

Mujahid

DECEMBER 2014 | ISSUE no 5

THREE FORMS OF LEADERSHIP. WHICH IS THE BEST?

Whether political or secular, leadership comes in various forms. Which form of leadership is the best?

ISLAMIC SOLUTIONS TO MUSLIM YOUTH RADICALIZATION

A keynote address delivered by the President of the Ahmadiyya Muslim Youth Association at the United Nations

UNCONDITIONAL OBEDIENCE TO KHILAFAT

A message to youth given by Hazrat Mirza Masroor Ahmad, head of the Ahmadiyya Muslim Community



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Published with the guidance and prayers of Hazrat Khalifatul Masih V (aba), the Spiritual Head of the Ahmadiyya Muslim Community. Mujahid is a publication of Majlis Khuddamul Ahmadiyya USA (Ahmadiyya Muslim Youth Association). Mujahid is a registered serial with the US Library of Congress ISSN 2165-6886

Credits for photos: Vinoth Chnadar, Adrian Askew, Luis Lobo Borobia, Kate Lokteva, aaronHwarren, and JIhopgood,

The Holy Qur'an

AL-QAŞAŞ (Revealed before Hijrah)

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعِفُوا فِي
الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ

الْوَارِثِينَ ﴿٦﴾

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ
وَهُمَّانَ وَجُنُودَهُمْ مِمَّا كَانُوا

يَحْذَرُونَ ﴿٧﴾

These verses are taken from the chapter twenty eight of the Holy Qu'ran, Surah Al-Qasas which is known to be revealed before the migration (Hijrah).

When the degradation and humiliation of the Israelites in Egypt reached its nadir and the cut of iniquities of Pharaoh and his people became full to the brim and God in His infallible wisdom decreed that the oppressors should be punished and those held in bondage be emancipated, He raised Moses.

Such has always be God's practice that He raises a Prophet to lead a down-trodden people to honour and glory and through his influence and under his lead the erstwhile suppressed and exploited people become the leaders and teachers of men. This phenomenon which took place in the time of every Divine Messenger witnessed its fullest and finest manifestation during the ministry of the Holy Prophet of Islam.

The words "to make them inheritors," refer to the Israelites becoming heirs to that 'land of promise'- Canaan - which, like Egypt, "flowed with milk and honey" and which God had "ordained for them" [5: 22]

Exploitation and tyranny produce their own nemesis and the exploiters and oppressors never feel secure from the standard of revolt being raised against them by those whom they exploit, suppress and oppress. The greater the oppression of the tyrant, the greater his fear of revolt on the

6. And We desired to show favour unto those who had been considered weak in the earth, and to make them leaders and to make them inheritors of Our favours.

7. And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them.

part of the tyrannized. Pharaoh, too, was seized with this fear and, therefore, he employed all sorts of means and machinations to keep the Israelites under permanent subjection. But the time had come that he should be punished and those held in bondage should be emancipated.

Haman was the title of the High Priest of the god Amon, "ham" in Egyptian meaning high priest and Amon was the god who dominated all other Egyptian gods. "Haman was the director of the double treasury and granary and director of the soldiers and all the craftsmen of Thebes. His name was Neb-unnef and he was high priest under Ramesus II and his son Merneptah. Being the head of the extremely rich sacerdotal organization embracing all the priesthoods of the country his power and prestige had increased so much that he controlled a most influential political faction and even kept his own private army" [A story of Egypt by James Henry Breasted, Ph.D].

Haman is also said to be the name of a minister of Ahasuerus, a king of Persia who lived many ages after Moses. There is nothing strange of objectionable in two persons living in two different periods bearing the same name. But Mr. Wherry, only to expose his own crass ignorance, has pretended to discover a serious anachronism in the Qur'an having called a minister of Pharaoh by the name of Haman, which accidentally was also the name of minister of king of Persia. In fact, anachronism lies in the brain of Mr. Wherry himself and not in the Qur'an.

The Prophet Muhammad ^{saws} says

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آتَاكُمْ كَرِيمٌ تَوَمَّرًا كَرِيمًا فَكْرِمُوهُ

(ابن ماجه)

The most effective means of prompting wholesome relations between countries and nations and parties lies in respecting and honoring leaders and dignitaries of one another. Our Master the Holy Prophet (peace and blessings of Allah be on him) has been very emphatic to the Muslims in this behalf. This Hadith is one of the many having a bearing on this golden principle. Differences and bound to arise among nations and countries, as they do among individuals. In order to mitigate their bitterness, decent treatment of one another is the most effective remedy. Respectful attitude towards the leaders of one another exercises considerable influence in this behalf. The Holy Prophet (peace and blessing of Allah be on him) has accordingly commanded that whenever the leader of dignitary of another people or party visits Muslims, they should show him due respect, irrespective of his religion and race, and should not neglect the duties of hospitality towards him. This priceless injunction is the finest epitome of hospitality, good conduct, and true statesmanship.

His personal example in this respect was reflected in his laying by a special robe which he would don when receiving foreign embassies, as a mark of special welcome to them; though, as a rule, he had simple tastes and his dress and

Narrated by Hazrat Ibn 'Umar, Allah be pleased with him: Said the Prophet of Allah (peace of Allah be on him and His blessings):

"When the leaders of a people pay you a visit, show them due respect."

[Ibni Majah]

food had no trace of fastidiousness. He was so particular in the matter of duties of hospitality to foreign delegations, that while on his deathbed, he made a will directing respectful treatment of visiting embassies and missions. Once when an ambassador was impertinent in his conduct towards him, he told him that he could not rebuff him as he was the envoy of a foreign people. On the conquest of Mecca, the Holy Prophet (peace and blessings of Allah be on him) announced amnesty to those who would remain indoors within their own homes and would not visit the houses of others to hatch conspiracies against Muslims. Thereupon Abu Sufyan, the Chief of Mecca, said that since he was the head of the Quraish tribe, he deserved special consideration. Granting his request, he said that his house would be marked off for special treatment and that whoso sought asylum in it would be treated as if he took refuge in the Holy Prophet's own house.

In short, the Holy Prophet (peace and blessings of Allah be on him) showed utmost respect to the leaders of other peoples and enjoined the same on his companions. This teaching alone can lead to world peace and cleansing of hearts.



Unconditional Obedience to Khilafat

Sermon delivered on June 6th 2014 by Hazrat Mirza Masroor Ahmad, Head of the Ahmadiyya Muslim Community

‘Do they then not look at the camel, how it is created And at the heaven, how it is raised high? And at the mountains, how they are firmly rooted? And at the earth, how it is spread out?’ - Holy Qur’an (88:18-21)

Hazrat Khalifatul Masih recited the above verses and gave a discourse on obedience in the today’s Friday sermon. The Promised Messiah (on whom be peace) has elucidated obedience of Prophethood and Imam (spiritual leadership) of the time with reference to these verses. He has made, what may appear an odd connection between the camel and obedience of Prophethood and Imam. However, the deep and profound spiritual significance of the Promised Messiah’s (on whom be peace) words tells us that there are several words for the camel in Arabic but the specific word stated in the verse above is a plural noun and this signifies that God intends to explain cultural and communal traits of the camel here. The camel has a great sense of obedience. Camels walk/travel in a long line and are led by an experienced camel in the front. The rest follow him at the same speed and none has any designs or aspiration to walk abreast with the one leading them, like other animals do, for example horses. Therefore in the first verse God has used the specific Arabic word for the camel to draw attention to its communal bearing of travelling in one long line and has thus laid emphasis on the need for an Imam to maintain unity. The significance of camels travelling in a line is that an Imam is needed to negotiate the journey of life and to avoid going astray. The camel is not negligent about making long journeys in the sense that it stores water. Similarly true believers should be mindful and ready for their journey of life and keep provisions and the best provision of life is righteousness.

We have been enabled to accept the Promised Messiah (on whom be peace) in this age and after him the system of Khilafat has been granted to us, which we should value and try to understand its essence. The Promised Messiah (on whom be peace) had said that persons who will take Bai’at in his name will continue to come, thus is the direct link of Khilafat with him. The Promised Messiah’s (on whom be peace) explanation of the verse above clearly shows that

spiritual development and permanence of those who take his Bai’at is in staying connected to Khilafat. Progress of the Jama’at is also in staying connected to Khilafat, it facilitates facing satanic attacks.

The Holy Prophet (peace and blessings of Allah be on him) said that an Imam is like a shield. Indeed, safety is behind the shield alone. And being behind the shield means perfect obedience. The Holy Prophet (peace and blessings of Allah be upon him) also said that whoever obeyed his amir obeyed him and whoever disobeyed his amir, disobeyed him. The Holy Qur’an also commands obedience in several places and it is indeed the secret for communal success and is a point that members of the Jama’at need to understand a great deal.

Some question why do we have certain limits and do not have freedom in certain matters. Ahmadis should remember that Islam allows everything that is justifiable. The limits maintained are for moral correction, moral development and unity. Huzoor address Jama’at office-holders and said that if they wish to assist in the progress of the Jama’at then they need to understand the concept of obedience more than anyone else! If all office-holders on all levels understood the concept of obedience, the members of the Jama’at would inevitably understand it. Everyone would appear as the straight line of travelling camels. Amirs, Sadrs and other office-holders should self-reflect over their standards of obedience and ponder how they respond to any instruction of the Khalifa of the time. Do they obey instantly or do they construe their own meanings of what is instructed? Some office-holders act upon instructions received from the Khalifa of the time but with some hesitation. This does not signify obedience. Obedience is when something is followed instantly. Indeed, it is fine to have your own opinion; however when the Khalifa of the time decides upon something, then one must overlook one’s opinion.

Hazrat Mirza Bashir Ahmad Sahib used to say that he held many opinions and also shared them with the Khalifa of the time. However, if his opinion was not accepted, then he did not even think about it and demonstrated perfect obedience. Perfect

obedience alone will help us attain the level enjoined by God and His Messenger (peace and blessings of Allah be on him). One who takes Bai'at should instill this thinking and should prove it through practice. More than anyone else, this standard of obedience should be exhibited by office-holders from the top level to the bottom.

If the information that reaches Huzoor is correct and some people do say that complete obedience is perhaps harmful, it is probably borne of the German historical background of Adolf Hitler insisting on obedience of everything he said resulting in German defeat and loss in WWII. Huzoor said he wished to make it very clear to every Ahmadi, every new Ahmadi and every youth that there is great difference between Khilafat and dictatorship. Khilafat is established after accepting the Imam of the age and everyone takes a pledge to work for the perpetuation of Khilafat. Islam teaches that there is no compulsion in religion, therefore when one accepts faith of one's own volition it is important to fulfil the pledge one takes.

Obedience of Khilafat is important because mutual efforts have to be made to establish God's kingdom on the earth in the leadership of one Imam. The other Muslims are without an Imam and the successful outcomes of the efforts of those who are associated with Ahmadiyya Khilafat tell us that they are borne of the strong sense of oneness as a community. Khilafat also draws attention to paying the dues of mankind, it exhorts to accept them and practice them. It instills the spirit of giving precedence to faith over worldly matters. Khilafat makes tremendous efforts to establish Unity of God whereas aims of worldly leaders are to extend their borders! They trample over justice for the sake of false pride and which dictator in the world has a personal connection with the people he rules?

Khalifa of the time has a personal connection with people of all backgrounds and all races. The content of the daily post of Khalifa of the time is an unbelievable matter for worldly people. People write personal letters to him, discussing their personal affairs. It is Khilafat that focuses on the pain of every Ahmadi of the world and Khalifa of the time prays for them. Which worldly leader prays for the ailing? Which worldly leader is anxious for young women to get married and prays for them? Which worldly leader is concerned about education of children? Indeed, governments provide education and also provide health service but it is only the Khalifa of the time who is anxious for Ahmadi children to seek education and is anxious for them to have good health. There is no problem, be it of the Jama'at or of someone's private life of which the Khalifa of the time is not aware, for which he does not make practical efforts and does not turn to God to pray!

Huzoor said this is what he and all the Khulafa before him had been doing. Huzoor illustrated this outline of numerous tasks of the Khalifa of the time that God has entrusted to him and which he has to perform. Huzoor said: 'There is no country in the world

that I do not go to in my imagination before falling asleep and for whom I do not pray while sleeping and while waking. I am not saying this to count favours, no, this is my duty and may Allah the Exalted make me perform my duty more than ever.' Huzoor said that his only purpose here was to make it clear that there can be no comparison between Khilafat and worldly leaders.

Another misunderstanding that Huzoor wished to remove, although he has previously explained it in his sermons on conditions of Bai'at, is about the pledge each Ahmadi makes with the Khalifa of the time to obey him in every ma'roof (good) decision. Some people assume that it is for them to define/interpret what is ma'roof and what is not. Let it be very clear that ma'roof has been defined by God and His Messenger (may peace and blessings of Allah be on him). Ma'roof decision is the decision made in light of the Holy Qur'an and Sunnah. According to the prophecy of the Holy Prophet (peace and blessings of Allah be on him) Khilafat was to be established on the precepts of Prophethood and according to the Promised Messiah (on whom be peace) Khilafat is everlasting. Thus, Khilafat cannot operate contrary to Qur'an and Sunnah and there is no option but to obey Khilafat, or prove that Khalifa of the time did such and such thing contrary to Qur'an and Sunnah.

Islam teaches that there is no compulsion in religion, therefore when one accepts faith of one's own volition it is important to fulfil the pledge one takes.

In order to prove that a decision is wrong much reflection will be needed and remaining within the confines of civility it should be written to the Khalifa of the time. However, gossiping and spreading rumours is not allowed. Of course hypocrites and the envious do what they do when the Jama'at grows and progresses. True loyalty to Khilafat is in making their plans fail each time and to not even go near those who encourage thinking ill of others.

The Promised Messiah (on whom be peace) said that when truly adopted obedience generates light in the heart. He said spiritual endeavours/exercises were not needed as much as obedience was needed. He also said unity cannot be established without obedience. Stories of early Islam tell us that the Companions (may Allah be please with them all) gave their lives in obedience and thus Islam spread. This does not mean Islam spread with force. It was the spirit of obedience that made early Muslims face large number of enemies. We observe that the followers of Hazrat Musa (on whom be peace) disobeyed him and as result deprived themselves for forty years! The Jihad of this age is to reform ourselves and to spread the message of truth and this has to be done following the Khalifa of the time. Huzoor said in order to be saved from being ruined we need to enhance our levels of obedience. No matter how much the enemies of Ahmadiyyat persecute us God will take us to our destination but

obedience is the condition and the obedience has to be complete.

The other Muslims also believe in what we believe in but no patience or fortitude can be seen in them. Today, only the Jama'at of the Promised Messiah (on whom be peace) demonstrates steadfastness and fortitude and this illustrates the subject stated in the Quranic verse: 'And among others from among them who have not yet joined them...' - Holy Qur'an (62:4). Just as the Promised Messiah (on whom be peace) said that the camel makes provision for his journey and is not negligent, similarly true believers should be always prepared and cautious and indeed the best provision to take with one is righteousness. We should adopt that tenor in our worship and our practice which will be the best provision for us. By accepting the Imam of the age we have obtained spiritual water, now it is up to us to look after it and to avail of it. Fortunate are those who listen to the words of the Imam of the age with perfect obedience and go on to obey and this leads them to also derive the beneficence of Khilafat.

People who chase worldly aims have no connection with spirituality whereas the purpose of those who seek pleasure of Allah has nothing to do with worldly gain and loss. We should try and attain nearness to God with perfect obedience and enhance in righteousness. Our objective is to establish kingdom of God on the earth and we spread the message of Islam to bring the world under the banner of the Holy Prophet (peace and blessings of Allah be on him). These are the objective for which Khilafat works. What is needed is to understand the essence of what Khilafat is. And this can only happen with perfect obedience. No matter how academic or authoritative one thinks one may be, there is no room in Jama'at Ahmadiyya for one who is not obedient and such knowledge and wisdom cannot spiritually benefit the world either. We should always be mindful of the phrase of the Promised Messiah (on whom be peace): 'It is essential that man makes a practice of following the Imam.'

Intellect and wisdom is fruitful with obedience of the Khalifa of the time and cessation of one's own interpretation of matters. In light of the commentary of the Promised Messiah (on whom be peace) the remainder verses recited at the start of the sermon we see that man can attain spiritual heights only when he understands the concept of: '...obey Allah and obey His Messenger and those who are in authority over you...' - Holy Qur'an (4:60)

It was the spirit of obedience that made early Muslims face large number of enemies.

Office-holders cannot rightfully be 'authority over' people unless they too completely obey Khilafat and do not desist from making their own interpretation; rather they consider each word of the

Khalifa of the time as worthy of being obeyed. When some matters are investigated, at times the initial effort is to find out who made the complaint. No office-holder should be concerned with this. If they are asked to investigate and report they should not spin their own interpretations on matters. If an instruction of the Khalifa of time is not fully understood then rather than guess its interpretation Khalifa of the time should be written to and further advice sought. If each member of the Jama'at is obedient we will head towards spiritual heights and our faith will be as strong as mountains and as a result message of Islam will spread in all directions in the world.

With reference to spreading Islam Huzoor said that some people are concerned about an objection raised over a saying of Hazrat Musleh Maud (may Allah be pleased with him) which was on a banner at Jalsa that if Germany is conquered Europe will be conquered. The objection raised was that we appear to have dangerous resolve although we seem peaceful. The objection was either raised due to unawareness or mischief. If it was mischief, then it is a dangerous step to incite again Muslims. Whoever explained to the objector also did not appear to have sufficient knowledge and has caused pointless concern. Generally speaking Germans are very sensible and they know the missionary and humanitarian works of the Jama'at are aimed to spread the beautiful teaching of Islam and to bring people into its fold. The word 'conquer' does not connote use of force or any aspirations of governance. We are spreading our message and let alone Germany and Europe, we aim to triumph all over the world, but not with the use of force.

Hazrat Musleh Maud (may Allah be pleased with him) had in fact articulated the significance of the German nation and alluded to their prominence within Europe and had meant to say that if the Germans understand Islam they will make the rest of Europe understand it. This is true, Germans are at the forefront even in the European Union, and their capacity is evident. Huzoor said he laid the foundation stone of a mosque at Wiesbaden a couple of days ago. German guests came to the event and Huzoor briefly spoke on the teachings of Islam and everyone was appreciative of Huzoor's message.

We should remember that if we work with sincerity and seek help from God, these people or their next generation will come in the fold of Islam. Whoever God will wish, He will enable them to accept Islam. We do not need to be scared or defensive, worldly governance is not our objective. Our task is to instill love of God in hearts and we will continue to do this and for this each Ahmadi needs to be completely obedient to Khilafat.

Editorial

by Muhammad Ahmad

Leaders are found in all walks of life. Leaders range from the head of the households to the United States president. All these leaders face some common challenges and to be successful require some common skills. Napoleon Bonaparte considered the job of a leader to be a “dealer in hope.” Eisenhower viewed it as a job for those who can inspire “the art of getting someone else to do something you want done because he wants to do it.” A Chinese Proverb lays importance on setting an example and not words uttered by the leader: “not the cry, but the flight of a wild duck, leads the flock to fly and follow.”

As Ahmadi Muslim youth we look up to the example of our elders for guidance. What has been their reaction when chosen to lead and what advice they have given for future leaders? Most of us can remember when back in 2003 our beloved Khalifa Hazrat Mirza Masroor Ahmad (may Allah strengthen his hands) was elected. His reaction was prostrating to Allah while tears flowed down his face. There were neither confettis nor pomp and glitter. Instead he asked all of us to pray like we have never prayed before, day and night. This reaction of humbleness and simplicity is unique in our community and indeed a tradition of the true Islam. The guiding light for us is the teaching of the Holy Prophet of Islam (peace and blessing of Allah be upon him) who preached that a true leader is the servant of the people.

We chose “leadership” as the theme for the month of December because all chapters have newly elected Qaideen. According to the constitution, the Qaid elections are held between the 15th of September and the 1st of October. We hope that reading this issue of Mujahid will help you recognize some attributes and qualities of a good Qaid. Let us pray that may Allah guide our leaders and give us the strength to follow them with a pious conviction.



Ten Qualities of a Great Leader

by Naveed Khan, Chicago East

1. Service

You're a leader? Who do you serve? Great leaders are always ready to roll up their sleeves and get to work. If you see a need and have a vision for execution, DO IT. Leaders don't wait to convince everyone of their vision. They put in the work with long, hard hours. As their efforts create a breakthrough and gain momentum, others naturally join the cause and eventually a giant tree forms from a single seed. This is indeed the noble path of all prophets to the Imam Mahdi (peace be upon him). God helps those who help themselves. Leaders don't make excuses about the lack of help and assistance. One of the earliest recorded revelations to the Promised Messiah (peace be upon him), on the occasion of his father's death was:

Is Allah not sufficient for his servant? - Holy Qur'an 39:37

2. Compassion

Leaders care. They care about their passions, projects, colleagues, subordinates, superiors, collaborators, image, and everything in between. Great leaders ask incisive questions and listen attentively, seeking out details, while making their interactions with people feel special and unique. Whether it's an inquiry about a sick cousin or the evolution of your stamp collection, leaders learn to pinpoint the concerns and interests of those they work with to genuinely appreciate the unique qualities everyone brings to the table. Beyond mere lip service, great leaders show they care through their actions, which, in turn, make their words more endearing and powerful. Leaders need followers who willfully and diligently acquiesce to the execution of their vision and they accomplish the majority of this through their compassionate regard for them all.

3. Confidence

Confidence is a key barometer of success in every endeavor. Mistakes are inevitable in life as in leadership. Fear of mistakes, resulting in catatonic ambivalence or debilitating indecision can be disastrous. If we traverse the expanse of history we observe that leaders have been opposed by many of their own followers. Many of the followers of the Holy Prophet (peace and blessings of Allah be upon him) even initially opposed his decision to agree to the Treaty of Hudaibiya. They pleaded with him not to give in to the traitorous and vicious Meccans and gain more favorable terms, yet he didn't relent and remained confident in the Will of Allah. History proved that decisive act correct despite the bitterness felt by his companions at that time.





In short, a leader's confidence, based on careful analysis, facilitates submission of the elements and circumstances to fulfill visionary goals. Confidence can also ignite a fire amongst the followers in a feedback loop mechanism that can serve to pick up the leader when he is demoralized. Confidence, especially in leadership, is a cherished resource of organizations and communities with lofty goals.

4. Resilience

Every goal worth accomplishing is beset with innumerable obstacles resisting its fulfillment. For those of us in sales, sometimes it may seem a prospective customer will make every excuse in the book not to do business with us, despite our immense preparation and the careful elucidation of many distinct advantages to be gained from an agreement. If people just give up after a short while in the face of opposition, they will lose not only the battle in that moment, but also face greater odds in the long haul because of the mental and emotional impact of that "failure."

Undoubtedly, not every plan works, nor does every idea have merit, but something is there to be gained in every setback to make us better equipped in the future to deal with obstacles and resistance. Arriving seasoned with prior disappointment and setback should make our willpower even stronger to achieve our goals. Perseverance against difficult odds is a common thread of

the greatest tales of achievement. We can use this in our battle against our own naifs, or in our external battles against injustice, poverty, social inequality, and oppression of all forms.

5. Accountability

With great power comes great responsibility. Any leader worth his salt must be accountable for everything under his jurisdiction and command. Whether his style is autocratic or democratic, a leader should gladly accept responsibility for his organization, company, or community. Often we see leaders blame others for their own missteps and errors while hiding behind double speak and convoluted smoke screens to cover their lack of accountability.

The greatest leaders in history have always given credit to others who've implemented their plans and visions while accepting culpability for their organization's weaknesses and systematic errors. If the greatest military leaders blamed a loss on the execution of their strategy rather than the strategy itself and all the phases involved, they would have never made it far enough to be remembered in the annals of history. Leaders reflect their attributes on their followers through their own responsible example, which, in turn, makes the entire unit form a fortified front against opposition.

6. Honesty

A leader has to remain somewhat aloof and reserved because he is responsible for the morale of those he works with towards a common goal. He can't get too high or too

low, he must remain mostly neutral and even keel. Full disclosure about the depths of good and bad fortune as it relates to the group is not required, but clear, concise and honest communication about the realities affecting everyone is essential. Leaders who are trusted have much more pliable followers who put in long hours and take on additional stress to ensure completion of important tasks towards the fulfillment of a project. In order for individuals to come together to achieve a goal, they must believe in the sincerity of their leader's intent.

7. Efficiency

Time is the greatest non-renewable resource known to man. Ill-defined and ethereal, we all understand time differently. Leaders, however, are acutely aware of the tick tock of the clock and the inevitable expiration date on ideas, projects, their role and life itself. As such, they learn the aptitudes of those they lead and are keenly aware of their own capabilities and limitations even more.

Leaders know what tasks to assign to whom and how much to burden themselves and others. They don't commit themselves to tasks better suited for others and they don't give control over key elements of projects nor any overall planning to anyone incapable of discharging the obligation. Great leaders are expert delegators who have everyone work in a synergistic orchestra, accomplishing great tasks in little time. MKA USA is a great example of an organization of thousands essentially lifted up by a few dozen hard-working people.

The Ahmadiyya Community has held countless Jalsas in a beautifully ordered manner, setting up and closing down rapidly and efficiently with coordinated volunteer effort, leaving non-Ahmadi spectators and guests bewildered in amazement. This is why Ahmadiyyat has gained a reputation globally as a leading Islamic organization.

8. Focus

‘Obstacles are those frightful things you see when you take your eyes off your goals.’ Henry Ford knew a thing or two about leading. He was the visionary behind the huge River Rouge manufacturing plant, which took eleven years of construction to complete and became the largest integrated factory in the world in 1928 with almost sixteen million square feet of operations.

Great leaders have targets and nothing can get in the way of the ultimate aim. Distractions abound. At times, collaborators and team members will derail leaders with unnecessary retorts, contrarian observations, irrelevant queries, endless theorizing, and a whole gamut of time and energy-wasting communication. Great leaders excel at getting themselves and everyone else back on task with the ultimate aim in mind. Sometimes they have to excite a dormant group and other times they may have to temper and guide their followers’ anxious enthusiasm to re-engage the grand purpose.

9. Ambition

Great leaders find unique projects, goals and aims that are rare in their visionary ambition. They don’t want to do what has been done before or do something that is easy. They know the greatest feats seem almost impossible at the beginning when the first step is taken. Still, their

unflappable courage, faith, and willingness to work extremely hard towards the achievement of the ultimate aim pushes them to the lofty heights they eventually reach. Great leaders marshal resources and passionately ignite the voluminous energy at their disposal, molding it diligently and patiently until the culminating purpose is achieved.

Great leaders neither remain satisfied with prior accomplishments nor do they accept mediocrity. They elevate others with their magnetic presence helping them see things they otherwise could never dream of. Their bold and aggressive vision shapes the perception of their followers, which is then only enhanced in clarity and vividness when it is reflected back to them through their followers.

10. Graciousness

Humility, thankfulness, generosity and gentleness all have their time and place in the public life of a great noble leader. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) was the greatest leader of all time, in all aspects of life, fulfilling the obligation of every moment perfectly as *Insan ul Kamil*, ‘The Perfect Human’. These elements of the Master Prophet’s (peace and blessings of Allah be upon him) sagacious character cannot be wiped out from history despite the bloodthirsty “Muslim” clergy of our time collaborating to this end with the antagonistic orientalist.

What we find as we dig deeper and deeper into the Greatest Leader’s (peace and blessings of Allah be upon him) noble soul is gem upon breathtaking, tear-jerking gem. Through his example, his followers also became the greatest of all people (Holy Qur’an 3:111), conquering more than half of the then known world in less than a century of his passing. The attributes of graciousness, benevolence, and beneficence towards his subjects facilitate the passing of the torch from a great leader to his followers, inspiring the next leader to take it further.

The Messiah of the Age (peace be upon him) wants us all to be lions in following his example of piety, truthfulness, honor, integrity, courage, humility, and perseverance. This short exposition highlights some of the qualities we can cultivate in ourselves to make his wish for us come true, in our individual and collective lives.

May Allah (May He be Glorified and Exalted) make us all Lions, in the truest sense, and guide us in the difficult path to His Pleasure and His Love. Ameen.

Islamic Solutions to Muslim Youth Radicalization

by Dr. Bilal Rana, President of Ahmadiyya Muslim Youth Association

The Ahmadiyya Muslim Youth Association (AMYA), an auxiliary of Ahmadiyya Muslim Community USA, came into the heart of the United Nations on Friday, November 14, 2014, to host a historical event entitled "Islamic Solutions to Muslim Youth Radicalization." The event brought together representatives of the United Nations, members of the U.S. State Department, diplomatic missions to the United Nations from more than 20 countries (including Ambassadors and Deputy Ambassadors), university professors, religious clergy, NGO leaders, and Muslim youth leaders to analyze and present a solution that will globally turn the tide of radicalization of Muslim young men.

Below is the keynote address delivered by the National President of Ahmadiyya Muslim Youth Association, Dr. Bilal Rana.

Your Excellency's, and dear honored guests, ladies and gentlemen.

Assalaamo alaikum – peace be upon you all.

I am honored to address ambassadors and delegates of the United Nations on the crucial subject of Muslim youth radicalization.

As the President of a large and influential American Muslim youth group, this subject is of great interest and concern for me. That Muslim youth leave their home and pledge themselves to militancy in the name of Islam is appalling.

The Ahmadiyya Muslim Youth Association condemns radicalization and terrorism in every form, categorically and in the strongest possible terms. We reject all ideas which seek to justify any act of violence, and for any reason. We have always rejected such ideologies, we reject them now, and we will reject them at every opportunity in the future.

The Ahmadiyya Muslim Youth Association insists that the heinous acts of these militants, though they use Islamic symbols, are entirely un-Islamic and are repulsive to all good Muslims.

The Khalifa of Islam, the spiritual head of our community, stated the following only last week:



"Again I say that it is a cause of great pain and concern to me that these evil acts are all being associated with Islam. Nowadays, it is a major concern that Muslim youths from the West are travelling to countries like Syria and Iraq where they are being radicalised. It is quite possible that they could eventually return to their home countries and launch attacks or cause great disorder in this part of the world. Thus, clearly this is no longer a local or Muslim issue – it is an international issue that requires a global and concerted effort to stop these extremist organisations. (Peace Symposium, Nov 8, 2014)"

Therefore this is extremely alarming and a cause of major concern in the United States and the world. Over the last year, the vigilante terrorist group known as ISIS has been brutally killing not only Muslims, but people of all faiths, and have threatened to spread to other parts of the world. They have appealed to the sentiments, mostly of young Muslims, by having falsely claimed to be fighting in the name of Islam.

They seek to impose Shariah Law upon everyone, Muslim and non-Muslim alike. They enslave and rape women, and have kidnapped helpless children in an effort to train them how to kill. They have gathered young and restless youth, frustrated by life, and prepare them to give their lives for a unjust, unholy cause. They have even begun to acquire advanced artillery and sophisticated weaponry.

They wish to remove current Muslim governments, and in seizing their power, establish a so-called Islamic State. This is their empty vision and basic plot to destroy peace in the world.

We are sincerely pained and grieved by this cruel ideology which has tried to attach itself with the sacred name of our faith. An honest, and full study of the Holy Qur'an and the life the Prophet of Islam, Muhammad, peace be upon him, reveals very clearly that he never took part in any war, unless it was defensive. In those circumstances a thorough look will clearly show that the Muslims never sought to occupy lands and subjugate any people.

It was Muslims who were attacked first. They were driven from their homes. These attackers followed them. These hostile were a malignant and militant group that too sought to impose their religious beliefs on all others, in fact, much like ISIS.

The verses in the Holy Quran that gave Muslims permission to fight clearly state that had that permission not been granted then not just mosques but Churches, Synagogues and any house of worship would have been destroyed by this kind of ideology.

It was not a mere question of Islam or Muslims. The Holy Quran instructed Muslims in those verses to protect mosques, Churches, Synagogues, in fact, all sacred temples where God is worshipped.

Far from a disgrace, these verses lift the Quran as a book to be celebrated, and respected by all those who love universal peace and justice. It is, in fact, a global message of religious reconciliation and love that the world is in need of today. The verses did not grant permission to occupy any lands, and to exploit or subjugate any people. These verses picked up and dishonestly cast in some other ugly light ironically by both – the Muslim terrorist and the non-Muslim critics of Islam.

Therefore, the correct read of Islam completely exposes ISIS and any terrorist Muslim group now and in the future. Much like word "Jihad", ISIS exploits Muslim sensibilities to evoke an emotional response by using religious words such as "Caliphate" without any true semblance to the original and pure meaning of the word.

You may ask, why do Muslim youth radicalize? Why are they vulnerable to violent and extremist ideology? It's a legitimate question.

Speaking of ISIS specifically, this is a group that capitalizes on the residue of war. To say they cannot be understood is not completely true. These are a frustrated people, who had family members die, countrymen die, and their homes destroyed. That, also, for what is now known to have been false information. They were a people that were traumatized, shamed and whose dreams were shattered.

But what groups like ISIS do is take that concern, legitimize it, and amplify it until it has reaches a frenzy. A madness that can only be quelled by bloodshed.

What is the solution to such a deep seated problem? What can be done for a person stuck in this mind-set?

The answer lay in first correcting the question. It's not just a question about ISIS. Youth radicalize. Every year in this country hundreds of youth give themselves to violent street gangs. And just like you have ISIS you have the Bloods, the Crypts and the Latin Kings. Every few months we hear of some suburban, white American child and for whatever reason is angered and confused by the world he lives in and needs to take revenge on innocent lives.

So how do you resolve extreme behavior? You do it by showing them the love and affection and human kindness which they lacked in the first place. We cannot solve extremism with military excesses of our own, and certainly not a disproportionate one.

Pulling down statues of men and installing new governments is a political answer. But for a war-battered people, real revolutions begin in the hearts and minds.

In the Ahmadiyya Muslim Community our very motto is Love for All Hatred For None. In over 120 years of existence, with Ahmadi

Muslims the tens of millions in over 200 countries, there has never been an Ahmadi Muslim involved in terrorism, armed revolution, or collective public protest or demonstration.

How is this possible? How is this achieved?

Islam teaches one must have internal harmony – i.e. With oneself, one's God and one's community.

The practical application of this is exactly what you see in the Ahmadiyya Muslim Community. In order for a body to function properly there has got to be a head. In the Ahmadiyya Muslim Community our leader is chosen because of his commitment to God and high moral qualities. He is a spiritual leader only, and seeks no political dominion.

This system of leadership called Khilafat has guided us to becoming the most dynamic, welcoming religious organization in the world. He gives all Muslims, including the youth, direction and guidance on how to understand an ever-changing world.

In that success lies the solution to ISIS, and in fact, in that success lies the solution Columbine, to offensive wars, to corporate malfeasance or any wrong perpetrated by members of a group – be it a religion, a country, an individual or a corporation.

The head of that any such group has to promote the Islamic and universal concept of “Want for your neighbor, what you want for yourselves.”

Because the only way you can want for others the same as yourself, is if you see them as yourself and if you love them as you love yourself and your own people.

If families express this to their child it is impossible for that child to grow up and murder his classmates. If the head of financial institutions expresses and implements activities that promote this concept there is no way clients funds are mismanaged.

If religious leaders preach this concept from their pulpits there is no room for ideologies like ISIS to grow and prosper. We believe that at the root of this issue is a global society moving away from God and losing our ability to reflect His attributes –love, mercy, and true justice. So if you have a pure and honest for God, then you will embody love for His creation too.

To this end, we take direct guidance from our Khalifa on how to express this love.3 years ago, on the 10 year anniversary of 9/11 our community started the Muslims for Life campaign. This campaign is done in protest of terrorism and in the affirmation of our love for mankind.

Over that period of time we have done 1,000 blood drives and collected more than 33,000 bags of blood. This amounts to saving approximately 100,000 lives. This comes with the message that the only blood we shed in the name of our faith, is a pint of blood to give life. Not to take it.

In an effort to promote love of country, our community started the Muslims for Loyalty campaign. This drive has given our youth a wonderful opportunity to express their patriotism. On July 4, earlier this year, we participated in over 40 Independence Day parades in major US cities.

As a part of our Muslims for Peace campaign, we have engaged peaceful and respectful dialogue with Churches, Synagogues, and many interfaith groups. As a part of this, this year we have held more than 60 university symposiums on campuses all across the country. Here we promote understanding of all faiths, and remove popular misconceptions about Islam in order to promote goodwill among members of all faiths.

Similarly, since last year, our Muslim youth writers guild has published over 500 newspaper articles presenting Islam in its pure form of peace, justice and rationality.

All of this has provided a wonderful outlet for our youth to express their faith, to teach them the meaning of real values. Since the 1960s, our youth association has been holding annual, national camps to teach our youth our ideology of “Love for All Hatred for None,” and to show in practice how to accept those who are different from you. More than a thousand of our Ahmadi Muslim youth from around the country gather and we channel their youthful energy into sports, learning, social service and rational, respectful interfaith debate and dialogue.

Our Khalifa instructed us to raise funds for charities and to walk in large number to show them our support. Only a few months ago, our national cabinet along and leadership from all 70 of our chapters, met with over 50 members of Congress in our Muslim Youth Day on the Hill, not to ask Congress for any favors but to offer them a give – highlighting our continued blood drives, various campaigns, and seeking opportunities to feed the hungry in their districts.

Only a few months ago, our Khalifa asked our youth association to take a stand against global warming. Our youth association has since planted thousands of trees. We maintain dozens of highway clean-up projects across the country, in an effort to teach our youth the dignity of doing labor with their own hands.

Over the past 2 years, we have raised hundreds of thousands of dollars and donated it to various hunger relief programs. We have fed an estimated 1,000,000 hungry Americans and our youth association was honored by the Guinness Book of World Records this year for our work in hunger relief.



We are an organization which is run 100% by unpaid Muslim youth volunteers, and our membership is now almost 4,000.

You might say well and good, but why have you called us here? What do you ask from us?

We ask that you judge us not merely by what we say, but that you judge us by what we do. We hope you see us as an example of Islam that is a benefit for mankind. Please promote our perspective as the counterpoint to Islamic extremism.

We are the one unified Muslim Community who live in accordance with Quranic verses that Say “Let there always be a party among you who invite people to goodness.” Or “You are the best of people sent for the good of all mankind.” And in honor of the Prophet Muhammad who was “sent as a mercy to All of Mankind”.

We are that head of the Muslim body who will call Muslims to their better selves. When there is any representation needed for Islam please be sure to include us – the Ahmadiyya Muslim Community. Call us to the table.

We have resolved that the subject and work related to Muslim Youth radicalization be the theme for 2015 for the Ahmadiyya Muslim Youth Association. We are here for you, whether called upon to advise or whether called upon to serve.

Those in the Muslim community who want turmoil will work to stifle our voice, but those who want peace must help us spread this message to our brothers in faith and to the world in general.

You see many of us dressed in black and white. These are symbolic colors in our youth association give to us by our Khalifa – Black which absorbs light and white reflects it. The black color represents the need for us to take goodness in, and white represents our responsibility give goodness back. This is who we are.

It is befitting that the first Muslim President of the United Nations General Assembly and the first Muslim President of the UN International Court of Justice, was an Ahmadi

Muslim – Muhammad Zafarulla Khan. In his words, what is said and what is done at the United Nations may turn out to be pregnant with destiny. We certainly hope so.

It was the tradition of the Prophet of Islam to reach out to ambassadors and heads of state to appeal to their conscience. I hope I have carried that tradition forward today.

In the end, it must be reiterated – there can be no excuse for the actions of Muslim youth in the West who radicalize. But we must help and prevent them from radicalizing, not by misunderstanding a faith they hold dear. But rather, by engaging them with love, reconciliation, and justice.

Thank you.

Malfoozat - Promised

by: Imam Salman Tariq

ACTIONS,

زبانی باتیں کچھ چیز نہیں

مومن کو چاہیے کہ ان چار صفات والے خدا کا صرف زبانی اقرار ہی نہ کرے بلکہ اپنی ایسی حالت بناوے جس سے معلوم ہو کہ وہ صرف خدا کو ہی اپنا رب جانتا ہے۔ زید عمر کو نہیں جانتا اور اس بات پر یقین رکھے کہ درحقیقت خدا ہی ایسا ہے جو عملوں کی جزا سزا دیتا ہے اور پوشیدہ سے پوشیدہ اور نہاں در نہاں گناہوں کو جانتا ہے۔ یاد رکھو کہ صرف زبانی باتوں سے کچھ نہیں ہوتا جب تک عملی حالت درست نہ ہو۔ جو شخص حقیقی طور پر خدا کو ہی اپنا رب اور مالک یوم الدین سمجھتا ہے ممکن ہی نہیں کہ وہ چوری بدکاری قمار بازی یا دیگر افعال شنیعہ کا مرتکب ہو سکے کیونکہ وہ جانتا ہے کہ یہ سب چیزیں ہلاک کر دینے والی ہیں اور ان پر عملدرآمد کرنا خدا تعالیٰ کے حکم کی صریح نافرمانی ہے۔

غرض انسان جب تک عملی طور پر ثابت نہ کر دیوے کہ وہ حقیقت میں خدا پر سچا اور پکا ایمان رکھتا ہے تب تک وہ فیوض اور برکات حاصل نہیں ہو سکتے جو مقربوں کو ملا کرتے ہیں۔ وہ فیوض جو مقربان الہی اور اہل اللہ پر ہوتے ہیں وہ صرف اسی واسطے ہوتے ہیں کہ ان کی ایمانی اور عملی حالتیں نہایت اعلیٰ درجہ کی ہوتی ہیں اور انہوں نے خدا تعالیٰ کو ہر ایک چیز پر مقدم کیا ہوا ہوتا ہے۔

سمجھنا چاہیے کہ اسلام صرف اتنی بات کا ہی نام نہیں ہے کہ انسان زبانی طور پر ورد و وظائف اور ذکر اذکار کرتا رہے بلکہ عملی طور پر اپنے آپ کو اس حد تک پہنچانا چاہیے کہ خدا تعالیٰ کی طرف سے تائید اور نصرت شامل ہونے لگے اور انعام و کرامت وارد ہوں۔ جس قدر انبیاء اولیاء گذرے ہیں ان کی عملی حالتیں نہایت پاک صاف تھیں اور ان کی راستبازی اور دیانتداری اعلیٰ پایہ کی تھی اور یہی نہیں کہ جیسے یہ لوگ احکام الہی بجالاتے ہیں اور روزے رکھتے اور زکوٰتیں ادا کرتے ہیں اور نمازوں میں رکوع سجود کرتے اور سورہ فاتحہ پڑھتے ہیں وہ بھی پڑھتے تھے اور احکام الہی بجالاتے تھے بلکہ ان کی نظر میں تو سب کچھ مردہ معلوم ہوتا تھا اور ان کے وجودوں پر ایک قسم کی موت طاری ہو گئی تھی۔ ان کی آنکھوں کے سامنے تو ایک خدا کا وجود ہی رہ گیا تھا۔ اسی کو وہ اپنا کارساز اور حقیقی رب یقین کرتے تھے۔ اسی سے ان کا حقیقی تعلق تھا اور اسی کے عشق میں وہ ہر وقت محو اور گداڑ رہتے تھے۔

(ملفوظات جلد 10 صفحہ 37-39)

Sayings of The Messiah^{as}

Saint Louis

NOT WORDS

A true believer should not only believe in the God with these four attributes (Rab, Rahman, Raheem, Malik-i-yaumid-deen) with the word of the mouth; he should live the kind of life that would clearly show to the people that he does not take anyone else as his Rab, he takes God as his Rab; he does not take Zaid or Umar (X or Y) his Rab.

He should be full of certainty that it is only God who rewards the actions (whether the reward is good or it is punishment); He knows the most hidden sins that a man might commit. You should know it well, that verbal claims do not mean anything whatsoever. He who takes God to be his Rab and Maalik-i-yaumiddin, in the true sense of the words, can never commit evil deeds like stealing, fornication, gambling, or other deeds like them, for, he knows that all these things are devastating and to commit them is to violate the commands of God. The truth is that unless a man proves that he is a true believer in God and has very strong faith in Him, he cannot be the recipient of the blessings and the grace of God which are granted to those who are His near ones. The blessings that are vouchsafed to those who are near and dear to God have their sources in those people being the possessors of high certainty and strong faith; these are the people who give preference to God over everything else in the whole universe.

You must try to realise that Islam does not tantamount to mere verbal profession of faith and some "wird" and "wazaa-if" (uttering of some words repeatedly for spiritual influence); one's practical life should be so good that he may become the recipient of the help and succour of God and he may be vouchsafed God's generous Bounties. All the Prophets had their lives very pure, truthful, trustworthy and of high morals. They were not like the ordinary people - their fasting, payment of zakat, prayers and bowing and prostration and recitation of Surah Fatiha, was not like the ordinary people, they had caused a sort of death to everything in the world; the only thing they visualised was the Being of God the Almighty; they took Him alone as their Helper and real Sustainer. It is with Him that they had real communion and it is of Him that they always thought and it is in Him that they lived their lives.

(Malfoozat, Vol. 10, pg. 37)

An Opportunity to Lead

by Maqsood Khan, Chicago

Leadership is sometimes exerted willfully and sometimes it is given to you unexpectedly. It can take shape in many different forms. Sometimes in a lesser role but in other circumstances it can have greater, far-reaching implications.

The circumstances of my unexpected leadership role involved a conflict between two of my cousins. When a conflict sets off, there is always potential for exorbitant damages despite the offsetting trigger being petty and of little significance.

One day, my family and I were playing basketball at a local university gym. We were all cousins amongst each other and the competitive energy was running high. With the game going back and forth I noticed two of my cousins getting more aggressive with one another, and it began to escalate quickly. One of them was quite a bit older than the other which created another conflicting dynamic.

As I took note of this brewing conflict, I tried to assume a peaceful role, trying to shift the focus to the game at hand and the non-serious reality of what we were all trying to enjoy. However, the situation boiled over to the point where a serious confrontation was right at its boiling point. At this moment, I had to physically step into the center of the activity from where I began, unilaterally enforcing my solution. Having knowledge of the cultural dynamic (Afghan/Pashtun) of the older and younger individuals involved, I quickly embraced my younger cousin. I pulled my younger cousin completely aside and isolated him to

have his undivided focus and attention.

I gave him a brief moment to allow his emotions to subside rather than lambast him in front of the others, which may have potentially increased the damage. Once he cooled down, I made him understand that the basis for the escalation and the end goal of this fight was completely rooted in evil and possessed no potential for positive or substantive return. I highlighted how this ran against what our spiritual principles teach us, and what our forefathers expects of us. When I noticed he understood, I also reassured him that he wasn't completely unjustified for feeling upset and provided him a solution for a resolution.

But, before I provided him that solution, I made him comply to humbling himself and recognizing the circumstances, empowering him into a position of leading himself, telling him to embrace my older cousin, and take the first step by accepting fault. He agreed. Because of that gesture, my older cousin was moved and naturally followed through, humbling himself as well, and embracing the younger cousin, while offering up his own apology. With that, the potentially grave situation was dissolved in a peaceful way. Lessons were learned all around.

I told my little cousin that anytime you are presented with any kind of confrontation assume steadfastness and channel your energy into representing greatness and leading by example. Make your actions speak for you, make your performance be the revenge you seek, let your benevolent behavior be your self-defense. And in this particular situation, let your game do the talking on the court.

This whole story holds a special place with

me because I know that stepping in and exercising my judgment saved two extended families from potentially getting involved in a protracted and acrimonious conflict over something so frivolous and utterly meaningless. The leadership I exuded came through my own experiences and observations. I believe there are many substantial gems for growth and learning that can be taken from this story if one takes to time to reflect and also invest in holding true to the spiritual guideline of our religion. May Allah enable us to stay aware of that all the time, not just when it's convenient or easy. Ameen.

Support The Sadiq Organic Garden

In an effort to increase the consumption of fresh greens and vegetables among families in this urban "food desert" Humanity First sponsored the development of community garden in Walnut Park East in Saint Louis, MO.

Today 5 years later among vacant lots and buildings, Sadiq garden is a small oasis. Over the years it has provided vine ripened and green tomatoes, watermelons, squash, collard greens, mint, cucumbers for more than 100 families in the area.

Sadiq garden is an example of how a vacant city lot can be repurposed to supplement the local food supply, increase beautification and enhance the quality of life in an Urban community.



DONATE NOW

http://khudd.am/sadiq_garden

Three Forms of Leadership. Which is the Best?

by Haroon Aaron Garel

Leadership is inherent in the social order of all different species. The Queen bee ensures the survival of her colony by laying eggs. Stickleback fish pick their leaders according to size. Birds usually fly in a “V shape” flock, thus the bird with the best navigation skills leads. A lion’s pride is protected by the biggest male.

As pertaining to humans, leadership may be a bit more complex. Man has choices, and has to take leadership roles concerning business, political, family, community, and judicial spheres. But there is such an institution where Allah Himself in the Holy Qur’an has claimed to provide leadership in, and that institution is a spiritual institution known as Khilafat. The Holy Qu’ran states [2:31]:

"And when thy Lord said to the angels: 'I am about to place a vicegerent in the earth,' they said: 'Wilt Thou place therein such as will cause disorder in it, and shed blood? — and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.'"

To understand these verses, let's peer deeper into the history of leadership. Let's look at the qualities that make a good leader and distinguish between good leadership and the best leadership.

Throughout history many leaders have emerged, and they usually fall into one of three categories. The first category of leaders is military, those who were conquerors. These leaders used military might and force to win victories in their campaigns. These are leaders such as Alexander the Great, Julius Caesar, Napoleon Bonaparte, George Washington, Charlemagne, Attila the Hun, Adolf Hitler, and Joseph Stalin, just to name a few. These leaders were rich in coercive power.

The second category consist of secular leaders, who led non-violent campaigns against social injustice. These leaders include individuals such as Martin Luther King Jr. for civil rights, Mahatma Gandhi for human rights, Elizabeth Cady Stanton for women's rights, and Marcus Garvey for pan-African nationalism.





The third category of leaders are Leaders of the Faithful (Ameer-ul Momineen). These are spiritual leaders who are rightly guided by Allah. They come to lead mankind to God by reflecting God's attributes, living pious and righteous lives. These were men such as, Adam (as), Noah (as), Abraham (as), Moses (as), Jesus (as), Muhammad (saw), and Hazrat Mirza Ghulam Ahmad (as). These leaders are a separate category from the other two worldly categories of leaders, but let us now try to determine what are some characteristics of good leadership.

Leaders always have followers. While a leader is usually defined as the one who is in charge, scholars have struggled to come up with a universally accepted definition of what leadership really means. Being the one 'in charge' does not mean that people will listen to you or do what you say. Sometimes a person who develops a good relationship with others may be consulted for guidance over the individual in the leadership position. How does a person gain the power to influence the attitudes, beliefs, feelings, behaviors, and actions of others? The 1959 French and Raven Bases of Power theory comes into play. Many organizations use these five methods of power to influence others:

1. Exert Power - based on knowledge and expertise that a person exhibits in leadership position. Subordinates rely and follow those who have a special knowledge and expertise in a particular field.

2. Referent Power - when a person likes, admires, or identifies with the leader.

3. Legitimate Power - the authority inherent in the leader's title.

4. Reward Power - the ability of the leader to hand out gifts to their followers.

5. Coercive Power - the ability of the leader to punish followers with disciplinary actions.

Many institutions with people in leadership roles use these five characteristics based on how effective they may be with their followers.

However, spiritual leaders transcend

Leaders always have followers.

these five categories.

One perfect example would be Musleh Maud (ra), The Second Khalifa of the Ahmadiyya Muslim Community. Allah promised that Musleh Maud (ra) would possess fifty-two separate qualities as a sign of the Mercy of Allah. It was prophesied that he would be handsome, pure, intelligent, and blessed with the Holy Spirit. Hazrat Mirza Bashir-ud-Din Mahmood Ahmad (ra) was the Khalifa for fifty-two long years, launching Ahmadiyyat well into the future. For the sake of time and space, his vast accomplishments cannot be spoken of here, and must be only entertained by illustration.

Different Categories Of Leadership

In the first category, we described leaders as those who were conquerors. In this category leaders are usually motivated by gaining some kind of political power, by conquering territory and using fear and coercion to influence its people. This is the practice of many Mullahs in our world today; such a terrorist, coercive group is known as Islamic State of Iraq and Syria (ISIS). This particular false caliphate with the leader Abu-Bakr Al-Baghdadi will only lead their followers towards doom. Often leaders of such organizations hide behind religion, such as the case of Jim Jones in Christianity. Such individuals are nothing but wolves in sheep clothing.

The second category of leaders, i.e. those who fight for social justice, may be inspired by compassion to lead a campaign to bring about justice as pertaining to a particular issue society, but once the victory is won, the organization soon begins to dissipate and disintegrate, losing momentum. This reveals that the leadership did not care to focus much on cultivating good morals within its followers, only seeking temporary victory. This category seems to embody the characteristic of Reward Power with the leaders letting their emotions guide their actions to victory.

The last category of leaders, Leaders of the Faithful, has always been the one throughout history to truly promote lasting peace. These leaders exhibit love, compassion, steadfastness during adversities, faithfulness, and high

Three Forms of Leadership. Which is the Best?

moral characteristics. Inculcating high morals within the youth of the organization is always a big focus to ensure the success of the future generations. Today this is a manifest reality among the Ahmadiyya Muslim Community, which cultivates righteousness among its followers and its youth through MKA. These are those who believe in Love for All and Hatred for None thus remain true to the words of Allah in the Holy Qu'ran [25:56] in which He says:

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious."

So when the question is asked, who or what makes a good leader, truly, only Allah and Islam alone make a good leader for all humanity.

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Leading by Example

by Usama Chaudhry, Miami

An ability to lead is one of the most positive qualities a person can have. Unfortunately, it is quite common for one to misinterpret “leadership.” For instance, one may think a leader is an authority figure that has a loud voice and directs orders to those beneath him. However, simply having control over a group of people does not make one a leader. In fact, a leader does not require a position of authority. The best asset of leaders is their ability to inspire others to excel through their own actions. A leader sets the standard and others then follow his steps to success. Today’s world needs people that lead by example rather than intimidate their followers and abuse their power. A true leader will always set a good example while placing the needs of others first.

There is often confusion in determining what makes a person a leader. One should always keep in mind that a person’s title does not necessarily make them a leader. For example, if one listens to their boss and follows directions only in fear of losing their job then their boss is not a leader but simply a person granted power. However, if one follows their boss’s directions out of trust and respect, then their boss is certainly serving as a leader. A leader will always have his followers’ best interest in mind. Another example to consider is the head of a religion. If this authority figure threatens those who refuse to accept his faith, then he is by no means a leader. Motivated by selfish desires, he would only be abusing his power. On the other hand, those religious leaders who promote peace will have flocks of followers accept their faith. This is so because these leaders set a good example for their followers and do not have to use force to promote their faiths. Simply having a loud voice and a title does not make a man a leader. Being able to set a high standard while thinking of others first certainly makes one a good leader.

Another misconception about leadership is the notion that one is “born a leader” or is a “natural leader.” Although there are certainly people that possess leadership qualities early on in their lives, becoming a good leader is only possible through practice. In fact, it is possible that one is only able to become a leader after years of learning from others. For instance, when one starts working at a company, he will likely have to wait some time before being promoted. During this period, it is expected he will learn from his current boss in order to develop the necessary qualities worthy of a promotion. Simply put, one can always work hard in order to improve as a leader. The only way to successfully guide a group of people is through experience. One will have to

One should always keep in mind that a person's title does not necessarily make them a leader.





interact with others for quite some time before being considered a group's leader.

One situation where I believe I served as a leader was at an event for the homeless in Hallandale Beach, Florida, during the month of Ramadan. Along with a few other Khuddam from my majlis, Miami, I helped hand out clothing and shoes to those in need. I believe we served as leaders during this event because we set a good example for those attending as well as those who heard or read about the event later on. We were able to put a smile on the faces of those who needed the support, whether by giving a girl clothes for school or a man his only pair of sneakers. By showing the guests of the event that there were people that cared for their livelihood, I believe we were able to provide them with hope as well as joy. Those that heard of the event later on were hopefully inspired to consider the needs of others in their lives and perhaps serve the homeless when given the opportunity. In addition to aiding the homeless, we had the opportunity discuss our faith and reasoning for fasting to our co-volunteers. We were blessed with the opportunity to help those in need while educating others about our faith. Thus we served as leaders for humanity as well as leaders for the Ahmadiyya Muslim Community.

Another situation in which I believe I served as a leader was during a beach cleanup at Hallandale Beach, Florida, earlier this month with other Khuddam from Miami. Our Jama'at has volunteered to clean highways and

beaches for years as part of the "Adopt-A-Highway" and "Adopt-A-Shore" programs.

Unfortunately, it is common for beachgoers to throw trash, most commonly bottle caps and cigarettes, either into the sea or onto the shore. Such trash not only defaces beaches but is dangerous to marine life. In this way, I believe we Khudam have led by example, as we can beautify our beach while inspiring others to do the same. During the cleanup, some of the beach's visitors either notified us of where trash was or disposed of their trash in our bags themselves. Thus, our actions were all we needed in order to set a good example for those around us. It is quite easy to ask someone else to clean our mess. But it is considerate as well as impressive to set the standard and simply let actions do one's talking. I hope and pray that those that witnessed our cleanup were inspired to do their part to keep our beaches clean.

Although one can and should always lead by example, effective communication is required in order to be a good leader. This does not necessarily mean giving orders to others or berating others. Instead, this simply requires being able to interact with others and being able to solve any problems that may arise during such relations. In various situations, such as on a basketball team or in the workplace, two or more people may have conflicting viewpoints, leading to disagreement. Such a situation is natural but must be addressed appropriately by reliable leaders. By being experienced in interacting with others, one will be able to find a solution to clashes between teammates or coworkers. As always, a leader must consider the needs of others

first, thus making compromise crucial. A leader must know when to fight for his views and when to cede to the opinions of others. Though skilled communication is necessary in leadership, it is an asset that is developed through experience. Leadership and communication are not characteristics that one will have from the onset. Only after dealing with many issues in the work environment will one become effective in communication and will rise to the status of a leader.

Another characteristic of a good leader is his ability to recognize his shortcomings and then work to correct them. It is simply human nature to make mistakes. But it is imperative for one to realize that a mistake has been made and should be corrected. A good leader is not afraid to admit he is wrong and will do his best to improve and resolve any issues. For example, I have attempted to serve as a leader on the basketball court, whether in organized play or pick-up games. I do my best to lead by example and show good sportsmanship while being a good teammate. However, there are times when I disagree with a call or become frustrated after our poor play. Afterwards, I learn from my mistakes and understand basketball is simply a game and that I cannot become angry because the game does not go as planned. Overall, it is important for me to set the standard, particularly for the younger players on my team.

In conclusion, the best characteristic of a good leader is his ability to lead by example. Often times, people assume that a leader must be loud and an

authority figure. But this is false, as it is quite easy for a person to shout and give orders while doing nothing of importance himself. One must set a great example for others to follow while considering the needs and thoughts of others first at all times. I believe I have served as a leader in my life, such as through an outreach event for the homeless and a beach shore cleanup with members of my majlis, Miami. Such events are instances where I have lead by example. It is my hope that those who witnessed our work or heard of it later on were inspired to lead by example and

As always, a leader must consider the needs of others first, thus making compromise crucial.

place the needs of their others first. Additionally, one can always improve as a leader through interaction with other people. There is no issue if one is not comfortable communicating with others at first; one can always spend time to improve this skill. Regardless, inspiring others through one's actions is the best way to become a good leader.

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Blind Leading the Blind

by Aqyan Bhatti, Austin

Blind leading the blind

As they lead,

People under a distorted creed

Preying on those who have mouths to feed

So many problems in the world, but no one wants to mess with it

Requisite of a today's leader is: violent, bigoted, and ignorant

While the people of these so-called leaders appear to be unified

Their hearts are divided, divine blessing nullified

Blind leading the blind

When every candidate is another demagogue

Is this a fulfillment of the prophecy of Gog and Magog?

Middle East leaders celebrating the oil under their feet

But they forgot true Paradise lies under the feet of your mother

Instead of preaching brotherhood

They're shooting each other like brothers in the hood

Blind leading the blind

Let me tell you of a real leader: Khalifatul Masih

See, my Khalifa provides me with wisdom and guidance every Friday

Under your leadership it's another fried day

Preaching world peace and unity,

When the adhan is called, my Khalifa is performing ablution

Meanwhile, other leaders resurrecting the Final Solution,

Forgetting about of helping God's creatures,

To worried about their own features

My Khalifa has brought me truth

While you remain uncivilized and uncouth

Blind leading the blind

The Holy Prophet, Sallallahu 'alayhi wa-sallam, is an eternal source of leadership

Keep and the hadith and Sunnah in a safe and lock it

They are jewels and gems far more valuable than anything material

So treasure them until eternity

As other leaders have bartered them in the name of modernity

Blind leading the blind

Leaders endorsing persecution

In Pakistan, a state-sponsored institution

People urging us to do something profound

I pray deep into the night without making a sound

"Surely there is ease after hardship."

This is how my Khalifa taught me to respond

So when I sense hostility turning into rage

I think twice before I engage

And I remember the words of a wise sage

"The strong man is not the good wrestler; the strong man is only the one who controls himself when he is angry."

This man was the Holy Prophet, Sallallahu 'alayhi wa-sallam

Who sold the commandments of God, without a profit

When I feel at a trouble or loss

I recite Surah Al-Nas

What has your leader taught you?

Hide and seek no longer a game

But a sign that a suicide bomber came

Blind leading the blind

Obedience to Khalifat is walking straight in harmony like camels

Firm belief in him like the mountains

Which propel me spiritually, high into the heavens

Our bond exists anywhere like the expansive of the earth

But with an infinite girth

Your leader's narrow-minded thinking show undeveloped cerebellum

Views and thoughts reminiscent of the days of antebellum

Blind leading the blind

When did having a spiritual connection,

Become an infection

When did progress mean taking a step backwards

Leadership is translating vision into action

Helping people navigate turbulent waters

Not who has the most martyrs

Blind leading the blind

Hold onto the Holy Prophet, Sallallahu 'alayhi wa-sallam your Master

Don't worry about directions

Khalifatul Masih will lead to your Master

Heed his words,

And one day you will see a world of,

The kind giving to the kind.



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