



The Light — U.K. edition

February 2008

The Lahore Ahmadiyya monthly magazine from U.K.

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Assalamu alaikum: Our next meeting —

Date: **Sunday 3rd February 2008**

Time: **3.00 p.m.**

Speaker: **Dr Mujahid Ahmad Saeed**

Topic: **Travel, Transportation,
Tourism and Theology**

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 Jama'at:

First Sunday of every month at 3.00 p.m.

Human responsibility and its denial

Khutba at Darus Salaam, London

21st December 2007

by **Zahid Aziz**

It is well known that the Holy Quran teaches again and again that each individual will have to account before Allah, in the after-life, for his or her actions done in this life. Several passages may be quoted from the Quran to this effect, even though it seems superfluous to do so considering how commonly this teaching is known. For example:

“And We have made every man’s actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open. Read your book. Your own soul is sufficient as a reckoner against you this day.” —17:13–14

“And the book is placed, and you see the guilty fearing for what is in it, and they say: O woe to us! what a book is this! It leaves out neither a small thing nor a great one, but numbers them (all), and they find what they did confronting them. And your Lord wrongs not anyone.” — 18:49

“This is Our record that speaks against you with truth. Surely We wrote what you did.” — 45:29

“And We will set up a just balance on the day of Resurrection, so no soul will be wronged in the least. And if there be the weight of a grain of mustard seed, We will bring it. And Sufficient are We to take account.” — 21:47

“So whoever does good deeds and is a believer, there is no rejection of his effort, and We surely write it down for him.” — 21:94.

“And the judging on that day will be just; so as for those whose good deeds are heavy, they are the successful. And as for those whose good deeds are light, those are they who ruined their souls because they disbelieved in Our messages.” — 7:8–9

“Did I not charge you, O children of Adam, that you serve not the devil? Surely he is your open enemy. And that you serve Me. This is the right way. And certainly he led astray numerous people from among you. Could you not then understand?” — 36:60–62

These and numerous other passages makes it abundantly clear that it is a fundamental teaching of Islam that human beings will be held responsible by God for their actions.

We often hear people justifying some act of theirs by claiming that God had ordained for them to do it, and in fact justifying their whole lives in this way. To take one example out of many, recently a singer in Pakistan said in a television interview that the entire course of her performing career had been determined by Allah. Is she suggesting that her own desires, ambitions and choices played no part in her career, or is it that all decisions she made were dictated by Allah?

Taking another example, a political leader in Pakistan who was, a few years ago, a very eligible bachelor on the international scene, had told the people of his country that, due to his patriotism, he would marry none other than a woman from Pakistan. When he subsequently married a woman from a foreign land, he explained it by saying that it was all part of God’s plan, and not his own plan. Did his own wishes not enter into it? Did he really marry the woman entirely against his own inclination and in obedience to some command by Allah? Was it just like the example of Abraham who

obviously could not have wanted to perform the act of sacrificing his own son but was ready to do it purely in obedience to Allah’s command!

One wonders whether such Muslims, of whom there are many, who consider all their own life decisions to be directly guided by Allah, ever do what is called *istighfar* in Islam, that is, the seeking of Allah’s forgiveness for wrongs and sins committed. How could they have ever committed any sin when they were following God’s bidding to the letter in each and every affair!

If their views and attitudes are right, then the passages of the Holy Quran quoted above become meaningless. Why will Allah confront individuals with their deeds written in a book and ask them to judge for themselves, if it is Allah Who is responsible for those deeds? Why will a person be afraid to face his book of deeds, as stated in 18:49, if all he needs to do is to respond that God made me do all this? If people are not responsible for their actions, how can their record speak *against* them (45:29)? The idea of judging with a just balance and taking into account even the smallest of deeds also becomes purposeless. According to 21:94, human *effort* to do good is rewarded. If deeds are all being determined and enforced by God, the concept of human effort has no meaning.

From the last passage quoted above, 36:60–62, which addresses those who would be adjudged guilty in the after-life, we learn that Allah directed all human beings not to follow the devil, but many of them paid no heed to this advice even after seeing the fate of others who had been led astray by the devil. They are, therefore, treated by God as responsible for their actions, and any suggestion by them that it was God Who decided the actions they committed is baseless.

‘Trick’ arguments

According to the Quran, the idol-worshippers of the Holy Prophet’s time put forward the argument that “if Allah had pleased we would not have set up partners with Him” (6:148). They attributed their own action of worshipping idols to the will of Allah. The reply given to them is:

“Have you any knowledge so you would bring it forth to us? You only follow a conjecture and you only tell lies. ... if He had pleased He would have guided you all.” — 6:148–149.

Just because people are able to do something does not mean that it reflects the pleasure of God. That is mere conjecture or what might be called trick arguments.

I was asked a question about how to refute a similar trick argument put forward by a murderer. I am not sure if this was a real example or merely hypothetical. The murderer claims that as the death of the man whom he murdered had been pre-ordained by Allah to happen at the appointed place and time, therefore he bears no responsibility for the act and should not be executed. The response to him can be to just turn his own argument back on him, and say: We are also only doing what Allah has ordained, which is to put you on trial and if found guilty to pass the death sentence on you; whether you are executed or not depends on whether Allah allows us to do it or not. If he says he was only attempting to murder his victim and only succeeded because Allah allowed him, then the legal authorities are also only trying to execute him and can only succeed if Allah allows them! He could, for example, succeed in escaping from prison and be never found!

The greatest of Muslims who ever lived were always deeply conscious that they would be held to account by Allah for any wrong they committed, however trivial it might have been. They also wanted to be held to account in this life by anyone whose rights they may have infringed. I wish to refer to some incidents relating to Umar while he was the second Caliph of Islam, which provide examples of this deeply-felt sense of responsibility. These are taken from the classical book *Tarikh-ul-Khulufa* (History of the Caliphs), written five or six centuries ago by Allama Jalal-ud-Din Suyuti.

1. Ans, who was a companion of the Holy Prophet Muhammad and his servant, relates that while he was standing in a garden on one side of a wall, Hazrat Umar was by himself on the other side, and he overheard him saying to himself: “O Umar! what are you as compared to the high rank of the chief of the Muslims? Fear God or he will punish you severely.”

2. Umar used to say: “The person whom I love most is the one who lets me know of my faults”.

3. Among the instructions that Umar gave as he lay dying from his wounds was: “When you carry my body out of the house for burial, walk fast, for if I am a good person in the sight of God then I should be taken to Him as quickly as possible, and if I am a bad person then you would be relieved of the burden upon your shoulders as quickly as possible.”

4. Once Umar was unwell and people told him that he should take honey for his complaint. There was a bowl full of honey available but it belonged

to the national treasury. Umar said to people: “If you allow me to use it then I will take it; otherwise it is unlawful for me.” So people allowed him to take it for his use. Thus Umar showed how responsible he was to the people whom he served.

5. Abbas, a companion of the Holy Prophet, relates as follows. After a year had elapsed over the death of Umar, I prayed to God to show him to me in a dream. So I saw him in a dream, and he was wiping his brow of heavy perspiration. I asked him: What is the matter? He said: I have only just finished accounting (before God) for my deeds, and if God had not been merciful I would almost have been disgraced by Him.

This dream is not to be taken in the literal, physical sense as meaning that one year is an actual period of time during which Umar was questioned by God. The dream is expressive of Umar’s deep sense of responsibility and accountability for his actions. When Umar lay dying, and people praised and lauded his achievements, he said it was enough that any good he had done had equalled and cancelled out the wrongs he had done!

What a stark contrast to the present-day, complacent Muslims, both ordinary and great, who regard all their decisions and deeds as proceeding from the will and pleasure of Allah!

Simplicity versus bad press

Review of ‘Islam, Peace and Tolerance’

by **Bushra Ahmed, London**

(Editor’s Note: I am grateful to young Bushra Ahmed for this review. It is also highly commendable that she has taken up study of Islamic literature at such a young age and is able to analyse what she reads and review it in writing.)

Firstly I congratulate Dr Zahid Aziz for a remarkable piece of literature. This book is a very logically defined and well researched piece of work. It does well to kill common rumours such as the aspect of violence in relation to Islam, for example punishment of apostasy, Jihad, compulsion in religion, Muslim anger etc.

One of the most remarkable comments that strike the mind because of its logic is the following quotation on killing those people who abuse Islam or who are critical of Islam in a negative way or who belong to a different religion and who are inaccurate in its attitude towards Islam:

“If such abuse or criticism requires to be silenced by force, then why should the Quran itself have quoted so much of it from its opponents’ mouths and thereby preserved it forever.”

This should surely silence the critics because if Islam is a religion of violence why did not Allah just simply say “Kill all opponents who are against Islam”. This is a valid point. And not only that but these words have been preserved for all times to come!

This brings me to my next point, that you cannot just simply read the Quran. You must analyze and dig further and deeper which means life is not a bed of roses. Allah, I think, purposefully created such controversies as battles so that Islam will need to be researched and probed so as to encourage hard work and end up with simple answers. If one looks superficially at Islam no answers will be found. There is more to it than meets the eye. Contradictions are easy to point out; however, it is harder to untie the knot of incorrect ideas and beliefs. This is the correct jihad. The striving hard for truth that this book has attained means that this book itself is a form of Jihad!

Analysis aside, the interesting thing about this book is that it appeals to young and old and is written in a self explanatory style.

Also it serves the function of *dawah* to non-Muslims as well as Muslims. And after reading it, it will make our lives easier, for those who wish to do further *dawah*. It can be spread by word of mouth as well as the actual book from those who learn from it.

Another point in the remaining chapters of the book is in its dealing with the concept of war. One point that struck a chord with me was that the warriors were expected only to fight in self-defence and not hurt anyone who wanted peace. Muslims were desperate to settle for peace. Also prisoners of war were treated kindly. So does not this refute the common incorrect theories of a violent Islam? Even in the battlefield, peace was sought for!

The next chapter on Muslim anger should be applied to anyone who is hotheaded. Now I think I need to perform more ablutions more often!

In a later chapter about the Bible the information about its teachings on war is very interesting. This is because I considered it to be a new angle and a new approach to teaching opponents of Islam to look in the mirror before calling other people ugly! This certainly is a

challenge for Islam’s enemies. However, an appropriate apology was in place for people of other faiths at the end because the last thing one must do is insult people interested in learning about Islam itself.

One of the sections on unity of all races made a profound impression. This is because it is stated in the book that God did not create different races to indicate rank but so that they could learn from each other, because to learn means to grow in knowledge and this is what the revelation of the Quran started with: “Read in the name of your Lord”.

Also, in order for a Muslim to integrate, he or she must follow the rules and regulations of the land they abide in. That works both ways. This is the way for unity and brotherhood between all nations in the world.

The most beautiful sentence in the whole of the book is on neighbours and it says that we are all:

“ ‘companions in a journey’, both in the journey of the earth in its orbit in space as well as in the journey of life.”

Here is an extra bonus argument, off a little from the topic: maybe that’s why Allah gives so much importance to wayfarers and gives them special consideration in many cases such as abstaining from fasting and shortened prayers. He has even made one of the pillars of Islam heavily dependant on travelling, i.e. Hajj. Perhaps it is to symbolize exactly that: that life and death is a journey and the reason why normal travellers or life’s travels should be respected, as any type of travelling involves a lot of suffering and hard work. Even to orbit around like the earth requires a lot of effort.

In the concluding chapter of the book the author attempts to show general agreement between other schools of thought and scholars and his own ideas. One most conclusive and enlightening view by one of the scholars was that faith and violence are in opposition. The two cannot exist together. Therefore if we assume that the Quran is correct then Islam cannot possibly teach violence. All logic defies it!

In my conclusion, then, this book proves that Islam is a religion of peace and will one day spread peace in the world with books such as this as the stepping stone towards a giant leap for mankind!

Qadiani *Jama'at* beliefs — a self exposure

Book '*Kalimat-ul-Fasal*' placed online

by Zahid Aziz

It is quite astonishing and incredible that the Qadiani *Jama'at* has placed on its alislam.org website, in December last, the book *Kalimat-ul-Fasal* by Mirza Bashir Ahmad published by them in 1915, and written only a few months after the Split of 1914. The author, a son of Hazrat Mirza Ghulam Ahmad, was the younger brother of the then *khalifa* of their community Mirza Mahmad Ahmad. In this book are expressed, in the most stark and unambiguous language, those highly dangerous and extreme beliefs which were entirely unacceptable to many leading Ahmadis, who thereupon formed the Ahmadiyya Anjuman Isha'at Islam in Lahore to preserve the real teachings and mission of Hazrat Mirza Ghulam Ahmad.

We find its online publication astonishing because for several decades, starting in the 1950s but more particularly since 1974 when Ahmadis were declared non-Muslim in Pakistan, the Qadiani *Jama'at* had been distancing itself from these repugnant doctrines. It is this creed of theirs which provides a strong and conclusive basis for other Muslims, let alone those who are staunch opponents of the Ahmadiyya Movement, to brand Ahmadis as expelled from the fold of Islam. This book, which is the greatest gift to the anti-Ahmadiyya campaigners, can be seen at this link:

www.alislam.org/urdu/pdf/Kalma-tul-Fasal.pdf

In summary, those objectionable doctrines are that: (1) Hazrat Mirza Ghulam Ahmad was a prophet and messenger of Allah in a real sense just as Moses, Jesus and the Prophet Muhammad were prophets of God; (2) that all Muslims who do not follow him are actually unbelievers just as Jews and Christians are unbelievers in Islam; and (3) that in practical relations in religious matters Ahmadis must treat other Muslims as being non-Muslims.

We quote below some extracts from this book¹ to show how it presents the above beliefs. Mirza Bashir Ahmad begins a chapter as follows:

¹ The version of this book on the website has been taken from the March-April 1915 issue of the Urdu *Review of Religions*. The page references given here are to that version. The same pages from the magazine were also reproduced as a separate book, in which the number of each page is 90 less than the corresponding page number in the magazine.

“In this chapter some Quranic verses will be mentioned which show that Allah has made it obligatory to declare faith in all messengers and has called as *kafir* those who do not consider it necessary to believe in all prophets.” (p. 107)

After quoting such a verse, he concludes:

“Thus, according to this verse, every such person who believes in Moses but not in Jesus, or believes in Jesus but not in Muhammad (peace be upon him), or believes in Muhammad but not in the Promised Messiah, is not only a *kafir* but a firm *kafir* and is excluded from the fold of Islam.” (p. 110)

Later on he writes:

“It is a basic point that as the Promised Messiah is a messenger and prophet of God, he therefore has all the rights that other prophets have, and to deny him is the same as to deny any other prophet of Allah.” (p. 119)

Later in the book, Mirza Bashir Ahmad replies to several objections against his standpoint that the above were the beliefs of Hazrat Mirza Ghulam Ahmad. One of these objections is: If he is a prophet as the Holy Prophet Muhammad was prophet, then why did he not require his followers to recite a *kalima* in his name? Mirza Bashir Ahmad declares this to be a foolish objection and writes:

“ ‘Muhammad is the messenger of Allah’ was put in the *kalima* because he is the crowning head of the prophets and the *Khatam-un-nabiyyin*. By mentioning his name all other prophets are implicitly included. There is no need to mention the name of everyone separately. Admittedly, the coming of the Promised Messiah has created one difference, and that is that before his coming the significance of the words ‘Muhammad is the messenger of Allah’ included (besides the Holy Prophet) only the prophets before the Holy Prophet Muhammad, but after the coming of the Promised Messiah one more prophet was added to the significance of these words. ... In other words, the same *Kalima* is still to be used for admission into Islam, the difference merely being that the coming of the Promised Messiah has added one more messenger to the significance of the words ‘Muhammad is the messenger of Allah’.” (p. 158; underlining here is mine).

It is plainly stated here that although members of the Qadiani *Jama'at* proclaim the same *Kalima* in words as other Muslims, namely, "There is no god but Allah and Muhammad is the Messenger of Allah", but they actually have in mind something more added to it, over and above what other Muslims believe. How can they then complain if the opponents of the Ahmadiyya Movement accuse them of reciting a **different kalima?**

Relations with other Muslims

Close to the end of this treatise, Mirza Bashir Ahmad answers the objection that if his standpoint is true, then why did the Promised Messiah still permit his followers to have those relations with other Muslims which are required exclusively between one Muslim and another, and are not allowed with non-Muslims. He replies:

"This objection shows the lack of knowledge of the objector. We find that the Promised Messiah has permitted us to have only that relationship with non-Ahmadis which the Holy Prophet Muhammad permitted with Christians." (p. 169)

He goes on to give examples of how Ahmadis can **only** have those relations with non-Ahmadis which Islam allows Muslims to have with Christians or with Jews:

"... If you say we are permitted to marry their (other Muslims') daughters, I say we are also permitted to marry daughters of Christians. If you ask, why do we say *salam* to non-Ahmadis, the answer is that it is proved from Hadith that sometimes the Holy Prophet Muhammad even said *salam* to Jews in response to them. ... Therefore, in every way the Promised Messiah has separated us from other Muslims, and there is no relation which Islam requires exclusively between Muslims which has not been prohibited to us (with other Muslims)." (p. 169–170)

According to this explanation, when a member of the Qadiani *Jama'at* says *assalamu alaikum* to a non-Ahmadi he does so only as he would to a Jew or Christian in some circumstances, only as a return of greeting, and not as a sign of the common bond of the brotherhood of Islam. He then replies to another question under the same objection about relations with other Muslims:

"The objection arises here as to why the marriage of a woman who is an Ahmadi is not dissolved if her husband is a non-Ahmadi, or why is the inheritance of a

deceased Ahmadi allowed to his non-Ahmadi son when a *kafir* is not allowed to inherit from a Muslim." (p. 170)

In his reply he tells us that there are two kinds of commandments in Islam: those to be carried out by the individual and those that can only be carried out by the government or the law of the land. Then he writes:

"As matters of inheritance and dissolution of marriage fall under the law of the government, this is why the Promised Messiah wrote nothing about these. If he had possessed governmental power, he would have issued the same orders in these matters as well." (p. 170)

Just ponder over this last statement! It is declaring, openly and bluntly, that if the Head of the Qadiani *Jama'at* were to have the power to make laws in a country he would issue orders to the effect that **non-Ahmadis should be treated as non-Muslims under the law of the land.** So on what grounds can the Qadiani *Jama'at* complain when they themselves are declared as non-Muslims under the law of the land in Pakistan?

All these extreme beliefs came back to haunt the Qadiani *Jama'at* with a vengeance. They were declared non-Muslim in the law of the land by a government of non-Ahmadis in Pakistan in 1974 in exactly the same way as Mirza Bashir Ahmad has here proclaimed that his *Jama'at* would do to non-Ahmadis if it should possess political power. They are prevented by the anti-Ahmadiyya groups from using or displaying the *kalima* because, it is alleged, they add Mirza Ghulam Ahmad in it by implication. Then there are the widely-reported *assalamu alaikum* court cases in Pakistan in which members of the Qadiani *Jama'at* have been charged by the police with the crime of using this greeting, which is meant for use by Muslims.

No doubt, all these repressive legal restrictions against them are highly unjust and a complete travesty of the teachings of Islam, and deserve total condemnation. But for the Qadiani *Jama'at* leadership to complain about this injustice, as it frequently does, is just rank hypocrisy as they themselves believe in directing the same unjust measures against all other Muslims, and indeed applied them against other Muslims as far as the scope of their power allowed. Thus by publishing this book on their website, the Qadiani *Jama'at* have only exposed the extent of their hypocrisy.

Anyhow, at least it is clear that the Qadiani *Jama'at* still holds the beliefs that were expressed in this book, which can be read online now.

The name 'Ahmadiyya' and its necessity - 3

by Maulana Murtaza Khan

(This is a booklet published by the Lahore Ahmadiyya Anjuman in 1945. We conclude here its serialisation which began in our November 2007 issue.)

The school of thought started by Hazrat Mirza Ghulam Ahmad is the one which is based not so much on doctrinal differences as on the difference of method and manner in securing the victorious marches of Islam in this age of science and reason. The one aim and true object before the Ahmadiyya Movement is to make the faith of Islam triumphant over all other religions. Such a step has been taken not because a sincere well-wisher of Islam sees in it the renaissance of the faith but the movement has been started on the basis of a Divine call, the one that sanctions the appearance at regular intervals of *Mujaddids* in Islam for the express purpose of reforming the Muslims and strengthening the faith.

Hazrat Mirza *sahib* has also sounded the clarion call to Muslims inviting them to rally their scattered and disintegrated forces. Thus he has brought into being a *Jama'at* which is carrying on the work of Islamization of the world and he has named it after the Holy Prophet's name *Ahmad* and not after his own name. But it should not be supposed that the name *Ahmadiyya* is only an empty name which was anyhow given to it. The name has underlying it a great significance. It so aptly and beautifully sums up in one word the true role which this community has to play with respect to the renaissance of Islam that there is no other word or name that could replace it.

Our Holy Prophet had two names, *Ahmad* and *Muhammad*, the former meaning "a person who greatly praises the Almighty God" and the latter meaning "one who is greatly praised". Now it is a fact of history that there has been born no other person who has praised the Almighty God more than the Holy Prophet did and also there has existed no other person in the world who has had so much of God's blessing to become the praised one as it fell to be the lot of the Holy Prophet. Hence the two names *Ahmad* and *Muhammad* are not only the personal names of the Holy Prophet but they have a real meaning underlying them, being also his real attributes.

Consider another matter, the order of the two names. It is a Divine law that the more a person praises, in the real sense, the Almighty God, the

more does He bless him to be perpetually remembered. Hence if a person desires to become the 'praised' one (Muhammad), then he should in the first instance praise the Almighty God (become Ahmad). The Holy Prophet, having praised God during the earlier period of his life, was blessed afterwards with the reward that he became the praised one in his later life, so that he first became Ahmad and was then subsequently blessed by the Almighty to become Muhammad. This sequence stands to reason. A person who desires that he may evolve all the potentialities of his soul, i.e., he may become the praised one — for true praise consists in one's having utilised this life's opportunity to the best of one's endeavours in order to fully develop all the mental, moral and spiritual qualities with which he has been endowed — he must in the first instance resign and surrender himself completely to the will of the Lord. Man's praising God in its ultimate meaning consists in absolutely annihilating his own self and in completely bowing before his Maker's will. This is in other words manifesting the quality of being Ahmad. When a person attains to such a stage of perfection, it is then that he is given a new life and the Divine Being fills other men's hearts with the love of such a person, i.e., he becomes the praised one.

The Holy Prophet of Islam during his thirteen years of life at Makka did manifest his great qualities of completely submitting himself to the Will of the Lord in a unique and wonderful manner. He bore all the persecution and oppression for the sake of his Lord's Will. Not only was this the case with his own self but the miracle was wrought that he had succeeded in inspiring a whole community with the same spirit of *Ahmadiyyat*. The whole history of mankind fails to cite another example of a nation who should have been purified to such an extent as became the privilege of the companions of the Holy Prophet. A whole nation was able to manifest its trait of *Ahmadiyyat*.

What was the consequence of this? There has been no other person nor another nation who have had the blessing of the Lord to become the praised one or ones besides the Holy Prophet and his illustrious companions. Thus the history of Islam testifies to the Divine law that if a community or a nation desires to attain to true heights of glory and greatness it must in the first instance humble itself completely before the Lord's Commandments. Herein is a great lesson for the decadent Muslims. There is no doubt that Muslims wish to become great and glorious once again. But then it will remain only a wishful thinking on their part until they adopt the correct procedure. Muslims must

first completely subdue their inner selves in the path of the Almighty. Before they can be blessed with victory over others, they have to subjugate their own inner desires of self. In other words, before the Muslim nation can aspire to become the praised one in the world, it has to imbue itself with all those qualities that are the characteristics of a community who praises the Lord in its true meaning. Now that is exactly the message which Hazrat Mirza *sahib* has brought for his fallen nation. In a Persian couplet, says he:

“Because of serving the faith, the nation attained to heights of glory. If again it would rise to the same heights, it is most certain that it would do so through the same method.”

Muslims today have not altogether lost the love of their faith or of their dear Prophet. What they lack is the spirit of self-reformation. They wish that their faith should once again become triumphant in the world but they do not try to find out the exact procedure for attaining that grand object. They desire that falsehood should be uprooted but they have no mind to rescue their own selves from the falsehood into which their own souls are immersed. If this nation truly desires to become great and glorious and therefore the praised one, they must in the first place humble themselves before the Lord’s Commandments. In short, Muslims must *evolve their national character according to the standards of their faith before they may launch an offensive against others*. It is a difficult path no doubt but this is the only one open for their revival — the way of Ahmadiyyat. Writes Hazrat Mirza *sahib*:

“The meaning of Muhammad requires the traits of glory and greatness — traits which are characteristic of the beloved one. Muhammad means ‘the praised one’ and glory is an indispensable accompaniment of it. On the contrary, *Ahmad* means ‘one who greatly praises’, the attribute of a lover, and therefore needs the traits of humility, patience, forgiveness and forbearance. These latter attributes are the manifestation of beauty. In short, the name *Muhammad* implies glory for one who is praised and must be the possessor of great qualities, whereas the name *Ahmad* is a manifestation of beauty because of its meaning, namely, the possession of the attributes of a lover.” (*Al-Hakam*, 1901)

Now the above is a very beautiful exposition of the true significance of the blessed names of the Holy Prophet. How admirably has Hazrat Mirza

sahib proved the Holy Prophet to be the perfect manifestation of all the best qualities that man can possess.

There is not a single verse of the Holy Quran from which it can be inferred that a community or a *Jama‘at* from amongst the Muslim nation may not choose a name for itself. And if it be said that these names create dissension and are therefore undesirable, then by this logic one shall have to discard many articles of faith. Just consider the Divine promise of Khilafat to the faithful which has been instituted to aid and strengthen the faith. Now, what a great source of trouble and division has this principle been among the Muslims! Because people have misused it and have been misled through it into forming different groups, should one deny the very principle itself? But as explained above, Hazrat Mirza *sahib* has named his *Jama‘at* as *Ahmadiyya* in order that no mischief may be created by his opponents. Had he not named his community, it must have been called ‘Mirzaees’ and thus instead of being named after the Holy Prophet it would have been called after Hazrat Mirza *sahib*’s name, causing a valid ground for a schism in the Muslim community.

Hazrat Mirza *sahib*, however, has chosen a name to which no Muslim should object. Is not every Muslim a follower of the Holy Prophet Ahmad and thereby an Ahmadi? Does this name not include every follower of the faith? Thus, far from creating a division and split, this name is the cause of promoting unity among the already divided nation. By joining the ranks of the Ahmadiyya Movement one says goodbye to all kinds of dissensions because no Muslim would deny to be the follower of the Holy Prophet Ahmad. Moreover, this movement, having no distinctive doctrinal differences of its own upon minor points of Islamic jurisprudence, is in fact not a sect in the received sense of the term. Among the Ahmadis are those who utter *Ameen* in a loud voice as well as those who say it silently; then one may fold his hands in prayer high up on his breast or low down and so on. These minor sectarian matters of difference have not the slightest importance in the ranks of the Ahmadiyya Movement which is as a matter of fact a Divinely ordained movement in order to unite all the various sects of Islam with the object of launching an Islamic spiritual war to re-establish the greatness and glory of the faith by ways and means which are in conformity with the demands of this age. Blessed the person who can truly discern with his spiritual eye the needs of the faith and does not shirk to aid the cause of truth as foreshadowed by the Divine reformer of the times.