْ بَعْضًا لِيَلْعَمَّ مَا يُخْفِيْنَ مِنْ زِينَتِهِنَّ وَتُوَّبُوْا إِلَى اللّهِ جَمِيَعًا أَيَّهَّ الْمُؤْمِنَاتُ لَعَلَّكُمْ تُفَلِّحُونَ

Translation:
And that they draw their head coverings over their bosoms, and they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers or the sons of their brothers or the sons of their sisters or their women or what their right hand possess, or such of male attendants as have no sexual appetite or young children who have no knowledge of the hidden parts of women. And they strike not their feet so that what they hide of their ornaments become known. And turn ye to Allah all toegther, O believers that you may succeed.

(Surah Al-Nur: V.32)

Adornments are not prohibited

قُلْ مِنْ حَرَّمَ زِينَةَ اللّهِ الَّذِيْ أَخْرَجَهُ لِعَبْادِهِ وَالطَّلَّابِ مِنَ الرَّزْقِ فَلِلْرَزْقِ فَلَهُ هِيَ لِلْذِينَ أَمَّنُوا فِي الْحَيَاةِ الدُّنْيَا حَالَصًا بِيَوْمِ الْقِيَامَةِ كَذَلِكَ نَفْصُلُ الْآيَاتْ لِقَوْمٍ يَعْلَمُونَ

Translation:
Say ‘Who has forbidden the adornment of Allah which He has produced fo His servants and the good things of His providing? ‘Say’ They are for the believers in the present life and exclusively for them on the day of Resurrection. Thus do We explain the signs for a people who have knowledge.

(Surah Al-A’raf: V.33)

(Translation of the Qur’anic verses is taken from the translation of the Holy Qur’an by Hazrat Maulvi Sher Ali sahib®)
A Saying of the Holy Prophet
(May Peace and Blessings of Allah Ta’ala be Upon Him)

A MUSLIM IS A BROTHER TO ANOTHER MUSLIM

 عن عبد الله بن عمير رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: المسلم آخر المسلم لا يظلمه ولا يسلمه، ومن كان في حاجة أخيه كان الله في حاجته، ومن فرّ ج عن المسلم كرّت الله عنده كرّت من كرّتات يوم القيامة، ومن سئل المسلم سئل الله يوم القيامة، (البخاري، كتاب الفتاوى، باب لا يظلم المسلم المسلم ولا يسلمه).

TRANSLATION:

Hazrat Abdullah ibn Amr® relates that the Holy Prophet® said: A Muslim is the brother of a Muslim; he does not wrong him nor does he hand him over to his enemy. He who occupies himself in relieving the need of a brother will find that Allah occupies Himself in relieving his need. He who removes the trouble of a Muslim will have one of his troubles removed by Allah on the Day of Judgment. He who covers up the fault of a Muslim will have his faults covered up by Allah on the Day of Judgment.

EXPLANATORY NOTES:

A Muslim does not wrong another Muslim nor does he hand him over to his enemy: Muslims belonging to an Islamic society owe five obligations to each other. First, they do not violate the rights of Muslims or deprive them of their rights. Secondly, they do not let anyone wrong their brethren. Thirdly, they make a concerted effort to provide for the needs of each other. Relating to this, following are the words of a hadith narrated by Hazrat Abu Hurairara: Allah goes on helping a servant so long as he goes on helping his brother. *(Sahih Muslim, Kitab-ul-Zikr).*

Fourthly, Muslims alleviate the hardships and sorrows of those who are suffering. Fifth is the covering up the faults of other Muslims. Nevertheless, these obligations are important for the safety and stability of relationships in a society. In another hadith narrated by Hazrat Abu Hurairara as quoted by Imam Muslim says the words: *ولا يخطئ،* which mean that a Muslim should not look down upon his brother nor should he humiliate him. *(Sahih Muslim, Kitab-ul-Bir, wa Silah).* It is also clearly specified in the address given by the Holy Prophet*SAW* at *Arafat* at the occasion of *Hijjat-ul-wida* that the blood, honour and belongings of Muslims have been declared sacred for each other forever. *(Sahih Bukhari, Kitab-ul-Hajj, Hadith No.1739)*

*(Sahih Bukhari, Vol. 4, Kitab-ul-Mazalim, Hadith No. 2442, p.452)*
WISDOM BEHIND THE SYSTEM OF THE VEIL

A fair-minded person will appreciate that the free mixing of men and women and their going about together would expose them to the risk of succumbing to the flare of their emotions. It has been observed that some people see no harm in a man and woman being alone together behind closed doors. This is considered civilized behaviour. To avoid such untoward situations from arising, the Law Giver of Islam has forbidden all such acts as might prove to be a temptation for anyone. In a situation of this kind where a man and a woman, whom the law does not allow to meet thus, happen to meet privately, Satan becomes the third member of this party. Imagine the harm that is being done in Europe in consequence of such reckless freedom. In certain parts of Europe a life of shameless promiscuity is being led which is the end product of such thinking. If you want to save a trust, you have to stand guard over it. But if you are not watchful, then remember that despite the people being ostensibly nice, the trust will definitely be violated. Islamic teaching in this behalf safeguards social life against unlawful indulgence by keeping men and women apart. Free mixing leads to the kind of destruction of family life and frequent suicides that have become common in Europe. (Malfuzat, Vol. 1, p.21 (New Edition, Malfuzat, Vol. 1, pp.34-35 (1884 Edition), Essence of Islam, Vol. 3, pp.327-328)

The Islamic system of the veil does not at all require women to be shut up as in a prison. What the Holy Qur'an directs is that women should avoid displaying their beauty and should not look at strange men. Those women who have to go out in order to fulfil their responsibilities may do so, but they must guard their glances. (Malfuzat, Vol. 1, pp. 297-298 (New Edition, Malfuzat, Vol. 1, p. 449 (1884 Edition), Essence of Islam, Vol. 3, p. 328)

Any intelligent person will appreciate that a large portion of humanity is governed by natural desires and, under the sway of the baser self, pays no heed to Divine chastisement. At the sight of young and beautiful women most men can't help but stare. Women too do not hesitate to stare at strangers. Such unrestricted freedom will result in the kind of situation prevalent in Europe today... Even if it was not
needed before, the veil is essential now, because this is the last era of mankind, and the earth is full of vice, debauchery and drunkenness. Hearts are filled with atheism and are devoid of respect for Divine commandments. Tongues are so loquacious and lectures are loaded with logic and philosophy, but the hearts are empty of spirituality. At such a time it would be a folly to expose your helpless sheep to the mercy of wolves.

**REMEDIES FOR UNCHASTITY**

God Almighty has not only set forth excellent teaching for acquiring chastity, but has also furnished man with five remedies to safeguard himself against unchastity. These are to restrain one’s eyes from gazing at women who are outside the prohibited degrees; to avoid listening to their voices, to refrain from hearing stories about them, to avoid occasions which might furnish incitement to vice and to control oneself during celibacy through fasting, etc. We can confidently claim that this excellent teaching with all its devices that is set forth in the Holy Qur’an is peculiar to Islam...

As God Almighty desires that our eyes and hearts and all our limbs and our susceptibilities should remain pure. He has furnished us with this excellent teaching. There can be no doubt that lack of restraint causes missteps. If we place soft bread before a hungry dog, it will be vain to hope that the dog will pay no attention to it. Thus God Almighty desired that human faculties should not be provided with any occasion for secret functioning and should not be confronted with anything that might incite dangerous tendencies. This indeed is the philosophy that underlies the Islamic injunctions regarding the veil, and this is what the Shariah demands. The Book of God does not aim at keeping women in captivity like prisoners. This is the thinking of the ignorant who are not aware of the Islamic ideals. The purpose of these regulations is to restrain men and women from letting their eyes rove freely and from displaying their beauty and charm, for this is to the benefit of both men and women. Remember, in Arabic Ghadd-e-Basar means to restrain oneself from casting even a cursory glance at the wrong place, while at the same time seeing things which are permissible. It does not behove a pious person, who desires to keep his heart pure, that he should lift his eyes in an unbridled manner like a beast. It is necessary for such a person to cultivate the habit of Ghadd-e-Basar in his social life. This is a blessed habit through which a person’s natural impulses are transferred into a high moral condition without adversely affecting his social needs. This is the quality which, in Islam, is called Ihsan or chastity.

**EXTREME ATTITUDES ABOUT THE VEIL**

People have adopted extreme attitudes in respect of the veil. Europe has gone to one extreme in abolishing it altogether and now some naturalists too wish to follow suit, whereas it is patent that this licentiousness has flung open the gates of vice in Europe. On the other hand, some Muslims go to the other extreme and do not let their women step out of their homes at all, even though it is often necessary for them to travel or to go out on account of some other need. We believe that both these types are in error.
After reciting Tashahhud, Ta’awwuz, Surah Al-Faatihah, His Holiness said:

“The Promised Messiah⁹⁹ stated:

“If one has knowledge of the life experiences of the Holy Prophet⁷⁹ [that is, the circumstances he faced and incidents that occurred in his life], is fully aware of the condition of the world at the time of his advent and what the Holy Prophet⁷⁹ achieved, he would call out in a trance-like state, ‘O Allah, Bless Muhammad⁷⁹!’ I say most truthfully, this is not mere thought and imagination, for the Holy Qur’an and world history fully bear testimony to what the Holy Prophet⁷⁹ did. Otherwise why would it have been stated especially for the Holy Prophet⁷⁹:

أَلَّا إِنِّي أَخْرَجْتُكَ لَأَنْصَرَكَ عَلَى الْقَبَ胞ٍ

يَا بَيِّنَاءُ الْكَبْرَىِّ إِنَّ أَمْرَ مِنْ أَيْدِيِّهِ وَأَيْدُوُّهُ وَسَلَامٌ

[The Promised Messiah⁹⁹]"
leading to God. He has shown us the ways to obtaining the highest standards of worship of God. He provided to us understanding and realisation of our responsibilities of discharging the rights of creation, through which a believer can obtain the pleasure of God. All this demands that whilst we send Durood and Salaam (salutations and peace) upon the Prophet Muhammad ﷺ, we should also inform the world of his blessed model. We should make the world aware of his excellences and compassion. Whenever aspects of the blessed life of the Prophet Muhammad ﷺ have been presented to non-Muslims who possess even the slightest amount of justice and fairness, then despite differences of opinions, they were compelled to praise the various characteristics of the life of the Prophet Muhammad ﷺ.

Presently, opponents of Islam raise objections against the Holy Prophet ﷺ or upon the teachings that he brought. Such people’s hearts are either completely devoid of justice or they are entirely unacquainted with the various aspects of excellence in the blessed life of the Holy Prophet ﷺ. Further, they do not even want to make an effort to learn about them. As such, it is also our duty to make the world aware of the excellences of the life of the Holy Prophet ﷺ and to this end we should use every single possible means at our disposal. I have already stated this numerous times previously. The nature of some people is such, or some people are so steeped in materialism or worldliness, that worldly people influence them more. When a worldly person or someone from amongst them makes a statement regarding the Prophet Muhammad ﷺ they are more prepared to accept what he says and it has a greater impact upon them and they sometimes make an effort to reflect, as compared to when a Muslim says the same thing to them regarding the Holy Prophet ﷺ. It is for this reason that the views of their own famous people such as writers and scholars, regarding the Prophet Muhammad’s ﷺ life, should be conveyed to them.

I shall now present extracts from the writings of those who were impressed by the life and personality of the Holy Prophet ﷺ and subsequently wrote about him. Some amongst these writers and scholars were fiercely opposed to the Prophet Muhammad ﷺ, yet they were compelled to write the truth.

In his English translation of the Holy Qur’an, the writer George Sale writes with reference to Spanhemius—a staunch opponent of Islam, who said many negative things against the Prophet Muhammad ﷺ—yet Sale writes:

"...for how criminal soever Mohammed may have been in imposing a false religion on mankind, the praises due to his real virtues ought not to be denied him; nor can I do otherwise than applaud the candour of the pious and learned Spanhemius, who, though he owned him to have been a wicked imposter, yet acknowledged him to have been richly furnished with natural endowments, beautiful in his person, of a subtle wit, agreeable behavior, showing liberality to the poor, courtesy to everyone, fortitude against his enemies, and above all a high reverence for the name of God; severe against the perjured, adulterers, murderers, slanderers, prodigals, covetous, false witnesses &c. a great preacher of patience, charity, mercy, beneficence, gratitude, honouring of parents and superiors, and a frequent celebrator of the divine praises.”

Despite acknowledging all of this, in other parts of his book George Sale raises allegations against the prophet Muhammad ﷺ.

Another writer, Stanley Lane-Poole, wrote:

“He freely forgave the Koreysh all the years of sorrow and cruel scorn in which they had afflicted him, and gave an amnesty to the whole population of Mekka... It was thus that Mohammad entered again his native city. Through all the annals of conquest there is no triumphant entry comparable to this one.”
In The Outline of History, professor H.G. Wells wrote regarding a major proof of the prophethood of the Prophet Muhammad:

"Because those who knew Muhammad best believed in him the most... Muhammad was no impostor at any rate... there can be no denying that Islam possesses many fine and noble attributes... They created a society more free from widespread cruelty and social oppression than any society had ever been in the world before."

In his book, Islam at the Crossroads, De Lacy O'Leary wrote:

"History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races, is one of the most fantastically absurd myths that historians have ever repeated."

In other words, he says that historians who say that Islam was spread through force are relating ridiculous tales.

In a statement published in Young India, Mahatma Gandhi stated:

"I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind... I became more than ever convinced that it was not the sword that won a place for Islam in those days, in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These, and not the sword, carried everything before them and surmounted every obstacle. When I closed the second volume of a book on the Prophet's biography, I was sorry there was not more for me to read of that great life."

Sir John Bagot Glubb, a Lieutenant General who passed away in 1986, wrote at the conclusion of his book:

"Whatever opinion the reader may form when he reaches the end of this book [which he was writing], it is difficult to deny that the call of Muhammad seems to bear a striking resemblance to innumerable other accounts of similar visions, both in the Old and New Testaments, and in the experience of Christian saints, possibly also of Hindus and devotees of other religions. Such visions, moreover, have often marked the beginnings of lives of great sanctity and of heroic virtue. To attribute such phenomena to self-delusion scarcely seems an adequate explanation, for they have been experienced by many persons divided from one another by thousands of years of time and by thousands of miles of distance, who cannot conceivably have even heard of each other. Yet the accounts which they give of their visions seem to bear an extraordinary likeness to one another. It scarcely appears reasonable to suggest that all these visionaries 'imagined' such strikingly similar experiences, although they were quite ignorant of each other's existence."

Regarding the migration of the companions of the Holy Prophet to Abyssinia (the Prophet was in Makkah at the time) he wrote:

"The list seems to have included very nearly all the persons who had accepted Islam and the Messenger of God must have remained with a much reduced group of adherents, among the generally hostile inhabitants of Makkah, a situation which proves him to have
possessed a considerable degree of moral courage and conviction.”

In his book *A History of the Intellectual Development of Europe*, John William Draper wrote:

“Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia the man who, of all others, exercised the greatest influence upon the human race... Mohammed, by Europeans surnamed the Imposter... Mohammed possessed that combination of qualities which more than once decided the fate of empires. A preaching soldier, he was eloquent in the pulpit [when delivering speeches], valiant in the field. His theology was simple: ‘There is but one God.’ [That is, the sum total of the religion is that God is One]... Asserting that everlasting truth, he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulations respecting personal cleanliness, sobriety, fasting, prayer. Before all other works he esteemed almsgiving and charity.”


“The more one reflects on the history of Muhammad and of early Islam, the more one is amazed at the vastness of his achievement. Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as a seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unrecorded. It is my hope that this study of his life may contribute to a fresh appraisal and appreciation of one of the greatest of the sons of Adam.”

Such is a testimony of a biographer who was not favourably disposed towards the Holy Prophet⁹.

The famous Christian historian, Reverend Bosworth Smith, in his book *Muhammad and Muhammadanism*, wrote:

“Head of the State as well as of the Church, he was Caesar and Pope in one; but he was Pope without Pope’s pretensions and Caesar without the legions of Caesar; without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power without its instruments and without its supports.”

“Those who knew him best, his wife, his eccentric slave, his cousin, his earliest friend – he who, as Mohammed said, alone of his converts, ‘turned not back, neither was perplexed’ – were the first to recognize his mission [that is, his prophethood]. The ordinary lot of a prophet was in his case reversed; he was not without honour save among those who did not know him well.”

“The practices that Mohammed forbade, and not forbade only, but abolished, human sacrifices [that is, sacrificing humans] and the murder of female infants, and blood feuds, and unlimited polygamy, and wanton cruelty to slaves, and drunkenness, and gambling, would have gone unchecked in Arabia and the adjoining countries.”

“Nor could anyone have done what Mohammed did without the most profound faith in the reality and goodness of his cause [he had firm faith and conviction in his mission, claim and that he was sent from God; it is thus that a revolution was brought about]... there is everything to prove the real enthusiast arriving slowly and painfully at what he believed to be the truth.”

“To say that Arabia needed renovation was to say in other words that the time for a new prophet had come, and why might not that prophet be Mohammed himself? Sprenger, the most recent and exhaustive writer on the subject, has shown that for some hundred years before Mohammed the advent of another prophet had been expected and even predicted.”

“On the whole, the wonder is to me not how much, but how little, under different circumstances, Mohammed differed from himself. In the shepherd of the desert [when he tended sheep], in the Syrian trader, in the solitary of Mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them: the accidents are changed, the essence seems to me to be the same in all.”
"His military triumphs awakened no pride, nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manner and appearance as in the days of his adversity..."

Washington Irving, in his book *Life of Muhammad*, wrote:

"His military triumphs awakened no pride, nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shewn to him."

Sir William Muir was an Orientalist, who although saying quite a lot against Islam, wrote:

"Thorough and complete in all his actions, he took in hand no work without bringing it to a close. The same habit pervaded his manner in social intercourse. If he turned in a conversation towards a friend, he turned not partially, but with his full face and his whole body. In shaking hands, he was not the first to withdraw his own; nor was he the first to break off in converse with a stranger, nor to turn away his ear. A patriarchal simplicity pervaded his life. His custom was to do everything for himself. If he gave alms he would place it with his own hands in that of the petitioner. He aided his wives in their household duties...He was to all of easy access - even as the river's bank to him that draweth water from it. Embassies and deputations were received with the utmost courtesy and consideration. In the issue of precepts bearing on their representations, or in other matters of state, Muhammad displayed all the qualifications of an able and experienced ruler. What renders this the more strange is that he was never known himself to write. A remarkable feature was the urbanty and consideration with which Muhammad treated even the most insignificant of his followers. Modesty and kindness, patience, self-denial, and generosity, pervaded his conduct, and riveted the affections of all around him. He disliked to say No. If unable to answer a petitioner in the affirmative, he preferred silence. He was not known ever to refuse an invitation to the house even of the meanest, nor to decline a proffered present however small. He possessed the rare faculty of making each individual in a company think that he was the favoured guest. If he met anyone rejoicing at success he would seize him eagerly and cordially by the hand. With the bereaved and afflicted, he sympathized tenderly. Gentle and unbending towards little children, he would not disdain to accost a group of them at play with the salutation of peace. He shared his food, even in times of scarcity, with others, and was sedulously solicitous for the personal comfort of everyone about him. A kindly and benevolent disposition pervaded all those illustrations of his character. Muhammad was a faithful friend. He loved Abu Bakr with the close affection of a brother; Ali, with the fond partiality of a father. Zaid, the freedman, was so strongly attached by the kindness of the Prophet that he preferred to remain at Mecca rather than return home with his own father. 'I will not leave thee,' he said, clinging to his patron, 'for thou hast been a father and mother to me.' The friendship of Muhammad survived the death of Zaid, and his son Usama was treated by him with distinguished favour for the father's sake. Uthman and Umar were also the objects of a special attachment; and the enthusiasm with which, at Hudaiyba, the Prophet entered into the Pledge of the Tree and swore that he would defend his beleaguered son-in-law even to the death, was a signal proof of faithful friendship. Numerous other instances of Muhammad's ardent and unwaiving regard might be adduced. His affections were in no instance misplaced; they were ever reciprocated by a warm and self-sacrificing love. In the exercise of a power absolutely dictatorial, Muhammad was just and temperate. Nor was he wanting in moderation towards his enemies, when once they had cheerfully submitted to his claims. The long and obstinate struggle against his pretensions maintained by the inhabitants of Mecca might have induced its
conqueror to mark his indignation in indelible traces of fire and blood. But Muhammad, excepting a few criminals, granted a universal pardon; and, nobly casting into oblivion the memory of the past, with all its mockery, its affronts and persecution, he treated even the foremost of his opponents with a gracious and even friendly consideration. Not less marked was the forbearance shown to Abdullah and the disaffected citizens of Medina [that is, the hypocrites], who for so many years persistently thwarted his designs and resisted his authority, nor the clemency with which he received submissive advances of tribes that before had been the most hostile, even in the hour of victory.

Although he wrote in several places in opposition to the Qur’an etc., here he wrote: “It is strongly corroborative of Mahomet’s sincerity that the earliest converts to Islam were his bosom friends and the people of his household; who, intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which, more or less, invariably exist between the professions of the hypocritical deceiver abroad, and his actions at home.”

KEY FOR ABBREVIATIONS:

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<thead>
<tr>
<th>Sa</th>
<th>Sallallaho Alailhi wa Sallam</th>
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<tr>
<td>As</td>
<td>Alaihis Salaam</td>
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<tr>
<td>Ra</td>
<td>Razi-Allaaho anhu/anha</td>
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<tr>
<td>Aba</td>
<td>Ayyadahullaahu Ta’ala binasrihil Aziz</td>
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- “May peace and blessings of Allah be upon him.”
- “May peace be upon him.”
- “May Allah be pleased with him/her.”
- “May Allah the Almighty help him with His powerful support.”

This is written after the name of the Holy Prophet.

This is written after the name of Prophets other than the Holy Prophet.

This is written after names of the Companions of the Holy Prophet and of the Promised Messiah.

This is written after the name of the current Khalifah of the Ahmadiyya Muslim Jama’at.

REFERENCES

The Holy Qur’an, Ch.33:V.57.
Mahatma Gandhi. Young India. September 23rd 1924.
Michael H. Hart. THE 100: A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY. Carol publishing group., p.3.

Part Two of this Friday Sermon will InshAllah be published in the next Issue.
A True Ahmadi Muslim Woman, Man, Youth or Child Should Not Be Embarrassed Or Ashamed Of Being A Muslim And Acting On The Teachings Of Islam

Huzur\textsuperscript{has} said that young women or those who, for whatever reason, after coming under the influence of the people here suffer from an inferiority complex, should not care in the least that people deride their 	extit{Pudah}, mock their 	extit{Burqa}, make fun of their clothes or the manner of their Prayers.

\textit{O Ye People! Fear Your Lord, Who Created You From A Single Soul And Created Therefrom Its Mate And From Them Twain Spread Many Men And Women; And Fear Allah, In Whose Name You Appeal To One Another; And Fear Him Particularly Respecting Ties Of Relationship. Verily, Allah Watches Over You.} (Surah Al-Nisa, Ch.4: V.2)

Huzur\textsuperscript{has} said: After a new relationship forms, the couple should try to create peace in society. The bond between the new couple and two families should be handled in the manner that strengthens relations rather than causes them to crack and tear apart. If something the husband or the in-laws say or do upsets the young woman, she should try to find an amicable solution to this with patience and prayers.

\textit{Allah The Exalted Has Mentioned The Word Taqwa Five Times In The Nikah Prayer}

It is, therefore, not possible that the household of one who keeps Taqwa in view to this extent will ever be the mainstay of conflict. Similarly, one who regards close familial ties, who regards each other's relations and cares for them, has been given the glad-tiding of the acceptance of prayers within.
The Holy Prophet ﷺ Said That The World Is A Provision For This Life And There Is No Better Provision In The World Than A Virtuous Woman

Huzuraba said: While this draws attention of the men to the fact that they should marry virtuous women, it is also something for women to reflect on that they should try to mould their lives in the way that God and His Prophet ﷺ want them to.

How Has The Holy Prophet ﷺ Defined An Excellent Wife?

Huzuraba said: The Holy Prophet ﷺ says that an excellent wife is one who happily serves her husband and desists from what he stops from doing.

Advice Of Ummul-Momineen Hazrat Amman Janra

Huzuraba presented some advice of Hazrat Amman Janra which she gave to her and the Promised Messiah's eldest daughter Hazrat Nawab Mubarka Begum Sahibaa at the time of her marriage. She said: 'Never do something secretly from your husband or something that you feel the need to hide from him.'

If something happens against the wish of the husband, do not hide it. Concealing matters always leads to disrespect and disregard for a woman and lowers her honour. Then she said: 'Never speak when your husband is angry. A woman who argues with a man in temper loses her respect.' Hazrat Amman Janra further counsels her daughter to consider the relatives and the children of the relatives of one's husband as one's own and says: 'Do not think ill of anyone even if they do something wrong to you, wish everyone well from your heart.'

Girls Of Twelve Or Thirteen Years Of Age, Who Are Entering Into Their Youth, Should Certainly Pray For Themselves

Hazrat Khalifatul Masih Ira often said to Hazrat Nawab Mubarka Begum Sahibaa: 'Look, there is no shame in front of Allah the Exalted. Indeed, you are young, but you should keep on praying to God that He gives you a pious and blessed match.'

It Is The Foremost Duty Of All Of You To Make The Foundation Of The Building Of Ahmadiyyat Capable Of Staying Strong Until The Day Of Judgment

Huzuraba said: Young girls are not unimportant. When the Promised Messiahas said, with great passion, in his dream to put them in the foundation – he said this because girls alone are going to form the foundations of the next generation. We should carry out the good upbringing of girls to the maximum extent possible in terms of their religious as well as secular education.
The book *Sitara-e-Qaisarah* was first published in Urdu by Hadrat Mirza Ghulam Ahmad, the Promised Messiah™ in Qadian, India in 1899. *Star of the Empress* is the English rendering of that book.

This book was published in the UK in 2013 by Islam International Publications Ltd, Surrey, and printed at Raqeeq Press, UK.

It has been translated from Urdu into English by Shermeen Butt and was revised by Ayyaz Mahmood Khan.
World Crisis and the Pathway to Peace

World Crisis and the Pathway to Peace is a compilation of speeches and letters of Hazrat Mirza Masroor Ahmad that have been delivered and sent to world leaders and the Heads of State over the past several years. Letters to key leaders such as Her Majesty the Queen of England and President Obama of USA are published in this book. Guidance delivered by Huzur at his historic addresses at the Houses of Parliament in the UK, the Military Headquarters in Germany and at Capitol Hill in Washington, USA are also presented in this book.

In this book, we read that Huzur warns the world of the consequences of a catastrophic nuclear war, which circumstances are demonstrating is very near - not to create alarm but to prepare them to think about how the world has arrived in this state of being and what is the course to peace and security for the world. He proclaims that the only way to insure peace is for the world to adopt the ways of humility and justice, and to humbly submit to God.
This section of the magazine aims to provide a brief insight into one of the books of The Promised Messiah*. In this Issue, we introduce:

**The Need for the Imam**

<table>
<thead>
<tr>
<th>Title</th>
<th>Daruratul-Imam</th>
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<tr>
<td>Author</td>
<td>Hadhrat Mirza Ghulam Ahmad*</td>
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<tr>
<td>Language</td>
<td>Urdu</td>
</tr>
<tr>
<td>English version</td>
<td>The Need for the Imam</td>
</tr>
<tr>
<td>Number of pages</td>
<td>50</td>
</tr>
<tr>
<td>Year written/printed</td>
<td>1898</td>
</tr>
<tr>
<td>Printed by</td>
<td>Diya-Ul-Islam Press, Qadian</td>
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*O ye who believe! Fear Allah and seek the way of approach unto Him and strive in His way that you may prosper.
And those who disbelieve say, ‘Thou art not a Messenger.’
Say, ‘Sufficient is Allah as a Witness between me and you and so is he who possesses knowledge of the Book.’*

*(Translation of the Title Page, First Edition)*

All praise belongs to Allah, that this book entitled **Daruratul-Imam** [The Need for the Imam] was written in only one and a half day and printed at Diya-Ul-Islam Press, Qadian
ABOUT THE AUTHOR

Born in 1835 in Qadian (India), Hadrat Mirza Ghulam Ahmad**, The Promised Messiah and Mahdi, remained dedicated to the study of the Holy Qur’an and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only skin-deep, he undertook vindication and exposition of Islam. In his vast corpus of writings (including his epoch-making ’Brahin-e-Ahmadiyya’), his lectures, discourses, religious debates etc., he argued that Islam was a living faith and the only faith by following which man could establish contact with his Creator and enter into communion with Him.

He announced that God had appointed him the Messiah and Mahdi as mentioned in the prophecies of the Bible, the Holy Qur’an and Ahadith. In 1889 he began to accept initiation into his Community which is now established in more than two hundred countries. His eighty books are written mostly in Urdu, but some are in Arabic and Persian.

BACKGROUND

The Promised Messiah** wrote this book in one and a half day following a meeting with a friend who made a theological mistake, when in September 1898, Babu Ilahi Bakhsh of Lahore, came to Qadian to see the Promised Messiah**. Durrat-ul-Imam, or The Need for the Imam, spells out in depth the urgency and need for the Imam of the age, and his qualities and hallmarks as the Divinely appointed guide, the voice articulate of the age, and the constant recipient of Divine revelations, and how all these qualities are fully present in the person of the holy author.
According to the Holy Quran, the Promised Messiah wrote that all true believers can become the recipients of Divine revelations. There had been actually millions of such men among the followers of the Holy Prophet. But most of their revelations were only of a personal nature and they could not be relied upon. In contrast to this, the Imam occupies a supreme position and stands out prominently among the believers. The Promised Messiah described six distinctive features of the Imam of the Age which are as follows:

1. He is a man of strong and high character.
2. He is a born leader.
3. His knowledge of truth is vast.
4. His will and purpose are inflexible.
5. He is most earnest in turning to God in all circumstances.
6. His visions and revelations are extraordinary in quantity as well as in quality. God speaks to him face to face and not in riddles.

The Promised Messiah further enumerated distinctive features of a true revelation, which are as follows:

1. It descends upon the heart and flows with Divine love.
2. It brings joy and conviction.
3. There is glory in Divine revelation and it descends with a voice which is full of majesty and power.
4. It contains true prophecies.
5. It has a purifying and ennobling effect.
6. It imparts a new life.
7. It is not a solitary voice and God speaks to him.
8. Recipient of true revelation is never a coward.
9. A recipient of true revelation can never be a coward.
10. It is accompanied with honour.

After describing these distinctive characteristics of a Divine revelation, the Promised Messiah raised the pertinent question as to who was the Imam of this age. So he proclaimed on the basis of reasons, signs and prophecies, without fear of contradiction: “I am the Imam of the Age”. (Darurat-ul-Imam, p.24, Ruhani Khaza’in, Vol.13, p. 495)

(An Introduction to the Hidden Treasures of Islam, pp.224-226)

**Specimens of Writing**

“It is wrong to suppose that anyone who experiences a true dream, or for whom the door of Divine revelation opens, can be called an Imam. On the contrary, to be an Imam requires a comprehensive condition and a perfect and absolute [spiritual] state because of which he is designated Imam in heaven”.

(The Need for the Imam, p.2)

“Now, an important question arises: Who is to be called the Imam of the age? What are his hallmarks? And why is he to be preferred over other recipients of revelations, dreams and visions? The answer to this question is that the Imam of the age is the one for whose spiritual training God Almighty Himself assumes charge.”

(The Need for the Imam, p.10)

“Divine providence has equipped all animals and birds with every faculty which, in the knowledge of God, they would ever need. Similar is the case of those whom God, in His eternal knowledge, wishes to entrust the task of Imamat; they are given beforehand many spiritual faculties that are necessary for Imamat, and the seed of all the capabilities that they might need in the future is sown in their pure nature. As I see it, an Imam must possess the following qualities in order to benefit mankind.”

(The Need for the Imam, p.12)

“The Fifth power which is essential for the Imam of the age is reliance upon God. This means that in times of trial and tribulation, when they face a bitter enemy and he demands a sign, or when they are in need of a victory, and when it is imperative to help someone,
they incline towards God Almighty so much so that their prayers, which are full of truth, sincerity, love, faithfulness and unshakable resolve, cause a commotion in heaven and their devoted and humble supplications produce in heaven an uproar full of anguish, which creates a commotion among the angels.”
(The Need for the Imam, p.18)

“Hence, the jeweller of the pearls of revelation is the Imam of the age. By keeping his company, a person can readily distinguish between the real and the artificial. O mystics! O victims of this alchemy! tread this path with care and remember that true revelation, which is purely from God Almighty, is accompanied by the following signs:...”
(The Need for the Imam, p.29)

“Finally we come to the question: Who is the Imam in the present age, whom all Muslims, all righteous people, and all those who experience true dreams or revelations must follow. I hereby proclaim, without any hesitation, that, by the grace and bounty of God, I am the Imam of the age. He has brought together in my person all these signs and conditions and sent me at the turn of this century, of which fifteen years have already passed. I appeared at a time when all Islamic teachings, without any exception, were riddled with differences.”
(The Need for the Imam, p.39)

“I do not ask you just to believe in the signs that have already appeared, rather I ask you to challenge my signs if you do not think that I am the Hakam. It is useless to argue against me, for I have come at the time of the divergence of creeds. Only the debate about the [person of] Hakam is open to all, and I have elaborated upon it. God has given me four signs:...”
(The Need for the Imam, p.42)

**SAMPLE GLOSSARY**

**Bai’at:** Pledge.

**Hakam:** Arbitrator.

**Khatumul Anbiya:** The Seal of the Prophets[sw].

**Yasub:** The Queen bee.

**Chola Sahib:** Cloak worn by Baba Nanak, on which verses of the Holy Qur’an are inscribed.

**Awwal-ul-Momineen:** The first of the believers.

**Parmeshwar:** Supreme Being in the Hindu religion.

**Auliya:** Plural of Wali (Saint).

*“The Need for the Imam” is available to read online at: www.alislam.org*
FAITH INSPIRING INCIDENTS OF DEVOTEES

Extracts taken from the book
"The Devotion of Life, Its importance and Blessings"
By Dr. Iftikhar Ahmad Ayaz, OBE

Narrations of Hadrat Maulana Nazir Ahmad Ali Sahib∞

The tremendous services that Hadrat Maulana Nazir Ahmad Ali Sahib∞ rendered to Islam and Ahmadiyyat in West Africa are a Golden Chapter in the history of Ahmadiyyat. He narrates: ‘In 1938, the Muslim Congress in Sierra Leone organised my lecture in a public gathering which was presided over by Sheikh Haidaruddin, a renowned figure in the country who had been given J.P. and M.B.E awards. People of all ranks in the country recognised his knowledge and abilities. After my successful lecture, Sheikh Haidaruddin in his closing remarks stated, ‘Audience! I am more learned than every one of you and I have no match in religious matters. I think what this Indian has said is nothing but fabrication and a bundle of lies.’

He became extremely arrogant and said, ‘I would rather my mind stops functioning than accept his false Messiah, so that I do not have to consider this Indian Missionary’s talk and thus remain protected from this mischief.’ God Almighty’s punishment comes silently. Arrogance and pride of even the greatest person are crushed when he faces the Glory and Omnipotence of God. The kind of end he had desired was exactly what transpired. Within a few months, he received the punishment he had asked for. He lost his mind and his condition became so miserable that one could not bear to watch it. He lived for about two and a half years struggling between life and death and then passed away in a horrible condition, which became an example for others.”

A heart-rending incident demonstrating a more severe form of Divine punishment than this incident, took place in Singapore. A pious Ahmadi of Singapore relates, “I and late Maulana Ghulam Hussain Ayaz Sahib∞ used to eat at a small restaurant belonging to a Pathan from Hazara. One day, when he came to know that we were Ahmadi, he became furious and using extremely vulgar language, he kicked us out of his shop. Even then, his anger did not subside and he started to abuse the Promised Messiah∞ using foul language. He called the Promised Messiah∞ a liar and Dajjal and that he died, God forbid, in a toilet. God Almighty had promised to the Promised Messiah∞: ‘Inni muheenun man irada thamataka’

That is, ‘whosoever will try to defame you, he himself will be defamed and humiliated by God.’ How God Almighty fulfilled His Promise regarding this abusive man!

The details are as follows: Within a few years the man came under the severe punishment of God Almighty and he died a filthy death, which he used to attribute, God forbid, to the Promised Messiah∞. At first he developed simple diabetes, which soon turned into a disease so serious that a boil appeared on one of his legs, which required

MARYAM
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amputation due to the infection. Then, another boil appeared on his other leg and it was also amputated. This way he became so much dependent upon others that his relatives used to carry him on their hands so that he could relieve himself. The situation became so terrible that at one time his own children became frustrated with his disability and put him in a corner behind his shop, where he used to crawl a couple of feet to relieve himself nearby. At last, when he became totally immobile, he was found dead in his excretions. This is such an agonising incident that one shudders in describing it. Hearts are extremely troubled when imagining the Powerful Divine decree. Is there anyone who could not learn a lesson from these incidents?"

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp. 29-31) ("The Devotion of Life. Its importance and Blessings," pp. 506-511)

Two Signs of Sudden Starting and Stopping of the Rain:

Narrations of the late Hadrat Maulana Rahmat Ali Sahib

Hadrat Maulana Rahmat Ali Sahib used to reside in the Yasir Miskeen ward of the Padang City. Most of the houses in the area were built of wood and attached to each other. Once, a fire, which started suddenly in the ward, reached so close to his residence after burning the surrounding houses to ashes, that its flames were touching the balcony of the house.

Observing such a dire situation, the members of the Community insisted that he immediately vacate the house. However, with full confidence and strong belief, he said, 'The fire, God Willing, will not do any harm to me. This house, at present, is a residence of a humble servant of the Promised Messiah who is striving in the cause of Allah. God Almighty has promised the Promised Messiah, as stated in these words, 'The fire is Our servant, rather it is a servant of Our servants.'

Hadrat Maulana Rahmat Ali Sahib had not yet finished these words when thick clouds suddenly appeared and rain pelted down, which instantly extinguished the fire. God Almighty, in reality, made the fire a servant of the Masih-Muhammad (The Messiah of Muhammad, Peace and blessings of Allah be upon him).

O Rain Stop!

There is no limit to the Powers of God Almighty. Everything moves with His Command. In the above incident, the immediate arrival of the rain was an example of the support of God. Now, another incident is stated where the opposite of what happened in the above incident took place. Here, under extraordinary circumstances, the rain suddenly stopped and thus became a Sign of God's support in the field of preaching.

Once, Hadrat Maulana Rahmat Ali, in the same city of Padang, was having a religious discussion with a Christian Priest from Holland and a huge number of people had gathered to hear the discussion. Suddenly, it started to rain heavily. In this area, it is a common observation that once rain starts it rains continuously for many hours. For a long time it does not stop at all. When the Priest felt helpless in countering the arguments of Maulvi Sahib in the debate, he suddenly made this strange demand to cover up his defeat: 'If your religion, in fact, is superior to Christianity, then ask your God to show the miracle of His Power and stop the rain right now.' Apparently, the Priest presumably had made an impossible demand and knowing the pattern of rain in the area he must have been certain that his demand would in no way be met. However, the people on this occasion saw an extraordinary and a beautiful miracle of the support from God Almighty in the field of preaching. As soon as the Priest made his demand, Maulvi Sahib, with full confidence in his living God, in a forceful voice addressed the rain, 'O Rain! Stop right now under the Command of God and show a proof of the true and living God of Islam.' May we sacrifice our lives for the Omnipotent and the Living God of Islam, as not even a few minutes had passed when the pelting rain unexpectedly stopped and the Priest and the whole gathering were stunned to see this great Sign of God Almighty.

The Life and Character of the Seal of Prophets

Extracts taken from the book ‘The Life & Character of the Seal of Prophets (asw)’
‘Sirat Khātāman-Nabiyyīn’
By Hadhrat Mirza Bāshir Ahmad(r) M.A
Translated by Ayyaz Mahmood Khan

Fatrat-e-Wahi

After this the decent of revelation came to a temporary halt and remained as such for a certain period in time (the approximation of which, according to a narration related by Ibni ‘Abbas has been mentioned as 40 days). This period in time is known as the ‘Time of Fatrat’. It was as if, the illumination of the sun of apostleship was seen and then disappeared. A droplet of water fell upon the parched lips of the Holy Prophet(asw) and then the clouds dispersed. The Holy Prophet(asw) spent these days in a state of grave anxiety and restlessness. Day and night, whilst sitting and standing, the same thought preoccupied him - God knows what this affair is and what is to happen hereafter. What significance does the appearance of this unfamiliar and invisible messenger hold? Is this message and salutation truly from God, or is it a hidden reflection of my own soul? These questions greatly perplexed the Holy Prophet(asw), and it is mentioned in Hadith that during these days the Prophet(asw) experienced such anxiety that many times he would climb to the top of a mountain and contemplate dropping himself, thus putting an end to his life. Upon every such instance, an angel of God would say, “Look here Muhammad, withhold yourself, verily you are the Messenger of Allah.” Upon hearing this voice, the Holy Prophet(asw) would restrain himself, but whenever such a state of unease and restlessness would overtake him, he would again consider ending his life.

It is quite possible that the above mentioned Hadith, is not to be taken in the literal sense. The actual purport may be that the Holy Prophet(asw) was under the apprehension that the viewing of that invisible angel might be a reflection of his own thoughts, or might be a trial from God. Thus, the Holy Prophet(asw) intended to humble his own soul and by vanquishing and overpowering it, was as if for the sake of Allah, to slay it completely. In this case, to throw oneself from a mountain would be comprehended as a metaphor. Whatever the meaning may be, for the Holy Prophet(asw), these days were days of trepidation. In this very state of anguish, one day, the Holy Prophet(asw) was returning home from the Cave of Hira when suddenly he heard a voice, as if someone was addressing him. The Holy Prophet(asw) looked forward and behind, right and left, he looked in every direction but could not see anything. Ultimately, the Holy Prophet(asw) looked up and saw the very same angel he had encountered in the Cave of Hira. He saw him sitting upon a magnificent chair which extended between the heaven and the earth. When the Holy Prophet(asw) witnessed this vision, he was frightened and quickly returned home dismayed, and said to Hadrat Khadijah(r), “Place a mantle over me! Place a mantle over me!” Khadijah(r) hurriedly covered him with a mantle and the Holy Prophet(asw) lay down. As soon as the Prophet(asw) lay
down, he heard a majestic voice:

> “O thou that has wrapped thyself with thy mantle! Arise and wake others at the name of God. And thy Lord do thou magnify. And thy heart do thou purify. And abstain from all forms of polytheism.” After this, the constant descent of revelation began.⁶

(The Life & Character of the Seal of Prophets⁵⁷, p. 169-171)

**Commencement of Preaching**

Now that the disposition of the Holy Prophet⁵⁷ had settled and calmed, he began to invite people to the unity of God, the Most High, and propogated teachings against polytheism. In the beginning, the Holy Prophet⁵⁷ did not preach his mission openly; rather, he began this process with extreme silence and kept his teachings confined to his close circle of friends.⁶

(The Life & Character of the Seal of Prophets⁵⁷, p. 171)

**The Message of Islam**

Although the true place for the elaboration of the doctrinal framework brought by the Holy Prophet⁵⁷ shall come ahead, at this point, it seems necessary to include a brief outline of Islam, so that our readers may become aware of the mission of the Holy Prophet⁵⁷ and its principle injunctions. Thus, it should be known that the name of the religion presented by the Holy Prophet⁵⁷ is ‘Islam’, which means complete submission to God, and this is the true essence of the teachings brought by the Holy Prophet⁵⁷. The first and foremost principle of the religion is the unity of God, the Exalted. In other words, the Creator and Lord of this world is one God, who in His being and attributes is alone and un-associated. He has existed from time immemorial and shall remain forever. He is the Creator and Sustainer of all that is in the earth and in the heaven. For this reason, none save Him, is worthy of worship and all deities fashioned by people, aside God, are fictitious and vain. This is the first and most important principle which the Holy Prophet⁵⁷ presented before the people of Makkah. The second principle presented by the Holy Prophet⁵⁷ was that Allah the Exalted created this world for a particular purpose and that people should recognize Him and then adorn themselves with His attributes, thus creating a life of eternal advancement. For this purpose, He has divided human life into two parts. One is the life of this world, which is the Darul-'Amal and the other is the life of the hereafter, which is the Darul-Jaza’.⁶⁸ and death is the separating boundary between these two lives. The third principle which the Holy Prophet⁵⁷ presented was that Allah the Exalted raises messengers and prophets for the guidance of this world, who acquire divine knowledge from God and thus administer the guidance of man. Such prophets have passed in every nation, country, and era, and among them, the Holy Prophet⁵⁷ is but one messenger of God. These are the three fundamental laws which were the basis of the initial mission of the Holy Prophet⁵⁷. However, as time passed on, various other principles followed by their derivative institutions of law and detailed elaboration continued to be revealed,
until the teachings brought by the Holy Prophet ﷺ attained perfection in the form of the Holy Qur’an. The Holy Prophet ﷺ was the chief of the peoples of ancient and modern times; the seal of the prophets and was the one to bring the last and perfect law.
(The Life & Character of the Seal of Prophets ﷺ, p. 171-172)

The First Muslim

When the Holy Prophet ﷺ began the propagation of his mission, the first to believe was Hadrat Khadijah ﷺ, who did not hesitate, even for a moment. There is a discord among historians in reference to who the first convert among the men was after Hadrat Khadijah ﷺ. Some name Hadrat Abu Bakr ﷺ ‘Abdullah bin Abu Quahafah while others say Hadrat ‘Ali ﷺ, whose age, at that time, was only ten years. Others assert that the freed slave of the Holy Prophet ﷺ, Hadrat Zaid bin Harithah was the first one to embrace Islam. However, to us, this argument is useless. Hadrat ‘Ali ﷺ and Zaid bin Harithah were among the house-folk of the Holy Prophet ﷺ and lived with him as his own children. They were to follow whatever was said by the Holy Prophet ﷺ, as a matter of fact, no verbal declaration was necessary. Thus, their names need not be included. Among the rest, Hadrat Abu Bakr ﷺ is unanimously accepted as the first and foremost in his acceptance of Islam. Therefore, with regards to Hadrat Abu Bakr ﷺ, Hassan bin Thabit Ansari, the court poet of the Holy Prophet ﷺ, says:

في ذكرّ أخذ أن بكر ﷺ يا فعّال بعده البيك وأوفاءًا بما حملما إذا ذكرت ن놀و من أثي بن قيصر البربري ألقفاها وأعلها الثاني الثاني الحكم مشهده وآله الناس منهم صنع الرسالة

Meaning, “Whenever a compassionate reminiscence of any of your noble brethren rise in your heart, remember your brother Abu Bakr ﷺ as well, on account of his virtues – worthy of remembrance. After the Holy Prophet ﷺ, he was the most righteous and most just of all men and the greatest of those who fulfill their responsibilities. Indeed, it was Abu Bakr ﷺ who was the second individual with the Holy Prophet ﷺ in the Cave of Thaur, who had effaced himself in the obedience of the Prophet ﷺ. Whatever task he would undertake, he would make it beautiful, and he was the first of all people to believe in the Messenger.”

Due to his nobility and abilities, Hadrat Abu Bakr ﷺ was greatly honoured and respected by the Quraish, and in Islam he acquired a status which no other companion has attained. Hadrat Abu Bakr ﷺ did not, even for a moment, doubt the claim of the Holy Prophet ﷺ, rather, accepted him instantaneously. Then he devoted his entire interest and his entire life and wealth in service of the religion brought by the Holy Prophet ﷺ. Among his companions, the Holy Prophet ﷺ held Abu Bakr ﷺ most dear to himself. After the demise of the Holy Prophet ﷺ he became his first Caliph. During the time of his Caliphate, he furnished evidence of his unparalleled ability. With regards to Hadrat Abu Bakr ﷺ a renowned European Orientalist named Sprenger writes: “The faith of Abu Bakr is, in my opinion, the greatest guarantee of the sincerity of Mohammad in the beginning of his career...”

Sir William Muir is also at complete concurrence with his view. (The Life & Character of the Seal of Prophets ﷺ, p. 172-173)

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MARYAM
JULY - SEP 2013
28
100 Years
By Ayza Mehmood

100 years of our Jama’at spreading across this world,
A gifted surprise from Allah, with this achievement I would say SubhanAllah.

There are so many targets the Jama’at has achieved,
because we know our Jama’at will succeed.

Since 1913-2013, such a long time it has been.
From only one to tons and tons, so much we have seen.
Mosques made, banners displayed, look how much Huzuraba must have prayed.

So many Mosques, a Jamia as well,
and buses with our motto, there's too much to tell!

100 years have gone by but millions more will still pass by.
Jama’at will spread once again, so much has been done.

LOVE FOR ALL HATRED FOR HATRED FOR NONE.
Serving the Jama‘at

By Nasira Rehman
(Sadr Lajna Imaillah UK)

Being the daughter of a missionary, thus living in a mission house, my early childhood memories of the Jama‘at are of my house always being full of people; gathering to pray or to attend meetings. Thus, it is within this environment that I grew up, watching my parents selflessly giving up their time, property and life for the propagation of Islam. I was always encouraged to serve the Jama‘at, whether that being by participating in Nasirat meetings or doing a duty; such as serving water at an event. So one can say it became second nature to put Jama‘at first, to practice the beautiful teachings of Islam; helping neighbours, visiting elderly and sick, giving financial contributions etc.

I have had the privilege to serve the Jama‘at throughout my life in different capacities; locally, regionally, nationally, in Pakistan, the UK and in various departments including Tabligh, Taleem, Tarbiyyat, Ziafat, Khidmate Khalq and Nasirat. The blessings received are countless and continuing. There have been many Lajna role models who motivated me; ladies having settled in the UK from the sub-continent who have shown such fortitude, not to let the difference in language, culture and religion hinder their resolve to propagate Islam. They have done this through actions of love, sympathy and care, whilst maintaining their high moral Islamic teachings. Many a time I travelled distances with my mother, changing at least 2 buses, to give food to someone who was poorly, or who had just had a baby. I have seen sacrifices made by the older members of the Jama‘at, for example, simplifying their meals so as to use the saved money for Jama‘at schemes.

This year, as the UK celebrates its Centenary, it can be stated that it is the dedication, determination and resolve of numerous Ahmadi women that has elevated the standard of work being carried out in Lajna Imaillah today MashAllah. Lajna has been at the forefront of saying ‘Labeq’ to whenever Hazrat Khalifatul Masih has given an instruction or launched a scheme. UK has been blessed that Hazrat Khalifatul Masih has resided here since 1984 and we have been able to receive invaluable guidance instantaneously.

Currently, I am serving the Jama‘at as Sadr Lajna Imaillah UK. I was appointed Sadr Lajna UK in 2011. This has been a most humbling experience and has highlighted the importance of prayer and strengthened my relationship with Allah even more; and it is only through Allah’s blessings alone that I am able to carry out my responsibilities.
The instant transition within me has been quite amazing. Of course, I have always tried my best to respect, help and care for all Lajna and Nasirat no matter my role in the Jama’at, however, as Sadr Lajna UK I immediately developed such strong feeling of love for all Lajna and Nasirat that I can only describe as the feeling a mother can have for her children. I feel extremely protective of them and try to nurture them with the guidance received by beloved Huzuraba.

It has been an eventful 2 years; 2012 was a special year as the country was celebrating Her Majesty the Queen’s Diamond Jubilee. True to our pledge, ‘to serve our nation,’ the UK Jama’at planned a year long programme of Tabligh and celebrations with Huzur’saba guidance. Lajna held a successful Peace Symposium titled: “Peace in Our Time: Myth or Attainable Reality,” in which distinguished speakers shared their views. Ms Maha Dabous gave the keynote address concluding ‘despite our differences there are more common grounds between people.’ I also wrote a letter of congratulations to Her Majesty, to which she graciously replied with a letter of thanks. Lajna raised £50,000 for The Queen’s Charities through a variety of activities, such as marathon walks.

2013, an important year for Jama’at Ahmadiyya UK, celebrates 100 years of Ahmadiyyat in the UK. It is the fulfilment of the prophecy of the Promised Messiahas of ‘... rising sun from the west...’ This year too has been commemorated with special prayers; Centenary Lajna sports tournaments, Centenary Meena Bazaars, exhibitions, picnics etc. The aim has been for both the present Ahmadi generation and our non-Ahmadi community to understand our beginnings; the sacrifices made back then and that the purpose of this Jama’at is to follow the true Islam by spreading the message of peace.

By the Grace of Allah, as Sadr I have had the privilege to meet Lajna from all walks of life and witnessed the beauty of sisterhood encompassed in the teachings of Islam. My prayer is that the second century be filled with abundant blessings and may Allah enable us to fulfill our duty to Khilafat, to propagate Ahmadiyyat, the true Islam, and fulfill the prophecy of the Promised Messiahas. Ameen.
First Khalifa to visit the UK- 1924

The first Khalifa of the Promised Messiah was Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II. His visit to the UK led to a series of firsts for the Ahmadiyya Muslim Jamaat in the UK. Hazur’s first public function was held on 29th August 1924; Hazur visited the Chatthri Memorial, built in Brighton to commemorate the Indian Soldiers who fought in the First World War. During his address, Hazur paid tribute to the soldier who made such sacrifices “to answer the call of their Emperor.”

On 14th September 1924, Hazrat Khalifatul Masih II delivered a public lecture in Portsmouth which addressed the similarities between Christianity and Islam.

The ‘World Conference of World Religions’ was also held in Wembley Hall in the same year. The organisers decided to invite religious representatives from across the world to speak about their respective faiths and teachings. Hazur also received an invitation for the conference and after some deliberation decided to travel to London. Hazur travelled from Bombay by sea with twelve other eminent Ahmadi’s. Sir Muhammad Zafarullah Khan Sahib read Hazur’s paper in the conference. The speech was extremely well received and was later published under the title “Ahmadiyyat the True Islam.”

Laying the Foundation stone of Fazl mosque- 1924

In 1914 Hazrat Musleh Maud asked Hazrat Chaudhry Fateh Muhammad Sayal Sahib to purchase a plot of land for the construction of a mosque. On 6th January 1914 an appeal was launched to raise funds for the project. Hazrat Sayal Sahib worked tirelessly on this project and in 1920 a one acre site was purchased at 63 Melrose Road for £2,223. This site soon became an active Mission House.

Then on 19th October 1924 at 4:00pm Hazrat Musleh Maud laid the foundation stone for The Fazl Mosque in the presence of 200 distinguished guests and friends. During his address, Hazur stated that the mosque would help remove all friction and strife and establish peace, amity and goodwill among men. People of many nationalities including Japanese, German, Egyptian and American attended the event. Following a lengthy silent prayer, many of the guests were left so captivated by the entire scene that majority stayed long after the ceremony was over. A British company made a motion picture of the event and the clips from this video have been telecasted by MTA. The foundation stone of this mosque thus fulfilled a prophecy of the Holy Prophet Muhammad in which he predicted that the sun will rise from the West.

1926

Inauguration of the Fazl Mosque- 1926

The Inauguration of the Fazl Mosque took place in October 1926. It was attended by a number of Jamaat member as well as 3 members of the House of Lords, Members of Parliament and a number of Ministers, Ambassadors, Nawabs and Maharajas along with dignitaries from countries including China, Italy and Germany. The ceremony was widely covered by several national newspapers including The Daily Mail, The Evening Standard, The Times, The Observer, the Daily Express and Westminster Gazette to name a few.

First Mission established in the UK- London 1913

Hazrat Chaudhry Fatah Muhammad Sayal Sahib was the first missionary to arrive in the UK. Hazrat Maulwi Hakim Nur-ud-Din, Khalifatul Masih I sent Sayal Sahib to London in the summer of 1913.
Timeline of Jama’at Ahmadiyya UK’s History

-By Mekina Hayat

First Eid ul Adha by a Khalifa in London - 1955
Hazrat Khalifatul Masih III
delivered the Eid sermon and
led the Eid Ul Adha prayers
from the Fazl Mosque, London
on 30th July 1955. The
celebrations were attended
by around 500 guests and
dignitaries including the Mayor
of Wandsworth, Sir Frank
Brown, and the Ambassadors
of Argentina, Haiti and Chile.
Huzur’s sermon focused on the
significance of Hazrat
Ibrahim’s readiness to sacrifice Hazrat Ishaq and
he urged the West to dedicate
themselves to the cause of
peace.

Over 100 years ago, an
amazing event took place in
Qadian, a little village in the
province of Punjab, India. This
event was destined to change
the course of history. It saw the
arrival of Hazrat Mirza Ghulam
Ahmad; a Prophet sent by
Allah mankind as the Promised
Messiah and Reformer of the
latter days to unite mankind.
The Promised Messiah conveyed the message of
Ahmadiyyat to the world with
the help and support of Allah’s
angels and prophecies. In 1891
he saw a vision about his
message spreading throughout
the West. In his book Izalat-e
Auhaam he wrote an account of
his revelation:
“I am standing on a stage in
the City of London and I am
speaking in English in a very
logical and effective manner
proving the truths about Islam.
Then I saw that I caught many
birds which were sitting on small
trees; they were of white colour,
like partridges in size. The
meaning of this Roya is that
even though I may not be
physically present, my writings
will spread among those
people (in the West) and a
large number of right minded
English people will be caught
by the Truths of Islam.”
The fulfillment of this prophecy
began in 1913 when the first
missionary was sent to the UK by
Hazrat Maulvi Hakim Nur-
ud-Din, Khalifatul Masih II.

First Jalsa Salana UK address by a Khalifa 1967
The first ever UK Jalsa was held at the Fazl Mosque in the Mahmood Hall. In 1967, Hazrat Mirza Nasir Ahmad, Khalifatul Masih III attended
the fourth UK Jalsa Salana which was held at Wandsworth Town Hall.
The topic of Huzur’s speech was “Khilafat in Ahmadiyyat.” This Jalsa’s
final session took place at the Tolworth Recreational centre.

1955

1967

1970

Nusrat Jehan Scheme-1970
In 1970 Hazrat Khalifatul Masih III went on a historic tour of Africa, which included visits to Nigeria, Ghana,
Gambia, Sierra Leone, Ivory Coast and Liberia. Hudur evaluated the projects and activities that were
taking place in these countries. Following these visits, Huzur arrived in London. A special meeting was
convened on 29th May 1970 where the launch of the Nusrat Jehan Scheme was announced. Huzur
expressed his desire that schools and hospitals be built by Jama’at through West Africa. He called on the
Jama’at to contribute to the project; the UK Jama’at immediately responded with promises of £51,000 of
which £11,000 were contributed within ten days. Doctors and teachers were also approached to volunteer
their services. Huzur announced his promise to establish 25 health centres and 75-80 schools in the African
countries. The scheme went down a success and many people benefitted from the schools and hospitals.
Migration of Hazrat Khalifatul Masih IVth to United Kingdom in 1984

On 26th April 1984 General Zia-ul-Haq initiated an Ordinance which meant Ahmadis could no longer profess their faith for fear of being charged with "indirectly or directly posing as Muslims." Hazrat Khalifatul Masih IVth immediately held a counsel with the senior members of the Jama'at and it was unanimously decided that Hazur had to leave Pakistan immediately. Hazur arrived at Heathrow airport on Monday 30th April 1984. He arrived at the Fazl Mosque where 300 members of the Jama'at had gathered to welcome him. Hazur met the crowd and then prepared himself for Zuhur namaz. This prayer was full of emotion and prostration before Allah the Almighty. This day marked a huge turning point in the History of Jama'at Ahmadiyya, and the UK Jama'at.

Centenary celebrations -1989 (100 years of Ahmadiyyat)

By the Grace of Allah the Almighty, on 23rd March 1989 the Ahmadiyya Muslim Jama'at celebrated its Centenary. Hazrat Khalifatul Masih IVth issued instructions for grand celebrations to be held in almost 100 countries. In UK, a number of distinguished guests were invited to celebrations at Grosvenor Hotel in London, and this event was covered by various newspapers, radio and television stations. The main celebrations in the UK were held in Islamabad, which was beautifully adorned with flowers. On March 23rd 1989, Hazur gave an address on the day remembering the history of the Jama'at, and entrusted great hope in the future.

A CENTURY OF THE AHMADIYYA MUSLIM

MOVE

1984 1987 1989

Islamabad, purchase and development

As the UK Jama'at continued to expand it became evident that an additional site was needed to accommodate the growing number of members for major events. Many sites were visited but none were considered suitable enough. Following the arrival of Hazrat Khalifatul Masih IVth in London, in 1984, the search for a new site gathered speed and soon after an abandoned boarding school in Surrey was purchased. The site was named Islamabad by Hazur in accordance with a dream Osman Chau Sahib had seen in which he dreamt of Hazur was travelling to Islamabad after leaving Pakistan. Hazur interpreted this dream as a Divine sign. Islamabad quickly became the venue for all of the Jama'at's major events, and eventually became a site for the UK Jalsa Salana.

Wafte Nau Scheme-1987

Under Divine Guidance on 3rd April 1987, Hazrat Khalifatul Masih IVth launched the Waqf-e-Nau scheme. The scheme invited parents to dedicate their children to the cause of Islam before their birth. The Jama'at responded enthusiastically to the initiative.
Demise of Hazrat Khalifatul Masih IV™ 2003
Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV™ delivered his last Friday Sermon at the London Mosque on 18th April 2003, and that same evening attended a Majlis-e-Irfan (Question & Answer session). The Majlis-e-Irfan was the last chance the UK Jama‘at had to spend time with beloved Hazur, as on 19th April 2003 at 9:30am he passed away in his residence in London. Inna lillahi wa inna ilaihi rajiun.
(Indeed we belong to Allah and indeed to Him we shall return).

Foundation Stone Ceremony Baitul Futuh Mosque-1999
Hazrat Khalifatul Masih IV™ laid the foundation of the Mosque on 19th October 1999. The historic day coincided with the foundation of the Fazi Mosque which was laid by his father Hazrat Mueleh Maudra, which took place on the same day in 1924.

Election of Hazrat Khalifatul Masih Va
On 22nd April 2003 following the sad demise of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV™, Sahibzada Mirza Masroor Ahmad was elected as the fifth successor to the Promised Messiah®. For the first time in the history of the Jama‘at, a Khalifah of the Promised Messiah® was elected outside Qadian and Rabwah. Millions of people tuned in to MTA to watch the events unfold. Tears of joy and relief were shed as Hazur® addressed the Jama‘at urging them to focus on prayer in this new chapter of Ahmadiyyat.

1992
MTA
The infamous ruler of Pakistan General Zia-ul-Haq banned the publication of many books, magazines, and newspapers of the Movement. Hazrat Ameer-ul-Momineen Khalifatul Masih IV™ launched the first ever Muslim Television on August 21st, 1992 in London. Now the voice of Ahmadiyyat is reaching to the ends of the Earth by the grace and bounty of God Almighty. Muslim Television Ahmadiyya (MTA) is watched by millions of people in five continents.
Every Friday, Hazrat Khalifatul Masih delivers an inspiring sermon that is watched all over the globe with great fervour. There is no leader in the world whose sermons are seen with such yearning & regularity by his faithful followers. It is worthy of note that Friday sermon is translated simultaneously into six languages.

1995
Appeal for Baitul Futuh-1995
As the Jama‘at continued to grow it became evident that the Fazi Mosque was not big enough for Ahmadis to worship and pray; this need initiated the search for a suitable site where a mosque and offices could be constructed. An appeal for the collection for new headquarters was launched on the 24th February 1995. After an exhaustive search, the Jama‘at found a 5.2 acre site which had been used as a large milk processing centre in the 1940s. It was in the London Borough of Merton, in the town of Morden. The project was led by the late Aftab Ahmad Khan Sahib, who was the Amir of the UK Jama‘at at the time. The site was finally purchased on Friday 29th March 1996 for a price of £2.3 Million.

1999

2003

100 years
Inauguration of Baitul Futuh

Baitul Futuh, the largest Mosque in Western Europe, was inaugurated by Hazrat Khalifatul Masih Va’da on 3rd October 2003. Hazrat Mirza Masroor Ahmad, Khalifatul Masih Va’da delivered his inaugural Friday Sermon on a joyous day for the entire Ahmadiyya Muslim Jama’at, both in the UK and across the world. The opening ceremony was attended by over 600 guests, including High Commissioners, Deputy High Commissioners, Members of European Parliament, Members of Parliament, Mayors of London Boroughs, Councillors, University lecturers and representatives of 17 countries.

Khilafat Centenary Celebrations 2008

In honour and celebration of 100 years of Khilafat, the Ahmadiyya Jama’at UK organised a number of events, which included the following:

- Peace Conference 29th March 2008
- Excel Centre Centenary celebrations 27th May 2008
- Centenary celebration dinner 8th June 2008
- Centenary celebrations in Queen Elizabeth II 19th June 2008
- Khilafat Centenary Charity Walk 29th June 2008
- Houses of Parliament Address 22nd October 2008

Many Mosques were also inaugurated in this year including:
- Al Mahdi Mosque in Bradford on 7th November
- Baitul Atiyah Mosque in Sheffield on 8th November
- Baitul Ehsan Mosque in Lemington Spa on 9th November

Opening of Nasir Mosque

Harlepool 2005

The official opening was carried out by Hazrat Khalifatul Masih Va’da on Friday 11th November 2005; Huzur unveiled a plaque at the entrance of the Mosque and led the first Friday prayers there. A reception was held wherein 400 guests were invited to celebrate the opening of the mosque.

The Annual Peace Symposium 2004

Under the guidance of Hazrat Khalifatul Masih Va’da, the UK Jama’at initiated the Peace Symposium; which was to be an annual event in which the means for establishing peace in the world were to be discussed. Each year, a key note address is delivered by Hazrat Khalifatul Masih Va’da.

Darul Barakaat, Birmingham 2004

The mosque was inaugurated by Hazrat Khalifatul Masih Va’da on Friday 1st October 2004, where Huzur led the Friday prayers.

Jamia Ahmadiyya UK 2006

The first European Jamia was opened by Huzur on 1st October 2005. The site for the Jamia was an old school building; renovations were completed by the Jama’at to accommodate offices and dormitory facilities for the students. In 2012, the Jamia Academy was relocated to a very scenic site in Haslemere in Waverly, Surrey. Huzur also inaugurated the first mosque of Haslemere later on.

Hadeeqatul Mahdi-2006

The first Annual Jalsa Salana at Hadeeqatul Mahdi took place on the 28th, 29th and 30th July 2006. The new site proved to be a huge success as members flocked to the farmland; buses and direct train routes were organised to bring members to the site with ease. The scenic environment created a great atmosphere of peace and brotherhood and marked another milestone in the History of the UK Jama’at.
2012 Mosque opening and various events

2012 proved to be an auspicious year for the United Kingdom Jama’at as several mosques were inaugurated. Furthermore, the Jama’at celebrated the Diamond Jubilee for Queen Elizabeth through various activities and events.

The following mosques were also inaugurated in 2012:
• On 11th February, the Baitul Tahir Mosque in Cheadle was inaugurated by Hazrat Khalifatul Masih V.
• Hazrat Khalifatul Masih Vaba inaugurated the Baitul Wahid Mosque on 24th of February 2012 in Feltham.
• On 4th March the Baitul Aman Mosque in Hayes was inaugurated by Hazur, again Hazur highlighted the importance of fulfilling the true value of a Mosque, in that it is not enough just to build a mosque, it must be filled with worshippers who long for Allah’s Mercy.
• On Saturday 17th March Hazur inaugurated the Baitul Atta Mosque in Wolverhampton.
• On Sunday 18th March Hazur laid the foundation stone for the Baitul Muqaeq Mosque.
• On the same day Hazur also inaugurated the Baitul Ghaloq Mosque in West Birmingham.
• Lastly on 27th April 2012 the Darul Armaan Mosque was opened in Manchester.

Bus Campaign 2010

In 2010, 100 buses throughout London were adorned with messages of Loyalty, Freedom and Peace as the Jama’at launched their Bus campaign. It marked the 10 year plan that Hujjat had devised to convey the message of Islam to 10 per cent of the UK over the next 10 years. Posters and leaflets were also produced as members went from door to door delivering the message of Islam and Ahmadiyyat to the nation.

2013

Address at Houses of Parliament, London, on 11th June 2013

On 11th June 2013, an event to celebrate the centenary of the Ahmadiyya Muslim Community in the United Kingdom was held at the Houses of Parliament in London. The centenary celebrations were attended by many dignitaries, including 30 MPs and 12 Members of the House of Lords, including 6 Cabinet Ministers and 2 Ministers. Various media organisations including the BBC, Sky TV and ITN were also present to cover the event.

During his address Hazur cleared the negative misconceptions held against Islam, he said: “What evidence is there to support our contention that what we believe with regards to Islamic teachings is correct? The underlying point to consider is that the use of the sword or force is only permissible when a religious war is waged against Islam. In today’s world no one, be it a country or a religion, is physically waging war and attacking Islam on the basis of religion. Thus, it is not justifiable in any way for Muslims to attack any other party. In the name of religion, because this clearly violates the teachings of the Qur’an.”

This history is but a short glimpse into the achievements of the UK Jama’at. May Allah the Exalted enable the UK Jama’at to grow and prosper and may He give all Waaf-e-Nau the opportunity to be an essential part of the Jama’at’s future endeavours. Ameen.

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A CENTURY'S WORTH OF MEMORIES & BLESSINGS

By NAILA ATHAR

Home to the largest Mosque in Western Europe (Baitul Futuh Mosque, Morden) and the oldest Mosque in London (Fazl Mosque, Southfields), the UK has provided secure and peaceful means for the successful establishment of the Ahmadiyya Muslim Community for the past 100 years. As a Jama’at, we can now proudly look back at those prosperous years.

From the first day, our message has been of peace and love and our slogan ‘Love for all Hatred for None’ is set out to prove what we are spreading.

The UK was the destination for the first overseas Missionary of the Ahmadiyya Muslim Community. In 1913, Hazrat Chaudhry Muhammad Fateh Sial Sahibra was appointed by Hazrat Khalifatul Masih I, Maulvi Hakim Noor al-Dinra as the first missionary for the propagation of Islam in the UK.

In October 1924, Hazrat Khalifatul Masih II, Mirza Bashiruddin Mahmood Ahmadra first blessed the UK with his presence and laid the foundation stone for Fazl Mosque in Southfields.

From then on, Ahmadiyyat has flourished and spread vastly in the UK under the guidance of Khilafat. Furthermore, in 1924, Hazrat Khalifatul Masih IIra received an invitation to attend the ‘Wembley Conference,’ in which representatives...
of various world religions spoke on the teachings of their respective faiths. Sir Chaudhry Muhammad Zafrullah Khan Sahib read out a paper at the conference, which was later published under the title “Ahmadiyyat the True Islam.”

Huzur later visited Gravesend and Brighton in the UK. Whilst in Brighton, he also paid a visit to the Memorial of Britain’s Fallen Comrades-in-Arms from India during World War I known as Chattri (Brighton). He also led congregational prayers in the grounds in front of the Brighton Pavilion.

Hazrat Khalifatul Masih III, Mirza Nasir Ahmad, the son of Hazrat Mirza Bashiruddin Mahmood Ahmad was the next Khalifa to bless the UK with his presence. Hazrat Khalifatul Masih III studied in the UK and obtained a Masters of Arts degree in Egyptology from Balliol College University of Oxford. One of his former professors at Balliol college stated that Huzur showed great signs of leadership within him and was confident. He also stated that one day he would become a great leader. His words were made true on 9 November 1965, when he was made successor after the demise of his father Hazrat Khalifatul Masih II.

Hazrat Mirza Nasir Ahmad, was also later invited to a religious conference in London on ‘Jesus’ deliverance from the cross’ at the Commonwealth Institute, Kensington in 1978. At the conference, the belief of the Ahmadiyya Muslim Community regarding the death of Jesus was presented. Presentations were also delivered by Sir Chaudhry Muhammad Zafrullah Khan Sahib and Mirza Muzaffar Ahmad on this topic, following which Huzur returned to Pakistan.

Before his reign of Khilafat, Hazrat Khalifatul Masih IV, Mirza Tahir Ahmad visited the UK for the first time in 1955. He studied a course at the School of Oriental and African Studies at London at the advice of his father, Hazrat Mirza Bashiruddin Mahmood Ahmad who wished for him to study in England. He later returned to Pakistan in December 1957 and was elected as Khalifa on 10th June 1982. However, due to the anti-Ahmadiyya legislation passed by General Zia ul Haq’s government on 26th April 1984, situations for Ahmadi Muslims living in Pakistan became very tough. The Ordinance declared us non-Muslims and restricted our right for freedom of religion.

The conditions meant that it was impossible for the Head of the Community at that time to carry out his role as a Khalifatul Masih. Thus, on 28th April 1984 Huzur left for the UK with 17 others and reached London on 30th April 1984. This was a major blessing from Allah the Almighty, as the enemy had other intentions and wanted to cause harm to Huzur and the Community. However, by the sheer grace of Allah the Almighty, our beloved Huzur was able to escape without any harm being caused. This is a clear sign from Allah that demonstrated the truthfulness of Allah’s true Jama’at. Needless to say, Ahmadi Muslims are still persecuted in Pakistan and around the
world, but without the grace of Allah and the guidance of our Imam the Jama’at would not have flourished in the way it has done over the past 100 years.

In April 1985, the UK Jama’at was able to hold the first Annual Convention (Jalsa Salana) with the blessed presence of Hazrat Khalifatul Masih IVrahid at Islamabad, UK. Since then, the UK Jama’at has been blessed with the honour of the presence of the Khalifa-e-Waqt at the UK Jalsa Salana every year.

On 3rd April 1987, Huzurrahi proposed to the Community to dedicate their children to the cause of Islam before their birth. The Waqf-e-Nau scheme was the one of the first of its kind, as it allowed children to be trained in a special way for the cause of Islam. The life of the unborn child would be different in the regard that they would be brought up being well acquainted with religious and secular knowledge.

On 21st August 1992, Hazrat Mirza Tahir Ahmadrahi launched the first ever Muslim Television Channel called Muslim Television Ahmadiyya (MTA) from London. In doing so, Huzurrahi fulfilled the Prophecy of Hazrat Mirza Ghulam Ahmadas of “I will cause thy message to reach the corners of the earth.” At the beginning, MTA only broadcasted programmes a few hours a day. Alhamdolillah, now the message of the true Islam is flourishing day by day, reaching the corners of the earth day and night since the 24 hours a day transmission started in 1994.

The first ever International Ba’iat took place at the occasion of Jalsa Salana UK in July 1993 and it now takes place every year since then. In 2001 a recorded number of 81,006,721 International Bai’ats have taken place.

Two other major dates in the history of Jama’at Ahmadiyya UK in Hazrat Khalifatul Masih IVrahi’s Khilafat are when the newspaper Al Fazl International started publication from London in 1994 and October 1999 when the foundation for Baitul Futuh Mosque was laid down by Huzurrahi.

Huzurrahi passed away on 19th April 2003, with his Khilafat spanning 21 years. Thus, on 22nd April 2003, Hazrat Mirza Masroor Ahmadabdi was elected the fifth successor of the Promised Messiahas. He remains the Head of Ahmadiyya Muslim Community worldwide to date.

The work on Baitul Futuh was completed under the guidance of Hazrat Mirza Masroor Ahmadabdi and was inaugurated on 3rd October 2003. The opening ceremony was attended by over 600 guests. Some of these included High Commissioners, Deputy High Commissioners, Members of the European Parliament, Members of Parliament, Mayors of London Boroughs, councillors, university lecturers, and representatives from 17 countries.

Numerous major Jama’at events have been hosted at Baitul Futuh, such as the Jama’at Peace Symposium which is held every year. It was at the Peace Symposium in 2012
where the first Ahmadiyya Muslim Peace Prize was awarded to Lord Eric Avebury for his lifetime contribution to the cause of Human Rights.

On 23rd April 2004, MTA 2 was launched in London under the guidance of Hazrat Khalifatul Masih Vaba. Following this, in 2005, Jamia Ahmadiyya UK was established in London. Then in 2013 the Jama’at was blessed with a bigger site for Jamia Ahmadiyya in Haslemere and it was in this same year that the first graduates of Jamia Ahmadiyya UK were sent out to into the field as missionaries of Islam, working under the guidance of Hazrat Khalifatul Masih Vaba.

Huzuraba has not only ensured that the UK Jama’at delivers its best, but has also ensured that Jama’at members all around the world have had a role to play in the propagation of Islam. This has been done by the Jama’at’s countless efforts to spread the word of peace and love throughout the world. Through our motto, “Love For All Hatred For None.” This slogan of peace has been advertised on buses, billboards and leaflets, not only in the UK but also around the whole world.

In addition to this, Huzur –e –Aqdasaba has attended and spoken at various Parliamentary conferences, speaking on world peace and how to bring peace to nations and combat religious extremism. Huzuraba has spoken at numerous world famous venues such as Capitol Hill in Washington DC, USA and the European Parliament in Brussels, as well as writing to the great leaders of the world, advising them on the dangers of nuclear bombs and the chances of the occurrence of another World War not being far behind.

May Allah the Almighty continuously shower His countless blessings on our Jama’at, and may Khilafat long prosper with the love and blessings of Allah. May the world heed to Islam’s message of peace and harmony and may the truth of Ahmadiyyat be recognised throughout the world. Ameen

REFERENCES:
http://www.alislam.org/library/history/ahmadiyya/index.html

http://www.alislam.org/library/history/ahmadiyya/43.html

2. In which year was the first missionary sent to the United Kingdom by Hazrat Khalifatul Masih I RA?
   - 1913

3. Who was the first missionary to arrive in the UK?
   - Hazrat Chaudhry Fateh Muhammad Sial Sahib RA

4. In which book did The Promised Messiah AS write an account about a vision he saw about his message spreading throughout the West?
   - Izalah-e-Auhaam

5. In which year was the first Jalsa Salana held in the UK?
   - 1967
On which date did Hazrat Khalifatul Masih IV RAH arrive in London from Pakistan?

- 30th April 1984

(References: Khilafat Centenary Souvenir (1908-2008), Ahmadiyya Bulletin and www.Alislam.org)

Crossword

**ACROSS:**
4. The month in which the Fazl Mosque was inaugurated.
8. The foundation stone for this Mosque was laid on 19th October 1999.

**DOWN:**
1. The month in which Hazrat Mirza Tahir Ahmad RA migrated to the UK.
2. The place where Hazrat Khalifatul Masih II RSA delivered a public lecture which addressed the similarities between Christianity and Islam.
3. The town in which the ‘World Conference of World Religions’ was held.
5. The scheme launched in 1987 which invited parents to dedicate their children to the cause of Islam before their birth.
6. The memorial visited by Hazrat Khalifatul Masih II RSA on his visit to the UK in 1924.
7. The foundation stone was laid by Hazrat Musleh Maud RA for this Mosque on 19th October 1924.

**ANSWERS:**
Basic Arabic Language Lessons for Waaqifaat-e-Nau

Lesson 6

What is this? 
ما هــذا؟ ما هــذا؟

ما means what in Arabic. To ask “what is this?” you follow it with هذا or هذا.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>What is this?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(masculine)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ما هـذا؟</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(feminine)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ما هذـا؟</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A cat</th>
<th>A lion</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>قطـةُ</td>
<td>أسـدٌ</td>
<td></td>
</tr>
</tbody>
</table>

Exercise: 10

Following the pattern of the two examples on the left, write an appropriate question on each of the first lines provided, followed by the correct answers underneath. Remember to pay careful attention to the masculine and feminine forms.

<table>
<thead>
<tr>
<th>An owl</th>
<th>A monkey</th>
<th>A bee</th>
<th>A dog</th>
</tr>
</thead>
<tbody>
<tr>
<td>نُورُةٌ</td>
<td>فرُذٌ</td>
<td>نحلة</td>
<td>كُلْبٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>An ostrich</th>
<th>A bear</th>
<th>A horse</th>
<th>A butterfly</th>
</tr>
</thead>
<tbody>
<tr>
<td>نغامة</td>
<td>ذبٌ</td>
<td>حصان</td>
<td>فراشة</td>
</tr>
</tbody>
</table>
The Ka’bah, a cubic structure, situated in an arid, uncultivable desert, is one of the most revered structures in the world and the most sacred site to Muslims. To truly understand the Ka’bah’s significance to the Holy Prophet ﷺ and to Muslims, we need to look at the Ka’bah’s religious importance pre-dating Islam and its role in the formation of Islamic practice.

I will look at the Holy Ka’bah chronologically from the earliest historical references to the establishment of Islam and further, its use as a religious stronghold after the death of the Holy Prophet ﷺ. In this time frame, there have been numerous renovations and reconstructions of the Ka’bah itself and also of the surrounding enclosure – the Haram. As it is mentioned by Hazrat Mirza Bashir Ahmadra in “The Life & Character of the Seal of Prophets(sa)” states, ‘the phenomenon of deterioration is naturally attached to every worldly object. Therefore, after its construction by Abraham ﷺ the Ka’bah fell many times and was thus rebuilt many times as well.’ However, the fundamental cubic shape of the Ka’bah has remained unchanged. It is this that makes it unusual in Islamic architecture, and unlike later buildings that have been altered to accommodate Islamic belief, the Ka’bah has retained the same structural form.

As Muslims, the Ka’bah is integral to our faith, as we are obliged, if means permit, to perform a pilgrimage to Mecca once in our lifetime. This forms one of the five pillars of Islam, the fundamental requirements of Islam. To truly understand the significance of the Ka’bah pre-Islam, we need to look at the status of Mecca. In The Holy Qur’an, we read:
“Surely, the first House founded for mankind is that at Becca, abounding in blessings and a guidance for all peoples.” (Surah Aal-e-’Imran: V.97)

This verse tells us that the house of worship was built in Becca - the name given to the Valley of Mecca.

The area of the Hijaz, where Mecca is located, was controlled by familial clans or tribes. These tribes adhered to status driven by patriarchal lineage. Arabian legend states that the tribe of Jurhum were in control of the holy area. Sources suggest that the Jurhum desecrated the site and were unfair in their treatment of pilgrims. The area was abandoned by the Jurhum after the region was struck by famine and drought. However, on this subject, Hadrat Mirza Bashir Ahmadra writes ‘the tribe of Khuzaa’ah gained supremacy over the Jurhum and snatched the custodianship of the Ka’bah from them. The tribe of Jurhum was deeply grieved on account of their exile from Makkah, and immigrated to Yemen.’ The Khuzaa’ah seized the holy sites and were themselves succeeded by the Quraish around 5th Century AD.

The Qur’an tells us that during the time of Prophet Abrahamas, the Ka’bah was rebuilt by Prophet Abrahamas and his son Ishmaelas, from just its foundations:

“And remember the time when Abraham and Ishmael raised the foundations of the House, praying, ‘Our Lord, accept this from us; for Thou art All-Hearing, All-Knowing.” (Surah Al-Baqarah: V.128)

In this regard Hazrat Mirza Bashir Ahmadra writes ‘Abrahamas honoured Makkah with his presence a fourth time, and this time, together, both of them began the construction of a house of worship in Makkah. This house of worship was in fact quite old and its markings had been destroyed. Abrahamas proposed to build the house anew, after receiving Divine knowledge.’

Mecca did not have the traditional landscape to create a formal settlement, as it has been established that the land was unsuitable for agriculture. Although it is implied that traders used a route passing through Mecca, its position as ‘an important commercial centre’ is attributed to the Ka’bah as a pilgrimage destination. The Ka’bah was filled with images and idols, but most...
notably, there was a black stone sent from heaven (probably a meteorite) that was imbedded into the Ka’bah and was likely to be one of the key features of the shrine that attracted pilgrims. ‘When the walls were raised to some height, Abrahamas placed a distinctive stone at one corner of the Ka’bah, as an indication for people to commence their Taw’af (circumambulation of the Ka’ba).’

It is documented that Qusayy, a descendant of the Quraish, provided for these pilgrims visiting the Ka’bah. This contribution by the Quraish was made to the custodian of the Ka’bah. Evidence does suggest that a fee was charged to pilgrims to draw water from the well of Zam Zam. It is interesting to note here the intentions behind the founding of the well of Zam Zam. Hadrat Mirza Bashir Ahmad states that before the tribe of Jurhum departed from Mecca, their chieftain ‘Amr bin Al Harith, buried his national wealth in the fountain of Zam Zam and sealed its opening.’ Because of this, the sacred water remained sealed for hundreds of years until ‘the paternal grandfather of the Holy Prophetas, located it and once again caused it to gush forth of water.’

In 608, the Ka’bah was rebuilt. “The enclosure, being in a bad state, was demolished and reconstructed by the Quraish…” Building materials, especially wood, was scarce in the vicinity, so timber was retrieved from the wreckage of a Greek ship near Shu’aybah on the Red Sea coast. It was not until a fire which destroyed the Ka’bah did people realise that the frame of the structure had been built with wood. It was rebuilt by the Quraish again in 620. The Holy Prophetas would have been in Mecca at this time. He had already received the revelations from Allah in 610 AD.

Despite being the grandson of Hazrat Abdul Muttalib, the Holy Prophetas was never given guardian rites over the Ka’bah. This may have been for a number of reasons, but none have been formally documented. It may have stemmed from the Quraish’s issues with his open revelations that deemed him unsuitable to continue the systems put in place by the ruling tribe. The Meccans treated his words with suspicion and viewed the Holy Prophetas as a threat to their society. The main opposition to Islam in Mecca was from traders. Religion and trade were synonymous and the pilgrims were a lucrative business. Islam, at this point, had no formal link with the Ka’bah and rejected idolatry. The Quraish saw Islam and the Holy Prophetas not only as a danger to their long standing faith, but also to their commerce.

In 622 AD the Holy Prophetas and his followers were driven out of Mecca and they migrated to Medina (Al Hijra). It was during this exile, in 624 AD that the Qibla changed from Jerusalem to the Ka’bah in Mecca. The Ka’bah became the direction of prayer, five times a day for every Muslim, and this permanently established the Ka’bah’s fundamental importance in Islam. There are a number of reasons for this change in direction, as it is stated in the Holy Qur’an in Surah Al-Baqarah:

“The foolish among the people will say: ‘What has turned them away from their Qiblah which they followed?’ Say: ‘To Allah belong the East and the West. He guides whom He pleases to the right path.’” (Surah Al-Baqarah: V.143)

“...And We did not appoint the Qiblah which thou didst follow, except that We might know him who follows the Messenger of God from him who turns upon his heels. And this is indeed hard, except for those whom Allah has guided...” (Surah Al-Baqarah: V.144)
Dr Montgomery Watt suggests that the change in Qibla stems from the Holy Prophet’s desire to convert Jews to Islam. He states that on seeing that the Jews were not embracing the new religion, he changed the Qibla to Mecca. By doing this, Islam had its own independent focal point and defied critics of the religion who noted that the Islamic Qibla was a place of worship shared by the Jews and Christians. With regard to the change in the direction of the Qibla, Hazrat Musleh Maud (ra) explains “The Temple of Solomon at Jerusalem was not adopted as Qibla by the Holy Prophet to conciliate the Jewish population of Medina, as is wrongly supposed by Sale and other Christian critics, because it was not at Medina that this Temple was adopted as the Qibla. It had already been the Qibla of the Muslims at Mecca where there was no Jewish or Christian population to placate (Bukhari & Jarir). If, by appointing a Qibla, the Holy Prophet had intended to win over a people, the natural course would have been to appoint the Ka’ba as a Qibla while at Mecca and turn around to the Temple of Jerusalem at Medina. But what actually happened was quite the reverse. Moreover, the Quran expressly says that the adoption of neither of the Qiblas was meant to win over any people to Islam, but was intended only as a trial to distinguish the true believers from those not true.”  

Abu Suﬁyaan was the last pagan ruler of Mecca and he was defeated by the Prophet and the Muslims in 630 AD. The Ka’bah was reconstructed at this time and the interior was changed personally by the Prophet. The internal decoration of the Ka’bah had consisted of walls, ceilings and columns painted with images of prophets, trees, angels, and in particular a noted image of Prophet Abraham carrying arrows. Creswell tells of the removal of images and idols from the Ka’bah, which details the Holy Prophet commenting on the farcical depiction. Practice such as the circumambulation (Taw’af) of the Ka’bah remained, as did the reverence of the black stone.

After the Holy Prophet’s demise in 632 AD, he was succeeded by four Caliphs. Although there is little reference to the Holy Ka’bah under the first four caliphs, it is known that Hazrat Umar and Hazrat Uthman brought in Christian engineers to build dykes and embankments to assuage their ﬂooding concerns. Hazrat Umar also ordered the purchase of the surrounding buildings to increase space for Taw’af (circumambulation of the Ka’abah seven times). This highlights the rate at which Islam was expanding.

There is limited information on the Ka’bah pre-Islam. However, it is accepted that the Ka’bah was an important religious shrine to Pagans. The chamber of the Holy Ka’bah is is not used by pilgrims, and now holds nothing. Yet, this basic and architecturally rudimentary structure is the focal point of prayers by 1.6 billion worshippers. Its longevity is linked to its simplicity; it is not the architectural qualities which define the Ka’bah’s importance, but the wider symbolism into which it is inextricably linked. Whether appropriated or designed for Islamic use, all buildings except the Ka’bah have been altered to accommodate Islamic belief. The addition of the Mihrab, in all mosques, is a constant reminder of the inﬂuence that the Ka’bah has had globally on Islamic architecture.

The Ka’bah’s location in Mecca, the birthplace of the Holy Prophet, and
reference to the military struggle undertaken to establish Islam, retains it as a symbol of Islamic conquest, not one of appropriated pagan belief. Although the site of the Ka’bah has been documented as early as the second century AD, the majority of its existence has been as the most sacred site in Islam, in the modern world it is inextricably a Muslim building. The Qibla permanently made the Holy Ka’bah the geographical and spiritual centre of Islam. It is inseparable from the history of Islam, and is recognised as an image of Islamic belief and a monument in memory of Prophet Abraham<sup>14</sup>, who was willing to sacrifice his own son in utter devotion to God.

**References**

**The Ten Lost Tribes of Israel**

By DURR-E-MAKNOON TARIQ

**Introduction/Background**

According to the Bible, Hebrew people, after the death of Moses, took possession of the promised land of Canaan under the leadership of Joshua. The Hebrew tribes were named after the sons or grandsons of Jacob, whose title was ‘Israel,’ which means ‘the soldier of God’ (Isra means ‘soldier,’ el means ‘God’). So the Hebrew people came to be known as ‘Israelites’ - the children of Israel.

Jacob’s first wife, Leah, bore six sons: Reuben, Simeon, Levi, Judah, Issacher and Zebulun. Each son was the father of a tribe and received tribal land of their own, except Levi. Levi’s descendants who were priests and temple functionaries were dispersed among other tribes and received no land of their own. Prophets Moses and Aaron were also among the descendants of Levi.

Two other tribes, Gad and Asher, were named after sons born to Jacob and Zilpah, Leah’s maidservant. Two additional tribes, Dan and Naphthali, were named after sons of Jacob born to Bilah, the maidservant of Rachel, Jacob’s second wife.

Jacob’s second wife, Rachel bore him two sons, Joseph and Benjamin. The tribe of Benjamin provided Israel with its first king, Saul, and was later assimilated into the tribe of Judah. While no tribe bore the name of Joseph, two tribes were named after his sons, Manasseh and Ephraim.

These were the ten tribes that settled in northern Palestine and were later carried into the captivity by the Assyrians. In history, they eventually became known as the Ten Lost Tribes of Israel. The Bible refers to these tribes as ‘the Lost Sheep of Israel.’

Ten of the original twelve Hebrew tribes, under the leadership of Joshua, took possession of Canaan, the Promised Land, after the death of Moses. The names of these ten tribes are as follows:

1. Reuben
2. Simeon
3. Levi
4. Judah
5. Issachar
6. Zebulun
7. Dan
8. Naphtali
9. Gad
10. Asher

In 930 BC, these ten tribes formed the independent Kingdom of Israel in the North and the other two tribes, Judah and Benjamin, set up the Kingdom of Judah in the South. (Encyclopaedia Britannica, Ten Lost Tribes of Israel)

Following the conquest of the Northern Kingdom by the Assyrians in 721 BC, the ten tribes were gradually assimilated by other people and thus disappeared from history. Nevertheless, a belief persisted that one day these lost tribes would be found.

**Evidence**

Regarding this matter, the Promised Messiah has given evidence from...
different books of history in his treatise ‘Jesus in India.’ The Promised Messiah as says:

“In the same book Makhzan-i-Afghan on page 63, it is recorded that Farid-ud-Din Ahmad makes the following statement concerning the titles Beni Afghanah or Beni Afghan, in his book Rasalah Ansab-i-Afghaniyah: After Nebuchadnezzar, the Magian had conquered the Israelites and the Sham territories, and when he had sacked Jerusalem, he took the Israelites prisoners and exiled them as slaves. He took away with him several of their tribes who followed the Mosaic Law, and ordered them to forsake their ancestral faith and to worship him instead of God, which they refused to do. Consequently, Nebuchadnezzar put to death two thousand of the most intelligent and the wisest people from among them and ordered the rest that they should remove themselves from his kingdom and from the Sham territory. Some of them left Nebuchadnezzar’s territory under a chief and went away to the Ghaur hills. Their descendants settled down in this place, multiplied, and the people began to call them Beni Israel, Beni Asaf and Beni Afghan.” (Hadhrat Mirza Ghulam Ahmad as, Jesus in India, Ch. 4. Accessed online at: http://www.alislam.org/library/books/jesus-in-india/ch4.html)

*present day Syria

PRESENT DAY

Peoples who at various times were said to be descendants of The Lost Tribes include the Nestorians, Mormons, Afghans, Flashas of Ethiopia, American Indians, Japanese, Persians, Lemba people of Zimbabwe and the Maori tribes of New Zealand. (Encyclopaedia Britannica, Ten Lost Tribes of Israel)

Among the numerous immigrants to the State of Israel since its establishment in 1948 were a few who likewise claimed to be remnants of The Ten Lost Tribes. The descendants of the tribes of Judah and Benjamin have survived as Jews because they were allowed to return to their homeland after the Babylonian exile of 586 BC, when Cyrus the Great, the Persian Conquerer of Babylonia, gave Jews permission to return to Palestine. (Encyclopaedia Britannica)

CONCLUSION

All this evidence about the Ten Lost Tribes of Israel is further strengthened by the explanations and proofs given by the Promised Messiah as in his book called ‘Jesus in India.’ This also proves that Jesus as did not die on the cross, but instead went into the search of the ‘lost sheep of Israel’. As the Promised Messiah as said:

“The question naturally arises, why Jesus after his escape from the Cross, came to this country what induced him to take such a long journey? It becomes necessary to answer this question in some detail. I have already said something about it; nevertheless, I think it would be helpful to set out the entire topic in this book.

Let it be noted, therefore, that it was extremely necessary, by reasons of his office as a divine messenger, for Jesus (on whom be peace) to have journeyed towards the Punjab and its neighbourhood, for the ten tribes of Israel, who in the Gospels have been called the Lost Sheep of Israel, had migrated to this country, a fact which is not denied by an historian. It was necessary, therefore, that Jesus (on whom be peace) should have journeyed to this country and, after finding the Lost Sheep, he should have conveyed to them his divine message.

If he had not done so, his purpose would have remained unfulfilled, for
his mission was to preach
to the Lost Sheep of Israel;
his passing away from the
world without seeking these
lost sheep and, after finding
them, teaching them the way
to salvation, would have
been like the case of a man
who had been charged by
his king to go to a wild tribe
in order to dig a well
and supply them
with water, but who
goes instead to some
other place, spends
three or four years
there and takes no
steps to search for
the tribe. Does such
a man carry out the
command of the
king? No, not in the least;
the man cares not for that
tribe: he merely looks to his
own comfort.

If, however, it is asked,
how and why it should
be supposed that the ten
tribes of Israel came to this
country, the reply is that
there is clear evidence to
that effect, about which even
a person of a poor intellect
can have no doubt; for it is
well known that people like
the Afghans and the original
inhabitants of Kashmir are
of Israelite origin.” (Hadhrat
Mirza Ghulam Ahmad as,
Jesus in India, Ch. 4. Accessed online
at: http://www.alislam.org/
library/books/jesus-in-india/
ch4.html)

The Bible also proves that
Jesus as was sent only “to
the lost sheep of Israel”
(Matthew 15:24) and that he
had come “to seek and save
that which was lost.” (Luke
19:10). (M. M. Ahmad, The
Lost Tribes of Israel, 1991)

After looking at the
historical evidence, the
quotes from the Bible and
the writings of the Promised
Messiah as, we can conclude
that the Lost Tribes of
Israel were actually tribes
which were expelled from
their homeland and were
compelled to travel towards
India to places like Kashmir.
It was these very tribes after
whom Jesus as was
sent by God. It was
his mission that after
preaching to the
people of Canaan, to
go towards India in
search of The Lost
Sheep. Therefore,
Jesus as travelled
towards India and
found those lost
tribes to bring the
message of God to them.
Thus, his mission was
complete and he was laid at
rest in Srinagar, Kashmir.

**REFERENCES:**


Shams, J. D. Where did Jesus die? (1996), Surrey: Islam Internatinal Publications Ltd.
CHAPTER 7.

By the time I entered the Mosque site, my tummy sounded like a growl of a ferocious bear! I was without a doubt, really hungry. I walked a few steps till I reached the front doors and entered the peaceful building but decided to sit down on one of the sofa chairs inside, situated right next to the doors.

I closed my eyes, wondering where uncle was, though I soon opened them when I heard my name. "Ali... Right?"

I sat up quickly.

"Yeah, you're right... Mehmood"

"Wow, look at how quickly people remember my name although it's so much longer than yours. Anyways, Dad was getting worried about you so he told me to go out and check. He told me you hadn't had any food, you didn't catch a Kebab on your way did you?"

"I am really sorry about that, it's just that I had to consolidate my mum. Met her on the streets, you see. No, it was already too late..."

"I must say again, Wow! Look at how people can stay without food for so long!"

I laughed, not knowing how to get or ask for food.

"It's nearly time for the Isha prayer, after that there will be hot food served in one of the halls. I am sure you'll love the food, its traditional Langar Khana."

"Langar Khana? I am not sure what you're talking about but I could seriously have anything right now!"

"Once you know what I am talking about, you will be licking your fingers until the very end Brother! Trust me."

We both laughed, a mutual brotherhood and friendship had filled the atmosphere once again.

We walked towards the main mosque, talking about studies and what football teams we support. Once we reached, I suddenly realized that I would be praying in an Ahmedi Mosque, looked upon as a sin by the Islamic sect I came from! I didn't know what to do and froze. "You ok there?"

Mehmood smiled and made an uncertain face.

"Umm, I don't think my dad would be very pleased if I prayed behind an Ahmedi Muslim Imam, in an Ahmedi mosque."

He looked at me, as if he understood. I was relieved at the fact that he didn't force me to go inside.

"Oh yeah! It's okay if you don't want to or find it uncomfortable. I will go inside, pray and meet you
here after the prayer is completed or do you just want to pray separately. We can always tell people about you, if they ask why you are not praying with us.”

“That sounds good. I don’t want to miss any more prayers for today and praying gives me a sort of peace so after all that has happened today, I could really do with some praying.”

“Good point. Today has been a very upsetting day for all of us.”

We nodded, knowing words couldn’t describe the pain in everyone’s hearts. Nevertheless, it seemed like we had each other and that GOD Almighty was with us too, this gave us a lot of support.

By the time we got in, namaz had already started. Mehmood had to quickly join the line of supplicating men and I went to the side and started praying. I was right; it did give me a lot of spiritual support and peace.

After namaz, there was an announcement, regarding the cruel attack on the two mosques in Lahore. Others would have thought that it would talk about revenge, but no... It was about praying to ALLAH TA’ALA and staying steadfast. This again struck me very deeply and the truth was again, crystal clear- Islam Ahmadiyyat was indeed the only right guidance found in the world today! Namaz soon ended and all uncles and brothers sat up. Some hugged each other for support. Others just sat and felt like they needed some time alone with ALLAH.

“Let’s go Ali. Feel any better?”

Mehmood came towards me, putting his prayer cap into his right pocket.

“Yup! Much better. Everything seems so sad right? As if the whole world is crying. I don’t know if I will be able to eat after seeing this environment.”

“Hey hey, one shouldn’t have an empty stomach. It would worsen the pain if anything. Let’s go. It is a hard time but catering for you is my duty. Dad will be finished in about an hour and then we will go home until then let’s go have dinner!”

“Good point. Let’s go and have Langar Khana. Did I say that right?”

“Absolutely right!”

We both laughed and stepped outside the mosque, him leading the way.

CHAPETE 8
We walked back towards the way we came from and stepped inside a large hall, with round tables which had food dishes on top. A small amount of people was already there, eating lentil curry and Pita bread. Not really my favourite, I thought. Mehmood walked towards a table, got hold of two plates and started filling them both with curry. When he placed the plate into my hand, I must have had a shrivelled face as he noted and said,

“Ali? You alright bro? Don’t worry bad times will pass! InshALLAH.”

That was certainly not what I was worried about, at least not right now! Thinking how to refuse the dinner I said,

“Indeed InshALLAH. Mehmood, I really don’t feel like eating. Would you mind taking it back?”

“Yes.”

Oh Mehmood...Why make it so hard for me, I thought. He managed to pass me a mischievous grin.

“No Mehmood. Seriously, please?”

“No Bro. This doesn’t go round here. Try to have at least some of it.”
I had to agree. He was behaving like my beloved mother, how could I have denied. Slowly I broke a small piece of bread, shaped it and put in some of the curry. I thought about half a minute before putting it into my mouth. Mehmood moved his brows up and down. Willing to know how I found it. At that point, when my tongue touched the food my eyes went wide open and there was something so unusual happening. The lentil I found hard to swallow a few days ago was passing like a rush of water into a dry throat. I turned my gaze towards Mehmood, "Tasty!"

He grinned again, but now with confidence.

"Told you that you should eat it. You can put it aside now if...you want"

"No no that's fine. How can I refuse you my friend?"

We both laughed again and soon we were like two childhood friends.

Not knowing how time flew, Mehmood’s father stepped into the hall.

"Ahh, there you two are! Everything going alright Ali?"

"Yes Sir, especially after this delicious meal from the Langar khana. Your son is a great guy."

"Lovely, food from the Langar of the Promised Messiah as is undoubtedly very tasty. I guess the secret recipe to it is the good intentions of feeding an empty stomach, Eh?"

I nodded.

"Oh yeah did you say Mehmood is a great guy... were you sure because hmmm..."

Mehmood’s father made a mischievous face just like Mehmood did before, at which Mehmood suddenly reacted,

"What, hmmm Dad? You shouldn’t underestimate me you know!"

"Oh really?" Sir said

"Yes...Father!"

All of us smiled and laughed, sharing the unity once again. Then, Mehmood’s father adjusted his grey, silk tie and cap after placing his bag on the table. That’s when I had to ask him,

"Sir, can I call you uncle?"

His love filled eyes turned towards me, taking a pleasant form.

"Of course you can my son."

"Thank you" All I knew was that I didn’t want to lose Mehmood or his father and most importantly, the caring and devoted Ahmadiyya Jama’at!

Soon we were out of the mosque, sitting in Uncle’s red BMW and driving away. I passed the journey thinking how I owed this family big time!

CHAPTER 9

Lights flickered through the front corridor of the house as we entered the driveway. A pious woman by face opened the door and seeing the similarities between her and Mehmood’s face, I knew it was his mum. My eyes filled up with tears, thinking how my mother would be.

"That’s my mum."

"I know."

Mehmood looked at me before getting out and realized that my eyes were wet. It was probably my crackling voice that gave it away.

"I am fine, I’m fine! Don’t worry."

"Let’s go then!"

He passed me an understanding smile and I
quickly passed one hand over both my eyes.

“Assalaam-o-Alaikum!” said his mum.

“Wa-Alaikumus-Salaam!” We said in a choir.

I was the last one to step into the house, thinking how awkward it must have felt for the family and definitely me.

“You must be Ali right? Our house welcomes you! Have you all had dinner?”

“Yes mamma. It was obviously getting late and you know me right?”

“Well that’s great. Go up and show Ali where everything is. Make sure that he feels at home.”

“Okay! Ali you can put your shoes down the shelves towards your left, your jacket can go on one of the hooks and you can go anywhere you like! Just joking, let’s go upstairs!” “Kay.”

We were heading upstairs when Mehmoed’s mum suddenly shouted my name to call me. Her voice sounded much like my own mother.

“Wait. Aunty!” I rushed down the few stairs I had already passed. “Yes Aunty.”

“Do you want to call your mum? She must be worried about you.”

I knew I wanted to do just what she had said but knowing how angry dad would be I put a stone on my heart and said, “No. She is fine.”

“A mother can never be fine if her son leaves her house because of an argument her husband has had with him. I think it would be a good idea to call her.”

She smiled and I knew that each word she said was true. Nevertheless, I didn’t know how to tell her about father. He was just a pain in everything!

“Okay... You don’t know my father. He would be really angry at her. I don’t know what to do myself! It’s not like I don’t want to call her, I mean I miss her too but it’s just scary. I know I am a bit of a coward but it’s scary and after all that has happened today, I do not want to hear my disrespectful father’s voice again if he’s the one that would answer the call. I wouldn’t be able to bear it.”

Just what I had feared! Not being able to control my emotions, I burst and broke out of the facade that was hiding the anger within me. I never felt as shameful as when I spoke to Mehmoed’s mum in such a tone, which made me want to leave the house. I was never going to be worth it.

“Ali! Everything will be alright, you understand? All will be fine Ali, don’t worry. ALLAH TA’ALA will help; you know HE will because you stood by the innocent. Trust HIM!”

Uncle came rushing out of the living room door and saw me breaking into pieces, I had ducked down and covered my face and head with my hands.

“Take him upstairs Mehmoed!” Uncle insisted.

“Yes dad. Ali?”

I didn’t glance up at Aunty, knowing I wouldn’t be able to make up for how I scared her. I just hid my face and went up, taking heavy, slow and silent steps.

...TO BE CONTINUED

Read the next few Chapters in the following issues of Maryam Magazine.
TEHRIK-E-JADID: A NEW DEVELOPMENT PARADIGM

By NAEEMA MADIHA BARI
Islamabad, Pakistan

INTRODUCTION

The world we live in today is classified into developed and underdeveloped categories. Economic progress is usually considered as the criteria for being developed. There is also the geographic divide of the North and South, West and East. In each case, the former generally being considered developed. What we need to see is why these countries are classified as such? What is development? How have the Northern and the Western parts of the globe developed? Why have the latter not developed? What factors contribute to the underdevelopment of the South? How is the new world order, a savior for the entire world, fast approaching another great world war?

BACKGROUND

Following World War I, the League of Nations was established with the purpose of bringing peace and security to the world and preventing wars of such magnanimous proportions occurring again. However, only 21 years later, the stage was set for another world war of a similar or perhaps much larger scale. The League of Nations was then abandoned after its complete failure. World War II was fought between 1939 and 1945. The end of this war introduced nuclear weapons and brought the world to the pinnacle of uncertainty. Countries started to develop nuclear weapons to secure themselves of possible national security incursions. This set the stage for the cold war where the victors of WWII used their allies in developing countries to fight their wars for them in exchange for assistance and independence. The UN was also set up in 1945. The UN charter claimed equal rights for all in its charter for Human Rights but the manifestation of these rights in practice was quite different. The victors of WWII, proclaimed as the Allied powers, secured themselves seats in the Security Council and gave themselves veto power, i.e. the right to support or reject a general assembly or Security Council resolution by a single vote.

The cold war saw the world divided into two blocs, the communist and the capitalist bloc. The ideologies of these two blocs primarily differed in terms of their economic principles. It was this backdrop against which Hazrat Khalifatul Masih II, Hazrat Mirza Bashir-ud-Din Mehmoed Ahmad penned, with Divine guidance, one of his most acclaimed writings, titled The New World Order, in which he revealed the scheme under which the world was to find peace and justice. This scheme was called Tehrik-e-Jadid (The New Scheme). This scheme was announced during the annual convention of the Ahmadiyya Muslim Community in Qadian, on December 28, 1942.

The questions Huzur Anwar addressed during this lecture primarily concerned social inequality. Hazrat Ameer-ul-Momineen discussed at great length the strengths and weaknesses of various secular and
religious ideologies, which made attempts to tackle the issue of social inequality. In the end, he presented, with Divine revelation, his own modus operandi to counter the dissonance emerging from the divide between the haves and the have-nots.

**DEVELOPMENT THEORY & PRACTICE: THE DISCREPANCY**

The end of WWII also saw an end to colonization. Between 1945 and 1960, more than 50 countries gained independence. These were previously part of British, French, Spanish, or Soviet empires. The UN was established on the pretext that countries, which were gaining independence from their former status as colonies, would be given support to form their governments and develop socially and economically by their former colonizers. This justified the continued presence of Western powers in third world nations, despite decolonization. This attempt was known as ‘development’. It is true that ‘history is written by the victors’. Development literature has been created and propagated by the victors of WWII. History, however, depends on how you see the world. It depends on your perspective of how things happen. The history of development that has gone down in books paints a vivid picture of the altruistic motives of Western society to act as a savior to the so called developing world and rid them of their misery. Development as they pose it is inevitable if the Western path of modernity and progress is followed.

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**AZRAT AMEER-UL-MOMINEEN DISCUSSED AT GREAT LENGTH THE STRENGTHS AND WEAKNESSES OF VARIOUS SECULAR AND RELIGIOUS IDEOLOGIES, WHICH MADE ATTEMPTS TO TACKLE THE ISSUE OF SOCIAL INEQUALITY**

The body of literature comprising of debates on development can broadly be divided into four major streams. The first and the most controversial view on development consider the Western model to be the only way to develop. This is the most pro-development view with an emphasis on progress. Protagonists of this view refer to themselves as modernization theorists. A second and a more popular view with developing countries especially those in South America, called the dependency school consider development to be a tool for the creation of dependency and for continued subjugation of the people from the South. The third set of theories regarding development practice demoralizes its hegemonic intentions through the analysis and interpretation of texts and meta-narratives of this field. These theorists call themselves the post-development theorists. A final broad group of theorists focuses on how development practice addresses human rights issues. This is called the rights based approach (RBA) to development where development is considered as any advances in the area of securing and guaranteeing human rights.

With the emergence of the modernization theory in the 1960’s the notion of ‘West is best’ was propagated along with an agenda to replicate the Western pattern of progress in the so called third world societies. The immediate result of this was
the creation of dependency due to an increased burden of debt on these countries. Countries started depending on the West for everything, particularly for economic and foreign policy decisions, oblivious to the dictatorial role of these countries. They were economically stronger so they dominated. Inspired by the neoliberal ideology, the Washington Consensus came and introduced Structural Adjustment Programs (SAP’s) and consequently Poverty Reduction Strategy Paper’s (PRSP’s) which served to institutionalize the creation of hegemony. The conditionality of these programs decreed that internal spending should be reduced therefore giving a backseat to spending on health and education reforms. On the other hand to make trade ‘free’ taxes and duties on exports were reduced only to be met by protectionist economies in the so-called developed world.

There have been numerous development experiments and all have been met with failure. In the more than 40 decades of development discourse being recognized as a formal discipline, third world nations have been met with a fate worse than death. Poverty, hunger, inequality and warfare have worsened the economic and social conditions in these countries.

"The World Bank’s own figures indicate that the IMF extracted a net US$1 billion from Africa in 1997 and 1998 more than they loaned to the continent for low income countries multilateral debt increased by some 54.4% between 1980 and 1997, from US$24 billion to US$55 billion, and currently constitutes 33% of their total long-term debt burden (versus about 25% in 1980) the World Bank recently admitted that the world added 200 million poor people to the rolls of poverty by 1998 over the 1.3 billion classified as living below the international poverty line in 1993 (people with an income of less than a dollar a day). Tanzania, half of whose population is illiterate, spends a third of its budget on debt payments and spends four times more on debt than it does primary education." (The Whirled Bank Group, 2003)

THE NEW WORLD ORDER

With this situation at hand, the world is fast edging towards a crisis. If there is anything that could act as a saviour to the world it is Islam’s beautiful teachings of peace and welfare.

"The Ahmadiyya solution of the problem of inequality, it is as well to say, will spread in the world at the rate at which Ahmadiyyat spreads. The pace cannot be forced, as Ahmadiyyat is obliged under Islamic teachings to use only one method for its propagation – the method of argument and honest conviction. Those, who accept the general principle of this solution but think its establishment throughout the world will take too long, can assist in the solution by applying its principles in their own way. Until, however, the scheme of Al-Vastiyat becomes reasonably effective, another scheme known as the Tahrir-e-jadid (The New Scheme) will take its place. Its nineteen clauses may be summarised as an organized effort for the promotion of discipline, simplicity and voluntary sacrifice by the members for the conservation of a Central Fund, devoted ultimately to strengthening and promoting the work which Ahmadiyyat is doing for the spread of Islam and its institutions". (Aslam, 2005: ix)

Therefore, Tehrik-e-Jadid is a forerunner to the spread of Islam and Ahmadiyyat. It is, in fact, a tool to spread welfare throughout the world while simultaneously spreading Islam’s message of peace. The end result will inshaAllah be hoards of people entering into the fold of Islam through their own free will, guided undoubtedly by divine revelation.

Development practice, unlike the Tehrik-e-Jadid, served to further entrench the differences of class and nationality because of their partial nature. These programs were never able to endow a status to the developing world equal to the developed. They
only served to intensify the
distinction of the haves and
the have-nots, the proletariat
and the bourgeoisie. Tehrik-
e-Jadid and al-wasiyat, its
predecessor, were schemes
which apart from creating a
sense of voluntary sacrifice,
promoting the spread of
Islam and Ahmadiyyat, and
distribution of wealth to
all tiers of society, created
universal brotherhood.

"All these secular movements
support and strengthen
nationalism, but the Promised
Messiah\(^{[a]}\) has devised
a system which tends to
promote universal
brotherhood. At
present in Russia,
a Russian is forced
to give up his
surplus for the
benefit of other
Russians, but under
this system an
Indian voluntarily
contributes for the
benefit of the whole of mankind,
and the same applies to an
Egyptian or a Syrian. This is
a marked distinction between
the New Orders which these
secular movements are seeking
to promote and the New Order
based on Islamic principles."
(Ahmad, 1946: 128)

The Western version of
development experiments
has been widely critiqued,
but not only that, they
have been massively
unsuccessful. Development
has been more hegemonic
than altruistic. Poverty
and hunger are rampant,
agitation is increasing and
people are increasingly
unsatisfied with their
lives. The new world
order envisioned by Islam
has had its critics, in fact
proportionally more so
than any other secular or
religious scheme for social
and economic development.
Despite these critiques, 108
years later after the launch
of al-wasiyyat in 1905,
Ahmadiyyat is now spread
in almost 200 countries, with
schools and hospitals being
set up across the globe, 7
jami'a's for the training
of religious scholars in 7
different continents, dozens

unfaltering conviction in the
divine being, the Promised
Messiah\(^{[a]}\) claimed:

"Do not think that this is all
fancy. This is the decree of the
Almighty, the Ruler of the
earth and the heavens. I am
not worried over how all this
property will be collected and
how a community will grow
up to accomplish all this in
the strength of its faith. What
I do worry about is lest, after
our time, those who are put in
charge of these funds should
be tempted by their volume
and should yield to such
temptation and incline towards
the world. So I pray that God
may continue to provide
this Movement with honest and
faithful workers who should work
for the sake of God, though it would
be permissible that in the
case of those,
who have no other means of
subsistence, an allowance may
be made out of these funds."
(ibid: 134)

Tehrik-e-Jadid as a
successor of al-wasiyat
provides a proper system
of disbursement of funds.
Today we see numerous
other funds set up for
the social and economic
uplifting of Ahmadi
Muslims in particular and
human kind in general.
There are funds for families
of martyrs called 'Bilal
Fund', for girls' of poor
families called "Maryam
fund", an entire housing
community in Rabwah for widows and their children called “buyut-ul-hamad”. The Nusrat Jahan scheme is assigned with the special task of social and economic support of African nations by building schools and hospitals. All this is only a fraction of the extensive work being carried out under the new world order of Islam.

"They are mistaken who think that the fund established by Al-Wasiyyat can be used only for the verbal propagation of Islam. This is not correct. Al-Wasiyyat contemplates both verbal propagation and practical establishment. When this system attains maturity, it will provide not only for missionary work. Under this system, not by means of compulsion or coercion, but out of real affection and goodwill, a brother will be eager to help his brother. Nor will such sacrifice be in vain. Every giver will be recompensed many times over by God. The rich will not suffer loss nor will the poor suffer privation. Nation will not fight nation, nor class will contend against class. The system will put everyone under an obligation" (ibid: 137)

It should be remembered, however, that this system has been established only to gain God’s pleasure and agreement. There are no ulterior motives but to help people in need and to spread the true message of Islam, as has been the tradition of the prophets that God sent to this earth.

"New Orders are always established in the world by Prophets raised for the purpose by God. They have no bitterness against the rich, and no bias for the poor. They are neither of the East, nor of the West. They are the Messengers of God and proclaim the teachings which furnish the foundations of true peace.” (ibid: 139)

We consider it an honor to guide someone to the right path. Although God is the one who provides guidance, his men on earth become messengers to guide the ones who tread the unguided path. There is a hadith that “Once a little boy was very sick, he was on his death bed. He was a Jew, but in his heart he was very fond of Islam. His mother came running towards the Prophet Muhammad saw and said that her child was sick and he was asking to see Muhammad saw. When Huzur sa arrived there, he asked the boy if he wanted to be a Muslim, the boy nodded and passed away. Huzur sa prayed for the boy and cried with gratitude for having the opportunity to bring God’s mercy to one soul.” May Allah guide us to provide us the strength to achieve the new world order and to partake from the blessings which ensue. May Allah provide us with the guidance to enter in this system of sacrifice and seek his blessings.

"To those who have already made their Wills I offer my congratulations and pray that those, who have not, may be enabled by God to do so, so that they may also gather for themselves blessings, material as well as spiritual. I also pray that this system may prove of such benefit to mankind that they should be compelled to admit that from this backward and ignorant village of Qadian, shone forth a light which dispelled the darkness of the world and then filled it with the refugence of true knowledge, which abolishes pain and misery, and makes it possible for the rich and the poor, the high and the humble, to live together in affection and goodwill. Amin!” (ibid: 141)

Attributed to Winston Churchill but of unknown origin

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