



THE

Ahmadiyya Gazette

إِنَّا دِينٌ عِنْدَ اللَّهِ الْإِسْلَامُ

AHMADIYYA MUSLIM CENTENARY
1889 - 1989

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TENS OF THOUSANDS ATTEND THE HISTORIC 100TH JALSA SALANA AT QADIAN

- * *THE BLESSED GATHERINGS OF QADIAN WILL PAVE THE WAY FOR A FUTURE UNITED NATIONS* (Hazrat Khalifatul massieh IV)
- * *WIDE COVERAGE GIVEN BY INTERNATIONAL MEDIA*
- * *HINDUS AND SIKHS HOSTED SOME AHMADI MUSLIMS IN THEIR OWN HOMES AND SHARED THE BLESSINGS OF JALSA*

QADIAN, DARUL AMA'N :(December 26-28, 1991)

Tens of thousands of Ahmadi Muslims from all over the world attended the historic 100th Jalsa Salana (Annual gathering) at Qadian, Darul Ama'n, the birth place of the Promised Messiah, Hazrat Mirza Ghulam Ahmad. This blessed Jalsa was really historic and epoch making. After a gap of 44 years, a Khalifatul Messieh graced a Jalsa at Qadian. By getting the opportunity, by the grace of Allah, to visit Qadian for the first time and being able to be in the blessed company of their beloved Imam, Hazrat Mirza Tahir Ahmad, Khalifatul Messieh IV, (May Allah strengthen his hands), thousands of Ahmadi Muslims, especially the young ones, had their dream of life come true.

For three days and nights, the town of Qadian was in great festive mood. The non-muslim residents of Qadian, our Hindu and Sikh friends, not only attended the gathering in large numbers but also hosted visiting Ahmadi Muslim guests in their own homes.

Several dignitaries from different countries had the honor to attend the gathering and listen to the address of Hazrat Khalifatul Massieh. They included several ranking members of the Hindu and Sikh communities of India. A member of the British Parliament, and an Honorable Justice from Ghana. These two gentlemen also had a chance to say a few congratulatory words to the gathering. Messages and felicitations were also read on behalf of The Prime Minister of Canada and the Chief Minister of the Ontario province by a Canadian Ahmadi, Mr Ata-ul-Wahid.

National and International media gave wide publicity to the historic gathering. Indian National television (Delhi) gave a two minute news-item (continued on page 3)



The Promised Reformer (Musleh-al-Mauood)
Hazrat Mirza Bashirud Din Mahmood Ahmad, Khalifatul Masih II

The month of February represents the fulfillment of a grand prophecy of the Promised Messiah about the birth of a Promised Son who would be "extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge." *Alhamdo Lillah* that many of us saw the fulfillment of this prophecy with our own eyes.

In commemoration of the Promised Reformer, we like to share with you two couplets from a poem of his, addressed to the youth of the nation:

The task is difficult and our destination is far away
 O may faithful comrades, never let your pace slacken
 And my prayer for all of you, my dear ones, is this
 May the mercy of God be on you and may you never see any failure

A SPECIAL "TABLIGH" MESSAGE FOR DA'EEN-ILULLAH

One of the special functions of "Da'een Ilullah" (Those who invite others to the cause of Allah) is to do their utmost to invite others to the religion of God. This special "Tabligh" (Propagation of Islam and Ahmadiyyat) issue of the Gazette, therefore, invites all "Da'een Ilullah" and for that matter all members of the Ahmadiyya Movement in Islam, to seriously ponder over the following teachings regarding our "major task" that is Tabligh :-

From the Holy Quran

"And who is better in speech than he who invites people to Allah and does good works and says, 'I am surely of those who submit.' And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good."
(41:34-36)

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ
إِنِّي مِنَ الْمُسْلِمِينَ * وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا
السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ
وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ * وَمَا يُلْقِيهَا
إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حِظٍّ عَظِيمٍ *

SO SAID THE PROPHET MUHAMMAD (P.B.U.H.)

"THE DIFFERENCE BETWEEN AN ACTIVE AND AN INACTIVE MUSLIM"

Narrated by Hazrat Abu Hurairah, Allah be pleased with him: The prophet of Allah (May peace and blessings of Allah be upon him) said: "Whoso believed in Allah and in His Prophet and established Prayer and observed fast in the month of Ramadan, Allah promises to admit him into paradise, whether he fights for His cause or sits in the garden-house where he was born. They (The companions) said: "Should we then communicate this pleasant tidings to the people, O Prophet of Allah?" The Paradise, prepared by Allah for those who do utmost struggle (Tabligh) in the path of Allah and, in between each, is, as great a distance between the earth and the heaven, So, when you beg of Allah, beg of Him the "Firdaus": for, it is the most central paradise and the highest one and above it, is the celestial seat of the Gracious God and therefrom spring the streams of Paradise" (Bukhari)

TEACHINGS OF THE PROMISED MESSIAH ON TABLIGH

"HOW WE SHOULD APPROACH DIFFERENT PEOPLE FOR TABLIGH"

"There are three different kinds of people living in this world. The ordinary folks, the middle class and the rich. Normally, the ordinary folks don't understand things easily. They have a difficult bent of mind, and as such it is hard to make them understand. One also finds it very difficult to convince the rich people because of their easy going manners as well as their peculiar complexes and general haughty ways.

(continued on page 4)

Jalsa Salana Qadian (cont.)

(from page 1) pertaining to this historic 100th Jalsa with general introductory remarks about the Ahmadiyya Movement in Islam and our beloved Supreme Head, Hazrat Mirza Tahir Ahmad. (A.T.B.) Many news papers, including, the "Qaumi A'waz" of New Delhi, gave the Jalsa news in bold headlines. Among other things, the paper mentioned that Ahmadi delegates from 50 countries took part in this history making conference. The paper also wrote and introductory note about the life and achievements of the Supreme Head of the Ahmadiyya Movement in Islam, Hazrat Mirza Tahir Ahmad, Khalifatul Messieh IV. (A.T.B.) . Dozens of other newsmen attended the news conference graced by Huzoor.

On the opening day, December 26, among loud chants of Allaho Akbar, Islam zindabad, Hazrat Khatimul Anbiya Zindabad Ahmadiyyat Zindabad, Mirza Ghulam Ahmad Ki Jai, Huzoor raised the flag of Ahmadiyyat at the Jalsa site. Nazir'n A'la Rabwah and Qadian, Wakil-e-A'la, Rabwah, several Amirs of different countries, heads of Ahmadiyya Auxileries, the Khudam-ul Ahmadiyya and the Ansaar Ullah took part in the flag hoisting ceremony.

At the start of his opening address, Hazrat Amir-ul Momenin, briefly mentioned a few instances from the very first Jalsa Salana of the Movement held at Qadian in December 1891. Huzoor mentioned that several people including Maulvi Muhammad Hussain of Batala, had tried to stop the general public from coming to Qadian to visit the Promised Messiah. Nobody remembers Maulvi Muhammad Hussain now. All praise be to God Almighty, who saved the Movement against heavy odds when the whole world were pitched against the Promised Messiah and his Mission. At present, nobody knows Maulvi Muhammad Hussain, even in his own home-town. In fact it goes to the credit of Ahmadiyyat and also to the truth of the claim of Hazrat Mirza

Ghulam Ahmad, that a grandson of Maulvi Muhammad Hussain accepted the truth of the claim of the Promised Messiah.

Huzoor also explained that the Ahmadiyya Movement in Islam is amicably performing humanitarian duties all over the world by running several dozen schools, teachers colleges, hospitals and medical centers in several developing countries with the sole aim of helping mankind.

A major event of the second day, was Huzoor's address to the ladies attending this conference. In the light of a Hadith in which Holy Prophet Muhammad, (P.B.U.H.), is reported to have said, "the paradise lies under the feet of your mothers", Hazrat Amir-ul-Momenin advised the ladies to ask themselves if they are worthy of being counted as such. They must always try their utmost to make themselves worthy of that stature. He also asked them to make their households a replica of Islam in practice, where men, women, and their children must live in harmony, love understanding and mutually shared affection.

Before his concluding address, on the third and final day of the conference, Huzoor made an honorable mention of three of the blessed companions of the promised Messiah who were attending this historic occasion.

Huzoor started by mentioning the historic significance of this conference and related the fact that a Khalifa is attending this Jalsa after a gap of 44 years. In spite of the extreme cold season and general disturbances, thousands of Ahmadis, including a 3000 strong delegation from the state of Kashmir, are having the honor to attend. By receiving and welcoming us wholeheartedly, the non-muslims of Qadian have a due share in making this Jalsa a great success. Continuing his historic and remarkable address, Huzoor said that the Ahmadiyya Community has to play a major role in today's changing world.

Huzoor emphasized that "Love" for the fellow human beings, form the core of the teachings of all religion. The same was

emphasized by the Promised Messiah, in his great book "Paigham-e-sulah"(The Message of Peace). Huzoor went on to say, "Today , I call upon all of you to join us in spreading that Messages of the Promised Messiah". Huzoor warned by stating that we will continue to become weaker, if we do not bring peace and harmony between our neighboring countries and their people. A very large number of Hindu and Sikh friends, listened to this remarkable address with great devotion and attention and were visibly moved by the force of Huzoor's sincere, friendly and heart-warming advice.

Towards the end of his address, Hazrat Khaliftul Messiah IV, (A.T.B.) mentioned that Ahmadis from all over the world have a special regard and a feeling of love for this town of Qadian. He declared that this is his first visit and by the grace of Allah , not the last one to the Darul Ama'n. Huzoor expressed his wish and prayed that may the Almighty Allah make this centennial gathering a fore-runner of many future gatherings attended by millions of people belonging to different nations and nationalities from all over the world. Huzoor concluded by saying, "The blessed gatherings of Qadian will pave the way for a future United Nations."

Reported by:
Mian Wasim Ahmad
Ansar Ahmad

PRAYERS REQUESTED FOR BEGUM SAHIBA

(wife of Hazrat Khalifatul Massieh IV)

As all members have been informed ythrough their local Jamaats the wife of Hazoor, Syeda Asifa Begum Sahiba had to return from Qadian in an emergency because of trouble in her stomach and gallbladder. The latest news is that she has been admitted in Saint George's Hospital(London) and preliminary surgery has been successful. More tests and other surgery is expected in the next few days.

Promised Messiah on Tabligh (cont.)

continued from page 2

We should, therefore, talk and deal with them accordingly. In our conversation with the rich and wealthy people we should be brief, concise and comprehensive. However, our "Tabligh" (Propagation) discussion with the ordinary folks of the society must be simple, straight forward and easy to understand. In general, we should focus our "Tabligh" effort mainly to (the remaining) middle class of the society. They do have the capacity to understand comparatively easily and unlike the wealthy people, do not have uncompromising, proud and disdainful attitude".

(Mulfuzaat)

What Have I Done Today In The Service Of Islam And Ahmadiyyat ?

Editorial

BLESSED

HUNDREDS OF TIME BLESSED

The one hundredth Jalsa Salana of Qadian was held with great success on December 26-28, 1991. The participants included our beloved Imam Hazrat Khalifatul Masih IV, and thousands of participants from all over the world.

The participants partook of the blessings of the prayers made by the Promised Messiah (Alaihissalam) for all those who undertake the journey for the sake of Allah. Hazur also prayed for all those who attended the Jalsa as well as for those who could not. May Allah accept all the prayers and may He shower countless blessings upon all of the Jama'at as a result of the Jalsa.

There is a revelation that the Promised Messiah received from Allah: "Mubarak sau Mubarak", to which Hazoor referred during one of his speeches. The manifold meanings of this revelation defy translation; but it gives glad tidings of hundreds of blessings. The hundredth Jalsa was a living manifestation of these blessings.

We urge all those who were able to undertake the blessed journey to Qadian to share with their Jama'ats --and with all Ahmadis through the Gazette-- their experiences during the Jalsa. We also urge all those who were unable to go, to pray that they may benefit from the blessings of Allah for the whole Jama'at as result of this historic event. They should also listen to the tapes so that the voice of our Imam at this important occasion reaches to all.

Message from the National Tabligh Secretary

My Dear Sisters and Brothers:

Assalamo alaikum wa rahmatullahe wa barakatohu.

Our beloved Imam, Hazrat Khalifatul Masih IV (ayyada hullaho ta'ala benasrehil azeez) has been constantly reminding us of this sacred duty of calling people towards Allah. While some of us are responding to Hazoor's calls, we have still a long way to fulfill our obligations as envisioned and expounded on by Hazoor.

I am grateful to all those sisters and brothers who participated in and/or supported the Tabligh activities directly or indirectly. May Allah bless them all with the best of rewards. Ameen.

We have tremendous challenges ahead of us. But I am sure that with Almighty Allah's Grace, Hazoor's prayers and directions, and our cooperation and dedication, we can make the difference. May Allah cover our shortcomings, remove our weaknesses, accept our humble efforts and bless us with success. May Allah enable us all to do our best to carryout His mission. Ameen.

Nasir M. Malik

National Tabligh Secretary
P.S. Please share your Tabligh experience with other brothers and sisters. You will share the blessings if they successfully use some of your ideas. (editor)

MEMBERS OF THE COMMUNITY OF THE PROMISED MASSIEH HAVE GREAT CAPACITY TO GROW AND FLOURISH

Amirs and Aamila members must take full account of their Tabligh Activities

The following is an English rendering of the Khutba delivered by Hazrat Khalifatul Masih, May Allah strengthen him, on November 15, 1991, at London. It is prepared by the Gazette editorial staff at their own responsibility.

After reciting the creed of Islam and seeking protection of Allah Hazur recited Sura Fatiha.

Then he said:

Before I continue with the practical skill of calling people unto the will of Allah, it is necessary to correct two mistakes. In my last sermon, I recited the verse of the Chapter Al-Nahl, but while giving reference, I had read it as Anamal instead of Al-Nahl; please correct it. This reference would have been recorded in the cassettes. It should be corrected. The second mistake was made in a previous sermon to which my attention was drawn by a dear friend from Burma, Muhammad Salik Sahib. I referred to a prayer which is connected with Hazrat Moses (may peace and blessings of Allah be upon him) when he had migrated to Madian. There he prayed :

رَبِّ إِنِّي إِسْمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرِ
خَيْرٍ

O Allah, whatever of goodness Thou should grant me, I beg Thee of it.

While discussing this prayer, and, I had mentioned that when Hazrat Moses (p.b.u.h) married and his father-in-law was Hazrat Shoaib. This mention was made without any research because this is what the past commentators have written. I had not said it intentionally, after investigation. But in view of the old commentaries which I had read

during my student days, I remembered it and repeated it in my sermon. Salik Sahib has written to me from Burma that in his Tafseer-e-Kabir, Hazrat Musleh Maud (may Allah be pleased with him) has refuted this view with the support of verses in the Holy Quran. So after his reminder, when I looked it up, I found that Hazrat Musleh Maud (may Allah be pleased with him) has in fact given such solid arguments to refute this view after which one cannot have the remotest thought that one could declare Hazrat Shoaib to be the father-in-law of Hazrat Moses (p.b.u.h). One of the proof he gave was this verse of the Holy Quran :

تَوَكَّلْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا آلَ فِرْعَوْنَ
وَمَلَائِكَةٍ كَذَّبُوا بِهَا فَإِنَّهُمْ لَكَاذِبُونَ ﴿١٠٤﴾

(7:104)

Hazrat Musleh Maud says that this mention has been made after the mention of the people of Shoaib. After concluding the narration of the people of Shoaib, the Holy Quran says:

"Then after them we send Hazrat Moses with our clear signs to Pharaoh and to his chiefs, so reflect and see what kind of an end is met by the wicked."

(7:104)

This verse is conclusive. After reading it with the sight of Hazrat Musleh Maud, one is amazed how this could be overlooked by

the old commentators. In such things, there is no blame on anyone. Once a story starts, there is a sort of a covering over ones eyes. I have read the Holy Quran hundreds of times, but my mind has not gone to this either that this verse is clearly rejecting the view that Hazrat Shoaib was the father-in-law of Hazrat Moses (p.b.u.h). May Allah grant Hazrat Musleh Maud in his mercy and grant him limitless high stations. After the Promised Messiah (p.b.u.h), the way Hazrat Musleh Maud has been enabled to serve the Holy Quran and to bring out the deep wisdom of the Holy Quran and present it to the world is unprecedented. Such commentators are born not just in centuries, but in thousands of years. So the capacity which Allah had granted him to explain the Holy Quran in a unique style, supporting it with other verses of the Holy Quran is such a great blessing that Jamaats should benefit from it and should convey this blessing to their friends also. Tafseer-e-Kabeer, his detailed commentary, has been published and is available throughout the world. The first 5,000 sets or thereabouts which we had published have all been sold, therefore I feel that it should be accessible in at least 5,000 homes, but it is difficult to say exactly how many of them have benefitted from it. So I am reminding you, by the way, that even those that read it once cannot remember it all, therefore, from time to time, when you are enabled, as you recite the verses of the Holy Quran, you should find time to look up their explanation in the Tafseer-e-Kabeer of the Holy Quran also. Those who will study it will notice that each time, their knowledge will increase; the spiritual enjoyment they will receive cannot be measured. At gaining each new point of wisdom of the Holy Quran, a new wave of spiritual enjoyment is stirred in ones soul, and it is not an

enjoyment that can be found in worldly enjoyments.

Now, I will turn to the subject which I had started last Friday concerning the practical skill of calling people unto Allah. With the subject of preaching, the Holy Quran has always put emphasis on wisdom and patience. I had submitted, in my last sermon, that I will, insha'allah address the office bearers, the organizers and the Amir, and will try to explain to them as to what responsibilities are placed on them according to the Holy Quran. Their greatest responsibility is to pray, which is the essence of wisdom and the soul of wisdom. So I remind those who have some responsibility of organizing the work of inviting people to Allah, that they should always pray for themselves as well as for those who are serving under them, that Allah may grant you the highest pearls of wisdom. Whatever wisdom the Holy Quran expects of a believer, may Allah grant you that wisdom with His Grace and may your preaching be affective and fruitful. It should not just be an effort, but a productive effort. In this connection, you should always remember the saying of Hazrat Isa (p.b.u.h), "A tree is known by its fruit." These words carry deep wisdom and have many meanings. One meaning is that a tree which does not bear fruit will be a barren tree. No matter how much one looks after it and waters it, even if it appears green and flourishing, if it does not bear fruit, then the tree deserves to be felled. It has no relevance as a fruit tree. Therefore, wisdom demands that you should appraise your tree according to their fruit. One must check the quantity of fruit. If the effort is continuously increasing, the expenditure is rising and you are working hard and the whole Jamaat appears to be active, the files are full of pages upon pages of reports on preaching activities, but when you come to the results, you find that the same number of few people that were converted before were converted

this year. The first duty of the office bearers is that they should examine their work and the method of their work, and should examine it with a deep and detailed look. What kinds of means they have used so far and since when they are using those means, and as a result of those means, whether there has been some fruit or no fruit. If there has been no fruit that it is not necessary that you should consider those means to be useless, but you will have to look at those who have been using those means. There are many other causes also which are connected with the use of the means and at each level, you will also have to see that whoever is using the means, what is his own condition? Is he accustomed to pray and whether or not he gives personal attention to this work with full sincerity and concentration. Therefore the investigation and the examination of the means, the condition of those who are using those means and their assessment, and then to examine their capacities to see whether or not each person is using the tools according to his capacity, is such a wide subject that if the office bearers were to pay attention to this, they will realize that it is not a thing of a day or two. It demands continuous attention and hard work. In this connection, I want to put a few things before you in more detail because I have given such advice repeatedly and those cassettes were also sent to all the Jamaats. But since it has made no effect in most of the countries, it is my duty also that I should take account and see what shortcomings there were in the means that I had adopted; and if I were to present it again, what new way I should present so that those things which remained fruitless before should now bear fruit. It is with the Grace of Allah that the land of the Jamaat as a whole is fertile and the notable successes which the Jamaat has achieved as a whole in the last few years bears witness that, with the Grace of Allah, these words of advice have not proved useless and the hard work has not been wasted. Allah, with his Grace, has certainly made them to bear

fruit. But how many lands are there which have returned the seed multiplied? It is essential to see this also. There has been an overall increase, and there has been an exceptional increase, but it has not happened everywhere. There are many such areas of advanced countries, for example; Europe, America and other similar areas such as Japan. And there are countries in between, the developed and the undeveloped countries, some of which are linked to the Third World, some to the Second World, and some to the First World. Various levels are found at various regions. If you examine their situations, you will see that so far, in most of the countries, as a result of these means, notable progress has not been made. However, where the progress has been made, I have analyzed it. I have found that where with sincerity and hard work that Amirs and his team of workers have done real work with full attachment, the means which I had mentioned have proved effective. Therefore, there is no need to change the means. The need is to remind the members again and again and to explain to them the methods of using those means. It is necessary to look at those shortcomings as a result of which hard work is sometimes wasted and the trees do not bear fruit.

This subject of growth and development is the essence of the entire universe. Reflecting over the universe, whether before the start of life or after the start of life, a man finds many fruits of wisdom and he finds many formulae for personal spiritual progress and for the progress of the Jamaat. As a result of my reflection over all these things, whatever wisdom Allah grants me, I have been explaining it on various occasions and without doubt, these words of advice spread over scores of hours which are available in various audio and video cassettes but they remain concealed. I explain these things, but they are not conveyed to a large majority of the Jamaat. Whatever capacities of growth and development are in them, they are not nurtured. That is why I have been putting

emphasis that the office bearers should not consider it sufficient to understand my words and then convey its summary to others. They should try to bring out the hidden tapes on these subjects and should try their best that those Ahmadies who have a passion for Dawate-illalla, these cassettes should be played to them. The members of the Aamila committee should listen to those cassettes and should hear them again and again because as a result of listening, with the grace of Allah, they will learn some new methods and at the same time, they will themselves be motivated. When a man decides to do some work and read some articles on the subject, then, as a result of new knowledge, he finds new light but he thinks that he has been fully enlightened. He does not know that the journey of light is unending. After one light, there is another light, and after that, there are further lights. Those who wake up in their dreams do have an awareness of awakening and they learn as to what is an awakening. But when they truly wake up and open their eyes, then that knowledge is altogether different. After waking up, one rubs his eyes and his condition changes when he washes his face, gets ready and comes out. Then, when he steps into sunlight, new lights develop in his wakeful state. In his daily routines, man remains ignorant of many things, but when he develops an inner awakening, he gains a new light at each step and he feels that he has woken up. When a man gains further steps in the in depth knowledge of the Divine, then at times, even the greatest Sufi's had felt that we had not really woken up, it was only a relative awareness. For instance, Mir Dard, an Urdu poet, has expressed this deep knowledge in a couplet, as his regret:

دائے نامی کہ وقت مرگ یہ ثابت ہوا
خواب تھا جو کچھ کہ دیکھا جسٹا انسا تما

"How sad, that at the time of death it was clearly established that whatever we saw was nothing but a dream and whatever we heard was fiction."

So the reality of dream and fiction are not facts as such, but mostly, our realities which we think are facts, their own realities are like that of the dreams and fiction. This is a general condition therefore, one must not be confident at any stage to think that their travel to light has been completed and that they have achieved everything. This is a station of humility which gives new spiritual training. No journey is possible in the world except with true humility and no journey is possible without light. So I make this humble request to the office bearers, that whatever things have been explained to them regarding this subject, they should listen to it themselves and listen to it attentively and then should take account of their own self. Similarly, the people they want to use in this work, whose hearts they want to excite, rather than conveying my message in their own words, they should convey it to them in my words. I do not say this because of my misplaced pride. Actually it is difficult for me to say. Because it is connected with my person, but I have to control my feeling of shyness and say this so as to discharge my obligation. Whatever things Allah makes known to a Khalifa concerning religious matters, Allah also teaches him its style. The expression and the deep truth you will find in his talk, may be found occasionally in others talk, but generally, there cannot be the same genuineness in all their talk and it cannot create the same effect. Secondly, a listener is not influenced only by what he hears, but often he is influenced by the person who is speaking those words. This is such a secret of human nature. Without understanding it, you cannot do your duty to serve the faith. There is a unique impact of the words of God and you may try in hundreds of thousands of ways to explain it in your own words, but as long as you do not explain the thing quoting it from the Holy Quran, you cannot produce the same effect. Also, there is great influence in the words of the Holy Prophet, Muhammad Mustafa (p.b.u.h), that over 1400 years have

passed and it has not decreased in the least. It is a power which has an everlasting light. It is a speech of which you will find no other example. It is no exaggeration that after the Holy Quran, that if there is any living speech, it is the words of the Holy Prophet Muhammad Mustafa(s.a.w.s). With the blessings of the Holy Prophet (s.a.w.s), this power was then granted to Hazrat Promised Messiah(a.s) and for that very reason, I have always been stressing that the Jamaat should pay attention to his writings, especially to the Malfuzat, ten volumes comprising of his talks and discussions which were written down and published in his lifetime in various newspapers and magazines. The life-giving power for the sick and the weak and the feeble of this period which is found in the advice of Hazrat Promised Messiah (a.s) has not been seen anywhere else. After reading only a few sentences, a man is shaken out of sleep. Even reading subjects about which one already knows, one always gains new lights and granted new spiritual pleasures. The reason why the man speaking the word also influences is that the station and the position of the speaker creates love in the heart. The heart feels attracted to him. As a result of love the words develop more effect. Secondly, speakers who are nearer to God, their words are also nearer to God and comparatively they have more effect. Therefore, in the time of each Khalifa, whatever is the situation, the advice of the Khalifa of the time will certainly be more affective than all other advice. It is because of his nearness to God and also because of the responsibility that Allah has placed on him, that He grants him light also. The first advice is that you should understand these words of wisdom and should not take them lightly, but should try to uncover those buried in audio and video cassettes or writings. And if you cannot include the whole Jamaat with them. It is a very difficult task and I know it, I have worked in all fields, I know it is easy to say

but difficult to do. But it is necessary that the most difficult task should be done and it can be done to some extent. So I do not ask that you should do these things instantly, but that they should be given due importance in your programs. They should be given priority in your programs. Then, as a result of it, you should continue to examine the situation at all times as to how far you have conveyed, the words of the Khalifa of the time.

To accomplish these objectives, you should set up an organization. It is not possible for an Amir, that besides discharging all of his responsibilities, he should also supervise all the things in details at all times. But the final responsibility is his and he has to keep watch over everything. Wherever the eyes of the Amir become negligent, there will be darkness in all directions. Therefore it is essential for the Amir to establish an organization which creates helpers for him. When I say this, then suddenly that verse comes to mind again and that prayer is most essential that :

رَبِّ ادْخُلْنِيْ مَدْخَلَ صِدْقٍ
وَاُخْرِجْنِيْ مَخْرَجَ صِدْقٍ وَاَجْعَلْ لِيْ مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا

"O my Lord, make my entry an entry with truth and make my departing a departing with truth and grant me from Yourself, a helping power."

(17:81)

This prayer is linked much more to spiritual journey than to physical journey and whatever stations were going to be granted to His Holiness, Muhammad Mustafa (p.b.u.h) in his spiritual journey, this prayer is connected with those stations and it tells us that every stage which is completed is completed with a helper and not with one's own effort. Therefore when the Amirs and other office bearers will start work with this prayer and make plans, I have firm faith that, Insha'Allah, they will be granted new light new helpers.

This is not just logical reasoning but is based on experience. I assure you, that if you have full trust in prayer, and have sincere trust, then you will not only get day to day helpers, but get such helpers about whom Allah assures you that they are a result of your prayers. Such people who were previously negligent will come to help you whom you did not expect, and the subject of Naseer (helper) manifests in the real world as though the Grace and Blessings of Allah comes embodied from the unseen into the form of helpers. In the real life, you see those helpers.

The helpers who are granted by Allah have power. This is a deep and wide subject, which this prayer of the Holy Quran has explained to us, that it is not necessary that the helpers of the world should possess powers of help. But the helpers granted by Allah are given the surety of triumph. The helpers which you get as a result of this prayer, about them Allah says that you had asked for Sultan-al-Nasira (helpers with power) and you have been granted powerful helpers so that you should recognize that whatever you have received is as a result of your prayer. Sultan means victorious. An emperor is also called Sultan, because he possesses the power, and is able to do what he wants. Sultan is a great word, it denotes who will have discursive power, they will have the capacity to triumph, who will be able to do what they will wish.

If you need to receive such helpers, then you should say this prayer at the start of this journey and should say this prayer during this journey. At the time of taking of account, you will have to keep many things in view. For instance, before the journey, it is necessary to see where you stand. To examine the whole situation, and to see as to what means we have been using. It is necessary to take account, but you will have to see it with a deep insight into the reality. You should not see it in the language of the

reports, but you have really to examine it and see it and test it. What should have happened and has happened or not? If it is happening, how far it is happening. All those who work say that whatever means were within their power, have been used. We sent circulars and reminded the members of the Jamaat repeatedly and told them that through literature, through other means and by developing contacts, by inviting people to meals and by playing video and audio cassettes to people, you should preach. We have done all this but still there is no result. Those who have done everything, should first see whether they have really done everything or not, whether the thing progressed and was translated into action or not. The Secretary Tabligh after he writes to us in his report that we have used all means, whereas this is not correct. If the Secretary Tabligh were to go to the field and see whether the water has reached there, he would realize that the reports were all talk and no substance. They remained mere words and no action was taken. If something was done, it was done only by one or two people and the rest did nothing. To keep an eye as to how to review the actual work is a vast subject and it will not be possible to cover it in today's sermon. If another more important subject does not have priority, I will, Insha'Allah, put it in more detail before you in the next sermon. For the time being, I want to tell you that the Amirs should organize this whole work in a new way. One meeting of the Aamila Committee is not enough. You will have to call such meetings time and time again. Even if you have to take a few days off your jobs and hold emergency meetings and sit together day and night to make such reviews. The aim should not be that we will be satisfied with our past situation because it is a great work that we have to do. If we will not do this work, then we will be living in dreams, and if we die in this state than this couplet of Mir Dard will apply to us also:

وائے ناکامی کہ وقت مرگ یہ ثابت ہوا
جواب تھا جو کچھ کہ دیکھا جو سنا افسانہ تھا

"How sad, that at the time of death, it was clearly established that whatever we saw was nothing but a dream and whatever we heard was fiction."

So we have to change this dream into reality; this is the aim. We need to make a resolve for this. We need to accept this challenge. You need to make this decision that in any case, we have to bring about a change. You need to have a firm faith that the Jamaat to which you belong has this capacity. Each Ahmadi has this quality that he should multiply from one to two and two to four. The seeds are not bad, they are not being used correctly or as they lie there, they start decaying. It may be somewhat similar state but there is certainly capacity of growth in the seeds. The law of nature that we see in the world shows us that some people in the world are certainly unproductive but the majority is never unproductive. The majority have the capacity to prosper. So, if the majority appears to you to be sterile, then you have no right to lay blame on the law of Allah. You must never be so emboldened. You must most certainly think and conclude that Allah has given us good seeds but it is because of our own negligence that some disease has become afflicted them or misfortune has struck them as a result of which they do not grow and flourish. It is a certain and unavoidable conclusion which you must draw before your journey. Otherwise, the result which should be there at the end of the journey will not materialize. You must also understand this clearly, that at the start of a journey, its result is already settled, which in the scientific terms, is called blueprint. The Holy Quran has put light on the subject and the sayings of the Holy Prophet have also put light on the subject, that before the creation of the universe, the blueprint of man did exist. A blueprint of the Holy

Prophet Muhammad Mustafa (s.a.w.s) was in the knowledge of Allah and existed in His decree. So, if you kept in your mind a complete system for your preaching effort and made this resolve, full resolve, then we will certainly translate our mental picture into action. Then I assure you that your effort will certainly produce the result. But if, before starting your journey, you do not even believe, if before the journey you think that ours is only the duty to tell them, but the careless attitude continues: ever since we have seen people listen in the same way and then forget about it. Some people do remind them, but then neglect it and then the old story is repeated again and the same state will continue. When you have already concluded this, then the conclusion you have made is of your defeat. Your blueprint is sick but the seeds are not defective. It is the seed of your brain which has become sterile. Therefore, with a clear mind and with sharp sight, you should examine it fully as to what journey you are going to take and what are your high aims. If you have firm faith that these aims can be realized, then I assure you that they will not remain impossible. The same English phrase fits here which says: "A man did not know that the work he was going to do was impossible, so he stepped ahead and accomplished it". To feel that something is impossible is the greatest disease which defeats all plans. Even if outwardly you don't say it is impossible, and you bow your head and say "Yes sir, we have heard your advice, Ahmadies do have this capacity, by the Grace of Allah, that they can multiply from one to two", saying this, you can apparently support this view, but in practice, this disease will be found in your thinking, "that what you say is right but people continue the same way. These are imaginary and idealistic things. These are ideal words but it has never happened in the world of action. It is alright, we will try, but the result will be the same as has been in the past". If you think this way, you have put an axe on your

roots right from the word go. If the desires suffer a death, how can they produce results? You should wake up, and become aware and have firm faith that as Allah has put the capacity of growth and development in most of the seeds, He has granted this capacity to most of the people, that if they go about in the right way, Allah will grant them children. Similarly, the Jamaat of Hazrat Promised Messiah(p.b.u.h), like the Jamaat of prophets in the past generally have this capacity that it shall grow and develop and bring about a great revolutionary change in the world and that it should not itself become diseased during the time of this change. Those religious communities who bear fruit late develop through such means which are not in their control. It is the promise of the decree of Allah that "I will prevail and will make you prevail". The situation of the time changes in such a way that the majority of the people join them, but it is not necessary that they should retain good qualities. It is not necessary that they remain pious. There are many religious communities who become diseased by the time they triumph. When the followers of Hazrat Isa(p.b.u.h) were weak and small in number, they had good capacities. There were such people among them, in large numbers, that kept alive the Unity and remained attached to the Unity and kept the standard of Unity hoisting high and remained firm on the Unity of Allah. Their mention is found in the Holy Quran as the people of the caves, but when Rome was conquered by Christianity, it was conquered at a time when the trinity had spread. Now, the question is that Allah did fulfill the promise of victory because that was the promise made to Hazrat Isa(p.b.u.h) but it was a diseased victory. As a result of it, however, it was not the case that the world received no benefit. I have put light on this subject before, that the true religions, despite becoming corrupted, keep alive many of the qualities. And it has never happened that from the true religions, even if they have become corrupted, the world

had not received any benefit. If the benefit is not received in one way, it is received in another way, but they do not gain their higher purpose because the higher purpose of every religion is to establish the Unity of Allah. So it is a great misfortune of Christianity that they gained victory in such a state when they had lost their hold on unity altogether and there were not many who remained firmly established on unity. So this is not the only debate, that you have the capacity to grow and flourish, but you should use this capacity at such a speed that your spiritual capacities should still be living and should not have corrupted. If you were given victory in a diseased state, than there will not be any notable benefit. There will of course be some benefit, but you will have been defeated in your higher aims. Therefore, I assure you that the speed of progress is deeply linked to the protection of values. If the nations are not granted victory for a long time, then sometimes, gradually, they begin to rust. They start becoming overwhelmed by the other societies. Therefore, the societies should develop a power which is attained if they continue to increase their membership. If the power which develops with this firm faith that we are prevailing, as a result of it, by the grace of Allah, the values are also protected. Otherwise, as a result of not gaining progress for a long time, or as a result of easy going, gradually, whatever man had achieved begins to slip away and the nations begin to decline spiritually. Therefore, there are many such reasons, many such causes, by keeping them view, I am certain that for the continuous protection of our spiritual lives, it is necessary today to move ahead at great speed. Today, we need such countries where Jamaat Ahmadiyya should prevail and present a successful society before the world. Otherwise, the new generations will no longer have faith in the health of their societies. There are many people that when you talk to them they say, "OK, Ahmadiyyat, very good; but where is the place that Ahmadiyyat has transformed the

people and has established a peaceful society as a result of which we can say that yes, for the rest of the world, this experiment is worth copying?" We do not see any such country. We may see some towns, but they are such towns where as a result of the overwhelming influence of other societies, there is a mix up of good and bad values. We cannot show any town about which we can say that yes, it represents a pure Ahmadiyya society because only Ahmadiyyat has influence over the city and it has been protected from all other influences. This only happens when you have attained dominance. I don't have the least interest in political dominance, but I do have interest that Ahmadiyyat should attain social and cultural dominance and that does not have a link with political dominance. Even if you don't have the least care for politics, you need to gain cultural dominance in the countries and this dominance cannot be achieved without attaining a majority in numbers. Therefore, besides other things, it is most essential that we should start spreading, flourishing and advancing with great speed and a revolutionary change is brought about in every country. So the Amirs and other workers with them should at least understand the importance of this subject. It is the most important subject. Whether it is America or other countries of Europe, there, such values are flourishing which are opposed to Islam and with new resolve, these forces are making plans to attack Islam. In such a situation when you are weak, you are so weak that your society does not possess inner strength to protect itself. How far can you fight this battle? Through prayers and with continuous hard work, you may protect some generations but the people who live around you as a nation, they cannot be influenced by you. They may be influenced as individuals but in which country can you say that the Ahmadi society has gained dominance and has become a model, and the eyes of old citizens of the country are being attracted to that society? So long as this does not happen, there can

be no surety of protecting our social and cultural values. Therefore, especially in European countries, Ahmadis should be shaken out of sleep and should realize that although they are apparently awake, that they are in fact, still dreaming. They should wake up with new aims and with new resolve, they should make new plans. With prayers, you should start this journey, which in most places, has not been started yet. With great satisfaction and with self confidence, some Amirs in Europe write to me that, with the grace of Allah, with your prayers, we have won seventy converts this year, whereas last year there were fifty five, for example. I say to them, may Allah have mercy on you and if my prayers are such than may Allah have mercy on me also. I pray that thousands should change into hundreds of thousands and they are telling me that with your prayers we have gained seventy new members. May Allah forgive me, what kind of prayers there are which, God forbid, are unaccepted. But the prayers are accepted when those for whom the prayers are said, they should try to develop capacity in them. You must remember, that prayers are not accepted even for your children if the children do not have a capacity to deserve acceptance and they have no desire for prayers so it is an amazing subject of Allah's decree:

"Whoever wants can believe and whoever so desires, can deny the truth."

Each man's hopes and desires have a deep link in molding his life and just prayers from others do not work as long as he does not develop a desire to walk in the direction of those prayers. The winds do help in our journeys. In the journeys at sea, or in other journeys, the winds also help the aircrafts, the cars and those who are walking, but if one is traveling against the wind, how can it help him? The subjects of prayers, in a way, can be compared to the winds. You must remember that your prayers for yourself, for my prayers, for the prayers for those pious

leaders that have past before, and they left this world praying for the coming generations, will only be accepted when you will resolve to walk in the directions of those prayers, not only will make these resolves but will try to translate these resolves into action, then you will see that with the grace of Allah, your speed will receive extraordinary divine help. Therefore, this news of seventy, eighty or two hundred conversions from Europe, or America or Canada are so painful that one is amazed as to what has happened to them. Why don't they reflect that these numbers have no relevance, and why don't they have this firm faith that if a few members of the Jamaat of Hazrat Promised Messiah(p.b.u.h) are winning a few more people, then why are the rest of them sterile. They are not sterile, you are not creating such surroundings for them in which they can flourish. You have not given them training and have not helped them. You have not fully reflected on your problems and have not examined as to how you are preaching and what defects remain in it, what methods you should have used which you have not used, what methods are there which are mentioned in the reports but are non existent in the world of action. Without this analysis which I term "taking of account" your journey cannot start. Therefore the first advice which is the last advice of today's sermon is the same, that you should take account. you must know fully that what is the situation of the Jamaat in various places, what capacities do the people have, who are those who do have the ability to grow and develop in the field of preaching, that if you explain to them a little and lead them by the hand, they can walk. How many there are who are still below this level and their capacities are concealed? You still need to work hard. After examining all these aspects, when you will know yourself fully as to where you stand, this is what is called "taking of account" and I assure you that it is this very accounting, the other name of which is light. Before each journey, if it is

a journey in darkness, one needs light, and taking of account grants you light. If you will start your journey without taking account, then you will stumble, you will not know which directions you should follow. Even if you cover that journey, it will be covered with great difficulty and with great suffering, but it will never be covered at speed. If you are granted light, then it repels darkness and advances ahead, and taking you with it, it moves you with whatever speed you wish, and with great force, certainty and courage, you can cover the paths of frightful journeys because you can see the dangers from a long way off. You come to know where there are some dangerous animals, where there are boulders and where there are ridges, and where the edge of the path is and where there are bushes, where you should put your step and where you shouldn't. These things are known by taking account, so after prayer, which has priority and will always have priority and will accompany you, you should take your account before taking on the journey of preaching. You should take account of the things which I have pointed out and then after this accounting, what should be your next step to formulate your plans. I will discuss some of its detail, insha'allah, in my next sermon and I hope that the Amirs of all the countries of the world, their colleges and their Aamila committee, no matter whether they are connected with the Isla-ho-irshad department or not, all of them will make their higher purpose in life, that from the view of preaching, they will bring about a revolutionary change in the Jamaat. We will create a new atmosphere, we have to create a new earth and new heavens because, in this decaying earth and decaying heavens in which we breathe today, our journey cannot be covered. The majority of our capacities are sitting idle. The powers of growth and development which Allah has granted us and the surrounding we need to flourish, that surrounding is still not available. Therefore,

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EXPO 92 INTERNATIONAL EXHIBITION VOLUNTEERS REQUIRED

This is for the information of brothers and sisters of all the Jama'ats in U.S.A. that the **EXPO 92 International Exhibition** is being held in Sevilla, Spain from 13th April to 2nd November 1992 and that the Jama'at will be one of the exhibitors. Numerous volunteers will be required to set up, maintain and run the display during these months and Hazrat Khalifatul Masih has directed that several countries should share the workload by providing volunteers for an apportioned time period.

U.S.A. has been allocated the weeks of 13th April to 8th June (one volunteer) and 20th July to 31st August. (2 volunteers)

Volunteers may offer their services for any number of days and weeks during the period mentioned above. When one volunteer completes his or her term of duty, another American volunteer should then be available to take over.

The volunteers should fulfill the following requirements:

1. They should be able and responsible members of the Jama'at who are well versed in the teachings of Ahmadiyyat and who are able to present our views eloquently and competently.
2. They should be capable of observing discipline and be prepared to work as part of a team.
3. They should be educated and preferably have knowledge of one extra European language.
4. They should be in good health. Unfortunately, we cannot make any arrangements for special disabilities.
5. The volunteer must carry full medical insurance for the period of stay in Spain.
6. Huzoor has emphasized that **ladies must be involved** in this venture. Lajna Imaillah must take note of this announcement and should inform Amir and Missionary Incharge, at the Washington Headquarters of the Jama'at about their efforts in this regard. Separate accommodation will be provided for ladies. For men, only SINGLE status accommodation will be available.
7. It is expected that travel expenses should be borne by the individual volunteers but in case of difficulty the local Jama'at may assist them after having obtained approval from the Centre. The volunteers who want to offer their names may send the following details as early as possible:

1. Name
2. Date of birth
3. Name of the Jama'at
4. Education
5. Present state of health
6. Short description of your background
7. Dates in which you will be available
8. Do you have valid medical insurance for the period of stay.
9. Will you be able to bear your travel expenses?

The application may kindly be sent through the President of the Jama'at concerned, to

The Amir, Ahmadiyya Movement in Islam
2141 Leroy Place, N.W.
WASHINGTON, DC 20008

We received a further communication from the center on Feb. 12, 1992. This is reproduced below.

The period specified for the volunteers DOES NOT mean one or two particular individuals for the entire period. People can volunteer for two weeks or three weeks or a longer period as may be convenient to them, as long as they can be replaced by other volunteers to take their places. Our intention is to make sure that we have English, French, German, Spanish and Russian speaking people present at our Stand at all times, who can have facility in more than one language but it is not a necessary condition.

As far as Sevilla Exposition is concerned, we have made arrangements for all workers coming to Spain that during the period of their duty, they will be guests of the Ahmadiyya Jama'at. We have rented two houses, one each for ladies and men, at a distance of 70 Km from Sevilla. Transport, to and from the Exposition will also be provided. After completion of their duty, they will be free to travel wherever they wish.

I am afraid EXPO 92 Committee has no financial provision to subsidize the travelling of volunteers but we promise to look after them during their stay in Spain.

Sevilla is 180 Km. from Cordoba/Pedrobad, 250 Km. from Malaga and Granada and about 600 Km. from Madrid. Sevilla has a small International Airport with very few flights. Malaga is a slightly larger Airport but is always busy with holiday traffic. Madrid and Barcelona have large airports but they

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CALENDAR OF EVENTS 1992

Jan. 05	Sunday	New Year's Program	Local
Feb. 23	Sunday	Musleh Maud Day (Historical Feb. 20)	Local
March 06	Friday	First Day of Ramdan (Fasting)	
March 22	Sunday	Masih Maud Day (Historical March 23)	Regional
April 04	Saturday	Eidul-Fitr	
April 18-19	Sat-Sun	Lajna Regional Ijtemas	Regional
April 24-26	Fri-Sun	Majlise Shura at Willingboro	National
May 10	Sunday	Ijtimah Ansarullah	National
May 24	Sunday	Khilafat Day (Historical May 27)	Regional
June 11	Thursday	Eidul-Adhia	
June 26-28	Fri-Sun	Jalsa Salana USA at New York	National
July 03-05	Fri-Sun	Jalsa Salana Canada	
July 31-Aug.2	Fri-Sun	Jalsa Salana UK	
Aug. 14-16	Fri-Sun	Ijtimah Lajna Imaillah	National
Aug. 21-23	Fri-Sun	Ijtimah Khuddamul Ahmadiyya	National
Aug. 28-30	Fri-Sun	Ijtimah Lajna Imaillah	West Coast
Sept. 20	Sunday	Seeratun Nabi Day**	Regional
Oct. 25	Sunday	Religious Founders' Day	Regional
Nov. 22	Sunday	Invitation to neighborhood schools, institutions, etc.	Local
Dec. 06	Sunday	Muslim Christian Seminar	National
Any Convenient date		Family Day/Introduction of New converts	Regional

* Dates for Local/Regional events can be changed for local needs. However try to avoid long week-ends. Special efforts be made to invite non-Ahmadis at Regional Meetings & missionaries should try to involve the whole region.

** Additional Seeratun Nabi Days be arranged whenever feasible.

Tabligh Reports

Florida: Miami Book Fair

On November 15, 16 and 17, Miami Book Fair International was held. Allah Taala gave us the opportunity to participate in it. Two hundreds and thirty five exhibitor displayed their literature on a variety of subjects. According to an estimate about 100,000 people attended the occasion.

Our English and Spanish translations of the Holy Quran, Jesus in India, and Philosophy of Teachings of Islam were the most popular books in our booth. This book fair produced the following good results.

1. Organizers of Bookfest 1992 in west Palm Beach asked us to participate in their Book fair.

2. A reputable Bookseller asked us for Catalogue, and price list of our publications.

3. We were able to sell \$500.00 worth of Books to the seekers of truth. May Allah help them to accept the Truth.

4. As result of participation in last year's event, Theosophical society of Miami asked us to provide a speaker on Islamic philosophy. Maulana Mobashar Ahmad gave eloquent lectur^e on "Islam"

at Theosophical Hall in August, 1991. A three day seminar was organised by the same society at Occidental Parc Hotel on November 22, 23, and 24, 1991.

5. Maulana Mubashir Ahmad Sahib spoke on the subject of Sura Alfatehah, being a complete prayer on November 23, 1991. On November 24, 1991, he delivered one hour lecture on the subject of "love and peace for all" Islamic point of view. It was an impressive lecture. We were given the opportunity to display our books. We were able to sell books for approximately \$250.

6. A Spanish radio station requested us to provide an expert to present Islamic view point during 1992.

7. Bahai, Jewish, and Christian religious leaders were pleased to have representatives

of Islam in our society. They would like to invite us at their future functions.

Washington Majlis Khuddan-ul-Ahmadiyya. December, 1991.

On Saturday, December 7, 1991, Washington Majlis Khuddam-ul-Ahmadiyya held a presentation open to the public at Fairfax City Regional Library, in Fairfax VA, on the topic The Concept of God in Islam. The presentation consisted of four speeches: "The Concept of God in Islam" by Khalid Asad, "Worship in Islam" by Usama Malik, "The Concept of Salvation in Islam" by Mirza Mahmood Ahmad, and "Life After Death" by Musa Asad. The moderator for the presentation was Jaleel Akbar, Tabligh Secretary for Washington Majlis Khuddam-ul-Ahmadiyya. Approximately 1500 flyers were distributed to houses near the library and at George Mason University, and 3 inch by 2 inch advertisements were printed in two local newspapers during the week before the event.

Unfortunately, only three guests attended. However, one of the guests continued to ask interesting questions during the presentation and that helps to make it an interesting program. Each of the guests took some literature, and follow-up with at least one of them resulted in their reading the book Where Did Jesus Die? by J.D. Shams, and agreeing with much of the subject.

I would like to acknowledge and appreciate the effort made by all the speakers mentioned above and effort put in by Abdul Shukoor Ahmed (Qaid of Washington Majlis), Shoaib Basit, Anwer Ahmad, Usman Ijaz, scholarly help from Maqbool Qureshi Sahib, Lajna members of Washington Jamaat, and others who attended.

Nasirat Report

by Saliha Q. Bhatti

There are 32 Lajnat out of which about 15 Lajnat sent regular and gist report forms. Some reports at a glance are as follows:-

San Jose, CA There are 5 Nasirat, one meetings was held this month and average attendance was 4. All Nasirat are learning Salat without translation and 4 with translation. All are memorizing prayers, one has memorized 3 Hadiths and 3 Nasirat have memorized 5. They have also memorized 20 Attributes of Allah Taala.

New York There are 32 Nasirats. Nearly all attend Tahir class, held every Sunday where Yassaranal Quran, Salat, Salat with translation, History of Islam, Ilm-i-Kalam and comparative studies are taught. 20 Nasirats have completed Holy Quran. 9 Nasirat offer 5 times daily Salat, 12 recite Holy Quran daily, 14 know whole Salat and 9 know with translation. 3 have paid Chanda Nasirat and one Waqfe Jadid. Several Nasirats baked cakes and brownies for the Lajna Meena Bazar to raise mosque fund. Nasirat helped greeting and seating non-Ahmadi guests at Religious Founders Day.

Los Angeles There are 37 Nasirats out of which 30 have completed Yassaranal Quran, 21 have completed Holy Quran, 15 recite daily. 30 know whole Salat and 20 Salat with translation. 15 offer five times daily prayers regularly. 20 have paid Chanda Nasirat and 42 have paid Chanda Waqfe Jadid. Four Sunday classes held per month attendance is 30. Nasirat Program distributed and explained. Hazoor's tape was listened collectively after which some games were held.

Tucson There are 7 Nasirats out of which 4 have completed Yassaranal Quran and 2 have completed Holy Quran who recite it daily. One knows Salat by heart, while 2 are

learning and one offer 5 times Salat daily. Four paid Chanda Nasirat and 4 paid Chanda Waqfe Jadid. One meeting held attendance 100%.

Philadelphia There are 13 Nasirats out of which 2 have completed Yassaranal Quran and 9 have completed Holy Quran. 4 recite Holy Quran daily. 10 know whole Salat, 6 know Salat with translation. 6 are regular in 5 times daily prayers. 13 have paid Nasirat dues and 5 paid Chanda Waqfe Jadid. Average No. of meetings are two and average attendance is 9.

Zion There are 9 Nasirats, 2 have completed Yassaranal Quran and 2 have completed Holy Quran. Two meetings are held every month.

York/Harrisburg There are 6 Nasirats, one has completed Holy Quran and memorized whole Salat while others are learning Holy Quran, Salat, memorizing prayers, Hadiths and Attributes from the Nasirat Syllabus. One meeting was held where Nasirat made assigned Speeches. Nasirat helped in arranging tables, serving food and clean up at Religious Founders Day. Some handicraft work was also taught. Nasirat dues collected.

St. Louis Missouri There are 7 Nasirats, 6 of them participated in Jamaat Youth Day with Speeches, for which topics were taken from the Nasirat Program.

Detroit There are 14 Nasirats out of which 2 have completed Holy Quran and 11 can read Holy Quran.

All are memorizing assigned Suras, Hadiths and Attributes of Allah Taala. They are also learning Salat and Prayers. Salat attendance charts were prepared and distributed every month and collected at the end of the month. Nasirat age gp 7-10 are learning how to do Wuzu and 5 pillars of Islam.

Houston TX There are 20 Nasirats, Book of Religious Knowledge and Invitation to Ahmadiyyat are under study. 3 Nasirat made assigned speeches. One meeting was held where 11 Nasirat participated.

San Francisco There are 7 Nasirat. All have completed Yassarnal Quran while 3 have

completed Holy Quran. All recite Holy Quran daily. All know the whole Salat and are now learning its meanings. All are regular in 5 times daily prayers. All have paid Chanda Nasirat while 4 have paid Chanda Waqfe Jadid. One meeting was held and the attendance was 100%.

ACQUITTAL OF TWO PRISONERS IN THE CAUSE OF ALLAH

All brothers and sisters will be please to learn the very happy news of the release of two of our Aseeran-e-Rahe Maula (Mukarram professor Nasir Ahmad Qureshi and Mukarram Rafi Ahmad Qureshi) who were unjustly held in Sukher Jail since 1984. Hazoor talked to them on the phone in Karachi and also celebrated their release by distribution of sweets in Delhi Mission House.

An Urdu Poem

This is an English Translation of a Poem by the Promised Messiah

*My thoughts,
And my imagination,
I sent ranging far and wide
On every side, even untill
It came back to me,
Worn out and tired:
But I have failed to find
Another deen, another religion
Like the great and glorious
Deen of Muhammad!*

*There is no creed in the world
Can show any sign from God;
This fruit I have taste
Only from the Garden of Muhammad.*

*Personally, myself
I have tried and tested Islam
In the various situations of human life;
I have found it is a light--
A great light indeed.
Arise therefore and look,
Carefully listen to what
Herein I have said!*

*When I look at the other
Religions, in them I found
No light! Let anyone come
And show me, in saying this
At all, if I have tried
To conceal the truth.*

*My being I have mingled
With the purpose
And Being of the true Lord.*

*Come to me, come here
Ye people! It is here
You will find the light
Of the Lord! Listen carefully
To what I say, since herein
I reveal to you the secret
Of a real peace of mind.*

GIST OF FRIDAY SERMON DELIVERED ON FRIDAY 10, 1992 AT QADIAN-INDIA

Huzur offered his Friday prayers at the Aqsa Mosque, Qadian. The podium (MIMBER) was placed along the interior niche of the mosque where Huzur leads the prayers as usual. Huzur came to the podium and instructed to call Azan which was called by Maulvi Manzoor Ahmad ghanoke, Dervish Qadian.

After Tashahud, Taawwuz and recitation of Sura Fateha, Huzur said that this is his fourth Friday prayer that he has been blessed to offer at the eternal and permanent center of Ahmadiyyat at Qadian. Mentioning the blessings and advantages of the annual gathering at Qadian he said that this Jalsa is not being held today only at one place rather it has spread to 126 countries of the world. The very gathering which started with the attendance of only 75 people has been enlarged to the gatherings of many many countries attracting thousands of participants. And the very Langar (kitchen) which was founded by the Promised Messiah (on whom be peace) has also started in many countries of the world.

He said that many people from far off places attended the gathering and returned after receiving many gains fervently and emotionally. The people who could not attend cannot even conceive of what they missed. But I inform them that these emotional pleasures are just temporary ones and they just pertain to only a few hearts. These advantages and pleasures would become permanent only when their benefits would be carried to the next century and the fruit comprising of these sacrifices would be visible even after the passage of a century. He said that he hopes that you have understood my message. He said that some very sincere and devoted members of the community have started considering that now return to Qadian is evident but this is just emotional thinking which has no relation to reality. Because wherever the migration is mentioned in the history of the religious world, the return to that place has always been after the victory of the message. The territorial victories do not have any importance in the world of religion. If there has been any territorial victory, it became reality only after the victory of the message.

Huzur recited the verses of Sura Nasr and commenting upon them said that it has not been portrayed in this sura that you would be attacking other countries militarily conquering their lands rather has advised that the real victory would be in the sense that people would start entering the faith in groups and columns. This kind of victory is real and permanent one which bears some weight in the eyes of Allah. He concluded that if the Ahmadiyya Communities of the world desire the recovery of the permanent Center of Ahmadiyyat, they have to pray for

the victory mentioned in Sura Nasr:

"When help of Allah comes and the victory, and thou seest people entering the religion of Allah in troops, Glorify thy Lord with His praise and seek His forgiveness. Surely He is Oft-returning with mercy."

Addressing the Ahmadi living in Pakistan as well as living throughout the world he said that this is a challenge for them that they should be prepared and ready for a laborious hard work so that the message of Ahmadiyyat spreads in Pakistan as well as through out the world abundantly and people start entering the faith of Allah in troops. The foundation of this return would be laid down only by the course mentioned above and the interpretation of the dreams about return to the center would be worth becoming true only that way. Huzur said that though it is for God to reveal the interpretation but it is our responsibility to bring about the means to their fullest. There are a lot of episodes when decrees were revoked because of insufficient efforts towards their implementation. There are a lot of examples about annulment of decrees bearing warnings but there are certain instances when in the absence of implementation of plans, decrees bearing glad tidings were also inverted.

Addressing the Jamaat Huzur said that he once again apprises the Jamaats of Pakistan as well as Jamaats through out the world that they wake up immediately and make the victory of the message a reality. He concluded that you have the aptitude and capabilities. There is no nation found in the entire world like you. You are the people still sticking to the unity of Allah bearing all types of hardships. You consist of those people who are interpretation of this prayer of the Holy Quran:

رُبُّكَ إِنَّا سَبَعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبُّنَا غَفِرَ لَنَا ذُنُوبَنَا وَكَفَّرَ عَنْ سَيِّئَاتِنَا وَتَوَقَّأَ مَعَ الْأَبْرَارِ

You are the community of the believers who hold the promises of God. He would remove your weaknesses and would keep on reforming you until, joining the Abrar (righteous) you will merge with the people who say:

تَوَقَّأَ مَعَ الْأَبْرَارِ

He said that these are the features and capabilities which you possess, and though you are aware of them but you have not yet realized and encompassed their full magnitude. The strings of revolutions are tied with your being. The world would revive only after you are awakened. You are the nucleus of the entire world. The world would be blessed through you. Therefore perceive your status and prepare yourselves with a new fervor and enthusiasm to disseminate the message.

Mentioning the apparent insignificant condition of the Jamaat he said that though all these things are true in a sense but the decree of God has already started taking place in your favor. If you would stride a little bit, the decree of Allah would immediately start supporting you immensely. The Holy Quran made this very factor clear for the Holy Prophet that if you start walking along with the desire of Allah, the distances start shrinking immediately. If God had

made it possible during the time of the Holy Prophet, He would certainly make it possible for you too because you have recognized the Imam of the age and has submitted to him.

Huzur said that he hopes that Jamaat would realize its responsibilities. Shedding the light on the philosophy of responsibility Huzur said that this responsibility is not of that nature which has been mentioned in the Holy Quran in the words of 'burden' rather this responsibility comprises of love and effort with fervor. It is as if there is a special relationship between a lover and the beloved. This type of relationship is required towards the said responsibility. Discharge your responsibility in the sense that it becomes your deep desire, commitment and the interpretation of your dreams and the return to Qadian illustrates the real victory of the message.

He said that the inhabitants of this place welcomed us generously and with open hearts and cried out , "just come here permanently and reside here with us for ever". Though this is the courtesy of their good morals but this is not the sound which would bring Ahmadiyyat here again. Rather that voice would bring Ahmadiyyat back which would be coming out of them saying we believe and we affirm.

After describing this subject further Huzur then appreciated the efforts of the Dervishes of Qadian and hailing their sacrifices said that our sacrificing brother who have guarded the trust for a long time, we assure them that each Ahmadi honors them. He said whatever we lacked in taking care of them, God forgive us. We would in future try our best to take care of them and would achieve the reward of this life and the life hereafter. I have in my mind some plans about them which would be considered after leaving this place. Insaha Allah. Their circumstance would change drastically for the better.

After delivering second sermon Huzur combined Juma with Asr prayer.

* * *

The life of the Holy Prophet, peace be on him, was a life of grand success. In his high moral qualities, his spiritual power, his high resolve, the excellence and perfection of his teaching, his perfect example and the acceptance of his prayers, in short, in every aspect of his life, he exhibited such bright signs that even a person of low intelligence, provided he is not inspired by unreasonable rancour and enmity, is forced to confess that he was a perfect example of manifestation of Divine qualities and was a perfect man (*Al-Hakam*, 10 April 1902, p. 5).

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**SERVE THE CAUSE OF GOD AND THE CAUSE OF MANKIND
INVITE PEOPLE AROUND YOU TO THE PATH OF ALLAH
FOLLOW THE EXAMPLE OF ABRAHAM, HOW HE RAISED THE DEAD
BE KIND TO PEOPLE, HELP THEM IN THEIR HOUR OF NEED AND SHARE THEIR MISERY
THAT IS THE BEST WAY TO BECOME DA'EE ILALLAH**

(Hazrat Khalifatul Masih's address at the 15th Annual Convention of Jamaat
Ahmadiyya, Canada, on July 7, 1991)

After reciting *Tasha'hud*, *Ta'awwuz* and *Surah Fateha*, Huzoor recited the following verses:

وَأَقَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَيُتَّ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَكَيْفَ لَا يُؤْمِنُ قَائِمًا قَالَ تَعْلَمُ أَنِّي أَخْذِفُ مِنَ الظُّلَمِ
فَضَرَعَهُ إِلَيْكَ فَكَمَا اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا مِّنْهُ إِعْرَافًا بِأَيْتِنَاكَ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

"And remember when Abraham called 'My Lord, show me how Thou givest life to the dead.' God said, 'Dost thou not believe?' Abraham said, 'Yes, of course I do, but I ask this that my heart may be at ease.' God answered, 'Take four birds and make them attach to thee. Then put each of them on a hill, then call them. They will come to thee in haste, and know that Allah is Mighty and Wise.'" (2:261)

The Ahmadis all over the world have become quite familiar with the term *Dawat Ilallah* or *Da'ee Ilallah* which means calling mankind to Allah. They are quite familiar with this expression because for the last so many years I have been continuously reminding them of the supreme importance of this mission for which they have been created. To call to the path of Allah is the best service man can do to man. As such I have been constantly reminding them but I fear that few among them are really familiar with the term in its full sense. Because if they were, all Ahmadis in the world would have become *Da'een Ilallah* by this time. But alas, that is not so.

Most of you who hear me, hear the importance of this most important task that has been entrusted to man. I see many among them, perhaps most among them, are practically unfamiliar with this. They hear and they are impressed I know, I can see their impressions reflected from their faces. They seem to be impressed momentarily, they may have been making resolution in their hearts but when this address is over and we part company, then they, unfortunately, also part company with this task. I have been wondering why I have been trying the utmost to make you realize the importance of this task, because if you do not pursue this, then none on earth can save mankind from falling over the precipice of destruction.

The world is reaching fast to a point of no return.

Their backs are turned to God however much they claim to believe in God but practically the paths they are pursuing are leading them away from God, not towards God. If that was not so, then why should there not be peace? Why should there not be contentment in the hearts of the people in the world? Why should there be growing unrest? Why should there be fear and mistrust?

All over the world, man is moving away from peace and towards a state of restlessness and lack of poise, lack of contentment with growing fears about the future. That cannot happen to a people who either belong to God or who travel towards God.

So today, I have chosen this, the subject of my address to let you know how people can be revived from the dead. How an Ahmadi, who realizes his responsibility, should serve the cause of Allah and at the same time, the cause of mankind, by inviting them to the path of Allah. Let me clarify here that according to the Holy Quran, all paths can lead to God.

The Holy Quran speaks of a straight path of *cause* which is a path of Allah and those who follow Allah but at the same time it reminds us that people belonging to different nations, different religions, different countries, etc., who seek to reach God, they do not have to reach that straight path first. If they so desire, then all routes they follow will lead to God. And it is for God to lead them to Himself. So remember that the task of inviting people to God is not difficult at all. Wherever a man is found, whichever course he is pursuing whatever faith he belongs to, he can be led to God provided he wants to meet Him, he wants to be led to Him. The Holy Quran says:

الَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"Whoever and all such people who want to reach Us who strive in Our path, it is for Us to lead them to Ourselves."

Man by himself is not strong enough, not enlightened enough, not capable enough to find God. It is God Who reaches him and finds him, but there must be an urge to

reach Him, there must be a deep rooted desire to discover God and to be with Him. That is all which is required of man and the rest belongs to God. He makes the path available. He makes the journey on that path easy and comfortable, and He is the One Who supports people who falter and make missteps during this journey. The only thing necessary, the only single motive force which is required is the sincerity of one's intention. It is all within everyone that he should find God. So those who call to the path of Allah must kindle that desire to begin with, otherwise their invitation will be falling on deaf ears and unresponsive hearts. I have seen most of *Da'een Ilallah*, those who call to the path of Allah, unwisely wasting all their life on people delivering messages to them without ever realizing that those people on whom they spent so much time and labor, they have no desire to be with God. They are materialistic people. They listen to the speeches and addresses of such *Da'een Ilallah* with a measure of interest which is academic. They enjoy discussions with such people and they enjoy trying to disprove them. But that is where it ends and the journey does not go beyond that stage. They keep revolving around the same circle because there is one thing which is missing which the Holy Quran points out as highly essential for anyone to proceed towards God. That is a desire which must be kindled in a person's heart, otherwise, whichever path he follows, it will not lead to God.

To *Da'een Ilallah*, those who serve in the cause of Allah and do want to invite people to Allah, it is highly essential first to kindle a desire in somebody's heart. How can they do it? For that let us turn to the Holy Quran. First of all, I will point out that the verse I have just recited gives the answer to this question. From one angle, of course, that is not all there is to it, but the verse which I have recited before you deals primarily with this subject and enlightens us on the way as to how we should try to revive the people from the dead.

The question of reviving the dead is the important thing which is mentioned in this verse. That is exactly what I have been telling you. If somebody has no interest in God, he is a dead man or a dead woman for that matter; and the dead do not hear. They do not listen to you, they do not see. How can you revive the dead?

This was the question asked by Abraham long long ago, thousands of years ago. He asked Allah, when Allah appointed him to revive the dead all around him, he was amazed, "How could I do that?" A humble man who had been rejected by the society all around him and yet Allah wanted him to revive the dead. So he asked in wonder, "O my Lord, how do You revive the dead?"

Please let me also know. I know Your promise will be fulfilled, of course. I know one day those who will follow me will become countless like the particles of sand or the stars in heaven. I believe in all that, but please teach me how do you revive the dead."

وَأذَقَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنُ

"Remember when Abraham addressing his Lord requested, 'O my Lord show me how You revive the dead'. The Lord said, 'Don't you believe that it will happen?'"

قَالَ بَلَىٰ وَكَذَلِكَ يُخْطِبُونَ قُلُوبِي

"Of course I know. Of course I believe, but I want to satisfy my heart, I must know how it happens, and how it will happen."

Then the answer was: "Take four birds and make them begin to like you and love you. When they begin to love you so that they cannot live without you, then go to the four mountain tops and leave one bird on each mountain, then call them back to yourself, and lo! they will come flying towards you." Some Muslim scholars, the medievalists I mean, translate this verse completely different. They translate the words:

فَصْرَهِنَّ إِلَيْكَ

as God telling Abraham to take four birds, make minced meat out of them, then take four portions of that minced meat to put one portion each on four mountain tops and then call them and the meat will start flying back to you. That is how Allah revives the dead. Now if you take that message, then it is a strange way how Allah is reviving the dead indeed, of which we have no evidence in nature. We see the revival of the dead in so many forms. The dead earth comes to life. Where there is no water, sometimes life disappears totally at least to our seeing, but then come reviving showers, the refreshing showers, and suddenly the dead earth goes into an outburst of life of all colors and all variety. Even worms begin to appear in the pools of water and the fish of some type begin to appear from nowhere. That is how Allah revives the dead, but not by turning birds into minced meat and then calling that minced meat to Himself saying: come hither, and the meat starts flying to Allah. And that is not how we shall be revived after our death. So obviously the message is completely misunderstood.

It is a very deep and profound message in the art of preaching, in the science of calling the dead people to life again. The first lesson and the most important lesson is that if the dead have no care for God, if the dead do not want to be led to God, at least you are a living person to them. If you make them love you, and because you are godly, because you belong to God,

through you they will ultimately be led to God.

They begin to fall in love with you when they see your charming character. When you be kind to them in every respect, when you try to help them in their hour of need, when you share their misery and share your pleasures with them, then they will become so familiar to you that they will really begin to love you. Then it is only a matter of calling them to you. This is how Allah calls those souls who belong to Him and that is how you, Abraham, should begin the task of calling to the path of Allah. First, appear to mankind as a source of beauty and charm. Once you do it then those souls who are attached to you will, through you and with your help, reach their God.

In my vast experience of dealing with successful *Da'een Ilallah*, I found this advice to be so correct and absolutely beautifully true. All those who successfully call to the path of Allah, have some beauty, some source of attraction, themselves. People do not become interested in your message until they become interested in you. This is the revelation which is made in this verse. Be interested, be of service to mankind, be lovely to look at; and then willy nilly people will surround you, they would come to you. They would like to be close to you. And as long as you are close to Allah, they are bound to be led to God. This was the answer. This was the formula given to Abraham by Allah thousands of years ago. It is as good today as it was then when it was revealed.

So *Da'een Ilallah* sometimes ask me that people do not listen, they do not pay attention. I remind them to follow the path of Abraham and follow the advice given to him. Be of service to mankind, be sincerely interested in the people.

This is the second point which I want to elaborate further. When you tame the birds you make animals love you. The secret of your success lies in your interest in those birds. They will not be interested in you unless you become interested in them. I know people who tame even lions and if you read their history you will find that the more they become interested in lions themselves, the more the lions respond to their love. That is why in a Persian couplet it is said:

عشق اول در دل معشوق پدید آن شود - تا نه سوز و شمع که هر دانه سوزان می شود

Love is born first in the heart of the beloved. Unless there is light burning, the moths will not be attracted to that light. They will not offer themselves to be burnt in sacrifice for their love. So there has to be a source of attraction and that source of attraction begins with your interest in other people. That is the secret revealed in this verse, because the example which has been

quoted is exactly the example. If you study deeper, you will find more and more ways and means to emerge a successful *Da'ee Ilallah*, that is the one who calls to the path of Allah. So how the birds are tamed, how even the wild beasts are tamed—by the love of man, by the sincere care he has of others. So build that irresistible force within you, the force of love. Love mankind all around you. Be of service to them. Share their sorrows and griefs and try to improve their lot. That is the only way to make people interested in you and when they come closer to you, they will see nothing but godliness.

They begin to wonder why this is different from other specimens of mankind? Why is he behaving so oddly while the rest of the world is so selfish? These are the questions which are always born when somebody is impressed by selfless personality and I have found it through my experience. It is not a fairy tale that I am discussing with you. I have been writing to many Ahmadi who got converted to Islam from different faiths or to Ahmadiyyat from the world of Islam itself. I have been writing to them to tell me how they became Muslims, or Ahmadi ultimately. What created the initial interest. And almost invariably (of course there are exceptions), but almost invariably, they became interested first in Ahmadi and then in the faith.

You heard the day before, a statement of a member of parliament here, who spoke so laudably of Iqbal Khan. The name Iqbal Khan started resounding in the hearts of so many people here, who went on and on describing to you a *Da'ee ilallah*, a taxi driver, a mere taxi driver who had impressed this member of parliament of Canada so much that the first thing he shared with you of his views of Ahmadiyyat was his experience with Iqbal Khan. During the time that he was driving him to the airport, all the time he was introducing Ahmadiyyat to him. So, once people become interested in you, they also become interested in your method. That is how the story of Iqbal Khan began. The member of Parliament first became interested in him. He appeared to him a different taxi driver from the rest. He became intimate with him, started talking and sharing his views with him and suddenly it gave an opportunity to Iqbal Khan to unload his message of Ahmadiyyat to him.

So, unless you have that personality which makes people love you and become interested in you, it is not possible for you; you cannot even generally dream of being a successful *Da'ee ilallah*. That is the secret which was revealed to Abraham. This is how I revive the dead and that is how you are going to revive the dead. Make people love you and then you call them and they will answer your call willy nilly.

You have also done the same. You answer my call because you love me. Why not make people love you and through you, they will learn that all that is good and lovely in you is because you are close to God. That gives us the second message that because you are not going to emerge in the eyes of the world yourself, you are not the "Qibla" the ultimate goal of mankind. Your beauty is not the end all for those who love you. That beauty only opens a passage way to the beauty of God, of our Lord, whose attributes have made you beautiful, whose attributes have changed and revolutionized your personality. It is living with God which makes you beautiful. And once they begin to love those attributes of God in you, they are bound to end up loving God.

That is the meaning of opening a door to God. That is the meaning of "waseela" as it is mentioned in the Holy Quran, that Hazrat Mohammad Mustafa (peace be upon him) became instrumental in leading people to God. That is the meaning of the statement of Jesus Christ (peace be upon him) when he said "I am the path, follow me and be led to God". Every believer who wants to lead people to God has to open up a path within him, attract people to himself and attract people not to his own personal aptitudes or good qualities, but those qualities and attributes which are reflected in him which belong to God. Then every door that opens in you would lead to God. This is the message of Hazrat Masih-i-Mau'ood (The Promised Messiah, peace be upon him) which he described in his poem:

چاند کو کل دیکھ کر میں سمجھتا ہوں کہ تمہاری نشانی میں جمالِ یار کا

It made me restless last night when I saw the beauty of the moon, because it had some reminding glimpses of my Lord's beauty which is the source of all loveliness and all brilliance.

So, if the moon can lead to God, because you see God's brilliance shining in the face of the moon, then how can a Da'ee ilallah fail to lead people to God, who is beautified and illuminated by the attributes of Allah and all things in him will lead to God. That is the meaning of calling others to the path of Allah. But if you live a different life, if you live a life of forgetfulness, if you live where you are pursuing the worldly things with a mission where materialism has overwhelmed you with its glittering beauty, however superficial that beauty be, if all your life you are pursuing only material gains, then when you turn to others and say "come, I will lead you to Allah" your message may be very potent in logic, in conviction, but it will not move anything.

There is something else which is needed to move people and to move mountains. That is why Jesus Christ (peace be upon him) said that if you have an iota

of faith in you, you will be given power to move mountains, you will be given power to repeat what I am doing before you.

Christians, like the medieval Muslims, have misunderstood these messages. They think he is talking of materially moving mountains to himself or walking on the waters like magicians attempt to do. Not at all, Jesus was a man of God. He was talking of a spiritual jargon. What he meant was, if you want to change the fate of the world, however difficult you find the task, you may find mountains of resistance before you, but you can only move it with your faith, with your sincerity, with that power within you which grows out of your deep conviction in God. Only then can you really be able to move mountains, not otherwise.

Of course there are arguments, powerful arguments and weaker arguments. People in every faith are taught how to go into debate with people of other faiths and this goes on and on. But what I am telling you is different. Be beautified with the beauty of Allah. Try to be close to him and then call people to the path of Allah. Then they are bound to listen to your call because you will appear beautiful to them. Although they may not believe in God, but believing in you will turn them into believers in God. This is the message of this verse which I have read before you. Allah said:

فَصَرِّهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا مِّنْ ذُرِّيَّتِكَ وَأَنْتَ سَمِيعٌ

"Once you do that, however you may spread them out and scatter them to different corners of the earth. Wherever they are, when you will call them, they will answer the call willy nilly and return to you post haste. So that is how the dead earth is to be revived today, as it was revived more than four thousand years ago. In the light of this you begin to understand another verse, in which the same question of raising of dead was mentioned:

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّكَ إِبْرَاهِيمُ فِي رَبِّيَ أَنْ أَنَّهُ اللَّهُ الْمَلِكُ إِذْ قَالَ إِبْرَاهِيمُ رَبِّكَ الْدِينُ يُحْيِي وَيُمِيتُ قَالَ أَنَا أَنَا هِيَ وَأَمَّا إِذْ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الشَّرْقِ وَأَبْهَامَ مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِينَ الْكُفْرَاءَ لَدِينِ الْقَوْمِ الظَّالِمِينَ

It is mentioned that Abraham once argued the existence of God with a despot of his time. God had made him sovereign over a large territory and that sovereignty went to his head and he became very arrogant. So during the discussion Abraham said:

رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ

"It is my Lord, my Provident God who revives the people and causes them to die". The answer was:

أَنَا أَخِي وَأُمِيتُ

I can do the same, no problem. I can cause people to rise from the dead and make them die from the living.

Now, if here the subject of real life and death was being discussed, how could that sovereign demonstrate to Abraham the revival from the materially dead. When he said, "I also cause the dead to rise as living". Obviously they were talking a different language, a different jargon which is metaphorical discussion. In response to this, Abraham said, my Lord brings the sun from the east and makes it set in the west. Can you do the same? Then he was non-plussed.

Now the question is, Abraham argued with him on a phenomenon which is material, which was visible. But he did not answer him back on a phenomenon which was invisible. It was not real revival from the dead which was being discussed here. And Abraham could not answer him, so he, of course, cornered him in another way, but that question must have been hanging in his heart as an unanswered question. That is why he prayed to Allah, that in such a situation what can I say. Sovereigns in their great pride and arrogance refuse my claim that ultimately the dead earth will be revived and the dead people will be revived. They say, only they hang on my word. They are greedy people. They worship power, and the power lies with them not with me.

That was the force of the argument which compelled Abraham to keep silent on this issue and turn to another issue in which he could defeat his opponent. But that must have been an unresolved question which he addressed to Allah later on and he was told the secret of that revival. With the grace of Allah we can also benefit from that secret if we understand the profundity of this message and we try to follow it.

Another thing which I want to clarify to you is that when you call to the path of Allah, it is not essential and perhaps it is not always wise to call people to the path of Allah through your religion alone. The Holy Quran repeatedly reminds us that if you love God then begin to call people to his attributes rather than to a particular religion. The message of religion will follow later on. First tell them to distance themselves from evil habits. Call them to the goodness which is common in mankind. The concept of goodness is something which is shared by all religions. If you start your invitation with a disputable point, with a contentious matter, you are very likely to lose the interest of those people and they may turn away or even may become rigid in their attitudes and more resistant to you.

If you call a Hindu, to begin with, to become a Muslim; if you call a Christian to become a Muslim, if you call a Buddhist to become a Muslim, immediately there will be a resistance created to the opposite. They will say why should I become a Muslim. We also have goodness, we also have good points. So the discussion

will mostly lead to vain efforts on your part which will never bear fruit. Allah tells us a beautiful way to conquer this problem. Allah tells us that you should not call others to your faith if your faith does not lead to God and to goodness. Start calling towards goodness itself, start telling people to be good for their own sake. Be good in the way you know goodness to be. Then the effort to call people to the path of Allah becomes universal. It is shared by all the people of the earth. Because even the vicious know deep down in their hearts what goodness is. Like I have been quoting a verse from my favorite poet Ghalib in Urdu. He says:

جانتا ہوں صواب طاعتِ درہم - پر طبیعتِ ادو نہیں آتی

What can I do. I know the virtue of being good. I know the excellence and advantage of being good. But what about my heart, it does not follow. It would not listen.

So people know what good is. You have to make them listen to that and that is the art of conversion. That is the science of conversion. And that you can do by feeling for them, not by just delivering sermons to them. Again, it is a matter of heart which can move, not words of your lips which can bring about a change.

I have seen this happen many a time in my life, sometimes some people try to reform someone and they spend all their lifetime and then they report to you that this man is incorrigible. It is impossible for him to be reformed. And sometimes I tell someone who knows the art, who himself is a good man, who can speak from his heart.

Let me quote an example from the life of Hazrat Masih-i-Mau'ood (peace be upon him) the founder of Ahmadiyya Community. He had many wonderful companions. The most brilliant among them was Khalifa Noor-ud-Din who became Khalifa later on. But at that time he was called Hakeem Nooruddin. He also had that weight in him, that power and strength to call people in simple words but to be able to move them. But as compared to Hazrat Masih-i-Mau'ood (peace be upon him), of course, he stood in the second tier, not in the first.

So how at different levels the power of heart changes and rises to a different level: To demonstrate this, one of the companions of Hazrat Masih-i-Mau'ood (peace be upon him), once related that he had a friend who was alcoholic and so deeply addicted to alcohol that no amount of persuasion, no amount of sermons or recitation of Quran could change him. He took him from one holy man to another, from a wise man to a wiser man and tried to have him persuaded that it was a bad habit and will destroy him. As he was a very good

friend of his, he cared so deeply for him, he took him from place to place, until he thought of taking him to Qadian.

He took him to the clinic of Hazrat Hakeem Nooruddin because it was said that he had great influence on people. So he sat with him. He started talking to him on the good points and bad points of alcohol and this and that. After a long discussion they walked out, he looked at his friend to see a sign of change. He smiled back and said nothing has happened, forget about it. He said, I know what he meant, there was nothing new to me in what he was teaching me. I already know it is bad. How could I believe him, when he kept on saying it was bad, again and again. So he said all right, before leaving Qadian let us go and see Hazrat Mirza Sahib, the founder of Ahmadiyya Community as well.

They sat with him only for a few minutes. He did not give a lecture on the bad points of alcohol, he told them how to be good, to be nice, to be a good human being and then they left.

He said as he walked out, he was so overwhelmed by emotion that his personality was undergoing a reformation and transformation. He turned to him and said, I have resolved never to touch liquor again. Now when he inquired in wonder what was said by Hazrat Masih-i-Mau'ood (peace be upon him) against alcoholism which moved him. He said, "Nothing". Only his overwhelming piety, the goodness in him was irresistible. I knew I could not resist it. It just penetrated through me deep into the recesses of my heart and here I am a completely different person from one that walked in to meet him. He also relates that he never touched a drop of liquor and his whole personality was completely changed.

This is the meaning of Da'wat ilallah. In this sense try to change the people's habits and lots. He was not invited to Ahmadiyyat. He joined Ahmadiyyat of his own accord. But why? Because he knew Ahmadiyyat was good. It lived for the sake of goodness. It wanted to transform the face of the earth from evil to beautiful, beautifully good. And that is the secret of Dawat ilallah from another angle. You should call people to goodness to begin with. The Holy Quran is full of such references. For instance we read in Surah Al-Imran; Verse 105;

وَلَنْ نَجْعَلَ لِقَوْمِكُمْ أَهْلًا يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
أُولَئِكَ هُمُ الْمُفْلِحُونَ*

"And let there always be among you a body of men who should invite to goodness, and enjoin virtue and forbid evil and it is they who shall prosper".

What a clear message without the least ambiguity. If you want to prosper in its pursuit and to change the

world around you, this is the way to do it. You need no argument and you must not indulge in arguments regarding goodness. Just deliver the message with the force of your heart, the force of sincerity. Speak from the depth of your heart and if you feel that the response is not good, show it with grief on your face, with concern. This is the power of mothers over their children. Fathers of course are more disciplinary. They even punish and they attempt forcibly to change a boy's habit but I have seen that a mother's love has far more power over her children because when the children do not listen to her, they read a message of grief and sorrow and helplessness. It is so overwhelming, it sinks deep into their hearts. They may not comply with the orders there and then immediately, but they keep on thinking. They know that they have hurt their dear mother and that is how ultimately the seed of reform is sown into their heart. That is how you should try to do the same to the people whom you want to call to the path of Allah. Call them to the path of goodness first and spread the word of goodness with the force of your own deep seated conviction that goodness is what is needed by man.

Then the Holy Quran speaks of the Ummah of Hazrat Mohammad Mustafa (peace be upon him), the people who have been created by his message. Addressing them it says:

لَقَدْ خَلَقْنَا أُمَّةً أَخْرَجَتْ
لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْبَالِغُونَ وَأُولَئِكَ أَهْلُ الْكِتَابِ لَكِنْ خَلَقْنَا لَيْسَ
مِنْهُمْ الْمُؤْمِنُونَ أَكْثَرَهُمْ الْفَاسِقُونَ*

"You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient." (3:111)

The previous verse was also taken from Al-Imran that is a chapter of Holy Quran and this one also develops the same message in a different way. Addressing the Ummah i.e. (people of Hazrat Mohammad Rasul Allah, the Founder of Islam). Allah reminded them:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"You are the best people ever raised for the good of mankind. You enjoin good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers but most of them are transgressors."

It means that people who have chosen to follow Mohammad Rasool Allah, the Prophet of Allah, you are the best people ever raised for the sake of mankind. Why best? Is it just a tall claim? Everybody praises his own commodity. Is that just a repetition of the

psychological expression? Certainly not. Because the Holy Quran also gives a reason for that. It says because you have been raised to serve the cause of mankind. If people are raised to serve the cause of mankind, they have to be the best. They are best as long as they serve the cause of mankind, and as long as they have been benefactors and do not stretch their hands to beg alms from others. They are the ones from whom the benefits flow to the rest of the world. That is the definition of being the best. In one of the traditions of Hazrat Mohammad Rasul Allah (peace be upon him) he said:

يَدُ الْعَلِيَا خَيْرٌ مِنْ يَدِ السُّفْلَى

"The hand which is above is always better than the hand which is below". So the secret of being best has been disclosed in this verse. You are the best only as long as you remain in service to mankind. And if you do that, then you acquire a capability of calling them to do good and prevent them from doing evil. So another message has been added to the same message now, which means that you will call people to goodness because we have told you to do that. But how will you do that? You should be of service to people. They should depend on you. They should receive benefits from you. But if you look to the rest of the world by extending your hands for alms and begging for mercy, than you cannot any longer claim to be good or the best. Then your message will lose force.

So all those who depend on others for their survival and for good things of this life, they lose something of that quality within them which makes them deliver the message of goodness to others. Now here we are in a country which is far more advanced materially than the countries from which most of the Ahmadi immigrants have originally come. There is an underlying psychological attitude in the people around you.

Out of their kindness, out of their civilized behavior they may not be obnoxious about the point that they are superior; you have come to their country seeking a better way of life as if you are beggars and these are the ones who give you alms. Now this is coming on too strong I believe. But this is the underlying attitude of superiority in all such cases, in individual cases as well as national cases. When you, in any way are indebted to a people, your message will lose force and strength.

That is the secret which has been revealed in this verse. So try to be good to others in a way that they find that you have the upper hand in the matter of benefits flowing from you to them. Keeping that in view, I would remind you that even in the richer societies there are people who are in need. There are hundreds of thousands of Americans who in the

chilliest winter do not find a shelter over their head. They are forced to sleep in cardboard houses, open streets and roads of America. Nobody takes pity on them. There are hundreds of thousands of misery stricken people who have just been written off the hubub of American life as matters who deserve to be relegated to the dust bins. And there are large dust bins, always growing in size in the developed western world. Wherever you go, you find these human dust bins, where people have been totally ignored as if they do not have any right to humanity at all.

You can be kind to them. You can show mercy to them. You can go to prisons and try to help the criminals reform themselves. That is one way of having a hand of the giver. Again there are so many things in this guidance in which material gain cannot be obtained from you or hoped for in relation to you, yet there are many things with which you have been blessed. And some of those I have already discussed, i.e. better qualities, sincerity, truth and better homes, Homes which are built to provide peace.

They are superior to you in material ways of course, but there are so many things which they stand in need of that you can provide for them. There must always be a flow of goodness and benefit from you to them, then you can call them to the path of goodness and they will respond to your voice. This is what has been said.

كنتم خير امت اخرجت للناس

You are the best people because you are a benefit to mankind; and because you are a benefit to mankind, they are in a better frame of mind to listen to you:

تامرون بالمعروف وتنهون عن المنكر

As such you invite people to goodness and prevent them from following the evil things

وتؤمنون بالله

And then you believe in Allah.

Now having said that, nothing is further pursued here in this matter. Everything is left open for you to imagine. When I went through this verse, I said, where has it ended. It tells us we are the best people created for the sake of mankind. It tells us we invite people to goodness and also we prevent them from doing bad things and then we believe in Allah. What does it mean? The meaning is: because you believe in Allah, and you are all this because of your belief in Allah. Remember that this is the dividing line between you and them. They are no longer good. They are running away from God and pursuing the dead matter because of their lack of belief. So stick fast to your belief, with an unshakable faith in God. Because you are armed with the love of Allah and your belief in God is founded deep in your hearts. That is why you have the quality of

delivering the goods. So stick fast to this faith, it is all you have to draw your energy from. You are not just one of the ordinary people of the world who apparently are good and well tempered, who also speak of goodness and the importance of goodness. You are not one of those. You are among those who draw their energy from their belief in God, and because of that, you are bound to emerge successful. Having said that, the Holy Quran turns to the question of *Ahle Kitab* "The People of the Book" and says:

وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّكُمْ

You may see many good habits among the People of the Book, both Jews and Christians. In many ways they can be much better than other people of the world, including Muslims. If you compare their ways of life to those of the third world countries, particularly, if you compare certain of their traits and habits with the people of Muslim countries, you will be surprised to find that in many ways they are better. They tell more truth and less lies. Their ordinary life, if not the political, at least the ordinary life is free from hypocrisy. They say what they mean and they live openly. They don't try to hide their sins. If they are sinful, they appear sinful. If they are good, they appear good. There are so many good points; alas they are wasted. Allah says:

وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ

"Only if they had believed. If they had believed in God there would be a permanence to these qualities. Then their lot would be much better, much better.

Having said that, the Holy Quran turns to the question, "Do they not believe in God?" They all say we believe in God. What right have you got to tell them that they should believe in God. Having led to this question the Holy Quran answers:

مِنْهُمْ الْمُؤْمِنُونَ وَكَثُرُهُمُ الْفَاسِقُونَ

"Among them are believers of course. But a large majority of them are wrong doers. It doesn't say that they do not believe, but this is the subject which is being discussed. This means that if you truly believe in God, you cannot be a wrong doer. How can there be a contradiction in your life, so glaring a contradiction, that you believe in the ultimate goodness, i.e. God and yet you are not influenced by the attributes of God. Because they do not live God in the sense of following his attributes, that is why we have said: Oh we wish they were also believers.

Now that also leads you to another very important responsibility. You tell them you are the believers, and you have also told them that they are not the believers because they do not do good deeds. If you do not do

good deeds yourself, how could you claim to be the believers. How could you have the right to call them to the path of Allah. So, study the Holy Quran minutely and carefully. It enlightens your path and your attitudes so completely that it does not leave any shadow on the path you are pursuing in the light of the Quran. Now turning to the believers themselves, the Holy Quran says:

"And the believers, men and women are friends of one another. They enjoin good and forbid evil and observe prayers and pay the Zakat and obey Allah and his Messenger. It is these on whom Allah will have mercy. Surely Allah is Mighty and wise." (9:71)

Now I know we are pressed for time so I am going to try to be very brief from now on. But here I want also to point out that the believers who have been depicted in this verse are told to have their own natural choices of friends. Some believers like some nonbelievers and there is no harm. You have your own natural tendencies to like some things and to be with some sort of people. So go ahead and do it, but there must always be some characteristics in common among you and these are the characteristics mentioned in this verse. All of those, in whatever style of groups they fall and be apparently diverse, have something, some characters in common, that is:

يَا مَرَدِنَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

"They always call to the goodness and always admonish you not to follow the path of evil"

وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

"They worship Allah and pay in the cause of Allah and serve the cause of humanity by their sacrifices"

وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ

"And they follow Allah and his Prophet".

Now this shows that the Ahmadis, I am talking particularly to Ahmadis now, if they really believe in God and the goodness and His attributes, then whatever the choice of their friendships, all the friends should share the same attitudes, and they must share the same love of God's attributes. Because having divided them in groups, the Holy Quran turns to the commonality in those different groups. Some believers love some and some love others. Yet there is something common in all of them. And that common character is, they all abhor evil and they all invite towards goodness.

Now this is a very important message which when ignored leads to some grave consequences. It is a human error, a human fault, a human failing. I should say, that people like those friends who do not remind them of their faults and love those friends who just

highlight their good points. That is how the society is ultimately destroyed.

It is a very profound psychological message to those who stick to the path of Allah and call to the path of Allah. It says, among yourselves love those who are so fair and honest that when they see a fault in you they have the courage and the loyalty to your friendship to tell you where you have erred and where you have misstepped. And they should also keep reminding you of good things.

Now this is a very simple message, but a very difficult message to follow. I have seen friendships of years and of ages having gone to smithereens just by the attempt of some friend to remind a close friend of his folly and a mistake he committed. A poet says:

اک ذرا سی بات پر ہر سوں کو بیاڑنے لگئے۔ لیکن اتنا تو ہر اکھیڑکے بچانے لگئے

“On a small thing, on a small excuse the friendship of years and years was broken to pieces. At least we have gained this much that we know some people better now.”

The Holy Quran reminds you that when somebody wants you to realize where you are wrong, never leave his friendship. He is the right friend. These are people among whom you must move. They should be your bosom friends, who when they call you to do good deeds know that your response will be that of obligation, not of hatred or abhorance.

Now this is a simple rule, but if you review your own past, if you review the complex of your friendships and associations, if you delve deeper into the realities of your own nature, you will only find how difficult this simple message is to follow. In my wide experience of human nature, I have discovered that it is a very hard thing to remain friends with somebody who is unwise enough, according to the modern terms of society, to let you know where you have wronged. Who would sit on the seat of justice wherever you differ with some other person, when you are wrong he will tell you that you are wrong. When your enemy is right, he is capable of telling that your enemy is right.

That is what is needed of all Ahmadis to preserve this quality of being able to call others to the right path. Apparently the message is the same but it is set in a different society. This message is set in a Muslim “Momin” believers society so that you can know yourself better. When you go to the other societies and call them to goodness and prevent them from doing bad things, you never learn where you stand in relation to others. But when you move among your own friends from among the believers, and when you respond softly and lovingly to their attempt to reform you then you

are the right person, then you are capable, then you are entitled by God to call others to the right path, not otherwise.

It is a very important message. I hope all Ahmadis will follow this message and keep it dear to their lives. If then they begin to survey their own surroundings, their relationships, then they will also be able to speak to their friends, their close ones, to improve their quality of life and then they will also be inviting them to criticism of your style of life.

Before I end this address I had many other points to discuss, but I know the time is short. I will further elaborate this point when I say, you must remain friendly, you must remain respectful, even loving, to those of your friends who have the courage to tell you where you are wrong and who have the courage to tell you to improve your quality. But how to tell you, how would you tell others, this is the question. That is not done with an attitude of arrogance as if you are speaking from an ivory tower and telling them they are wrong. It is not at all done like that. It is done in a very different style to which we have been led by Hazrat Mohammad Mustafa (peace be upon him). He says:

الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ

“A believer is the mirror, a looking glass of another believer.” All the wisdom of this verse has been concentrated in that saying of Hazrat Mohammad Mustafa (peace be upon him). A mirror, if the mirror is true, if it is not smudged with dirty spots, such a mirror will always reflect truly the face of a person who chooses to consult the mirror. And very truly it will tell him where there is a bad mark on his clothes, where there is something wrong with his face, where there is some ugliness of some sort which can be removed. He will receive the message but will not react against that mirror. He will receive the message, if not in kindness, honesty and truth. If this mirror had a soul, such a person would be grateful to that mirror.

That is why ladies who are so sensitive to criticism of their beauty, always try to choose the best mirror while the best mirror always highlights their ugliness if there is any. Why? Because in relation to themselves if a truth is delivered secretly and quietly, they still love truth and not falsehood.

This is how the believers should reform the society, this is the essence of your behavior which will make you not hateable but loveable. When you point to some other friend's fault, be humble and be loyal to him, not to share your understanding of him with other people unnecessarily. You should not go on talking about the fault of your friend you have discovered and telling

them, look at that friend of mine, secretly he is a thief, and secretly he is this and secretly he is that. I have discovered that he is a hypocrite and so on and so forth. The moment you do that, that moment you destroy yourself as an admonisher to the path of Allah. You will no longer be the one.

Go to him with a deep sense of sorrow, with a deep sense of embarrassment. I don't want to hurt you please, but this is what is hurting you. You are a beautiful man, just one small smudge, one blemish is destroying your appearance. Please for God's sake improve this. And then forget about it. Having delivered the message you must not go on rubbing it again and again on him. If you behave like that, you are being an

admonisher who would win you more friends rather than more enemies. So that should be the quality of your relationship and that should be the style of your attempt to improve the lot of the people around you.

If you begin to do that, you will begin to acquire a force, a power which will be irresistible. Then you will be able to transform the society around you. And then you will be able to attract them to the path of Allah. Then you will become a path of Allah yourself, leading to God, not to yourself. I hope you will attempt calling the world to the path of Allah in the style which the Holy Quran has told me and through me to you today. Allah bless you.



Sheikh Rashid Ahmad Passes Away

Inna Lillah Wa Inna Illahi Rajioon

We inform our readers with great sorrow that a very devoted member of the Jamaat has passed away. Br. Sheikh Rashid Ahmad, the President of New Orleans jamaat. He had been suffering with several illnesses for three years. Sheikh Rashid Ahmad was very devoted to serving the jamaat. He was very friendly and of cheerful disposition and maintained a close personal relation with the members of his community. He was very hospitable.

The deceased as the son-in-law of Maulana Sheikh Mubarik Ahmad. He left behind his wife, sister Habiba and a son Ataur Rab. Our deepest condolences for them all. May Allah elevate his soul and grant him a place in Jannatul Fardaus Amin.



Huzoor's Khutba

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I will insha'allah put more light on this. May Allah enable us that we should wake up ever so quickly and after waking up, we should start journeys of new awakenings, new lights should be granted to us, our speeds should increase and before our eyes, we should succeed in spreading the life giving faith of Hazrat Muhammad Mustafa(s.a.w.s) throughout the world. Ameen.

Expo 92 International

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are expected to be very busy this summer due to the Olympics and Expo. 92. Special fast trains will be running from Madrid to Cordoba and Sevilla. We recommend this mode of travel and early flight reservations. We will receive our guests at Cordoba or Sevilla.