

1st Taleem Workbook

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Spread of Islam & Sword



**Hazrat Mirza Ghulam Ahmad (AS) of Qadian
The Promised Messiah & Mehdi**

(Excerpts from the writings of the Promised Messiah (AS))

No true Muslim has ever believed that Islam should be spread by the sword. Islam has always been propagated through its inherent qualities. Those who, calling themselves Muslims seek to spread Islam by means of the

sword are not aware of its inherent qualities and their conduct resembles the conduct of wild beasts. **(Tirayaq-ul-Qulub)**

The Holy Qur'an clearly forbids the use of force for the spread of the faith and directs its propagation through its inherent qualities and the good example of the Muslims. Do not be misled by the notion that in the beginning the Muslims were commanded to take up the sword. That sword was not taken up for the spread of the faith but in self-defense against the enemies of Islam and for the purpose of establishing peace and security. It was not part of the purpose of taking it up to have recourse to coercion in the matter of faith. **(Sitārah Qaisariyya)**

The commonly held doctrine professed by some of the divines that the Promised Messiah will descend from heaven and will fight the disbelievers and will not accept the poll tax and will offer only the choice of death or Islam is utterly false. It is brimful of all types of error and mischief and is utterly opposed to the Holy Qur'an and is only an invention of the impostors. **(Nur-ul-Haq)**

Message from Mohtamim Taleem

Dear Khuddam:

Assalamo Alaikum wa Rahmatullahe wa Barakatohu,

Please find the First Taleem workbook for the year 2008-09. We would request all the Khuddam to thoroughly read through this Workbook and complete the Quiz given at the end. Please submit the tests to your local Qaid or Nazim Taleem. The deadline for submitting the results to National Headquarters is Feb 25th, 2009.

Jazakallah

Wassalam
Hamid Haroon Malik,
Mohtamim Taleem, MKA USA

BRITISH GOVERNMENT AND JIHAD

By Hazrat Mirza Ghulam Ahmad Qadian, the Promised Messiah (AS)

PUBLISHER'S NOTE

Government Angreizi aur jihad is an Urdu booklet written in 1900 by Hadrat Mirzā Ghulām Ahmad, the Promised Messiah and the Founder of the Ahmadīyah Muslim Jamaat. In this booklet, he refers to the Holy Qur'an and the Hādith (sayings) of the Holy Prophet Muhammad (SAW) in order to explain the true nature of the Islamic concept of jihad.

The author points to the peaceful nature of the Islamic faith and explains that Muslims resorted to defensive war early in their faith's history only after suffering thirteen years of brutal oppression. Divine permission to retaliate was granted for the specific purpose of self-defense, to punish aggressors and to uphold freedom of conscience.

We are grateful to Tayyba Seema Ahmed and Dr. Lutfur Rahmān for their earlier translations. The revised version was prepared by the Translation Team, headed by Munawar Ahmed Saeed, under the direction of Vakālat-e-Tasnif London. Important contributions were made by Ahmed Muneeb Saeed, Hananah Zaheer, Abdul-Wāhāb Mirzā, Fouzān Pal, and Karimullāh Zirvi. May Allah bless them all. Amin.

Munir-ud-Din Shams
Additional Vakil-ul-Tasnif
London, March 2006

THE BOOK

The philosophy and true nature of jihad is a matter both complex and subtle. Grave errors have been made both in our age and in the middle age [of Islam] because people failed to understand this subject. It is with great embarrassment that I am forced to admit that these dangerous mistakes have exposed the holy religion of Islam, which is a mirror of the laws of nature and a manifestation of God's glory to the criticism of its opponents.

Literal Meaning of the word "Jihad"

It should be understood that the word "jihad" is derived from the [Arabic] root "juhd", which means to strive and is therefore used figuratively for religious wars. It seems that the word 'yudh'; which is commonly used by Hindus to mean war, is in reality a corruption of the word jihad. Since Arabic is the mother of all languages out of which all other languages emerged, the word "yudh" which in Sanskrit means war is actually the same as "juhd" or "jihad". Over time the letter "jim" was replaced by the letter "y" and after further alteration the word was spoken with phonetic emphasis.

The Need of Jihad

Why did Islam come to need Jihad and what is Jihad? I would now like to address this question. It needs to be understood that Islam was forced to confront great difficulties from its very inceptions and all nations stood opposed to it. When a Prophet or Messenger comes from God, his followers are perceived to be a promising, truthful, righteous and progressive group that is likely to advance quickly. Preexisting communities and religious sects inevitably begin to develop a certain kind of anger and jealousy towards them. Religious experts and leaders are particularly vocal about expressing such feelings because arrival of a man of God leads to a change in their incomes and prestige. Their students and disciples begin to emerge from their trap because they find all excellent qualities of faith, morality and knowledge in the person who is from God. Those possessing sense and discrimination therefore begin to understand that these scholars do not deserve the respect that they had been previously accorded on the basis of educational accomplishment, piety and abstinence. Exalted titles such as Najm-UI-Ummah [Star of the Nation], Shamms-ul-Ummah [Sun of the Nation], Sheikh-ul-Mashāykh [Leader of the Honorable] and so forth no longer befit them. Sensible people who do not wish to lose their faith therefore turn away from these scholars.

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Religious scholars and patriarchs have always been jealous of God's Prophets and Messengers because of the foregoing losses. The members of this faction are in fact deficient; they possess very little of Divine light and their flaws are totally exposed during a Prophet or Messenger's time. Their egos give rise to a hostility towards God's Prophets and the righteous, and they selfishly devise plans to injure them. Such people sometimes even know in their hearts that they have fallen under God's wrath by unjustly persecuting his pure-hearted man. Their instinctive actions against the righteous indicate the guilty state of their hearts, and the fire of their jealousy—moving like a fast locomotive—pushes them towards the abyss of hatred.

These reasons incited the hostility of pagan, Jewish and Christian scholars and prevented them from accepting truth in the time of the Holy Prophet (may peace and blessings of Allah be upon him). They therefore sought to eliminate Islam from the face of the earth. Since there were so few Muslims during Islam's early period, their opponents treated them with bitter hostility out of the natural arrogance that inspires the minds of those who consider themselves to be superior to the followers of a new faith in terms of wealth, property, numbers, esteem and rank. They did not want this heavenly plant [of Islam] to take root upon the earth, but rather were fighting with all their might to destroy these righteous people. They feared that the firm establishment of this religion would in turn sow the seeds of destruction for their faith and nation. Because of this fear, which was deeply impressed on their hearts, they committed acts of extreme viciousness and cruelty and brutally murdered many Muslims.

Their ways remained unchanged for a lengthy thirteen year period. Many of God's faithful—the very honor of humanity—were cruelly cut to pieces by the swords of these barbarians. Orphans and weak, helpless women were slaughtered in the streets and alleys. Even so, God commanded that there be no retaliation against evil. These righteous, chosen people adhered to this instruction precisely. While the streets ran red with their blood, they did not utter a sound. They were slaughtered like animals but did not protest. God's holy and exalted Prophet (upon whom the heavens and earth shower their blessings) was stoned on many occasions, so much so that he was stained with blood. Nevertheless, that upright mountain of truth tolerated all this mistreatment with an open heart and love. This attitude of steadfastness and humility provoked Islam's enemies to intensify their persecution, and they looked upon this holy community as a hunter looks upon his prey. Then God, Who does not wish that cruelty and oppression should exceed their bounds on the earth, turned towards His

oppressed servants, and His wrath was inflamed against the wicked. He informed His helpless, suffering people through the Holy Qur'an: I am watching everything that is happening to you and henceforth give you permission to retaliate. I am God the Almighty, and I will not allow your oppressors to escape without punishment.

This is the commandment that in other words came to be known as Jihad. The original wording, which is still preserved in the Qur'an, is as follows:

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ
تَضَرُّهِمْ لَلْقَدِيرُ
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ ...

That is: Allah has heard the cry of those oppressed people who are killed and unjustly turned out of their land and has permitted them to retaliate. Allah is All-Powerful, and able to help the oppressed. (Surah al-Hajj: verses 40-41)

This commandment was specific to the period and time. It was not forever. It applied during the time when those entering the fold of Islam were being slaughtered like sheep and lambs. After the time of the Holy Prophet (may peace and blessings of Allah be upon him) and his Successors, people unfortunately made very grave mistakes in understanding the philosophy of Jihad, which is rooted in the preceding verse. The unjust slaughter of God's creatures was deemed to be a mark of religious virtue.

Error of Christians & Muslims

It is a remarkable coincidence that Christians erred with respect to the rights of God, while Muslims erred with respect to the rights of human beings. That is, the Christian faith raised a humble man to Godhood, thereby compromising the obligations due to the All-Powerful, All-Sustaining Being Who has no equal in heaven or earth. But Muslims violated human rights by unjustly raising the sword and calling it jihad. In short, Christians adopted one path of violating rights and Muslims adopted the other. Unfortunately for this era, both of these groups consider their own transgressions to be desirable. Each therefore emphasizes its own doctrine, certain that this alone is the straight path and best way to Paradise. Although violation of God's rights is the greatest of sins, it is not my in-

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tention here to discuss this dangerous offense of which the Christian people are guilty but rather to make Muslims aware of the transgressions that they are committing against their fellow human beings.

Jihad: Misunderstood by Muslims

It should be remembered that today's Islamic scholars (who are called maulavis) completely misunderstand jihad and misrepresent it to the general public. The public's violent instincts are inflamed as a result and they are stripped of all noble human virtues. This is in fact what has happened. I know for certain that maulavis who persist in propagating these blood-spattered doctrines are in fact responsible for murders committed by ignorant, egotistical people who know nothing of why Islam was forced to fight battles in its early history. When these maulavis meet present day rulers, they bow down as if ready to prostrate; but among their own kind they insist repeatedly that this country is dar-ul-harb [the zone of war]. They consider jihad to be obligatory in their hearts, and few of them think otherwise. They adhere so strongly to their doctrine of jihad—which is completely misguided and entirely contradicts the teachings of the Holy Qur'an and hadith—that they label as *dajjal* [Antichrist] and advocate the murder of anyone who objects. A fatwa [edict] of this kind was pronounced against me some time ago. Some of this country's maulavis labeled me a *dajjal* and a *kafir* [infidel] and—without fear of the British Government's laws—published a fatwa stating that I should be killed, and that it would be a blessed deed to loot my belongings or abduct the women of my house. What was the reasoning for this? Only that I incurred their displeasure because I am the Promised Messiah and preach against their concept of jihad, rejecting notions of the bloodthirsty Messiah and Mahdi whose advent would, they had hoped, allow them to engage in loot and plunder.

They should remember that their understanding of jihad is not at all correct, and that human sympathy is its first casualty. Their belief, that jihad should be lawful today because it was permitted in early Islam, is totally incorrect and we offer two rejoinders. The first is that their reasoning is baseless. Under no circumstance did our Holy Prophet (may peace and blessings of Allah be upon him) raise the sword against anyone unless they had first raised the sword, mercilessly killing innocent, pious men, women and children with such brutality that reading about these events even today brings tears to our eyes. Second, even if we assume that jihad as conceived of by these maulavis was obligatory in early Islam, the commandment is

no longer applicable because it is written that violent jihad and religious fighting will come to an end with the appearance of the Promised Messiah, who will not raise the sword or any other earthly weapon. Prayer shall be his only instrument, and firm determination his only weapon. He will establish peace and gather together the goat and the lion. His age will be one of peace, gentleness and human sympathy. Alas! Why do these people not reflect that thirteen hundred years have passed since the Holy Prophet (may peace and blessings of Allah be upon him) said, “yada-ul-harb” in honor of the Promised Messiah. These words mean that the Promised Messiah will end warfare when he comes.

The same point is also indicated in the verse of the Holy Quran:

Surah Muhammad: verses 5

... حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ...

That is to say fight until the advent of the Promised Messiah.

O Muslim scholars and maulavis! Listen to me. I tell you truly that this is not the time for jihad. Do not disobey God's Holy Prophet. The awaited Messiah has arrived and orders you to abstain from religious wars involving armed combat, killing and bloodshed. Not refraining even now from spilling blood and giving such sermons is therefore not the way of Islam. The person who accepts me will not merely stop preaching in this way; rather, he will recognize the evil of this path and come to know that it invites God's anger.

At this point I must with great regret say that although ignorant maulavis have instructed the ordinary public in plunder and killing by calling these actions jihad, Christian clerics have also done something similar. They have, in Urdu, Pashto and other languages, produced thousands of publications, journals and flyers alleging that Islam was spread by the sword. This literature, which has been distributed by them in India, Punjab and the Frontier Region, wrongly claims that Islam is synonymous with violence. The people's penchant for violence has increased as a result of the combined testimony of the maulavis and Christian clerics. The dangerous lies of the Christian clerics create unrest and rebellion and, in my view, it is essential that our government prohibit them. Muslims will never abandon Islam due to these senseless fabrications. By repeatedly calling their attention to the doctrine of jihad, these sermons will instead cause Muslims to rise from their slumber.

Now that the Promised Messiah has come, it is the duty of every Muslim to refrain from such jihad. There could have

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been some justification for misunderstanding this issue if I had not come. But I have arrived and you have witnessed the day that was promised. Therefore, those who now raise the sword on religion's behalf have no excuse before God Almighty. Those who possess sight, read the ahadith and ponder over the Holy Qur'an should understand well that the kind of jihad practiced by many of today's barbaric people is not Islamic jihad. Rather, these misguided activities that have spread amongst the Muslims are instigated by nafs-e-ammarah [self that incites to evil] or by a crude desire for Paradise.

I have just mentioned that during his entire life our Prophet (may peace and blessings of Allah be upon him) was never the first to raise the sword. Indeed, he suffered for a long time at

Facing Prosecution
Steadfastness of Holy Prophet (SAW)
& his Companions

the hands of the disbelievers and displayed a degree of patience that is not possible for every person. His Companions' held fast to the same lofty principle, doing as they were commanded, withstanding atrocities and demonstrating patience. They were trampled underfoot but did not utter a sound. Their children were cut to pieces before their very eyes. They were tortured with fire and water but, like innocent children, did not retaliate against this evil. Can anyone show that the people of any of the Prophets—despite possessing the ability to retaliate—heard God's command and exercised similar restraint? Who can demonstrate that there has ever been another group like this? For these were a people who possessed braver) unity in numbers, strength, ability to fight and all masculine qualities, and yet repeatedly restrained themselves for thirteen years in the face of a merciless and bloodthirsty enemy. The patience shown by our Lord and Master and his Companions was not due to their powerlessness. In fact, the hands and arms of the devoted Companions who exercised restraint at this time of patience were no different after the permission for jihad was granted. On occasion only one thousand young Muslims defeated one hundred thousand enemy soldiers. Events transpired in this way so that people would know that the patience demonstrated in Mecca was not due to any weakness or frailty; Muslims laid down their weapons upon hearing God's command and were prepared to be slaughtered like goats and lambs. This type of patience is certainly beyond human conspiracy. Even if one studies the history of the whole world and all the Prophets, one cannot find such an abundance of virtues in any other community or in the followers of any other

Can it be a good deed to shoot a complete stranger, intending to kill him while he is absorbed in thought? Is this religiousness? If these are acts of any virtue then animals are more virtuous than human beings

Prophet. If we listen to stories about patience from the pasts then immediately it crosses one's mind that the conditions of the time indicate that the reason for this patience was in fact cowardice or lack of power to retaliate. But the Holy Prophet (may peace and blessings of Allah be upon him) and his Companions demonstrated very real bravery over a period of thirteen years. Despite being brave warriors of stout heart, and despite being persecuted, bloodied with spears and seeing their children killed, they did not retaliate against evil. Such patience over thirteen years in the face of dangerous tribulations is unmatched. Those who doubt this should step forward and provide us with an example of similar patience from among the righteous people of the past.

It may also be noted that despite the extent of the injustice done to his Companions, our Holy Prophet (may peace and blessings of Allah be upon him) did not of his own accord suggest any plan of escape. Instead, he repeatedly urged them to be patient despite much suffering. Anyone begging permission to retaliate was stopped and told: "I have been commanded to be patient." Until the commandment to retaliate descended from Heaven, the Holy Prophet (may peace and blessings of Allah be upon him) always preached forbearance and tolerance. Search for an example of comparable fortitude from the earliest to the most recent of times. If possible, try to find an example of such behavior from among the followers of Moses or the disciples of Jesus and show it to us.

To summarize, Islam excels all other faiths in the demonstration it provides of patience rejecting evil and noble conduct. It would be foolish, unfortunate and wrong for Muslims to abandon this example. May God bring these ignorant maulavis back to the right path. They have misled the populace into believing that the keys to Paradise lie in beliefs that are oppressive, cruel and completely immoral. Can it be a good deed to shoot a complete stranger, intending to kill him while he is absorbed in thought? Is this religiousness? If these are acts of any virtue then animals are more virtuous than human beings.

To be continued in the second workbook 2009.

ISLAM & JIHAD (THE HOLY WAR)

Holy Quran on War & Peace

By Hazrat Mirza Bashir-ud-din Mahmood Ahmad (RA), Khalifa-tul-Masih II (From Life of Muhammad (SAW))

Aggression - A FORTE OF ISLAM?

Islam forbids aggression, but it urges us to fight if failure to fight jeopardizes peace and promotes war. If failure to fight means the extirpation of free belief and of the search of truth, it is our duty to fight. This is the teaching on which peace can ultimately be built, and this is the teaching on which the Prophet based his own policies and his practice. The Prophet suffered continuously and consistently at Mecca but did not fight the aggression of which he was an innocent victim. When he escaped to Medina, the enemy was out to extirpate Islam; it was, therefore, necessary to fight the enemy in defense of truth and freedom of belief.

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤١﴾
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ
إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ
صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٢﴾
الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا
الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ
عَاقِبَةُ الْأُمُورِ ﴿٤٣﴾

Surah Al-Hajj: verses 40-42

Permission to fight is given to those against whom war is made (Holy Quran)

We quote below the passages in the Quran which bear on the subject of war.

Translation:

“40:Permission to fight is given to those against whom war is made, because they have been wronged-and Allah indeed has power to help them.

41: Those who have been driven out from their homes unjustly only because they said, "Our Lord is Allah"-And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him.

42: Allah is indeed Powerful, Mighty.-Those who, if We establish them in the earth, will observe Prayer and pay the Zakat and enjoin good and forbid evil. And with Allah rests the final issue of all affairs.”

The verse purports to say that permission to fight is given to the victims of aggression. God is well able to help the victims-those who have been driven out of their homes because of their beliefs. The permission is wise because, if God were not to repel the cruel with the help of the righteous, there would be no freedom of faith and worship in the world. God must help those who help to establish freedom of worship. It follows that fighting is permitted when a people have suffered long from wanton aggression-when the aggressor has had no cause for aggression and he seeks to interfere with the religion of his victim. The duty of the victim, if and when he attains to power, is to establish religious freedom and to protect all religions and all religious places. His power is to be used not for his own glorification, but for the care of the poor, the progress of the country and the general promotion of peace. This teaching is as unexceptionable as it is clear and precise. It proclaims the fact that early Muslims took to war because they were constrained to do so. Aggressive wars were forbidden by Islam. Muslims are promised political power, but are warned that this power must be used not for self-aggrandizement, but for the amelioration of the poor and the promotion of peace and progress.

ISLAM & JIHAD (THE HOLY WAR)

Holy Quran on War & Peace (continued)

ISLAM & CONCEPT OF *Preemption!*

Surah Al-Baqarah: verses 191-194

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩١﴾
وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ وَلَا
تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى
يُقَاتِلَوكُمْ فِيهِ ۗ فَإِن قَاتَلُوكُمْ
فَأَقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ﴿١٩٢﴾
فَإِن ائْتَهُوْا فَإِنَّ اللَّهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٣﴾
وَقَاتِلُوهُمْ حَتَّى لَا تَكُوْنَ فِتْنَةٌ وَيَكُوْنَ
الدِّيْنُ لِلَّهِ ۗ فَإِن ائْتَهُوْا فَلَاعْدُوْا ۗ اِنَّمَا
عَلَى الظَّالِمِيْنَ ﴿١٩٤﴾

Translation:

“191: And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not transgressors.

192: And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is

Islam allows Arms to be taken up against those who commit excesses. When excesses cease, fighting must cease also.

worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you, then fight them: such is the requital for the disbelievers.

193: But if they desist, then surely Allah is Most Forgiving, Merciful.

194: And fight them until there is no persecution, and religion is professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors.”

Fighting is to be for the sake of God, not for our own sake or out of anger or aggrandizement, and even fighting is to be free from excesses, for excesses are displeasing to God. Fighting is between parties of combatants. Assaults on individuals are forbidden. Aggression against a religion is to be met by active resistance, for such aggression is worse than bloodshed. Muslims are not to fight near the Sacred Mosque, unless an attack is first made by the enemy. Fighting near the Sacred Mosque interferes with the public right of pilgrimage. But if the enemy attacks, Muslims are free to reply, this being the just reward of aggression. But if the enemy desists, Muslims must desist also, and forgive and forget the past. Fighting is to continue so long as religious persecution lasts and religious freedom is not established. Religion is for God. The use of force or pressure in religion is wrong. If the Kafirs desist from it and make religion free, Muslims are to desist from fighting the Kafirs. Arms are to be taken up against those who commit excesses. When excesses cease, fighting must cease also.

Rules of the Wars:

Categorically, we may say, the verses teach the following rules:

1. War is to be resorted to only for the sake of God and not for the sake of any selfish motives, not for aggrandize-

ISLAM & JIHAD (THE HOLY WAR)

Holy Quran on War & Peace (continued)

- ment or for the advancement of any other interests.
2. We can go to war only against one who attacks us first.
 3. We can fight only those who fight against us. We cannot fight against those who take no part in warfare.
 4. Even after the enemy has initiated the attack, it is our duty to keep warfare within limits. To extend the war, either territorially or in respect of weapons used, is wrong.
 5. We are to fight only a regular army charged by the enemy to fight on his side. We are not to fight others on the enemy side.
 6. In warfare immunity is to be afforded to all religious rites and observances. If the enemy spares the places where religious ceremonies are held, then Muslims also must desist from fighting in such places.

PEACE BETWEEN MUSLIMS & INFIDELS

A MYTH!

Surah Al-Anfal: verses 62-63

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ
عَلَى اللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾
وَإِنْ يَرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ
حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي آيَّدَكَ بِنَصْرِهِ
وَبِالْمُؤْمِنِينَ ﴿٦٣﴾

Translation:

“62: And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing.

63: And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers.”

That is to say, if in the course of a battle the disbelievers at any time incline towards peace, Muslims are to accept the offer at once and to make peace. Muslims are to do so even at the risk of being deceived. They are to put their trust in God. Cheating will not avail against Muslims, who rely on the help of God. Their victories are due not to themselves but to God. In the darkest and most difficult times, God has stood by the Prophet and his followers. So will He stand by them against cheats. An offer of peace is to be accepted. It is not to be rejected on the plea that it may only be a ruse with which the enemy seeks to gain time for a fresh attack.

The stress on peace in the verses is not without significance. It anticipates the peace which the Prophet signed at Hudaibiya. The Prophet is warned that a time will come when the enemy will sue for peace. The offer is not to be turned down on the ground that the enemy was the aggressor and had committed excesses, or that he cannot be trusted. The straight path inculcated by Islam requires a Muslim to accept an offer of peace. Both piety and policy make the acceptance desirable.

TREATIES WITH INFIDELS

Should they be honored?

Surah Al-Taubah: verse 4

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ
لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا
عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ
إِلَىٰ مَدَّتِهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾

Translation:

“4: Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfill to the treaty you have made with them till their term. Surely, Allah loves those who are righteous.”

Pagans, who enter into a pact with Muslims, keep the pact and do not help the enemy against Muslims, are to have reciprocal

ISLAM & JIHAD (THE HOLY WAR)

Holy Quran on War & Peace (continued)

treatment from Muslims. Piety requires that Muslims should fulfill their part of a pact in the letter as well as the spirit.

TREATMENT OF PRISONERS OF WAR

Surah Al-Anfal: verse 68

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ
يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ
الدُّنْيَا ۗ وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٦٨﴾

Translation:

“68: It does not behoove a Prophet that he should have captives until he engages in a regular fighting in the land. You desire the goods of the world, while Allah desires for you the Hereafter. And Allah is Mighty, Wise.”

That is to say, it does not become a Prophet to make prisoners of his enemy save as a result of regular war involving much bloodshed. The system of making prisoners of enemy tribes without war and bloodshed practiced until-and even after-the advent of Islam, is here made unlawful. Prisoners can be taken only from combatants and after a battle.

Surah Muhammad: verses 5

حَتَّىٰ إِذَا أَنْخَسْتُمُوهُمْ
فَشُدُّوا الْوَتَاقَ ۗ فَمَا مَتَّابِعِدُ وَإِمَّا
فِدَاءً ۗ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۗ

Translation:

“5: Then afterwards either release them as a favor or by taking ransom-until the war lays down its burdens.”

The best thing, according to Islam, is to let off prisoners without asking for ransom. As this is not always possible, release by ransom is also provided for.

The passages from the Quran which we have quoted above contain the teaching of Islam on the subject of war and peace. They tell us in what circumstances, according to Islam, is it right to go to war and what limits have to be observed by Muslims when they make war.

ISLAM & JIHAD (THE HOLY WAR)

Ahadith: Conduct of a Muslim Army during Wars

By Hazrat Mirza Bashir-ud-din Mahmood Ahmad (RA), Khalifa-tul-Masih II (from Life of Muhammad(SAW))

Muslim teaching, however, does not consist only of precepts laid down in the Quran. It also includes the precepts and example of the Prophet. What he did or what he taught in concrete situations is also an essential part of the Islamic teaching. We append here some sayings of the Prophet on the subject of war and peace.

- ⇒ Muslims are forbidden altogether to mutilate the dead (Sahih Muslim).
- ⇒ Muslims are forbidden to resort to cheating (Sahih Muslim).
- ⇒ Children are not to be killed, nor women (Sahih Muslim).
- ⇒ Priests and religious functionaries and religious leaders are not to be interfered with (Tahavi).
- ⇒ The old and decrepit and women and children are not to be killed. The possibility of peace should always be kept in view (Abu Dawud).
- ⇒ When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill-treatment of common folk (Sahih Muslim).
- ⇒ A Muslim army should not camp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road nor cause discomfort to other wayfarers.
- ⇒ No disfigurement of face is to be permitted (Sahih Bukhari and Muslim).
- ⇒ The least possible losses should be inflicted upon the enemy (Abu Dawud).
- ⇒ When prisoners of war are put under guard, those closely related should be placed together (Abu Dawud).
- ⇒ Prisoners should live in comfort. Muslims should care more for the comfort of their prisoners than for their own (Tirmidhi).
- ⇒ Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored (Abu Dawud, *Kitab al-Jihad*).
- ⇒ If a Muslim commits the sin of ill-treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.
- ⇒ When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim himself (Sahih Bukhari).

The Holy Prophet was so insistent on these rules for a fighting army that he declared that whoever did not observe these rules, would fight not for God but for his own mean self (Abu Dawud).

Abu Bakr, the First Khalifa of Islam, supplemented these commands of the Prophet by some of his own. One of these commands appended here also constitutes part of the Muslim teaching:

- ⇒ Public buildings and fruit-bearing trees (and food crops) are not to be damaged (Mu'atta).

From the sayings of the Prophet and the commands of the First Khalifa of Islam it is evident that Islam has instituted steps which have the effect of preventing or stopping a war or reducing its evil. As we have said before, the principles which Islam teaches are not pious precepts only; they have their practical illustration in the example of the Prophet and the early Khalifas of Islam. As all the world knows, the Prophet not only taught these principles; he practiced them and insisted on their observance.

ISLAM & JIHAD (THE HOLY WAR)

Waging Jihad with Holy Quran

By Hazrat Mirza Tahir Ahmad (RA), Khalifa-tul-Masih IV (An Elementary Study of Islam)

A very important question which relates to the propagation of all divine messages. It relates to the instrument of propagation Adherents of almost all religions, as they move away in time from the source, are invariably known to have employed coercion either to keep people within the fold of their religion, or to convert others into their faith. But according to the Holy Quran, this in no way reflects upon their religion's attitude to coercion. No religion at its source has ever permitted the use of force in any form whatsoever. In fact all religions have been made targets of coercion, and no efforts were spared by their opponents to arrest the growth of religions at their source and to annihilate them completely. Every time a new prophet came, attempts were invariably made by the enemies to suppress his message through the use of force and merciless persecution. It is the most tragic irony therefore that of all the books, the Holy Quran is singled out today as proponent of the employment of coercion for the sake of the spread of its message. Even greater tragedy lies in the fact that it is the Muslim clergy itself which loudly propounds this view, blatantly attributing it to the Holy Quran.

The Holy Quran, it should be remembered, is the only Divine book which absolves all the prophets of the world, wherever and in whichever age they were born, of the crime of coercion in relation to the spread of their message. Hence it is inconceivable that the Quran should present its Holy Prophet (sa) as the harbinger of an era of bloodshed in the name of peace, and hatred in the name of love of God. This is no place to engage in intricate polemical discussions, so this brief introduction should suffice here. According to the Quran, the Holy War, called Jihad, is in reality a holy campaign which uses the help of the Quran to bring about a spiritual revolution in the world.

Surah Al-Furqan: verses 43

فَلَا تَطِيعُ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ
جِهَادًا كَبِيْرًا ﴿٤٣﴾

Translation:

“43: So obey not the disbelievers and strive against them by means of the Quran with a mighty striving.”

These are the very words of the Quran which throw light on the nature of Jihad. It must be fought by means of the Quran and the Quranic message alone. Again, to tame one's rebellious nature into complete submission to God is another form of Jihad which is in fact the greater Jihad, according to the Holy Prophet of Islam. On returning from a battle, he is reported to have said:

«رَجَعْنَا مِنَ الْجِهَادِ الْاَصْفَرِ اِلَى الْجِهَادِ الْاَكْبَرِ»

Translation:

“We are returning from the lesser Jihad to the greater Jihad ”

Of course, defensive war is permitted only on the condition that the enemies initiate hostilities and raise sword against a weak, defenseless people for having committed the only crime of declaring that God is their Lord. All offensive wars according to Islam are unholy.

Are Muslims allowed to take up arms against a just Non-Muslim Ruler?

By the Promised Messiah (AS) (From Anjam-e-Atham)

It should also be remembered that Islam permits the taking up of the sword only in opposition to people who themselves take it up first, and it permits the slaughter only of those who embark upon slaughter first. It does not lay down that the Muslims while they are the subjects of a non-Muslim sovereign who deals with them with justice and equity should take up

arms against him as rebels. According to the Holy Quran this is the way of the wicked and not of the righteous.

WAS ISLAM SPREAD BY SWORD?

Hazrat Mirza Masroor Ahmad, Khalifa-tul-Masih V

A Friday Sermon delivered by Hadhrat Khalifatul Masih V on 20 June 2003 at the Fazl Mosque London



Hazrat Mirza Masroor Ahmad (ABA)
Khalifa-tul-Masih V

After Tashshhad (bearing witness to the Unity of Allah and the affirmation that Muhammad(sa) is His Messenger) and Taudh (seeking refuge from the accursed Satan) and reciting the Surah Fatiha (the opening chapter of the Holy Qur'an), Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V, recited the following verse of the Holy Qur'an:

Surah Al-Baqarah: verses 257

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ
الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى
لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٧﴾

Hadhrot Khalifatul Masih V stated:

'Nowadays, the whole of the Western world is busy imputing that Islam is a religion of violence. It is because of the fundamentalist practicing violence that *Jihadi* organizations [organizations that mistakenly believe that Muslims should engage in a holy war and either ask non-Muslims to accept Islam or put them to the sword:Ed] are operating in the Is-

lamic world.

All Ahmadis are fully aware that this is slanderous and an indecent imputation on Islam. Islam is a religion that teaches love, affection and brotherhood. The stress that Islam places on the basic human rights cannot be found in any other religion. Unfortunately, some extremist groups that have no relation with the true teachings of Islam, have, for the sake of the satisfaction of their own ego, created a dreadful image of Islam by associating Islam with *Jihadi* organisations. This has distorted the beautiful teachings of Islam. This is not a service to Islam. On the contrary, this has brought Islam into disrepute. The translation of the verse that I have recited from the Holy Qur'an just now is:

There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing. (Ch.2: V.257)

Commenting on this verse, Hadhrot Musleh Maud, Khalifatul Masih II (ra) says:

'It is strange that Islam is criticized for teaching that faith should be spread by force. Islam prepares Muslims to be ready for Jihad, as Allah says: 'Fight in the way of Allah those who fight with you' (Ch.2: V.191). On the other hand, Allah says There is no compulsion in religion meaning that the injunction about fighting does not mean that the use of force is permitted to convert people to Islam. In fact, the order to fight is to remove the mischief and eliminate the wicked designs of the enemy. Had compulsion been permitted, how could the Holy Qur'an require the Muslims to fight and yet in the same Chapter enjoin that compulsion is not permitted in religion? Is it not but obvious that Islam does not permit the use of force in matters of religion under any circumstance? Therefore, this verse not only clearly states that the use of compulsion is unlawful but also the placing of this verse at that particular point in the Holy Qur'an

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THEREFORE, IT IS A DUTY OF THE AHMADIYYA COMMUNITY TO DAY TO LAUNCH A WORLD WIDE CAMPAIGN TO PRESENT THE BEAUTIFUL TEACHINGS OF PEACE AND HARMONY THAT ISLAM COMMANDS ALL MUSLIMS TO FOLLOW. THE MEMBERS OF THE COMMUNITY SHOULD EXPLAIN TO THE WORLD THAT ISLAM HAS BEEN THE DEFENDER OF JUSTICE AND EQUITY FROM THE VERY BEGINNING.

clearly shows that Islam is totally against compulsion. The allegation of Christian orientalist that Islam orders the use of sword to bring non-Muslims in the fold of Islam is totally untrue. The fact is that Islam is the first religion that presented the teaching to the world that everyone has full freedom of conscience and that there is no compulsion in religion.' (Tafseer-e-Kabir, vol.2, pp 585 – 586)

Hadhrat Khalifatul Masih I(RA) states:

'There is no compulsion in religion' : There is a way of the prophets and there is a way of the kings. It is not the custom of the prophets to use force, oppression or compulsion. However, kings use both force and compulsion. The police can arrest someone who has committed a crime, but religion deters you from the intention of sin. Therefore, when man accepts the rule of religion, then there is no need for police to safeguard it. Allah the Almighty says that force and compulsion have no bearing with religion; therefore, do not coerce anyone because one who is not a believer at heart, is a hypocrite. According to Sharia (Law), hypocrites and nonbelievers are in the same pot. It is by mistake only that stories have been given currency that Islam was spread by the use of sword .

'It is also alleged that the Emperor Aurangzeb was cruel and forced people into Islam. This is a fallacious statement. The Chief of his army was a

Hindu. A large part of his life was spent in fighting his brothers, even his death occurred when he was fighting Tana Shah. Also, Islam is not responsible for the actions of the kings. Muslims made a terrible mistake when they accepted the accusations of its objectors even though Islam means sincere love and acceptance of truth with candor. That is why there is no compulsion in Islam.' (Haqaiqul Furqan, vol.1, p.391)

Hadhrat Khalifatul Masih I (r a) further comments:

'In Kitabe Maghaazi (however unreliable it may be), we find no example whatsoever where the Holy Prophet of Islam(sa) used force or employed the sword to bring into Islam any person, any family or any tribe. Sir William Muir clearly states that out of thousands not even one person was forced to become a Muslim in the city of Madinah and that, in Makkah as well, the attitude and behavior of the Holy Prophet of Islam s a was exactly the same. When we read through the unbiased history, we cannot find even a single instance when the great emperors (Mahmood Ghaznavi, Sultan Salahuddin, Aurangzeb) ever forced a single person to accept Islam. On the other hand, people of other religions found favor with them on merit and held many prominent offices in the administration of these Muslim rulers. This is an abundant proof that with the exception of the sword being used for the defense of the nation, the sword was never employed for the spread of Islam.

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‘According to the Islamic laws, subjects of other faiths in Islamic empires had full religious freedom. The verse There is no compulsion in religion, (Ch.2: V. 2 5 7) is a clear proof that Islam allows full freedom in matters of faith and religion and enjoins Muslims to use compassion when dealing with nonbelievers. (Fasalul Khatib, second edition; vol. 1; pp.83-84)

Therefore, it is a duty of the Ahmadiyya community today to launch a worldwide campaign to present the beautiful teachings of peace and harmony that Islam commands all Muslims to follow. The members of the community should explain to the world that Islam has been the defender of justice and equity from the very beginning. The events 1400 years ago fully testify to that assertion when the tribe of Banu Nadhir was exiled from Madinah. It included many children of the Ansar (Muslim inhabitants of Madinah). When the Muslims showed their intention to detain their descendants, the Holy Prophet of Islam(sa) refrained from their action on the very basis that ‘there is no compulsion in religion’. The background to how these children had begun to live amongst the Jews goes back to the pre-Islamic days of ignorance when some Arab families who had no male children used to pledge that if the next child were male they would make him a Jew. Thus such Arabs used to hand over their male children to Jewish families. So this is the beautiful teaching of Islam that once you hand over your own son to someone else and that someone else makes your descendant an adherent of another faith, you cannot take him back by force.

Another unique example is what happened at the time of the peace treaty signed at Hudaibiyya. The Quraish laid down some strict and unfair conditions and as a result many Muslims felt humiliated and some even demonstrated their unwillingness to accept the treaty. But the Holy Prophet of Islam(sa) had unshakable conviction that the victory would ultimately belong to Muslims because the All-Hearing, All-Knowing God had promised him that the victory would be his. Allah had heard his supplications and the time of acceptance of these prayers was near. With absolute belief, the Holy Prophet of Islam(sa) accepted all the conditions and taught his companions that the victory of Islam would not come by fighting wars, but by peace, goodwill and by acting on the true commandments of Allah.

God willing, the victory of Islam in this age will also come about by following this principle. It is important that Muslims also understand clearly that although the eventual victory of Islam is certain, it will not come about by force. The victory of Islam will only come by the sheer blessings and Grace of Allah and by the Muslims following the commandments of Allah and by following the example and the teachings of our beloved Prophet Muhammad(sa).

As Allah explains in the verse that when you left the ways of error and joined the ways of Allah, it is as though you have got hold of a strong handle which knows no breaking. But merely uttering the words ‘I believe’ are not sufficient. You will only succeed if you firmly hold on to the commandments of Allah and His Prophet(s a). According to the prophecies of the Holy Prophet of Islam(sa), the Promised Messiah(as) is that strong handle today that presents to you the true interpretation of the Divine commandments. He is the one who reiterates to you the true teachings of the Holy Prophet of Islam(sa). You will only succeed if you act on these instructions.

Because of their sad conditions, Muslims remained distressed for a long time and kept on waiting for the Messiah and Mahdi to appear so that they could join him and witness the victory of Islam. Those who truly cared for Islam kept on praying and supplicating. But, what happened when the advent of this Promised One took place? A large number refused to accept him simply because he had brought the message of peace, harmony and brotherhood.

Then, in his commentary on Ch.2: V.257 (quoted at the beginning), Hardhat Muslim Maud, Khalifatul Masih II(r a) expounds :

‘In this verse, acceptance and belief means that one rejects the evil of Satan and accepts the command of Allah. Such a person is described as ‘ has surely grasped a strong handle which knows no breaking . ’(Ch.2: V. 2 5 7) ‘ Urwa’ also means a handle by which you hold a pan; a thing that can be trusted; anything towards which one turns at the time of need; that which is everlasting and cannot be diminished; and can also mean the best wealth. If the meanings are taken as a handle then this verse would mean that Allah the Almighty has compared faith to subtle contents contained in a pan and which is safe or preserved and someone has

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taken possession of this pan firmly by the handle.

‘Urwa’ in this verse also points to the fact that faith is what one uses as a support when one is afraid of falling, just as one holds on to a rope when climbing a ladder. Similarly, religion is also a support like that rope and one holds on to it when one is afraid of falling. ‘By stating ‘Urwa’ man is also informed that if he holds it firmly, it will help him at all times of difficulty.

‘Urwa’ also points to the fact that religion is the only really beneficial possession that will help both in this world and the next. All other relationships are temporary and are cut off one by one at the time of need. Although man certainly considers his relations and friends as his best companions yet ‘a friend in need is a friend indeed’ and they can show weakness and disloyalty at times. Only then he finds out that the real relations were those based on religion as they bestow the real blessings.” (Tafseer-e-Kabir, Vol.2; pp.587 –588)

Addressing the Muslims, the Promised Messiah(as) says:

‘According to your belief, Messiah the son of Mary will descend from Heaven and joining forces with the Mahdi will start a war to convert everyone by force to Islam. This preposterous belief brings Islam into disrepute. Where in the Holy Qur’an is it mentioned that compulsion is permitted in religion? On the contrary, the Holy Qur’an says, ‘There is no compulsion in religion’. (Ch.2: V. 257) . How, then, will Messiah the son of Mary be given the right to use force? That is to say to use force to such an extent that accept Islam or be killed, so much so that even the option of Jizya [(a tax imposed on non-Muslims guaranteeing their protection and not requiring them to be part of the Muslim army)] will be cancelled? From which part or chapter of the Holy Qur’an is this contention supported? The whole of the Holy Qur’an keeps saying repeatedly that there is no compulsion in religion. It is evident that the wars that the Holy Prophet of Islam(s a) conducted against various adver-

saries were as a punishment for their crime of the massacre of Muslims in large numbers and sending others into exile and inflicting cruelty upon them. As Allah the Almighty says, ‘Permission to fight is given to those against whom war is made, because they have been wronged – and Allah indeed has power to help them’ (Ch.22: V. 40) – i.e. Those Muslims against whom the infidels are fighting are permitted to confront them because they have been oppressed and Allah is Mighty and has the power to help them. Then, there were those wars that were fought as defensive wars. Either the enemies were advancing with aggressive designs to exterminate Islam or they were using torment and inquisition on Muslims in their countries to stop the spread of Islam. The wars were fought with such enemies for protection, or for obtaining independence in defense or to create freedom in a country. Except for the three scenarios mentioned above, neither the Holy Prophet of Islam (sa) nor the revered Khalifas of the Holy Prophet(sa) fought any wars. In fact, Islam suffered inquisition and persecution at the hands of foreign nations with such patience that you would not find another example amongst other people.

‘What sort of persons would then be Jesus the Messiah and the Mahdi who would start the killing instantly so much so that he would refuse to accept Jizya even from the people of the Book; and would thus abrogate the verse of the Holy Qur’an which enjoins, ‘Until they pay the Jizya (tax) with their own hand submissively and acknowledge their subjection.’ (Ch. 9 : V. 29) . What sort of supporter of Islam would he be that he would even abrogate the verses of the Holy Qur’an that had not been abrogated in the times of the Holy Prophet(sa) and despite this revolution the issue of Khatme Nabuwwat would be unaffected? In this age, after 1300 years of the prophethood have passed and Islam itself has been divided into 73 sects, the duty of the Messiah should be to win the hearts not by the use of sword but by arguments and persuasion. His duty should be to eradicate with true proofs

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the false beliefs of crucifixion instead of going around smashing the golden, silver, bronze or wooden crucifixes. If you use compulsion, then your force only testifies that you have no convincing argument about your truth. Whenever any fool or tyrant runs out of arguments, he resorts to the gun and the sword. But a religion that needs sword for its propagation can never be from God Almighty. If you do not refrain from such Jihad and, in anger, call the righteous by the names of impostors and heretics, then I end my discourse with the words, – ‘Say! “O ye disbelievers! I worship not that which you worship” (Ch 109: V.2-3).’ (Tafseer, Hadhrat Masih Maud(as), Vol. 1; pp. 747-748)

The Promised Messiah(as) further says:

‘Whatever Allah the Almighty does, He does for the sake of teaching and training. Since the period of glory lingers on, and Muslim power and glory had prevailed over a long period and their conquests stretched to the far corners of the world, some fools began to think that Islam was spread by force although its teaching is There is no compulsion in religion (Ch.2: V.257). To prove its truth, Allah the Almighty sent his Khatamul Khulafa (the Most Perfect of Vicegerents) and by giving him the task of ‘Yadha’ul Harb’ (ending wars) gave him the second task of ‘Le Yudhhirahu ‘aladdeen-ekullihi’ (that He may make it prevail over every other religion Ch.9: V.33). In other words he would bring about the victory of Islam by evidence and arguments and would remove fighting and wars. Those who are waiting for a blood-thirsty Mahdi and blood-thirsty Messiah are in great error’. (Al-Hakam, vol. 6; No. 24; 10 July 1902; p.3)

Again, the Promised Messiah(as) states:

‘There should be freedom in matters of faith. Allah the Almighty says that, ‘There is no compulsion in religion . ’ (Ch.2: V.257) You will not find such a sentence anywhere in the Holy Bible. People have misunderstood the true cause of wars. If war was the commandment, then the Holy Prophet(sa) wasted thirteen years of his

life when he did not lift the sword once. The permission is granted to fight only those who fight with you. It has never been the principle of Islam to initiate wars. Allah Himself has explained the reason for war by saying ‘Dhulimu’ (because they have been wronged Ch.22: V. 40) . When Allah saw that His people are oppressed and persecuted, only then did He permit them to fight in self-defense. Allah never declared that now the time for the sword has come and you should convert people to Islam by force. Instead, Allah enjoined that since you are victims of oppression, you should fight back. In fact, all laws of the world permit victims of oppression to fight for their life’. (Al-Badr, Vol. 2; No. 1-2; 23 January 1903)

In this context, the Promised Messiah(as) further elaborates:

‘The opinion of Nawab Siddiq Hassan that in the time of the Messiah, people will be compelled to become Muslims, is incorrect. God Almighty says, There is no compulsion in religion. (Ch.2: v.257) Yes, once, Christians used to use force to convert others to Christianity. But ever since the advent of Islam, Islam has been against the use of force. Only those who possess no Divine sign resort to force. But Islam is an ocean of Heavenly Signs. No prophet ever showed as many miracles as were shown by our Holy Prophet (sa). The miracles of the earlier prophets died with their death, but the miracles of our Prophet (sa) are still being manifested today and they will continue till the Judgment Day.

Whatever is being demonstrated in my support are, in fact, the miracles of the Holy Prophet(sa). Where are those priests or Jews or other people who can show comparable miracles. They will never, never, never come forward! They will never be able to show even one miracle even if they die trying. Their gods are artificial. They do not follow a true God. Islam is an ocean of miracles. Islam has never used any compulsion nor has there been any need for it’. (Appendix to Haqiqatul Wahy; pp. 35-36)

The Promised Messiah(as) states further:

WAS ISLAM SPREAD BY SWORD?

Friday Sermon by Hazrat Mirza Masroor Ahmad, Khalifa-tul-Masih V (continued)

‘In their foolish ignorance, these illiterate clerics promptly declare that Islam was spread by the sword. The obtuse Christian clergy is also wedded to these doubtful ideas. There can be no bigger lie than to accuse a religion whose first teaching happens to be There is no compulsion in religion. (Ch.2: V.257) of compulsion and the use of force. The battles that our beloved Prophet(sa) and his companions had to fight were purely to defend themselves and to create peace. Those who pick up the sword to stop the faith have to be stopped by the sword’. (Tiriyaqul Qaloob, p.16)

The Promised Messiah(as) continues:

‘The true Muslims of the past never believed in the use of sword for propagating Islam. Instead, Islam spread all over the world because of its own attributes. Therefore those who call themselves Muslims, and know only that Islam should be spread by the use of sword, do not know of the beauties of Islam. Their actions are no better than the actions of beasts’. (Tiriyaqul Qalub, footnote p.167)

Therefore, it is a duty of every Ahmadi today that he should take this message to the whole world that the true teaching of Islam is the one that has been given to us by the Promised Messiah(as). They should take the message of love, peace and brotherhood; and declare to the whole that Islam was not spread by the sword but by the excellence of its teachings. Tell those who are associating Islam with the sword that they are following the wrong course. Explain to them and pray for them because they come in the category of ‘Inna hum La Ya’alamoon’ – Verily, they do not know. It is the crying need of the time to convince the world that Islam spread during the time of the Holy Prophet (sa) because of his prayers and supplications; and in this age, God willing, this will happen only by presenting the true teachings of Islam as expounded by the Promised Messiah (as), the true devotee and servant of the Holy Prophet of Islam (sa).

Word by Word Translation

Al-Hajj (40-42)

40	إِنَّ	وَ	ظَلِمُوا	بِأَنَّهُمْ	يُقْتَلُونَ	لِلَّذِينَ	أُذِنَ
	indeed	and	were wronged	because they	war has been imposed	for those whom	permission has been given
	Permission to fight is given to those against whom war is made, because they have been wronged— and						
	لَقَدِيرٌ		نَصْرِهِمْ	عَلَى	اللَّهِ		
	has power		helping them	over	Allah		
Allah indeed has power to help them—							

41	أَنَّ	إِلَّا	حَقَّ	بِغَيْرِ	دِيَارِهِمْ	مِنْ	أُخْرِجُوا	الَّذِينَ
	that	only because	justice	without	their homes	from	[they] are driven out	those who
	Those who have been driven out from their homes unjustly only because							
	بَعْضُهُمْ	النَّاسِ	اللَّهِ	دَفَعُ	وَلَوْ لَا	اللَّهُ	رَبُّنَا	يَقُولُوا
	some of them	the men	Allah	repel	and if not	(is) Allah	our Lord	they said
they said, 'Our Lord is Allah'—And if Allah did not repel some men by means of others								

	وَ	صَلَوَاتُ	وَ	بِيَعٍ	وَ	صَوَامِعَ	لَهَدِمَتْ	بِبَعْضِ
	and	synagogues	and	churches	and	cloisters	have been demolished	with others
	there would surely have been pulled down cloisters and churches and synagogues and							
	لَيَنْصُرَنَّ	وَ	كَثِيرًا	اللَّهُ	اسْمُ	فِيهَا	يُذَكَّرُ	مَسْجِدُ
	surely will help	and	in abundance	(of) Allah	name	in it	remembered	Mosques
mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who								
عَزِيزٌ	لَقَوِيٌّ	اللَّهُ	إِنَّ	يَنْصُرُهُ	مَنْ	اللَّهُ		
Mighty	Powerful	Allah (is)	surely	helps Him	who	Allah		
helps Him. Allah is indeed Powerful, Mighty—								

Word by Word Translation (continued)

Al-Hajj (40-42)

42	وَ	الصَّلَاةَ	أَقَامُوا	الْأَرْضِ	فِي	مَكَّنَّمْ	إِنْ	الَّذِينَ
	and	the Prayer	they establish	the earth	on	We established them	if	those
Those who, if We establish them in the earth, will observe Prayer and								

	عَنِ	نَهَوْا	وَ	بِالْمَعْرُوفِ	أَمَرُوا	وَ	الزَّكَاةَ	آتَوْا
	about	forbid	and	the good / right	and enjoin	and	the Zakat	give
pay the Zakat and enjoin good and forbid								
	الْأُمُورِ	عَاقِبَةُ	لِلَّهِ	وَ	الْمُنْكَرِ			
	(of) the affairs	the final outcome	for Allah (is)	and	the evil			
evil. And with Allah rests the final issue of all affairs.								

Al-Baqarah (191-194)

191	وَلَا	يُقَاتِلُونَكُمْ	الَّذِينَ	اللَّهِ	سَبِيلِ	فِي	وَقَاتِلُوا
	and not	[they] fight against you	those who	(of) Allah	way	in	and fight
And fight in the cause of Allah against those who fight against you,							
	الْمُعْتَدِينَ	يُحِبُّ	لَا	اللَّهِ	إِنَّ	تَعْتَدُوا	
	the transgressors	loves	not	Allah	surely	transgress	
but do not transgress. Surely, Allah loves not the transgressors.							

Word by Word Translation (continued)

192	وَاقْتُلُوهُمْ	حَيْثُ	تَقِفْتُمُوهُمْ	وَآخَرِجُوهُمْ	مِنْ	حَيْثُ	أَخْرَجُوكُمْ
	and kill them	wherever	you meet them	and drive them out	from	wherever	they have driven you out
	And kill them wherever you meet them and drive them out from where they have driven you out;						
	وَالْفِتْنَةُ	أَشَدُّ	مِنْ	الْقَتْلِ	وَلَا	تُقَاتِلُوهُمْ	عِنْدَ
	and the persecution	(is) worse / harder	from / then	the killing	and not	fight them	near
	for persecution is worse than killing. And fight them not <i>in, and</i> near.						
	الْمَسْجِدِ	الْحَرَامِ	حَتَّى	يُقَاتِلُوكُمْ	فِيهِ	فَإِنْ	قَاتَلُوكُمْ
	the Mosque	the Sacred	until	they fight you	in it	and if	they fight you
	the Sacred Mosque until they fight you therein. But if they fight you,						
	فَاقْتُلُوهُمْ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ			
then fight them	like that	(is) the requital	(for) the disbelievers				
then fight them: such is the requital for the disbelievers.							

193	فَإِنْ	انْتَهَوْا	فَإِنَّ	اللَّهُ	عَفُورٌ	رَحِيمٌ
	and if	they desist	thus surely	Allah	Forgiving	Merciful
	But if they desist, then surely Allah is Most Forgiving, Merciful.					

194	وَقَاتِلُوهُمْ	حَتَّى	لَا	تَكُونَ	فِتْنَةٌ	وَيَكُونَ	الدِّينُ	لِلَّهِ
	and fight them	until	not	there is	persecution	and there becomes	the religion	for Allah
	And fight them until there is no persecution, and religion is <i>freely professed</i> for Allah.							
	فَإِنْ	انْتَهَوْا	فَلَا	عُدْوَانَ	إِلَّا	عَلَى	الظَّالِمِينَ	
	thus if	they desist	thus not	(any) hostility / enmity	except	against	the aggressors	
But if they desist, then <i>remember</i> that no hostility is allowed except against the aggressors.								

Word by Word Translation (continued)

Al-Anfal (62-63)

62	وَ	لَهَا	فَاجْتَنِعْ	لِلسَّلَامِ	جَنَحُوا	إِنْ	وَ
	and	towards it	thus you incline	towards the peace	they are inclined	if	and
And if they incline towards peace, incline thou also towards it, and							

	تَوَكَّلْ	عَلَى	اللَّهِ	إِنَّهُ	هُوَ	السَّمِيعُ	الْعَلِيمُ
	trust	on	Allah	surely He	Who	All-Hearing	All-Knowing
put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing.							

63	وَ	إِنْ	يُرِيدُوا	أَنْ	يَخْدَعُوكَ	فَإِنَّ	حَسْبَكَ
	and	if	they intend / wish	that	they will deceive you	thus surely	sufficient for you
And if they intend to deceive thee, then surely Allah is sufficient for thee							
	اللَّهُ	هُوَ	الَّذِي	أَيَّدَكَ	بِنَصْرِهِ	وَبِالْمُؤْمِنِينَ	
	(is) Allah	He	Who	strengthened you	with His help	and with the believers	
He it is Who has strengthened thee with His help and with the believers;							

68	مَا	كَانَ	لِنَبِيِّ	أَنْ	يَكُونَ	لَهُ	أَسْرَى
	not	was	for a Prophet	that	there be	for him	captives
It does not behove a Prophet that he should have captives							
	حَتَّىٰ	يُتَنَحَّنَ	فِي	الْأَرْضِ	تُرِيدُونَ	عَرَضَ	الدُّنْيَا
	until	he engages in war	in	the earth	you desire	goods	(of) the world
until he engages in regular fighting in the land. You desire the goods of the world,							

	وَاللَّهُ	يُرِيدُ	الْآخِرَةَ	وَاللَّهُ	عَزِيزٌ	حَكِيمٌ	
	and Allah	desires	the Hereafter	and Allah (is)	Mighty	Wise	
while Allah desires for you the Hereafter. And Allah is Mighty, Wise.							

Word by Word Translation (continued)

At-Taubah (4)

4	يَنْقُضُوكُمْ	لَمْ	ثُمَّ	الْمُشْرِكِينَ	مِنْ	عَهَدْتُمْ	الَّذِينَ	إِلَّا
	they failed you	not	then	the idolaters	from	entered into treaty with you	those who	except
Excepting those of the idolaters with whom you have entered into a treaty and who have not <i>subsequently</i> failed you								

	إِلَيْهِمْ	فَاتِمُّوْا	أَحَدًا	عَلَيْكُمْ	يُظَاهِرُوا	وَلَمْ	شَيْئًا
	towards them	thus you fulfill	anyone	against you	they aided	and not	anything
in anything nor aided anyone against you. So fulfil to these							
	الْمُتَّقِينَ	يُحِبُّ	اللَّهُ	إِنَّ	مُدَّتِهِمْ	إِلَى	عَهْدَهُمْ
	the righteous	loves	Allah	indeed	their term	towards /until	treaty with them
the treaty <i>you have</i> made with them till their term. Surely, Allah loves those who are righteous							

Muhammad (5)

5	الرِّقَابِ	فَضْرَبَ	كَفَرُوا	الَّذِينَ	لَقِيتُمْ	فَإِذَا
	the necks	then strike	disbelieved	those who	you meet	thus when
And when you meet <i>in regular battle</i> those who disbelieve, smite <i>their</i> necks;						
	مِنَّا	فَأَمَّا	الْوَتَاقَ	فَشُدُّوا	أَتَخَنُّهُمْ	إِذَا
	favor	thus either	the restrains / shackles	then bind firmly	you overdue them	when
bind fast the fetters—then afterwards either <i>release them as a favor</i>						
	الْحَرْبِ	تَضَعُ	حَتَّى	فِدَاءً	وَأَمَّا	بَعْدُ
	the war	lays down	until	ransom	or	after
or by <i>taking ransom</i> —until the war lays down						

Word by Word Translation (continued)

مِنْهُمْ	لَا تَنْتَصِرَ	اللَّهُ	يَشَاءُ	وَلَوْ	ذَلِكَ	أَوْزَارَهَا
from them	surely He could have punished	Allah	wishes / pleased	and if	that	its burden
its burdens. That is the ordinance. And if Allah had so pleased, He could have punished them Himself,						
الَّذِينَ	وَ	بِبَعْضٍ	بَعْضِكُمْ	لِيَبْلُوَ	وَلَكِنْ	
those who	and	with others	some of you	to test	but	
but He has willed that He may try some of you by others. And those who						
أَعْمَالَهُمْ	يُضِلُّ	فَلَنْ	اللَّهُ	سَبِيلٍ	فِي	قُتِلُوا
their deeds	He will let go in vain	then not	(of) Allah	way	in	killed
are killed in the way of Allah—He will never render their works vain.						

Al-Furqan (43)

43	الْهَتِنَا	عَنْ	لِيُضِلُّنَا	إِنْ كَادَ
	our gods	from	indeed led us astray	He would have
'He indeed had well-nigh led us astray from our gods				

يَعْلَمُونَ	وَسَوْفَ	عَلَيْهَا	صَدَرْنَا	أَنْ	لَوْلَا
they will know	and soon	on then	we steadily adhered	that	if not
had we not steadily adhered to them.' And they shall know,					
سَبِيلًا	أَضَلُّ	مَنْ	الْعَذَابِ	يَرَوْنَ	حِينَ
(from) the right path	(is) more astray	who	the punishment	they see	when
when they see the punishment, who is most astray from the right path.					

Word by Word Translation (continued)

Al-Baqarah (257)

257	مِنَ	الرُّشْدُ	تَبَيَّنَ	قَدْ	الدِّينِ	فِي	إِكْرَاهًا	لَا
	from	the right	became distinct	surely	the religion	in	compulsion	no
	There should be no compulsion in religion. Surely, right has become distinct from							
	اسْتَمْسَكَ	فَقَدْ	بِاللَّهِ	وَيُؤْمِنُ	بِالطَّاغُوتِ	يَكْفُرُ	فَمَنْ	الْعَيِّ
	grasped	then indeed	in Allah	and believes	of those who transgress	refuses	thus who	the wrong
wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped								
	عَلِيمٌ	سَمِيعٌ	وَاللَّهُ	لَهَا	انْفِصَامَ	لَا	الْوُثْقَى	بِالْعُرْوَةِ
	All-Knowing	All-Hearing	and Allah (is)	with it	breaking	not	the firm / strong	with the handle
a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing.								

Workbook QUIZ

Participant's Name _____

Participant's Member Code _____

Name of Majlis _____

Name of Qaid Majlis _____

Quiz Date _____

Score Achieved for the quiz _____

Please circle the best answer:

1. Do you know Namaz (Salat) in Arabic?

0-25%

26-50%

51%-75%

76-99%

100%

2. Do you know Namaz (Salat) with Translation?

0-25%

26-50%

51%-75%

76-99%

100%

3. What is your ability to recite Holy Quran?

No

Low

High

Can Teach

4. How many Surahs of Holy Quran have you memorized?

Last 5

Last 10

Last 15

Last 15 + First 17 verses of Surah Al-Baqarah

General Comments:

Workbook QUIZ (continued)

Excerpts from the writings of the Promised Messiah (AS)

Q1: In his book: Tirayaq-ul-Qulub, the Promised Messiah (AS) call the conduct of these people resembling those of wild beasts

- A. Muslim opponents of Jam'at Ahmadiyya
- B. Infidels
- C. Muslims who seek to spread Islam by means of sword.

Q2: Promised Messiah (AS) says in his book: Nur-ul-Haq that according to the doctrine wrongly held dearly by some of the Muslim scholars and divine is that the Promised Messiah would descent from the heavens and would offer the following to the disbelievers:

- A. A choice between Islam and death.
- B. Message of Love and Harmony.
- C. True message of Islam

British Government and Jihad

Q3: The book: "British Government and Jihad" was written by the Promised Messiah (AS) in :

- A. 1900
- B. 1884
- C. 1908

Q4: Literal meaning of the word **Jihad** is:

- A. Victory over opponents
- B. To strive
- C. Holy War

Q5: According the Promised Messiah (AS), what is the reason of jealousy and hatred Religious scholars and experts feel towards a true prophet of Allah ?

- A. Loss in their income and prestige
- B. Sensible people begins turning away from them.
- C. Exposition of their false beliefs.
- D. All of the above

Q6: Quoting a verse from Holy Quran (Surah Al-Hajj verses 40-41), the Promised Messiah (AS) said the need for Jihad of sword was :

- A. To spread Islam.
- B. To fight the oppressors, who unjustly killed the Allah's faithful and drove them away from their homes.
- C. To capture trade caravans

Q7: According to the Promised Messiah (AS), the first causality of the wrong and barbaric understanding of the maulavis (Muslim Religious scholars) about Jihad is:

- A. Human sympathy.
- B. Foreign relations.
- C. Trust between Muslims and non-Muslims.

Q8: In one of the Hadith, the Holy Prophet (SAW) said 'yada-ul-Harb' in honor of the coming Messiah. What does this term mean?

- A. He will kill all the infidels.
- B. He will end warfare.
- C. He will use the force to spread Islam.

Workbook QUIZ (continued)

Holy Quran on War & Peace

Q9: According to the Holy Quran (Surah Al-Hajj, verses 40-41), Permission to fight is given to:

- A. The Government
- B. Victims of Aggression
- C. General Muslim population

Q10: According to the Holy Quran (Surah Al-Hajj, verse 41), what the aggressors would have done, had not Allah repel them by means of others :

- A. They would have kill all the Muslims.
- B. They would have attacked the neighboring tribes.
- C. They would have destroyed monasteries, churches, synagogues and mosques.

Q11: As per Holy Quran (Surah Al-Baqarah, verses 191-194), Are the Muslims in the absence of any hostilities from their enemies, allowed to start a pre-emptive war?

- A. Yes
- B. No

Q12: As per Holy Quran (Surah Al-Baqarah, verse 192), _____ is worse then killing

- A. Persecution
- B. Leaving Islam
- C. Shirk

Q13: As per Holy Quran (Surah Al-Anfal, verses 62-63), what should the Muslims do (during a war) after an offer of peace is made by the enemy?

- A. Out rightly reject it and continue the war
- B. Accept, end the warfare and put the trust in Allah.

Q14: Does Islam allows the treaties to be made with the Infidels and pagans?

- A. Yes
- B. No

Q15: In the absence of any on going hostilities, are the Muslims allowed to take prisoners from the enemy's ranks?

- A. Yes
- B. No

Q16: As per Holy Quran (Surah Muhammad, verse 5), what is the best way of releasing a prisoner of war?

- A. Ask them to do hard labor and then release them.
- B. Ask them to do hard labor. Also ask for ransom and then release them
- C. Release the prisoners as a favor.
- D. Prisoners of wars should not be released by a Muslim army

Miscellaneous Topics: Ahadith, etc.

Q17: According to a Hadith of the Holy Prophet (SAW), Which of the following is the conduct unbecoming of a Muslim soldier ?

- A. Destruction of Public buildings.
- B. Mutilation of dead as a scare tactic.
- C. Killing Old, women and children.
- D. All of the above

Q18: Are Muslim armies allowed to burn the fruit crops and fruit-bearing trees in the enemy's territory ?

- A. Yes.
- B. No.

Workbook QUIZ (continued)

Q19: What should be done with a prisoner of war mistreated by his Muslim captor/guard

- A. Nothing
- B. Release the prisoner without any ransom

Q20: Are the Muslims allowed to take up arms against a just non-Muslim ruler?

- A. Yes.
- B. No.

Q21: After quoting Holy Quran (Surah Al-Furqan, verse 43), Hazrat Khalifa-tul-Masih IV wrote that this should be our best weapon to wage Jihad in these times?

- A. A nuclear weapon
- B. Holy Quran
- C. Swords & Horses

Friday Sermon

Of

Hazrat Khalifa-tul-Masih (V)

Q22: At the start of his Friday Sermon, Hazrat Khalifa-tul-Masih V (ABA) recited a verse of Holy Quran (Surah Al-Baqarah verse 257). This verse repudiates the idea that Islam can be spread with force. Which of the following is the correct translation of the first part of this verse?

- A. Thou hast no authority to compel them.
- B. For you, your religion and for me, my religion.
- C. There should be no compulsion in religion.

Q23: In his sermon, Hazrat Khalifa-tul-Masih V (ABA) presented some excerpts from the writings of Hazrat Khalifa-tul-Masih I (RA) commenting on the verse 257 of Surah Al-Baqarah. In this commentary, Hazrat Khalifa-tul-Masih I (RA) wrote that while Kings use both the force and compulsion, it is not the custom of _____ to use force, oppression and compulsion.

- A. Prophets
- B. Mujaddid
- C. Caliphs

Q24: As per Hazrat Khalifa-tul-Masih V, What should be the duty of the Ahmadiyya community in these times?

- A. Make world know of Jamaat's humanitarian efforts around the globe .
- B. Launch a worldwide campaign to present the beautiful teachings of peace and harmony that Islam demands of his followers
- C. Make world take notice of Humanity First

Q25: In his sermon, Hazrat Khalifa-tul-Masih V (ABA), presented an example from the life of the Holy Prophet (SAW), when he signed a treaty with Quraish which seems to be harsh and unfair to Muslims at the time? Where did that event took place?

- A. Quba.
- B. Madinah.
- C. Hudaibiyya.

Q26: In his sermon, Hazrat Khalifa-tul-Masih V (ABA) presented some excerpts from the writings of the Promised Messiah (AS) in which he argued that the beliefs held by some Muslims about the coming Mahdi and Messiah are wrong. What are these wrong beliefs?

- A. The coming Mahdi and Messiah would wage Jihad through arguments and persuasion using Holy Quran.
- B. The coming Mahdi and Messiah would start a war to convert everyone to Islam by force.

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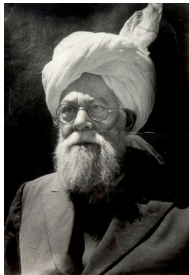
Objectives of Taleem Department

- Shall implement plans to make the Jama'at familiar with Islamic Knowledge
- Facilitate Khuddam to learn Salat with Translation
- Facilitate Khuddam to recite Holy Quran property
- Shall arrange to educate the illiterate
- Shall strive to establish libraries in the Majalis
- Shall implement appropriate schemes to enhance literary taste and raise intellectual standard in Jama'at

Background on establishment of Khuddam-ul-Ahmadiyya

From the beginning of his khilafat, Hazrat Khalifa-tul-Masih II was very concerned about the organization and training of young Ahmadi men because in order to maintain the supremacy of the word of God and domination of the true faith (Islam) until the Day of Judgment, it is necessary that each generation be a

true representative of the previous generation and should follow in the footsteps of the previous generations in sacrificing life and property, so that in all times to come the men of Jamaat-e-Ahmadiyya should be trained so that they keep the flag of Islam high.



Hazrat Mirza Bashir-ud-din Mahmood Ahmad (RA)
Khalifa-tul-Masih II

For attaining this purpose Hazrat Musleh Maud ^{ra} made several organizations from time to time, but all the characteristics of these organizations culminated in the form of Majlis-e-Khuddamul Ahmadiyya, and because of the direct leadership of Huzoor, his special attention, and amazing spirituality, Majlis Khuddamul was able to provide Jamaat-e-Ahmadiyya

with such devoted, sincere, kind hearts and brains with organizational capabilities and capacities who in future shouldered the great responsibilities of Jamaat-e-Ahmadiyya in a pleasant and successful way. We hope from Allah that in the future Allah will raise more people like this in each generation. InshaAllah.

While laying the foundation of this majlis Hazrat Khalifatul II prophesied:

“I can see how we will respond to these attacks [by the enemy]. I have an overall view of all the things in my mind and one part of that is Khuddamul Ahmadiyya, and in reality this is a spiritual training and spiritual education ... today is the time for training of young men. The period of training is a silent period. People assume that nothing is happening, but when after receiving training the nation steps into the field of action, then the world sees the results. In reality a living nation that rises with the raising of the hand and sits down when the hand is lowered can make a great change in the world.”