Letters to Saudi Arabia, Iran, Germany & France

A Poetic Prophecy of Unprecedented Destruction

Ramadan – The Sacred Month of Fasting

Brand New Life and Character of Seal of Prophet Vol II

WILL THE WORLD TAKE HEED

LETTERS TO WORLD LEADERS – PART 2

Letters to Saudi Arabia, Iran, Germany & France

A Poetic Prophecy of Unprecedented Destruction

Ramadan – The Sacred Month of Fasting

Brand New Life and Character of Seal of Prophet Vol II
The Holy Prophet Muhammad(saw) prophesied that the Promised Messiah(as) would be raised near a white minaret, east of Damascus. This prophecy was fulfilled with the advent of the Promised Messiah(as) from Qadian, India, a city directly east of Damascus.

Hadrat Mirza Ghulam Ahmad(as), the Promised Messiah and Mahdi was born to a noble family in Qadian, India. From an early age he had a keen interest in religion and developed a love for the Holy Prophet Muhammad(saw). He was also known for his honesty, friendliness and resolve. Over time his knowledge and understanding of religion and its application to society deepened. Being a Muslim it was his firm belief that all religions were true at their source but with the passage of time had drifted away from their original teachings; he upheld the dignity of religion and demonstrated its relevance to everyone.

His earnest defence of religion was ultimately blessed when he started to receive direct revelation from Allah – a blessing that he continued for the rest of his life.

His mission was to revitalise the truth that all religions held within them and to revive the teachings of Islam. It was through this that he would bring mankind together and establish everlasting peace.

In 1889, under Divine Guidance, Hadrat Ahmad(as) founded the Ahmadiyya Muslim Community – a community that has since grown in its stature and strength and has remained active in conveying the message of Islam to the ends of the earth.

Hadrat Ahmad(as) had established himself as a respected writer and had written over 80 books. His writings have been translated into more than 60 languages and continue to inspire readers to this day. One of his greatest scholarly works was The Philosophy of the Teachings of Islam, prepared as a paper and read out at the Conference of Great Religions in 1896.

He also wrote a fascinating treatise in 1899 entitled Jesus in India, a book that uncovered remarkable evidence of Jesus(as)’s journey to India. In 1902 the Promised Messiah(as) initiated The Review of Religions which has covered a vast array of topics on religion, philosophy and contemporary issues of the day. It is the longest running English magazine in defence of Islam and the values it teaches.

From 1889 until the time of his demise in 1908 tens of thousands of people accepted him. This blessing has continued and will continue through his Khalifas (successors).

Currently under the fifth successor, we are seeing that the tide of acceptance is worldwide and that the message of Prophet Ahmad(as) has really reached the ends of the earth.
And We showed them no Sign but it was greater than its preceding sister, and We seized them with punishment, that they might turn to Us.

* ISLAM, THE HOLY QUR’AN, CH.43:V.49.

Narrated Abu Huraira:
The Prophet(saw) said, “The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you.”


Bear in mind that God has informed me time and again about the coming of earthquakes […] There will be death on such a large scale that rivers will run with blood, and even birds and animals will not escape it. Such destruction will overtake the earth as has not happened since man was born.


For many… live as enemies of the cross of Christ. Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things.

* CHRISTIANITY, PHILIPPIANS, 3:18-19.

Whoever vows to tyrannise over the humble and the meek, The Supreme Lord burns him in flames.

* SIKHISM, ADI GRANTH, GAURI, M.5, P. 199.

In His presence the mountains quake, and the hills melt away; the earth trembles, and its people are destroyed. Who can stand before His fierce anger?

* JUDAISM AND CHRISTIANITY, NAHUM 1:5-6.
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NEW & EXCLUSIVE

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Brand new translation of the epic biography of the Holy Prophet(saw).

HADHRAT MIRZA BASHIR AHMAD(RA)

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Hadhrat Mirza Masroor Ahmad(aba), Khalifatul Masih V, Head of the Ahmadiyya Muslim Community has used various occasions around the world to impart a critical message to people from all walks of life, to strive to avert the impending nuclear war that the world is heading towards. In our January 2012 Edition, we featured the letter sent by His Holiness to Pope Benedict XVI. Then in our April Edition, we featured the letters send to world leaders by His Holiness to the leaders of Israel, Iran, USA and Canada in which he gave a stark warning that a global catastrophe looms before us if the world continues on its current path of injustice and inequity.

Thereafter, in our May Edition this year, we featured the historic address of His Holiness at the 9th Annual Peace Symposium ‘The Devastating Consequences of a Nuclear War and the Critical Need for Absolute Justice.’ Again, Hudhur (His Holiness) provided a lucid and clear-cut warning addressing the dignitaries, faith leaders and prominent personalities who attended the event: “In today’s world, one terrifying manifestation of God’s Decree could be in the shape of another world war” said His Holiness.

Here, in this Edition, *The Review of Religions* is honoured to present further letters sent by His Holiness to various world leaders. These letters have not yet been published anywhere, and so we are privileged to present these for the first time. It is our hope and prayer that world leaders heed to the call of the Khalifa (Successor) of the Promised Messiah(as), before it is too late.
Islam is a universal religion, meant for all mankind. It is a unique phenomenon of history. Yet since the dawn of the new era heralded by Islam, orientalists have tried to prove it as a localised phenomenon meant only for Arabs. There are many verses of the Holy Qur’an that throw ample light on the universality of the message of Islam and that the Holy Prophet (saw) was a Prophet sent for all mankind, as God states: ‘And We have sent thee not but as a mercy for all peoples.’

Thus, once Kaab, a poet, recited a Qaseeda before the Holy Prophet (saw) and he came to the line: “The Prophet is the torch which lighted up the world.”

The Prophet (saw) bestowed on the poet his own mantle. Islam came at a critical stage when all the prevailing religious forces and their protagonists had moved far away from their original teachings. The Jews had rejected the Messiah from God. The Christians had taken a human being as their Lord. Zoroastrians were worshipping fire. The Hindus had taken many gods and practised vicious rituals, and so on. In history, spiritual confusion has always been followed by political chaos and thus, wars broke out between empires and nations had lined up against each other. The empires of Persia and Rome were warring against each other, and humanity in general was suffering as a result of these political clashes. These incessant wars put world peace in danger. Religious clergy and those people at the helm of international affairs seemed to have lost their direction entirely and the
people of the world were passing through a most difficult ordeal. The Qur’an states: ‘Corruption has appeared on land and sea.’

According to Islam, humans cannot address their secular problems unless they drink deep from the cup of spirituality. Every culture is based on some supernatural aspects. Without these foundations any culture cannot attain material prosperity. Even to attain the material progress, true spirituality is a pre-requisite. That is why after the advent of Islam, humanity had made amazing strides in the field of secular knowledge, because Islam wrought a new and unprecedented spiritual revolution. Because a vacuum cannot exist in the spiritual as well as physical world, in such a precarious situation, Islam came forth to fill this spiritual vacuum. It was against this backdrop that the Holy Prophet(saw) despatched envoys to the superpowers of the time; to Khosrau Parvaiz—the Ruler of Iran, Heraclius—the Roman Emperor, Ghassani—Chieftain of Syria, Muqawqis—the Egyptian King and several other chieftain and tributary kings. The envoys conveyed letters from the Prophet(saw), written and presented in the most appropriate and best-suited manner. So the addressee’s background and denomination was given due consideration. However, the letters followed a common theme which stated: “I invite you to the fold of Islam, if you desire security, accept Islam. Allah shall reward you double, and if you refuse to do so, the responsibility for the transgression of the entire nation, shall be yours.”

Some explanation is necessary here. In those days, religion was not a private matter but was considered to be under the ambit of state authority. The population would follow the religion of the King, and the state would closely monitor individual’s lives, including their
religious practices. Thus we witnessed the impulsive reaction of Khosrau Parvaiz, who ripped the Prophet(saw)'s letter into pieces—he must have felt it was an intrusion into his rule and authority. However, as the message of Islam was meant for the entire mankind, God enabled the Muslims to eliminate these obstacles and bestowed on them the ability to carry the message of Islam directly to the people. Today, the nature of the state has changed. Instead of state coercion, we find the barriers of false logic and arguments erected in the way of people, depriving them of true realisation of spiritual truths. Muslims do not seem to have realised this subtle shift and they have let themselves become embroiled in false notions of an armed Jihad. Having embarked on this path they are not only damaging the image of Islam, but are also piling up miseries for themselves. The sorry state of the Muslim world today is testimony to this. Through the Grace of God, the Promised Messiah(as) shattered the barrier of false logic and proved the truthfulness of Islam over all religions, through Divinely revealed wisdom, pertinent arguments and true spirituality. He thus proved that the golden principles of Islam were as valid today as they were in the past, to remove human sufferings. Following in the footsteps of the Holy Prophet(saw), Hadhrat Khalifatul Masih V(aba), Head of the Ahmadiyya Muslim Community and 5th Successor the Promised Messiah(as), has also despatched letters to different heads of states to make it clear to them in unequivocal terms that if they want peace and stability, they have to tread the path of absolute justice. If the leaders of the world lend their ear to this heavenly call it would be better for them but if they miss this golden opportunity, then they may have to pay the penalty and are bound to meet the same fate as their counterparts in the past.

Naseer Habib has been a Lecturer in History in Punjab, Pakistan and was a regular panellist on the discussion programme Tareekhi Haqaiq (Historical Facts) on Muslim Television Ahmadiyya International (www.mta.tv).

ENDNOTES

1. Ch.21:V.108
3. Ch.30:V.42
4. Civilisation on Trial, Arnold J Toynbee, Oxford University Press (1948)
Tracing Post-Crucifixion Foosteps…
The commentary is extremely important. I’ve been Christian for many years but all this information gives more sense to my belief, showing a Jesus much more easier to imitate. Thank You.

PEDRO ESTOPINAN

Letters to World Leaders/Apr. 2012
May Allah Grant wisdom and understanding to the world leaders to do whatever possible to avoid this Third World War as Hudhur(aba) has mentioned, which will be a complete disaster and destruction of the future human race. We should all pray to Allah the Almighty to save us from any such situation. Amin. Wassalam.

REHANA KHURSHEED, USA

After reading these letters I am feeling so lucky and want to thank God Almighty who blessed us with such a person, the Khalifa of Hadhrat Masih Maud(asi) who is there for us, prays for us and thinks about the whole world. May Allah Bless him with a healthy and long life. Amin. And May Allah enable us to spread the message of peace given by our Holy Prophet(saw) to the world. Amin.

AISHA MUZAFAR, YELLOWKNIFE, CANADA

More than 1400 years back, the Holy Prophet Muhammad(saw) sent letters to the various kings and leaders of that age inviting them to the fold of Islam. The kings who treated those letters with respect were saved while those that didn’t lost their kingdoms. Hope the message of peace that has been sent to the world leaders of today by Hadhrat Mirza Masroor Ahmad(aba) is respected and they pay heed to his Holiness’s words of wisdom.

DR ASIFA HAMID

All praise belong to Allah, Lord of all the worlds, we have an Imam, Hadhrat Khalifatul Masih(aba). May Allah bless our beloved Hudhur(aba), the one and only true representative of Allah on earth, who delivers this timely powerful message to the world leaders. These letters reflect the concerns of his Holiness and the love he has for humanity. May Allah bless Hudhur’s efforts to foster peace and make all the nations play their role in bringing about harmony in this world and shun hatred and destruction. May the world Leaders heed his message. Amin. Wassalam.

CHAUDHRY. G.M. SERA, ISSELBURG, GERMANY
May Allah protect our beloved Khalifa. The letter is highly commendable as it goes to show the true Islam that Ahmadiyyat represents. May the message of peace inherent in the letter, sent to the world leaders and the rest of humanity be understood in its totality. Amin. Wassalam.

NAJIM SALAHUDEEN, OSUN STATE, NIGERIA

These letters to the heads of powerful and critical states for world peace show the seriousness of Jama’at Ahmadiyya which follows the rule “Love for All Hatred for None.” Mirza Masroor Ahmad, 5th Khalifa of the Ahmadiyya Jama’at has made a very sincere, realistic and honest gesture in advising the powerful heads of states of their moral and humanitarian responsibilities. I am quite positive and sure they will not listen and they inside would rate this Jama’at as a religious organisation like many others. But this is not the case. This Jama’at, apart from deeds relies very heavily on prayer. It believes that the source of all strength is Allah and to seek His blessings one must pray and pray and pray. No other Muslim leader of either name or fame or wealth had the courage to write. At least the Jama’at has done its duty of reminding and writing. May Allah give vision and open the hearts of those at the helm of affairs to save humanity from the Third World War breaking out.

HAIDERUDDIN TIPU

Consequences of Nuclear War/May. 2012

A review of the world powers’ new approach towards Iran’s nuclear plans underlines the fact that some sort of change has taken place. This reminds me of the decision of the NATO forces to intervene in Serbia, the way it did in the mid 1990’s. At that time the “letters” worked and God willing this time also the “letters” will not be in vain.

DR. BOODHUN, CANADA

I strongly believe that these words are by a man of God, to convey a warning to all people of the world, weak or strong, as a sincere effort to bring everyone to ‘absolute justice’ which is the only guarantee to world peace. God has distinguished him as the true world leader in true submission of Muhammad and his Promised Messiah and Mahdi, as all other leaders of the world, big or small, seem to have miserably failed to bring about peace even in a remote corner of the earth.

ZAHEER A. KHAN
A sign will appear some days from now,  
Which shall devastate country and town and meadow.  
So suddenly will people be seized by Divine wrath,  
An undressed person will have no time to secure his loincloth.  
They shall all be suddenly shaken by the earthquake;  
Be it men, or trees, or rocks, or oceans.  
In the twinkling of an eye the earth will be thrown upside down,  
Blood will flow like in streams.  
Those whose night garments were white as Jasmine,  
Will wake up in the morning clad in red.  
Men and animals will lose their senses,  
And pigeons and nightingales will forget their songs.  
That hour will be hard upon every traveller;  
And every wayfarer will lose his way in agony.  
With the blood of the dead,  
Mountain streams will become red as red wine.  
Men high and low will be convulsed with fear;  
Even the Czar, at that hour, will be in a wretched state.  
This sign will be an example of Divine Wrath,  
And Heaven will attack with a drawn sword.  
Hasten not to repudiate it, you ignorant fool,  
For on the fulfilment of this sign depends my truth.  
This is the word of God, and it will surely be fulfilled;  
Be patient a while, and be righteous and forbearing.  
Never imagine that this mistrust will be forgiven;  
It is a credit and shall be repaid to you in full.

(Barahin-e-Ahmadiyya, part 5, Rubani Khaza’in, Vol. 21, pp. 151-152)
Divine revelation has repeatedly employed the word ‘earthquake’ and has indicated that the earthquake will present a spectacle of doomsday, as described in the Surah:

*When the earth is shaken with her violent shaking.* (Ch. 99:V.2)

But I cannot say with certainty if it will in fact be an earthquake. It may not be an earthquake but some other dire calamity evoking the spectacle of doomsday, the like of which would not have been witnessed by this age, and which would bring about great destruction of life and property. However, if no such extraordinary sign appears and people do not openly reform themselves, then I shall prove to be a liar.

*(Barahin-e-Ahmadiyya, part 5, Rubani Khaza’in, Vol. 21, p. 151, footnote)*
Fasting is an institution found in all world religions in one shape or other. The Holy Qur’an declares: “O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.”

—

MALIK JAMIL R. RAFIQ, RABWAH, PAKISTAN

Ramadan – The Sacred Month of Fasting
In Hinduism, fasting is known as ‘varat’ or ‘barat’. Only ascetics are required to abstain from food for forty days. For other believers, the process of fasting is more flexible; they are allowed to eat fruit, drink milk and water freely and only foods that are cooked on fire are disallowed during the fast. This and further details about fasting in Hinduism can be found in Sanatan Dharm.2 In Confucianism, fasting believers are required to wear bright clean linen clothes and to change his or her food. In Buddhism, monks and nuns have a meal at noon and then do not eat at all. The main reasons they fast are for health reasons and to enable meditation in comfort. Apart from nuns and priests, Buddhists do not fast at all, as they believe it is deviating from the ‘Middle Path’. In Judaism, before the Babylonian Exile, fasting is termed as ‘afflicting soul’. In Leviticus 23:27 we have, “On the tenth day of seventh month there shall be a day of atonement, it shall be a holy convocation; and ye shall afflict your souls.” This is an annual fast which falls on the day when God delivered followers of Moses(as) from Pharaoh.3 During the Babylonian Exile, four more fasts were appointed in commemoration of the siege and destruction of Jerusalem. There are also additional fasts for particular reasons, such as to atone for sins. We read, “and they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day.” Moses(as) fasted twice in his life for forty days. The first time was before he received the tablets on the Mount, and the second, on his return, when he found the Israelites practicing idolatry.

“When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water; and the LORD delivered unto me two tables of stone… And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought from Egypt have corrupted themselves;… So I turned and came down from the mount…And I fell down before the Lord as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned…”5

In Christianity, we read that Jesus(as) fasted for forty days abstaining from food:

“Then was Jesus led up of the Spirit
into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward ahungered.”

Jesus(ас) fasted this lengthy period only once in his life. Perhaps he was not tempted by the devil again. In the New Testament, his forty-day-fast has been mentioned only once. In Catholicism, only meat is forbidden during fasting. Bread, butter, vegetables, fruit, and all types of drinks may be consumed with the fast remaining intact. Among Protestant churches, fasting is optional. A Christian may fast individually as an exercise to discipline himself. There are no dietary rules and prohibitions and the time and manner of fasting is left to the individual’s discretion.

After a brief overview of fasting in other religions, we now come to Islam. Fasting was first prescribed in the year 2 A.H. (After Hijrah), when the following verse was revealed in the Holy Qur’an:

“O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.”

This was followed by the commandment that earmarked Ramadan, the ninth month in the Islamic Calendar, as the month for fasting:

“The month of Ramadan is that in which the Qur’an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month let him fast therein. But who is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and desires not hardship for you.”

Accordingly, Ramadan of the year 2 A.H. became the first ever Ramadan to be observed as the month of fasting. Fasting is obligatory for every adult Muslim; those who are sick or on a journey should fast the same number of other days, to make up for the missed fasts,
when they recover or when their journey terminates. Those who are permanently sick, face long-term ill-health or suffer from ailments that do not enable them to fast for medical reasons, are advised to feed a poor person for each fast, if they can afford to do so. This rule also applies in the case of pregnant women and those nursing their children. Those who are permanently on journey, like drivers, train guards, pilots etc. are not exempt.

For the purposes of fasting, they are not counted as travellers, as travelling is part of their profession. The Islamic fast is observed from dawn to dusk. The faithful abstain from food and drink and all kinds and conjugal relations for this period. Having breakfast before dawn is advised as to avoid unnecessary burden on the body and immediately after sunset, the believer is commanded to open his fast without unnecessary delay. The Holy Prophet (saw) advised, “People will continue to have good as long as they open their fast immediately after sunset.”

The essence of the commandment of fasting is submission to God. In other words, when He commands ‘abstain’, one must not eat; and when He commands ‘eat’, then one should comply without unnecessary delay. Further, the Islamic teaching regarding fasting is more prescriptive and rigorous compared to some other faiths. For example, in some religions only cooked or baked food are forbidden, while one may eat a lot of fruit and drink and any amount of water. In certain faiths, only meat is forbidden and all other edibles can be consumed freely. Such allowances mar the very purpose of fasting and its real essence, that is, abstention from food and drink is ignored. In some religions, fasting is mandatory only for the leadership and not for ordinary followers. However, Islam enjoins fasting on all adults, the exemption being due to incapability only. Other religions mostly use the solar calendar to regulate fasting and as a result, their fasts always fall around the same fixed days every year. Islam
adopts the lunar calendar for this purpose, meaning that the Islamic fast is observed around the year in different seasons during the believer’s life; thus the entire year is involved in this sacred practice. Abstention from food is not the only purpose of Ramadan. The Holy Prophet(saw) said:

“Fasting is a shield; so the day someone of you fasts, he should not indulge in foul talk nor should he shout. And if someone abuses him or fights with him, he should simply say to him, ‘I am fasting, I am fasting.’”

So, the fast is a shield to protect from evil. If somebody indulges in unbecoming topics or actions, his fast is of no avail. The Holy Prophet(saw) has taught:

“He who does not shun telling a lie by
word and deed, should know that God needs not his abstention from food and drink.”

A person who is observing a fast is advised to spend most of the time executing his duties toward God and His creation. He should give more attention to the five obligatory Prayers along with supererogatory prayers like tabajjud (after midnight) prayer etc. He should try his utmost to help the poor and needy in the society. In this way, he will be able to achieve the pleasure of God. The Holy Prophet (saw) has emphasised the observance of the tabajjud prayer during Ramadan saying:

“Whoso stands in tabajjud prayer in Ramadan with firm faith and with the intention of achieving the pleasure of God, all his previous sins are forgiven.”

Those who cannot manage to observe tabajjud prayers in Ramadan, are allowed to perform the tarawih prayers in congregation after Isha (night) prayer. Hadhrat Umar (ra), the Second Khalifa (Successor) of Islam after the Holy Prophet (saw), would go round Madinah every night to check for himself that all was well. Once, when he was on his round, he saw people praying in the mosque after Isha prayer in the month of Ramadan. Some were praying in groups and some individually. He preferred that all should pray behind one Imam, so he appointed Hadhrat ’Ubayy bin Ka’b (ra) as their Imam. Then one night when he was on one of his usual rounds, he saw people praying in congregation behind the Imam. He was pleased and said, “How nice is this innovation” and added, “But the last part of night is better than this part”. He meant that tabajjud is better than tarawih.

The Holy Prophet (saw) said, “When the month of Ramadan enters, the gates of heaven are flung open and the gates of hell are shut, and satans are chained.”

This is the excellence of Ramadan; that in this month all avenues of evil are blocked, so that a person can reach nearness to God without hindrance. Here arises a pertinent question for some: If satans are chained in Ramadan, why do those vices that are committed throughout the year, also occur even in this sacred month of Ramadan? The question has arisen as a result of a lack of reflection over the actual words of the Holy Prophet (saw). He says, “When Ramadan enters.” Where does it enter? Clearly what is meant here is that when Ramadan enters into the hearts and souls of the believers, then their satans
are chained. The Holy Prophet(saw) once said, “Everybody has a satan who tries to lead him astray.” At this, he was asked, “Even you, O Prophet of Allah?” He replied, “Yes; but my satan has submitted to me.” This Hadith teaches all those faithful believers who let Ramadan enter into their hearts, that their satans are undeniably chained and can do no harm to such believers, however, others in whose hearts Ramadan does not happen to enter, leave their satans free. This is why we observe that vices are also committed during Ramadan just as they are committed in other months. In one Hadith Qudsi, the Holy Prophet(saw) narrated that God has said, “Every act of a son of man is his, save the fast; for it is but Mine and I am its reward.”

As God does not need food and drink, the perpetual ‘fast’ is His, however, man cannot survive without food, and can fast only for some hours. When a faithful one, out of his great love for God, desires to become like his Beloved and tries to abstain from food, bearing the hardship happily, he thus attracts God’s love. “I am its reward” means the fasting believer gets Allah as a reward of his fast. For different good acts, a believer receives different types of favours; for fasting he receives God Himself. This is a great excellence of Ramadan. Once the Holy Prophet(saw) addressed his followers saying, “O people, there has dawned upon you a great month, a blessed month.” The Holy Prophet(saw) has used the word ‘Mubarak’ (blessed). This word has been derived from ‘birkah’, which means a pond to which flows rainwater from all around, so Ramadan being a ‘Mubarak’ month means that this month is a collection of all virtues.

Ramadan is a large spiritual fruit bouquet comprising obligatory and supererogatory worship, fasting and charitable acts etc. There is even a taste of Hajj entailed. About Hajj we know that ‘there is to be no foul talk nor any transgression, nor any quarrelling during the pilgrimage’ (Qur’an, Ch.2:V.198); so is the case with Ramadan: “The day someone of you fasts, he should not indulge in foul talk nor should he shout. And if someone abuses him or fights with him, he should simply say, ‘I am fasting, I am fasting’. Here is another saying of the Holy Prophet(saw) which invites our attention. He said, “By Him in whose hand is my soul, Khuluf (disagreeable smell) of the fasting person’s mouth is more pleasant to God than the fragrance of the musk.” Khuluf is an unpleasant smell. There are two types of offensive
smell which come out of one’s mouth:

1. The stench caused by the food particles for not brushing the mouth after meals. This is not the Khuluf referred to in the Hadith, because this uncleanliness is abhorred in Islam. The Holy Prophet(saw) has been reported to have said, “Clean your teeth, clean your teeth, do not come to me with dirty teeth”. He emphatically instructed to clean the mouth after meals. He would clean his mouth several times a day — not only twice — with the cleaning stick (miswak). Even when fasting, he was often observed cleansing his mouth with miswak. He said, “Of the best habits of a person fasting is cleaning the mouth with miswak.” A substitute for miswak is brushing one’s teeth with a toothbrush and toothpaste, so a fasting person is advised to brush his mouth time and again during the fast.

2. The second type of disagreeable smell coming from the mouth has nothing to do with uncleanliness. According to Arabic, “Khuluf is a change in mouth’s smell caused by the delay in taking food.” Thus, Arnold Ehret writes in his work Rational Fasting: “Each healthy or sick person deposits on the tongue a stinking mucus as soon as he reduces his food or fasts. This occurs also on the mucus membrane of the stomach of which tongue is an exact copy.”

So due to fasting, the tongue and stomach are affected; while the tongue is cleared of this foul smell by repeated brushing, nothing can be done about the smell from the stomach and this is the smell which has been mentioned in the Hadith. It is not due to uncleanliness but rather it is a result of having abstained from food. As the believer suffers this in order to comply with the commandment of God, this smell becomes more pleasant to God than the fragrance of the musk. Just imagine the stinking clothes of the one who quickly jumps in a drain to save somebody’s child who fell therein accidentally. Imagine how pleasant their
stinking clothes would be to the child’s mother!

The Meanings of the Word ‘Ramadan’
‘Ramadan’ has been derived from the root *Ramd*, which means scorching heat. The Holy Prophet (saw) taught, “Ramadan has been given this name, for it burns away all sins.”

The one fasting goes through Ramadan satisfying all conditions of this month to emerge spiritually purified. Ramadan may have been derived from *Ramd Al-Nasl*, which means ‘placing the spearhead between two smooth stones and beating it thoroughly so as to sharpen it.’

In the case of fasting, the two smooth stones are dawn and dusk, in between which, the fasting person’s soul is beaten by pangs of hunger and acute thirst and thus it is sharpened. Dawn and dusk are smooth, for the faithful can eat and drink at these two times and so with a sharpened soul, the faithful can overcome satanic attacks.

Again, Ramadan may have been derived from *Ramada Al-Tair*, which means the burning of a bird’s stomach due to acute thirst.

Thus, the bird flies desperately in different directions in search of water to quench its thirst. So too in Ramadan, the faithful one, who is a spiritual bird, becomes restless due to the thirst of God’s love. He desperately tries hard to search for the water of God’s love and forgets eating and drinking and engages in different acts to achieve his goal. Ultimately, God grants him His love and the faithful one attains spiritual satisfaction.

I’tikaf – 10 Days in Seclusion
*I’tikaf* means seclusion. In Islamic terminology, it means to withdraw from worldly affairs and busy oneself in the remembrance of God during the last ten days of Ramadan, preferably living in a mosque. One should not leave this seclusion except for going to the privy or taking a bath. The time is utilised in praying, supplicating, reciting the Holy Qur’an, and pondering over its inner-meanings. While one can nap or sleep during the day or night to refresh oneself, most of the time should be utilised in the remembrance of Allah. The Holy Prophet (saw) used to enter his place of *I’tikaf* on 20th Ramadan, after morning prayer. *I’tikaf* is terminated with the sighting of the crescent of next month, Shawwal, after 29 or 30 days of Ramadan.

Lailatul-Qadr (The Night of Dignity)
During the last ten days of Ramadan, there occurs a particular night among the odd nights of this period which is known as *Lailatul-Qadr* in Islamic terms.
It may fall on the 21st, 23rd, 25th, 27th or 29th of Ramadan. This night is full of blessings as this seems to be the climax of Ramadan and prayers are accepted very readily in this night. Hadhrat ‘A’ishah(ra), wife of the Holy Prophet(saw), once asked the Prophet(saw), “What should I say, if I happen to know the night that is Lailatul-Qadr?” The Holy Prophet(saw) said, “Say, O God! Thou art most forgiving, munificent; thou lovest forgiving, so forgive me.”30 A faithful who abides by all the obligations and requirements of Ramadan with full fervour and sincere efforts may be successful in experiencing that night and it is the strong spiritual feeling of the faithful which convinces him of the presence of the blessed night.

Lessons of Ramadan

i. A fasting person experiences the pangs of hunger in his stomach for a full month and comes to know practically the agonies of the poor in the society. This urges him to help the poor wholeheartedly having personally experienced their plight to a degree.

ii. Taking breakfast at an odd time before dawn seems to be a bit difficult in the beginning, however this practice trains one who fasts to adapt to the odd circumstances when in crisis he may have to take food at irregular times along with other irregularities in the normal course of life.

iii. One who fasts abstains from even lawful things during Ramadan for the pleasure of God, so it becomes easy for him to shun unlawful acts for the sake of God.

iv. The fast teaches that for the achievement of high targets, one has to put in tremendous and sincere effort.

We pray that Allah enables all of us to observe Ramadan, satisfying its conditions and fulfilling all its obligations to achieve God’s love, Amin.

Malik Jamil R. Rafiq is the Principal of Jamia Ahmadiyya (Institute of Theology & Languages), Rabwah, Pakistan.

ENDNOTES

1. Holy Qur’an, Ch.2:V.184.
2. Ashok Mehta Rajput, Sanatan Dharm (Balochistan, Gita Marg society)
4. 1 Samuel, 7:6.
7. Holy Qur’an, Ch.2:V.184.
8. Holy Qur’an, Ch.2:V.186.
10. This is a general rule. If somebody feels himself unable physically to bear the abstinence, he may fast the same number of other days; but he should assess his ability sincerely, fearing God.
12. Sahihul-Muslim, Kitab Al-siyam, Bab: Hifz al-lisan li al-Sa’im
17. Sahihul-Muslim, Kitab Sifatil-Qiyamati wal-jannati wannari, Bab: Tahrish al-Shaitan.
18. Hadith Qudsi means ‘sacrosanct Hadith’. In this, Holy Prophet(saw) quotes the saying of the Almighty God.
25. Lisan al-Arab under khalafa.
27. Kanzul Ummal, Kitab al-Saum.
Bear in mind that God has informed me time and again about the coming of earthquakes. So be sure that just as there have been earthquakes in America and in Europe, in keeping with the prophecies, so will they occur in different parts of Asia, and some of them will be as terrifying as doomsday. There will be death on such a large scale that rivers will run with blood, and even birds and animals will not escape it. Such destruction will overtake the earth as has not happened since man was born. Most places will be turned upside down as if they had never been inhabited. There will also be other terrible afflictions, both in heaven and earth, and every sensible person will realise that they are no ordinary phenomena, and no trace of them will be found in books of astronomy or philosophy. Then people will be seized by anxiety and they will wonder what is going to happen? Many will be saved, and many will perish. Those days are near, indeed they are at the door, when the world shall witness a spectacle of doomsday. Not only will there be earthquakes, but other terrible calamities will also appear, some from heaven and some from the earth. This will happen because men have given up the worship of their God, and all their thoughts and their designs and their resolves are diverted towards the world. Had I not come, these calamities might have been delayed for a while, but with my coming the secret designs of God’s wrath, that had long been hidden, have
been manifested. As God said:

*We never punish until We have sent a Messenger.* (Ch.17:V.16)

Those who repent shall find security and those who fear before the calamity overtakes them will be shown mercy. Do you think that you will be safe from these earthquakes, or that you can save yourselves by your own designs? No, you cannot. All human designs will come to naught that day. Do not imagine that only America has been shaken by the earthquake and that you are safe, for you may experience even greater calamities. O Europe! you are not secure, O Asia! You are not secure, O you who dwell in the Islands, no artificial god will come to your aid. I see the cities falling and I see the habitations in ruin. The One and the Unique has long remained silent. Abominations were committed before His eyes and yet He remained silent. But now He shall reveal His countenance in a dreadful manner. He who has ears to hear, let him hear! The hour is not far. I tried to bring everyone under the security of God, but the decrees of destiny had to be fulfilled. Assuredly, I say that this country’s turn is also drawing near. The days of Noah(as) shall appear before your eyes, and you will see with your own eyes what happened to the land of Lot(as). But God is slow to wrath, repent so that you are shown mercy. He who abandons God is a worm, not a man, and he who does not fear Him is dead, not alive.  

(Haqiqat-ul-Wahi, Ruhani Khaza’in, Vol. 22, pp. 268-269)

### Two Types of Divine Decrees

Divine decrees are of two types; one may be described as suspended, and the other as absolute. The operation of a suspended decree may be averted by the grace of God Almighty through prayer and almsgiving. The operation
of an **absolute decree** cannot be averted through **prayer and almsgiving**, though God Almighty bestows some other benefit in return for them. In some cases God Almighty causes a delay in the operation of a decree. The knowledge of these two types of divine decrees can be gathered from the Holy Qur’an. *(Malfuzat, Vol. I, pp. 157-158)*

The Holy Qur’an has set out certain matters for the establishment of the principle that God Almighty is One and is the source and goal of everything from which foolish critics have deduced the doctrine of compulsion. He is the *causa causans* and is the Provider of all means. This is the reason why God Almighty has in some cases described Himself as the Cause of all causes in the Holy Qur’an, without mention of intervening means. A perusal of the Holy Qur’an discloses that at certain places these means have also been clearly specified so that man should pay heed to them. Besides, the Holy Qur’an specifies the punishment of evil and lays down penalties. If there was to be an unalterable system of Divine decrees and determination and man was to be under absolute compulsion what justification was there for these punishments and penalties?

**Prayer and Divine Determination are Juxtaposed**

It should be remembered that, unlike the atheists, the Holy Qur’an does not confine everything within the system of physical causes, but seeks to lead mankind to belief in the pure Unity of God. Most people do not realise the true nature of prayer, nor do they comprehend the relationship between prayer and Divine determination. God Almighty opens the way for those who have recourse to prayer and does not reject their supplications. Prayer and Divine determination are juxtaposed to each other. God has appointed times for both. His Providence has directed:

*Call Me, I shall respond to you* *(Ch.40:V.61).*

That is why I have always said that the God of the Muslims responds to their supplications; but the god who has not created a single particle or who died under the scourging of the Jews, how can he respond?

*You did not fare well in performing the tasks of this world; By what right, then, do you seek to handle the heavens*

It is not wise to attempt reconciliation between choice and compulsion on the
basis of one’s self-conceived and supposed logic and reasoning. This is a vain attempt. One must Honour Godhead and Providence duly and an attempt to comprehend the mysteries of Godhead is disrespectful.

The way of the seeker is all respect.

Two Aspects of Prayer
Divine decrees and determination have a close relationship with prayer. Prayer averts the operation of a suspended decree. Prayer is certainly effective against difficulties. Those who deny the effectiveness of Prayer are under a misconception. The Holy Qur’an sets out two aspects of Prayer. In one aspect God Almighty enforces His own will and in the other aspect He responds to the prayer of a servant. In the verse:

‘And We will try you with something of fear and hunger.’ (Ch.2:V.156)

The other time is of the upsurge of the waves of the grace and mercy of God Almighty; it is indicated in:

‘Pray unto Me, I will answer your prayer.’ (Ch.40:V.61)

A believer should have knowledge of both these aspects. The Sufis say that a person’s absolute dependence upon God does not become perfect without his being able to distinguish the proper place and occasion for supplication. It has been said that a Sufi does not pray till he recognises that it is time for prayer. Sayyed ‘Abd-ul-Qadir Jilani(ra) has said that through prayer an unfortunate one is rendered fortunate. He has even gone so far as to affirm that deeply hidden matters, which resemble an absolute decree, can also be averted by prayer. In short it should always be remembered in connection with prayer that sometimes God Almighty requires obedience to His own will and at other times He grants the supplication of a servant of His. In other words He deals with His servant like a friend. The prayers of the Holy Prophet(saw) were accepted on a grand scale and corresponding to this he stood very high in bowing to the will of God and in accepting it cheerfully. He lost eleven children, but he never asked “Why?”
It is the way of Allah that when an action proceeds from man its effect is duly manifested by God Almighty. For instance, when we close all the doors of a room, this is our action and the result it entails, namely, that our room becomes dark is the effect of our action manifested by God Almighty. This is God’s eternal law. In the same way if we were to swallow poison in a fatal dose, this would doubtless be our action; our death following upon this action of ours would be God’s action in accord with His eternal law. Thus every action of ours is followed by a Divine action that is manifested after our action and is its necessary result. This system operates both in that which is manifest and also in that which is hidden. Every good or bad action of ours creates an effect which is manifested after our action. The meaning of the verse of the Holy Qur’an, ‘Allah has set a seal on their hearts’ (Ch.2:V.8) is that when a person does evil its effect is manifested by God Almighty on his heart and his countenance. The same is the meaning of the verse:

So when they deviated from the right course, Allah caused their hearts to deviate.  (Ch.61:V.6)

That is to say, when they turned away from the truth God Almighty turned their hearts away from being in accord with the truth and in the end, in consequence of their hostility, a change was brought about in them and they were so corrupted that the poison of their hostility overwhelmed their natural light.

(Kitab-ul-Bariyyah, Ruhani Khaza’in, Vol. 13, pp. 47-48)

The above extracts have been taken from Essence of Islam Volumes 2 and 5, translated from the Urdu by Sir Muhammad Zafrulla Khan(ra).
LETTERS TO THE WORLD LEADERS
PART 2
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of New Letters

(i.e PUBLISHED FOR THE FIRST TIME EVER)

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16 Gressenhall Road
Southfields, London
SW18 5QL
United Kingdom

15 April 2012

Prime Minister of the United Kingdom of
Great Britain and Northern Ireland
Rt. Hon. David Cameron
10 Downing Street, London
SW1A 2AA
United Kingdom

Dear Prime Minister,

In light of the perilous and precarious circumstances that the world is currently passing through, I felt it necessary to write to you. As the Prime Minister of the United Kingdom, you have the authority to make decisions that will affect the future of your country, and the world at large. Today, the world stands in dire need of peace because the sparks of war can be seen all around the world. Conflicts between countries on a small-scale are threatening
to erupt into a global conflict. We observe that the situation of the world today is similar to the situation in 1932, both economically and politically. There are many other similarities and parallels, which when combined together, form the same image today that was witnessed just prior to the outbreak of the Second World War. If these sparks ever truly ignite, we will witness the terrifying scenario of a Third World War. With numerous countries, large and small, possessing nuclear weapons, such a war would undoubtedly involve atomic warfare. The weapons available today are so destructive that they could lead to generation after generation of children being born with severe genetic or physical defects. Japan is the one country to have experienced the abhorrent consequences of atomic warfare, when it was attacked by nuclear bombs during the Second World War, annihilating two of its cities. Yet the nuclear bombs that were used at that time and which caused widespread devastation, were much less powerful than the atomic weapons that are possessed by even certain small nations today. Therefore, it is the duty of the superpowers to sit down together to find a solution to save humanity from the brink of disaster.

What causes great fear is the knowledge that the nuclear weapons in smaller countries could end up in the hands of trigger-happy people who either do not have the ability, or who choose not to think about the consequences of their actions. If the major powers do not act with justice, do not eliminate the frustrations of smaller nations and do not adopt great and wise policies, then the situation will spiral out of all control and the destruction that will follow is beyond our comprehension and imagination. Even the majority of the world’s population who do desire peace will also become engulfed by this devastation.

Thus, it is my ardent wish and prayer that you and the leaders of all major nations come to understand this dreadful reality, and so instead of adopting aggressive policies and utilising force to achieve your aims
and objectives, you should strive to adopt policies that promote and secure justice.

If we look at the recent past, Britain ruled over many countries and left behind a high standard of justice and religious freedom, especially in the Sub-Continent of India and Pakistan. When the Founder of the Ahmadiyya Muslim Community congratulated Her Majesty, Queen Victoria, on her Diamond Jubilee and conveyed to her the message of Islam, he especially prayed for God to generously reward the British Government due to the manner in which it governed justly and with equity. He greatly praised the British Government for its just policies and for granting religious freedom. In today’s world, the British Government no longer rules over the Sub-Continent, but still principles of freedom of religion are deeply entrenched in British society and its laws, through which every person is granted religious freedom and equal rights. This year the Diamond Jubilee of Her Majesty, Queen Elizabeth II, is being celebrated, which gives Britain an opportunity to demonstrate its standards of justice and honesty to the world. The history of the Ahmadiyya Muslim Community demonstrates that we have always acknowledged this justice whenever displayed by Britain and we hope that in future also, justice will remain a defining characteristic of the British Government, not only in religious matters, but in every respect that you will never forget the good qualities of your nation from the past and that in the current world situation, Britain will play its role in establishing peace worldwide.

It is my request that at every level and in every direction we must try our level best to extinguish the flames of hatred. Only if we are successful in this effort, will we be enabled to guarantee brighter futures for our generations to come. However, if we fail in this task, there should be no doubt in our minds that as result of nuclear warfare, our future generations everywhere will have to bear the horrific
consequences of our actions and they will never forgive their elders for leading the world into a global catastrophe. I again remind you that Britain is also one of those countries that can and does exert influence in the developed world as well as in developing countries. You can guide this world, if you so desire, by fulfilling the requirements of equity and justice. Thus, Britain and other major powers should play their role towards establishing world peace. May God the Almighty enable you and other world leaders to understand this message.

With best wishes and with prayers,

Yours Sincerely,

MIRZA MASROOR AHMAD
Khalifatul Masih V
Head of the worldwide Ahmadiyya Muslim Community
Dear Mr. Ahmad,

Thank you for your letter of 15 April expressing concern about the threat of a global conflict. I welcome the continued activism of groups like the Ahmadiyya Muslim Community on these profoundly important issues.

The British Government believes it is both morally right and in Britain’s national interests to work to reduce conflict and instability. We share with you the ultimate goal of a world without nuclear weapons, and we are working hard to make that goal a reality.

Britain has a particularly strong record on nuclear disarmament. We have taken a number of important disarmament steps in the last 18 months to scale down our nuclear deterrent. The Strategic Defence and Security Review, published in October 2010, announced that we would reduce the numbers of nuclear warheads and missiles on board our submarines, and reduce our overall nuclear weapons stockpile to no more than 180 warheads by the mid 2020s.
However, as long as large arsenals of nuclear weapons remain elsewhere in the world and while the future security environment remains so uncertain, the British Government remains committed to retaining a credible, minimum nuclear deterrent.

In addition to taking steps ourselves, we believe that the best means of achieving sustainable nuclear disarmament is by working with other countries. The Nuclear Non-Proliferation Treaty is made of 189 States, and is the primary international vehicle to make progress towards a world without nuclear weapons.

I would like to reassure you that the Government will continue to work towards creating a safe and stable world where Britain and others are able to relinquish their nuclear weapons.

Yours Sincerely

David Cameron
16 Gressenhall Road
Southfields, London
SW18 5QL
United Kingdom

15 April 2012

Her Excellency
Chancellor of Germany
Angela Merkel
Bundeskanzleramt
Willy-Brandt-Str.1
10557 Berlin

Dear Chancellor,

In light of the alarming and extremely worrying state of affairs in the world today, I considered it necessary to write to you. As the Chancellor of Germany, a country which has significant power and influence in the world, you have the authority to make decisions that will affect your country and the entire world. Today, when the world is becoming divided into blocs, extremism is escalating and the financial, political and economic situation is worsening, there is an urgent need to extinguish all
kinds of hatred and to lay the foundation for peace. This can only be achieved by respecting all of the sentiments of each and every person. However, as this is not being implemented properly, honestly and with virtue, the world situation is rapidly spiralling out of control. We observe that the requirements of justice are not being fulfilled by most nations, and as a result, the foundation for another World War has already been laid. Numerous countries, both large and small, now possess nuclear weapons. Thus, if a World War now breaks out, it is likely that it will not be fought with conventional weapons; rather, it will be fought with atomic weapons. The destruction that will result from a nuclear conflict will be utterly devastating. Its effects will not be limited to only the immediate aftermath; rather future generations will suffer from the long-term effects and will be born with serious medical and genetic defects.

Thus, it is my belief that to establish world peace, true justice is required, and the sentiments and the religious practices of all people should be honoured. I appreciate that many Western countries have generously permitted the people of poor or under-developed nations to settle in their respective countries, amongst whom are Muslims as well. Undoubtedly, there is a minority of so-called Muslims who act completely inappropriately and create distrust in the hearts of the people of the Western nations. However, it should be clear that their acts have no link with Islam whatsoever. Such extremists do not truly love the Holy Prophet Muhammad (peace be upon him), who brought a message of peace, love and reconciliation to the world. Indeed, the actions of just a handful of misguided people should not be used as a basis to raise objections against our religion and to hurt the sentiments of the majority of sincere and innocent Muslims. Peace in society is a two-way process and can only be established if all parties work together towards mutual reconciliation. Due to the mistrust in the hearts of the people in the West, instead of relationships between nations and people improving, the reaction of some non-Muslims is
getting worse by the day and is creating a chasm between the Muslim and non-Muslim world.

We observe that on the basis of the misguided acts of certain Muslim groups and nations, the vested interests of some of the major powers are given preference to honesty and justice. Some of the powerful countries of the world desire to maintain easy access to the wealth and resources of certain countries and wish to avoid competing countries from having complete access to these same resources. That is why decisions are often made on the basis of helping people, or establishing world peace. Further, a major factor underlying the current political circumstances in the world is the economic downturn, which is pulling us towards another World War. If truth was truly being exhibited then some of these countries would derive benefit from each other in a just manner, by forming proper industrial and economic ties, based on fair dealings. They would not try to derive illegitimate benefit from the resources of one another, but instead would seek to come together and mutually assist one another. In short, the disorder prevalent in the world today is based upon one overriding factor, and that is a complete lack of justice, which is causing widespread anxiety and restlessness.

Thus, it is my request that strive to your utmost to prevent a World War from breaking out. Utilise all your energy, resources and influence to save the world from the horrific destruction that looms before us. According to reports, Germany will be providing three advanced submarines to Israel which could be armed with nuclear weapons. One German Professor has stated that such a decision will only serve to flare up the already heightened tensions between Israel and Iran. We must remember that nuclear weapons are not possessed by only the major powers of the world; rather, even relatively smaller countries now possess nuclear weapons. What is worrying is that in some of these small countries the leaders are trigger-happy, and appear unconcerned of the consequences of using such weapons. Therefore,
once again, it is my humble request to you that try your level best to establish world peace. If we fail in this task there should be no doubt in our minds that a nuclear conflict will cause devastation that will lead to generation after generation being born with defects, and who will never forgive their elders for leading us into a global catastrophe. May God the Almighty enable you, and all world leaders, to understand this message.

With best wishes and with prayers,

Yours Sincerely,

MIRZA MASROOR AHMAD
Khalifatul Masih V
Head of the Worldwide Ahmadiyya Muslim Community
16 Gressenhall Road
Southfields, London
SW18 5QL, UK

14 May 2012

Supreme Leader of the Islamic Republic of Iran
Ayatollah Syed Ali Hosseini Khamenei
Tehran, Iran

Respected Ayatollah,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu,

Allah the Almighty has enabled you to serve Islam in Iran and presently, the Government of Iran also functions under your auspices. This requires that we strive to our utmost to convey the correct Islamic teachings to the world. As Muslims, we should endeavour to teach the world to live in peace, love and harmony. In particular, Muslim leaders need to urgently pay heed to this. For this reason, it is my request to you to draw the attention of your Government towards its responsibilities to establishing peace in the world. If Iran is attacked it has
the right to defend itself to save the country, however it should not instigate aggression and take the first step forward into any conflict. Instead, an effort should be made to leave aside religious differences and to try and unite upon common values. It is this very approach that we find was adopted in the history of Islam.

I am writing this letter to you for the reason that I am a believer, Successor and the Khalifa of the Promised Messiah and Imam Mahdi (peace be upon him), whose advent in this age was prophesied by the Holy Prophet Muhammad (peace be upon him). The Community he established is known as the Ahmadiyya Muslim Community. With the Grace of Allah, the Community has now spread to 200 countries of the world and has millions of devoted followers across the globe. It is our ardent desire to guide the world towards living in mutual love and peace. To this end, I constantly draw the attention of people from all walks of life. Hence, I recently wrote to the Prime Minister of Israel, the President of the United States of America and also other world leaders. I have also written to Pope Benedict XVI in this regard.

As the spiritual leader of a large Islamic nation, I hope that you will come to agree that if the entire Muslim Ummah unites and works together, world peace can be established. We should not pointlessly add fuel to enmities and grudges, rather, we should search for opportunities to establish peace and tranquillity. Further, even enmity or opposition against others should not be devoid of justice. This is what we have been taught in the Holy Qur’an:

‘O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.’ (Surah Al-Ma’idah, Verse 9).

May Allah enable the entire Muslim Ummah and all Muslim
governments to understand my message so that they prepare themselves to play their respective roles in an effort to establish peace in the world.

It is my love for mankind, developed out of a love for the entire Muslim Ummah, and also because of being a member of the Ummah of the ‘Mercy for all mankind’ myself, that has led me to writing this letter. May Allah enable the leaders of the world to understand my words and may they actively play a role in establishing world peace. Otherwise, if the haste and recklessness of any nation leads to a full blown war between two nations, such a conflict will not be limited to only those countries; rather the flames of war will engulf the entire world. Thus, it is entirely plausible that a World War will break out, which will not be fought with conventional weapons, but rather with atomic weapons. A nuclear war will result in such horrific and devastating consequences that its aftermath will not only affect those present in the world at the time, rather the long-term effects of such a war would provide the terrifying ‘gift’ to future generations of being born with disabilities and defects. For this reason, no country should assume they are safe from the impending destruction.

Therefore, once again, in the name of Allah and His Messenger and out of compassion and love for humanity, I request you to play your role in establishing peace in the world.

With best wishes and with prayers,

Wassalam,
Yours Sincerely,

MIRZA MASROOR AHMAD
Khalifatul Masih V
Head of the worldwide Ahmadiyya Muslim Community
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<td>15 April 2012</td>
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<td>Nikolas Sarkozy</td>
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<td>Angela Merkel</td>
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<td>Francois Hollande</td>
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President of the French Republic
His Excellency François Hollande
Palais de l’Elysée
55, Rue du Faubourg Saint-Honore
75008 Paris, France

Dear Mr President,

I would like to first of all take this opportunity to congratulate you on being elected as the new President of France. This is certainly a vast responsibility that has been entrusted to you, and thus I hope and pray that the people of France, and indeed the entire world, come to benefit from your leadership. In light of the rapidly deteriorating state of affairs in the world, I recently wrote a letter to your predecessor, President Nicolas Sarkozy. In the letter I reminded President Sarkozy about his responsibilities as a world leader to uphold justice and I requested him to use all his power and influence to prevent a World War from breaking out.
As the newly elected President of France, I considered it necessary to write to you also with the same message, because you now have the authority to make decisions that will affect your nation, and the world at large. It is my belief that the world’s governments ought to be extremely concerned at the current circumstances in the world. Injustices and hostilities between nations are threatening to boil over into a global conflict. During the last century, two World Wars were fought. After the First World War, the League of Nations was established, however, the requirements of justice were not fulfilled and consequently, this led to the Second World War, culminating in the use of atom bombs. Subsequently, the United Nations was established for the protection of human rights and to maintain global peace. Thus, the means for avoiding wars were considered, yet today we observe that the foundation for a Third World War has already been laid. Numerous countries, both small and large, possess atom bombs. What is worrying is that some of the smaller nuclear powers are irresponsible and ignorant about the devastating consequences of such weapons. It is not inconceivable that if nuclear weapons are used, the horrific aftermath will become immediately manifest and that day will be like Doomsday. The weapons available today are so destructive that they could lead to generation after generation of children being born with severe genetic or physical defects. It is said that in Japan, the one country to have experienced the devastating destruction of atomic warfare, even though seven decades have passed, the effects of the atom bombs are still continuing to be manifest on newborn children.

Thus, it is my humble request that strive to your utmost to extinguish the enmities and mistrust between the Muslim and non-Muslim world. Some European countries hold significant reservations regarding the teachings and traditions of Islam and have placed certain restrictions on them, whilst others are considering how to do so. The animosity that some extremist so-called Muslims already hold towards the West
might lead them to reacting in an inappropriate manner, which would lead to further religious intolerance and dissention. Islam, however, is a peace-loving religion, which does not teach us to do wrong to stop something wrong. We, the Ahmadiyya Muslim Community, follow this principle and believe in peaceful solutions to all matters.

Sadly, we find that a small minority of Muslims present a completely distorted image of Islam and act upon their misguided beliefs. I say out of love for the Holy Prophet Muhammad (peace be upon him), who was the ‘Mercy for all Mankind’, that you should not believe this to be the real Islam and thus use such misguided acts as a licence to hurt the sentiments of the peaceful majority of Muslims. Recently, a merciless and heartless person shot dead some French soldiers in the South of France for no reason, and then some days later, he entered a school and killed three innocent Jewish children and one of their teachers. We also see such cruelties regularly come to pass in other Muslim countries and so all of these acts are giving the opponents of Islam fuel to vent their hatred and a basis upon which to pursue their goals on a large scale. As a Muslim, I shall make it absolutely clear that Islam does not permit cruelty or oppression in any way, shape or form. The Holy Qur’an has deemed the killing of one innocent person without reason akin to killing all mankind. This is an injunction that is absolute and without exception. The Qur’an further states that even if any country or people hold enmity towards you that must not stop you from acting in a fully just and fair manner when dealing with them. Enmities or rivalries should not lead you to taking revenge, or to acting disproportionately. If you desire conflicts to be resolved in the best manner, endeavour to search for amicable solutions. I appreciate that many Western countries have generously permitted the people of poor or under-developed nations to settle in their respective countries, amongst whom are Muslims as well. Indeed, many Muslims live in your country and thus are also your citizens. The majority are law-abiding and sincere. Moreover, Islam clearly states that love for one’s
country is part of the faith. The Ahmadiyya Muslim Community acts and promotes this message throughout the world. This is my message to you also, that if this true teaching of Islam is spread everywhere, then the requirements of showing love to one’s nation and peace, will remain established within each country and between countries of the world.

My humble request to you, and indeed to all world leaders, is that instead of using force to suppress other nations, use diplomacy, dialogue and wisdom. The major powers of the world, such as France, should play their role towards establishing peace. They should not use the acts of smaller countries as a basis to disturb world harmony. Thus, I again remind you to strive to your utmost to prevent the major and minor powers from erupting into a Third World War. There should be no doubt in our minds that if we fail in this task then the effects and aftermath of such a war will not be limited to only the poor countries of Asia, Europe and the Americas; rather, our future generations will have to bear the horrific consequences of our actions and children everywhere in the world will be born with defects. It is my prayer that the leaders of the world act with wisdom and do not allow mutual enmities between nations and people on a small-scale to erupt into a global conflict. May God the Exalted enable you, and all world leaders, to comprehend this message.

With best wishes and with prayers,
Yours Sincerely,

MIRZA MASROOR AHMAD
Khalifatul Masih V
Head of the worldwide Ahmadiyya Muslim Community
16 Gressenhall Road
Southfields, London
SW18 5QL

His Excellency,
Premier of the State Council
of the People’s Republic of China
Mr Wen Jiabao
Zhongnanhai, China

9 April 2012

Dear Premier,

I am sending this letter to you through one of our representatives of the Ahmadiyya Muslim Community. He is the President of our Community in Kababir, Israel and was invited by the Minister for Minorities in China. Our representative was introduced to Chinese officials during a visit by a delegation from China, which included the Deputy Minister for Minorities, to our Mission House in Kababir.
The Ahmadiyya Muslim Community is that sect in Islam which firmly believes that the Messiah and Reformer, who was destined to appear in this age as the Mahdi for the guidance of Muslims, as the Messiah for the guidance of Christians and as a guide for the reformation of all mankind, has indeed arrived in accordance with the prophecies of the Holy Prophet Muhammad (peace be upon him), and thus we have accepted him. His name was Hadhrat Mirza Ghulam Ahmad (peace be upon him) from Qadian, India. In accordance with God Almighty’s command, he laid the foundation for the Ahmadiyya Muslim Community in 1889. By the time he passed away in 1908, hundreds of thousands of people had joined the fold of the Community. After his demise, the institution of Khilafat was established. Currently, we are in the era of the 5th Khilafat, and I am the 5th Khalifa of the Promised Messiah (peace be upon him).

An extremely important and fundamental aspect of our teaching is that in this era religious wars should come to an end. Further, we believe that anyone who desires to convey or spread any teaching should only do so in a spirit and atmosphere of love, compassion and brotherhood so that he can become the source of establishing peace, reconciliation and harmony. This important aspect, which is based on the true teachings of Islam, is being promoted and propagated by the Ahmadiyya Muslim Community all over the world. The Community is now spread over 200 countries of the world, and consists of millions of followers.

I wish to convey the following message to you: that the world is currently passing through a most harrowing and perilous period. Indeed, it would appear that we are rapidly drawing closer to a world war. You are the leader of a great superpower. In addition, an enormous proportion of the world’s population live under your governance. You also possess the right to use the power to veto when required in the United Nations. Hence, in this context, it is my request to you to play
your role to save the world from the destruction that looms before us. Irrespective of nationality, religion, caste or creed, we should strive to our utmost to save humanity.

In China, after the revolution took place, there was great progress and change. Honourable Mao Zedong, who was a great leader of your nation, established the foundation for high moral standards, which can also be described in other words as the most excellent standard of human values. Although you do not believe in the existence of God and your principles are based on morality, I would like to make it clear that our God, Who is the God as portrayed by Islam, revealed the Qur’an as guidance for all mankind, and the Qur’an inculcates all such morals that you act upon, but it is also filled with even further moral guidance. It contains beautiful teachings expounding the means of sustenance for humanity and establishing human values. If the world—the Muslim world in particular—adopt these Qur’anic teachings, all problems and conflicts will be resolved and an atmosphere of peace and harmony will be fostered.

Today, the Ahmadiyya Muslim Community endeavours to further this very purpose and objective in every part of the world. Through our peace symposiums and through numerous meetings that I hold with various categories of people and groups from all walks of life, I remind the world of this vital goal. It is my prayer that the leaders of the world act with wisdom and do not allow mutual enmities between nations and people on a small-scale to erupt into a global conflict. It is also my request to you that, as a great superpower of the world, play your role to establish world peace. Save the world from the horrifying consequences of a world war, for if such a war breaks out, it will come to an end with the use of atomic weapons. It is quite possible that as a result, parts of certain countries and areas of the world will be obliterated off the face of the earth. The effects and aftermath of an atomic war will not be limited to just the immediate devastation, rather, the long-term
effects will result in future generations being born disabled or with defects. Thus, expend all your energy, capabilities and resources in the effort to save humanity from such dreadful consequences. It will ultimately be to the benefit of your nation to act upon this. It is my prayer that all countries of the world, large and small, come to understand this message.

With best wishes and prayers,
Yours Sincerely,

MIRZA MASROOR AHMAD
Khalifatul Masih V
*Head of the worldwide Ahmadiyya Muslim Community*
Custodian of the Two Holy Places
King of the Kingdom of Saudi Arabia
Abdullah bin Abdul-Aziz Al Saud
Riyadh, Saudi Arabia

Respected King Abdullah,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu,

Today, I am writing to you with the intention of raising a most important matter, because as the Custodian of the Two Holy Places and the King of Saudi Arabia, you hold a very high station in the Muslim Ummah. For located within your country are the two holiest sites in Islam—Makkah Al-Mukarramah and Madinah Al-Munawwarah—which to love constitutes a part of the faith of Muslims. These sites are also the centres of spiritual progress for and are greatly revered by Muslims. In this light, all Muslims and Muslim governments confer special status upon you. This status...
requires that on the one hand, you should properly guide the Muslim *Ummah* and on the other, you should strive to create an atmosphere of peace and harmony within Muslim countries. You should also endeavour to develop mutual love and sympathy between Muslims and to enlighten them regarding the essence of:

Ultimately, you should strive to create peace in the entire world for the benefit of all of mankind. As Head of the Ahmadiyya Muslim Jama’at and the Khalifa of the Promised Messiah and Imam Mahdi (peace be upon him), it is my request that, irrespective of certain doctrinal disagreements that exist between the Ahmadiyya Muslim Jama’at and other sects of Islam, we should still unite in an effort to establish world peace. We should do our level best to educate the world regarding the true teachings of Islam, which are based on love and peace. By doing so, we can dispel the misconceptions in general that are embedded in the people of the West and the world about Islam. Enmity against other nations or groups should not hinder us from acting in a just manner. Allah the Almighty states in Verse 3 of *Surah Al-Ma’idah* of the Holy Qur’an:

‘…. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment.’

This is the guiding principle that we should keep in view so that we can fulfil our duty to present the beautiful image of Islam to the
world. It is with sentiments of heartfelt love and deep compassion for all Muslims worldwide that I am requesting you to play your role in this regard.

We find in the world today that some politicians and so-called scholars are planting seeds of hatred against Islam in an attempt to defame the Holy Prophet (peace and blessing of Allah be upon him). They try to present completely distorted interpretations of the teachings of the Holy Qur’an to achieve their aims. Further, the conflict between Palestine and Israel is worsening every day and hostilities between Israel and Iran have heightened to such an extent that their relationship has severely broken down. Such circumstances require that as an extremely important leader in the Muslim *Ummah* you should make every effort to resolve these disputes with justice and equality. The Ahmadiyya Muslim Jama’at does everything it possibly can to dispel the hatred against Islam, wherever and whenever it surfaces. Until the entire Muslim *Ummah* unites as one and makes efforts towards this, peace can never be established.

Thus, it is my request to you to do your utmost in this regard. If World War III is indeed destined to occur, at least we should strive to ensure that it does not originate from any Muslim country. No Muslim country or any Muslim individual anywhere in the world, today or in the future, will want to shoulder the blame for being the spark for a global catastrophe, the long-term effects of which will lead to future generations being born with defects or deformities, for if a World War breaks out now, it will surely be fought with nuclear weapons. We have already experienced just a glimpse of the utter devastation caused by atomic warfare when nuclear bombs were dropped on two cities in Japan during World War II.

Thus, O King of Saudi Arabia! Expend all your energy and influence to save the world from annihilation! May Allah the Almighty provide
you with His Help and Succour, \textit{Amin}. With prayers for you and for the entire Muslim \textit{Ummah} of:

\begin{center}
\textit{إِنَّمَا الْكَفْرُ عِنْدَ الْلَّهِ الْيَتَّمَّٕتُ}
\end{center}

Wassalam,
Yours Sincerely,

\textbf{MIRZA MASROOR AHMAD}
Khalifatul Masih V
\textit{Head of the worldwide Ahmadiyya Muslim Community}
Each month we will feature a portion of a new chapter. To read the entire chapter, visit www.reviewofreligions.org
Commencement of Ghazwat and Sarayah\(^1\) and the Ghazwah of Waddan - Safar 2 A.H.

Now the Maghazi of the Holy Prophet\(^{\text{saw}}\) practically commences. At times, it was a custom of the Holy Prophet\(^{\text{saw}}\) to set out with the Companions himself, and on some occasions he would dispatch a company in the leadership of a Companion. Historians have given separate names to each one of these two types of campaigns. As such, a campaign in which the Holy Prophet\(^{\text{saw}}\) personally took part has been termed a ‘Ghazwah’ by historians. A campaign in which the Holy Prophet\(^{\text{saw}}\) did not personally take part is referred to as a ‘Sariyyah’ or ‘Ba’ath’, in the terminology of historians, even if its fundamental purpose was not of battle. However, out of ignorance, some people consider every Ghazwah and Sariyyah to be a battle campaign, which is incorrect. It has already been mentioned that divine permission of Jihad by the sword was granted in the month of Safar, during the second year of migration. Since immediate action was required to protect the Muslims from the bloody intentions and threatening schemes of the Quraish, the Holy Prophet\(^{\text{saw}}\) set out from Madinah with a community of the Muhajirin, in the name of Allah the Exalted. Prior to departure, the Holy Prophet\(^{\text{saw}}\) appointed Sa’\(\text{d}\) bin ‘Ubadah\(^{\text{ra}}\), Chief of the Khazraj, as the Amir of Madinah in his absence, and set out towards the southwest of Madinah for the purpose of fighting. In the same manner, every such journey which was undertaken by a community, as per the command of the Holy Prophet\(^{\text{saw}}\), is known as a Sariyyah, or Ba’ath, in the terminology of historians, even if its fundamental purpose was not of battle. However, out of ignorance, some people consider every Ghazwah and Sariyyah to be a battle campaign, which is incorrect.

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**TRANSLATED FROM THE URDU**
**BY AYYAZ MAHMOOD KHAN**

*First ever serialisation of the newly translated Volume II of Hadhrat Mirza Bashir Ahmad\(^{\text{ra}}\)’s epic biography, Seerat Khatamun Nabiyyin, on the life and character of the Holy Prophet Muhammad\(^{\text{saw}}\). In this section, the ‘Ghazwat’ and ‘Sarayah’ battle campaigns commence.*
on the road to Makkah until he finally reached Waddan. The people of the Banu Damrah resided here. This tribe was a branch of the Banu Kinanah, and in this manner, these people were the paternal cousins of the Quraish. Upon reaching here, the Holy Prophet (saw) engaged in discussions with the chieftain of the Banu Damrah, and settled a treaty by mutual agreement. The conditions of this treaty were that the Banu Damrah would maintain friendly relations with the Muslims, and would not aid an enemy against the Muslims. Furthermore, when the Holy Prophet (saw) called upon them in support of the Muslims, they would come immediately. On the other hand, on behalf of the Muslims, the Holy Prophet (saw) agreed that the Muslims would maintain friendly relations with the Banu Damrah, and would aid them whenever it was required. This treaty was formally written and signed by both parties. After an absence of fifteen days, the Holy Prophet (saw) returned. Another name for the Ghazwah of Waddan is also the Ghazwah of Abwa’. This is because the village of Abwa’ is closely situated to Waddan, and this was the same place where the noble mother of the Holy Prophet (saw) passed away. Historians write that in this Ghazwah, along with the Banu Damrah, the Holy Prophet (saw) was conscious of the Quraish as well. This means that in actuality, this campaign of the Holy Prophet (saw) was to put down the threatening schemes of the Quraish. Furthermore, its objective was to dispel that poisonous and threatening influence, which the caravans of the Quraish, etc., had created against the Muslims amongst the tribes of Arabia, and due to which the state of the Muslims was extremely vulnerable during these days.

Sariyyah of ‘Ubaidah bin Al-Harith (ra) - Rabi’ul-Awwal 2 A.H.

Upon his return from the Ghazwah of Waddan, in the month of Rabi’ul-Awwal, the Holy Prophet (saw) dispatched a company of the Muhajirin, comprising of seventy men mounted on camels, in the leadership of a close relative, ‘Ubaidah bin Al-Harith Muttalibi (ra). The objective of this campaign was to forestall the attacks of the Quraish of Makkah. As such, when ‘Ubaidah bin Al-Harith (ra) and his companions covered some ground and arrived close to Thaniyyatul-Murrah, they suddenly noticed that 200 armed young men had set up camp in the command of ‘Ikrimah bin Abu Jahl. The two parties encountered one another and a few arrows were exchanged in a confrontation. However, this group of idolaters then stood down from further
conflict due to the fear that the Muslims probably had hidden reinforcements at their disposal and consequently, the Muslims did not pursue them.\(^4\) Albeit, two individuals from the army of the idolaters named Miqdad bin ‘Amr\(^{(ra)}\) and ‘Utbah bin Ghazwan\(^{(ra)}\) fled from the command of ‘Ikrimah bin Abu Jahl and joined the Muslims. It is written that they set out with the Quraish for this very purpose, so that they could find an opportunity to join the Muslims.\(^5\) The reason being, that they were Muslims at heart, but could not migrate out of fear of the Quraish due to their weakness. Moreover, it is possible that this very occurrence caused them to lose heart and they decided to step back considering this to be an evil omen. History has not recorded whether this army of the Quraish, which was definitely not a trade caravan and regarding which Ibni Ishaq has used the words Jam‘un Azimun (i.e., a grand army), set out in this direction with a specific objective. However, it is definite that their intentions were not favourable. It was due to the Grace of God that upon finding the Muslims vigilant and upon witnessing some of their own men joining the Muslims, they lost courage and retreated. Moreover, a practical benefit which the Companions derived from this campaign was that two Muslim souls were delivered from the tyranny of the Quraish.

**Sariyyah of Hamzah bin ‘Abdul-Muttalib\(^{(ra)}\) - Rabi‘ul-Awwal 2 A.H.**

In this very month, the Holy Prophet\(^{(saw)}\) dispatched another company of thirty men mounted on camels to Saiful-Bahr in the east of Madinah, where the region of ‘Is was situated, under the command of his biological paternal uncle, Hamzah bin ‘Abdul-Muttalib\(^{(ra)}\). When Hamzah\(^{(ra)}\) and his companions promptly arrived, they found the head chieftain of Makkah, Abu Jahl, present there to welcome them with an army of 300 mounted men. This number was ten times the number of Muslims, but the Muslims had gone forth from their homes in order to carry out the command of God and His Messenger, and the fear of death could not force them back. Both armies began to line up before one another and battle was about to begin when the chief of that region, Mujaddidi bin ‘Amr Al-Juhni, who held relations with both parties, intervened and, on the brink of war, conflict was averted.\(^6\) Ibni Sa‘d, who often follows his teacher Waqidi, writes that this was a caravan of the Quraish which encountered the Muslims. However, Ibni Ishaq, as quoted by Ibni Hisham,
has not made mention of a caravan. He has only written that 300 mounted men of the Quraish were encountered, and they were commanded by Abu Jahl. In light of other factors, the number of disbelievers as reported by Ibni Ishaq proves to be correct. Furthermore, it is definite that this company of disbelievers set out against the Muslims. As such, the attack of Kurz bin Jabir Fihri which shall appear ahead, supports this notion.

Ghazwah of Buwat - Rabi’ul-Akhir 2 A.H.
During the last days of this very month or in the beginning of Rabi’ul-Akhir, the Holy Prophet(saw) once again received news of the Quraish. Upon this, the Holy Prophet(saw) took along a community of Companions and set out himself. He appointed Sa’ib bin ‘Uthman bin Maz‘un(ra) as the Amir of Madinah in his absence. However, the whereabouts of the Quraish could not be ascertained and upon reaching Buwat, the Holy Prophet(saw) returned.7

Ghazwah of ‘Ushairah & Sariyyah of Sa’d bin Abi Waqqas - Jamadiyul-Ula 2 A.H.
After this, in Jamadiyul-Ula, upon receiving news of the Quraish of Makkah once again, the Holy Prophet(saw) set out from Madinah with a company of the Companions and appointed his foster brother, Abu Salamah bin ‘Abdul-Asad(ra) as the Amir in his absence. In this Ghazwah, after making numerous rounds, the Holy Prophet(saw) finally reached ‘Ushairah, which was situated close to the coast and the region of Yanbu’. Although a battle with the Quraish did not take place, nevertheless the Holy Prophet(saw) settled a treaty with the Banu Mudlij on terms as were agreed upon with the Banu Damrah, and subsequently returned. It was during this journey that the Holy Prophet(saw) dispatched a company of eight Muhajirin in the leadership of Sa’d bin Abi Waqqas(ra) towards Khara’, in order to obtain intelligence on the Quraish.8

Attack of Kurz bin Jabir and Ghazwah of Safwan - Jamadiyul-Akhir 2 A.H.
However, despite such vigilance and various Muslim parties constantly making watchful rounds in the surroundings of Madinah, the mischief of the Quraish managed to break through. As such, ten days had not passed since the return of the Holy Prophet(saw) to Madinah when a chieftain of Makkah named Kurz bin Jabir Fihri very cunningly, along with a company of the Quraish, suddenly raided a pasture of Madinah, which was situated
only three miles from the city, and fled with camels, etc., belonging to the Muslims. As soon as the Holy Prophet(saw) received news of this, he appointed Zaid bin Harithah(ra) as the Amir in his absence, and set out in his pursuit along with a group of the Companions. The Holy Prophet(saw) pursued him until he reached Safwan which is an area close to Badr, but he made good his escape. This Ghazwah is also known as Ghazwah Badratul-Ula.9

This raid of Kurz bin Jabir was not a minor Bedouin act of plunder, rather, it is definite that he had set out against the Muslims on behalf of the Quraish, with a particular motive. As a matter of fact, is it very likely that he had specifically come with the intention of inflicting injury upon the very person of the Holy Prophet(saw), but upon finding the Muslims vigilant, settled upon the robbery of their camels and ran off. This also demonstrates that the Quraish of Makkah had planned to raid Madinah so as to utterly destroy the Muslims. It should also be remembered that the Muslims had already been given permission for Jihad by the sword prior to this, and in a sense of self-defense, they had begun to employ an initial plan of action in this regard as well. However, until now, they had not practically suffered any loss in terms of wealth or lives. However, the raid of Kurz bin Jabir was one which practically inflicted harm upon the Muslims. In other words, even after the acceptance of the challenge of the Quraish, it was the disbelievers who practically initiated battle.

ENDNOTES

1. Ghazwat is the plural of Ghazwah and Sarayah is the plural of Sariyyah (Publishers)
   * Tarikhur-Rusuli Wal-Muluk (Tarikhut-Tabari), by Abu Jaʿfar Muhammad bin Jarir At-Tabari, Vol. 3, pp. 11-12, Dhikru Ma Kana Minal-Umuril-Madhkurati Fi Awwali Sanatim-Minal-Hijrati / Khutbatu Rasulillahisa Fi Awwali Jumuʿatin….., Darul-Fikr, Beirut,


NOTE ABOUT REFERENCES

Verse references to the Holy Qur’an count ‘Bismillah…’ (In the Name of Allah…) as the first verse of each Chapter. In some non-standard texts, this is not counted. Should the reader refer to such texts, the verse quoted in The Review of Religions will be found a verse earlier, i.e. at one verse less than the number quoted in this journal. For the ease of non-Muslim readers, ‘(saw)’ or ‘saw’ after the words, ‘Holy Prophet’, or the name ‘Muhammad’, are used normally in small letters. They stand for ‘Sallallahu ‘alaihi wa sallam’ meaning ‘peace and blessings of Allah be upon him’. Likewise, the letters ‘(as)’ or ‘as’ after the name of all other prophets is an abbreviation meaning ‘peace be upon him’ derived from ‘Alaihis salatu wassalam’ which are words that a Muslim utters out of respect whenever he or she comes across that name. The abbreviation ‘ra’ or (ra) stands for ‘Radhiyallahu Ta’ala anhu and is used for Companions of a Prophet, meaning Allah be pleased with him or her (when followed by the relevant Arabic pronoun). Finally, ‘ru’ or (ru) for Rahemahullahu Ta’ala means the Mercy of Allah the Exalted be upon him.

In keeping with current universal practice, local transliterations of names of places are preferred to their anglicised versions, e.g. Makkah instead of Mecca, etc.
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<td>Jammashami – Krishna Jayanti</td>
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<tr>
<td>Wednesday 15th August</td>
<td>Christian</td>
<td>Assumption of Mary</td>
</tr>
<tr>
<td>Monday 20th August</td>
<td>Muslim</td>
<td>Eid-Ul-Fitr</td>
</tr>
</tbody>
</table>
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