



# The Light

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August 2011

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## Fasting

By Dr Zahid Aziz

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## Announcements and News

Friday prayers 13:00

Sunday Meeting

There will not be a meeting on the first Sunday in August because of Ramadaan.

### Ramadaan programme

Ramadaan starts	1 <sup>st</sup> August 2011
First Ifftari	6 <sup>th</sup> August 2011
Second Ifftari	13 August 2011
Third Ifftari	20 August 2011
Fourth Ifftari	27 August 2011
<b>Id ul Fitr</b>	<b>31<sup>st</sup> August 2011</b>

Please arrive early because car parking space is limited and prayers will start promptly at 11:00.

Id ul Adha 6<sup>th</sup> November 2011

“O you who believe, fasting is prescribed for you, as it was prescribed for those before you (in earlier religions), so that you may guard against evil . . . And when My servants ask thee (O Muhammad) about Me, surely I am near. I answer the call of the supplicant when he calls on Me.” (The Holy Quran 2:183,186)

### What is fasting as prescribed by Islam?

Fasting is a form of training to refrain from all wrongdoing by learning to control one's desires. It consists of giving up, for a fixed period of time, the most basic urges which human beings have, i.e. the urge to satisfy hunger, thirst and sexual desire, and devoting oneself to serving and helping others while disregarding one's own needs.

### How is fasting done in Islam?

During the month known as Ramadaan in the Islamic calendar, every day from the start of daylight in the early morning till sunset, one must not eat or drink (or have sexual relations). You take a meal while it is still dark just before dawn breaks, and then do not eat or drink anything at all until sunset when the fast ends. During the hours of fasting, extra effort must be made to be kind, generous and helping to others, and to avoid doing anything bad or harmful to other people.

### Does every Muslim have to fast in Ramadaan?

Every healthy adult Muslim man or woman must fast during Ramadaan. Those who happen to fall ill or be on a journey during any part of this month do not have to fast on those days and should

complete the missed fasts after Ramadaan. People who are permanently unable to fast, or those whose reasons for not fasting are prolonged, such as the very old, the long term ill, and women who are pregnant or feeding babies, etc., can give in charity instead of fasting. This charity consists, at the least, of giving a day's food to one poor person for every fast missed.

### **How does fasting enable us to give up the bad desires, which lead to wrongdoing?**

During the fast, a person feels the urge to have something to eat or drink, but he withstands this strongest of all desires, in obedience to God. This daily training, for a month, exercises and strengthens his ability to control bad desires in everyday life, which lead to wrongdoing. This is just as physical exercise strengthens the body, and enables it to fight off illness more easily.

### **Are there any other moral benefits of fasting?**

Yes. Firstly, man is drawn closer to God because when he feels hungry or thirsty during the fast it is the thought of the nearness of God, which stops him from satisfying his desires. This makes him feel that God is always near at hand. Secondly, fasting teaches one to be patient and resolute in difficulties, for that is what one does during the fast. Thirdly, it makes us realize the great blessings of food and drink which are so easily available, but which we normally take for granted. Fourthly, it curbs the feelings of greed that develop in people when they have all that they need, and even more.

### **And what does fasting teach us about how to treat other people?**

It makes us realize the suffering and the feelings of those who are deprived and destitute. A very important purpose of fasting is to learn to care about the needs of other people by being less concerned with oneself. This is why charitable acts of all kinds are especially encouraged during the month of fasting. By giving up your right to consume your own food and drink during the fast, you train yourself to be able to give up something that is rightfully yours, voluntarily and cheerfully, in order to help and serve others.

## **UMM SULAYM**

### **“Closer than a family member”**

**By Ibn Saleh – Canada**

She is universally known as *Umm* (mother of) Sulaym, but scholars differ with regard to her name and her title. She belonged to the *Ansar* (the Helpers), the Muslims of Madinah, but she accepted Islam well before the immigration of the Prophet (s) there.

From the moment she became a Muslim, she was keen to propagate Islam. She taught her young son to be a Muslim, and tried with her husband to accept Islam, but he refused. Soon after that he was killed while he was on a journey. A man called Zayd ibn Sahl, and better known as Abu Talha, proposed to her. She recognized that he was a man of good qualities. She told him that he was not one to be rejected, but she could not accept him as long as he remained an unbeliever. She explained to him that his religion of idol worship was without foundation. She said: “Those deities you worship are statues carved for you by other people. If you put them in a fire, they will burn. How can they be of any benefit to you?”

Apparently, Abu Talha was attracted to her and was keen on marrying her. She kept telling him how ill advised he and his people were to worship such idols. One day, he told her that what she said was sound and that he was seriously considering becoming a Muslim. She said: “If you accept Islam, then that will be my dowry. I will not ask anything else.” After their marriage, people said: “She had the most valuable dowry ever; Islam.”

When the Prophet (s) settled in Madinah, *Umm* Sulaym gave him her son, Anas ibn Malik, to serve him. Anas was a young lad and he stayed with the Prophet (s) throughout his ten years in Madinah, reporting more than one thousand Hadiths. The Prophet (s) treated both Anas and his mother as family members. Some visitors to Madinah commented: “We have stayed for sometime in Madinah, thinking that both *Umm* Sulaym and her son Anas belonged to the Prophet’s (s) family, as we saw them very frequently coming in and out of his homes.” The Prophet (s) sometimes visited *Umm* Sulaym at home, having a meal with her

family. He would pray for them and they were always delighted to receive him.

*Umm Sulaym* accompanied the Prophet's (s) army on several occasions. Her son, Anas, reports: "During the Battle of Uhud, when people abandoned the battlefield, I saw Aa'ishah, the Prophet's (s) wife, and *Umm Sulaym* (may Allah be pleased with them), having rolled up their skirts. I could see the lower parts of their legs. They carried water skins on their backs and poured drinks into people's mouths."

She also joined the army in the Battles of Khaibar and Hunayn. In the latter the Prophet (s) noticed that she had a dagger, and he asked her why she had it. She said that she was ready to pierce it in the body of any enemy soldier who came close to her. Scholars have spoken highly of *Umm Sulaym*. Ibn al-Barr describes her as "a woman with much wisdom," while Al-Nawawi says: "She was one of the best women companions of the Prophet (s)".

It is not surprising that she is praised. In fact, she was a very thoughtful woman who tried hard to keep her family happy. Her young stepson was very ill. He then died when her husband was out. When he returned after a long day at work, he asked her how the boy was. She said: "He is quiet and at peace". Then she served him dinner and took care of him for a nice sleep. In the morning she said to him: "Have you heard of those people who borrowed something from their neighbour and used it for their purposes. When the owners claimed it, they found it hard to give it up." He said: "That is unfair". She said: "Your son was lent to you by God. Now He has claimed him back." Abu Talha reported this to the Prophet (s). He commended *Umm Sulaym* and prayed for the couple: "May Allah give you all the blessings of your night". *Umm Sulaym* soon gave Abu Talha a son, and he grew up to be a model son and a very good person. (*Nur-i-Islam, July 2011*)

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## A Message

**From Mr Shaukat Ali**

Dear Brothers and sisters

*Assalamu Alaikum wa Rahmatullahe wa Barakatuh*

I pray that you and your loved ones, as well as

all the members of the Jamaat, are in the best of health and high spirits by the grace of Compassionate and Merciful Allah.

We have noted that in some countries the membership of our Jamaat has not been increasing commensurate with the growth in population or in comparison with other Jamaats. There are, of course, several reasons for it. One of the reasons, which we have noted, is the marriage relation of our children outside the membership of our Jamaat. In the past we were losing our daughters to other Jamaats but recent trend indicates that in some cases we are losing even our sons.

The Imam of the age, Hazrat Mirza Ghulam Ahmad sahib, had always encouraged members to seek marriage relations within the Jamaat. Hazrat Maulana Muhammad Ali in his *Hadayaat* or "Instructions and Guidance for the Ahmadiyya Jamaat" stated:

"For the progress of the community it is also essential that, so far as possible, we should have strong, loving bonds of all kinds among our members. It is true that spiritual brotherhood is a most effective means of creating mutual love, but this is further strengthened by physical relationship. This is why the Promised Messiah wanted the marriage relations of our Jamaat to be within the Jamaat, so far as possible." (Page 24)

Hazrat Ameer and the Central Anjuman have continued to encourage and arrange marriage of children within the Jamaat. However we have not placed much emphasis on this in the branches abroad. Ever since we started the process of revival of the Jamaat in India, I have stressed the need to develop and to keep an up-to-date register of children of members so that we know the ages, educational qualifications, technical abilities and work experiences etc. of all the children of members. I have also placed a great deal of emphasis on the education, particularly of girls. It may surprise you to note that Muslims have not placed much importance on education in the sub-continent and large numbers in Bangladesh, India and Pakistan are still illiterate.

Our Jamaat has, and will, continue to place emphasis on education of all our children. We may not have achieved much success in India in the past but it must be appreciated that we have been

dealing with cultural and environmental issues, which are not conducive to rapid changes. Notwithstanding, we now have a few girls with up to Bachelor's degree and they are able to read and write English, Urdu and read Arabic. In a few cases they are from long standing Ahmadi families in Jammu and Kashmir while others are children of new members in other parts of India. In some cases the parents have requested me to seek marriage relations within our Jamaat even from abroad.

I would like to encourage our members in the region to give this matter greater importance and guide and encourage our children to seek or to arrange their marriage within the Jamaat, to the extent possible. We should continue to explain to non-members at every opportunity our beliefs, which are completely in consonance with the Holy Quran and Hadith, so that any marriage relations with them could result in greater understanding of our beliefs and consequently develop harmonious relations, which could in due course lead them to joining our Jamaat.

We have also witnessed that marriage failures in the general community in many places and it is noted that, as a result, there are cases where people are turning to arranged-marriage once again. Allah ta'ala tells us in Sura Al-Nisa or Women:

“ . . . And treat them (women) kindly. Then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.” (4:19)

“ . . . It may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is harmful for you, and Allah knows while you do not know.” (2:216)

Children should also be reminded that the Messenger of Allah, the Holy Prophet Muhammad, peace and blessings of Allah be upon him, had said that their *Jannat* (Heaven) lies under their mother's feet. Children are therefore expected to do things, which please her and as far as marriage relations are concerned, our mothers know better than us. The Holy Quran says:

“And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she gives birth to him in pain. And the bearing of him and the weaning of him is thirty months. Till, when he attains his maturity and

reaches forty years, he says: My Lord, grant me that I may give thanks for Your favour, which You have bestowed on me and on my parents, and that I may do good which pleases You; and be good to me in respect of my offspring. Truly I turn to You, and truly I am of those who submit.” (46:15)

“And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you is enmity would be as if he were a warm friend.” (41:34)

If you know of children who are willing to look into the possibility of marrying, particularly girls in the sub-continent or young members elsewhere, please let us know so that we can arrange proper coordination and then leave it to the parties to make the final decision. For your information, in this region we have members in Bangladesh, India, Pakistan, Indonesia, Philippines, Australia, New Zealand and Fiji; as well as members in Kuwait and Mauritius, (apart from members in other regions) who are in regular contact with me and are willing to look into the possibility of marrying outside their respective countries.

We pray for the blessings of Almighty Allah upon you and your loved ones as well as all the members of the Jamaat.

Please convey our Salaams to all the members and their loved ones as well.

Allah hafiz

Shaukat

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## Smoking

Merely disapproved of or forbidden by Islam?

**By Shahid Aziz**

It is generally thought that smoking cigarettes is merely disapproved of but not forbidden, in Islam. Many Muslims use this excuse to ignore the advice to stop smoking. This is an attempt to answer the question asked above.

Cigarettes, like many other things, did not exist during the lifetime of the Holy Prophet Muhammad (s). So, in order to decide whether Islam prohibits, disapproves or allows smoking, we have to see whether there are any Commands prohibiting

similar substances and the reasons for the prohibition. To use an example, one cannot argue that because Heroin is not forbidden in the Holy Quran it should be available freely in Muslim majority countries.

If there are no specific prohibitions about similar substances we need to look at the overall Islamic teaching with regard to human life and draw conclusions from those general Commandments. Islam allows Muslims to develop law by the use of comparators, consensus, common sense etc. One approach is to look at why something is prohibited. In general legal theory the question we ask is: "What mischief was it that the law was designed to prevent?" This interpretive approach is common in ordinary courts of law.

Although there are no specific rulings as far as cigarettes and similar substances are concerned, the Holy Quran and the authentic traditions of the Holy Prophet (s) make general statements prohibiting eating and drinking, which may be harmful. As a rule, the Holy Quran forbids everything that is bad. It says: "He (The Holy Prophet Muhammad) enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things, and removes from them their burden and the shackles which were on them." (7: 157)

Evil mentioned in the above verse is something that harms our body or our soul. Thus, if, in accordance with this verse of the Holy Quran, we can show that smoking is harmful, this should be enough for Muslims to realise that smoking is forbidden because as the verse quoted above says everything that is bad is prohibited. Smoking kills. This is even stated on the warning on the cigarette packets. Smoking causes lung cancer, breathing problems and heart disease, among other diseases, which kill humans.

In addition to the verse quoted above the Holy Quran says: ". . . and cast not yourselves to perdition with your own hands . . ." (2:195) By smoking we are putting ourselves in harms way which is against this specific injunction of the Holy Quran. Smoking is also the cause of many devastating fires because the smoker fell asleep while smoking setting their bed and subsequently the whole house on fire. This is a violation of this injunction of the Holy Quran.

Smoking is a waste and the Holy Quran forbids waste: ". . . and squander not wastefully. Surely the squanderers are the devil's brethren. And the devil is ever ungrateful to his Lord." (17: 26-27)

Also, smoking harms all those in the company of the smoker. The Holy Prophet said: "There should be neither harm, nor reciprocating harm." (Sheikh al-Albani, Saheeh al-Jaami # 7517)<sup>1</sup> Passive smokers experience breathing problems because they inhale the smoke from the smoker's pipe or cigarette, especially those suffering from bronchial asthma. Smoking of parents has been linked to respiratory problems in their children and cot death. The Holy Quran says: "And kill not your people." (4:29) As has been said earlier, smoking in bed causes many fires. People may remember that there are sometimes public service advertisements on the television, which warn people of this danger. These fires endanger lives of other people living in the building thus violating this verse of the Holy Book.

Smokers set a bad example to others and invite them to something that is evil in disobedience to Allah. When a person smokes openly he encourage others.

Smoking causes people to neglect religious devotions. Many smokers dislike fasting because they constantly crave cigarettes. The smoker is an addict, both physically and psychologically.

Smoking makes everything smell of cigarettes e.g. car, clothes, home, etc. Therefore, when a smoker prays in congregation he makes his fellow worshippers uncomfortable with his smell. The Holy Prophet said: "Whoever has eaten from such greens as garlic, onions or leek should keep away from our mosque . . ." (Sahih al-Bukhari) The purpose of this injunction was to make sure that the congregation or any part of it is not distracted in its remembrance of Allah.

This is clear evidence that smoking is bad and therefore it is forbidden. To relieve stress a Muslim must turn to Allah for help. The Holy Quran says: "Those who believe and whose hearts find rest in the remembrance of Allah. Now surely in Allah's remembrance do hearts find rest." (13:28)

<sup>1</sup> Quoted by Syed Amaanullah in his article on smoking on Facebook.

Smokers find it very hard to give up their habit. We are approaching the month of Ramadan and in this month we give up many lawful things, even those on which our own lives or future of humanity depends, so why not try and give up something that is, as has been shown above, forbidden by Islam. The Quran says: "And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good." (29:69) Giving up smoking is to strive in the way of Allah.

## The Promised Messiah speaks

The philosophy of the Doctrine of *Jihad* and its true nature are such complicated and subtle matters that, due to lack of their proper understanding, people, not only in the present era but also in medieval period, have been greatly deluded. It is to be admitted, with utmost embarrassment, that due to these delusions the enemies of Islam found an opportunity to subject to objections a pure and Holy religion - Islam, which is a complete reflection of the Laws of Nature and an excellent manifestor of the Eminence of God.

Let it be known that the Arabic word *jihad* is a derivative of '*Juhd*', which means to 'exert utmost effort' and then it also came to be used by way of a metaphor for religious battles. And it appears that when Hindus call the religious war a '*yudh*', it is, in fact, a distorted form of the word *jihad*. Since Arabic is the mother of all languages and all other languages sprang from its bosom, therefore, the Sanskrit word '*yudh*' which is spoken about war, in truth, is *juhd* or *jihad* whose letter *jeem* (J) was substituted by *ya* (y) and with some alteration was pronounced by adding orthographical mark on it.

Now, we will like to provide a reply to questions as to why the need for *jihad* arose in Islam and what is *jihad*? It is a matter of common knowledge that in its early days Islam had to face great difficulties and all people had become its enemies. It is well a established practice that when a prophet or messenger is raised by God and his followers appear like an intelligent, righteous, resolute and progressive community, the result is that feelings of a kind of prejudice and malice against them arise in the hearts and minds of existing people and sects. Especially the scholars and keepers of seats of saints of every existing

religion exhibit extreme prejudice because, with the arrival of that Divinely raised Prophet or Messenger, they feel a threat to their monetary interests and exalted position in the people. Their students and disciples start getting out of their net of influence because they find all spiritual, moral and intellectual excellences in that appointee of God. Rational and distinguished persons from amongst them start understanding that those scholars no longer deserve the reverence once shown to them on account of their literary excellence, God fearfulness and abstinence; and whatever titles of honour which were conferred on them like, '*Najam-al-Ummah*' (star of the nation), '*Shamsul Aamma*' (sun of the leaders) and '*Sheikh-ul-Mashaikh*' (elder of the elders) are no longer befitting in their case and sensible people turn away from them as they do not want to lose faith.

For these reasons this community of the *Ulema* (scholars) and *Mashaikh*, throughout the history of mankind, had always been envious of the prophets and messengers of Allah. Since these persons in fact are flawed and hardly possess any share of the Divine light and in the era of the prophets and God's appointees they are fully exposed, therefore, their enmity against the prophets and the righteous persons is simply based on selfishness and complete subservience to their selfish desires. They contrive mischievous plans, though at times in the their heart of hearts, they feel that by unjustly harming a pious man of God they are coming under the Divine wrath and their hearts keep revealing their blame-worthy condition to them for the evil deeds which they keep doing at all times due to their prejudice. Yet the speeding engine of the fire of envy keeps pulling them towards the pits of enmity. These were the reasons, which, at the time of the Holy Prophet (s), not only deprived the *Ulema* of the Polytheists, Jews and Christians of the acceptance of the truth but also rather prepared them for enmity. Therefore, they became involved in contemplating completely annihilating Islam from the face of the Earth.

In the early days of Islam Muslims were a tiny minority. Therefore, their opponents on account of the false, which naturally sets in the hearts and minds of such people who on the basis of their wealth, resources, numerical abundance and rank consider themselves superior, behaved with extreme enmity to Muslims - that is the companions of the Prophet (s). They did not like

that this heavenly plant may flourish on the earth. Rather, they were trying their utmost to destroy these righteous persons and did not leave unturned any stone of persecution. They were afraid, lest this religion gets established and its progress causes the destruction of their religion and their community. As a result of this fear, which had taken hold of their minds in an awe inspiring manner, extremely violent and oppressive conduct from them was witnessed and they killed many Muslims through extremely torturous methods. And their conduct continued for a long period spread over eleven years. Faithful men of God, who were the pride of mankind, were cut into pieces by the swords of these rapacious beasts in an extreme and merciless way and orphans and helpless and humble women were slaughtered in the streets and byways. Even in such a state it was an absolute Divine Injunction not to raise the sword against all these wrong doings and those elect of mankind behaved accordingly. Paths were soaked with their blood but they did not offer any resistance; they were slaughtered like sacrificial animals but they did not utter even a sound. The most Pious and Holy Messenger of Allah, on whom be innumerable blessings both from the Earth and the Heavens, was soaked in blood through throwing stones on him but that mountain of sincerity and up-righteousness suffered all these woes wholeheartedly with love. Such patient and humble behaviour emboldened the mischief-makers day by day and they considered this holy community to be their easy prey. Then God, who does not like that mercilessness and tyranny in the world may exceed limits, remembered these oppressed bondmen and His wrath flared up against the wicked people and He informed His oppressed people, "I am watching all that is being done to you and from to-day I grant you permission to confront your oppressors and I am the Almighty God and will not leave the tyrants go without punishment." This was the permission, which in other words came to be called *Jihad* and its actual words, which are to be found in the Qur'an run thus:

*"Uzina lillaziina yuqaataluuna bi-annahum zulimuu; wa innallaha alaa nasrihim la-Qadiir. Allazina ukhrijuu min diyaarihim bi-gayri haqqin."*

Meaning that God has heard the cry of those oppressed persons who are slain and are driven out of their homes unjustly and they are permitted to fight and God is All Powerful to help the oppressed

against the tyrants (Surah Al-Hajj, verse 39). But this commandment was time specific to that era and not forever, rather it pertained to the time when those who joined Islam were being slaughtered like lambs. Regrettably, after the time of the Holy Prophet (s) and *Khilafat-e-Rashedeen* (the first four leaders of the Muslims called the 'the Righteous Successors'), people have grossly erred in understanding the real intent of this doctrine of *jihad*, the real basis whereof is the above quoted verse of the Qur'an. And, they have considered unjustly killing the creatures of God with the sword as a mark of the religion.

It is a strange coincidence that Christians have erred in the matter of the rights of the Creator and Muslims have erred in the matter of the rights of the creation. That is, in Christian religion by making a humble human being a God, the rights of the Almighty and Infinite God, none in the earth and the heavens is like Whom, have been extremely violated. And, Muslims by unjustly wielding the sword, which they call *jihad*, have greatly violated the rights of their fellow human beings. In short, the Christians have taken one path of violation of rights and the Muslims have adopted another path of violation of rights.

Unfortunately, both these groups of violators of rights in the present era consider these violations as their favourite path and each one of these communities, according to their respective beliefs, are insistent upon their respective violation out of these two violations and consider it a guarantee for their direct entry into Paradise and that there is no better way of ensuring entry into Paradise than this. Although, the violation of the rights of God is a sin which excels all other sins but presently we do not like to dwell at length on the sin which is being committed by the Christian community and rather

**Ramadaan Mubarak**

To

**All Muslims**

we like to warn Muslims about the violation of human rights which are being committed by them.

It should be remembered that the doctrine of

*jihad* as understood by the present day Muslim religious scholars and the form in which they state this doctrine to common people is absolutely incorrect and its result is nothing except that they, through their passionate sermons, turn the men of brutish qualities into venomous beasts dispossessed of all pious virtues of humanity. So it happens; and I know it for sure that the sin for all the brutalities and unjust bloodshed which results at the hands of these ignorant conceited persons who are quite unaware of why and for what reason in its early period the necessity for war arose for Islam, rests on the shoulders of these Maulvies who secretly keep teaching such doctrines which lead to such sorrowful bloodshed. When the Maulvies meet the government officials to greet them they bow so low as if they are ready to prostrate before them. But, when they sit in the assemblies of their fellow Muslims they repeatedly insist that this country is *Dar-al-Harb* (country of infidels against whom war should be waged) and in their hearts they consider waging *jihad* as their religious duty. Only a few of them are such who are not of this view. These people are so firm in this belief about *jihad*, which is completely erroneous and against the teachings of the Qur'an and Hadith, that if some one does not agree with their view in this matter, they call him Antichrist and declare him deserving of the penalty of death. Accordingly, I am subject to such a decree since long. Some Maulvies of this country have declared me as Antichrist and an infidel. Without any fear of the laws of the British Government they have issued a private decree about me that this person deserves to be put to death, his property looted and even his women abducted and that to do these things deserves great Divine reward. And for what crime! Only this, that my being the Promised Messiah and preaching against their perceived doctrine of *jihad* and declaring the coming of their assumed blood shedding Messiah and blood thirsty Mahdi, on whom they have pinned great hopes of pillage, as completely false doctrines, became the cause of their rage and enmity. But they should remember that the doctrine of *jihad* as their minds perceive it, is not correct as its first step is shedding the blood of human sympathy. Their view is that when *jihad* was made permissible in the earlier period then what is the reason that it becomes prohibited now. We have a two-fold response. Firstly, that the view about *jihad* is based on *Qiyas*, which has

exceptions. It is such a conjecture, which has distinguishing features thereto. Our Holy Prophet (s) did not pick up the sword against anyone except those who first used the sword against him and mercilessly slaughtered innocent and righteous men, women and children. They killed them in such a tragic manner that even now tears flow out of eyes on reading those accounts. Secondly, even if it be assumed for argument that Islam enjoined such *jihad* as these Maulvies think, then that has not remained in force in the present era as it is written in Ahadith that when the Promised Messiah appears *jihad* with the sword and wars in the name of Religion will terminate because the Promised Messiah will neither pick up the sword nor hold any other worldly weapon in his hands, rather his prayer will be his weapon and his resoluteness his sword. He will lay the foundations of peace and he will gather the lion and the lamb on the same quay and his era will be the time of peace, mildness and human sympathy. It is extremely regrettable, why do not these people reflect on the fact that thirteen hundred years have passed when the words, "*Yazza-al-Harb*" about the Promised Messiah had been uttered from the lips of the Holy Prophet (s) which mean that when the Promised Messiah comes, he will put to an end to wars. And about the same there is a pointer in the Quranic verse:

*Hattaa taza-'al-harbu'awzaarahaa* (till war puts down its weapons), which means: keep fighting till the time of the Promised Messiah comes. This is "*taza-'al-harbu'awzaarahaa*" (war putting down its weapons). Look up in the Sahih Bukhari, which has been recognized as the most correct of the books after the Holy Qur'an, and read it attentively. O you, the scholars and the Maulvies of Islam, listen to my word! I truthfully say that now is not the time for *jihad*. Do not become disobedient to the Holy Prophet (s). The Promised Messiah who had to come, has come and he has ordered: give up religious wars, which are conducted with swords and bloodshed. Then, not to give up shedding blood and not to stop delivering sermons for shedding blood from your mouths is not the path of Islam. One who has accepted me will not only stop delivering such sermons from his mouth rather he will consider such conduct extremely evil and a cause of Divine Wrath. (The British Government and *jihad*, translated by Masud Akhtar Chaudry)

**Ahmadiyya Anjuman Isha'at Islam Lahore (UK branch)**

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