

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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

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

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Next Meeting

Assalamu alaikum

Venue: **Darus Salaam**

Date: **Sunday 7th August 2005**

Time: **3.00 p.m.**

The "Ahmadiyya Case" of Cape Town, 20 years ago, remembered by Dr Zahid Aziz

Regular activities

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jamaat:

First Sunday of every month at 3.00 p.m.

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News

1. London Bombing

As a Muslim organization based in London, we extend our prayers and sympathies to all those who are bereaved or who have suffered in any way as a result of the bombing outrage in London on 7th July. Carrying out such an atrocity is the very opposite of all that Islam teaches and stands for. In the pledge (*bai'at*) that is taken to join our organization, the fourth condition to which we commit ourselves is that:

"He will do nothing in any way to injure his fellow human beings in general and Muslims in particular,

neither with the tongue, nor with the hand, nor in any other way."

The ninth condition reads: "He will remain engaged in the service of humanity in general ... and will use all his God-given powers and blessings for the benefit of humanity."

These conditions only reflect the teachings of the Holy Quran and the life-long example of the Holy Prophet Muhammad.

Among the suggestions being made by political and religious leaders, Muslim and non-Muslim, as to how to prevent young Muslims from being drawn to extremist activities, the Prime Minister Mr.

Blair on 13th July in Parliament called for an international effort to mobilise the "moderate and true voice of Islam" and proposed that help should be provided to the Muslim community to counter the "evil" interpretation of their faith. He described the outlook of those committing such outrages as "an extreme and evil ideology whose roots lie in a perverted and poisonous misinterpretation of the religion of Islam". Prince Charles, writing in the *Daily Mirror*, 14th July, says of the cause in support of which this act was allegedly committed: "Some may think this cause is Islam. It is anything but. It is a perversion of traditional Islam. As I understand it,

Islam preaches humanity, tolerance and a sense of community...". He adds that it is the duty of every true Muslim to "root out those among them who preach and practise such hatred and bitterness". Similarly, Muslim leaders as well as ordinary Muslims have stressed the urgent need to distance true Islam from extremist interpretations that lead to such acts of violence and to educate young Muslims in the real, peaceful nature of Islamic teachings.

The sort of education, correction of evil misinterpretations, and the true, moderate voice of Islam that they are urging is exactly what our Movement has been providing for the past 120 years. One of the chief tenets of our Movement has been that Islam requires Muslims to live peacefully under any law and society that allows them freedom to practise their faith and that Islam strictly forbids Muslims from committing any kind of violence against the other citizens living in that country. Our Movement has always held that the Muslim viewpoint on any issue, or expression of any grievance, must be presented by peaceful and lawful means, through pen and speech, with the aim of persuading others by argument. The literature produced by this organization and its missionary work is an absolutely indispensable and vital resource in providing correct education on the subject of Islam as a peaceful religion.

Finally, we would like to thank members from our branches around the world who contacted us to ask after our welfare after this incident.

2. Mr. Rashid Pierkhan passes away

The deeply shocking and unexpected news of the death of the President of our Jama'at in Suriname (Suri-naamse Islamitische Vereniging or SIV), Mr. Rashid Pierkhan, on 13th July 2005, was immediately conveyed to us by several sources. *Inna li-llahi wa inna ilai-hi raji'un.*

Dr. Khaliel Ghafoerkhan issued the announcement as follows from Suriname by e-mail:

"With great regret I inform you that early this morning our President

Rashid Pierkhan of the SIV jamaat in Suriname passed away at age 67, possibly due to cardiac arrest. You know that he already had two bypass surgeries before. Details about the funeral will follow later. His two daughters, daughter-in-law and 3 grandchildren have to return here from Holland and maybe his brother and two sisters also. Hilla and Faried [his wife and son] are broken and so are we and all members of our jamaat. The whole Suriname community is shocked. He was a very well known, influential and popular media-man in our country. We pray that Allah Almighty, in His infinite Mercy, grant eternal peace to the early departed soul of brother Rashid Pierkhan and give solace to the bereaved family. May Allah grant him an abode in the Highest pedestal of *Jannate-Firdous*."

I sent Dr. Ghafoerkhan a message of condolence in which I wrote:

"I pray that Allah bestows His mercy and forgiveness upon him and admits him into His *Jannat* to join our righteous brothers who have passed away before, *ameen*. I pray that Allah grants patience and steadfastness to all his family and friends to bear this very heavy loss.

I remember, of course, my visit to Suriname in 1997 when we stayed at his residence. When I made three or four speeches during my stay, brother Rashid Pierkhan introduced me to the audience in very kind and generous words. He told me many anecdotes of my grandfather's [Maulana Abdul Haq Vidyarthi] stay in Suriname. When I last met him in the U.S.A. (perhaps in 2001), he again told me several inspiring anecdotes.

He always kept us entertained with his interesting talk, and was a most charming and gracious man to meet. Brother Rashid Pierkhan was well-known and well-respected in our Movement all over the world. He was held in respect by the late Dr Saeed Ahmad Khan and Mr Nasir Ahmad Faruqi.

I extend my sympathies particularly to his wife and family, and of course also to our members in Suriname.

— Zahid Aziz."

3. Annual training course at Lahore Centre

The Young Persons Organization at our International Headquarters, called *Shabban-ul-Ahmadiyya*, held their annual training course at Darus Salaam, Lahore, from 3rd to 17th July 2005. The topics taught included the following:

Life of the Holy Prophet Muhammad, the work of the great reformer Hazrat Mirza Ghulam Ahmad, the life and death of Jesus, the status of women in Islam, 'There are no sects in Islam', and differences between the Lahore Ahmadiyya Movement and the Qadian/Rabwah Section.

The course was formally inaugurated by Hazrat Ameer Dr. A.K. Saeed. During the course, a debating competition was held. The topics for the senior section of the students were:

Ahmadiyyat is true Islam, 'I am one to whom God speaks but I am not a prophet', Importance of propagation work in Islam, Obedience to the Ameer, The path to heaven through living in this world, and the need to associate yourself with the Jama'at.

Before the course, one of the lecturers had e-mailed me to provide him with material on the life of the late Hafiz Sher Muhammad. I forwarded him three articles that had been published shortly after his death: one by Chaudry Masud Akhtar (1990), another by myself (1991) and a third by Mr. Shahid Aziz (1992). I took the opportunity to convert these articles into a format suitable for publication on the Internet and these have now been placed online at our Centre's website www.aaail.org under Biographies. During the course another participant e-mailed me to provide him with details of the life of Maulana Abdul Haq Vidyarthi. There is an excellent account of his life in Urdu written by Mr Nasir Ahmad, printed as a 7-page appendix in the book *Mu'arif-ul-Haq*, a collection of writings of the Maulana. I scanned those pages and sent them. It gives a feeling of both satisfaction and pride to be able to render this kind of assistance to our Centre.

4. Berlin Mission report

The following report was sent by brother Akbar Abdullah from the U.S.A.

From June 27th until July 2nd, Brother Abdul A. Santoe accompanied by Br. Rasul Rogan, Br. Naeem Nasrullah and his nephew Faran Nasrullah, visited our Mission at Berlin. Br. Santoe, besides resolving pressing problems at the Berlin Mosque, accomplished some commendable contacts to further our Jamaat's influence in Berlin.

(1) Meeting with member of Parliament

On Wednesday, June 29th, Br. Santoe and his party together with Imam Ch. Riaz Ahmad, were invited by a member of Parliament, leader of Opposition Conservative Party to meet him in his office at the Parliament. The tourists generally form long lines, usually waiting for nearly 3 to 4 hours before they could enter the Parliament, but the member of Parliament came outside to meet Br. Santoe and his party and led them to his office. The member of Parliament at one time led a German delegation to Suriname, and considered that country, with its diverse ethnicity, an example of most tolerant nation. When he learned that Br. Santoe hailed from Suriname he extended his invitation. Afterwards he gave Br. Santoe and party a complete tour of the German Parliament. Addresses were exchanged to maintain their contacts in order to foster further communications and exchange of ideas to their mutual benefits. *JazakAllah!* this is a great opening for our Jamaat in Berlin.

(2) Visit to the Iranian embassy

On Friday evening, July 1st, the Cultural Attache from the Cultural Division of the Iranian Embassy invited Br. Santoe and his party to attend a lecture on Islam rendered in English and Farsi. After half an hour's lecture, a session of formal talks took place. Thereafter the group broke off to engage in informal conversation with other members of the audience. Br. Santoe's participation is a good example to further the influence of our Jamaat in Berlin. *JazakAllah!*

(3) *Khutba* in German at Berlin mosque

In nearly 18 years perhaps this is the first time a member of our Anjuman rendered the *khutba* entirely in German. Well, Br. Santoe braved it and took the initiative to deliver the Friday sermon completely in the German language. Those members of the congregation who had not yet entered the Mosque thought that a German national was delivering the *khutba*. One visiting Turkish Professor complimented on Br. Santoe's delivery and he saw no contradiction to Islam in his message when earlier he heard negative things about our Jamaat from Sunni groups. Since the *khutba* in German was well appreciated by the congregation, Br. Santoe agreed to visit Berlin to render a series of *khutbas* in German.

Views of Hazrat Mirza Ghulam Ahmad about Jihad

Recent statement by U.K. Muslims says the same

compiled by Zahid Aziz

In May 1900 Hazrat Mirza Ghulam Ahmad wrote a book in Urdu under the title *The British Government and Jihad*. In this concise book he has explained the true Islamic teachings about jihad, conditions under which war is allowed, and denunciation of violence against innocent citizens of other faiths. Here I summarise and paraphrase its relevant contents.

Hazrat Mirza Ghulam Ahmad begins by explaining the term *jihad* linguistically and then describes why and under what circumstances the Muslims of the time of the Holy Prophet Muhammad took up arms. He tells us that when people began to join the religion of Islam the vested interests of the Arabs and their leaders, as well as the Jews and Christians living in Arabia, became jealous of this new development and started trying to crush and uproot it. They began torturing and killing the converts to Islam by the most barbaric methods, and continued this

for thirteen years. However, the Muslims bore this persecution with patience, as God had commanded them, without resorting to retaliation. When these vicious brutalities exceeded all bounds then God gave Muslims the permission to fight in retaliation by revealing the verse:

“Permission to fight is given to those upon whom war is made, because they have been wronged ... those who have been driven out from their homes without a just cause except that they say: Our Lord is Allah” (the Quran, 22:39).

But Muslims of later times, some centuries later, misunderstood this *limited* permission to fight, and developed the wrong concept that jihad is a war that is arbitrarily launched against unbelievers. The way in which the doctrine of jihad is preached by some Islamic religious leaders to their followers is greatly mistaken and it results only in creating a group of people who behave like brutes and lack all good human qualities. He writes:

“I know it for certain that all the unjustified killing that is done is perpetrated by ignorant men following their lowest base desires, who are completely unaware of the reasons and causes of why Islam at the beginning of its history had to fight wars.” (p. 7 of the book)

Then Hazrat Mirza Ghulam Ahmad gives a second reason why jihad is misunderstood as fighting and planning to kill human beings. It is that, apart from what the ignorant among the Muslim religious leaders have taught on this issue, the Christian critics of Islam also spread the false idea through thousands of publications against Islam that Islam is a brutal religion which teaches war and violence, and that Islam is synonymous with wielding the sword. The result of this widespread propaganda will *not* be, he says, that Muslims will give up Islam as their critics intend. The result is only that the masses become even more convinced that their religion does indeed teach them violence against followers of other religions.

He writes: Any person who has eyes and reads the Quran and the history of early Islam will realize it

quite well that the name of jihad, under which many vicious people are fighting, is not at all the jihad taught by Islam. These are criminal acts which are done through the arousal of base passions or in the vain hope of attaining paradise. Our Holy Prophet was not the first to raise the sword, but bore intense persecution from his enemies for a long time. His followers also acted on the same principle. They showed such patience and perseverance and restraint that there is no other example of it in the world. However, this was not because they were weak or cowardly or unable to retaliate. They were courageous, brave and strong people. This was proved after they were permitted to fight, when they fought against enormous odds and won. So they displayed patience and restraint while possessing the capability and skill of fighting in battle. (page 9–10)

During this period of persecution, the Holy Prophet never tried to think of some means of fighting back but told his followers that Allah had commanded him to show patience. Hazrat Mirza then asks:

“As Muslims have this most excellent example of forbearance and restraint, of which they can be proud over the whole world, then to discard this example is the height of foolishness and a great misfortune by your own hands.” (page 11)

Then he goes on to depict the kind of atrocities that are perpetrated in the name of Islam and religion. The ignorant religious leaders have greatly deceived the masses and declared acts of brutality, cruelty and inhumanity to be the key to attaining paradise. He poses the question:

“Is it a virtuous deed that there is a man going about in the market place, we have no connection with him so much so that we don’t know his name and he doesn’t know our name, but despite this we take a shot at him intending to kill him? Is this religious behaviour?” (p. 11–12)

Contrast this with those holy early Muslims whom Allah instructed in Makka not to respond with violence even if you were cut to pieces. Alas, today these religious leaders have forgotten all those

events, and think that to fire a gun at an innocent man constitutes Islam. He writes:

“They now believe that the whole world is their prey, and they behave like a hunter who, after locating an animal, stealthily and sneakily approaches him, and finally getting the chance fires the gun.” (p. 12)

Again he asks:

“It is a matter of regret and of shame that a man whom we do not know at all, with whom we have no enmity, and he is going about his lawful business, we shoot him dead at random and in an instant make his wife a widow, his children fatherless and his house a place of mourning. Is such killing taught in the Quran or Hadith? Can any Muslim religious leader answer? The ignorant ones have merely heard the word jihad and are using it as a pretext and cover for satisfying their own selfish ends, or purely out of fanaticism and lunacy are perpetrating bloodshed.” (p. 12–13)

It is the jihad of self-purification that is a fundamental, permanent and unconditional part of Islam. He writes about the Movement that he was founding:

“Those who join my army, I order them to give up these misconceived ideas of jihad with the sword, and to purify their hearts, develop and nurture their feelings of mercy towards all humankind and be helpers of those in distress and suffering. They should spread peace on the earth, as this is how their religion will spread. Be not surprised as to how this can happen. For just as God has created the modern inventions of the present times for the physical needs of man, similarly He will meet the spiritual needs of mankind ... by causing the light and the message of truth to spread widely and far by means of these very ways of communication and transport.” (p. 15, 16)

In those days the wrong view of *jihad* was being propagated particularly in the North-Western Provinces of India adjacent to Afghanistan and within Afghanistan itself. Referring to it in this book, Hazrat Mirza advises the king of

Afghanistan to gather a forum of learned, distinguished Islamic scholars to discuss the doctrine of jihad, and then through these scholars to **educate** the general public of the country on the error of the misconceived view of jihad. Some books should also be published on this subject and widely distributed. In this way, the fervour for indulging in acts of violence in the name of jihad will be reduced. It would be a great service by a Muslim ruler, he says, to get the general Muslim public freed from the clutches of the ignorant religious leaders who are inciting them to commit violence under the name of jihad. (p. 18)

Hazrat Mirza also warns that these believers in a violent jihad are also a danger to Muslim governments and rulers:

“Today the practice of these *mullas* and religious leaders is that first they declare a man or a sect as ‘unbelievers’ on account of some small doctrinal difference, and then they issue the same rulings of jihad to be conducted against them as they issue about unbelievers. ... Undoubtedly the people who possess the power to declare others as being believers or unbelievers and, on top of that, to issue rulings of jihad based on that, are a dangerous group.” (p. 18)

Hazrat Mirza also points out to the British government of India that the second reason why these atrocities are being committed, in the name of becoming a hero or martyr for the religion of Islam, is that the Christian and Western critics of Islam have reinforced the false idea that Islam teaches this kind of jihad through their books and magazines spread throughout the country. This, he says, has led to many ignorant fanatics who know nothing of their own religion Islam to actually believe that it is an act of great reward to kill the unbelievers. These writings have damaged harmony and reconciliation in the country, and sown the seeds of enmity between the communities.

To deal with this problem, he advises the government to follow the example of the Turkish government (the leading, independent Muslim

government of that time) which adopted a trial measure to the effect that for a few years it would be prohibited for any religious faction, in their writings or speeches, to make any mention of other religions, but only to teach the good points of its own religion. In this way, new discords will not develop, old grudges will gradually be forgotten, and people will turn towards mutual harmony and concord. (p. 20–22)

In an earlier publication in December 1894, addressing the British government of his time, he has summarised the teachings of Islam on this point as follows:

The Quran teaches that Muslims, bearing the persecution and pain inflicted upon them, must invite others to the truth with gentleness. In particular with regard to relations with Christians, the Holy Quran instructs us: “Call to the way of your Lord with wisdom and goodly exhortation and argue with them in the best manner” (16:126), best manner meaning politely and in a civilized way. The truth does not stand in need of force to spread it. Use of force actually proves that your arguments are weak. God also revealed to His Holy Prophet: “Be patient as men of resolution, the messengers, were patient” (46:35), meaning that the Holy Prophet should show such an amount of patience that it exceeds even the sum total of the patience shown by all the previous prophets put together. Then God also revealed: “There is no compulsion in religion” (2:256). And again He said that the true believers are those who “restrain their anger and forgive people” (3:134).

He then asks: “Can the God Who gives this teaching also say that you should kill those who deny your religion, rob them of their property and make their homes desolate? ... This is only the misconception of the ignorant among the common Muslim religious leaders and the unwise Christian critics of Islam, which is groundless and without foundation. ... This age of the light of reason is the time when Islam will be shown to be clear of this allegation.” (See *Majmu‘a Ishtiharat*, v. 2, footnote, p. 125–127).

Statement issued by Imams and Ulama of U.K.

On 15 July a special meeting of Imams and Ulama at the Islamic Cultural Centre, Regents Park, issued a declaration about the London bombing, in which it is stated:

“We regard these acts as utterly criminal, totally reprehensible, and absolutely un-Islamic. ... We are firmly of the view that these killings had absolutely no sanction in Islam, nor is there any justification whatsoever in our noble religion for such evil actions. It is our understanding that those who carried out the bombings in London should in no sense be regarded as martyrs. ...

“Islam is the middle path and the Quran designates Muslims as the *ummatah wasata* — the middle community. Any form of extremism is to be utterly and completely rejected. What we need, therefore, in our troubled world, more than ever before is to stick to the middle and balanced way of Islam.

“We need also to remind ourselves, young as well as old, that the solution to our problems and concerns lies in following and adhering to the noble discipline of Islam and to the way of the Prophet, peace be upon him, and not falling prey to a culture of conflict and discord. The social culture of Islam is based on the principle of inviting people towards good, courteously and wisely — with *Hikmah* and *mawizah Hasana*. (The Quran, *Al-Nahal*, 16:125) The Prophet Muhammad, peace be on him, was sent as a mercy to mankind and that is the ideal and norm that we ought to be following all the time.” (See the website of the Muslim Council of Britain: www.mcb.org.uk)

It is pleasing and heartening to see that there is little difference between this statement and the views expressed above by Hazrat Mirza Ghulam Ahmad. This makes it all the more puzzling and disappointing that the Ulama in general allege that Hazrat Mirza “denied” the Islamic teaching on Jihad and bitterly denounce him as a heretic on this score.

Commentary on the Holy Quran, continued from last issue:

An-Najm: ‘The Star’

Chapter 53 of the Quran

Explained by Dr Basharat Ahmad

Translated from Urdu by Kalamazad Mohammad, Trinidad

8-9. “Then he drew near, nearer yet (*Thumma dana fatadalla*), So he was the measure of two bows or closer still (*Fa kana qaba qausaini au adna*).”

Tadalla is derived from *dalwun* meaning a bucket, whilst *dalla* means to let down something like a bucket from a high place to a low place. *Tadalla* also means to come close to, or to desire familiarity and mutual love.

Many people are of the opinion that these verses refer to the Angel Gabriel who came close and closer yet even though his nearness is not such a momentous affair that it should be remarked upon with such fanfare. To the contrary, the reference here is to the Holy Prophet (*sas*) as it was in verse 6: “*So he attained perfection*,” and verse 7: “*And he is the highest part of the horizon*.” In addition, the doer of the action in this verse under discussion, “*Then he drew near, drew nearer yet*,” is the Holy Prophet Muhammad (*sas*).

The phrase *qaba qausaini* (the measure of two bows) can be interpreted in three ways.

Firstly, *qaba* (bow) is taken to mean measure and the expression *qaba qausaini* is construed as the distance of two bows from which the inference is drawn that the Holy Prophet (*sas*) was at a distance of two bow-lengths from Allah, Most High. This is a meaningless interpretation for the concept of a ‘distance’ applies to physical bodies and not to a servant and his Creator Who is limitless.

The second interpretation is a much more rational one. According

to this, *qaba* (bow) is taken to mean the chord of a bow and *qaba qausaini* is interpreted as one chord between two bows as Khaffaji in his commentary explains. He says that in the days of Ignorance, when two Arabs desired to manifest a strong covenant of mutual friendship, they used to place one bow directly over another so that the two chords and the bows became one. Then the two covenant takers would take up the bows together so as to make them one and would shoot an arrow from it, thus signalling that thenceforth the both parties would shoot an arrow from the same bow. The meaning of the symbolism was that so inseparably united were they in friendship that from then onwards, the friend of one would become the friend of the other and vice versa, the enemy of one would be the enemy of the other and nothing could overturn that decision.

The underlying significance of verses 8 and 9 is that the Holy Prophet had developed a relationship of such intimate closeness with Allah, Most High, that it resembled the joining of the two bows by covenant takers, and so it necessarily followed that the pleasure of one was the pleasure of the Other, and opposition to one was tantamount to opposition to the Other. Therefore, the opponents should take heed, for now if the Holy Prophet (*sas*) shoots an arrow against an enemy, Allah, Most High, will shoot the same arrow at that target, and whoever contracts an alliance with the Holy Prophet (*sas*) will find that Allah becomes his friend. This, too, carries the same purport of several other verses of the Holy Quran like the following, for example:

- 1) "Whoever obeys the Messenger, indeed, he indeed obeys Allah ..." (4:80).
- 2) "Those who swear allegiance to thee do but swear allegiance to Allah. The hand of Allah is above their hands ..." (48:10).
- 3) "When thou threwest (a handful of dust) it was not thy act, but Allah threw..." (8:17).

After mentioning "the measure of two bows", the verse goes on to say:

"or closer still," meaning that although the covenant of friendship and amity between two people who had joined their respective bows into one was indeed a powerful sign, yet the Holy Prophet's proximity to Allah, Most High, was even more intimate than that. In other words, the relationship of the Holy Prophet (*sas*) to Allah, Most High, surpassed by far, reciprocal bonds of friendship between human beings.

Thus, when the Holy Quran states: "He attained perfection (*fastawa*)," that is, in knowledge and character or, in other words, perfection of morals, it also mentions: "He drew nearer yet (*Dana fa tadalla*)," thus indicating that the Holy Prophet (*sas*) had achieved the closest union possible with Allah, Most High.

The third meaning suggested by Hazrat Mirza Ghulam Ahmad, *Mujaddid* of the fourteenth century, is also one which is highly intellectual and profoundly spiritual in nature. He explains that since *qaba* means a chord, the phrase *qaba qausaini* signifies that the Holy Prophet (*sas*) had reached that rank where he was one chord belonging to two bows, namely, the bow of Divinity and the bow of servitude. In other words, the Holy Prophet (*sas*) approached, on the one hand, so close to Allah, Most High, that there remained not the least vestige of duality in him, whilst on the other hand, he drew close towards mankind with such deep solicitude and compassion that he attained the stage of selflessness, so that in regard to human beings also, his union with them had reached the ultimate limit.

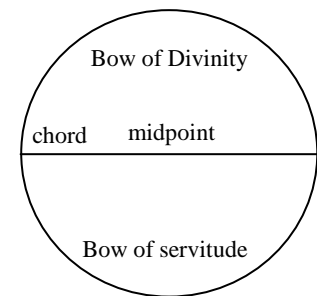
Hazrat Mirza Sahib interpreted *tadalla* (he drew near) as coming down towards mankind like a bucket, for *dalla* (to come close) is derived from *dalwun* which means a bucket. The significance of his inclining towards mankind like a bucket is that just as a bucket can serve two purposes — firstly, to take out and throw away foul and dirty water and secondly, to bring pure, life-giving water for others to drink — so, too, the Holy Prophet's totally selfless love and compassion for mankind served two purposes: firstly, he got rid of their impure and filthy water,

and secondly, he gave them to drink the water of pure, unadulterated heavenly life. In other words, he cleansed them of all that was corrupt and abominable in their life and gave them to drink to their fill of the elixir of righteousness, purity and cleanliness.

In short, on the one side, the Holy Prophet (*sas*) had ascended to Allah, Most High, to the furthest possible limit so that there was no veil between him and his Creator. On the other side, he descended so close towards mankind that there was no barrier between him and Allah's creation. As in this ascent to Allah, Most High, and descent to mankind his excellences had reached the culminating point, he was firmly and completely established midway between the bows of Divinity and servitude just like the diameter of a circle.

The phrase, *au adna* ("or closer yet"), reveals to us that in his elevation towards Divinity and his descent towards service to mankind the degree of closeness to both parties was so great that it was beyond the power of human intellect, imagination and thought to encompass it.

The following diagram gives us a picture of this relationship:



In the above circle, the line that runs through the middle of the circle, that is, the diameter, is the chord between two bows. Thus, the one who occupies the mid-point between these two bows contains within himself the boundary between Allah, Most High, and mankind and that is the station of intercession on the Day of Resurrection — an honour that was conferred on only one person in the world, past and future, and that illustrious personality was none other than our Holy Prophet Muhammad

(*sas*). In other words, that is the spiritual link between man and his Maker and this is the zenith of human perfection, the recipient of which is only the pure, unsullied soul of the Holy Prophet (*sas*), on account of his total and unsurpassable excellence and nobility. Although other righteous and holy personages like prophets, messengers and saints were blessed with this connecting link, yet they could not attain that centre point in the circle's diameter — a point that symbolises the heart of all excellences of the perfect man.

Again, the phrase, *au adna* ("closer yet"), points to the furthest limit that was destined since the beginning of creation for a particular person, and that person was the Holy Prophet (*sas*) who was the boundary between the Creator and His creation, or to put it another way, between the Benefactor and the recipients of Divine grace. As a result, the world received through him the gift of the Holy Quran, a Book which is unique in its knowledge and its teachings. Whoever is perfect in his union with Allah, Most High, and whose capabilities are the loftiest in rank and whose relationship with the Almighty is the strongest of all is accordingly graced with the equivalent degree of Divine revelation of a glorious and elevated rank. So, as the Holy Prophet's bond with Allah, Most High, was more sublime, more excellent, and more elevated than that of other persons, the revelation granted to him was of a corresponding degree of majesty.

A speech by Hazrat Ameer during his U.K. visit

(The following is part of a speech delivered by Hazrat Ameer Dr. A.K. Saeed at a public meeting on Saturday 23rd April at the New Haw Community Centre near Woking.)

Today I am going to talk to you on a subject which I call as the "Miracle of the Transformation of the Human Soul." This is the recipe which anybody from any religion can follow, keeping the Creator in mind,

keeping God in mind, keeping Allah in mind, because there is not a single religion in the whole world which would spread evil but every religion must have one aim and that is to bring goodness into the hearts of the people and make the hearts so good that the person transforms, the soul transforms. The Quranic verse of Chapter 2, verse 152 is translated as follows:

"Therefore glorify Me, I will make you eminent and give thanks to Me and be not ungrateful to Me."

Now all religions of the world, as I said, have one thing in common and that is to transform the human soul and raise it from its death state to a living state. If any religion works to the contrary it is not from God. The mission of all Prophets, sent by Allah, has been to give spiritual sight to the blind, put words of God into their deaf ears and cure them of their ills and raise them from their spiritually dead states into living humans. As Muslims, we believe that all the Prophets have achieved this miracle of transformation of soul by following some guidelines and then had been given the task of giving this mission on to the people and purify them. If a religion cannot purify the people, it does not stand the test of being a living religion. As Muslims, we believe that Prophets have come from Allah, right from the Prophets Adam through Noah, Abraham, Ishmael, Jacob and Jesus, and the last of the Prophets that came to mankind was Prophet Muhammad (may peace and blessings of Allah be upon him). We believe that Prophet Muhammad has finalized the Prophethood and no more Prophets are to come. Reformers, however, will come because over the years the religion cannot stay uncorrupted. People introduce their ideas into it. People have misinterpretation regarding it and someone has to come to put people back on the right course. Since there are not going to be any more prophets, reformers have to come and Mirza Ghulam Ahmad, the reformer we believe in, was one of the series of many reformers that came and gave the interpretations of Holy Quran and sayings of the Prophet in the right direction, which

had been misinterpreted by even the clergies of Islam themselves.

The subject I have chosen today to talk about is the miracle of the transformation of the human soul. In the verse that I recited to you at the start of my speech, Allah says: "Therefore remember Me, I will transform your soul making you eminent". Now, the Arabic words used have been translated into "remember Me and I will make you eminent", the words being: You keep remembering me and I will keep remembering you. So, when Arabic is translated, it's a very wide language. It has got many meanings. So, the translator has to pick what he feels is the most appropriate and there are many more meanings and a lot of depth to this verse which is the basis of transformation of the human soul. It could be interpreted as "glorify Me and I will make you eminent" and it could be "remember Me and you will find Me with you". Also it may imply "guard against harmful things and I will protect you against harmful things and evil so that you get close to Me". Saying good things about someone also means *ziker* or remembering and that's how Allah wants to be remembered all the time. So lives have to be freshened in a way where we have God in our minds and our souls all the time. Fighting evil is also mentioned as one of the meanings of remembering Allah and fighting evil is by you being good, ignoring the devil and his suggestions. It is not at all the meaning that you have to fight something with a gun or with a sword or with a suicide bomb. Islam has to be spread peacefully for its beauty and you have to completely submit yourself to Allah.

To stay determined and to keep on to a course is also remembering Allah all the time through patience and prayers and it can also be mentioned that this can be translated as "you remember Me when you are having an easy time, when you are in ease and comfort, and are living a life without any danger, so that I can remember you when you are in trouble and get you out of that trouble". It is human nature to suddenly fall before God when in

trouble. The Quran says that when you are travelling in the sea and storm surrounds you, you remember Allah from the core of your heart, ask His forgiveness and pray that if you land safely on the shore, you will always be grateful to God. Our reformer said that being close to Allah is the objective of human life, irrespective of whatever religion anyone may belong to. They have to keep remembering their Lord, they have to keep remembering God all the time and at any time they are not remembering God is the time spent away from God and therefore that time can be said to be a time of disbelief. You have to make an effort to make God to come down into your hearts and be in there, the same God that cannot be accommodated in the whole universe and beyond.

(Note: The above article is based on a transcript made from a recording. We have edited the text in order to convert the oral speech to a written form of presentation.)

100 years of the Ahmadiyya Anjuman

At the end of this year and the beginning of 2006 it will be one hundred years since Hazrat Mirza Ghulam Ahmad created the *Sadr Anjuman Ahmadiyya* to govern the Movement after him. He announced the creation of this body in his booklet *Al-Wasiyya* ('The Will'), published in December 1905 with a Supplement in January 1906. In an edition of this booklet published about ten years later, Maulana Muhammad Ali wrote an Introductory Note in which he says:

"*Al-Wasiyyat*, as will be obvious from reading it, is the Will of the Promised Messiah. In December 1905, when he received intimation from Allah the Most High of his impending death, he immediately wrote this booklet, *Al-Wasiyyat*, in which he expressed his Will as to the arrangements for running the Movement after him, and published it at the same time. In fact, as regards the system for the control of the finances of the Movement which he wished to put in place, he did not postpone its

implementation till after his death, in case some disagreement arose at the time destroying his original aim. He himself created the Anjuman which was to have charge of the administration of the Movement, and published its rules and regulations under his own signature. In the Supplement to *Al-Wasiyyat*, published only fifteen days later on 6th January 1906, he declared this Anjuman in clear words to be his 'successor', and plainly gave all the powers for the administration of the Movement after him to this Anjuman. He did, however, make separate arrangements for the taking of the *bai'at* (pledge) to admit new entrants into the Movement, and thus created a system which was complete in every way. Moreover, he put into practical effect, while he was still alive, all that part of this system which could be implemented during his life to prevent any dissension after his death.

The selfish motives of human beings, however, did not let even such a comprehensive system stay in place, and the Will of the Promised Messiah was thrown into neglect. ...

There arose a disagreement even during the life of the Promised Messiah in connection with the part of the Will which he had put into operation. The question was raised whether the Anjuman created by him had the ultimate authority, and whether its decisions were binding or not? If such a disagreement had taken place after the death of the Promised Messiah, it was possible that there would always remain room to differ over this question. But it is a matter of great thankfulness to God that this disagreement itself occurred during the life of the Promised Messiah, and he gave his judgment by his own hand in his own writing. That judgment was that the decisions of the Anjuman are final and binding. However, an exception was made but only for the duration of the life of the Founder of the Movement, to the effect that in religious matters the Anjuman must inform him before making a decision because of the possibility that he might receive Divine revelation to guide him in that matter. But he did not wish to leave this privilege, which he

retained as the Founder of the Movement, for any individual after his death. He wrote absolutely plainly:

'After me, the decision of this Anjuman in every matter shall be sufficient.'

Had he assigned this power to any individual, it would have contravened his own words which he had written in the Supplement of *Al-Wasiyyat*:

'The Anjuman is the successor of the *Khalifa* appointed by God.'

The powers that he had reserved exclusively for himself during his life, those too he gave to none other than the Anjuman after his death. He thus proved that in fact no one other than this Anjuman was his successor. The Anjuman is the successor in the real sense because, by his note of 27th October 1907, he gave to the Anjuman, and to none else, all the powers which he himself possessed. In this way, the note of 27th October 1907 is, in actual fact, an unequivocal and conclusive explanation of his Will which does not leave room for anyone to put forward some other interpretation of the words of the Will."

In contrast with this, the Qadiani/Rabwah Jama'at has announced that they will be marking the 100th anniversary of the establishment of their so-called *khilafat* in 2008, which is said by them to have been founded upon the death of the Promised Messiah in May 1908. What would certainly be worth observing in 2008 would be the 100th anniversary of the death of the Promised Messiah and mark the achievements of his life. But regrettably the Qadian/Rabwah Jama'at is more interested in commemorating the imaginary "successes" of its self-created, hereditary *khilafat* than the real work of the Promised Messiah.

The 100th anniversary of the establishment of a successorship to the Promised Messiah can only be the anniversary of the creation by him of the Sadr Anjuman Ahmadiyya along Islamic lines in 1905/1906.