THE IDEAL PROPHET

BY KHWAJA KAMAL-UD-DIN

It was in the cave of Hira that the mantle of Prophethood fell on the Holy Prophet Muhammad. The first message of his call was in the following words: "Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is most Honourable. Who taught (to write) by the pen. Taught man what he knew not. Nay: Man is most surely inordinate." (96:1-6).

A message free from personal or tribal predilection, and at the same time so grand and so majestic — the Gospel for human upliftment. God spoke to Moses on Mount Sinai, when he was deputed to liberate the Children of Israel from the thralldom of Pharaoh.

This was the main object which called forth the ministry of Moses. He had also to raise his brethren in Israel to a nation of conquerors and rulers. But he could not accomplish the latter object. Anyhow, his mission was more or less of a tribal nature. Then comes the son of Mary, and the spirit of the Lord descended upon him from Heaven, in the shape of a dove. His message was that the son of man was the son of God, with whom his Father was "well pleased." I do not propose to dwell at length on these twomessages that Moses and Jesus respectively received from the Most High, at the beginning of their Call to Divine Ministry. Suffice it to say that the mission of the one concerned the affairs of a tribe singled out from thousands of tribes of the world, while that of the other spoke of the personal aggrandizement of some particular personality, and his sole concern, as he frequently expressed, were the lost tribes.

But Muhammad is given a message of quite a different character, soaring above individual or racial interest. It speaks of man as a class. It tells of the highest aim that a son of man is capable of reaching, and of the ways wherewith to accomplish that grand object. The message, in so many words, speaks of READING AND WRITING — WHO TAUGHT WITH THE PEN — and of learning sciences unknown to the world in the time of the Prophet — TAUGHT MAN WHAT HE KNEW NOT. The message is of a universal character, and brings the whole human race within its area.

This condition of the world at the Prophet’s coming demanded a universal message, which was not the case at the advent of Moses. Jesus or any other of the prophets. One hardly understands the Bishop of London when he says that the God of Conscience appeared in the fulness of time in the person of Christ. Had the Bishop been fully aware of the state of affairs existing in the world some two thousand years ago, his own words would have carried no meaning in his own judgement. If Jesus appeared to redeem man from sin and its penalty, why was that particular time chosen for his appearance? And why should the world have had to wait some five centuries more to see the time when sin reached its climax. It was in the time of Muhammad that wickedness was everywhere supreme. Would not that have been the proper time for the appearance of the world-Saviour, if he had to take upon himself the burden of others, and ransom them through his blood? But history (I should say myth) only repeated its events in the person of Jesus, if his mission was such as is popularly believed.

At the time of his appearance, Persia, China and India were respectively under the salubrious influence of three great Masters — Zoroaster, Confucius and Buddha — who appeared almost simultaneously some five hundred years before Jesus. Judea needed a reformer, other countries apparently did not.

Ponder over the words of these messages given to the three Prophets, and one becomes impressed at once with the largeness of the soul of the last Prophet. Man is the best product of Nature so far as the physical world is concerned. Physical growth reaches its consummation in his frame, and yet this all comes out of a blood-clot, as the above quotation from the Qur’an shows. The Creator of man, as the sacred words tell us, Who raised a wonderful creature like man out of a clot now intends to raise him to the height of mental moral and spiritual culture. He informs man of this His grand object through Muhammad; and in the very first revelation He discloses the ways and the means whereby to reach that goal.

The message, to begin with, comes from Rabb, the Arabic equivalent in the original text of the English word “Lord” as in the English rendering of the verse. The message would read thus: “Read in the name of your Rabb... Read and your Rabb is most Honourable.” The word “Rabb” is very significant. In commenting on the meaning of the word "Rabb" Maulana Muhammad Ali, the author of the English translation of the Qur’an, gives the following: “The Arabic word
OUR BELIEFS

Ashhodu-an la ilaha illallah wahu la sharika lahu wa asshodu-anna Muhammad-an 'abdulhu wa rasulihu.

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections, Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.

2. We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.

3. We believe that the Holy Prophet Muhammad is the Khatam al-Nabiyyin. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.

4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur'an and Hadith.

5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (ashab), the Purified Wives, and members of the Holy Household (ahl baith), as beloved, worthy of respect, and honourable in the sight of God.

6. We hold the Imams Abu Hanifah, Shafi'i, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqh); and saints such as Shaikh 'Abdul Qadir Jilani, Khawajah Naqshband; and Shaikh Ahmad Sirhindi to be leaders of Tasawuf (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.

7. In accordance with the Holy Prophet's sayings about mujaddids and muhaddiths, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hadrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, not as a prophet.

8. We consider each such person to be a Muslim who professes to believe la ilaha illallah, Muhammad-ur rasul Allah (there is no god but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.

9. All the members of the Ahmadiyyah Anjuman Isha'at Islam Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyyah Anjuman Isha'at Islam Lahore has not only been proclaiming these beliefs but, for sixty-five years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

SWORN DECLARATION OF HADRAT MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha illallah Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that “he is the Messenger of Allah and Khatam al-Nabiyyin” (the Qur’an, 33:40). I swear to this statement as many times as the Holy Qur’an, and as many times as there are excellency of the Holy Prophet in God’s eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

“In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khatam al-anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam.”

SWORN DECLARATION OF HADRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

“I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hadrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hadrat Mirza Sahib himself. “O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God’s punishment for those who deceive His creatures by swearing falsely in His name.”

SWORN DECLARATION OF MAULANA SADR-UD-DIN, HEAD OF THE LAHORE AHMADIYYAH COMMUNITY:

"Knowing God to be present and to be our witness, we state on oath that from the beginning we have believed, and we still believe, that no prophet, neither a new one nor a former one, can come after the Holy Prophet Muhammad.”
Editorial

JIHAD

It is a common misconception among the non-Muslims, and indeed, even among some narrow-minded Muslims, that jihad implies physically battling with opponents of Islam with the object of thrusting Islam upon the non-believers by force. This probably is responsible, to a great extent, for the false and totally unsubstantiated thesis, propounded by the opponents of Islam, that this religion was spread at the edge of a sword. While it is understandable that those, who have made little or no study of the history of Islam and its teachings, should succumb to vilification of the religion, it is unforgivable that the others, who style themselves as scholars, or historians, or even as learned authorities on Islam (the so-called ‘ulema’) should propagate such a mistaken viewpoint.

Jihad implies striving in the way of religion, whether by wealth, by effort and time in missionary work, by means of books and other writings, by discourses or reasoning, by education or even by examples. The propagation of Islam is the duty of every Muslim. Indeed, Islam is a missionary religion which seeks to disseminate the truth by appealing to one’s reason and logic. Certainly, this can never be achieved by violence. No creed or ideology can ever be spread and successfully sustained through violent means. Yet the widespread fervour with which a large section of the humanity observes Islam, some even under duress to abandon it, can only testify to the fact that no one has been compelled to accept Islam. The Holy Quran states the matter quite succinctly:

“There is no compulsion in religion — the right way is indeed clearly distinct from error. So whoever believes in the devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing.”

(Holy Quran 2:256)

These is no injunction in the Holy Quran that Muslims should fight the unbelievers until their religion is accepted. On the other hand, however, they are asked to defend themselves if they (and Islam) are not to be annihilated. Had this permission to repulse attacks not been given to the early Muslims who faced persecutions on all sides, Islam would have been snuffed out in its infancy:

“And fight in the way of Allah against those who fight against you, but be not aggressive. Surely Allah loves not the aggressors.”

(Holy Quran 2:190)

Fighting non-Muslims with the purpose of imposing Islam upon them would be aggression. This is not the striving that Quran desires when it says:

“Strive hard against them with a mighty striving with it (the Quran)”

(Holy Quran 25:52)

The striving is more the personal sacrifice of one’s wealth and time, as the Holy Quran repeatedly exhorts throughout its course. Any striving which assists in delivering the message of Islam, is jihad. War against persecution is given a fairly diminished status, and is called the “lesser jihad” by the Holy Prophet (PBUH). In fact, the Holy Quran warns that once the warring opponents seek peace, the Muslims must not fight any more:

“And if they incline to peace, incline thou also to it and trust in Allah. Surely he is the Hearer, the Knower.

And if they intend to deceive thee, then surely Allah is sufficient for thee”

(Holy Quran 8:61, 62)

Various leaders in Islamic history, and various leaders of different sects in Islam, have on numerous occasions, indicated to their people the true concept of jihad. And in recent times, such ulema as Maulvi Muhammed Husain Batalvi (Ahl Hadith), Sayyid Abul Ala Maudooodi (Ahl Sunnat), and even Maulana Abul Kalam Azad, have written and spoken on the true meaning of jihad as being noble sacrifices of means and talent to ensure that the true message of Islam, the Quran and the Holy Prophet, are given to all. Inflicting injuries in doing this was never an instruction or institution.

“Those who spend their wealth in the way of Allah, then follow not up what they have spent with reproach or injury, their reward is with their Lord, and they shall have no fear nor shall they grieve.”

(Holy Quran, 2:262)

“And from among you there should be a party who invite to good and enjoin the right and forbid the wrong.”

(Holy Quran, 3:103)

In these days of books, jihad is being waged through the pen, the printed word, the application of reason and logic. And it was this characteristic of the Mahdi, the Promised Messiah of the Islamic Fourteenth Century, that has been most misunderstood. While he waged a mighty jihad with his books and his arguments, the masses continue to await one who would pick up the sword and wage a bloody battle against the unbelievers. That the pen is mightier than the sword seems to have escaped them completely.

The Holy Prophet (PBUH) Has Said:

“The hajj is the most excellent of all jihads”

(Bukhari 25:4)

“A party of my community shall not cease to be triumphant, being upholders of Truth, and these are the men of learning.”

(Bukhari 96:11)

“Surely Allah will raise for this community at the beginning of every century one who shall revive for it its faith.”

(Abu Dawud 36:1)
‘Rabb’ conveys not only the idea of fostering, bringing up or nourishing, but also that of regulating, completing, and accomplishing (Ta-Ll), i.e. of the evolution of things from the crudest state to that of the highest perfection. According to Raghib Rabb signifies the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion. Hence Rabb is the Author of all existence, Who has not only given to the whole creation its means of nourishment but has also beforehand ordained for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. It will thus be seen that the word ‘Rabb’, which for want of a better word, I render as ‘Lord’, conveys a far nobler and grander idea than the word ‘ab’ or ‘father’, which has comparatively a very limited significance.”

The words in the above quotation — Rabb signifies the fostering of a thing in such a manner as to make attain one condition after another until it reaches its goal of completion — fully sum up the intended significance of the word “evolution”. I am not modernizing the Qur’an, I hate juggling with words in matters of religion. The above definition of the word “Rabb” was given by Imam Raghib centuries ago in his dictionary of the roots of the Quranic words, and he quotes pre-Islamic poets to support this finding. He wrote at a time when the theory of evolution had not been dreamt of. Moreover the general meaning of the word as given from Lane’s lexicon in the above quotation conveys the complete idea of evolution.

The message coming from Rabb is that Allah now intends to open to man all those evolutionary stages which stand between him and his goal and will enable him to pass through them.

The opening verse of the Qur’an styles Allah “Rab-ul ‘Alamin.” It means the Creator, Nourisher and Evolver of the worlds — and of the different orders of things in the universe. It eloquently suggests that every thing in the universe is in the course of evolution, and the Qur’an comes from the same Creative and Evolutionary Agency to help man to the same end. The theory may come as a new truth to a dogma-ridden world, but not to a Muslim. “The vital truth of which the term ‘Evolution’ is perhaps an inconvenient symbol” was established some thirteen hundred years ago, when Rabb was given in the Qur’an as one of the four foremost attributes of Allah; the Gospel, wholly permeated by it in its history, its philosophy and its ethics,” came in the form of the Qur’an.

Today the Fundamentalists are at loggerheads with the Evolutionists. But leaving apart Darwinism, the principle of evolution — that things inherently possess capabilities and, under favourable circumstances, bring them to development — pervades the whole universe.

The word “evolution” is, however, not expressive enough to convey the real idea. The Qur’an uses ‘falah’ — an Arabic word — as its substitute, that literally means “uncovering” or “furrowing” out of hidden things” — unfolding of latent faculties. According to the Qur’an, as we read in its beginning, Divine Revelation came for the ‘falah’ of man namely, to guide him to the Divinely prescribed course that may bring his faculties to their fullest growth.

I do not write in any modern spirit. On the contrary, I read this in the Last Book of God in clear and in various places, which I may quote by way of illustration:— “And certainly We made above you seven ways; and never are We heedless of creation. And We send down water from the cloud according to a measure, We cause it to settle in the earth, and most surely We are able to carry it away. Then We cause to grow thereby gardens of palm-trees and grapes for you; you have in them many fruit and from them you eat. And a tree grows out of Mount Sinai which produces oil and a condiment for those who eat... And certainly We created man of an extract of clay. Then We made him a small life-germ in a firm resting-place. Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We clothe the bones with flesh, then We caused it to grow into another creation, so blessed be Allah the best of the creators. Then after that you will most surely die. Then surely on the day of resurrection you shall be raised. Successful indeed are the believers who are humble in their prayers, And who keep aloof from what is vain...”

(Continued from page 6)

WHAT IS JIHAD?

proclaiming the word of God, and the supremacy and success of Islam” (Weekly Da’wat, 13 November 1964)

10. The Lahore Urdu daily Imroz, writes: “Human history is the greatest witness of the fact that the use of force in the propagation of any ideology does not lead to good results. If in some instance and attempt to do this by means of force and power had success, its effect was not long-lasting. The sages who tried to capture the hearts of people, and showed by their example that the teachings which they followed led to the salvation of man, had great success in meeting their objectives. In the Indian sub-continent, the Sufis and the Shaikhs (spiritual leaders) did the most to light the lamp of Islam and illuminate people’s hearts with the light of Islam. These sages neither used coercion to implement the laws of Islam, nor did they have the resources. The life of the Holy Prophet itself shows that for the reform of a degenerate society, he exercised patience, humility and lowliness, and revolutionised it” (Daily Imroz, Lahore, Pakistan, 9 November 1964)

11. The late King Faisal of Saudi Arabia declared: “Honoured brethren! You all have been called to raise the banner of jihad in the way of God.
WHAT IS JIHAD?
By Hafiz Sher Muhammed

THE HADITH

Just as the Holy Qur'an has used the word jihad in a very wide sense, so it is in Hadith.

1. “The Holy Prophet said: Do jihad against the idolators with your wealth, lives and tongues” (Mishkat, Book of Jihad).

2. “The Holy Prophet was asked: Which jihad is best? He said: He who does jihad against the idolators with his wealth and life (Mishkat, Book of Jihad).

3. “A group of Muslim soldiers came to the Holy Prophet (from a battle). He said: Welcome, you have come from the lesser jihad to the greater jihad. It was said: What is the greater jihad? He said: The striving of a servant against his low desires” (Al-Tasharruf, Part 1, p. 70).

4. “The Holy Prophet said: The greatest jihad is to speak the word of truth to a tyrant” (Mishkat, Book of Rulership and Judgement, Section 2).

5. “The Holy Prophet said: Do jihad against your desires as you do jihad against your foes” (Mufradat, p. 100).

6. “The Holy Prophet said: Do jihad against the unbelievers with your hands and tongues” (ibid).

7. “Jihad involves four things: enjoining the doing of good, forbidding the doing of evil, speaking the truth in a situating of trial, and having enmity for the wrong-doer”

8. “The greatest jihad is the Hajj (Bukhari, Book of Sacrifices).

9. “The mujahid (one engaged in jihad) is he who strives against his own self to obey God.”

These hadith make it clear that jihad means to exert oneself to the utmost, whether by means of one’s desires or a visible enemy, whether its aim is to attain nearness to God or to propagate the word of God. Briefly, the Holy Qur’an and Hadith speak of three kinds of jihad:

i) A Great jihad;

ii) The greatest jihad; and

iii) A lesser jihad.

The first two are to be undertaken constantly, while the third, which includes jihad by means of the sword, is only undertaken if specific conditions are satisfied.

JIHAD IN BUKHARI

Bukhari, of all the collections of hadith, is the clearest on the point that jihad is not used exclusively for fighting.

In Itisam bi'l-Kitab wa'l Sunnah, the 4th chapter is thus headed:

“The saying of the Holy Prophet, A party of my community shall not cease to be triumphant being upholders of Truth”, to which are added the words, “And these are the men of learning (ahl al-'ilm)”. Thus Bukhari's view is that the triumphant party of the Prophet's community does not consist of fighters, but of the men of learning who disseminate the truth and are engaged in the propagation of Islam. Again, in his Book of Jihad, Bukhari has several chapters speaking of simple invitation to Islam. For instance, the heading of 56:99 is: “May the Muslim guide the followers of the Book to a right course, or may he teach them the Book.” The heading of 56:100 — “to pray for the guidance of the polytheists so as to develop relations of friendship with them; “that of 56:102 : “The invitation (to the unbelievers) by the Holy Prophet to Islam and prophethood, and that they may not take for gods others besides Allah;” that of 56:143 : “The excellence of him who discards jihad in the way of God? You know how much God has encouraged jihad? Ibn Umar said: 'My nephew, Islam is based on five things: Belief in God and His messenger, five prayers, fasting in Ramadaam, giving zakat, and the pilgrimage to the House of God.' The man said: 'Do you not hear what God has said in His Book that if two groups of believers fight one another, make peace between them, then if one of them does wrong to the other, fight that which does wrong, till it returns to God's command. So fight till there is an end to the mischief.' Ibn Umar said: We acted on this in the time of the Holy Prophet. At that time, Muslims were few, and a man (who accepted Islam) used to face persecution for his religion — they would kill him or punish him. But then the followers of Islam multiplied in number, and there was no mischief left” (Bukhari), Book of Tafsir under verse 'fight them till there is an end to mischief'.

This incident belongs to a time some decades after the Holy Prophet's death, when Muslims were fighting an internecine war, and one side had laid siege to Makka. Ibn Umar had not joined either side in this war. A man questioned him as to why he was not taking part, and referred to the verse “fight them till there is an end to mischief (fitna)”. He replied that fighting had been necessary when Muslims were few, and Islam itself was in danger. As there was no fitna or danger from non-Muslims at that time, though they still exist, Ibn Umar argued that jihad by the sword was not encumbent upon them.

Imam Fakhar-ud-Din Razi, the great classical commentator of the Qur'an, writes in his renowned exposition of the Qur'an:

“As for the verse, 'Strive against them a great jihad', some say that this refers to efforts in preaching. Others say that it refers to fighting. Some others say it includes both. The first
meaning is the most accurate because this verse was revealed at Makka, and the command to fight came after the emigration" (Tafsir Kabir, vol. iv. p. 330).

Another classical commentary, the Ruh al-Bayan, comments on the hadith "The best jihad is to speak a word of truth to a tyrant" as follows:

"It is the best because jihad with arguments and proofs is a jihad which is greater as compared to jihad with the sword which is a lesser jihad."

JIHAD

VIEWS OF MUSLIM RELIGIOUS SCHOLARS

1. Maulvi Muhammad Husain Batalvi, a leader of the Ahl Hadith sect in India at the turn of the century, wrote:

"Some of our Muslim brothers believe that the present misfortunes of the followers of Islam cannot be removed without the sword. It is no use acquiring worldly education. However, looking at the present condition of the Muslims, this belief appears improbable. Brethren! The age of the sword is no more. Now instead of the sword it is necessary to wield the pen. How can the sword come into the hands of the Muslims when they have no hands. They have no national identity or existence... In such a useless and weak condition, to consider them as a nation is to exceed the imagination of Shaikh Chilli (a comical, day-dreaming figure from Urdu literature)" (Ishaat al-Sunna, vol. vi, no. 12, December 1883, p. 364)

2. It is noted about Maulvi Sana-ullah of Amritsar: "As at that time our ulama had declared jihad with the sword to be rebellion and insurrection, and to be haram (prohibited according to the religion), and the opponents of Islam were waging war by the pen, the need then was for jihad with the pen" (Magazine Imran, 1948)

3. Sayyid Abul Ala Mauoodi writes:

"To change people’s views by means of the pen and the tongue, and to bring about a revolution in their minds, is also jihad. And to spend money for this end, and to exert oneself physically is jihad too" (Tafhimat — I, p. 69)

4. A speech by the famous Dr. Sir Muhammad Iqbal, Muslim philosopher (d. 1938) contains the following extract, as recorded in a weekly paper:

"Islam shall never be overcome, but shall triumph. Someone objected at this to ask how it could triumph while in the slavery of the British. Dr. Iqbal replied — Don't you know that the parallel of the Tartars is being revived today? The very nation under whose rule we live shall become Muslim. A living proof of this is that Lord Headley is among us. The powers of Islam are not limited. There was an age of the sword. Today it is the age of the pen. It attacks from within and without, and compels you from every angle to accept it" (Paigham Sulh, 4 January 1928)

5. Maulvi Ahmad Saeed, a leader of the Council of Indian Ulama (Jamiat Ulama Hind), said in a speech:

"Excuse me, brother, all that these maulvis know is either to do jihad or to sit doing nothing. I say that, although this spirit is praiseworthy, experience is against it. You have seen the result of the jihad which you undertook in 1857. If you did not succeed then, what is the chance now. If you are keen on jihad, do it and see what happens. I have no objection against this belief of yours, but you shall not be successful. I do not understand the attitude that one either conducts jihad or else one does not do anything at all. Sir, the jihad of every age is different. At Makka, there was one type of defence (used by the Holy Prophet Muhammad), and at Madina, it was a different type. You could engage in civil obedience with the intent of jihad. God will reward you for that" (Al Jamiah, 28 January 1931, p. 2, col. 1)

6. Maulvi Zafar Ali Khan, well-known Muslim leader and editor of a famous Muslim daily newspaper, wrote in his paper:

"Just as jihad is not simply that one should pick up a sword and dash into battle-field, but it also includes struggle by speech and writing, journey and travel, similarly shahadat (martyrdom) is not that one should turn the earth red with blood by having one’s throat cut. It is also to sacrifice one’s comfort and pleasure, rest and ease, life and property, and honour and reputation, for some good and noble cause in the way of God, as taught by Islam" (Daily Zamindar, Lahore, 14 June 1936)

7. Maulvi Habib-ur-Rahman of Ludhiana said:

"It is a religious duty to keep political parties alive. In India, jihad cannot be conducted by means of armies and weapons. Jihad here is to speak the truth without fear, and to bear with pleasure any hardship in this path. I believe that the help of a volunteer to organise a political party is the real jihad in India" (Paigham Sulh, 11 April 1934)

8. Maulana Abul Kalam Azad, famous Indian Muslim scholar and a leader of the Indian National Congress before independence, who later became President of India, writes:

"There are serious misconceptions regarding what is jihad. Many people think that jihad means only to fight. The critics of Islam too labour under this misunderstanding, whereas to think thus is to utterly narrow the practical scope to this sacred commandment. Jihad means to strive to the utmost. In the Qur'an and Sunna terminology, this utmost exertion, which is undertaken for the sake of truth rather than personal ends, is indicated by the word jihad. This effort could be with one’s life or property, or expenditure of time, or by bearing labour or hardship, or fighting the enemy and shedding blood." (Mas'alla Khilafat, p. 47)

9. The weekly paper Da'wat, a well-known organ of the Sunnis, has written:

"In world religions, it is only in Islam that the characteristic is found that, under no circumstances and in no condition, does it coerce other faiths. It does not allow its missionary activities to exceed the instruction 'call to the path of God with wisdom and goodly exhortation' ... Jihad is derived from jahd, meaning literally effort and striving. In the technical sense, it is used for (Continued on page 4)"
حضرت ایبٹ خان سردار علی سخی کا مشیر
بجلی سالاد خزدارہ میں آئے ہوئی کے میں

آج بہت بڑی اہمیت کی ہے کہ یہ معلومات
بہت کافی ہے تا کہ ہمارے لیے جدید طریقے

بنیادوں پر فکر کی ہوNING یہ اس کی اہمیت کے لیے ہے کہ ہمارے

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بہت بڑی اہمیت کی ہے کہ یہ معلومات
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بنیادوں پر فکر کی ہوNING یہ اس کی اہمیت کے لیے ہے کہ ہم
مسلمین کی حضرت مجدہ سندہ پہار احمد علیوںالسلام

مفتونہ نے کوشش کیے کہ کی چلو گر

دن اشتہال کے معاونین بیں ، وہ فیصلہ بھی باتی چیز

اے بھی اشتہال کا ہے بھی بھی اور وسائے ناہیں اور ان نقبات

تقلید کی رہائی نہ ہے ہے تک ہم اپنے اپنے مسک کے پاس ہو گا

گروہ کے طریقے اور بھی بھی گا وہ دیگر اور ان کو مکمل

ہدایت در اور ہدایت در اور دیگر اور اور اور اور اور

کودر ظاہر کریں گا سو میں کسی بھی تاریخ کا اسٹریٹج گر

اور ہفتہ ہفتہ کے قدرتی ہے۔ ہے ایک ملکہ دیکھ کر اس کا تاریخ

تود لڑتے ہیں اسی طرح ہیں۔ ہے ایک ملکہ نہیں کہ پہلا تاریخ

کچھ ہو یا اور کچھ ہو یا اور کچھ ہو یا اور کچھ ہو یا اور

کورس کا لیگ اسی کا اسی کا اسی کا اسی کا اسی کا اسی کا

کسی کا کچھ اسی کا اسی کا اسی کا اسی کا اسی کا اسی کا

اس کے لیے کا کچھ اسی کا اسی کا اسی کا اسی کا اسی کا اسی کا

اے جدوجہد ہے اور اور ہے۔ ہے ایک ملکہ جو وہ کیہ ہے۔ ہے کسی کا نہیں

ہدایت در اور ہدایت در اور اور اور اور اور اور

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کس کا کچھ اسی کا اسی کا اسی کا اسی کا اسی کا اسی کا

کورس کا لیگ اسی کا اسی کا اسی کا اسی کا اسی کا اسی کا

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