

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُكَ وَنُصَلِّيُ عَلَى سَيِّدِنَا الْكَرِيمِ وَعَلَى عَائِلَتِهِ الْمُرْسَلِينَ
 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
 لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

The AHMADIYAH GAZETTE

An Official Organ of the Ahmadiyya Movement in Islam, Inc.

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EACH AHMADI SHOULD BECOME DA'EE ILALLAH EXHORTS KHALIFATUL MASIH

On January 28, 1983, Hazrat Khalifatul Masih IV told the Friday gathering at Masjid Aqsa, Rabwah, that the members of the Jamaat have to give a practical proof of the fact that they are:

قِمِّنْ دَعَا إِلَى اللَّهِ

“Those who call the people towards Allah.”
 Hazrat Khalifatul Masih recited the verse:

وَمَنْ أَحْسَنُ قَوْلًا قِمِّنْ دَعَا إِلَى اللَّهِ وَعَمِلْ

صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who invites men to Allah and does good works and says: I am surely of those who submit.

Commenting upon this verse, Huzur remarked that the members of the Jamaat have to give a practical proof of their being the people who call everybody to Allah and they have to do it with what is known as *Amal-i-Saleh*. This, Huzur said, has been defined in the Holy Quran as the action which make a man deserving of paradise. These people have to spend their belongings and sacrifice their lives for the sake of Allah.

Huzur exhorted the members of the Jamaat that they should not take the financial sacrifices as the only thing that is expected of them. They have to devote their time as well for the service to the cause of Allah. He who makes financial sacrifice but does not give his time for the service of religion is a lame Ahmadi. He is not as good as he ought to be.

Huzur called upon all the members of the Jamaat to make a pledge that from now on, they would become the *Da'ee Ilallah* and take part in

conveying the message of Ahmadiyyat to all and sundry. He also advised them to be supplicating to Allah that their efforts may bear fruit and produce very good results.

Talking about the preaching field, Huzur remarked that the work could not be accomplished by just two or three hundred missionaries. Every Ahmadi will have to become a missionary.

I am getting a lot of letters, Huzur said, wherein I am asked to pray for various purposes and I should like that all those who write to me for prayers should also mention in their letters that they have become *Da'ee Ilallah*. That, Huzur said, will make him pray more fervently and his prayers will be more acceptable to Allah.

Huzur told the preaching departments concerned to get everybody involved in the preaching work and wherever necessary, provide means for successful campaigns.

While conveying this Sermon of Hazrat Khalifatul Masih IV, Maulvi Masud Ahmad Jhelmi, the Wakilut Tabshir, has directed that an important and very essential step which should immediately be taken in this regard is that one topic should be selected and all Ahmadi men and women, including school going children should be taught and made to understand fully the arguments employed in this topic. The topic could be selected according to the local requirements. Hence, all the Missionaries and Presidents are requested to implement this directive accordingly.

Yours in service of Islam,
 Ata Ullah kaleem
 Ameer & Missionary Incharge

THE MONTH OF MARCH

No doubt all the months of the year occur in accordance with the law of nature created by the Omniscient God, yet we cannot deny the fact that certain months do have greater effects on the lives of nations as some remarkable events do take place in them.

To the Ahmadies, the month of March is full of magnificent events and reminds them of remarkable signs of God manifested to prove the superiority of Islam over all other religions.

In the first place, it was during the month of March that the Holy Prophet Muhammad (peace and blessings of God be on him) delivered his famous speech on the occasion of his last pilgrimage. This speech was a charter of human liberties in which mutual respect for life and property was sanctified, old feuds and interest payments were written off and complete equality between mankind was declared.

Secondly, it was in this month, on the 23rd of March, that Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, the Holy Founder of the Ahmadiyya Movement in Islam, founded the Ahmadiya Jamaat when he took the *Bai'at*—the pledge of initiation from his devotees and thus distinguished them from other Muslims for sincerely obeying the injunctions of the Holy Quran

and faithfully following the Sunnat and Hadith—the practice and sayings of the Holy Prophet Muhammad (peace and blessings of God be on him).

Thirdly, it was in this month, on March 6, 1897, that an arch enemy of Islam, Pandit Lekh Ram, an extremist Arya Samajist (a sect of modern Hinduism especially poisoned in its attitude towards Islam) met his doomsday in accordance with a prophecy made by the Holy Founder of the Ahmadiyya Movement in Islam and given wide publicity. The remarkable fulfilment of the prophecy proved beyond any shadow of doubt that Islam is the right religion, that the Promised Messiah, Hazrat Ahmad, had actually been raised by God to manifest the truth of Islam by fresh signs of the living God.

Fourthly, it was in this month, on the 14th March 1914, that the ship of Ahmadiyyat was steered by the Almighty God Himself to the haven of safety by manifesting His second manifestation with the election of Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, as Khalifatul Masih II, at a time when the advocates of so called Western democracy in order to achieve their own ends left no means unapplied to dash the Jamaat against the rock of destruction.

CIRCULAR FROM VAKILUTTABSHIR

(Circular #8, March 6, 1983)

One of the items on the agenda of Majlis Mushawarat 1982 was that Nazarat Umooor Aama and Lajna Imaillah should keep a watch over those people who debar ladies from their rightful inheritance at the death of the head of their family. It was suggested that such people should be brought to books and should be declared ineligible for holding any office in the Community.

Hazrat Khalifatul Masih III decided the following:

“According to the Islamic law of inheritance, every inheritor should get his or her due share. Any slackness in this will not be tolerated. Any girl who has been debarred from her rightful share in the inheritance should write to me. Action will be taken against such girl who would not report to me that she has been refused her share.”

(Sd.) Masud Ahmad Jhelmi
Vakil-ut-Tabshir

DISTINCTION BETWEEN GOOD AND BAD

You should remember that God has promised never to keep the unclean and the clean together. The opportunity is still there that you should reform yourself. Remember that the heart of man is like the house of God. The house of God and the house of man cannot be in one and the same place.

SINCERE REPENTANCE

It is a fact that if a person repents sincerely and devotes his life to the cause of God and does good to the people, his life is prolonged. He should be spreading Islam and he should have the ambition that the Oneness of God may be established widely. In order to do all this, it is not necessary that he should be a religious scholar or that he should have abundance of knowledge; what is required is that he should be telling the people to do good and to avoid evil. This is the basis of being useful to the people and it is this usefulness to the people that goes to prolong the life. (Malfoozat, Vol. VI, p.90)

SPENDING IN THE WAY OF GOD IS THE SOURCE OF INCOME

PAY CONTRIBUTIONS AT FIXED RATE, EXHORTS KHALIFATUL MASIH

On July 23rd, the Imam Jamaat Ahmadiyya, Hazrat Mirza Tahir Ahmad, in his Friday Sermon, told the Jamaat that to pay the contributions less than the standard that has been set up is nothing but cheating God. Of course, the fact is that there is nobody who can claim success in cheating Him. Those who do so are deprived of the blessings of God and they fall back into adversity—be it financial or spiritual.

At the outset of his Khutba, Huzur recited the following verse of the Holy Quran:

هَآأَنَتُمْ هَؤُلَاءِ تُدْعُونَ
لِتُنْفِقُوا فِي سَبِيلِ اللّهِ فَمِنْكُمْ مَنْ يَجْعَلُ
نَفْسِهِ وَ اللّهِ الْغَنَى وَأَنْتُمْ الْفُقَرَاءُ وَإِنْ
تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا
يَكُونُوا أَمْثَلَكُمْ ﴿٤٣:٣٩﴾

[Behold, you are those who are called upon to spend in the way of Allah; but of you there are some who are niggardly. And who is niggardly, is niggardly only against his own soul. And Allah is Self-Sufficient and it is you that are needy. And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you. (43:39)]

and remarked that this verse makes mention of the believers who lag behind because faith has not entered their hearts. They are told that God calls them to spend in His way while they show niggardliness. They do not realize that it is not their money that God stands in need of. He is Self Sufficient and the work of his religion will be carried out even without their contributions.

Huzur said: The Prophets of God are Bashir as well as Nazir. No nation can make any progress without both these aspects coming into operation. At times, people have to be warned of serious and harmful consequences while at other times they have to be given good news of heavenly reward and the pleasure of God. Last Friday I talked to you from the point of view of giving good news. In other words, I spoke to you as the servant of the Bashir (The Holy Prophet as Bashir) and now I want to talk to you as the servant of the Nazir. The Khalifa has to be completely obedient to his Master. The Holy Prophet *Sallallahu Alaihe Wa Sallam*, is my Master and I am bound to follow him.

“Let it be properly understood that the finances of our Jamaat are based on *Taqwa*, and that being the case, I want to draw the attention of the Jamaat to the fact that whatever they pay as contribution should be paid with *Taqwa* being the basis of this act. God says that He knows it quite well as to what part of your earnings is lawful and what part is not. He is the One Who knows the

open as well as the hidden. Of course it is left to you to decide as to which part of your earning is good and lawful and worthy of being presented to God. You should keep a watch over it.

Huzur referred to a saying of Jesus Christ. He is reported to have said that people should not ammass their wealth on the earth where it can become very rusty and it can be eaten up by moth or stolen by thieves. They should keep their wealth in the heavens where no moth can eat it nor can a thief steal it.

The advice is good. Huzur told the audience, but it is not comprehensive. Islam being the most perfect religion, the advice that it gives in this respect is most comprehensive. The Holy Quran says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ

You should pay out of what you love very much, then and then alone it can be said that you have really made a sacrifice and than alone it can become acceptable to God.

Huzur told the Jamaat that when the standard of payment has been fixed by a Khalifa, it does not behove the believers to pay less than that. It will simply be a breach of pledge and an effort to cheat God.

Huzur remarked that it was nobody's business to point to anyone. It is the duty of everyone to analyze his own life and find out where he stands.

Huzur further said: If every member of the Jamaat paid his contributions at the fixed rate, the amount collected would be doubled. As for the people who are already paying what the Jamaat demands (the rate fixed for contributions) they are not being asked to pay more.

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BY HAZRAT MIRZA GHULAM AHMAD

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QUESTIONS ANSWERED BY KHALIFATUL MASIH

This is an informal get-together whose participants are invited to ask any questions they please. There are no formalities involved in this, anybody wants to ask anything about religion, broadly speaking, or subjects relating to religion or any subject of interest to mankind can be discussed here. In our country we say that the first drop of rain is difficult to get but once the first drop appears it is difficult to defend oneself from the remaining drops that follow.

PALESTINIAN QUESTION

Q. In what way Ahmadiyyat is connected with the solution of what is generally termed as the Palestinian question. It looks almost impossible to observe any...(solution?) today.

A: It is a very interesting question which has already been answered in the Holy Quran in what way Ahmadiyyat could be connected with the future of Palestine or the Palestinian question whatever you call it. Mentioning the affairs pertaining to Palestine, the Holy Quran says:

۞ إِنَّ الْأَرْضَ بِرِثْنَا عِبَادِيَ الصَّالِحِينَ ۞
 This **الْأَرْضُ**, this holy land will be inherited by my servants, who are truly my servants and who act righteously. *Ibadiyas-Salehoon*, the true servants of Allah who act righteously. So Ahmadiyyat in itself is a message to the whole mankind who come into the fold of Ahmadiyyat and act righteously as God expects man to behave. As Allah wants the Holy Prophet to create a community with right acts. Now this concept of acting righteously differs from religion to religion, sect to sect. We have been created as a model to mankind with righteous acts, so if anybody is interested in Palestine and he also believes in the Holy Quran, the only solution offered by the Holy Quran is righteous acts and not arms, nor any intrigues, nor any political endeavors. If you read your Quran, you will be surprised by the elimination of all other things but only one criterion is mentioned there: If you act righteously, it is Allah who is going to give you this land. No power on earth can stop you from inheriting it once you become righteous in the eyes of Allah. So this is what we are endeavoring for. Moreover, sometimes the righteous people can help others by praying for them. It is not directly but through prayers they bring about changes in the world which the worldly eyes sometimes do not

discern, because they do not know the reason behind. Later on, the historians infer that this happened because that worldly thing happened. But there is another phenomenon unseen and unobservable which is the phenomenon of prayer which brings about changes and this is what I have already told all Ahmadies to do. I have told them not to wait until the Muslims have joined your fold and started drawing direct benefit from Ahmadiyyat. Don't wait till that time, because when the Muslim world suffers, we suffer the most. It gives us terrible suffering to observe our Muslim brothers suffer and being wronged by any people in the world. This is why I have been repeatedly telling Ahmadies to get up at night and pray for the sake of Palestinian Muslims. The wrongs committed against them by the Jews are going beyond all proportions. If other people do not feel any sufferings due to that it is their loss, but we are answerable to Allah. Our hearts soften for the cause of any oppressed people, particularly those who are closer to us. So, this is the way we are trying to help them. I have been myself getting up at night, praying especially for the Palestinians. I know that at least hundreds of thousands of Ahmadies all over the world are doing the same, because they look up to their Khalifa. Whatever he does, they start doing it. They offer sacrifices and they do not just pray, they pray with crying. They shed tears and I am quite certain that Allah will see to this passionate beseeching and cry for help, and *Insha Allah*, He will change things for the Palestinians.

HOW COULD JEWS, CHRISTIANS AND MUSLIMS LEARN FROM EACH OTHER

Q. The question is a rather wide one but, perhaps, you could limit your answer at your discretion. In order to ...(Huzur asks: Could you first introduce yourself please, if you don't mind? The questioner replies:) Peterson, Priest of the Church of Denmark and also incharge of textbooks for Danish colleges, textbooks of writings from Quran, Hadith, Torah and (related) problems. Well you know that the attitude of Christians towards Muslims has generally been that of mistrust and that is why it looks so strange to you because Ahmadiyya Movement has actually introduced a kind of Muslim Mission to Europe though a little, somewhat inconspicuous so to say. Nowadays, one

also talks of dialogue, that one should try to learn from each other without giving up anything of one's own beliefs. Could you point out some ways, some examples, of the way in which Christians and Muslims, and we could also include the Jews, could learn from each other in a fruitful way without giving up anything, perhaps in the field of piousness, perhaps in the field of attitude towards Divine... (Huzur interjects: sharing, learning and everything. Questioner:) Yes.

A: You know, the fundamental requirement or prerequisite for such an atmosphere which you have alluded to is the true concept of religion. You know, if there is a God Who has created mankind, and those who believe in God will agree with me, that in such a state that there is One Creator of the whole mankind, what does religion mean? Every religion essentially means calling of people towards their Creator—invitation to the people to come to their Lord. So it is a very good invitation, although man's hatred is involved herewith. There is no question of calling towards God and yet showing any enmity or hatred or smallmindedness. If one truly understands what religion is—it is simply an invitation to God, the Creator, then everybody who is called towards his Creator should be thankful to such a person. Why should there be any hatred involved?

If you understand the basic phenomenon, the philosophy of religion and philosophy of preaching then all those barriers are automatically removed. They do not exist in the way of a free dialogue. Barriers are created by men, by irreligious men in the name of religion, and that is the main problem which the world is facing today. In the name of goodness, viciousness is preached. In the name of love hatred is being preached. In the name of peace war is being preached. This is the dilemma the people of the world are facing today. So one has to go down to the basic facts of life before proceeding further and the basic facts about religion are that if somebody is truly religious, no hatred can get involved in religious preaching. The moment there is an element of hatred involved in religious preaching, that person ceases the right to become a preacher in religion. With this atmosphere there is always a free dialogue.

Why we call you towards Ahmadiyyat is simply because we believe that the way to Allah lies here and not there where you think you will find Allah. So if there is a discussion about how to find Allah, how can any harm come either to you or to me. It

should be a free atmosphere. Now, if you misunderstand me and you think I want to get a large number or gain political strength or influence in some way, then naturally you will try to defend yourself against me. But, if you find myself to be honest and everybody can judge people by just observing and this is a gift of Allah that every man can judge the other person whether he is honest or sincere. It is not difficult to judge. So, if you think that I am honestly calling you to a path where your own interests lie, to which path your own interests should have led you, then you should always be thankful to me for calling you to that path. And suppose I do that and you, as a response to that, tell me: "Look here you are so poorly mistaken. You think Allah lies there in that direction, but I tell you honestly that He does not lie in that direction. You will meet only ruin going in that direction trying to find Allah, while you may meet Satan instead of Allah."

If you say that honestly and sincerely, why should I begin to hate you? I should say: Come on, let us find a common platform of investigation and go hither this way together for a while and investigate what lies this way and go thither along with you and see whether true Allah is in your direction. So, this is the common dialogue to which we are calling people and this dialogue with Ahmadiyyat is open for all religions.

We don't even bar Jews from this, despite the fact that politically they are committing grave wrongs to the Muslims. As far as their religious right to come to a dialogue is concerned, that is fully recognized by Ahmadiyyat and we go on converting Jews to Islam. Through this dialogue, under the canopy of this apparent hatred, but in this dialogue hatred cannot interfere. For example, in America, our ex-Qaid Khuddamul Ahmadiyya, the leader of the entire youth of American Ahmadies, was a convert from Judaism. It is his family which runs the best Muslim education schools there. His family has offered great sacrifices for the cause of Islam. For example, Mr. Yahya Sharif got converted from the Jewish faith. Later on, through his preaching, his family became Muslim. His sister-in-law became Muslim and because she had become a Muslim, her husband divorced her. It was a rich family, but now she is living on very meagre means and she does not care. She is teaching the Holy Quran.

So this is the type of dialogue not only do we claim to promote but we do promote. Is that what

you wanted to find out, or something else?

At this point the questioner responded but his reply in the beginning was not audible. After a while he was heard to say: If that is your answer to my question I am grateful for it. I do not know if this will lead to any political questions...

Huzur said: No politics is involved in this. Just man to man basis, just for the sake of humanity and saving one's brothers, we open dialogues and we expect others to behave like this to us. No politics is involved. This is why I quoted this example. Politically, there is a great barrier between Jews and Muslims all over the world of whatever denomination they belong to. But, religiously, there is no barrier and the dialogue continues to go across this wall of hatred without being affected in the least. We are still preaching in Israel, if that is a strange thing for you to learn. This is a hard fact. Ahmadiyyat is still preaching Islam to Jews in Israel, not to speak of the other parts of the world. Anything else? Mr. Hansen, I think you are preparing for a question. (some laughter).

HAJJ BAITULLAH

Q. Huzoor, it is concerning the Hajj Baitullah. We want to know how could we be able to go there while we are not permitted so far.... (inaudible)

A. O.K., I will tell you. As I told you, the Holy Quran is a comprehensive book. It leaves nothing out, a beautiful book. It does not enjoin upon man or woman anything beyond his capability and absolves such people of the responsibility. So, those who cannot do a certain thing, are not expected by the Holy Quran to do that thing. In principle, the Holy Quran says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا Allah does not expect any soul to do a thing which is beyond its power to do. Why does the Holy Quran say so is to appease our natures when we find ourselves in difficult situations where we desire to do something but we cannot do. This verse tells us: Be at rest, you are not expected by Allah to do such a thing. It does not mean that we cannot perform Hajj. According to Allah, if somebody desires to go to Hajj, but the way to Hajj is not open to him and human beings have created difficulties for him, Allah enjoins upon him not to go to Hajj. If he goes to Hajj despite this, he is disobeying Allah and not obeying Allah. Yet, piety lies in obeying Allah and not in performing apparent things—that is just a form. True piety lies within. If you truly desire to

do something according as Allah wants it, this is piety. So, Allah does not want you to force your way to Hajj. Piety there would be to not go to Hajj and not force your way to Hajj.

This is exactly what happened at the time of the Holy Prophet. He was the one who deserved most among mankind to go to Hajj, because according to the Quranic philosophy he was the ultimate figure for which Baitullah was created to worship Allah. He was prevented from going to Hajj. At the field of Hudaibiya, the infidels from Mecca came out well armed and said: Look here, you can't go to perform Hajj or Umrah because if you do so you will have to go through the swords. You will have to make your way through the swords and shed blood.

All the companions of the Holy Prophet were so agitated and so moved that they advised the Holy Prophet to go to Hajj at all costs. They insisted: O Holy Prophet, we are here to sacrifice our lives for your sake. If you want to go to Hajj, don't bother about ourselves. We are ready to shed all the blood Allah has given us for your sake, so that Hajj will be performed for which you have undertaken a journey so hazardous and arduous. But what the Holy Prophet say? He said: I am not going to perform anything against the will of Allah. Allah forbids me to force my way to Hajj and I will not perform that Hajj.

According to the words of the Holy Quran, that Hajj which was not performed apparently, was the greatest Hajj ever performed by any man. A Sura was revealed to the Holy Prophet telling him that Allah was so pleased with him that He had not only forgiven his past sins but He had forgiven the future sins of not only his own but also of those who would have followed him to death. That is a strange thing. The criterion for the acceptance of Hajj by the Muslims is taken to be the forgiveness of past sins. No mention of future sins is made with respect to Hajj ever. So, the ordinary Hajj which is performed by ordinary people in ordinary situations gives you a guarantee that your past life is forgiven, past sins are forgiven by Allah. Make a new life which should be clean.

But this was a strange Hajj by the Holy Prophet. It was not performed apparently, but not only the past sins, according to the Holy Quran, were forgiven but the future possible sins were forgiven. This is why I said the greatest Hajj was that which was not performed, because the will was the greatest, the submission was the most

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TUCSON, ARIZONA, MOSQUE INAUGURATED

Tucson AZ: In accordance with the directions of Hazrat Khalifatul Masih IV, the Ameer and Muballigh Incharge, U.S.A., Alhaj Ata Ullah Kaleem, has performed the formal inauguration of the Ahmadiyya Mosque in Tucson, Arizona, with supplications to Allah the Almighty, praying:

O Allah, bless this mosque and make it a house and a center of pure and undefiled worship and selfless service. May all those who are connected with this mosque be able to serve all mankind, be sympathetic to all, well wishers of all and should have brotherly and transparently relationship with all. May they cause no pain or harm to any one, neither at their hands nor through their tongues nor any other conceivable way. Let darkness vanish from their hearts and let the world be illuminated through the light which they radiate. O our Master and Sustainer! Make this house of Yours the House of Peace and security. Let its members dispell all clouds of misunderstanding and mischief from this world and let man, once again, become brother to man; and let all mankind assemble under the pleasant shade of Your protection and let Your light shine in all hearts and let all hearts be filled with the love of Your beloved, the greatest benefactor of mankind, the Master Prophet Muhammad, peace and blessings of Allah be on him.

The Ameer, in his opening speech, presented views of Hazrat Khalifatul Masih IV who asked him to inaugurate the mosque on his behalf by quoting excerpts from the inaugural address of Hazrat Khalifatul Masih IV delivered at opening of Basharat Mosque in Spain, and thus tried to let the participants share the blessings of God's appointed Khalifa.

The report of the inauguration was shown on TV, Channels 4 and 9, on the very day when the mosque was inaugurated—March 13, 1983.

The *Arizona Daily Star* of Tucson published an interview of Qureshi Muhammad Ishaque, the President of the Tucson Chapter, a day before the inauguration—Saturday, March 12, 1983. This paper published the news of the inauguration of the mosque, along with a picture of our participating sisters wearing Burqa.

Another newspaper, *Tucson Citizen*, in its issue of Monday, March 14, 1983, published a picture of the mosque and the following news:

Tucson's Yousuf Mosque opens after 2½ years in the making

by Pat Brennan, Citizen Staff Writer

Tucson's new mosque, more than two years in the making, opened yesterday with Pakistani-style song and prayer.

Yousuf Mosque has about 50 members, and most of them are from Pakistan. They were on hand at 2 p.m. yesterday, to hear Moslem speakers, including Imam A. U. Kaleem, President of the Ahmadiyya Sect headquarters in Washington, D.C.

Cameras clicked as Ahmad Sadiq Mufti, director of the sect's West Coast bureau, stood facing a window to the East in the new building at 250 W. Speedway Blvd., and sang Arabic songs about the greatness of Allah, whom followers of Islam revere as God.

Members said the building will be open to any worshippers of a single God, including Christians, Jews and Buddhists.

The sect, which claims a worldwide membership of 10 million, was founded in 1889 by Mirza Ghulam Ahmad, who, members say, is the Messiah that Muhammad promised would return to the world. They said this is the main difference between this sect and the rest of Islam, which believes the Messiah has not yet come.

Zafar Mohammad Qureshi, an anesthesiologist at St. Mary's Hospital, said he financed the building of the mosque at a cost of about \$74,000. He said that since much of the construction was done by volunteers, it took about 2½ years to complete.

The building is modern but sparse, consisting of an open floor for worship, a small grotto in the eastern wall for the prayer leader, wide metal doors and closet with a curtain partition.

Kaleem said the mosque was founded to spread the word of Islam and to educate anyone interested in the religion.

"There are many misunderstandings about Islam," Kaleem said. He listed the advocacy of force in conversion, lack of rights for women, and rejection of Christ as stereotypic misconceptions concerning Islamic beliefs.

"We accept Christ as the prophet sent to the Israelites, as we believe in Muhammad as the universal prophet to all the people of the world," he said, "and we give equal rights to women."

Most of ceremony was held in an open pavilion outside the mosque. Moslems of all ages gathered there, including women in traditional Islamic garb. The speakers included 11-year-old Suhail Malik from Phoenix, who had a message for Moslem parents.

"Parents, make sure your children worship, even if force must be used for this purpose," he said, "Let us keep the key to heaven, for surely no one would desire to go to hell."

M. Ishaq Qureshi, president of the Tucson mosque, said daily services are scheduled for 5:30 a.m. to 6:30 a.m. and for 5 p.m. to 8 p.m. On Fridays, an extra service is scheduled for 1:30 p.m., he said.



Maulvi Ahmad Sadiq Mufti the Regional Missionary West Coast Region reciting a portion of the Holy Quran.



Muhammad Ishaque Qureshi, The President of Tucson Chapter explaining the history of the mosque.



Alhaj Ata Ullah Kaleem, the Ameer and Muballigh Incharge delivering his inaugural address.



A section of the inauguration of the mosque.



A Tifl Soheil Ahmad Malik delivering his speech about the importance of prayer.



Hazrat Maulvi Muhammad Din, the second pioneer Missionary (1923-1925) to the U.S.A.



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Maulvi Mufti calling Azan in the mosque after its inauguration while Alhaj Kaleem translating it in English to the Non-Muslim participants.



Muhammad Ishaque Qureshi, The President of Tucson Chapter explaining the history of the mosque.



A Tifl Soheil Ahmad Malik delivering his speech about the importance of prayer.

Hazrat Maulvi Muhs
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A section of the audience at the inauguration of the mosque.



Maulvi Mufti calling Azan in mosque after its inauguration while Alhaj Kaleem translates it in English to the Non-Muslim participants.

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HAZRAT MAULVI MUHAMMAD DIN BREATHED HIS LAST

Rabwah, Pakistan: Hazrat Maulvi Muhammad Din, a devoted companion of the Promised Messiah (peace be on him) and the Second pioneer Missionary to the U.S.A. has breathed his last on March 7, 1983. He was almost 102 years of age. *Inna Lillahe Wa Inna Ilaihi Rajioon—Surely to Allah we belong and to Him shall we return. (Al-Quran 2:157).*

Hazrat Maulvi Muhammad Din was among those lucky and pious people who had the blessings of the company of the Promised Messiah (peace be on him) and had the chance of serving the religion holding high posts upto the last moment of his life. At the time of his demise he was the President of Sadr Anjuman Ahmadiyya. He has served the religion from 1907 to 1983—76 years, which is a record in the history of Ahmadiyyat.

Hazrat Maulvi Muhammad Din was born on December 4, 1881. He was a native of Lahore. He had the blessing of initiating at the hands of the Promised Messiah (peace be on him) in 1901, and of migrating to Qadian in 1903. In 1907, when the Promised Messiah urged the members of his Jamaat to dedicate their lives for the service of the religion, Hazrat Maulvi Sahib was among those 13 fortunate persons who responded to his call. Hence, his name shall remain preserved in the history of Ahmadiyyat in the list of the early devotees upto the Judgement Day.

When Hazrat Maulvi Muhammad Din wrote an application presenting himself as devotee, the Promised Messiah (peace be on him) with his own blessed hands, wrote the following:

“Absorb yourself in this service after the announcement of the result.”

In those days, he was a B.A. student in Aligarh

College. He is the 7th man in the list of the devotees.

He served as Headmaster of Talimul Islam High School, Qadian, from 1914 to 1921. He carried out the duties of preaching Islam in the U.S.A. from January 1923 to December 1925, when he took over the charge of the Mission from Hazrat Dr. Mufti Muhammad Sadiq, the first pioneer Missionary to the U.S.A. A lot of Americans accepted Islam through the efforts of Hazrat Maulvi Muhammad Din. On his return from U.S.A., he was reappointed the Headmaster of Talimul Islam High School, Qadian, for a long period. He also served as the Headmaster of Nusrat Girls High School, Qadian, from 1942 to 1947. In Pakistan, he held the post of Nazir Ta'leem—Secretary for Education, in the Secretariate of Sadr Anjuman Ahmadiyya, for a considerable time. He also edited the monthly Journal Review of Religions in both languages—Urdu as well as English.

In 1965, when Hazrat Mirza Nasir Ahmad was elected as Khalifatul Masih III, he appointed Hazrat Maulvi Muhammad Din as President of the Sadr Anjuman Ahmadiyya, which is the highest post in the Secretariate of the Jamaat, the post he held upto the time of his demise.

Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, led thousands of Ahmadies from Rabwah, Faisalabad, Sargodha and Lahore in the Janazah prayers (funeral service) of Hazrat Maulvi Muhammad Din and even supplicated for the exaltation of his ranks in the Jannatul Firdaus, after his burial at his grave. May Allah exalt his ranks in the Paradise, grant patience to his dear and near ones and Himself fill the gap produced with the demise of this great devotee of Ahmadiyyat, the True Islam. Aameen!

NEWS FROM JAMAATS

Athens, Ohio: The Athens Jamaat has been meeting regularly every week, by the Grace of Allah. News from the Daily AlFazl received from Rabwah are reviewed and the Sermons printed in AlFazl are read out for the benefit of the members present. Children's classes are also regularly held. During the past month some Ahmadiyya literature was distributed and three copies of the Holy Quran were presented to non-Muslims.

According to the AlFazls dated Feb. 14 and 15, 1983, Hazrat Khalifatul Masih IV has initiated a

scheme to set up tracking and monitoring stations all over the world. The aim will be to scan books, magazines and newspapers for any anti-Islamic statements or attacks on Islam, collect all these statements at the Center and prepare effective answers for them. For this purpose, Huzur has asked for volunteers from the better educated Ahmadies. Accordingly, three members of the Athens Jamaat have volunteered for this program. They are: Mr. Naeemul Haq Khan, Mrs. Sameera Khan, and Dr. Basharat Munir Mirza.

Huzur's Friday Sermon of December 3, 1982 (published in *AlFazl* of February 21, 1983) was reviewed. In this sermon, Huzur described some of the activities of the Centenary Scheme. Huzur had said that the French translation of the Holy Quran was ready and a firm from Switzerland wanted the equivalent of Rs.5,500,000 for the typesetting of this translation. A letter has been sent to Huzur informing him that the typesetting system available in Athens has the capability of typesetting in French and other European languages. With this system, a camera ready copy of the French translation of the Holy Quran can be prepared at a cost of no more than \$8,000 (Rs.100,000) which is a small fraction of the quote from Switzerland.

In the same Sermon, Huzur had pointed out that the Jamaats were behind in fulfilling their pledges for the Centenary Fund. Members of the Athens Jamaat were urged to speed up the payment on their pledges and those who had not so far pledged were encouraged to make their pledges. One of our members took a loan to pay \$1,000 towards the Centenary Fund.

We ask all Ahmadi brothers and sisters to please pray for our Jamaat. May we be instrumental towards a very rapid spread of the message of Ahmadiyyat in this country.

Central Pennsylvania: The Central Pennsylvania Jamaat celebrated Yaumi Muslihi Mauood on the scheduled date at the YWCA in Harrisburg. With the local members were two prominent Sunni Muslim families of the area.

Muhammad Mahmud Khan acted as moderator and introduced the program and each of the speakers. Naweed Ahmad Bhatti opened with a melodious recitation of Quran Sharif and offered its translation. Naweed Sahib was the organizer of the gathering.

The Central Pennsylvania Jamaat was fortunate to have as its first speaker, the knowledgeable and respected brother from Washington Jamaat, AlHaj Munawar Ahmad Saeed, who read the grand prophecy in Urdu and English and elaborated upon its fulfilment in the extraordinary excellent character of the Second Khalifa of the Jamaat Ahmadiyya. He was followed by Muhammad Bashir who recently transferred to the Jamaat from Milwaukee. He continued by elaborating on some of the remarkable achievements of the half century long Khilafat of Hazrat Musleh Mauood. He also compared him to Hazrat Umar of the Khulafa-i-Rashidun.

AlHaj Hamid Ahmad Bhatti, local Jamaat officer, recited a beautiful poem of Hazrat Musleh Mauood in Urdu and translated it into English. The concluding speaker was Rafi Yahya Sharif, President of the Jamaat, who detailed a chronological list of examples of Hazrat Khalifatul Masih II's contributions in the line of education and literary and intellectual contributions to Islam. This included a review of some of his principal books that have been translated into English and considerable history of Jamaat Ahmadiyya development.

Hazrat Mahmud's incredible and magnificent person, strength, character, piety, and ability as manager and organizer, Imam and teacher, influencer and world figure emerged from the talks. The program was followed by a very fine dinner and prayers at the hall.

Cleveland, Ohio: Meetings were held January 16th, Jan. 30th and February 13th, 1983. Activities have been limited to disseminating information received from Washington, readings from the Holy Quran and the listening of tapes on various Islamic concepts.

Dr. Usama, Abid Rahman and Idris participated in a talk show on a local radio station, concerning various aspects of Islam.

Upstate New York: A Jamaat meeting was held at the newly purchased residence of Mirza Naseer Ahmad of Syracuse. Brothers and sisters from Rochester, Wellsville, Utica and Binghamton attended the meeting.

Under the presidentship of Dr. Naseer Tahir, the meeting started with the recitation of the Holy Quran by the host—Mirza Naseer, which was followed by a poem of Hazrat Masih Mauood by Sardar Rafiq. Two speeches were made in this meeting. Dr. A. H. Naasir spoke about the prophecies about the Holy Prophet in the Bible, mentioned in Deuteronomy and Matthew, while Dr. Abdul Hakeem read a chapter from *Introduction to the Holy Quran* regarding the Holy Prophet's complete faith in Allah, Allah's blessings and mercy and the meeting of Mussalma the infidel with the Holy Prophet.

Later on, Dr. Naseer Tahir made the announcement of the temporary assignments of Br. Mahmud Ahmad (financial Sec.), Sardar Rafiq Ahmad (General Sec.) and of himself as President with the approval from the Center. Emphasis was also made on Huzur's tahrir about essential Chandas. After combined prayers, a very nice lunch was served to all the members of the Jamaat.

KHALIFATUL MASIH ANSWERS QUESTIONS

continued from page 6

complete, because the philosophy of piety was most well-understood by the Holy Prophet himself. So this was the reward.

We are following his footsteps. We are not going to create new *Shariah*. So, if Ahmadies are forbidden to perform Hajj by the Muslims while they do not have any right to stop us from Hajj and we do desire to perform the Hajj, incapable as we are. In Allah's eyes it may happen that we are those who are performing the Hajj and those are not those who are performing apparent Hajj. That can happen as it happened before.

Q: The entire question unclear. The question was about Hajj restrictions for Ahmadies.

A. Of course, they are. They are supposed to be the most fortunate Muslims, not only true Muslims. Because we know from certain countries Ahmadies are still going to Hajj because it is not Saudi Arabia which objects, it is mainly Pakistan which objects and the Pakistani Maulvi is a bigoted Maulvi with a smaller heart, a smaller narrow mind with the result that he stands more in the way of Ahmadies performing Hajj than the scholars in Saudi Arabia. So, an uneven distribution of justice is observed in the world today with the result that, for example, what happened in Nigeria I will quote and you will realize what is happening today. In Nigeria, a few years ago, the leader of the Hajj delegation happened to be an Ahmadi—the officially declared leader of the Hajj delegation. Some of the maulvis who came to know of it reported this to Saudi Arabian Embassy and raised a hue and cry against it. Ultimately, Saudi Arabian Embassy was compelled to lodge a protest with the Nigerian government to change this. The answer of the Nigerian government was: It is our internal matter to decide who deserves best to be the leader of our contingent. It is not for you to decide and interfere in our matters. So, either accept the contingent or forget about it. And they forgot about it. So, this Ahmadi went as the leader of the Muslim contingent for Hajj and performed

Hajj there as official guest. So, this happens everywhere. Many Ahmadies from Sudan, from Middle Eastern countries, from African countries perform Hajj every year. According to us they are not only good Ahmadies but they are the most fortunate Ahmadies.

Q. But in those countries where it is mentioned in the form. For example, in Denmark it is mentioned under the religious sects. There, is one supposed to lie?...

A. Of course you are not permitted to lie, no question of supposition. You are not allowed to lie for the sake of truth. The truth does not stand in need of lies. So, the Hajj would be nullified the moment you lie for the sake of Hajj. It won't be any Hajj. It will be only a waste of time and money.

Q. Does it mean that different countries issue different forms?

A. It so ensues, naturally. In some countries they don't insist, in some others they do. But if they now have a uniform form, still I know of Ahmadies going there without telling lies, because in certain cases the embassies have a softer view, a broader view and they don't insist on these formalities to be filled and in some countries the officer there unfortunately is narrow-minded and so he insists on these things. Whatever may have happened, I do not know the details from country to country, but I do know this that every year Ahmadies are represented in the Hajj through various countries.

Q. To my knowledge, in Denmark it is mentioned.

A. It may have been mentioned, but try your luck anyway, by telling the truth, I mean. (laughter).

I hope, before everybody gets tired, we should call it a day. I am not tired, I am enjoying it thoroughly. But for you to sit in long sessions on religious topics, maybe, it is a difficult task for you. So, for your sake, I declare it closed, if there is no other question. Right? So, let us walk down to a cup of tea.

GIST OF FRIDAY SERMON OF KHALIFATUL MASIH IV

أَمْ حَسِبْتُمْ أَنْ أَخَذَ الْكَافِرُ وَالرَّقِيبُ مَا كَانُوا

مِنْ آيَاتِنَا عَجَبًا ①

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَافِرِ فَقَالَ رَبَّنَا اتِّبْنَا

مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ②

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ

أَيُّهُمْ أَحْسَنُ عَمَلًا ③

وَأِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ④

The verses that I have recited have been taken from *Sura Al-Kahf*. This is a Sura of special significance for the people of this age, particularly for those who live in the countries of Christian domination. This Sura deals with the rise, decline and fall of Christendom and also it gives the philosophy of rise, decline and fall of religious people. Also, it deals, in the middle, with the relationship of Christianity with the Muslim world and how Christianity at its zenith would find the Muslim world at its nadir, and what is going to be the result of this great struggle on the face of the earth. Who is going to win and who is going to lose. All these things have been mentioned in this Sura and our attention has been drawn to this fact by no less a person than Hazrat Muhammad Mustafa himself (peace and blessings of God be on him), when he warned people against the coming of the anti-Christ who was to conquer the whole world and spread destruction and chaos in the entire order of things. He was asked how we can be saved from the influence of such a being. The Holy Prophet answered: "You recite the first ten verses of Sura Al-Kahf and the last ten verses of Sura Al-Kahf daily before retiring; then you will be saved from the bad influence of such a monster as the anti-Christ.

We are not concerned with how other Muslims interpret this but it had been made manifestly clear to us by Hazrat Masih Mauood (peace be on him) that by anti-Christ is meant the great spread of Christendom at a future time—future in relation to Hazrat Muhammad Mustafa (peace and blessings of God be on him)—and ultimate victory of all that Christianity, distorted Christianity I mean, stands for over the rest of the world values. That is what has been explained by Hazrat Masih Mauood (peace be on him). Now when we refer back to the original traditions which I have just mentioned, we similarly begin to see light. Because the first ten verses of Sura Al-Kahf deal with Christianity, with those people who attribute a son to Allah and begin to worship the son with the father, the so-called son with the so-called father, because the god which has a son is neither a god nor the son is a son. This is why I said both are so-called—they don't exist.

The verses of Sura Al-Kahf begin with a reference to Christianity and the last verses begin with a reference to idolatry, to spreading idolatry in Christianity. Not only one son is being worshipped in the end, but thousands of saints are worshipped along with the son. This is what

the last closing chapter tells us and the matter is again referred back to Christianity. Also, light is thrown on their material achievements. How they will become great industrialists and how they will excel in all that is worldly and materialistic, so much so that they will think they are God on earth. But ultimately, the whole lot of achievements which they think they have got for ever will be wiped out and they will be left with nothing. This is the closing chapter of the Holy Quran and also the beauty of this Sura lies in the fact that the opening line of this sura deals with the declaration of the coming of the Holy Prophet Muhammad (peace and blessings of God be on him) and his belief in the Oneness of Allah and his uncorrupted straightforward teachings. The last verses of the Sura again deal with the same subject. So it is the perfect harmony which we observe in this Sura to which the Holy Prophet has referred to as your savior at the time of the anti-Christ.

How can one be saved by just reciting this Sura? It is not hocus pocus. It is not witchcraft. What he meant was that when you read this Sura repeatedly, pay attention to its meanings, it will point out the sources of danger for you. It will analyze the nature of the danger for you and you will then be better armed against the danger. That is what he wanted to tell these people, but the message was lost unfortunately to Muslims of latter days. This message was brought to light by Hazrat Masih Mauood (peace be on him) and we are grateful to him for showing us the light of the Holy Quran. Now I refer to those verses which I have recited. I have taken them from the first ten verses of the Sura. Allah says:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا

"We have made all that is on the face of the earth a source of ornament and decoration. Why? Because We want to try those..." Those people who have been referred to in this verse are not mentioned by name but it says: so that We try people whether they are attracted by these superficial attractions and lose their bearing or they see beyond and come to us and are not distracted in their paths to follow Allah. This is the essence of this verse which I have recited. The second verse is about the ultimate end or goal of mankind and the ultimate shape of things for the future. How the future is going to end for those people who are attracted by the superficial attractions of this world. Now it says:

وَأِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ④

"We are going to leave the face of this earth totally barren, deprived of any beauty ultimately." This is the end product. Now this verse refers to two different things at the same time. It tells us of mishaps, of worldwide calamities, of great turbulence in the world which will end up in the total destruction of the achievements of civilization which will be a superficial attraction for life and won't have intrinsic value. Allah tells us that those people who follow the decorations which are skin deep—the attractions of life which don't have a deeper meaning, only a temporary phase—they are going to be deprived even of that. And secondly, it refers to individual life, that those who are attracted by the superficial beauties of earth and they remain content with them, their end is such—the barren end without any purpose. And the beauties of this earth are transient. They are not lasting. The life of an individual have a larger span than the beauties which an individual can enjoy with the result that after some time, after some groping for the beauties of this earth, ultimately man is deprived and ends up in a barren life. He ends up with the sense of having achieved nothing. He ends up with the sense of having lost all values and gropes for satisfaction where he cannot find satisfaction. So this is the description of those materialistic people who try to achieve all their goals, all their inner desires by the superficial attractions on the face of the earth.

It is a beautiful verse. It suddenly changes course and refers us back to a different time when Christianity was truly in the path of Allah. From this the whole thought is diverted to a different channel suddenly and it so appears that the Holy Quran has left this topic altogether and has started discussing a thing which has no relationship with what one has been just told. (tape not clear at this point) But this is wrong. I will come to that and explain what is the relationship between what the Holy Quran tells next and what has been said just now. The next verse says:

أَمْ حَسِبْتُمْ أَنْ أَتُخَذَ الْكَهْفَ وَالرَّقِيمَ كَمَا تَأْتُوا مِنْ آيَاتِنَا عِجَابًا ۝

We may wonder at those and you consider them to be a wonderful miracle of Allah when you think of those people who took shelter in the cave and left the face of the earth. Who were those people? The early Christians who were persecuted outside, who were deprived of the pleasure of living on the surface of the earth which Allah tells us is decorated—it is made beautiful to man. Yet at the early history of Christianity, there were such people who, of their own good will, left this

beautiful surface of the earth for the sake of Allah or they were made to leave the surface of the earth for the sake of Allah and took shelter in the caves. They began to live deep down in some horrible looking dark caves which strike terror even today in the hearts of those who visit them. I have been there. I have seen the remains of such caves and there was a friend of mine along with me. The sight and aspect was so terrifying that he could not dare go in, so he remained outside. I went in and saw the way of life which the early Christians had adopted for themselves entirely for the sake of Allah.

This is the contrast which Allah wants to make, although suddenly He changes the subject. The subject is not really changed. Allah wants to refer to the Christian world or divert their attention to the early days of Christianity when the outlook was quite different. People were tried even then. There were beauties on the face of the earth even then. But some among the Christians betook upon themselves to choose grave-like caves rather than the open surface of earth. Allah says: What did they say? What did they pray then? A group of youth betook upon themselves to shelter in the caves, saying:

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝

O our Lord, show mercy upon us from Thyself, we do not want human mercy. We have been deprived of all mercy from human beings and we are left with no course but to seek mercy from Thyself. Show us mercy and show us light and wisdom from Thyself. We do not want human wisdom and human light. *Rushd* is the light of wisdom and you know that the caves are dark. So, they were preferring apparent darkness to the outside light because they knew it was the light of Allah which meant anything and the apparent outside light did not mean anything and one was led astray by that light.

So, that was the important, fundamental and crucial decision they took and the whole victory of the Christian world depended on these people. For their sake, the promises made to Christ were fulfilled by Allah, not for those who lived on the surface of the earth but who betook to the caves. It was their hearts which brought about the great revolutionary changes on the surface of the earth. So, by referring our minds back to them, Allah wants to tell the Christian world of today... (tape not clear here). or talk of the time of the Holy Prophet. He wanted to give this message to future ages of Christianity that you became victorious entirely because of the sacrifices of those people

who remained monotheists, who believed in Allah, who chose to live like animals rather than human beings on the surface of the earth. They thought that life similar to animals, if it is spent with Allah, is far better than a life like human beings if spent in the vicinity of Satan.

This was the decision they made and it was for their sacrifices that Allah bestowed mercy on you and made you victorious over the whole world. Now, if you don't take a lesson from this, if you are attracted by the superficial beauties of earth and its decorations and ornaments, then there will be a different end in store for you. They took to the caves of themselves, of their own volition, but you will have to seek the caves of compulsion because the Holy Quran says:

وَأَنَّا لَجِئُونَ مَا عَلَيْهَا صَعِيدًا جُرُؤًا ۝

There are going to be such wide-scale havocs played upon man... such huge calamities on the face of the earth that it will not be worthy of life and the only people who could be saved would be those who had taken the shelter of the caves and had gone underground.

Now, how different are the results and yet how similar! There are early Christians who went to the caves of their own accord for the sake of Allah. For their sake the whole Christendom is decorated and made beautiful. And there are those who of their own accord take to the superficial life on the face of earth and abandon sacrifices for the sake of Allah and Allah tells us their end would be again in the caves, but in a different manner. There are going to be great calamities which would make the face of the earth unlivable, uninhabitable, with the result that they will also have to seek the caves, but, in a different manner—not with the pleasure of Allah but with the wrath of Allah. So, apparently the results are the same but fundamentally they are different—they are diametrically opposed to each other.

Now this is a lesson for the people of this age as we have drawn from these few verses—three or four verses as I have recited. If you read the whole of Sura Al-Kahf, you can imagine how much there is in store for you. The whole philosophy of life and death, of the rise of religious powers and their decline and their fall is discussed in detail in this Sura—it is a beautiful Sura. So, I wanted to attract your attention to this Sura by giving you a specimen of how it should be studied in the light of the sayings of the Holy Prophet (peace and blessings of God be on him) and in the light of the sayings of Hazrat Masih Mauood (peace be on him). It suddenly

transforms into a great charter of wisdom and light and I hope those people who are living here would draw their lessons and strength from this Sura and make it a habit to read it daily and try to grope for further meanings which are inexhaustible. These verses which I have just recited: don't consider that I have exhausted the meaning of these verses. It is impossible for a man to exhaust the meaning of a single verse of the Holy Quran. Because, the Holy Quran itself says:

وَلَا يَحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

Man on earth cannot encompass a single jot of Divine knowledge or knowledge of things however small and insignificant that thing may appear to be. Only a portion thereof will be disclosed to them by Allah and they will never be able to encompass the smallest jot on earth. So, if it is true of atoms and sub-particles and everybody knows that it is true of them, scientists have made great progress and great strides towards greater knowledge and greater light. At different stages through their ignorance they have been thinking that perhaps they have got all the information about these particles, but as they probe further, as they progress further, they find new avenues being opened to them constantly. And it is impossible to encompass even the smallest sub-particle that can come to light. Muon is the particle so far conceived to be the smallest particle and Neutrino is another particle. The scientists have not as yet been able to fully comprehend the nature of these smallest particles. While they are investigating new particles coming to light which have to be studied further to comprehend these particles through which the journey started. While studying Muons they came to know of anti-Muons, while studying Neutrinos they came to know of anti-Neutrinos and those were again made of certain things and certain charges which are still incomprehensible to man. So, when Allah says:

وَلَا يَحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

It is not just a tall claim made by the Holy Quran. The whole history of mankind's investigation and progress into science tells us at each step that this is a verdict by Allah which cannot be changed by man. This is the fate of limited knowledge. However further we progress, the knowledge will remain limited in relationship to Allah's creation. So, if this is our Allah, how can we conceive that even a single verse of the Holy Quran can be fully and entirely understood by man and that would be that—it should be left at that.

