



إِنَّا الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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*Hazrat Syeda Asifa Begum, Wife of
Hazrat Khalifatul Masih IV (may
Allah strengthen him) Passes Away*

May Allah Grant Her an Elevated Position in Jannatul Firdaus

It is with great pain and sorrow that we inform our readers that the life companion of our beloved Imam, Hazrat Syeda Asifa Begum Sahiba, passed away from this mortal world on the night of April 2-3, 1992.

Inna Lillahi Wa Inna Ilaihi Raji'oon

To Allah we belong and to Him shall we return

Funeral prayers were performed in Islamabad, U.K., on April 4, 1992. Janaza Ghaib was performed in Washington and in several other U.S. Jama'ats on April 5. The acting Amir has sent a message of condolence to Huzoor, as have several other Jama'ats and individual members.

Please pray fervently that Almighty Allah may grant a very high station in Jannatul Firdaus to her, and may He grant comfort and continued blessings upon Huzoor. Please also pray that Almighty Allah be the guardian and protector of her children. Ameen.

IMPORTANCE OF FOLLOWING THE HOLY PROPHET MUHAMMAD (peace and blessings of Allah be on him) *From the Holy Quran*

“Muhammad is not a father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things.” (33:41)

“Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much.” (33:22)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَحَاتَمَ الْبَيْتِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۞
لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن
كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۞

From the Sayings of the Holy Prophet

Anas (God be pleased with him) relates that the Holy Prophet, peace and blessings of God be on him, said: “There are three qualities which, when possessed by someone, will enable him to discover the true sweetness of faith: That Allah and His Messenger are dearer to him than anything else; that he loves someone purely for the sake of Allah; that after Allah, the Almighty, has saved him from disbelief, he loathes returning to disbelief as much as he abhors being hurled into fire.” (Bukhari)

From the Writings of the Promised Messiah

It would not have been possible for me to have attained this grace if I had not followed the footsteps of my lord and master, the pride of all the prophets, the best of mankind, Muhammad, the chosen one, peace and blessings of Allah be on him. Whatever I have achieved, I have achieved by following him, and I know from verified reliable experience that no man can reach God and obtain a deeper understanding of His ways without following that Prophet, may peace and blessings of Allah be on him.

Now, let me also make it known that the very first thing you are rewarded with, after having completely

submitted yourself to the instructions and teachings of the Holy Prophet Muhammad, is that you are granted a new heart which is always rightly inclined, that is to say, a heart which has turned cold upon the love of this material world, and instead it begins to yearn for an everlasting heavenly pleasure. Having achieved this desire, this heart is now fit to receive that perfect and purest love—the love of God. Because of your complete obedience to him, all these blessings are bequeathed to you as his spiritual heritage.

(Roohani Khaza'in, Vol. 22:
Haqeeqatul Wahi, pp.64-65)

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EID-UL-FITAR SERMON, DELIVERED BY HAZRAT KHALIFATUL MASIH IV on April 5, 1992, at Islamabad, Tilford, Surrey, U.K.

(Here are the highlights of Huzoor's Eid Sermon. A complete translation will follow)

After the recitation from the Holy Quran, Huzoor said: "The world of Islam is going through a period of hardship, and we should pray for it that they may follow the guidance of Allah as given by Hazrat Rasool Kareem s.a.w.s. That will be the day of true Eid, Huzoor explained the meaning of Eid, which is derived from,

عاد، يعود، عوداً

which means something that often returns and brings happiness. After keeping fasts, doing prayers during the month of Ramadhan, this is the day of acceptance, this is Eid Day, which Allah has mandated on the Muslims for celebrations. Following Hazrat Rasool Kareem's (s.a.w.s) directions, on this day we should call Takbeer and Tahmeed as many times as possible. Huzoor made a reference to a revelation of Hazrat Maseeh-e-Maood, which was revealed to him

in 1892 A.D.,

عید کل تو نہیں پر سوس ہیگی

meaning that the Eid is day after tomorrow and not tomorrow.

Huzoor said, its meaning were not clear to Hazrat Maseeh-e-Maood at that time, but now Huzoor understands that it referred to this Eid, and pointing to the passing away of his wife (Hazrat Asifa Begum Sahiba), on last Friday (April 3), Huzoor explained that Allah's time schedule is the most perfect, that we were able to complete her burial arrangements yesterday, and according to Allah's mandate are celebrating Eid today.

Huzoor very passionately advised Ahmadi husbands to be kind to their wives, avoid quarrels, be affectionate and caring to them.

ACTING UPON THE ADVICE OF KHILAFAT IS THE KEY TO SUCCESS IN DA'WAT ILALLAH

DEVELOP YOUR ORGANIZATION TO WORK SMOOTHLY WITHOUT NOISE AND COMMOTION

Convey and Gather Information With a Deep Insight Into its Purpose

(The following is an English rendering of the Khutba delivered by Hazrat Khalifatul Masih IV (may Allah strengthen him) on November 22, 1991, at the Fazl Mosque in London. It has been prepared on the basis of the tape by the editorial staff of the Ahmadiyya Gazette at their own responsibility.)

After reciting the creed of Islam and asking for the protection of Allah, Huzoor recited Sura Fatiha. Then he said:

Today I will continue the subject of *Da'wat Illallah* (Calling unto Allah) and will give detailed instructions to the Amirs and other office bearers on how they should get their workers to work efficiently in this task. I have been discussing the subject for a long time; whichever country I have visited, I have addressed them on this subject. I have tried to explain in detail to the office bearers of the Jamaat as well as the auxillary organizations as to how the work of *Da'wat-e-Illallah* should be done. However, the result has not met my expectations.

The situation of every country is not the same; in some countries, by the grace of Allah, the results are beyond my expectations. The people in these countries heard my advice with humility and *Taqwa* (righteousness). Not considering themselves great and bright, they tried honestly to act upon my advice like humble people. They did not let their ego interfere in their task.

I don't mean to say that the rest have not suppressed their ego. It is a fact, that by the grace of Allah, a large majority of the office bearers of the Jamaat are righteous; only by crushing their ego, do they come forward to serve the Jamaat. But there are many hidden sides of one's ego which continue to interfere in human work and thinking.

As far as I have reflected, no one's ego is entirely crushed except that of the prophets. Therefore, I do not mean, God forbid, that I regard these office holders to be inferior or unrighteous. Rather, I am advising the entire Jamaat that they should remain vigilant to guard against their ego.

The ego gets suppressed but is not killed and remains on the lookout for an opportunity. The situation is like that of the bacteria which continue to flow in the bloodstream of a healthy person but do not have the opportunity to flourish, because the healthy body keeps them in check. It was only the ego of the Holy Prophet, Muhammad Mustafa (p.b.u.h) which was totally put to death. He has called the ego Satan. Of Satan, he said that "It is running in the veins of every man." Someone asked, "O Messenger of Allah! Is there a Satan within you also?" The Holy Prophet replied, "Yes, in me also, but my Satan has become a Muslim." So this natural inclination in every human of considering himself superior and not bowing his head has been named Satan by the Holy Prophet (p.b.u.h). His pronouncement is based on the Holy Quran. The first introduction of Satan given in the Holy Quran, presents him as one whose ego rose in rebellion. The words:

أَنَا خَيْرٌ مِنْهُ

"I am better than him"

have been attributed to Satan. In fact, ego and Satan, are two names of the same thing. There may be other external Satans in the form of men or in other forms. But the Satan which has been clearly defined, about whom we have received the final verdict from the Supreme God, is the ego and arrogance within human nature. Therefore, the office bearers who are more successful in crushing their ego always benefit more from advice.

This is not the only obstacle. Just as there is a capacity within human nature to hear and act upon words of advice, there is also a tendency to forget it after a time. That is why the Holy Quran has commanded us to admonish again and again and again. Hazrat Muhammad Mustafa (p.b.u.h) is called a *Muzakkir* (admonisher) because giving of advice had become a permanent quality in him. He did not admonish here and there or occasionally, but throughout his life. In each field of activity,

admonition had become a part of his life. It was infused in his person that Allah himself named him *Muzakkir* - an admonisher for all times and situations.

When I repeat my advice, it does not mean that ego and rebellion are rising. It is just a realization of the fact of human negligence and weaknesses which incline them to forget after hearing the advice.

By giving advice to the office bearers, commenting upon their performances, I do not mean to hurt their feelings. I hope that they will listen with patience.

It is a fact that I continue to explain and people continue to forget. This process has been going on for a long time. Therefore, I have decided to explain the matters to the entire Jamaat. If the entire Jamaat knows what is expected of them, they will awaken the office holders when they become negligent. The Jamaat will know directly what is expected of them, and the guidance and assistance which is being provided to them to fulfill those expectations. They will also be able to identify any help which should be given to them.

The first thing I want to explain is that lack of information is in itself a major problem. I hope that my sermons will be beneficial because the information will be spread throughout the Jamaat. The advice that I have given previously has not been fully conveyed to the Jamaat. A large majority of the members do not know what is expected of them, the broad outline I have in my mind to fulfill those expectations and how I have tried to explain them to the Jamaat and its office bearers. Even the members of the Jamaat who live in the developed countries and are themselves active, and where the means of communication are accessible to everyone, don't know about the basic expectations.

To give an example, if they meet a Bulgarian friend, they write to me and ask whether any literature is available in Bulgarian. Sometimes they ask about Arabic. This shows that they don't know about the progress the Jamaat has made in preparing literature and audio/video cassettes. This information on the material which is available should be conveyed widely and published in newspapers and magazines. Announcements should

be made through the office bearers. Small brochures and pamphlets should be published to tell the Jamaat about the available material. As a result, your preaching will become easy.

By the grace of Allah, literature has been prepared in several languages; when native speakers see it, they are amazed. Some people, who were opposed to the Jamaat, saw our literature in exhibitions organized by the Jamaat, and they declared that all who said that Ahmadis were not Muslims were liars, because no one else has been able to serve Islam in this period as the Jamaat Ahmadiyya has. Similarly, there are various embassies whose representatives see the Ahmadiyya literature and show exceptional interest.

The negligence and ignorance starts from the Amir or the office bearers. For instance, they may know that they have the translation of the Holy Quran in the Russian language, but they may not know how many copies are available and; can they give it to someone or not. This shows that the parcels which were sent were opened and then placed somewhere. They do not take further interest.

Information can be superficial or in depth. In depth information is acquired by taking interest. When I receive a book, I sometimes immediately send it to the learned and intelligent people of the Jamaat. Sometimes we make photocopies and send it to the Amirs and other intelligentsia. This is because I take interest in it. I would like the Jamaat to be well informed and develop interest in research. But if an Amir does not take interest, his information will remain superficial. If he does take interest, then, upon learning about a gift of the Russian translation of the Holy Quran, he would ask: "How many copies have we received?"; "How will we use them?"; "We should find some Russians and see where they live." He would arrange to send the translation to the Russian speaking people and find out their impression about it. But since the matter ended with the opening of the parcel, they did not find out more about it.

Once I received a letter (I will cite the example without naming names): "You had instructed us to invite the ambassadors, show them the exhibition and develop contact with them. So we invited the Ambassador, who was happy to accept the

invitation. But we were embarrassed when he wanted to purchase a copy of the translation because we had only one copy which was reserved for the library. His staff also showed much interest. We have given them the addresses from where they can obtain a copy." This is most unfortunate. When you invite someone, you should expect that he would take interest in the literature in his language. He may want to buy it. Even if he does not ask for it, you must at least keep some spare copies to give as present. So the lack of interest in information, produced the same result as total lack of information: the things which were available did not provide any benefit in the hour of need.

You have to disseminate information, but not as if you are removing a burden. If you just prepare a list and circulate it to the Jamaat, it does not, in my view, mean conveying information. Real information is conveyed when people develop an interest in using it. The information which is not kept in view and is not translated into action, begins to be suppressed in the subconscious as if it does not exist. So you need to place the information actively before people, and to keep presenting it in different ways, so that human mind, which is accustomed to falling asleep, should wake up and focus fully on that information. Convey the information piecemeal and then follow it up; pursue to find out what benefit was gained. All of this requires a continuous organization operating under a proper plan.

Sometimes the Jamaat elects someone as the Secretary Tabligh who does not have any special skill for that office. It is the duty of the Amir that he should sit with him and explain the work to him and train him to do the work. If he is unable to do it, then they should appoint some specialists as his assistants and helpers and distribute the work among them. The Jamaat has a constraint. Whoever has fear of God and has love of Allah in his heart and takes interest in the Jamaat work, is elected by Jamaat. In doing so the Jamaat does not focus on their special skills or institutions. This is what the Holy Quran teaches, that when you give responsibilities, you should keep their *Taqwa* in view. But under such elected officials, you can form teams of workers who are not active yet but whom you want to be activated. Thus you can take full benefit of their special skills.

I have noticed that sometimes the office bearers do not have team building skills. I find some young men and personally explain to them and teach them and allocate them to those office bearers. As a result, with the grace of Allah, they get a team and start taking good work from them.

In the task of gathering information, the *Secretary Islah-o-ishad* (Tabligh) should be provided with specialists responsible for various actions to provide information and to keep the flow of information with a broad vision. They should not concern themselves just with gathering statistics and sending them on as reports, but should reflect upon the purpose of reporting the statistics. What is the use of providing such statistics if we do not have back up stock as a result of the information which will develop and we cannot fulfill the demand when needed?

To generate the demand and provide means to satisfy the demand is the work of the specialist who should be appointed to assist in this work. He will have to correspond continuously with the center. He may contact the center directly; however, the proper procedure is to contact the relevant department at the office of their country. The secretary of the country should develop direct contact with the center and should tell them: "We have gathered such and such information, we have introduced such and such a book but we only possess two copies of the book. Now, as the demand will develop, what will we do? Therefore, you must send us so many copies." Similarly, they will have to provide room where the books should be kept, and keep the books in proper order so that they are easily accessible when needed.

When the work has started, the more it is accomplished, the more it spreads. This is how societies evolve. No matter how much you accomplished, you will be unable to disengage yourself; the work will continue to increase, and as it increases, you will need more helpers. That is why, in my earlier sermon on the subject, I had given this advice that you must not forget a very important prayer which the Holy Quran has taught. You should say this prayer and teach it to your assistants also. Allah teaches us to pray:

رَبِّ اَدْخِلْنِيْ مَدْخَلَ صِدِّقٍ
وَ اَخْرِجْنِيْ مَخْرَجَ صِدِّقٍ

"Oh Allah! When we are worthy in Your sight to reach a higher station and when You will enter us in that higher station, then it is not Your aim to keep us stationary in that station. We hope that You will advance our steps to the next stage and we will not stay at one station."

Immediately after it we are taught to pray to Allah:

وَ اَجْعَلْ لِّيْ مِنْ لَدُنْكَ سُلْطٰنًا لَّيْسًا

"And grant me from Thyself a powerful helper."

Enter us with this station in truth and take us out of this station with truth and take us to another higher station. For this you need a helper. This is the meaning which the Holy Quran has explained.

Whether there are spiritual stations or stations of knowledge, whether they are positions which are gained through worldly effort, in all cases, one needs a *Sultan-Nasir* (A powerful helper).

Such help is needed by everyone. It is needed by the prophets also. For achievements of spiritual stations the prophets are granted *Gibrael* as a *Sultan-Nasir*; they are helped by the Holy Spirit. For other religious tasks and to fulfill other aims, besides the angels, angelic men are also provided to the prophets. Abu Bakr, Ummar, Usman and Ali are created for them. You need *Sultan-Nasir* in any case. *Sultan-Nasir* can be internal as well as external. I have given a few examples of the internal helper but Allah inspires the heart of the outsiders also to help His pious servants. Suddenly, in the time of need, helpers are provided from such places as man cannot even conceive.

You should understand the wisdom of the words of the prayer and act upon them. When you appoint an office bearer, provide him *Sultan-Nasir* or try to develop the skill in him.

Provide him with helpers from the young men. Similarly there are elderly people who have retired and who have no engagement in life; if the Jamaat

does not avail of their services, they will be wasted and will present themselves before God having led a useless life. A believer does not like to meet his Lord in a useless state. Allah often inspires elderly people who have retired to offer themselves so that upto their last breath they have an opportunity to serve the faith. You should take help from them also.

One benefit of creating *Sultan-Nasir* is that it is also a help to those from whom you take service. The prayer of *Sultan-Nasir* works two ways. Those who were hitherto not accustomed to serve the faith find a new awareness when they start serving. They feel that it is only now that they have understood the meaning of life while previously they had wasted life in negligence. Then they start enjoying life and they pray for those who take work from them. With the grace of Allah, as they serve the faith, the faith helps them. In them also, the journey of spiritual progress, which has been mentioned in this prayer, starts. Therefore, when you start work to do *Tabligh*, you will introduce the Jamaat to literature, and to audio and video cassettes. As a result, certainly the work will expand. To do that work, you will need helpers and you will incur some expenditure. For instance, when the Jamaat is aware of the audio and video cassettes about which they are told again and again, about the things that have been recieved and about what old material is available, a demand develops. To fulfill that demand, you will need the right equipment. As long as you don't make arrangements to reproduce audio/video cassettes on a large scale a vacuum will remain. People will receive information and a demand will rise, but you will not be able to fulfill the demand. For this, you need to form separate teams.

The example of the U. K. Jamaat is before you. With the grace of Allah, ever since I have come here, we have not employed any professional on salary. Young men came forward with no previous experience. They made some mistakes, but gradually they learned the job. They were provided new tools, and new inventions. Now with the grace of Allah, this department has progressed and has attained a high quality. Then we separated video

from audio and set up a new department, and in that department with the grace of Allah, amazing progress was made. They discovered new methods, and new tools which were needed were provided. So gradually, all this work is continuously increasing and is spreading and *Sultan-Nasir* (powerful helpers) are being provided and their needs are being fulfilled. But there is no additional burden on the Jamaat.

When you are setting up something, you need to work hard, but after that, one has no worry and does a general supervision. I have explained this many times before, that you should reflect on the creation of the universe, which the Holy Quran has described. Allah created the whole universe in six days and advanced it to its stage of perfection. When the whole system started operating like automatic machines, then He says:

ثم استوى على العرش

"Then Allah established Himself on the divine throne. "

If one were to position himself on a high platform just to see how a system was operating, he would be free to attend to other things. We cannot say about God that he found time for other things, but we can say His attention was freed. This phrase of having his attention freed is used for Allah in the Holy Quran itself:

سَنفَرِّعُ لَكُمْ آيَةَ السَّمِينِ

"Oh! The two big powers and powerful people, we will be free to attend to you. "

The meaning of being free for God is not the same as for humans, but the term "to be freed" has been used by the Holy Quran for Allah.

When a good organizer establishes a system and sets the work in motion he frees himself from day to day involvement. He becomes comparatively free, and finds time to pay attention to other work. In this way, the organization continues to evolve towards perfection.

The Amirs and all the office bearers should understand this subject. A believer does not do his duty as a formality but goes deeper into all the positive negative points in discharging his duty. Those who dive deeper into knowledge and try to understand its demands, increase their knowledge. Through increased knowledge, they continuously gain new benefits.

I will now return to the main subject and submit that the office bearers, especially the Amirs, have to organize a better system for providing information and will themselves have to take interest. If they will take deep personal interest, they will think of new ideas. Eventually, with the grace of Allah, this department of preaching will start operating like the automatic machine. Then, they will be able to give attention to other matters.

Just like conveying information, it is also highly essential to gather information. When we say that we should check how many Ahmadis, young, old, men and women take interest in preaching, we receive lists; some are fairly long. From some countries we receive a list of thousands. We have received a list from Pakistan of about seventy thousand Ahmadies taking interest in the work of calling people unto Allah. We receive comparatively smaller lists from African and European countries. If these are true lists, a lot of fruitful work should have been done. The results should be hundreds of times more than what we see. But that is not the case. This means that the method of collecting information is superficial.

Just as you need depth in conveying information, similarly, there should be depth in collecting the information; it should be a purposeful work. If you compile the lists and bury them under the paper, there is no benefit. In a formal sense, your burden is relieved because you have fulfilled the instruction of the center. But of what use was that instruction? You should always be alert. Look for results, and not just the means of producing the results. Keep your thoughts on the results. If there are no results, it is disturbing. There is a disease which is afflicting your efforts. Either the fault lies with the one who is making the effort or with those on whom the

effort is being made.

If there is no result, you have no right to sit in peace. If you lack prayers, pay attention to prayer. If you have faults with the way you work, look for these faults and correct them.

There are superficial or deeper means of doing the work. By depth I mean that when you find out how many people are taking interest in tabligh, or promise to take interest, you start supervising their work daily, or at least once a week or a fortnight. You should contact them and visit them. You should meet them and inquire about the methods they are using to fulfill their promise. Ask them: "What means have you adopted?; What does your experience to date show?; How have you progressed your work?"

If you start looking with depth you will find that most of the names appearing in your lists are artificial. The names are real, no doubt, but there is no depth in their reality. Their work has a sort of superficiality. The names were written on paper and ended there. In the world of action, the names took no form. Therefore, those names remained superficial.

In this regard, I feel that you should find out how many Ahmadies are there who in practice remain totally absorbed in tabligh. You will find only a few; in some places you may find in twenties or hundreds, but in most of the cases, active ahmadies absorbed in tabligh work day and night, are few. A separate list should be prepared for them, you should keep contact with them. Teach them new methods of work and fulfill all their needs. Provide them with some helpers from among the people who live in their neighborhood. If they hold no office, make them the leader of their team. Give them responsibility to train others.

If this work is started in earnest, it is really a full time job. However, since most of these workers have other regular jobs, we need really busy people. We need people who know how to keep busy. When I say busy people, I mean people who cannot live without keeping busy.

It is my observation and experience that when the work is given to a busy person, he gets it done. If it is given to someone who is not busy, the work remains undone. The man who is free places no value upon his time; to waste time becomes his habit. Therefore, if you enlist the services of someone who has free time, you will have to teach him how to remain busy. To do so, give him work which he likes. Gradually, he will become accustomed to work.

When you find a helper you should assess him. Different people take interest in different kinds of work. They have different natural inclinations. To keep those differences and demands in view when selecting the right man, and to give him right work is a necessary prerequisite for leadership. I expect every Ahmadi Amir, with the grace of Allah, to possess high qualities of leadership. You should search for the skills of your workers. By taking personal interest, find out whether a particular individual is suitable for a specific job. Find busy people, who by habit and nature are accustomed to work. When you give an assignment to serve the faith, he will start shedding his other involvements and in their place, the work for religion takes over. The man who previously thought that he had no time, starts feeling that he has no time for other things. But he will find time to serve his religion. This way, the whole nation progresses.

Give work to such people who would lose themselves in that work. He should develop an attachment to the work. He should develop contacts and find out sincere Ahmadies who are preaching, and what methods they are using. Then whatever method he finds best, he should inform others of it.

Sometimes meetings are held and speeches are delivered which influence the hearts of the listener, but such traditional meetings are held only once or twice a year. The whole Jamaat cannot attend such meetings every week. But when an intelligent man hears the experiences of those who are preaching, he is moved and he immediately tries to benefit from it. For instance, he should publish those interesting experiences in the Ahmadiyya Gazette or in other

magazines. Then he should arrange for some young men to accompany him to the centers of prayers or other meetings and narrate the experiences. As a result, new experiences can be gained and new thoughts can be conceived by others. Then he can act upon them and gain new interesting experiences. So the work always expands, even if you complete your work. Where the work is not expanding, there is some inner weakness. When the work expands then the person's personality also extends and continues to spread. It comes out of its confines and it establishes new, wider limits. In the same way, the Jamaats' personality also expands. If you continue to put more work on the Jamaats who are active, they will continue to become more active and will continue to accomplish more work like well coordinated factories which work quietly. There is no clamour or confusion or uproar. There is no panic. Take for instance, the Jamaat of Karachi. With the grace of Allah, it is progressing continuously for a long time. It is a special grace of Allah on that Jamaat that whenever minor problems arise, Allah grants the Jamaat intelligence to control them quickly. They have a good system and organization in operation. The definition of good work is that it should produce no noise. There should be no commotion and it should operate automatically. That is the real work.

Look at the universe. There are untold processes in operation. There are untold laws but they are being performed silently. There is such quietness that the onlooker begins to fall asleep and he becomes unaware. He thinks nothing is happening. Reflect on the tree. Upto the time when it bears fruit, what countless laws are in operation? If a man were to try to make a mango fruit, how great a factory he would need to establish. But we witness daily, that Allah's organization for creation is of the highest level, and is working so perfectly that we hear no noise. We enjoy but don't even know how it develops. What materials are being used? A little soil, water, light and air. Do you think that you provide these things to the experts of America, or of the Soviet Union and say to them: "Here is some water, light, soil and air; please make mangoes and guava fruits and produce all kinds of foods and make grains from the same things." These days,

scientists can make some of these things. With ordinary chemicals they can produce higher forms of chemicals. There is no doubt about that, but to make one mango, how many factories will they need to establish? What noise will those factories produce? What pollution in the air will they produce? You cannot imagine what benefits and what harms they will produce.

Whatever work we produce, there is such noise that it is damaging people's nervous system. It is producing so much pollution that now we are forced to wonder whether we should return to a comparatively simpler mode of living or continue to advance? It is because any work which man is doing and whatever is being manufactured in the industry established by man, is leaving waste which has no beneficial use. Rather, it is producing harmful poisons. But the factories which Allah has set up in the universe, reuse their waste products; every particle of the waste is reused beneficially. This is the perfection of industry. Whether it creates mango fruit, flowers, leaves or branches, some waste is being produced which is released into the atmosphere or absorbed by the soil. But whatever ordinary chemicals Allah has developed -- straw, weeds, bushes and trees -- are fundamentally the same kind of factory. You cannot detect any differences; they are making all kinds of different things. The waste products of each process is necessary for the continuation of life. There is such a beautiful balance that there is not a single particle that you can say is a punishment for progress.

Take for instance oxygen and carbon dioxide. The action of these two gases is most prominent among the chemical processes for the development of life. The balance between these two gases is kept so beautifully that it has no harmful effect on the environment, air, soil or water. Whatever waste is discarded by one is used to support the other. So this is the factory of Allah which works silently, which works so quietly that you don't hear any noise. Those who are short sighted, don't even see it. It is the perfection of industry, it is the best achievement of the organization. Some people even start thinking that everything is working by itself.

Since we are a living Jamaat, and are servants of the one who was given the highest intellectual and spiritual station, we should always try to raise our work to its highest level of perfection. Allah has shown us the system of the universe at work. Similarly, we should continue to advance the organization of the Jamaat. There is no final stage of this progress. It will continue to advance and progress at all times. When you will complete one task, another task will appear before you. To become free of one task does not mean that you should sit idle. To be free means that you should set up one work until it operates like an automatic machinery, then you should sit back and enjoy it. That is your reward. Then you should use your time for another work and set up another organization.

If we were to continue to progress our work in this way, the Jamaat will continue to cover new stages of progress. I have only covered one or two items. It was necessary to explain them in detail, therefore, I have used up the whole time of the sermon on these few points. In my next sermon, I will, insha'allah, discuss a few more points on the same subject.

At the end I will remind you once again to continue prayers. It is my belief and experience that no work is blessed without prayer. We should pray. Pray with deep feelings. Pray with full realization of your helplessness and powerlessness. May Allah bless our work and bless our thinking and enable us to translate our thinking into the world of action. May He then bless those works and should Himself, with His grace, continue to make them fruitful. May Allah make it so.

We have to cover long journeys. The time is very short. As I have said previously, we should try that whatever is the present size of the Jamaat, it should produce ten million more Ahmadies within their lifetime. If you were to realize this aim, then I assure you, that those ten million will not sit idle. They will multiply ten times and scores of times and with great speed the ultimate revolution will come to pass in this world. May Allah do so. Ameen.

THE PROMISED MESSIAH— HIS LIFE AND CLAIMS

Abdul Majid, Pittsburgh

The life of the Promised Messiah may be broadly divided into two parts: one before his claim as World Reformer and the other after that claim.

The first part of his life was almost a life of obscurity and anonymity. The extent of his anonymity was such that in spite of being the scion of a noble family — the chiefs of Qadian — many of the people in his own village did not know him. Even the friends of his father used to marvel on learning that he had another son also. At home his life was no better.

After the death of his father, his elder brother, Mirza Ghulam Qadir, became the administrator of the family estate and his wife held charge of the household affairs. This lady was very dominant and had an antagonistic attitude towards the Promised Messiah with contempt. Hazrat Khalifatul Masih II once related that she used to hurl disparaging remarks in Punjabi, meaning that he did nothing except eating; which meant that he was good for nothing and a burden on the family. Since the Promised Messiah was wholly and solely devoted to the service of Islam and took no interest in worldly affairs, he was considered to be a persona nongrata in the family and, therefore, used to get the leftovers of the family for food.

On the other hand, the Almighty God, Who was preparing him for a very lofty purpose, revealed to him that he was going to be a very important personality so that people from far and wide would come and pay homage to him. Gifts of all sorts, in cash and in kind, would arrive from all directions.

When, in fulfilment of the words of God, people in large numbers started to visit him, the Promised Messiah set up a Guest House for the entertainment of the guests. Pointing to his condition in early life, and the bounties of God that followed, the Promised Messiah said:

There was a time when I used to get the leftovers of the family as my food, and now the time has come that many a family is fed on my table.

That table which was originally set confined to Qadian, has now spread over 120 countries of the world, and as the sun does not set on Ahmadiyyat, the table of the Promised Messiah is never rolled up

so that at every time of the day and night people are fed at the table of the Promised Messiah in some part of the world or the other.

Incidentally, the vicissitudes of fortune are strange. The very lady who was so hostile to the Promised Messiah became a sign of the fulfillment of a prophecy of the Promised Messiah revealed to him in words: "Tae Aae" that is, Aunti came. This revelation had in fact three distinct prophecies contained in it. First that this lady would live long; second that she would accept Ahmadiyyat; and third, that she would be related as an aunt. So it happened. She lived a long life, accepted Ahmadiyyat in 1921 at the hands of Hazrat Khalifatul Masih II to whom she was related as an aunt, and died in 1927 at the age of 97.

Before the Promised Messiah claimed to be the World Reformer, all the people of the world were eagerly waiting for the appearance of a World Reformer. The Christians were waiting for the second advent of Jesus, son of Mary, whom they believed to have been bodily raised to heaven and would return in latter days. Ironically, the Muslims had also a similar belief — different only in that the Christians believed that Jesus died on the Cross but was raised to life and lifted bodily to heaven, while the Muslims believed that it was not Jesus but someone else resembling Jesus who was crucified instead of Jesus while Jesus was taken up physically to heaven.

The Christian missionaries took great advantage of this mistaken belief of the Muslims which caused hundreds of thousands of Muslims to renounce Islam and convert to Christianity.

The Promised Messiah lamented this state of affairs and said:

The Muslims, with their own confession, are helping the Christians so the worshipers of a dead body have been emboldened.

The Jews are still waiting for the old Messiah who was to appear after Elijah had descended from heaven as promised in Malachi 4:5. An old Rabbi in Brooklyn, New York, has gone to the extent that he refused to visit Israel until the Messiah comes (Newsweek, November 14, 1988).

The Hindus were also waiting for the appearance

of Neh Kalank Autar — the incarnation of Krishna. A Hindu scholar wrote in his book entitled *Chitawani*, meaning 'reminder' that Lord Krishna would and must appear by August 1942. He further emphasized that if he did not appear by that date, he would never come.

The Muslims, divided as they were in many sects, were nonetheless unanimous on the appearance of the Promised Messiah in the fourteenth century Hijra.

In this setting Hazrat Mirza Ghulam Ahmad (peace be upon him) proclaimed that he was the Promised World Reformer. He was the Messiah for the Muslims, Jesus for the Christians, and Neh Kalank Autar for the Hindus. God revealed his status in these words:

The champion of God in the mantle of prophets.

The Promised Messiah further clarified his status in these words:

I am the Messiah; I say it with loudest voice,
I am the Vicegerent of the King who is in heaven,
I am the Messiah of the time, and I am the one
who has communion with God.

I am Muhammad and Ahmad, the chosen of God.

As soon as the Promised Messiah proclaimed to be the Promised World Reformer, a violent storm of opposition was raised from all sides. The Christians who were hopeful of converting the Muslims of India into Christianity, and even boastful of obliterating Islam from the face of earth; seeing their mission cracking and crumbling under the pressure of logic and reasoning of the Promised Messiah, felt greatly agitated. The Muslims, out of sheer ignorance and mistaken belief about the physical ascension of Jesus to and descent from heaven, also felt terribly annoyed. Those who were at one time the best friends and ardent supporters of the Promised Messiah and used not only to praise him but eulogized his service of Islam, became his arch enemies, such as Molvi Muhammad Hussain of Batala. The Hindus, particularly their new found sect, Arya Samaj, also raised the banner of opposition to the Promised Messiah.

On the one hand these enemies of the Promised Messiah were trying their utmost, and left no stone unturned to destroy the Promised Messiah and his mission; while on the other hand God Almighty was giving glad tidings of his ultimate victory.

Some time ago, the Shariah Court of Pakistan, in one of their judgements on a declaratory suit filed by

an Ahmadi in Pakistan, passed most biased and irrelevant remarks that no prophecy of Mirza Ghulam Ahmad had come true. These remarks, besides being absolutely irrelevant, provided a typical example of people about whom God says in the Holy Quran:

"Those who disbelieve—it is equal to them whether you warn them or warn them not—they would never believe." (2:7) The reason being:

"They have hearts that do not understand; they have eyes with which they do not see; they have ears and yet they hear not; they are just like animals — even worse than that."

The fact is that it is not the eyes that are blind, it is the hearts in the breasts that are blind.

As for those whose hearts are not blind, there is an abundance of signs of the truthfulness of the Promised Messiah scattered all around — in the heavens and in the earth; in the east and in the west, in the north and in the south; in the sun and in the moon; in the friends and in the foe; in the life and death of every person, Christian or Muslim, who waited and are waiting for Jesus son of Mary coming from heaven but did not and would never see. The Promised Messiah made a sweeping prophecy saying: "Let all the opponents remember that they would reach a point of death and die, but would not see Jesus son of Mary coming from heaven. Then their children and the children of their children would likewise pass away and no one would ever see the son of Mary coming from heaven," so that every one of them will be a witness to the truthfulness of this prophecy at the time of his death.

This prophecy was made in 1905. Since then many generations have passed away and millions of Muslims and Christians have died waiting for the son of Mary to come from heaven, each one of them had been a sign of the truthfulness of the Promised Messiah. And those living and waiting now, including the members of Shariah Court of Pakistan, will die in despair and will be the signs of the truthfulness of the Promised Messiah at the time of their death.

The friends and followers of the Promised Messiah are also the signs of his truthfulness. He said:

"God has informed me that He would give me great respect and honor and would ingrain my love in hearts (of the people)."

Besides the hundreds of thousands who believed and loved the Promised Messiah and have since passed away, there are millions of Ahmadis living today in various parts of the world. They belong to dif-

ferent countries, speaking different languages, having different colors and customs, of different cultures and civilizations and yet with all these differences, there is one thing common in all of them. That is the love of the Promised Messiah (p.b.o.h.) — the love that has no parallel in the world. The love of their near and dear ones, the love of their parents, wives and children and even their own lives is no match to the love they have for the Promised Messiah. This love, which is the creation of God, and now abounds in the hearts of over ten million devotees, every one of them a manifest sign of the truthfulness of the Promised Messiah.

Last but not the least, the Promised Messiah said:

“Should there be no one with me, the angels of God shall be with me. And should you conceal the evidence, it is well nigh that the stones may bear witness for me. So, do not wrong your souls. The faces of the liars are different and the faces of the truthful are different.”

Captain (later Colonel) Douglas, the then Deputy Commissioner of District Gurdaspur in whose court a criminal case of murder was filed by Dr. Martin Henry Clark against the Promised Messiah, is reported to have said that as soon as he saw the face of Mirza Ghulam Ahmad, he was convinced that such a man could not be a liar, much less a criminal. Ian Adamson writes in his book *Mirza Ghulam Ahmad of Qadian*:

“In his retirement he (Douglas, the Captain and subsequently Colonel, the Deputy Commissioner of Gurdaspur) said, As soon as Ahmad entered the

witness box and I looked at his face, I began to think there was something wrong with the accusations. I was certain that a man with such a good face could not have committed the deeds that he was accused of. His was a smiling open countenance.”

The impression created by God on the mind of Col. Douglas eventually led him to discover the true facts of the case and found it to be totally baseless, false and fabricated and a product of insidious conspiracy hatched by Christian missionaries.

After the death of the Promised Messiah, an American gentleman went to Qadian and expressed a desire to see someone from the companions of the Promised Messiah. Munshi Aroorey Khan of Kapurthala was at that time in Qadian and staying in the guest house. This American gentleman was taken to Munshi Sahib. On being asked as to what made him believe in the truthfulness of Mirza Ghulam Ahmad, Munshi Sahib forthwith started crying, sighing and sobbing like a child. For quite some time he could not say anything. With great difficulty he could only say: I have seen the face, and then again he started weeping. What he meant was that the face of the Promised Messiah was more powerful proof of his truthfulness than all the arguments taken together. On return to his country, the gentleman wrote that we can say that Mirza Ghulam Ahmad was mistaken in his claim as a Promised World Reformer, but we cannot say that he was a liar because a liar cannot infuse in his followers the sort of love that I have witnessed in the hearts of the followers of Mirza Ghulam Ahmad, peace be on him. (By courtesy of Al Nahl, January, 1992)

HAZRAT MIRZA GHULAM AHMAD AND HIS MISSION

1. Ahmadiyya Muslim Community is a worldwide progressive movement within the broader spectrum of Islam. Its founder, Hazrat Mirza Ghulam Ahmad, a descendant of Haji Barlas, the famous Central Asia Chieftain of Persian descent, was born on the 13th February, 1835, at Qadian (Northern India) — a small town which lacked all modern facilities of communication with the rest of the world.

2. Hazrat Ahmad received his elementary education at home. Since his childhood, he showed an extraordinary indifference to material values. He dedicated most of his time either in the study of the Holy Quran and other Islamic literature or in supplication to God Almighty. Although he accepted some domestic responsibilities entrusted to him but his lack of interest in worldly affairs was a matter of

deep concern for his father.

3. The aggressive and often offensive Christian and Hindu polemics against Islam and its Prophet, peace be upon him, was a matter of deep concern to Hazrat Ahmad. He was extremely distressed by the vulgarity of the adversaries of Islam and the pitiable state of the Muslim masses who were unable to defend the honor of their prophet and the glory of their faith.

4. Hazrat Ahmad took over the responsibility to defend Islam and its glorious Prophet. From about 1872, he began to emerge as a reputable scholar, an eloquent speaker and a distinguished preacher of Islam. He began to receive Divine revelations from God Almighty at the age of 40, which he continued to receive till his last breath.

5. In 1882, he received a Divine revelation that he had been commissioned as the Reformer of the 14th century of the Islamic era, to re-establish upon the earth the faith which had vanished from its face. In 1889 he claimed that he was the Promised Messiah and Mahdi whose advent in the later days had been prophesied by the Holy Prophet of Islam Hazrat Muhammad, peace and blessings of Allah be upon him.

6. Hazrat Ahmad's claim to be the Promised Messiah raised a public outcry since Muslims generally believed that he was to physically descend from heaven in the person of Jesus Christ, peace be upon him. This claim also made him an object of ridicule in the eyes of the orthodox Muslim divines who condemned him as a disbeliever and an apostate whose assassination would be an act of high spiritual merit.

7. On 23rd March, 1889, Hazrat Ahmad laid the foundation of Ahmadiyya Movement in Islam.

The signs mentioned in the old scriptures and in the Holy Quran indicated that at the time of his death the Promised Messiah and the Mahdi would have accom-

plished the colossal task of re-establishing the superiority of Islam over all other faiths.

8. These prophecies were fulfilled since at the time of Hazrat Ahmad's death Islam was restored to its former glory.

9. Despite bitter and at times violent opposition, the Ahmadiyya Muslim Community was to be recognized as a dynamic religious force championing the cause of Islam and at present the Ahmadiyya Muslim Community has more than ten million members, spread in 126 countries. They demonstrate a commitment to the betterment of mankind and their spirit of selfless service is deeply appreciated universally. They have built more than one thousand mosques in different parts of the world and they have translated the Holy Quran in almost all major languages. Their missionary work has inaugurated a new tradition in Islam such an organized mission, sustained by voluntary contributions. No barrier of colour, race, languages or nationality is permitted to stand in the way of selfless and tireless devotion to promote the unification of mankind through Islam.

FULFILLMENT OF PROPHECIES OF THE PROMISED MESSIAH

Hazrat Mirza Ghulam Ahmad, the Promised Messiah-Mahdi, made thousands of well-documented prophecies. His prophecies were of many different kinds. Some related to political changes, some to social developments, some to cosmic events, others to religious matters. Some predicted the defeat and destruction of his enemies through Divine displeasure, and others the success of his mission.

All prophecies at the time of their revelations were published in newspapers, periodicals, books and leaflets of the Ahmadiyya organization and in other publications in some parts of the world. Many of these prophecies can be found in the compilations, Tadhkira, which has been translated into English by Sir Muhammad Zafrullah Khan. A sample of these prophecies is listed below:

- Spread of a terrible plague in the Punjab, India.
- Devastating earthquakes and World Wars.
- Revolution in Iran.
- Martyrdoms in Afghanistan.
- Death of Lekh Ram, a bitter enemy of Islam.
- Humiliating end of Alexander Dowie, an American imposter.

- Birth of an illustrious son, a Reformer, who will grow up with amazing speed and nations shall be blessed through him.
- Revival and predominance of Islam.

A GRAND PROPHECY ABOUT THE FUTURE OF AHMADIYYA COMMUNITY:

“Harken, all ye people. This is a prophecy of Him Who had created heaven and earth. He will spread this Community of His in all countries and will make it supreme over all, through reason and cogent arguments. The days are coming, indeed they are near, when this will be the only religion which will be held in honor. God will bestow extraordinary blessings on this religion and Movement. He will frustrate everyone who seeks to destroy it. This supremacy will last till the Judgement Day.

“Remember that no one will descend from heaven. All our opponents who are alive today will die and no one will see Jesus son of Mary descending from heaven. Then their next generation will pass away and no one of them will see this spectacle. Then the generation next after that will pass away without see-

(continued on page 19)

A LETTER TO LAJNA FROM HAZRAT KHALIFATUL MASIH IV

Respected Sadr Sahiba, Lajna Imaillah Markazia,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu.

I received your letter in regards to *Purdah* informing me that there was still some confusion in the Canada Jamaat. There should not be any confusion because I have elaborated this subject in detail in my speech at Jalsa Salana, in my Juma Sermon as well as in an address to the ladies at Lahore. I will attempt once again to make it clear but if someone does not understand even now then I may be excused from further explanations.

Under rapidly changing circumstances in Pakistan where *Purdah* is disappearing at a very fast pace and mostly *Chador* is used as the first step towards being without *Purdah*, it is extremely essential that the use of *Burqua* should be adopted. Otherwise we shall never be able to regain the ground already lost and defeatist attitude shall never be changed into a feeling of victory and self-confidence. *Alhamdo Lillah*, a vast majority of ladies in Pakistan understood the extreme urgency of the matter and established a glorious example of returning once again to *Burqua*. In free society and in colleges our girls safeguarded *Purdah* by wearing *Burqua* regardless of worldly taunts. May Allah the Exalted reward these daughters of ours with abundant blessings.

In most of the regions in Pakistan it was an urgent need of time to give priority to *Burqua* to safeguard *Purdah* and there was no other remedy besides adopting *Burqua*. In future, if the circumstances are improved, a Khalifa of the time may permit a milder form of *Purdah* than *Burqua* — which I will call “the minimum Islamic *Purdah*”.

As I have explained earlier, in North West Frontier Province of Pakistan, where right from the beginning *Chador* instead of *Burqua* has been a traditional way of *Purdah*, and where ladies wear *Chador* with great care and vigilance, in that region a woman who does not wear *Burqua* be considered excused. But despite my permission, a vast majority of Ahmadi girls started wearing *Burqua* in that region as well, and thus they raised the banner of their freedom against an evil influence of present day conditions. The letters that I am receiving from these girls indicate that they are very happy and have gained a renewed sense of strong character.

As far as foreign countries are concerned, the Ahmadi society is split into two sections. One section consists of those Pakistani Ahmadis who have immigrated there to settle, and the other is of non-Pakistani Ahmadis who have accepted Islam in those countries. Both have varying needs and their circumstances are different. Pakistani born Ahmadis who are settled in the Western countries discarded *Burqua* saying at first: “In Islam though *Purdah* is essential but *Burqua* is not; therefore we will observe *Purdah* with *Chador* and this is enough for us.” But in most cases this excuse was not based on any truth, and their hearts were well-aware that in reality these were self-deceptive pretensions. Actually they wanted to come out of *Purdah* and not merely of *Burqua*. Therefore, because of their ill-motive they suffered and very soon the head-covers of *Chador* disappeared, the concern to cover attractive body features was gone, simplicity gave way to make up, make up changed into exhibitionism, exposure of body became apparent through their dress and bodily movements, and attending mixed parties, meeting unrelated men, and showing off ornaments and make up in full became a common life style. In short, the wisdom of the Holy Prophet’s (may Allah’s blessings be upon him) saying proved to be true with a terrifying lesson: “Actions depend on Motives,” — which also means that your actions will expose your motives regardless of what you say, and ill-motives shall become apparent through your evil deeds. These were the women who became losers both in religious concerns as well as worldly matters. Slowly and gradually the peace of their homes was destroyed. They watched their children debased with their own eyes, and they submerged in materialism, living a shallow and artificial life devoid of any firm and high value. They got disinterested in matters of religion, and their zeal for religious service vanished from their hearts. They achieved neither material progress nor spiritual gain.

Keeping in view the condition of those women, I wanted from Pakistani ladies who reside in foreign countries to safeguard and protect *Purdah* even if they had to wear *Burqua*, and this would be a great service to the religion. I made it clear that they should wear *Burqua* though people may call them old-fashioned, even if they themselves may feel embarrassed at the initial stage. If they keep in their mind

that people's gossip has no value at all as compared with Allah's pleasure, they will surely experience a new consciousness of possessing a strong character. They will feel themselves above people's reproach, and soon they will be liberated from the shackles of materialism. They will see their Allah. They will experience a unique contentment in their hearts. Slowly and gradually they will discover that people are looking to them with respect in place of hatred and are being impressed by the firmness of their character. Moreover, an additional advantage of Burqua would be that several opportunities will be available for Tabligh — as I experienced during my visit to Europe and America in 1978.

In any case, after considering all these matters, I shall insist that to safeguard Purdah, it is very essential to return to Burqua. And whosoever assists me in this respect, I am sure Allah the Exalted will bless that person with abundant love.

Nevertheless, if a Pakistani born lady feels embarrassed and suffers an inferiority complex and she insists that she will observe the least permissible Islamic Purdah, i.e., she will not expose her attractions to the outsiders and she will use *Chador* in accordance with the Promised Messiah's interpretation of the related verses of the Holy Quran, and she will not put makeup on her face when she comes out of her house, and she will wear modest dress, then such ladies are excused and the office holders of the Jamaat do not have any right to incriminate or censure them. May Allah the Exalted reward them for performing this duty and keep them steadfast.

As far as the European and American born ladies

are concerned, it is enough for them to observe minimum Islamic Purdah because when they will adopt the minimum Islamic Purdah after coming out of a completely naked and unrestrained society, their sacrifice shall be far greater than that of Pakistani ladies. However, it is in my knowledge that numerous American and European ladies, on their own free choice and courage, went ahead and preferred wearing the Burqua instead of taking advantage of this permission, and they perform their social obligations while wearing the Burqua. Their character is a glorious example for Ahmadis by birth. They are rejecting, through their actions, all pretensions and excuses of the self that to wear Burqua in today's advanced age is impractical.

Now, I would mention those ladies whose jobs hinder them from wearing Burqua or covering the entire face. For example, doctors, nurses, or workers in factories where covering the entire face becomes unbearable. In such cases, to observe the minimum Islamic Purdah is enough. It is preferable, in such circumstances, not to wear Burqua. Nevertheless, the spirit behind the Islamic Purdah has to be seen in every case.

All these explanations I have given again and again. On your wish I have made it extremely explicit one more time. Even now, if someone does not understand my intent, then I pray: May Allah provide that person the ability to understand.

Wassalam

Mirza Tahir Ahmad

Khalifatul Masih

(Reprinted from the *Ahmadiyya Gazette*, June, 1987)

PERSECUTION OF AHMADIS CONTINUES IN PAKISTAN

“Mr. Muhammad Yasin Chaudhry, Magistrate Sargodha, sentenced four Ahmadi Muslims to eight years imprisonment on 25th February, 1992. They are Malik Khuda Yar, President Ahmadiyya Muslim Community; Malik Muhammad Ashraf; Malik Abdul Aziz; and Malik Abdul Ghafoor, residents of village Chak 35 Shimali, District Sargodha.

It was learnt that the Ahmadiyya Muslim Community of the above mentioned village decided to build a mosque for themselves in their own land. Some Non-Ahmadis objected to this and said that the Ahmadiyya Place of worship will injure their religious feelings. In an application to the local police they maintained that according to the Anti

Ahmadiyya Ordinance 1984, Ahmadis could not build a mosque or preach their faith in Pakistan.

A case was therefore brought against the above mentioned Ahmadis under section 298C Pakistan Penal Code. In spite of the fact that the village headman and other residents of the village, who appeared before the court, maintained that a vast majority of the population do not object to the construction of the Ahmadiyya Place of Worship, the Magistrate sentenced all four to total eight years rigorous imprisonment and Rs. 20,000 fine. In case of the default of fine, each has to further undergo a sentence for six months.

MUSLEH MAUOOD DAY CELEBRATED WITH GREAT ZEAL THROUGHOUT U.S.A.

The following are some of the reports received from Jamaats of USA:

YORK, PA: Musleh Mauood Day was held on Feb. 23, 1992 from 2pm to 4 pm. Khalid Qureshi (Tifl) recited a few verses from Surah Al-Nahl. Translation of verses was done by Adil Khan (Tifl). Urdu text of the prophecy of Musleh Mauood was read out by Hamid Bhatti. Tariq Sharif made a speech on the background of the prophecy of Musleh Mauood. Tariq Sharif spoke on the fulfillment of the prophecy in the person of Hazrat Mirza Bashirud Din Mahmood Ahmad. Bro. Kaleem Bhatti read a poem of Hazrat Musleh Mauood in remembrance of Qadian. This poem was written by Huzoor during his visit to London in 1924. Sadr Naweed Bhatti spoke on the subject of new world order.

DALLAS/FORT WORTH, TX: Jalsa Musleh Mauood was held on February 21, 1992 at the center, which was attended by 30 brothers and sisters. The Jalsa started with recitation of Holy Quran by Naveed A. Malik (Tifl). One of the poems of Hazrat Musleh Mauood was read by Tahir A. Malik. Bro. Rafiq A. Syed spoke about the prophecy of the Promised Messiah about Musleh Mauood. This was followed by a speech by Saeed A. Malik about the life and achievements of Hazrat Musleh Mauood. The Jalsa ended with a collective prayer, followed by a dinner.

NORTH NEW JERSEY: Musleh Mauood Day was observed on Feb. 16, 1992 at Baitul Wahid, Clifton, NJ. This meeting was presided by Maulana Mukhtar A. Cheema, Missionary, Northeast Region. The meeting started with the recitation of the Holy Quran by Hafiz Dr. Samiullah. A poem of Hazrat Musleh Mauood was read by Dr. Mir Sharif Ahmad. English translation of the poem was given by Karimullah Zirvi. Mr. Nasir Zirvi made the first speech entitled *The Promised One*. Mr. Mansoor Syed talked about the *Wisdom and Foresightedness of the Promised Son*. Mr. Salim Nasir Malik discussed in detail the *Background of the Prophecy of the Promised Reformer*. In his concluding speech, Maulana Cheema Sahib emphasized that the importance of celebrating of this day is due to the fact that a great prophecy of the Promised Messiah was fulfilled in the person of Hazrat Musleh Mauood.

NEW ORLEANS: Musleh Mauood Day was held on Feb. 16, 1992. Our regional missionary Mirza Mahmood Ahmad Sahib, also attended this meeting. After Tilawat and poem, Dr. Barkatullah Sahib narrated the famous prophecy of the birth of Musleh Mauood. He presented the biography of Hazrat Musleh Mauood. He mentioned that a certain group of scholars opposed the Khilafat of Hazrat Musleh Mauood. These opponents formed a separate faction called the Lahori Jamaat. This unfortunate group which did not accept the leadership of Hazrat Musleh Mauood failed completely in its efforts and God Himself showed to everyone that His divine help was with Hazrat Musleh Mauood.

The second speaker was Mirza Mahmood Ahmad Sahib. He explained the purpose of Tahrik-i-Jadid which was started by Hazrat Musleh Mauood in 1936. Tahrik-i-Jadid achieved the purpose of spreading Islam all over the world by missionary work. He then explained Waqf-i-Jadid scheme started in 1958 by Hazrat Musleh Mauood to further enhance the missionary work in every small village of Pakistan. He urged that on this type of events non Ahmadi friends should also be invited and speeches should be read in order to benefit them. The meeting was concluded by a poem by Dr. Ijaz Ahmad.

NEW YORK: Musleh Mauood Day was held on Feb. 23, 1992 at Baitul Zafar. Respected Sh. Mubarak Ahmad Sahib came from Washington, DC and presided over this meeting. The meeting started at 11:00 am sharp by a recitation of the Holy Quran by Abdul Salam Malik. Hamid Ahmad read the selected parts of the Promised Messiah's poem about prayers for his children. The first speech was on *Promised Son* by Mr. Ismail Nayyar. He mentioned that when two Hindus of Qadian, Lala Sharampat and Malawamal came to Hazrat Promised Messiah and requested a sign of Allah to prove his truthfulness, Huzoor journeyed to Hushiarapur for prayers in seclusion. Almighty Allah accepted his fervent prayers and gave him glad tidings of a great son. This prophecy was fulfilled in the person of Hazrat Mirza Bashir-ud Din Mahmood Ahmad. During his Khilafat, Islam reached the corners of the earth. During his life, Hazrat Musleh Mauood wrote a commentary of the Holy Quran and several books on Islam.

The second speaker was the respected Missionary of New York Jamaat, Maulana Mukhtar Ahmad Cheema. He mentioned that the prophecy of the Promised Son was a great sign of the truth of the Promised Messiah. He mentioned that some words of this prophecy, such as Imanuel and Bashir, are also found in the Bible. Immanuel means someone helped by God. In his sermons and lectures Hazrat Musleh Mauood has stated that God is with him at all times. He refuted the claim of Christians that Jesus Christ was the person named Immanuel in the Torah.

In his concluding speech, Maulana Sh. Mubarak Ahmad Sahib narrated some glimpses of the life of Hazrat Musleh Mauood. He mentioned that Hazrat Musleh Mauood extremely loved all the missionaries. Whenever any missionary was to go abroad for preaching, Huzoor walked several miles to see him off, even when he was sick. The Jalsa concluded with Dua led by Maulana Sh. Mubarak Ahmad Sahib.

BALTIMORE: Musleh Mauood Day was held on Feb. 16, 1992. The program started with the recitation of the Holy Quran by Ataurrahim Hamid. The first speaker was Martin Rashid Ahmad. He mentioned in detail about the background of the prophecy of Musleh Mauood. Mr. Muhammad Anwar read the Urdu text of the prophecy, which was translated into English by Bashir Asad. Mr. Munir Hamid reviewed the life of Musleh Mauood and 50 years of his Khilafat. He also mentioned the role of Musleh Mauood for the independence movement in India from the British, which afterwards resulted in the creation of a separate Muslim country, Pakistan. The meeting concluded with prayers led by missionary Mubashar Ahmad Sahib.

WASHINGTON, DC: The Washington Jamaat celebrated the Musleh Mauood Day on Sunday, February 23, 1992 at the Fazl Mosque. The Amir Sahib, M. M. Ahmad, presided over the function which began with Talawat and Nazm. The Urdu version of the prophecy concerning Musleh Mauood (may Allah be pleased with him) was read out by Kaleemullah Khan. This was followed by the English translation read out by Col. Saeed Malik.

The first of the two speakers was our local missionary, Zafar Ahmad Sarwar. He spoke on Hazrat Musleh Mauood as *A Great Healer, His Messianic Qualities*. Mr. Sarwar related his speech to the part of the prophecy which stated, concerning Hazrat Musleh Mauood, that he will come in the world and will heal many of their disorders through his Mes-

sianic qualities and through the blessings of the holy spirit. He showed that Hazrat Musleh Mauood not only healed people physically but also, more importantly, spiritually by purifying their hearts.

The second speaker was Maulana Ata Ullah Kaleem who spoke on the *Knowledge of the Holy Quran in Hazrat Musleh Mauood*. He mentioned a part of the prophecy which stated that the promised reformer will be filled with secular and spiritual knowledge. Mr. Kaleem spoke on the challenges that Hazrat Musleh Mauood put forth to the opponents of Islam and how even the worst enemies of Islam and Ahmadiyyat came to appreciate his knowledge about the Holy Quran. He then elaborated on perhaps the greatest contribution of Hazrat Musleh Mauood in regards to the Holy Quran—the *Tafseer Sagheer* and the *Tafseer Kabeer*. Mr. Kaleem specifically spoke about the commentary of Sura Al-Fajr and how Hazrat Musleh Mauood deduced the migration of the Holy Prophet during that time and its fulfillment in this day and age through recent return of the Ahmadiyya Jamaat to Qadian.

The closing address was delivered by our Amir Sahib. He gave a very moving account of his personal experiences with Hazrat Musleh Mauood. He stated that Hazrat Musleh Mauood was always in control of his emotions and never let his sentiments show. The few times that he did let his emotions show was mainly when the opponents of Islam tried to impede the progress of Islam and Ahmadiyyat. One such incident, Amir Sahib stated, was at the time of partition when thousands of innocent lives were destroyed and Muslims had to face many hardships. During these times Hazrat Musleh Mauood used to work day and night without any rest. During the Jammu and Kashmir crisis, Hazrat Musleh Mauood used to work all through the nights and straight from there he used to proceed for Fajr prayers.

Other events such as solemn occurrences in his personal life sometimes became the source of emotional stress for him but he never let these incidents deter him from his single minded cause—the service of Islam and Ahmadiyyat. One such occasion was when Hazrat Musleh Mauood's wife (daughter of Khalifa I) passed away. This occurred when Huzoor was in London attending a conference. On his return to Qadian, Huzoor expressed his emotion in his Friday sermon to the Jamaat members when he summed up his feelings in a couplet of Ghaliob:

Amir Sahib alluded to many other interesting and exceedingly absorbing events in the life of Hazrat Musleh Mauood which showed how noble and respectable his character was. Amir Sahib summed up his feelings concerning Hazrat Musleh Mauood when he stated: "I have met a large number of people all around the world and I can say with total confidence that I have never met a man greater than Hazrat Musleh Mauood."

Amir Sahib concluded his address by stressing that the purpose of celebrating Musleh Mauood Day is not only to pay homage to the exemplary character of Hazrat Musleh Mauood but also to implement his mission, program and advice in our own lives as an individual and our lives as a whole community. The program was concluded with collective Dua led by the Amir Sahib.

Promised Messiah

(continued from page 14)

ing the son of Mary descending from heaven. Then God will make them anxious that though the time of the supremacy of the cross had passed away and the world had undergone great changes, yet the son of Mary had not descended from heaven. Then the wise people will suddenly discard this belief. The third century after today will not yet have come to a close when those who hold this belief, whether Muslims or Christians, will lose all hope and will give up this belief in disgust. There will then be only one religion that will prevail in the world and only one leader. I have come only to sow the seeds, which have been sown by my hand. Now it will sprout and grow and flourish and no one can arrest its growth." (1903: Tazkaratush Shahadatain, pp 64-65)

Young Writers Forum

I HAVE NO DOUBT

(Imran Ahmad of Washington, DC)

Dear Lord tonight I am troubled, I cannot sleep
My mind is cluttered, I'm in so deep
By worldly standards there is no hope
Please extend unto me, Thy blessed rope
My labors have been unfruitful, I didn't succeed
of your blessed intervention, I am in need
I tried my earnest, I gave it my best
In spite of this I failed the test
There are enemies all around me, I am alone
About this state of affairs, I can only groan
They are stronger than me, they possess power and
wealth
This stressful condition is now affecting my health
I have tried to resist, I've tried to remain strong
At every opportunity they have attempted to prove
me wrong
"He is a failure, unworthy and weak," they have said
These are the words I have come to dread
Their taunts and insults have wounded those, who to
me are dear
Dear Lord at this time, I really need You near
They have let no opportunity go to waste
Upon every turn they have filled my mouth with a
bitter taste

Dear God I ask only that which you have promised me
"Pray unto Me and I shall respond to thee"
I know Dear One, you shall answer my call
And surely cause my detractors to fall
For their destruction I do not plead
Only that of Your instructions, they may take heed
Change their hearts, this is all that's desired
Ruining their lives is surely not required
They are blind for they have lost sight of you
Allow them to start their lives all over, all anew
Please Lord, show them the error of their way
Teach them Master, cruelty to others does not pay
They are misguided if the truth be told
Please my Shepherd, allow them to re-enter the fold
Guard their secrets as You have done mine
Such that no one's reputation is on the line
Do not disgrace them openly, lest they lose face
With this they would lose dignity, in the eyes of their
race
Your Grace is boundless, for your harshness is rare
Guide these "lost sheep" so that to hurt another,
they do not dare

KHIDMAT-E-KHALQ RECOGNIZED

For some time now, the Athens, Ohio, Jamaat has been active in its area in work designed to help the poor in the area. These contributions by the Jamaat were recognized by public officials at two occasions.

In October, 1991, a letter was received from the Director of the Athens County Human Services Department, thanking the Jamaat for its work to help the poor. Portions of this letter are reproduced below.

Dr. B. M. Mirza, the president of the Athens Jamaat was commended for his contributions to help in the education of the disadvantaged adults by the Ohio House of Representatives. The commendation received from the Ohio House of Representatives is reproduced on the following page.

Brothers and sisters are requested to pray that Allah may give us the opportunities and the strength to selflessly work for the upliftment of the poor in our society.

COMMISSIONERS
Roxanne Groff
Dean Kahler
Tommy Adkins Sr.

ATHENS COUNTY
DEPARTMENT OF HUMAN SERVICES
184 North Lancaster Street
ATHENS, OHIO 45701
PHONE 592-4477

JOHN FRECH
Director

Mr. Basharat Mirza
Ahmadiyya Movement
28 Sycamore Street
Chauncey, Ohio 45719

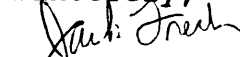
October 24, 1991

Dear Mr. Mirza:

I am writing this letter to express my appreciation for all of your generosity to date in helping with the Adult Basic Education program. It is true that we certainly would have never been as successful without your kindness. Unfortunately, I must add that the need for continued support for our poor citizens is growing in Athens County....

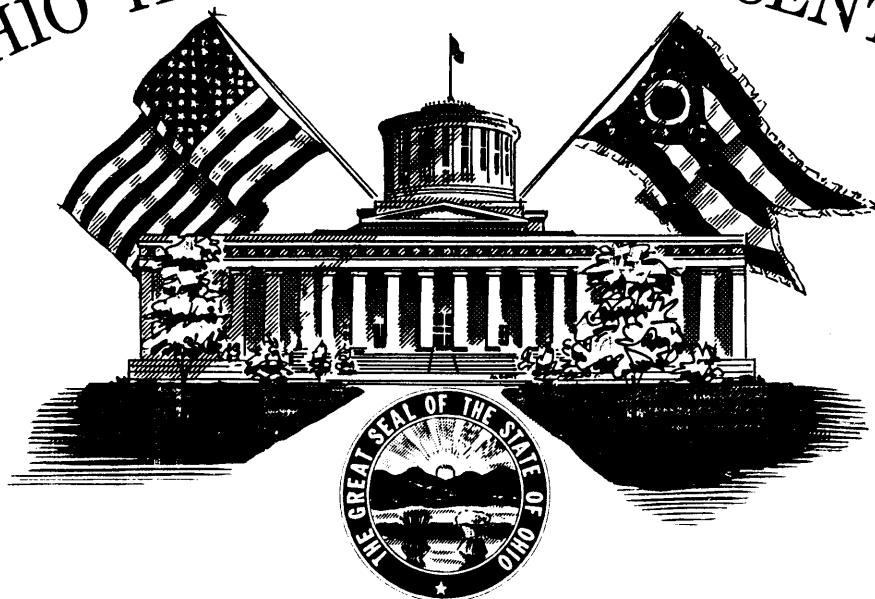
.... I feel that it is admirable that so many of them have overcome these obstacles in order to participate in the Adult Basic Education program in an attempt to improve their employability and standard of living. Again, we are very grateful for all the assistance that you have provided to date and certainly would welcome any additional assistance that could be offered in this matter. Thank you.

Sincerely,



Jack Frech
Athens County
Department of Human Services

THE OHIO HOUSE OF REPRESENTATIVES



UNDER THE SPONSORSHIP OF

REPRESENTATIVE MARY ABEL
HOUSE DISTRICT #94

On behalf of the members of the House of Representatives of the 119th General Assembly of Ohio, we are pleased to extend special recognition to

B. M. MIRZA

for your invaluable contributions to the Adult Basic Literacy and Education program.

You are, indeed, a remarkable individual, combining civic concern and commitment with selfless initiative to become a dynamic leader in the Athens County area. Officially recognized by the Athens County Board of Education, you and your American Education Foundation fund ninety percent of the county's Adult Basic Literacy and Education program, and AEF can now apply for grants from the State Department of Education, as well as from the state and county. The ABLE program teaches students at their own pace and helps prepare them to receive their General Equivalency Degrees, and by your decisive leadership and unwavering dedication, you have enhanced the lives of countless individuals.

Willingly giving of your time, energy, and resources, you have worked tirelessly to better the world around you. Through your efforts, you have earned the respect and gratitude of your colleagues, the Athens County Board of Education, and the students in the ABLE program, and you are certainly deserving of high praise.

Thus, it is with sincere pleasure that we commend you for your dedicated service to the community and salute you as one of Ohio's finest citizens.


Mary Abel


VERN RIFFE
SPEAKER OF THE OHIO
HOUSE OF REPRESENTATIVES

*In Memoriam:***ABUJEE — CHAUDHRY RASHID AHMAD**

(By Imran Ahmad, Aasiya Rashid, & Irfan Ahmad)

Our beloved and dear Abujee (father), Chaudhry Rashid Ahmad Sahib, passed away on October 23rd, 1989. It is with the intention of introducing you (members of the American Jamaats) to him that I have taken up the pen and written this piece. This desire however, is overridden by the wish to ensure that the memory of our beloved Abujee is preserved in history of our Jamaat and the hearts and minds of its members. This is because the true tragedy of life is to be forgotten once it is over.

Abujee was born in the mid 30's in Pakistan, the fifth of nine children of Chaudhry Shakrullah Khan Sahib (two of these children passed away either at birth or during infancy). *Mianjee*, as his children called our grandfather, was a farmer and although he himself was illiterate, three of his four surviving sons obtained bachelors degrees and then went on to obtain L.L.B. (law) degrees. This was a record in the district where they lived (Saikot). After receiving his law degree from Lahore in the early sixties, Abujee eventually set up his practice in Bahawalnagar.

Abujee, upon the advice of his cousin Chaudhry Bashir Ahmad Sahib (of Modern Motors, Karachi) applied for immigration to Canada. This was done and then forgotten until a year or so later when the Canadian embassy asked him to come down to Lahore for an interview. That was successful and so Abujee along with Amijee (mother) and myself, emigrated to Canada in the fall of 1966.

It is important to point out that this decision was not an easy one. It was extremely difficult, for it meant shifting to a whole different part of the world. One where there was a whole new culture, and a whole new people. It involved pulling up roots in Pakistan (leaving your brothers and sisters along with your parents), and trying to establish new ones all by your self. Keep in mind the fact that Mianjee referred to Abujee as "My Yousaf," a reference to the special affection held in Hazrat Yaqub's heart for his son Hazrat Yousaf. This was because Abujee during his childhood had survived a bout of smallpox. This was at a time when this disease held the same fear in the villages which AIDS now holds in North America. This bond lasted their lifetimes and made the decision to emigrate all the more difficult.

Before taking off from the airport in Pakistan, Abujee held his hands up and prayed. When asked by Amijee he revealed that he had asked Allah to make him one of those by which all his family prospers and not one of those who goes abroad and forgets his clan. We are extremely proud to say that Allah answered our Abujee's prayer.

Abujee's training in law eventually helped him to get into civil service. He worked his way up from being a guard at the provincial penitentiary, to a corrections officer, and finally to an Unemployment Market Advisor with the federal government's Ministry of Employment and Immigration. This was no small feat especially when you consider that many of his village counterparts to this day, are still farming and tending cattle.

Abujee immediately upon arrival started sponsoring his brothers and sisters from Pakistan. In fact, only two of our uncles and aunts are still in Pakistan. Those in Vancouver include: Mrs. Muhammad Hussain, Mrs. Pir Muhammad, Chaudhry Nasrullah Khan and Chaudhry Nasir Ahmad. Altogether, i.e., including our cousins and their children, we account for about 60% of Vancouver Jamaat's total population. Abujee by Allah's Grace truly was the one who sowed the seed for this tremendous growth.

Abujee had originally thought that we would stay here for a specific period of time and then return to Pakistan. In fact this was attempted in 1978 when he sent the four of us, i.e., Amijee and the children (myself, Asiya Rashid, and Irfan Ahmad) to try and relocate in Lahore. This, however, was not Allah's will and we returned to Vancouver in 1979.

Abujee was one of the founding members of the Vancouver Jamaat which was founded in the mid 70's, He was the first general secretary and held this post for four years. He was chosen to serve the Jamaat as President from 1981-85 and he fulfilled his responsibilities with dignity and honour that they deserved. His Jamaati (and personal) dealings were always fair and he always decided in favour of what he felt was in the Jamaat's best interest. One of his major services was to present and receive approval from Huzoor for a proposal which directly resulted in the establishment of an Ahmadiyya Mission House in

Vancouver. His motivation in this regard was that a Mission House would help to create an environment conducive to the proper upbringing of Ahmadi children. He was right because it helped us tremendously by providing a nucleus around which we could solidify and then gain first hand knowledge and training about the teachings of Islam. It allowed us to gain awareness about the system of our Jamaat which is so difficult to grasp outside the boundaries of Pakistan.

Ahmadiyyat was in Abujee's blood. He often said to us "This (Ahmadiyyat) is such a unique fruit that the more you eat of it, the sweeter it gets." His two main loves in life were his faith and his family. He strived to ensure that the two went hand in hand and strived to fulfill his responsibilities of being both a true Ahmadi and a devoted father.

Every evening after dinner, us children would automatically walk over to the living room and pick up each our own Quran, read some verses to ourselves, and then repeat them to Abujee. He would correct us in our reading and then explain to us the gist of what we had just read. He did this with all three of us individually. After this we would take up our Urdu books (Abujee had ordered the Urdu textbooks used in Paistan from kindergarten to grade 12), and he would listen and then correct us on our Urdu reading. He would then also assign prayers for us to memorize which he would then check up a few days later.

This routine was only laxed when one of us started university but even then we had to be alert because Abujee would hold a surprise raid and say "Imran, recite Khutba-e-Juma," or "Aasiya recite Niyat-e-Namaz," or "Nikay Chaudhry (small Chaudhry as he affectionately called Irfan) recite Aayat-ul-Qursi." If we couldn't he would talk to us in a tender and soothing voice which would ensure that we did not let him down. We would brush up and then the next day, recite what he had wanted to hear. The joy and satisfaction of seeing him smile when we had finished always made the effort fulfilling and worthwhile.

Abujee succeeded in creating an Ahmadi environment so stable that there was no way for us not to receive proper Islamic and cultural awareness. Here are some examples: We would always converse in Urdu when at home. Abujee insisted that all of us wear shalwar-kameez at home. When everybody was at home, Abujee would lead Namaz Bajamaat. Abujee would always be at home in the evenings so that we always knew where he was and he always knew where we were.

There are two things worth pointing out here.

Firstly, he did all this in a manner which was strict but fair. It was not done in a dictatorial way but we always knew whose the final decision would be. Secondly, and perhaps more importantly, this was done during our formative years when one is most vulnerable to outside influences. So that when it came time when we ourselves had to decide what path in life to take, we naturally chose the one that Abujee himself had followed.

Abujee always taught by example. If he asked you to say Namaz it would be because he himself was standing on the prayer mat, if he asked you to give Chanda, it was because he himself had just gotten his Chanda receipt. He never tolerated any lies nor ever lied himself. In fact he was often asked by non-Ahmadi to conduct the elections of the Pakistan Canada Association here in Vancouver because they knew that with him in charge the balloting would be fair. And this was after General Zia's government had passed the anti-Ahmadi ordinance!

Abujee was also the best of confidants. He never revealed the affairs of one person to another. He was often called upon to give advice upon personal, family, and Jamaati matters which he did with the utmost of sincerity and without any ulterior motives. This was the reason why friends and relatives always turned to him in their time of need. A non-Ahmadi family asked him to chalk out their divorce settlement, an Indian family asked him to arrange their child's marriage with another Indian family, and he prevented a divorce between a non-Muslim husband and wife at the eleventh hour. People knew that Abujee would never steer them wrong nor would he betray their trust. He used the wisdom that Allah had given him to help others.

An example of Abujee's farsightedness was when he appealed to his immediate family (brothers and sisters) to buy sites in the Forest Lawn Funeral Home (qabristan). This caught everybody offguard, but he explained how this was now (1986) a necessity and that if we waited too long, we would regret it later. Two months after purchasing the plots our dear cousin Akhtar Nasrullah was laid to rest there. Abujee later expanded his appeal to other members of the Jammaat who heeded his call and now by Allah's grace, we have an Ahmadi Qabristan in Vancouver.

Abujee's skills as a communicator were enhanced by his power of persuasion. He was able to grasp the essential element of the most complicated of situations and then resolve it in such a way that the entire crisis was cleared up. His speeches at Jamaati Jalsas were always a treat not only because they were

knowledgeable and to the point, but because he could captivate and involve the audience. The sincerity and goodwill did always shine through. He always had some sort of message to get across which was usually aimed at the youth and parents of the Jamaat.

During Abujee's four year bout with cancer, he displayed an enviable amount and quality of faith. We were fortunate to have Huzoor personally handling his homeopathic treatment during the last six months. Huzoor's display of compassion, understanding and availability left no doubt in our minds as to the spiritual destiny of our Jamaat. May Allah shower his infinite blessings on our beloved Khalifa. Ameen.

The last nine months have not been very easy. On every turn Abujee's presence (or lack of it) has been felt. But we keep in mind Hazrat Khalifatul Masih IV's words that "Parents never pass away if their children are there to carry on their good deeds." Abujee's entire life was a testimony to the true spirit of Islam, Ahmadiyyat, humanity, and life. We are truly blessed and fortunate that we, his children, can lay claim to him being our beloved Abujee. May Allah grant Abujee a place in Paradise and give us the strength to carry out our lives as a true reflection of his own. Ameen. Summa Ameen.

(Reprinted from Ahmadiyya Gazette, Canada, August 1990)

AHMADIYYAT IN THE PRESS

Dear readers,

Ahmadiyya Gazette is introducing one section under the title "Ahmadiyyat in the Press" for the purpose of bringing national and international news regarding the work of Ahmadiyya Community. We

welcome from our readers all such letters, correspondence, radio and television news. If you have written any articles for local newspapers or any events of Jamaat which were by the press, please let us know so that all our readers could also benefit from it.

NEW PITTSBURGH COURIER, SATURDAY, FEBRUARY 22, 1992

By MAJEED AL-HADI HAKIM
Special To The Courier

From 1900 to the 1990s Muslims worldwide have been characterized by doubt and question, rather than approval and acceptance.

The Ahmadiyya Movement in Islam of Pittsburgh held its second annual Black History program and bazaar entitled "Islam in America—Misunderstandings About Islam in America" to educate the public of the misconceptions of Islam.

Al-Haj Dr. Muzaffar Ahmad Zafr, vice president of the Ahmadiyya Movement in Islam, came to the Greater Pittsburgh Coliseum in Homewood to expound on the true meaning and intention of the Islamic faith. "Never worry about the number of people who attend," he stated. "Where there are good things to benefit mankind, you'll find the fewest people to gather."

Dr. Zafr quoted texts by one of the first Ahmadiyya Muslim mis-

sionaries of America from the early 1920's: "A Black may aspire to any position under Islam without discrimination. The teachings of the Holy Prophet (SAWS) are being profitable imbibed with millions of Muslims the world over; pressure can be brought to solve the race question."

Dr. Zafr said the early missionaries gave five lectures at the United Negro Improvement Association hall in Detroit (U.N.I.A.) This was Marcus Garvey's Movement. They converted 40 Garveyites.

"Over 80 percent of us upon coming to America were Muslims, from the shores of Senegal, Gambia, Guinea, where we were not strangers to Islam. Islam was a major faith among West Africans since 1075 A.D.

"It was never uncommon whenever the slave master found a Muslim who knew the Holy Quran, that the first thing they would do was isolate them. In

many cases, they lost their tongues. They feared we would preach rebellion. He said we were either Muslim or animist, never Christian."

Dr. Zafr said Americans must be thankful Blacks adopted their religion, "for we brought it new meaning. If white people turned Muslim tonight, next morning all Black people would want to be Muslim.

He said Malcolm X, before he died, went to Africa and met with Nigerians, and wanted to bring about international brotherhood of Islam. He wanted them to bring up the plight of the Black man in America to the U.N. After he returned he was killed; that was no coincidence.

Dr. Zafr asked the attentive audience, "How many serial killers are Muslims? But you would think anyone who was Muslim would be violent. Islam will bring integrity, universal brotherhood, and will end usury and interest, all western nations must

thrive on.”

He stated that there's no badge of color in Islam, Black, tan, white, or yellow; righteousness is void of color, Islam is Islam.

The media has misrepresented the ideas of Islam. “They know if we would be Muslim we would be thinkers and would transpose that knowledge to Africa. The greatest misunderstanding is Arab vs. Judaism—Muslims are anti-semitic; If this is true the Arab

dislikes himself, for Abraham (SAWS) is the father of many, who both religions have embraced, as Prophet.”

Dr. Zafr, in an emotional moment, cited the loss of millions of slaves in the Middle Passage. “We are the best of those who made it here. We must recognize that, and make them pay homage to our lost at that time in history; This is our Black History Month.”

In closing remarks, Dr. Zafr

said, “We have to be known as God-fearing and loving people, and walk in the images of those who were the best of men.”

The Ahmadiyya Movement in Islam is located at 2522 Webster Avenue, on the Hill and the phone number is 682-4066. Friday prayers are 1 p.m.-2 p.m. and Sundays at 11 a.m. to 3 p.m. All are welcome to classes and Quran studies.

6-Philadelphia New Observer, February 26, 1992

Ramadhan

The Islamic Month of Fasting A Month of Mercy for Mankind

This recession has come with a storm of problems nationwide — 9 million are homeless. Poverty, hunger and homelessness are affecting thousands of Americans.

This is the time to arouse human sympathy. But, unless misfortunes are personally experienced, nobody really cares. Any training in bearing hardships will improve consciousness in attending to our growing economic problems. Fasting, as prescribed in Islam, not only makes it fit to bear hardships but also makes him share the suffering of his fellows in distress.

Spiritual persons of all religions unanimously testify, on the basis of personal experience, that a certain degree of severance from physical relations and worldly connections is essential for spiritual advancement. The Holy Prophet of Islam was the most bountiful of men and his generosity attained its maximum during the month of fasting.

Professor R. Marston Speight of Hartford Seminary, who worked on the Task Force on Christian Muslim Relations in 1981, observes that fasting educates the will and the conscience by refusing them their habitual and selfish requirement. The holy month of Ramadhan puts the rich and the poor on the same level, at least temporarily, so that it should cause the rich to feel compassionate toward the poor. It also strengthens the digestive system and contributes the recovery from several diseases.

The Scripture of Islam Prescribes Fasting

“The month of Ramadhan is that in which the Quran was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of days. Allah desires to give you facility and he desires not hardships from you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.” (Chapter 2 verses 184-186).

The Good in Fasting

The Holy Prophet said, “Allah, the Lord of honor and glory says: All other deeds of man are for himself, but his fasting is purely for me and I shall reward him for it. The fast is a shield. When any of you are fasting he should give up loose talk and noisy exchanges. Should anyone revile him or seek to pick a quarrel with him, he should respond with: I am observing a fast. By Him in Whose hands is the life of Muhammad, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk. One who fasts experiences two joys: a joy when he breaks his fast and a joy when he meets his Lord.” The Muslim abstains from food and drink and indulging in passions for the sake of his Lord. On the other hand, if he does not give up falsehood and false conduct, Allah has no need that he should abstain from food and drink.

The goals of fasting are to guard oneself from a) harm and suffering and, b) evil and sin when a person commits evil deeds and becomes deserving of God's punishment, but later feels ashamed and turns to God for repentance, then fasting serves as an atonement for his sins.

It is related in the traditions of the Holy Prophet of Islam that the arch angel Gabriel visited him every night of Ramadhan and recited the Quran to him.

Fasting Programs of the Local Ahmadiyya Muslim Community

Fasting will be observed during the month of Ramadhan beginning March 5, 1992. In addition to the five obligatory congregational prayers, following special Ramadhan services will be held:

■ Darse Quran: Recitation of the Holy Quran and reading of its translation and commentary will be held in the afternoon.

■ Tarveeh prayers and readings from the *Lessons from Ahadith* will be held after late evening prayers.

The calendar containing the timings for finishing breakfast (sehr) and breaking the fast (iftar) can be had from your local Ahmadiyya Muslim Community.

For further information please contact: **The Regional Missionary, Ahmadiyya Movement In Islam, Inc.**

THE CLARION-LEDGER ■ JACKSON, MISSISSIPPI SATURDAY, FEBRUARY 8, 1992

Muslim urges understanding

■ The Clinton resident says many Americans have erroneous notions about Islam.

By **Charlotte Graham**
Clarion-Ledger Religion Writer

Mention the word Islam, and most likely the first name that pops into the minds of Americans is Ayatollah Ruhollah Khomeini of Iran.

They recall the death sentence that was pronounced by the Iranian government on author Salman Rushdie for daring to express a different viewpoint about the religion. Clinton resident Qazi Muhammad Barkatullah said because of this, and other actions by the ayatollah, many people have misconceptions about Islam.

He said Islam is the name of the religion preached by the prophet Muhammad more than 1,400 years ago. Born in Makkah, Arabia, in 570 C.E. (Common or Christian Era), Muhammad was a descendant of Abraham.

Muhammad was entrusted with the message of Islam at the age of 40. The revelation he received is called Qur'an, while the message is called Islam.

Muslims, the followers of Islam, consider Muhammad to be the final messenger of God. His message is to all mankind, regardless of race or religious beliefs. Muslims believe Muhammad was sent to inform people of the true mission of Jesus, Moses, David, Jacob, Isaac and Abraham.

"People who accept Moses call themselves Jews," said Barkatullah. "Those who accept both Moses and Jesus call themselves Christians. Those who accept all

prophets of God — Moses, Jesus and Muhammad — are known as Muslims."

Chairman of Jackson State University's Multicultural Education Committee, Barkatullah said people often use the name Moslem when referring to Muslims. However, that is incorrect. "Mohammadan, as sometimes found in Western literature, is also incorrect," he said.

He added that the word Islam comes from the Arabic word Salam, which means complete submission to the will of Allah (God) and signifies peace. "Islam thus asks mankind to make peace.

Muslims believe in one God, namely, Allah. They recite a Kalima, a proclamation that states besides One Allah, there is no other god, and Muhammad is his messenger.....

A member of the Ahmadiyya Movement in Islam, headquartered in Washington, D.C., Barkatullah said, "The Ahmadis believe that the return of Jesus Christ has been fulfilled in the person of Hazrat Mirza Ghulam Ahmad," he added.

"In the days of Jesus Christ, the physical return of Elias was awaited," Barkatullah said. "But Jesus pointed to John the Baptist, that he was Elias (Matthew 11:14, Mark 9:13).

"Similarly, the second coming of Jesus Christ had to be fulfilled by

someone coming with the spirit of Jesus Christ," he said. "Also, (for) the Muslims awaiting for Imam Mahdi, that prophecy had also been fulfilled by the advent of Hazrat Mirza Ghulam Ahmad."

Barkatullah said Muslims do not condemn people because of their religious beliefs. He said Muslims are required to respect all those who are faithful and God-conscious people.

The holy book of the Muslims is Qur'an

"All Muslims, no matter what part of the world they are, turn their faces towards Kaaba in Mecca, Saudi Arabia, at least five times daily for prescribed prayers," said Barkatullah. The Kaaba is the house of worship originally built by Adam.

"Due to lapse of time, it did not stay intact," he said. "So Abraham, together with his son, Ishmael, rebuilt the ancient house of worship."

The place of worship for Muslims is called a Mosque or Masjid. There are three holy places of worship for the Muslims in the world. These are: Mosque of Kaaba in Mecca, Mosque of the Prophet Muhammad in Medina, and Masjid Aqsa, adjacent to Dome of the Rock in Jerusalem.

However, Muslims may pray anywhere in the world, whether in a mosque, house, office or outside, Barkatullah said.

"There is so much to say, so much to share about Islam,"

Prince George's Journal, Jan. 2, 1992

EVIDENCE INCONCLUSIVE ON BIRTHDAY OF CHRIST

Editor, *The Journal*:

In the Dec. 24 issue of *The Journal*, Mr. Gary Grassl responded in a letter to the editor ("Should we celebrate Christmas in August?") to a statement from Rev. George St. Anthony Ferguson.

After reading both the letter and the article, I did a little research to find the actual birthdaay of Jesus Christ.

The present view generally accepted by Christians, that Jesus was born Dec. 25, is contradicted by history but also with the writers of New Testament

and even with Holy Quran (the holy book of the Muslims). Writing about the time of Jesus's birth Luke says: "And there were shepherds in the same country abiding in the field, and keeping watch by night over their flocks." (Luke 2:7,8).

Commenting on this statement of Luke, Bishop Barnes in his book, "The Rise of Christianity," says: "There is, moreover, no authority for the belief that December 25 was the actual birthday of Jesus. If we can give any credence to the birth-story of Luke, with the Shepherds keeping watch by night in the fields near Bethlehem, the birth of Jesus did not take place in winter, when the night temperature is so low in the hill country of Judea that snow is not uncommon.

After such argument our Christmas day seems to have been accepted about AD 300." This view of Bishop Barns is supported by writers of the articles on "Christmas" in Encyclopedia Britanica and Chambers Encyclopedia.

The books collected into the New Testament do not constitute the utterances of Jesus nor of his disciples. If any of Jesus's utterances were to be found preserved in their originality, they could only be in the Hebrew language.

The writers try to cover this grave defect by saying that in the time of Jesus the language in general use was Greek. This is hard to believe. Nations do not give up language easily. It is considered a valuable inheritance as any property or other possession. In Eastern Europe there are people who for three or four hundred years have lived under Russian rule, but their languages remain intact to this day. France has ruled over Morocco and Spain for a long time. Yet the language of these subject peoples is still Arabic.

Two thousand years have passed since the time of Jesus. Yet the Jews have not forgotten their language. Even today in parts of Europe and America, Jews speak Yiddish, a corrupt form of ancient Hebrew.

It is clear, therefore, that the language which Jesus spoke was Hebrew, not Latin or Greek. So copies of the New Testament written down in Latin or Greek must have been written down long after the time of Jesus, at a time when Christianity had begun to penetrate into Roman territory and Roman imperialist power had become divided into the Italian and Greek parts. Books of this kind, composed 100 or 200 years after Jesus and his disciples, can be of little use to any believer today.

I believe the New Testament revealed to Jesus was a word of God and spoke the truth. The authors of the present New Testament have added many of their own thoughts. The result was a bundle of contradictions.

Abdul Shukoor Ahmed, Hyattsville

Eastern Times

September, 1991

Life Of Prophet Muhammad: An Open Book

Recently I happened to come across several articles and editorials that directly attack the personality of Prophet Muhammad. After reading such articles which are full of prejudice, ignorance and hatred, I decided to write a few words and some opinions of the well known historians about this phenomenon known to the world as Muhammad.

The life of the Holy Founder of Islam is like an open book, one may turn to any aspect of his life and meet with interesting details. The life of no other Teacher or Prophet is as well recorded and as accessible to study as is the life of the Holy Prophet. True, this abundance of recorded facts has given malicious individuals their opportunity to criticize.

When we scrutinize the life of the Great Prophet Muhammad we see that his life was rigidly simple. He was a king and held sway over the entire kingdom of Arabia and yet he never sat on the throne; he had all the kingly greatness in him and yet he never wore a crown; he lived among the tribal chiefs, without the royal pomp and splendor; he never needed protection against the deadly foes and for that he kept no guard nor the royal page. Such was the life of the king of the kings. He was well aware to the fact that he was once among the common men and confessed without reservation that he was a humble ser-

vant of God; and all his spiritual and secular glories revolve round this very fact.

Those who study sincerely the life and teachings of the Holy Prophet had to admire his noble qualities, as Major Arthur Leonard remarks: "If ever man on this earth found God, if ever man devoted his life to God's service with a good and great motive, it is certain that the Prophet of Arabia was that man; not only great but the greatest i.e. truest man that humanity has ever produced." (Islam and her moral and spiritual value)

George Bernard Shaw says: "I have always held the religion of Muhammad in highest esteem because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. The world much doubtless, attach high value to the predictions of great men like me. I have prophesied about the faith of Muhammad, that it would be acceptable to the Europe of tomorrow, as it is beginning to be acceptable to the Europe of today.

The Medieval ecclesiastics, either through ignorance or bigotry, painted religion of Muhammad in the darkest colors. They were in fact trained to hate both the man Muhammad, and his religion. To them Muhammad was anti-Christ.

I have studied him, the wonderful man, and in my opinion far from being anti-Christ, he must be called the Savior of humanity. I believe if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring in the much needed peace and happiness." (On Getting Married)

Dr. Tara Chand, the well known Indian historian says: "Islam appeared upon the scene with a simple formula of faith, well defined dogmas and rites and democratic theories of social organization." (Influence of Islam)

The Cultural Heritage of India, published by Ramkrishna Centenary, quotes: "No one can deny that the Islamic religion has contributed civilization, its knowledge and its culture, although even in this enlightened age the admission is made grudgingly and with some hesitation." (Page 352)

It is a matter of utmost significance that the Holy Prophet Muhammad gave to mankind a compendium of laws, which is far ahead of any code of laws that we can find in the twentieth century.

The present generation is confronted with many tangled and vexing problems such as international relations, marriage and divorce problems and many other which apparently have no solution. If the principles as promul-

gated by this Saviour of humanity were to be applied, how quickly and beautifully they would be solved. And peace would cover the earth as waters cover the seas. The German scholar, Noldecke, affirms about Muhammad: "Most successful of all prophets and religious personalities."

(Enc. Brit. Eleventh Edition under the word Koran)

It is a present day need that the followers of all faiths mention the names of the founders of other religions, or the religious leaders of other faiths, with respect. And confine himself in expounding the beauties and excellences of his own faith, rather than finding fault with other faiths, attacking other faiths does not prove the truth or superiority of your own faith, nor does this type of attitude or criticism attract others to your own faith. There is no compulsion in any religion of the world. May God enable all of us to treat our brethren of other faiths with respect and tolerance.

Abdul Shukoor Ahmed
Hyattsville