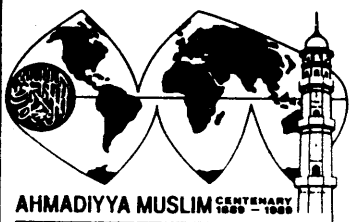


إِنَّا الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ



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SELECT PEOPLE FOR *DA'WAT ILALLAH* WHO HAVE THE CAPACITY TO ACCEPT THE TRUTH

FOLLOW UP OF TABLIGH WORK IS CRITICAL FOR ITS SUCCESS

ADVICE SHOULD BE GIVEN WITH DEEP AND SINCERE FEELINGS

The following is an English rendering of the Friday Sermon delivered by Hazrat Khalifatul Masih IV, may Allah strengthen him, on November 29, 1991, at the Fazl Mosque in London. It has been prepared on the basis of the tape in possession of the editorial staff of the Ahmadiyya Gazette on their own responsibility.

Huzur started by reciting the creed of Islam, seeking the protection of Allah, and reciting Surah Fatihah. Then he said:

In my last sermon I discussed how to organize the work of *Da'wat Ilallah* (Calling unto Allah). I will now place a few more points on the subject before you.

'Follow up' is an English phrase which means to pursue something after setting it to work to see whether the effort reached its intended result. A beautiful illustration is provided in the Holy Quran in the story of the birth of Hazrat Moses (may peace and blessings of Allah be upon him (pboh)). His mother, according to the command and revelation of Allah, put the child in a box and floated it in the river. She sent his sister who walked along the riverbank to see where the box had reached, how it reached there, and what happened to the child. The mother of Hazrat Moses (pboh) had firm faith in Allah's promise that the child would be saved and attain the higher purpose for which she was making the sacrifice. However, it is human nature that love and attachment demand satisfaction; we want to see with our own eyes what happens.

This search for satisfaction affects human plans

deeply. If one were to give advice on something or to someone without any deep feelings, his follow up would be weakened. Some people give advice as if they were removing their burden. Their attitude is: "We have discharged our duty; now it is up to you. You can accept or reject it." But there are others who, after giving advice, see what effect it has. If there is no effect, their heart is burdened with grief. An onlooker cannot fathom their inner feelings. But Allah Who knows the unseen is aware of their innermost condition, or they know it themselves.

A picture of such feelings is painted by the Holy Quran of his holiness Muhammad Mustafa (may peace and blessing of Allah be upon him (saw)). Allah says:

لَا يَأْتِيَنَّكَ بِأَنْفِكَ إِلَّا يَكُونُوا مُؤْمِنِينَ

O my servant would you kill yourself in the grief that your admonition has no effect on them, and they don't believe.

This is the soul of *Da'wat Ilallah* (Calling unto Allah) the highest achievement of which was manifested by his holiness Muhammad Mustafa (saw).

WORSHIP AND PRAYER

Prayer is the second of the five pillars of Islam, the first being belief in the Unity of God. Prayer is the most potent means of establishing and strengthening one's communion with one's Maker and of drawing near to Him. It is a dynamic phenomenon. God hears and responds to prayer. The Islamic concept of prayer is a direct and uninhibited pouring forth of the soul by the supplicant before the Divine Majesty in certainty of Allah's grace, mercy and power. In worship there is no need of an intermediary between man and his Maker.

From the Holy Quran

"And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe Prayer, and pay the Zakat. And that is the religion of the people of the right path." (98:6)

"And I have not created the Jinn and the men but that they may worship Me." (51:57)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ
خُنْفَاءً وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ
الْقِسْطِ ۖ

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ *

SAYINGS OF THE HOLY PROPHET (PBOH)

Amar bin Shuaib, God be pleased with him, heard from his father on the authority of his grandfather that the Holy Prophet (pbuh) said: *"Advise your children to perform the prayers when they reach the age of seven. When they reach the age of ten, you should be strict with them in this matter, and you should also make them sleep in separate beds."* (Abu Dawood)

From the Writings of the Promised Messiah

When the blessings of Allah are near at hand, He provides the pre-requisites for the acceptance of prayer. The heart is stirred, warms up and begins to glow. When, however, the moment is not opportune for the acceptance of prayer, the heart lacks that tranquility which results in turning towards God. However much one exerts one's self, the heart does not respond by exhibiting willingness. It is so because at times God exerts His decree so that His Will be done, and at other times He concedes to the

prayer of His servants.

That is why as long as I do not perceive the signs of God's willingness, I do not entertain much hope for the acceptance of prayer. At such times, I submit to the Will of my Lord with greater pleasure than that which I derive from the acceptance of prayer. Indeed, I know that the blessings and fruits of this submission to the Will of God are greater by far. (Malfoozat Vol. 1: p. 460)

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By putting his feelings before us, the Holy Quran has made them ever living.

This is the method that will have to be adopted by each Caller unto Allah and by each of those who have to organize this work. When words of advice reach you and you convey them to others, your obligation has not ended. When the organizers give a report to their Amir, that on their appeal so many people are ready to preach or have desired to become Callers unto Allah, they should partly be satisfied that the admonition was effective to some extent and the matter has progressed. But then they should look into the quality of those Callers unto Allah. Have they translated original pure motives into action? Have they followed their program with perseverance? If they did follow up, how did they pursue it? What was the result? A whole process should be set in motion as a result of conveying the first message of Calling unto Allah. This process continues until the person concerned accepts Ahmadiyyat. Did this process continue link after link as a chain? This is a question which should arise in one's heart.

If someone has a deep attachment with any work, such questions will arise naturally. Like the sister of Hazrat Moses (pbh) one will walk along the bank of a river to see the outcome of his program. If his condition progresses further, then like the heart of his holiness Muhammad Mustafa (saw)-- to some extent since it is not possible for him to develop that condition 100%-- he will feel the condition in his heart. He will develop deep love for the program, as an author loves his book and an artist loves his painting.

Each creator loves his creation. If you will make these programs yours, your heart will be attached to them, regard them as your own personal work, and develop love for them. Then your work develops different colors and receives different blessings. I advise all office bearers and Amirs who are connected with the work of preaching to search their heart to see whether they have made this work a part of their lives. Sometimes grief becomes a part of life. Just as a lover is consumed by his love, a similar condition should develop in you about your program.

If you do not have any such feelings, the work is not in your control yet. You will have to increase your attachment with the work of religion and to take that work to its completion. Only when this attachment increases will the work advance; if the attachment is missing the situation will remain static. As a result of attachment search and follow up must develop. If it does not, there is weakness in the involvement and attachment of your heart.

How do you have to pursue this work? It is such a huge task that it is not possible for anyone to visit each Caller unto Allah and examine his situation, examine his programs, and see how he's running those programs. It is a big task, but you must make a start of this work and if the start is made correctly then gradually, Inshallah, this work will be sorted out. The Amir should sit regularly with his Tabligh secretary. Beside the meetings of *Amila* (the Executive Committee) the Amir should call his Tabligh secretary and sit with him and ask him what he has done about this work. Find out whether the Tabligh secretary or his assistants have visited people who have made promises of calling people unto Allah. Did they review their work in detail?

Take the U.K. for example: about one hundred people from Birmingham have enlisted themselves as Callers unto Allah. Each year these statistics are repeated but no one visits them to see what they had done the previous year. This is self deception. You are living in the world of imagination and think that you are doing some work. When the report (on Birmingham) was received the Amir should have expressed his satisfaction and immediately asked him: "What action have you taken after receiving these names? Have you found out who those people are? Have you found out to whom they're preaching? What is the method of their preaching? Do they have the material which is essential for preaching? If they are preaching in a wrong way, has someone tried to find out and explain the right method to them?" If this has not been done, the work is not satisfactory; it is just a list and nothing more. During his tours, the Amir should show the Callers unto Allah by example how to develop contact and how to do the work.

If a Tabligh secretary is doing his work properly, and the jamaat is of a reasonable size, he cannot have time to do anything besides his day-to-day work and the work of tabligh. He will have to tour all places. Stopping at various places he will have to develop so many contacts. This demands that he will have to form teams of workers. His own limitations demand that he should prepare some assistants. For instance, he can form a central team; for this he can select some young men who have no other assignments. He may even select those about whom it is feared that they will be wasted because they are not serving their religion and are getting lost.

To develop contact with new workers, it is not necessary to tell them at the outset that he is going to put them to work. But he should select them and with love and affection invite them to tea etc. He should develop personal contact with them and then tell them, "I'm going on a tour, can you come with me? Let's go and find out how far we can serve the faith." It is not necessary to use these specific words, but the message should be such. Beside new people he should include in his team some people who are already serving and have a passion to serve.

It is not necessary that the whole team go everywhere together. He can rotate his visits among his assistants. He should take some assistants with him. He should also take some members whom he intends to make his assistants and wants to give training. They should visit the jamaats and tell the president the purpose of their visit.

They should plan to meet each person. They should not just call a meeting. Although you can convey the message to all of the people at one time, if you do not follow it up on an individual basis, the work cannot be accomplished fully. So he should make a program to reach all of the people at times which suit them.

It may take pains to organize this, but the work which is done with love is not a headache, but a pain of the heart. A headache is a problem but the pain of the heart is a lovely experience. Apparently it is a headache but if you have an absorption, a deep link and attachment, you will enjoy this work greatly. As

you develop contact some people will say they have no time. You may respond: "Tell us what time will suit you. We want to discuss some important matters." Then whoever gives you time, you can visit him and ask: "You have put your name forward for preaching, what work have you done? Who are the people you have contacted or can contact?"

If, before making the visit, you have completed all the checks about which I have given advice repeatedly, this work becomes very easy. For instance, regarding these checks I have often advised that you should collect full information about ethnic minorities living in your country. Mostly that information is connected with the Tabligh secretary. You will then have to analyze that information and divide it city-wise, otherwise that information is of no use. This is a separate subject which has already been explained repeatedly, and instructions about it have already been conveyed to various jamaats. I am mentioning it here briefly as an introduction.

The aim is that the Tabligh secretary must have information about various groups of people in a country, and the people who are the local inhabitants of that country. Their division into various groups can be based on their cultural, economic, and ideological differences. For example, there are authors, newspaper journalists and those connected with radio and television, political leaders, farmers, businessmen and many other groups. You can divide them into local and foreign groups. You can gather information about them and you must have such information.

When I went to Portugal, I observed that the missionary takes keen interest in tabligh work. He had developed contact with people who were not Portuguese. When I asked him to gather more information, a representative of an African country who was present in the gathering provided information about the people from his country. There was such a great opportunity to work among them that the missionary would have faced difficulty to find time for anything else. They are the people who, compared to the local population, can understand Ahmadiyyat more easily because Islam has a deep influence in some countries of Africa and it is not

difficult for them to understand Ahmadiyyat.

If the people who have been separated from their homes develop contact with a mission, they find it to be a support for them. They have a natural desire that there should be a place of gathering to which they can turn in times of difficulty and discuss their problems and receive real sympathies. It is not just one such group but there are more than one. So I reminded our missionary to work among them and get help from those who come to him. And some among them have already accepted Ahmadiyyat.

If you send literature through the mail many people pay no attention to it. You yourself receive all kinds of advertising material and receive various kinds of literature. You may glance over some of the things in which you have a personal interest, but usually you throw it away. The world takes the least interest in a religious message because as soon as one hears the message he feels: "They are trying to convert me, and they will try to break my existing links. Why should I take on this unnecessary bother?" So if some personal contact has not developed first, the message generates no interest. I will discuss separately the means to generate interest.

But now I will return to the point I was discussing. You should visit such a person and ask him that: "According to my information the Chinese, Russians, Portuguese, Africans, and people from the West Indies live here. Have you found out if these people live near you? Are there some people among these groups who work with you? If there are, did you try to contact them? If you did try, then what was your method of contact? If you contact a stranger and tell him to come and accept Islam, he may lend his ears to you, but there will be a natural reaction in him. First you need to find the circles of his interests, then one thing will lead to another." If, for example, he has developed contact, ask him: "What was the result of your contact? What reply did a Chinese give you? What reply did a Turk give? What reply did a Gambian give? If they took no interest, did you find out what things interest them? What possibilities are there to create a desire in their heart to investigate the truth of Ahmadiyyat, that is, true Islam?"

Such a detailed examination will lead to a critical self-evaluation. You will have to discuss about each one who is being preached. You will have to give him suggestions. A Tabligh secretary who works on these lines gradually gains vast experience; he develops the capacity to give good and beneficial suggestions. His colleagues also receive training.

Let me take this example a little further. There is, for instance, a Chinese living somewhere in the U.K. If you visit him and say, "Come and learn something about Islam," he will probably show no interest. But it would be much better to present him a souvenir which speaks of some contact with the Chinese people. There is no such souvenir present, I am only citing this as an example. There are some souvenirs for other nations. So whichever person you have contacted, if you show him something which tells him that this Jamaat has a respectable position in his country and that the Ahmadiyya Jamaat has done great service to his country, and the dignitaries of his country respect them, then he will certainly be brought closer. He will not remain a stranger but possibilities will develop of his acquaintance with you. He will come closer and then you can explain to him what the spirit of our Jamaat is and how we work. If he is African then you can take more interest in his people. For this you must have knowledge and this information should then be conveyed to the relevant person, and you should teach him the right method of approach.

Now I will return to the example of the Chinese. Many Chinese friends come to visit me. Instead of giving them a message of Islam directly, I talk to them about the situation in China and their problems. After a while, the matter does come to morality. If in your discussions you keep in view the mistakes which their leaders have made and the weaknesses of Communism as a result of which China has arrived at the present situation, the man will develop a deep personal relationship. He will feel: "This man has an interest in my people. He is aware of the circumstances of my people. Whatever he says is his right and his final analysis is also the voice of my heart." When a contact develops in this way it is not at all difficult to change the direction of discussion. For instance, while discussing morality one can

mention Confucianism and it can be observed that: "Since the moral teaching of Confucianism is revealed by the One and the same God, it is fundamentally connected with the teachings of Islam. You find this teaching in Islam also. Without such a teaching no system in the world, even Communism, can be implemented." So one thing leads to another and the discussion can lead to an entirely different point.

On various occasions-- question/answer sessions and addresses-- I have offered much material on these subjects. No Tabligh secretary can say that I know these things but he has no knowledge. I have shared my knowledge with you. My knowledge and your knowledge are not two separate things. Whatever is known to an Ahmadi, he writes it to me and directs my attention to it. Daily, I receive letters on various matters in which Ahmadis tell me what is happening in which country and their thinking. Sometimes they send me newspaper clippings and some Ahmadis send me books. If they have read a good book they send it to me and say that, "It has a connection with religion that is linked to your work; there are things which can be of use to you in guiding the Jamaat." I receive books with such introductory remarks. Whatever information they send me I do not keep it locked up within me like a miser. During meetings and tours, in my sermons and question/answer sessions I return to the Jamaat whatever good points I receive from the Jamaat. Collecting together this subject takes on the form of a river.

In short, if a Tabligh secretary wants to prepare himself there is much material for him. There are ample means for his preparation to study the literature and to study the situation of the world. You can also get information locally from ethnic groups. You can get information about their economic and moral problems. You can also obtain information about the economic, social, and political problems in their own countries. Whoever collects that information sends it to me, and whatever information I receive I send it to them. This way a treasure of knowledge is created which continues to grow.

All these general matters are deeply linked to preaching. As long as you do not take interest in matters which are of interest to the one you are

preaching, there will be very little chance for you to make him take interest in your message. First you will have to take interest, and then gradually you will come to know of many other things. And as a result of those things you will gain the light of knowledge. As I have mentioned before, you cannot journey without light. Therefore, you cannot have an effective talk with a stranger. First you have to discuss general matters with him to find out his nature and thinking.

When new friends are brought to me I talk to them on general matters. The Ahmadis who bring them may wonder why I do not talk directly and preach them. But I cannot do that as long as I don't know the nature of the visitor. What are his interests and beliefs? What are his experiences? What bitter feelings are buried in his heart? Without knowing these you cannot preach in the real sense. So the matter comes to the same point of wisdom which the Holy Quran has mentioned, that you should invite people to your Lord with wisdom. The concept of wisdom is vast; whatever I am discussing now are its branches.

You can see how hard a Tabligh secretary needs to work, and how much time he has to spend.

Then he can tell the person whom he's preparing to become a Caller unto Allah that we have such and such material for you. If some Bulgarians live around you then, with the grace of Allah, such and such literature has been prepared for them. If they are Romanian then we have this literature for them. If they are Turkish then we have this literature for them. If they are Arab then we have such and such material.

In short, with the grace of Allah the Jamaat is doing all it can to prepare literature for most of the people of the world. But most of the Tabligh secretaries don't even know what is being done. They neither know the details of the literature nor about the audio/video material. Their situation is the same as the poet who asks: if there is someone unaware it is the flower while the whole garden knows everything. Those who's task is to preach don't know these things. If they know it then they will have to convey it to every man who has given his name to be a

Caller unto Allah, and will have to explain in detail. Then he can tell them the method for developing contact.

If one is a total stranger, you can develop contact with him also. For contact you can create opportunities. It is not at all difficult. When I used to study in Government College Lahore, I discussed the subject with other students of the Ahmadiyya Association. I told them that to develop contact is not at all difficult for me. The formula is that if you have an interest in someone, he will take interest in you. I gave them the example of a hockey player. No matter where he is sitting you can approach him and say, "I have watched your game which has made a deep impression in my heart." Suddenly, in his heart, a corner of love and tenderness will develop for you. Then you can say to him that, "I will consider it an honor if you would join me for a cup of tea." Then you can start some discussion concerning the same topic. It is impossible that he would push you away.

Every man has some qualities. You must never give false praise; no question of that arises for a believer. But there are always opportunities of giving true praise. There is a shining lamp of hope which we have to hold and move ahead in the field of preaching. The shining lamp of hope is that whatever Allah has created invariably possesses some good qualities. In each and every individual of a group, no matter how low he has descended in his morals, some qualities do remain. Even thieves and wicked people retain some fundamental good qualities. As a result, there is always a ray of hope of his return and repentance. Therefore, you should develop contact through the good qualities of everyone. There are special qualities of each nation and you should also keep those qualities in mind. If, in the beginning, you don't know a person, you can talk about his good national qualities. If you have become acquainted with him then gradually you should find some of his good qualities and mention those qualities to him. Then his contact with you will start increasing.

To develop contacts, some entertainment will have to be provided. You cannot do without it, so a Caller unto Allah should be prepared for this. In this

connection there are many opportunities of service for the ladies also. Many reports show that those Callers unto Allah whose wives possess courage and serve and entertain guests flourish in their efforts. The circles of their contacts widen quickly. If someone were to come and taste the meal cooked by your wife once, then, unless your wife is a terrible cook, he will feel really grateful. He will ignore any shortcoming, will thank you, and develop a deep contact. So in this way your wives can also share in this work. Your children can also play a part if you educate them to show affection and talk lovingly. Then that remote contact will gradually become a closer contact and change into a family relationship.

Bringing remoter contacts closer demands proper planning. It is essential to know the methods. They are not taught through general advice; they must be demonstrated through practical example.

You can see that if a Tabligh secretary takes a few people with him, how much time will he have and to what extent will he be able to do all these jobs? How many Callers unto Allah he can visit? But, as I have explained, the real method is the same. The two or three people he takes with him should start sharing his work. He should give them training so that they, in turn, try to take a few local people with them. Then they can allocate territories. This way work which started from humble beginnings can become widespread. Others will start joining in. On this subject, also, the same verse of the Holy Quran, which teaches us a method of prayer, applies:

وَقُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مَخْرَجِ
صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٥١﴾

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"O Allah in which ever stage of progress we enter please do not make that stage our final station, but make it a stage to open doors leading to other stations." In this regard each stage should prove to be

a *Makam-e-Mahmud*, praiseworthy station for us, a station which is praised by Allah. In the previous verse Allah says that soon, He will take you to the praiseworthy station, i.e. establish you on *Makam-e-Mahmud*. Then comes the above prayer. After understanding the demands of the praiseworthy station this prayer should rise naturally from one's heart as Allah has taught us.

Since *Makam-e-Mahmud* is bestowed by Allah, it does not need any human praise. *Makam-e-Mahmud* is that station which is granted by Allah when He considers someone worthy of praise. After this the praise of the world starts automatically. I cannot say that in the praiseworthy station only God is praising and not people. But the praise of people is subordinate to the praise of Allah. This is the song, when heaven sings, the angels sing in tune. Then under the influence of the angels, souls which live on earth join in singing the same song.

Makam-e-Mahmud continuously manifests itself in all of our works in the form of smaller stages. The *Makam-e-Mahmud* of his holiness Muhammad Mustafa (saw), i.e. mentioned in this verse, is beyond our imagination. But citing it as an example, I am trying to explain that even that *Makam-e-Mahmud* is not a station that was attained in just one leap. The Holy Prophet (saw) journeyed all his life and traveled from one station to the next. We shall also have to follow the same course. If we serve our faith in a spirit of righteousness, putting our trust in Allah and supplicating to Him, then each stage of that service can become a *Makam-e-Mahmud* for us. On such occasions, also, this prayer should be said continuously. Also, the prayer that 'I will need helpers at every stage.' One does not need helpers to sit idle, one needs helpers to step ahead. One needs helpers especially during a difficult journey. So you should create your own helpers, and say this prayer that: "O Allah at each stage which you make a praiseworthy station please provide such helpers for us so that this journey should continue to become easier for us. And instead of getting tired and sitting idle we should always continue to step ahead." If you train the jamaat with these prayers and with this attachment then the colors of *Da'wat Ilallah* will

change around. I was talking earlier about various ethnic groups. You will have to examine what kind of people are taking more interest and where. You will have to keep in view your experiences. It is not enough to start an experiment in many places. You will find that sometimes some groups take little interest in religion and others are more inclined. You will also have to see what kind of contacts generate results and vice versa. In short, even if you take your work to the relevant people and explain it fully and complete the work, the matter does not come to an end. You will have to learn from their experiences. When you visit them next, you will have to ask them: "Have you done anything about the methods we discussed during our last visit? Have you developed any contacts? What was their reply? What answer did you give?" When you talk to them in this way you will find that many of their answers were inappropriate. Many of their answers pushed people away instead of bringing some closer. These things reach me automatically. Therefore, it is not necessary for me to visit them and find out from Pakistan, from African countries, from Fiji, or from Japan. Everyone who is preaching desires that he should tell me how he preached. Some reports I receive are so lengthy that it takes several days to read them. Those who are accustomed to giving detailed descriptions will tell me anyway in detail: "I talked to such and such a person, he said this to me and I said this, then he said this and I said this. Then we discussed this, then another person came in and I started the discussion with him, then another person came and tried to avoid the issue." All this detail is given in that report. Sometimes I am pleased to read an intelligent reply. At other times I feel grieved that the reporter tried to defeat the man and did not try to win his heart. He gave a harsh and cutting reply, but tells me with great pride how he rendered him speechless.

To silence someone is not our aim. Our aim is to win hearts even if we are silenced. This is also a meaning of wisdom. At times hearts are won over by being silenced. If you tolerate some remark, do not reply to it, and become painfully silent, then as a result of this also hearts are won. A few days ago I received a report on the subject from Africa. They

say that we went to a place where the Christian priest used very abusive language, spoke harshly, and misbehaved. At this we thought it appropriate to exercise restraint and not be harsh in return. Therefore, we bore that pain with patience and did not say anything. The next day he came to us with sincere apology feeling deeply ashamed. He apologized repeatedly and said: "You should talk to us again. You should explain your message to us again. We are ready to hear and will discuss it in a gentle way." I receive letters on this subject not only from Africa, but also from various other places. Whenever Ahmadis exercise restraint for the sake of Allah their silence becomes a means of winning hearts. And the one who knows how to reply gains a result in which he wins hearts. Then with the grace of Allah he is certainly established on a high station. His efforts in the field of preaching with the grace of Allah continues to fill his lap with sweet fruit.

Another thing which I have found important relates to the tendency to debate without finding out whether the person concerned possesses the capacity of acceptance. The addressee may have habits like stubbornness, prejudice, and obstinacy, as a result of which he is not guided. The Holy Quran in the very beginning has told us that this Book is a guidance for the righteous. Here, the fundamental definition of *mutaqeem* is that when they see the truth they have the capacity to accept it. That is, they don't have prejudice or stubbornness. The first step of *taqwa* is that a man must have the capacity to call a spade a spade. For this, one does not need much education. It is the name of a natural condition of man's nature. People who lack this natural honesty will not be guided no matter how much you debate with them. Only if Allah removes their fundamental disease can they be guided. Instead of wasting your time on these sick people-- in the hope that Allah is All Powerful, perhaps he will change their hearts-- why don't you pay attention to those who are not sick?

When you don't have enough time and have much to accomplish, you should first tackle things which are easy to capture. If you start with difficult things, the result will be much less and will be delayed.

Therefore it is necessary to explain why a man should be rejected and for what reason he should not be rejected. This subject in itself requires deep reflection. I want to explain it to you very clearly.

You must not reject someone simply because he is taking a long time to understand or it is difficult for him to accept the truth. If his nature is pure, if there is no falsehood and prejudice in him, then no matter how many other ills he is suffering it is possible to guide him. You must not discard someone declaring him to be unpious. Because, as there is beauty in everyone, ills are also found in everyone. You will not find a ready made angel for preaching. If he is a ready made angel, then perhaps he will start preaching you. Because compared to him there will be more ills in you. Therefore you must not discard him because of ills. You must remember one thing, that the definition which the Holy Quran has given in the very beginning is this: he in whom there is no light of truth, who has crookedness of nature will not be guided. No matter how much you try you will not be able to guide him. After a few more verses Allah clarifies this subject further and says, "Their inner crookedness has come in the way of their good capacities." Allah has given good capacities to everyone. They have ears, but their ears are blocked. They have eyes but there are coverings over their eyes. They have hearts but their hearts have become sealed. They have been blinded. To waste time on those whose hearts have been sealed is a waste of your valuable time.

But contrary to this you need to take great care of another thing. To declare that this whole area is sealed with no capacity to accept guidance is a dangerous pronouncement. What it means is that you are trying to push the blame of your errors on the destiny of Allah. Therefore, you must not be quick to give this pronouncement. Only after deep examination and with wisdom can you give this pronouncement on an individual basis. Then leave people in whom you find stubbornness and prejudice and turn to good natured people.

I remember that before the partition of India during our student days, many of our friends in Lahore had a great passion for preaching. They preached all their

life and throughout their life there was not a single fruit from their preaching. The reason is that they debated with the same stubborn people. One argument followed the other. Daily there was an uproar, discussion, debate, and heated argument. Sometimes there were fights also. But they had become so attached to their friends that they could not be separated and they wasted all their life. If they had left those friends and paid attention to other people instead, they could have easily found some good natured people. But why didn't they do this? This is the question which is necessary for you to understand.

There are various kinds of egotism. Some remain suppressed and disguised. Once you start a religious argument, if you do not respond to a question and do not have the ability to say that, "I have given you the answers now it is enough", you may feel a personal defeat that you are not willing to accept. In such a case you will never be able to free yourself of such a person. You will have to be prepared to swallow your pride and say: "My dear fellow you have won and I have lost. I have no reply. That is, I have no answer to your crooked arguments. You can take it that I have lost, but for God's sake leave me alone." If one says this then at times his hidden ego says to him that he has accepted defeat and disgraced himself. This is the obstacle which comes in the way when you want to free yourself. The habits of the people I am talking about were an obstacle in the way of their preaching. They thought that it was necessary for them to give an answer to every question. They did come armed with good answers, but anyone who is not prepared to accept good or bad answers will not listen. He will not accept in any case.

You will have to watch if someone is debating continuously with the same people. When I visited Germany I saw that Jehovah's Witnesses were very active. These days they are working hard in Africa also. When some families came to visit me and tabligh was mentioned they said, "We are preaching but it has no effect." When I inquired further I learned that they were wasting their time on Jehovah's Witnesses, who are the most rigid among Christians; they don't have the capacity to change.

They have a special kind of thinking. The qualities you need to become a Jehovah's Witness includes crookedness and narrow mindedness. Without that, no one can become a good Jehovah's Witness. An Ahmadi can save from stumbling those who do not have the qualities to become Jehovah's Witnesses, but have accidentally joined them. I received a letter from Japan that a Jehovah's Witness had such a pious nature that with a little discussion his heart was put off from Jehovah's Witnesses and turned to Islam. But Japan is a distant nation. The Japanese do not know Christianity so deeply. But some missionary sects of Christianity characterize weak intellect and rigid attitudes. For Mullahism, dimness of mind is essential and wherever foolishness changes to stubbornness then no matter what you do, you can never succeed. So I explain to them that, "Why are you wasting your time?" If you have to talk to Jehovah's Witnesses then you should at least find out how you can get rid of them. Either they are sorted out or they should no longer be able to face you. You should have an entirely different kind of approach with them. Once a similar kind of lady came to talk to me. I said, "First tell me what the relationship between Hazrat Jesus, Hazrat Mary, and God is. Is he really a son?" She said, "Yes, of course. There is no doubt about that." I said, "In that case, Hazrat Mary is the mother." She said, "It is natural she's the mother." I said: "If God is the father, then Hazrat Mary will be His wife. But if the marriage was not solemnized then this relationship is unpious. And we cannot even think that Allah can establish an unpious relationship with his creatures. However, if the marriage was solemnized it could have been in heaven, it is not necessary it was solemnized in this world, then she's a married wife. Now you explain to me the next thing that when Mary married Joseph, the carpenter, did God divorce her or did she have two husbands? One husband was God from whom Jesus was born and the other was Joseph, the carpenter, from whom many other children were born. So you should resolve this confusion." Such problems can be presented logically; there is no answer to them. You can test it and see. You should talk keeping within the limits of respect, there is no doubt about that. Not to hurt people's feelings but to explain to them, you can place these ambiguities before them. If you talk to

JOURNEY TO THE ETERNAL ABODE IN HEAVEN

Some Memories of the Last Moments of Hazrat Syeda Asifa Begum

In the early hours of Friday, April 3, 1992, Hazrat Syeda Asifa Begum was called by the Almighty Allah to her eternal abode in heaven. *Inna Lillahe Wa Inna Ilaihi Rajioon.*

She had been under treatment in St. George's Hospital for several months, where all humanly possible endeavors were made to pursue her treatment; but as was Allah's will, she passed away. The news of her demise was conveyed to members of the Jamaat all over the world who began flocking to the Fazl Mosque, London.

Huzoor had just returned from the hospital but he was informed of her critical condition at midnight and he returned to the hospital immediately. He was told on his way that Dr. Mirza Mubashir Ahmad Sahib was waiting for him at the gate. He immediately understood what had transpired. He advised his daughters to be very patient in this time of trial and to do only what Allah desires of us and what the Holy Prophet Muhammad (s.a.w.) has taught us.

Hazrat Syeda Sahiba (May Allah elevate her soul) was born on January 21, 1936. She was the daughter of Mirza Rashid Ahmad (Son of Hazrat Mirza Sultan Ahmad). On her mother's side she was the daughter of Syeda Amtus Salam (daughter of Hazrat Mirza Bashir Ahmad). Thus from both paternal and maternal sides she was the great granddaughter of the Promised Messiah. In December, 1957, she was married to Hazrat Mirza Tahir Ahmad, who was appointed to the office of Khilafat in 1982. Thus she spent about 35 years as the wife and companion of Hazrat Khalifatul Masih IV. The last ten years of this period were spent as the wife of the Khalifa. She sacrificed her personal comfort, serving the community with utmost zeal. In particular, after the migration of Huzoor to London, her compassionate treatment and loving ways of bringing about moral uplift and reformation will always be remembered by the ladies of the Jamaat. Her demise is a great loss for the entire community. But we are fully reconciled to the will of our Lord. We share in the lesson *Inna Lillahi Wa Inna Ilaihi Rajioon* as Huzoor has taught us:

The one who has departed has returned to Whom she belongs. We also belong to Him and will ultimately return to Him. We are determined to spend the remaining days of our lives for His pleasure and in accordance with His commandments. That "Her name will always remain alive with the tasks undertaken by you." At her demise Huzoor said that she had come from a very well off family but she never demanded things which were beyond his means. He also said that in view of her illness, he had left to her the decision of participating in the historic Jalsa in Qadian. In spite of serious illness, she decided to undertake the journey and made it possible for all of us to celebrate that historical Jalsa.

It is noteworthy that she passed away during a period of hijrat. Almighty Allah has promised great reward for people who face death during such a period (Al-Nisa:101).

Her funeral prayers were led by Huzoor after Asr prayers in which about 5,000 Ahmadis from all over the world participated. Several non-Ahmadis, including a member of the British Parliament, the Liaison Officer of Fordham and Sardar Khara Banda, India and Ghana also participated.

The Jinaza (funeral) Prayers were telecast to most of the European countries. They participated in the Jinaza prayers. The local Imam in each place recited Takbir immediately following the Takbir recited by Huzoor. This Jinaza was therefore a significant event in the history of Islam. Just as she had been a loving participant in the service of the community during her life, her demise proved to be an occasion of bringing about unity, singleness of purpose, and obedience to Khilafat for the entire community.

She was buried in the Ahmadiyya Cemetery in Brookwood. Thousands of people bade her farewell with tears in their eyes and prayers on their lips. Huzoor led a collective prayer at 3:40 P.M. We pray that Almighty Allah may grant her the most elevated place in Heaven and may He grant comfort and steadfastness to our beloved Imam and the entire family of Hazrat Sayeda Begum Sahiba.

RESOLUTION AT THE DEMISE OF RESPECTED BEGUM SAHIBA, WIFE OF HAZRAT KHALIFATUL MASIH IV

(This resolution was presented at the Eidul Fitr gathering on April 4, 1992,
in Chicago Jama'at and was passed unanimously)

We the members of the Chicago Jama'at of the Ahmadiyya Muslim Community, are extremely saddened at the demise of Hazrat Syeda Asifa Begum Sahiba, the beloved wife of Hazrat Khalifatul Masih IV, Supreme Head of the Worldwide Ahmadiyya Muslim Community. We have been spending the past few months and especially the month of Ramadan in fervent prayers for her recovery, but the decree of God was prevalent and we all submit to Allah's will.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To Allah do we belong and to Allah must we
all return

Respected Hazrat Begum Sahiba was great granddaughter of the Promised Messiah (peace be on him), the Holy Founder of the Ahmadiyya Muslim Community. She was the daughter of Hazrat Mirza Rashid Ahmad and Bibi Amatus Salaam, daughter of Hazrat Mirza Bashir Ahmad, Qamarul Anbia. She was the niece of Sahibzada Mirza Muzaffar Ahmad, the respected Amir of USA Jama'at. This blessed lady was chosen by Allah for His future Khalifa and was married to Hazrat Mirza Tahir Ahmad (may Allah strengthen his hands) in the mid fifties. She spent her life as an outstanding member of the community, living a very pious and honorable life. She has devoted her time in supporting the great task entrusted to us by

Almighty Allah. She has served the cause of The Ahmadiyya Movement in Islam faithfully and patiently. She has modeled for all Ahmadi ladies the perfect example of a true Muslim, an outstanding member of Lajna and of a devoted wife and mother. She has left behind four daughters and grandchildren.

We the members of the Chicago Jama'at of the Ahmadiyya Muslim Community, individually, as well as collectively, pray that Almighty Allah grant the beloved and the respected Hazrat Begum Sahiba a high station of nearness to Him in the beautiful paradise promised to His righteous servants. May Allah grant our beloved Huzoor and his family the strength to bear these difficult moments with patience and forbearance. May Allah soothe their hearts and give them peace. May Allah also grant Huzoor and his family long and healthy life.

May Allah strengthen the hand of our Khalifa in the service of Islam. May Allah enable us, His humble servants, to serve Islam and our community in perfect support and harmony with the wishes of our beloved Khalifa. Ameen!

Sharing the grief and sorrow of the holy family of the Promised Messiah, we are the members of The Ahmadiyya Movement in Islam, Chicago, USA.

HAZRAT PROMISED MESSIAH'S DAY CELEBRATED IN LOS ANGELES

Jama'at Ahmadiyya Los Angeles celebrated the Promised Messiah day on Sunday, March 30, 1992 from 4:45 PM to 6:15 PM at our Mosque. The Jalsa was presided over by Dr. Hamid-ur Rehman Sahib, the President L.A. Jama'at. The session began with the recitation of the first Rukoo' of the Chapter "Al-Jumma" by Br. Abdul Waheed Khaliq. Br. Tahir Raj-poot melodiously recited a few couplets from Hazrat Ahmed's poem

ہر طرف فکر کو دوڑا کے تھکا یا سینے

Later on, Dr. Rehman Sahib presented the purpose and significance of the meeting along with the day's program. The first speaker was a young Tifl (11 years old) who talked about the early life and salient features of the sacred life of Hazrat Ahmed Alahissalam. The worthy speaker narrated moving instances of the immaculate behavior of the Promised Messiah with his staunch enemies like Molvi Mohammad Hussain Batalvi and Pandit Lekhram. He explained Huzoor's character during the lawsuit of Martin Clarke. "Hazrat Ahmed Alahissalam relived the example of our beloved Holy Prophet Sallam in remarkable acts of magnanimity with a very bitter lady who constantly abused him," said Mr. Chaudhry.

The next speaker was Br. Anwer Khan. He addressed the audience and enlightened them with the Subject: *Accomplishments of Hazrat Ahmed Alahissalam*. He presented the background in which Hazrat Ahmed Alahissalam made his claims. He demonstrated that all Muslim elites and scholars were waiting for the advent of the Mehdi and the Messiah of the age. He then presented Hazrat Ahmed's claims, followed by sharing his excellent accomplishments. The speaker presented the outstanding tasks completed in the field of man's relationship with Allah. The misconceptions of the Muslim Ummah were removed and the living face of the Living God was demonstrated by Hazrat Ahmed. The erroneous thoughts about the Holy Quran, Holy Prophets, Heaven and Hell, and Hadees were not only clarified by Hazrat Ahmed but were presented in the most unique way. Mr. Khan went on to share the literary masterpieces of Hazrat Ahmed, namely: *Baraheene Ahmadiyya* and the *Philosophy of the Teachings of Islam*. The three main discoveries about the tomb of Jesus, the fact that Hazrat Baba Nanak was a Muslim and that Arabic is the mother of

all languages were presented by the worthy speaker. Finally he drew the attention of the eager audience to one of the best miracles of Hazrat Ahmed and that is, the establishment of the Jama'at which has now spread in 126 countries of the world.

Hazrat Mufti Mohammad Sadiq Sahib's audio tape on "Zikre Habeeb" was heard by the members. In this 20 minute speech Hazrat Sadiq related several moving experiences from the life of Hazrat Ahmed which were truly very well liked by all. English translation of this tape was presented by Br. Anwer Khan. At silent prayers the Jalsa came to a close. Iftar and dinner were served after Maghrib prayers. About 300 individuals attended this Jalsa. Alhumdolillah.

BILLY GRAHAM'S DEBACLE IN AFRICA IN 1953

A voluminous book on the well-known Christian evangelist, Dr. Billy Graham, has been recently published. Its author, Professor William Martin, has mentioned the trip that Dr. Billy Graham made to Africa in 1953 and his encounter with Islam. Another book entitled, "Billy Graham: A Parable of American Righteousness", has been published by Marshall Frady in which he writes: "Beside these occasional disarrays, Graham also was persistently challenged by Islamic evangelists to healing duels—one proposal being to divide equally between them thirty hospital patients pronounced incurable for a grand public face-off between Christ and Allah. Roy Gustafson, who had accompanied Graham there, remembers, 'Boy, those phones started ringing, press people and all sorts, wanting to know what Billy was going to do.' But Graham, beginning to feel somewhat harried, would merely snap to all inquiries, 'No comment. No Comment.' Finally, says Gustafson, 'we started getting all these wires and letters from people back in the States—particularly the Pentecostal folks—telling us 'Go on! Accept the challenge! Show them that the God of Elijah still lives!' But Billy just kept quoting Jesus' parable, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'"

SOUTHERN CALIFORNIA COLLEGE STUDENTS ENLIGHTENED WITH THE BEAUTIES OF ISLAM

One of the participants of the Peace Conference held on March 10, 1992 at our Mosque, requested Dr. Aziza Rehman to speak in her College on the Subject of *Status of Women in Islam*. In addition, Anwer Mahmood Khan was also invited to talk about *The Second Coming of the Messiah*.

Dr. Aziza Rehman, in Islamic Purdah, presented a very well written and thorough speech on the Status of Women in Islam. She presented the state of women in general throughout the history and especially during the time of the Holy Prophet Mohammad's advent. Islam has not only recognized women to have equal rights to that of men, but established a high status never achieved by any other religions or other organizations. The learned speaker showed with examples the immaculate treatment by the Holy Prophet Sallam of his wives. She also shed light on the rights which Muslim women enjoy in different capacities such as mother, wife, daughter, and how she can excel to the spiritual heights like her male counterpart.

Next, Mr. Anwer Khan addressed the group and

began first to establish a need of religion and then explained the evolutionary stages of the scriptures and how the message of Allah culminated in the person of the Holy Prophet Mohammad Sallam. He also presented the basic Islamic beliefs and related the prophecies of early scriptures which came to their fulfillment by the Holy Prophet of Islam. Mr. Khan then explained the prophecies of the second coming of the Messiah from the Bible and finally, he introduced the person who claimed to be the Messiah of the age. He showed the audience a large portrait of Hazrat Ahmed Alahissalam. The proofs and the signs of his truthfulness were then presented by Mr. Khan. The question and answer session then began and it turned out to be quite lively. Dr. Rehman, Mr. Khan and Mr. Inamul Haq Kauser answered the questions and explained the true Islam to the seekers of Truth. By the Grace of Allah, this seminar turned out to be very fruitful and 110 Christians were introduced to Islam and the message of Hazrat Ahmed Alahissalam. May Allah enable them to accept the Imam of the Age. Ameen

NEWMAN ELEMENTARY SCHOOL CHILDREN CHOSE OUR MOSQUE FOR FIELD TRIP

On Tuesday, March 3, 1992, the sixth graders of Newman Elementary School visited the Baitul Hamid Mosque as part of a field trip. This was truly a learning experience for all these 45 students. Arrangements were made at the Mosque for a Professional *Show & Tell About Islam*. The Tahir hall was set for the delicious pizza lunch for these young and eager students of Islam. A beautiful picturesque presentation of Islamic Holy places and the large portraits of Hazrat Ahmed Alahissalam and his 4 Caliphs were organized on the walls of the conference room.

The tour began with the Islamic greetings "Asslamu Alaikum wa Rahmatullah" as the group, headed by two teachers, entered the lobby of the Mosque. Our Missionary, Mr. Inamul Haq Kauser, led them to the conference room. Mr. Khan greeted all the students. Mr. Kauser then brought them to the prayer hall and demonstrated Salat to all the kids. A healthy question and answer session took place. Mr. Khan shared the

progress of Ahmadiyyat from the huge lighted map of the world. He also showed the various translations of the Holy Quran which were displayed in the glass book cases on either sides of the lobby.

Finally, hot lunch consisting of the children's favorite, PIZZA, was served by the members of Majlis Khuddamul Ahmadiyya. The teachers then questioned the children of what they had learned about Islam. A group photo was taken at the steps of the Mosque. This is how these young Americans were introduced to Islam in a 3 hour session. May Allah bless them with the wisdom of accepting Islam, Ameen.

LECTURE ON ISLAM

Mr. Anwer Khan was invited to present a lecture on the topic of Islamic perspective in a series of programs entitled, "Youth At Risk". This conference was arranged by the New Revelation Baptist Church. In the light of Quranic verses, he emphasized the significance of the family unit and the various responsibilities associated with all the members of a typical family. The speaker explained to the audience the Quranic Formula of getting rid of evils, which means that one should adopt virtues and the evils will themselves fade out. His talk continued for 22 minutes and there was a 30 minute question and answer session afterwards. He also received another invitation to give a talk in the San Diego Baptist Church on the Ahmadiyya beliefs. By the Grace of Allah, we could convey the Message of Islam to about 200 eager souls.

FRIDAY SERMON

(continued from page 10)

one or two this way logically, then even when you invite them they will not come to you. Whenever they drag you to some statements of the Bible which they don't understand themselves, nor has an ordinary man the capacity to understand them because they are connected with deep meaning, no matter what you do you will never be able to correct their views. They will always think of you as their prey. So in this respect also the Tabligh secretary and his colleagues will have to research and examine in detail those whom they are preaching: Who are they? How do they react? Are they winning ground or are they themselves becoming a prey to doubts?

It is a vast subject and demands much time. You need many trained helpers. You need much prayer. But now it is getting late, therefore I will stop here, and, Inshallah, I will take up this subject again in my next sermon. May Allah enable us not only to understand, but whatever we understand, may He enable us to act upon it. Ameen.

KHILAFAT DAY CELEBRATED BY NEW YORK JAMA'AT

On May 17th, New York members got together at Baitul Zafar to celebrate Khilafat Day. The object of the meeting was to revive the importance and significance of Khilafat which was illustrated by the speech made by Dr. Salaam Malik.

In order to lead an exemplary life, we had speakers who provided us with glimpses from the lives and books of our Khalifas. Brother Mubarik Jamil went through the life of Hazrat Maulvi Hakim Nuruddin, (May Allah be pleased with him) the First Khalifa.

Aftab Bismil Sahib tried to put a long spell of Khalifatul Masih II in a short duration impressively.

Our main speaker of the day was Mubaligh M.A. Cheema who went through the lives and works of Hazrat Mirza Nasir Ahmad, The Third Khalifa and our current Beloved Imam, Hazrat Mirza Tahir Ahmad, may Allah the Almighty grant him a long life. Amen.

Tilawat-al-Qur'an was recited by Rafi Ahmed Sahib and poems recited by Muhammad Siddiqe and Naeem Karim Sahib.

The program was concluded by closing remarks by the President, Nazir Ayaz, and a silent Du'a led by our Mubaligh.

The program was put together by our Secretary Talim-o-Tarbiyyat, Hadi Nasir Sahib, and we appreciate our Ziafat team led by Dr. Salahuddin who arranged for the lunch.

LAJNA REPORT FOR THE MONTH OF FEBRUARY, 1992

NORTHEAST REGION

CONNECTICUT: Total membership is 10. Average attendance was 5. **EDUCATION:** Members read Ruku 6 of Sura Al-Nisa with commentary. A passage from *The Will* was read. **MORAL:** Importance of daily prayers was stressed. A Nazam was read from Kalam-e-Mahmood. The English translation of Huzoor's sermon of 8-31-91 was read. **PROPAGATION:** Individual preaching was done. **HEALTH:** Members discussed the importance of self-examination of breast.

NEW YORK Total membership is over 100. Average attendance was 38. **EDUCATION:** Members are reading *The Will*. Tarbiyat of children from *Way of the Seekers* was read. **MORAL:** Members are listening to Huzoor's Khutbas regularly and have listened to the sermon of 12-13-91. A Lajna Quran class is held once a week to improve reading techniques and an advanced class is held for young college members. Hadith and poem are read at each meeting. **PROPAGATION:** 100 Persons were preached to this month. A forum was held at S.U.N.Y. at Binghamton where a Tabligh table was set up and members spoke to hundreds of students. They also held a seminar on *Promised Messiah has Come* and distributed 100 pieces of literature. One member gave *Jesus in India* to an Afgani friend. Some sisters answered calls from people they had met at Martin Luther Kings Interfaith gathering. One sister gave *Yassarnal Quran* cassette to her school along with some books. **SOCIAL:** One sister is doing volunteer work at an elementary school. Money was donated to "Just Say No" to drugs and clothes to the Salvation Army. One sister is cooking for a Hindu family, one sister is teaching *Yassarnal Quran* to non-Ahmadi children and one sister is caring for another Pakistani family. **HEALTH:** Several members attend health spas such as "Living well lady". An article on breast cancer was read and discussed. **HANDICRAFT:** Members are making 12 Shalwar Kameez for the Convention.

NORTH JERSEY: Total membership is 25. No meeting was held this month. **PROPAGATION:** Two guests attended the Musleh Mauood day. One member gave her guest the Holy Quran. One person was preached to this month.

PHILADELPHIA: Total membership is 48. Average attendance was 25. **PROPAGATION:** 8 People were preached to this month. Individual preaching was

done, literature and several pieces (30) of literature and 2 tapes were distributed. Two Sunni sisters continue to be interested in learning and are being preached to. **SOCIAL:** One sister donated money to the American Heart Association, Eastern Paralyzed Veteran's Association and the Township School Library. One sister works at her son's and daughter's school as a parent helper once a month. The Jama'at celebrated Musleh Mauood Day and our young children recited a poem together as well as gave some individual speeches.

ROCHESTER: Total membership is 22. Average attendance was 18. **EDUCATION:** Members are studying *The Will*. Nasirat Ijtemah was held locally as well as Musleh Mauood Day was celebrated. **MORAL:** Members are listening to Huzoor's Khutbas. **SOCIAL:** A tea was given by the Sisterhood of Temple Birtkodish and 2 Lajna members attended. Two sisters visited an American family and two sisters visited 2 grieving Sikh families whose relatives had died in India. 5 members are doing volunteer work in schools, Girl Scouts, libraries, nursing homes and hospitals.

WILLINGBORO: Total membership is 40. Average attendance was 20. **EDUCATION:** 13 members took the test on Sura Al-Nisa. A discussion on why the witness of two women is equal to the witness of one man was discussed with references to Surahs Al-Baqarah, Al-Nisa, Noor, Zumara and Ahzab. Members are learning Ahadith in preparation for the Regional Ijemah. **MORAL:** Importance of Halal and Tayyab food was stressed. Members were asked to talk to their children on this subject and the reading of food labels for ingredients during shopping was suggested. **PROPAGATION:** 2 persons were preached to this month. One sister invited two friends for lunch and discussed Islamic Values. **SOCIAL:** Members are actively engaged in social work of some sorts; e.g., donated food and clothes were sent to needy people, volunteer work at hospitals, Girl Scouts, United Way, visiting grieving sister, preparing food for a sick neighbor. **HEALTH:** Significance of C.P.R. was discussed with a detailed demonstration. **HANDICRAFT:** Sisters are making Burqas for the convention.

NORTHWEST REGION:

FRESNO: Average attendance was 3. **EDUCATION:** Lajna members completed reviewing Sura Al-Nisa.

Speeches were given on Tabligh group preaching. **MORAL:** All members are observing daily prayers, reciting the Holy Quran and observing full Purdah. Members are listening to Hazrat Khalifatul Masih's Friday sermons regularly. **PROPAGATION:** 17 people were preached to this month. Topics discussed were Purdah, Importance of Islamic Laws, Is the Prophet Mohammad (PBOH) the Son of God?, Holy Book that Muslims believe in, Quran's references to Jesus, Do you believe that Jesus is the Son of God? **SOCIAL:** 40 People were helped this month in various ways. Food was provided for the homeless. **HEALTH:** Members are doing exercises and were taught first aid methods. **HANDICRAFT:** Members have completed their project for the Annual Convention.

SAN FRANCISCO: Total membership is 25. Average attendance was 20. **EDUCATION:** The members were quizzed on Musleh Mauood and they reviewed Sura Al-Nisa, Rukus 8-16. Members are learning the assigned Ahadith and are preparing for the upcoming exam on *The Will*. Regular classes are being held at the Mission House for teaching the Holy Quran and the Salat. **MORAL:** Implementation of the 5 point program -Members talked about the importance of strong will power. Members also listened to Huzoor's 12-12-91 sermon. **PROPAGATION:** 25 people were preached to this month. 6 non-Ahmadi ladies attended the Musleh Mauood function held by the Lajna sisters. **SOCIAL:** Members visited hospitals, gave rides to children from schools and donated money to refugee camps in Vietnam. **HEALTH:** Members talked about keeping fit during the month of Ramadan. **HANDICRAFT:** Members are turning in their assignments for the Convention Exhibition.

SAN JOSE: Total membership is 23. Average attendance was 18. **EDUCATION:** From the 20 Ahadith in the Lajna education program, 15 of them are given to sisters to memorize. **MORAL:** Observation of daily prayers with translation. Members are listening to Huzoor's sermons on a regular basis. **PROPAGATION:** 15-20 people were preached to this month. Lajna sisters arranged a Seeratunabi Jalsa to which 15 non-Ahmadi were invited. The Regional Missionary was also invited. The Lajna also has a monthly advertisement in the monthly magazine "India Currents" that the Messiah has come and invite people to ask questions. **SOCIAL:** One sister is providing breakfast cereal to a Catholic Worker Shelter for the homeless women on a monthly basis. Some sisters are providing food, clothing, books and money to the Cancer Society, Good Will and the Salvation Army. One sister gave money to Yaksad Yatma Fund. **HEALTH:** Members

are watching their diet and exercise. **HANDICRAFT:** Members have finished their assignments for upcoming East Coast Jalsa Salana.

SEATTLE: Total membership is 14. Average attendance was 7. **EDUCATION:** Test on first 8 Rukus of Sura Al-Nisa was completed by two members. **PROPAGATION:** 5 people were preached to this month.

SOUTHWEST REGION:

LOS ANGELES: Total membership is 153. Average attendance was 80. **EDUCATION:** Members are studying Sura Al-Nisa and Our Teachings. They are also memorizing assigned Surahs and Ahadith. **MORAL:** Members listened to Huzoor's tape of 12-13-91. Local Lajna Ijemah was held and it was very successful. **PROPAGATION:** 21 sisters are active in preaching. The number of people preached to this month was 43. 5 sisters held in-home propagation meetings. 5 pieces of literature were distributed. Cultural exchange program was held. Guest speakers from Thailand, India, Iran and the USA were invited. Handicrafts, books and clothes were exhibited and food dishes from Thailand and Pakistan were prepared. A regional propagation class was held and 38 members attended. **SOCIAL:** Sisters prepared food for "House of Ruth" Shelter and clothing was donated for the homeless. Food was sent to a bereaved Ahmadi family for condolences. **HANDICRAFT:** An "industrial home" has been set up at the Mosque to teach sewing and other activities. Meena Bazaar was held to raise money which was donated for Washington Mosque Fund and towards Darul Yatama in Rabwah.

TUCSON: Total membership is 30. Average attendance was 12. **EDUCATION:** Ruku 10 of Sura Al-Nisa was read, a part of a book by Choti Apa was read and *The Will* studied. **MORAL:** Sisters are listening to Huzoor's tapes. Members are practising discipline during Juma Prayers. Sisters memorized prayer for breaking of fast. Sisters are reciting the Holy Quran at homes. Some members are observing Purdah. **PROPAGATION:** 10 people were preached to this month. Individual preaching is being done. **SOCIAL:** Clothing and money and baby needs were donated to the needy. Lajna and Nasirat Ijemah held and competitions in different categories were held. A Meena Bazaar was also held. **SPORTS:** Races and competitions were held during the Ijtemah. **HANDICRAFT:** 3 suits were collected for Convention.

SOUTHEAST REGION:

BALTIMORE: Total membership is 25. Average attendance was 6. **EDUCATION:** Sisters have started

reading *The Will*. MORAL: Ahadith were read from "The Wisdom of the Holy Prophet" (PBOH) related with the fear of Allah. SOCIAL: One sister is doing volunteer work at a women's homeless shelter.

MIAMI: Total membership is 29. Average attendance was 16. EDUCATION: Members took the test on Sura Al-Nisa. Later on members discussed all the questions and answers. All sisters appeared to have good knowledge of the test. MORAL: Sisters listened to Huzoor's Friday sermon and speech to Lajna at Qadian Jalsa. SPORTS: Members organized a picnic in the park and had some games.

NEW ORLEANS: Total membership is 14. Average attendance was 13. EDUCATION: Sisters listened to Huzoor's sermon of 12-13-91. Two guests delivered speeches on Musleh Mauood. MORAL: Nasirat were asked to learn their prayers and etiquettes of the Mosque as well as about Ahmadiyyat. PROPAGATION: A sister delivered a speech on Ahmadiyyat to Indonesian students. One person was preached to this month. SOCIAL: Clothes were donated to the Salvation Army. HANDICRAFT: Sisters are working on a dress for little girls, size 3T.

PITTSBURGH: Total membership is 25. Average attendance was 5. EDUCATION: Sisters continue the study of Sura Al-Nisa. Prayers and Ahadith were distributed to the sisters to be learned in English and Arabic. MORAL: Recitation of the Holy Quran, Hadith, Psalms of Ahmad at each meeting. About 5 sisters attended Juma services. Huzoor's address of 8-31-91 was distributed to all sisters. PROPAGATION: Individual propagation continues. 2 persons were preached to this month. SOCIAL: Collected food for the needy. Some sisters are performing community services at Day Care Centers, running errands for senior citizens and working at Children's hospital. A get-well card was sent to Huzoor's wife in London. HEALTH: Members continue to read on various health topics.

WASHINGTON, DC: Total membership is 183. Average attendance was 50-100% across the Halqas. EDUCATION: Members continue to study Surah Al-Nisa, Ruku 9-11. Some Ahadith were read and memorized. Articles on Fasting and Ramadhan were read. The Book, *The Will*, and other Malfoozat are being read in some Halqas. Some members are reading The Holy Quran with translation and some are memorizing the first 17 verses of Sura Al-Baqarah. MORAL: Sisters are listening to Huzoor's sermon of Dec. 13, 1991 and discussing them at their meetings. A Musleh Mauood Jalsa was held. All Halqas are reading articles on

spiritual topics. PROPAGATION: Approximately 60 persons were preached to this month. Non-Muslims were invited to dinner and Islam was discussed. Literature was distributed at a mall. One Halqa had a training workshop for Tabligh. Members participated in Jama'at Bookstall at the University of Maryland. SOCIAL: Members are helping families in need or distress. One Halqa provided books and crayons for the children at the Mosque. SPORTS/HEALTH: Members are sharing different health tips and recipes for healthy eating. One Halqa has sisters doing group exercises at each Halqa meeting. PUBLICATION: Lajna sold 20 copies of Ayesha for 1991. 11 new members subscribed for the magazine.

YORK/HARRISBURG: Total membership is 26. No meeting was held this month. EDUCATION: Sisters are taking the exam at home. MORAL: Sisters are listening to Huzoor's Khutba of 12/13/91. PROPAGATION: One guest was invited to Musleh Mauood Day and was given a set of tapes on Holy Prophet's Day Celebration lectures by Huzoor. A library was contacted to give them literature. SOCIAL: Two sisters are doing volunteer work for the Meals on Wheels program in Harrisburg. They distributed meals to the homebound and the elderly in Harrisburg. The regional Social Ijtemah was held at Nur Mosque. Approximately 50 sisters from Washington D.C. and Baltimore attended. Lajna and Nasirat participated in games and other activities. York and Harrisburg sisters helped in planning and cleanup for the two days. The National Sadr was made the Guest of Honor. HANDICRAFT: Money was collected to begin the projects for Jalsa Salana.

EAST/MIDWEST REGION:

DAYTON: Total membership is 17. EDUCATION: Members took the test on Sura Al-Nisa. MORAL: 10 Ahadith were recited and reading from the Psalms of Ahmad was done. PROPAGATION: 2 persons were preached to this month. SOCIAL: Feed the Hungry Program is ongoing. Donations were made to the Food Pantry. A sister worked at the Stillwater Health Care Center. One sister gave a speech on "Salute to Black History". She also manned the SCAN hotline and attended the Feed the Hungry monthly meeting. 75 people were served and clothing was distributed. HEALTH: Booklets on aging were distributed.

DETROIT: Total membership is 42. Average attendance was 26. EDUCATION: *The Will* is being reviewed by members. One sister and her daughter are studying Yassarnal Quran weekly with the education secretary. Sisters proposed several items for possible discussion

at the Majlis-e-Shura meeting. **MORAL:** Sisters urged to listen to Huzoor's tapes on a regular basis. **PRO-PAGATION:** An article with strong anti-Islamic sentiment was distributed to the sisters. One young Lajna member gave a talk to 2 classes at school on Islam and presented her teacher with the Holy Quran. One sister talked about Islam at her daughter's KG class where her daughter also recited from the Holy Quran. **SOCIAL:** Food and clothes were collected and donated to homeless shelters. One sister volunteered at her son's school. One sister volunteered at the Paralyzed Veteran's of America where she also gave a donation. Social secretary spent some time and effort in resolving some "family feuds" within the Jama'at.

WEST/MIDWEST:

CHICAGO (GE): Total membership is 46. Average attendance was 27. **EDUCATION:** Members completed the test on Sura Al-Nisa, Rukus 1-8. **MORAL:** Hadith from selected sayings of the Holy Prophet (PBOH) was read and discussed. Part of Huzoor's speech to Canada Lajna was read. Members are listening to Huzoor's tapes at home. **PROPAGATION:** 7 people were preached to this month. A successful propagation meeting was held. This was done by holding a luncheon at a hotel where each member was encouraged to bring a guest. A speech on "How the Bible points to the Truth of Islam and Ahmadiyyat" was given after which there was a question and answer period. **HEALTH:** Sisters are doing individual workout in their homes.

CHICAGO (N): Total membership is 20. Average attendance was 17. **EDUCATION:** Members studied the Ruku of Sura Al-Baqarah. Books on Hazrat Musleh Mauood were read in preparation of Musleh Mauood Day. Members listened to Huzoor's tape of 12-13-91. **PROPAGATION:** 3 Persons were preached to this month. One of the sisters talked to coworkers regarding superstitions and the powers of Prayers.

CHICAGO (S): Total membership is 16. Average attendance was 7. **EDUCATION:** The test on Sura Al-Nisa was taken at home. **MORAL:** Sisters were reminded to pay attention to what they say in public and especially in front of their children. **PROPAGATION:** 5 persons were preached to this month. Two guests were invited to the propagation program held by the north side Halqa. Two tapes were given to non-Ahmadi Muslims. "Jesus in India" was given to a non-believer. Three pamphlets were given to Jehovah's Witnesses. A new sister was given instructions on the rights of women in a Muslim marriage. **SOCIAL:** Clothing was given to a shelter for addicts.

MILWAUKEE: Total membership is 28. Average attendance was 7. **EDUCATION:** Members took the test on Sura Al-Nisa. **PROPAGATION:** 10 people were preached to this month. Newsletter was distributed to friends, relatives and coworkers. **SOCIAL:** Food was distributed to 30 families from the food pantry.

ST. LOUIS: Total membership is 35. Average attendance was 6. **EDUCATION:** Sisters took the test on Sura Al-Nisa. **PROPAGATION:** 15 people were preached to this month. Active preaching to one interested lady continues. **HANDICRAFT:** Members are making pot holders for the convention.

ST. PAUL: Total membership is 12. Average attendance was 10. **EDUCATION:** A summary of Huzoor's sermon of 7-23-91 was given. A speech on Namaaz was given. Nasirats were given Surahs to memorize. **SOCIAL:** Two sisters attended a workshop on expression through poetry. **HANDICRAFT:** Members are holding classes to teach sisters sewing.

ZION: Total membership is 24. Average attendance was 6. **EDUCATION:** Sisters are reading *The Will*. Those who cannot read the Holy Quran are learning Yassar-nal Quran. 11 sisters listened collectively to Huzoor's tape of 12-13-91. **PROPAGATION:** Several sisters attended Musleh Mauood Day held in Chicago. One sister is actively preaching to her friend. 2 people were preached to this month. **SOCIAL:** One sister spent 4 hours with her court appointed ward. One sister is a volunteer for Family Service of Racine. Sisters had a get together at a restaurant to improve interaction between them. **HANDICRAFT:** Members are actively working on the national project.

SOUTH REGION

DALLAS: Total membership is 12. Average attendance was 11. **EDUCATION:** Members are reading *The Will* and studying Sura Al-Nisa. **MORAL:** A speech on modesty was read. Members are reminded to pray regularly, read the Holy Quran, refrain from backbiting and observe Purdah. **PROPAGATION:** 2 persons were preached to this month. Two guests were invited to attend the meetings. **SOCIAL:** Clothes were sent to needy people. Lajna arranged food for the Mar-rabi who came from Guatemala and from Houston. **HEALTH:** Sisters were reminded to exercise.

HOUSTON: Total membership is 29. Average attendance was 18. **EDUCATION:** Members read Sura Al-Nisa, Rukus 9. The translation and commentary was explained. **MORAL:** An article on Tehrik-e-Jadid and one on Arrogance were read by two sisters. Two Ahadith were read in English and Arabic and discussed. **PROPAGATION:** The regional president propagated to

251 students in her school and answered questions about Islam. She is also sponsoring a Muslim Youth Group in her school where she is a teacher. 2 people were preached to this month. SOCIAL: Some members volunteer for a Sheltering Arms program.

Canned goods and clothes were given to the needy. SPORTS: Health articles on vitamin B2 and the importance of sleep were read. HANDICRAFT: Some members have offered to sew Shalwar Kameez suits for the handicraft program for the Convention.

NASIRAT MONTHLY REPORT

Feb. 1992

In the month of Feb. 1992, 16 Nasirat reports were received which include 3 Ijtema reports, 3 Test results, 2 Gist reports and 1 Tajneed. The total Lajnats are 32. The gist of their activities are as follows:

NORTHEAST REGION

NEW YORK: Total Nasirat are 32. One meeting held. 17 Nasirat attended. Total dues collected this month \$144.00 which include Chanda Nasirat \$46.00, and Chanda Ijtema \$98.00. In the month of Feb. there were 2 major functions, i.e., Nasirat Local Ijtema and Jalsa Musleh-e-Maood. 28 Nasirat from age group 7-15 and 5 under 7 attended the Ijtema and 24 plus 5 took part in different competitions. No prize was given on wrong recitation. Besides 6 competitions, we had a cooking competition in which 7-10 were assigned cookies, 11-13 Aloo Gobi and 14-15 Peas Pulao. Under Handicraft 7-10 made Eid cards, 11-13 made Holy Quran covers and 14-15 made handkerchiefs with embroidery stiches. There was also a games program.

PHILADELPHIA: There are 14 Nasirat. No Nasirat meeting was held in this month because of a general meeting on the first weekend and Musleh-e-Maood Jalsa on the third weekend. Dues were collected.

BOSTON: Total Nasirat are 4. One meeting was held; attendance was 3. Dues collected. 3 Nasirat took the test out of 4. All passed in good grade. Nasirat decorated their room in Mission House as a Children's Library and Media Center with posters/maps. Learned cross stitch. Collected canned food for our social program.

WILLINGBORO: Total Nasirat are 12. Dues were collected. They had 2 classes in this month. In one class 10 Nasirat learned Salat, religious knowledge and about the life history of Hazrat Ibrahim (A.S.). In another class there were 5 Nasirat and 2 Atfal. Only 7 Nasirat passed their test out of 12.

NORTHWEST REGION

SAN JOSE: Total Nasirat are 7 in which 2 are under 7. One meeting held in this month. Most of the Nasirat are reciting Holy Quran daily at home. 4 Nasirat completed half of the Nasirat syllabus. They will Inshallah be taking the test for this in the second week of March.

3 Nasirat are attending special Tarbiyati Class being held every Sunday in the regional center in Pittsburg.

SAN FRANCISCO: Total Nasirat are 8. One meeting held. Dues collected. All Nasirat are prepared for the Ijtema in all competitions and are working with their handicraft assignments. Much attention is being given to memorization of Salat.

FRESNO: Total Nasirat are 6 including 3 under 7. One meeting held. Attendance was 4. The meeting started with the recitation of the Holy Quran with translation, Nasirat Pledge, Poem from Durri Samin and Suras, prayers, Hadith and Attributes recited. A Trana from Kalam-e-Mahmud and one speech on Allah Taala was made. Dua Qunoot with translation was listened from the age group of 11-13. They attended general meeting as well. They also attended Jalsa Musleh Maood. Nasirat are trying to lead their life according to Islamic teachings, i.e., truthfulness, Salat in time, Fasting, Chanda, Purdah and love for all hatred for none and respect for elders. They are also getting ready for Ijtema.

SOUTHEAST REGION

YORK/HARRISBURG: There are 5 Nasirat in this Jamaat. 4 are learning Yassarnal Quran. One Nasirah of age group 14-15 has completed recitation of the Holy Quran and has memorized all assigned Salat, Suras, Prayers, Hadith and Attributes with translation while other 4 Nasirat are learning all these assigned items.

SOUTHWEST REGION

TUCSON: There are 7 Nasirat of 10-15 age group and 2 under 7. 2 Tifal also attended the Nasirat meeting regularly. 3 Nasrat are learning Yassarnal Quran, 3 are learning Holy Quran, 3 memorizing Salat, and 2 memorizing Dua-e-Qunoot. All are completing their assigned syllabus. Dues collected. They had their local Ijtema on Feb. 24, 1992. All Nasirat Participated in this Ijtema. Alhamdo Lillah. Nasirat had some games like three legged race and musical chairs. All Nasirat attended Jalsa Musleh Maood with Lajna. Nasirat delivered one poem and one speech on Hazrat Musleh Mauood.

LOS ANGELES: There are 33 Nasirat plus 18 under 7. This month they had their annual local Ijtema for Nasirat. It was a great success and very much appreciated by their Jamaat. About 30 Nasirat participated in the competitions including the under 7 age group. All the girls were in white uniforms and green Dupattas. They all looked very precious. Ijtema competitions were divided into two parts. For lunch break Nasirat worked at food stalls with a little help from Lajna.

EAST MIDWEST

DETROIT: There are 14 Nasirat. 2 meetings were held in Feb. In the first meeting Nasirat had their assigned tests (results already received). 13 Nasirat attended the second meeting. Religious knowledge questions were asked to the 7-10 and 4-7 age groups. 5 Nasirat made speeches on 'Truthfulness', 'Obeying elders' and 'Fulfilment of Promises'. Dues were collected, Salat charts were also collected to see that all Nasirat are regular in 5-time daily prayers.

WEST MIDWEST

ZION: There are 6 Nasirat, dues were collected from 4. One is learning Yassarnal Quran while 6 are learning Salat and memorizing Attributes.

ST. LOUIS: Total Nasirat are 7. No meeting held. Nasirat are busy in home study of Hadith, Prayers, Attributes and preparing for the test.

SOUTH REGION

HOUSTON: There are 21 Nasirat out of which 11 have completed Yassarnal Quran. 5 have completed the reading of the Holy Quran. 9 offer 5-time daily Salat, 13 recite the Holy Quran daily. 10 know the whole Salat including Nanyate Namaz and Dua-e-Qunoot. 9 know the meanings of the whole Salat. 16 have paid Chanda Nasirat and 8 have paid Chanda Waqfe Jadeed. Dues for Ijtema and membership were also collected. 1 meeting was held in which the attendance was 22. Tajneed for the new year is received.

DALLAS: There are 4 Nasirat. 2 meetings were held, all were present. 2 completed Yassarnal Quran, 2 completed the Holy Quran, 2 offer 5 times daily Salat, 2 recite the Holy Quran daily, 2 know the whole Salat and 2 others know the meanings of the whole Salat including Niyate Namaz and Dua-e-Qunoot. All 4 have paid Chanda Nasirat and Chanda Waqf-e-Jadeed. Learning Ijtema syllabus. 2 help a lot in Ziafat and cleaning. Maryam Manzar 13 yrs. old gives homework to Farida (13 yrs.) and Mansoor (10 yrs.) over the phone which she listens to two to three days later on the phone. Then the President Lajna listens to what they have learned one week later. They are improving a lot.

NEW ORLEANS: There are 7 Nasirat. Only Nasirat test results were received this month. All 7 Nasirat passed the test in good marks.

(Amtul H. Abdullah, National President USA)

* * *

I was young and am now old and people can bear witness that I never concerned myself with worldly affairs and was always interested in matters of the faith. I have found the word which is called the Quran of the utmost holiness and full of spiritual wisdom. It does not deify any man and does not bring God into contempt by excluding souls and bodies from His creation. The Holy Quran in the end brings down that blessing on the heart of man for which a religion is embraced and makes him the heir of Divine grace. Then having found a light, how shall we revert to darkness and having eyes how shall we become blind? (*Sanatan Dharm*, pp. 6-7).

* * *

ADVICE AND WARNING TO WOMEN

by The Promised Messiah

(In the daily Al-Hakam of July 10, 1902, Hazrat Masih-e-Mauood placed an announcement advising women against some un-Islamic practices to which they were unintentionally falling prey. The advice is as relevant today as it was then. He asked all men to clearly explain it to their women and asked all women to convey it to all others. Excerpts from the announcement are given below for the benefit of American Ahmadi women.)

1. At the time of bereavement, wailing, screaming and complaining have been adopted by some ignorant Muslims from the Hindu religion. The Holy Quran bids Muslims to simply recite *"To Allah we belong and to Allah would be our return"*. More than a silent shedding of tears is un-Islamic.
2. To observe bereavement for a year, to renew wailing at every new condolence or to stop cooking at home for a year are all wrong practices and are prohibited.
3. Incurring heavy expenses on such occasions as to feed visitors or to distribute food to relatives and in the neighborhood to win praise for the deceased are wrong practices and must not be allowed.
4. When a husband dies, the widow, though young, avoids remarriage as a grave sin and considers remaining unmarried a great virtue worthy of reward, although the converse is true. A widow who remarries to avoid sin, not caring for what others will say, is indeed a pious woman. Those who may taunt such widows are themselves cursed followers of the devil. A widow who loves Allah and His Prophet must find an honest and pious man for remarriage because serving a husband wins a greater reward than solitary devotions.
5. Other bad habits of women include disobeying the husband, spending his money without permission and saying nasty things about him in anger. Such women are cursed in the sight of Allah and His Prophet. Neither their prayers, fasts, nor any other actions are acceptable to God. Allah had clearly stated that no woman can be totally righteous unless she completely obeys her husband, respects him from the depths of her heart and does not speak against him in his absence. The Holy Prophet has asked women to obey their husbands if they want their actions rewarded. He said, *"If bowing down to anyone other than Allah was permitted, I would have ordered women to bow to their husbands"*. If a woman looks down upon her husband and uses improper language in spite of what has been written above, she is cursed and Allah and His Prophet are displeased with her. Wives should not use their husband's money without permission and should observe Purdah from all men other than close relatives as specified in the Holy Quran. They should also not keep company with evil women nor allow them into their homes. This will protect them from evil.
6.
7.
8. Some people do not want to marry into or from another tribe. Such pride is against the laws of the Sharia which only require the man to be pious, of good character, and not having any problems that may lead to discord later. In Islam, piety and uprightness are the only criteria. (The Holy Quran says), *"The better one from among you in the sight of Allah is the one who is more righteous."*
9. Another bad habit is spending large sums of money at weddings. Distributing food to show off and accepting it are against Sharia. Expenses on fireworks, musicians and dancers are entirely forbidden. It is a sinful waste of money. The only injunction is that the groom gives a *Waleema*, that is, he invites a few friends to a meal.
10. In some households, Shariah is not strictly obeyed. Some women own a lot of gold but do not pay Zakat; others do not pray regularly nor fast. Some follow idolatrous customs foreign to Islam. All these are satanic ways. We advise everyone to fear Allah and pay heed to these warnings otherwise there will only be disgrace after death and the wrath of Allah.

Peace be upon you and may you follow the guidance. *Ishtiharat* (Announcements) of the Promised Messiah
Vol. 1, Pages 66-71.
(Translated and sent by Dr. Tahira Khan)

THE ROLE OF WOMEN IN THE EDUCATION OF YOUNG CHILDREN, ADOLESCENTS AND YOUNG ADULTS

(Mrs. Shamim Akhtar Azam, Daughter of Khwaja Mohammad Sharif)

In discussing this issue we should be primarily concerned with the role of the mother in the religious and moral education, code of conduct and manners, and training in the observation of religious practices and moral values of Islam. In this connection I will attempt to highlight the guidelines given in the Holy Quran and the Hadiths of the Holy Prophet Mohammad, may peace and blessings of Allah be upon him, and do so by raising some pertinent rhetorical questions.

Who is responsible for children's education and upbringing?

A study of the Holy Quran reveals that it is the responsibility of both parents and that the mother's influence is more potent and predominant. In support of this inference the following verses of the Holy Quran and Hadiths of the Holy Prophet (pbuh) may be quoted:

وَالَّذِينَ قَالَ لِوَالِدَيْهِ
أُفٍّ لَكُمْ لِمَا تَعْبُدُونَ مِنِّي أَنِ اتَّخَذُوا
وَهَايَاتِي بَيْنَ يَدَيْهِ وَإِنَّ وَعْدَ اللَّهِ لَحَقٌّ لَّيَقُولُ
مَا هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ

"But the one who says to his parents, 'Fie on you both! do you threaten me that I shall be brought forth again, when generations have already passed away before me?' And they both cry unto Allah for help and say to him, 'Woe unto thee! believe; for the promise of Allah is true.' But he says, 'This is nothing but the fables of the ancients'." (46:18)

In this verse both parents appear to be instructing the child in religious beliefs and both supplicate to Allah for help on perceiving disbelief in him.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

"My Lord have mercy on them even as they nourished me when I was a child." (17:257)

This verse, too, points out that the care of the child is the responsibility of both parents.

The Holy Prophet (pbuh) is reported to have said: "Every child is born a Muslim. It is the parents who make him a Jew, Christian or Zoroastrian." Thus emphasizing that it is latent in man's nature to recognize his Maker and submit to Him. What the child will grow up to be depends on his parents. Similarly another well-known Hadith underlines the detrimental

influence of a mother on a child's life. The Holy Prophet is reported to have said: "Paradise lies under the feet of your mother."

What are the guidelines for the parents?

We find the following instructions in the Holy Quran:

1. Choose a pious believing spouse.

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَا أُمَّةٌ مُّؤْمِنَةٌ حَتَّىٰ
مَنْ مُّشْرِكَةٌ وَلَا أُعْجِبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ
يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أُعْجِبَكُمْ

"And marry not idolatrous women until they believe; even a believing bond-woman is better than an idolatress; although she may please you. And give not believing women in marriage to idolaters until they believe; even a believing slave is better than an idolater, although he may highly please you." (2:222)

الْيَوْمَ أُحِلَّ لَكُمْ الْفَاطِنَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَّكُمْ وَطَعَامُكُمْ حَلَالٌ
لَّهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا
أَتَيْتُمُوهُنَّ أَجْرَهُنَّ مَحْصِنِينَ غَيْرَ مُسْلِفِينَ وَلَا مُتَمَدِّدِينَ أَخْدَانٍ

"This day all good things have been made lawful for you and food of the People of the Book is lawful for you, and your food is lawful for them. And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication, nor taking secret paramours..." (5:6)

Thus the first step towards being a successful parent is to choose a spouse who is chaste and pious and who is a believer, so that there may be complete unanimity of goal and purpose and no conflict of religious and moral values. The Holy Prophet, peace and blessings of Allah be on him, also advised his companions to give preference to religious piety when choosing a wife. The Hadith runs as follows:

"In marrying a woman, a man's choice of a spouse is determined by four considerations — her wealth, her family, her physical beauty, and her religious piety, but thou shouldst make thy life happy, prosperous and successful by choosing a spouse on account of her religious piety, otherwise thy hands will ever remain in

dust.”

The above quoted verses and Hadith tell us that the future of our children is determined by our choice of the spouse. Therefore, if we want our children to be pious and well grounded in good morals, we should give preference to these qualities at the time of selecting our life partner.

2. Prayer is the most potent weapon: Pray for pious and pure offspring.

We learn from the Holy Quran that those who pray to Allah to grant them pious progeny are blessed with pure and pious offspring. In the Holy Quran we have the prayer of Hazrat Zachariah:

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

“O my Lord, grant me from Thyself pure offspring; surely Thou art the Hearer of prayer.” (3:39)

This should be the prayer of the would-be parents even before the child is conceived.

Pray when consorting with your spouse. The Holy Prophet (pbuh) used to pray in the following words:

“With the name of Allah. O Allah keep Satan away from us and away from what you may grant us.”

Findings of modern scientific research on heredity and genetics shed a flood of light on the importance and significance of this prayer. It is a well established fact that the physical and mental characteristics, in fact, the total personality of the child is determined at the time of conception, a process over which we have no control. So we are advised to resort to prayer and seek Allah's help.

3. Pray for the spiritual, moral and general welfare of children. Besides doing the needful, the Holy Quran teaches parents to pray for their children's welfare — spiritual as well as secular. The Holy Quran records the following prayer of the true servants of the Gracious God:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا قَارِعَةً
تَتَّقِينَ وَاجْعَلْنَا لِلْمُتَّقِينَ أِمَامًا

“Our Lord, grant us of our wives and children the light of our eyes, and make us a model for the righteous.” (25:75)

Another prayer taught by Allah, the Exalted, is found in Sura Al-Ahqaf. It runs as follows:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْلَمَ
صَالِحَ النَّاسِ وَأَصْلِحْ لِي فِي دِينِي وَمَنْ تَبِعَ دِينِي وَأَلِّهِ مِنَ الْمُشْرِكِينَ

“My Lord grant me that I may be grateful for Thy

favor which Thou hast bestowed upon me and upon my parents, and I may do such righteous deeds as may please Thee. And establish righteousness among my progeny for me. I do turn to Thee; and truly, I am of those who are obedient to Thee.” (46:16)

The Promised Messiah also advised his companions to turn to devout praying and beseech Allah for help in guiding and training their children and to pray to Him to make them righteous. He, himself, relied completely on divine help and prayed for his children every day of his life. (See Malfoozat Vol. 2 pp 4-5).

WHAT ARE THE PARENTS EXPECTED TO DO?

1. Spend on Children.

Allah, the Exalted has said:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ عَشِيَّةً إِمَّا لَكُمْ نَفْسٌ لَكُمْ وَإِبْرَاهِيمَ
إِنَّ قَتْلَهُمْ كَانَ جِثْمًا كَبِيرًا

“And slay not your children for fear of poverty. It is We who provide for them and you. Surely, the slaying of them is a grievous sin.” (17:32)

While in this verse both parents are addressed and forbidden to ruin their children's physical health or neglect their education and other needs for fear of poverty and thus ‘kill’ them, in the following verse the women, in particular, are required to take covenant on the hand of the Holy Prophet (pbuh) that they will not kill their children. The verse runs as follows:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُنْفِرْنَ
بِأَلْسِنَتِهِنَّ وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ
فَبَايِعْنَهُنَّ وَأَسْتَعْفِفْنَ لَكِنَّ اللَّهَ

“O Prophet! when believing women come to thee, taking the oath of allegiance at thy hands that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children... then accept their allegiance and ask Allah to forgive them.” (60:13)

Women are enjoined not to commit adultery and live a chaste life so that they may not have to resort to abortion (physically killing the child) or abandon the illegitimate child and thus kill him metaphorically by depriving him of their love and care and leaving him on the mercy of others.

The injunction of the Holy Quran “Slay not your children” also implies that if parents ignore the teaching of good moral qualities in their children they will, in fact, virtually be guilty of murdering them.

According to the Holy Quran the father is responsible for the maintenance and education of his children, but he is not required to spend more than his means

allow. (see 2:34; 65:8).

The Holy Prophet (pbuh) is reported to have said that spending on the wife and children has the highest merit. The exact words of the Hadith are as follows:

"Of the dinar you spend in the cause of Allah; the dinar you spend in procuring the freedom of a slave; the dinar you give away in charity to the poor and the dinar you spend on your wife and children, the highest in respect of reward is the one you spend on your wife and children."

2. **Radaa:** Radaa (رضا), that is, the period of giving suck to the child, is for two whole years and is obligatory:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ

"And mothers shall give suck to their children for two whole years." (2:234)

If the mother can not do so for some reason, then according to the Holy Quran, another woman may be hired. We have the following instruction in this respect:

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَأَلْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ

"And if you desire to engage a wet-nurse for your children, there is no blame on you, provided you pay what you have agreed to pay in fair manner." (2:234)

One may draw the following conclusions from these instructions:

- a. In the first two years of life the child must be given suck either by his own mother or by a wet-nurse.
- b. Parents should exercise birth-control for a period of two whole years so that the mother or wet-nurse can fulfil her obligation to the child and thus prevent occurrence of emotional and psychological disorders which result from lack of mother's attention and care and love.
- c. It is necessary to control childbirth in the 'radaa' period in order to preserve the health of the mother and child and to lighten her burden, that is, her obligations to the husband and children.

3. **Isteezan:** The Holy Quran requires parents to teach their children to ask permission before entering their (parents') room at three specific times, i.e., before Fajar (morning prayer), at noon when they retire for rest, and after Isha (night prayer). The verse runs as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا الرَّبِّسُوا أَنْفُسَكُمْ وَالَّذِينَ آمَنُوا بَدَلُوا بَعْضُكُمْ مِنْ بَعْضٍ فِي بَيْتِكُمْ لِكُلِّ أَهْلٍ مَحَلٌّ وَتِلْكَ أَسْمَاءُ الَّذِينَ أَقْرَبُوا بِأَنْفُسِهِمْ فِي بَيْتِهِمْ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوَازٍ لَكُمْ ...

..... وَإِذَا بَلَغَ الْاَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْأَلُوا

كَمَا اسْأَلُونَ الَّذِينَ مِنْ قَبْلِهِمْ

"O ye who believe! Let those whom your right hands possess, and those of you who have not attained to puberty, ask leave of you at three times; before coming into your private apartments — before the morning prayer, and when you lay aside your clothes at noon and after night prayer. These are three times of privacy for you... And when the children among you reach puberty, they too should ask leave even as their elders before them asked leave." (24:59-60)

This instruction of *Sharia*, which requires parents to exercise control on their passions and seek to satisfy them at fixed times in seclusion, is intended to keep the young children innocent of their parents' sex life so that in their innocence they may not imitate the actions of their parents. There is no need to elaborate on the wisdom of this instruction; the consequences of exposing children to such actions are too self-evident and well known to require further comment. With the same object in mind the Holy Prophet (pbuh) advised parents to provide separate beds to their children at the age of ten.

4. **Instruct your children in Salat.**

By the age of seven the child is expected to have learned the prayer because at this age he should be asked to offer Salat regularly. At the age of ten the parents are advised to be strict with him and even punish him if he is lazy and irregular in the performance of it. The Holy Prophet (pbuh) has said:

"Advise your children to perform the Salat (the prayer) when they reach the age of seven and you should be strict with them when they reach the age of ten."

In the Holy Quran we find the following injunction:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

"And enjoin prayer on thy people and be constant therein." (20:33)

Besides Salat the child should also be instructed to observe fast in the month of Ramadan, when it is obligatory, to pay Zakat and perform Haj (the pilgrimage of Mecca), and other relevant details when he attains puberty. The most effective way of instruction is through personal example. Instruction through talking is limited to availability of time and appropriate occasion, whereas instruction through personal example is in effect all the time. It is more potent too because the child has a latent instinct to imitate his elders and learns better through imitation. Of course,

it is not easy to set up a perfect model, therefore, Allah has taught us to implore His help in this respect in the following words:

وَجَعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"...and make us a model for the righteous." (25:75)

5. Instruct your children in the teaching of Islam.

It is reported that on the birth of a child, after he had been bathed and clothed, the Holy Prophet (pbuh) used to call out the Azan in the right ear and Aqama in the left ear of the child. All the Muslims follow this tradition of the Holy Prophet (pbuh).

Another tradition is to ask the most pious and holy person in the family to give honey to the new-born.

These acts have the following implications for the parents: they remind them that:

- a. The new-born needs to be nourished spiritually and physically and it is their duty to provide for him.
- b. For spiritual development, the new-born needs to be indoctrinated in the beliefs and principles of Islam, as well as trained in their practice and that the two should take place side by side. Azan embodies the most important fundamental beliefs of Islam and Aqama is said at the time of congregational prayer, i.e., it is a prelude to the act of worship.
- c. The new-born is affected by his environment. In early months he does not understand what he hears but what he hears will have an effect on him. Therefore, see to it that he hears nothing but what is pious and holy.

Most Ahmadi mothers recite the Holy Quran and poems of the Promised Messiah (pbuh) from Durre Saameen to lull their children to sleep, and relate stories of the lives of the prophets at bed-time. It is the parents' duty to teach their children the fundamental beliefs of Islam before they attain puberty, for only right beliefs lead to right actions. It is important for the child to understand that:

- a. There is only one God — Allah — who is worthy of worship; that He is free from blemish and weakness of any type and that He alone possesses all the good attributes.
- b. That angels are His creation and work over land and sea and the entire universe at His bidding, also they urge men to do good.
- c. That prophets are the recipients of the Holy Word of Allah and are appointed by Him to lead men to the right path and to their Maker.

That there have been two types of prophets: The law-givers who were given a Sharia — Law — and

those who were not given a Sharia and were appointed by Allah to carry on the mission of their predecessor and implement his law. They were directly appointed by Allah because the law-giving prophet needed their help. For example, Aaron and other Prophets raised among the Israelites were such non-law-giving prophets. They were not given a law, they only carried out and completed the mission of their law-giver, Moses, (pbuh).

That the greatest and the last law-giving Prophet is Mohammad, peace and blessings of Allah be upon him; that the Holy Quran is the last Sharia and there will not come any prophet with a new law or a prophet outside the pale of Islam. However, those who follow the law of the Holy Prophet (pbuh) will attain the rank of a non-law-giving prophet as a result of faithfully following his footsteps in every respect. In other words, there will be 'ummati nabi' and will be appointed by Allah to extol the high rank and the continuous blessing and glory of our great Prophet Mohammad (pbuh). That such a prophet was Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be upon him.

That according to the Holy Quran, Allah raised a prophet among every people for their guidance.

- d. Before Islam there were other nations who were given the Book, e.g., the Jews and the Christians, but their dispensation has been cancelled and replaced by the dispensation of the Holy Quran which is the final and last law — Sharia.
- e. That the Day of Resurrection is a true fact and so is heaven and hell and every soul shall have to render an account of its deeds before its Maker.
- f. Fate — the law of cause and effect — is the law of Allah, good yields good and evil yields evil results; that all animate and inanimate things have limited capacities and are governed by the laws at work in the universe; and, in this sense man's life is ordained and controlled by Allah.

How should parents treat their children?

The manner in which children are treated by their parents has a profound and ever-lasting effect on their personality, it is therefore important to handle them with love and understanding. Here are some points to remember:

1. Respect your children. The Holy Prophet (pbuh) has said: "Respect your children and cultivate in them good manners."

A report says that when Hazrat Fatima, may Allah be pleased with her, visited her father, the Holy Prophet (pbuh) would stand up in greeting her and

then spread his cloak for her to sit on. This respect and honor was not confined to his daughter alone; but extended to other children too. It is reported that the Holy Prophet (pbuh) used to greet children with 'ASSALAMO ALAIKUM' whenever he happened to pass by them.

"Anas passed by some children and greeted them with Assalamo Alaikum. He told them that this was the custom of the Holy Prophet, peace and blessing of Allah be upon him."

The above quoted saying of the Holy Prophet (pbuh) and his own example teach us that if we want to cultivate good manners in our children, then we should cultivate good manners in ourselves and treat our children with due understanding and respect, handling them in such a way as to engender in them feelings of dignity and self-respect.

2. Act equitably between your children: do not prefer one child to another.

The Holy Prophet (pbuh) advised his companions to treat their children equitably in the matter of gifts, as they would wish them to deal equitably with them in beneficence and affection.

Nu'man ibn Bashir relates that his father took him to the Holy Prophet (pbuh) and said: "I have gifted one of my slaves to this son of mine". The Holy Prophet (pbuh) inquired: "Have you made a similar gift to every one of your children?" He said, "No." Whereupon the Holy Prophet (pbuh) said: "Be mindful of your obligation to Allah and do justice between your children." His father then returned and revoked his gift.

3. Don't make a promise that you can not keep. By making a promise and then not keeping it, you teach your children to tell a lie.

4. Don't betray your child's trust; return to the child what he asks you to keep in custody for him, be it a brick or a pebble; and if it be cash, return to him the full amount. Your neglect and failure to do so will make him dishonest and suspicious and develop in him distrust in you.

5. Respect your spouse and don't quarrel in the presence of your children. Bickering parents lose respect of their children and make them ill-mannered and foul-tongued.

6. Avoid discussion of someone's bad conduct in the presence of your children and always condemn the deed emphatically if you happen to do so; otherwise, the child may, himself, get interested in the same sort of activity.

7. Keep your temper in control and contain yourself within limits if it is necessary to punish the child. Keep in mind what the Holy Prophet (pbuh) has said:

"The strong is not he who defeats others in wrestling. The strong is he who has full control over himself during his anger."

Advice of the Promised Messiah, peace be upon him.

I deem it pertinent to close this article with quotations from the **Malfoozat** of the Promised Messiah, peace be upon him. His observation and advice on the issue is as follows:

When the Promised Messiah heard that a companion of his had beaten his child in order to correct his conduct he was deeply moved and said:

"In my view beating children in this manner is 'shirk' (شرك). It means that the admonisher wants to be a partner (with Allah) in matter of Guidance and Lordship. When an emotional man punishes for a fault, his rising temper takes on the color of enmity and the penalty exceeds hundred times the seriousness of the fault. One who has self-respect and never allows his self-control to slacken, is fully patient, forbearing, calm and dignified. He alone has a right that he may, when appropriate either punish the child or connive at his fault. But he who gets carried away by his emotions, is short-tempered, mean and poor of judgment, is not qualified at all for the instruction and training of children."

Would that the people exert their efforts to the same extent in praying as they do in punishing, and as a daily routine pray for their children; for, parents' prayer for their children is guaranteed exceptional acceptance. There are certain prayers which I am particular to say every day. (One among these was the prayer for his children.)

On another occasion he said:

"True guidance and reform are the acts of Allah. Strict, persistent insistence exceeding limits, that is, prohibiting and checking children on every thing, indicates that we think that we are the Lord of Guidance and we can bring him (the child) to the right path as we wish. This is a kind of covert "shirk"; our Jama'at should abstain from it. We (the Promised Messiah himself) only pray for our children and in a general manner see to it that they abide by and respect the law and the teachings of Islam, and that is all. And then we have full trust in Allah. In time each will grow and flourish according to the kind of virtue latent in him.

(Malfoozat Vol. 2 pp 4-5)

case. During the hearings Khwaja Kamal Din Sahib was informed by some that the Arya Samaj were putting a great deal of pressure on the judge to give a verdict against the Promised Messiah and to announce a sentence, even if it was for one month. They wanted the Promised Messiah to be humiliated. When Khwaja Sahib heard about it, he took Maulvi Mohammed Ali Sahib with him and came to the Promised Messiah, who at that time was reclining. He said, "Hazaar, I have very bad news. I have heard that a meeting of Arya Samaj has taken place in which the judge has promised that he would announce a verdict against you, albeit with a very little punishment. He advised the Promised Messiah to think of a strategy to escape, e.i., getting a medical certificate and leaving Gurdaspur immediately, or otherwise trying to get the case transferred out of that court." On hearing this, the Promised Messiah, peace be upon him, rose up and said: "Khwaja Sahib, what are you talking about? Do you imagine that anyone can lay his hands upon the lion of Allah!"

What a great claim "Allaho Akbar; Allaho Akbar" is! Look at the United States. What a great power it is. But it is afraid of U.S.S.R. Russia is so powerful; but it is afraid of U.S.A. In contrast, what a great power it is that in every village and town, and from every plain and hill, a proclamation is boldly made five times a day that our King is the Greatest.

This message is directed both to the non-believers and believers. To the non-believers, it announces that Allah, the God of Islam, is the greatest — not your kings and chiefs. In your pride, you imagine that you will overpower the voice of Islam, but that would not happen. Allah's proclamation is: though my followers and servants are humble, I am the Greatest. Then He addresses the Muslims: the kings and chiefs have been appointed among you to facilitate your affairs, but your real King is Allah. You are not to bow before anyone other than Him. Only Allah's fear should govern your hearts.

Then the second voice is raised from the proclamation center

*Ash-hado un la Ilaha Illallah
Ash-hado un la Ilaha Illallah*

The announcer proclaims: I hereby declare openly and hide it from none that I worship Allah alone. I am not prepared to bow my head to anyone other than Him. Be it an emperor or a chief, a saint or a scholar — they are all subordinate in comparison with my Allah. Indeed, they mean nothing in my estimation. There is only One to whom I consider it legitimate to prostrate and that is Allah.

Then he says:

*Ash-hado Anna Muhammad ur Rasool Allah
Ash-hado Anna Muhammad ur Rasool Allah*

Listen, I declare that none other than Muhammed can present the injunction of Allah to mankind. He is the Voice of God. He is the Instrument of God. I hearken to that voice. I respond with zeal to the sound of the instrument. You can follow whomsoever you will; I will only follow the way of Allah. And guidance towards that way is provided only and only by Muhammed Rasoola Allah, Sallalaho Alaihi Wasallam.

Then he proclaims:

*Hayya Alassalah
Hayya Alassalah*

Come and join me in prostrating before God. Let us all offer our homage to the One and Only God. Let us offer every particle of our beings in the service of our God.

The worldly ones make proclamations: come and witness the presence of the king, and go back. There are very few who receive a prize. Most of them return with no gain — just the dust and fatigue. Think of the coronation of the Queen. How many, out of three million, were able to talk to the Queen or even see her — even though it is not an honor to speak about. Most of them returned with nothing but dust on their faces. Some did not even see the royal carriage. Some saw the carriage from a distance, but did not see the face of the Queen. But here the announcement is: come here running. You will be presented before God Almighty. It is not a DARBAR whereby you get a glimpse from a distance and go back! The guards will not be a hindrance in your way. Rather, when you arrive here, the angels will take you personally to present you to the Lord. You will see the Living God.

Then He says:

*Hayya Alal Falah
Hayya Alal Falah*

Come! Come running towards success. Success is eagerly awaiting you. Delay not because success is restless to meet you. People make offerings to the worldly kings. In ancient times the kings used to redirect them to the poor. Some lesser chiefs nowadays pocket them. In the Western world the offerings have taken the form of state dinners on which hundreds of thousands of ruppees are spent. But here the proclamation is the opposite: Come here people! you will not only see the King but also your pockets will be filled to the brim. You shall return from here with the prize. *Hayya Alal Falah; Hayya Alal Falah.* In short,

even if the person presenting himself in that Darbar is so shabby that people despise him, when he presents himself and is accepted by Him, even the mightiest of the kings have to bow down before him.

The Holy Prophet, Sallallahu Alaihi Wasallam, had a companion who was of a very unattractive countenance. He had thick hair on his body and was weak of sight. The overall impression of his body was very unattractive. He used to serve as a daily laborer. Once the Holy Prophet was passing through the market. He saw that somebody had hired him to attend to his grains which he was trying to sell. The Holy Prophet saw him. It was a hot day and he was perspiring. The overall impression upon his face was that of tiredness and disappointment. The Holy Prophet took mercy upon him and thought of lifting his spirits. He walked behind him stealthily. He blindfolded him with his hands as children often do in play. The man wondered who could fondle him in such a way, because most of the people despised him. So he started feeling around. The Holy Prophet had a very delicate skin which was known for its tender hair and smoothness. The man's hands chanced upon the arms of the Holy Prophet and he immediately recognized them to be those of the Holy Prophet. He thought that now as the Holy Prophet was fondling him, let him take full advantage of the situation. So he rubbed his body against that of the Holy Prophet. The Holy Prophet understood. So very fondly he announced: People I have a slave to sell. Any takers? The man said with great agony: O Prophet, who will accept me. The Holy Prophet said: Don't say that. You have been accepted by Allah Himself.

Then ALLAHU AKBAR is proclaimed again. There is one difference between the pronouncements of Allahu Akbar made in the beginning and the end. The earlier one was an expression of belief. The second is a pronouncement of the actual experience witnessed. The caller is announcing: the events which I believed in and which I declared faith in have actually happened to me and I am now telling you about the reality.

Then he says in the end:

La Ilaha Illallah

When the greatness of Allah was expressed in the beginning, my conviction was that the greatest power is that of God. But after witnessing His signs, I have come to the conclusion that there is no rule in the world except the rule of Allah. Only He will be worshipped. Only His commandments shall be followed.

Look back at the history of Islam. The Muslims made this proclamation with a true heart; and look how they spread to the entire world from Medina.

There were only two real powers in the world at that time. Kaiser in the West and Khusrau in the East. But this proclamation was made from a center which was very modest in its material resources. It had a roof made of palm leaves. Water leaked from its roof during the rain. The foreheads and clothes of those who responded to the call from this proclamation center were drenched in mud.

In short the companions of the Holy Prophet made this proclamation from that modest proclamation center. It was so modest that now-a-days even a village of five Ahmadies wants to have a more resourceful center than they had. But these five are usually afraid of their neighbors, whereas they who were sitting in the mosque made with palm leaves were sitting with great honor and announcing that they were going to conquer the world. And they did it! Every nook and corner of the world offered its allegiance to them. The sound of their advancing steps was a terror for the kings of their times.

In brief, the proclamation *La Ilaha Illallah* was made from such a modest proclamation center. It announced to the world that we are intent upon establishing the kingdom of our Lord on earth and will let no other kingdom be in our way.

A European scholar is forced to admit the greatness of their success. He confesses that he does not believe in Islam. But he marvels at the modesty of the resources of the companions, at the greatness of their announcements that they were going to overpower all the nations and then the fact that they did it!

Six hundred years before this proclamation, another person:

- who was very holy and beloved of Allah
- who is being called the son of God
- who is honored by many around the world
- whose leadership is acknowledged by many countries in today's world, including England, France, U.S.A., Italy, Germany, Poland, Phillipines....

made a proclamation and a prayer. His call to the Lord was: Let Thy kingdom be established on the earth as it is established in heaven. But nineteen hundred years have passed. The kingdom of heaven has not been established on earth through him.

But what a marvel! Our Prophet who delivered the message of The Lord from such a modest proclamation center had not even passed from this world that the the livine kingdom had already been firmly established. And within nine years of his death, the whole civilized world had come under the sovereignty of the Kingdom of The Lord.

He raised his voice when enemy was surrounding

him from all sides. It was even dangerous to walk around Medina. To defend them they had to dig a ditch. His companions could not break one stone and asked him for help. He struck it with a hammer. The stone was very hard. A spark flashed as he struck it. He did it three times and every time a spark was seen. He said Allaho Akbar on seeing each of the sparks. Asked by his companions, he explained: when I saw the spark for the first time Allah showed me the vision that the kingdom of Kaiser has been demolished, and I said Allaho Akbar. The second time, I was shown that the kingdom of Khusrau has been demolished, and I said Allaho Akbar. The third time I again saw a similar vision about the kingdom of Yemen and I said Allaho Akbar. Then he said the Kaiser will perish and there will be no Kaiser after him and Khusrau will perish and there will be no Khusrau after him. Kaiser and Khusrau will be defeated at the hands of my soldiers and the defeat will be so crushing that none will cherish these titles thereafter.

Such was the proclamation made from this center. It announced that the kingdom of God shall now be established on earth, both in the East and the West.

What a great proclamation it was — and how rational! No meaningless sounds and noises. Rather a bold and loud proclamation: *Allaho Akbar; Allaho Akbar. La Ialah Illallah. God is the Greatest; God is the Greatest. There is none worthy of worship except Him. Muhammed is His messenger. Come to prayer. Come for success.* What a set of rational proclamations! Even a child would relish them in contrast to the other worldly proclamations which made no sense even to grown-ups.

But it is a pity that the Muslims themselves brought silence upon this proclamation center. Rather than being the voice of their kingdoms and powers, it was reduced to the voice of a few mourners. The soldiers who responded to this call were reduced from millions to a few. And even those who responded, contained 99 per cent who performed mere rituals. When the might of the proclamation center was reduced to nothing. The shadow of Islam began to recede. The kingdom of the Lord reverted to the heaven. And the world once again came into the grips of Satan.

Now the Honor of the Almighty has again come into the forefront. And You are, I repeat You are, I repeat, You are assigned the task of serving that proclamation center by the Almighty Allah.

O ye who have joined the choir of the Kingdom of Heaven

O ye who have joined the choir of the Kingdom of Heaven

O ye who have joined the choir of the Kingdom of Heaven

Make ye again that proclamation with your full force. Such force that it should deafen all other worldly voices. Fill this cup again with the blood from your hearts. Fill this cup again with the blood from your hearts. So that the throne in heaven may be shaken to come to your assistance and the angels may become restless. So that

- with your cries in pain;
- with your proclamation of the Unity of God;
- with your loud affirmation of His existence;

Almighty Allah may once again descend from heaven to earth. And once again the kingdom of God be established on earth.

For this reason alone have I established Tehrik-i-Jadeed. And for this reason alone I invite you to devote your lives.

Come and join the ranks of the soldiers of Allah. The throne which belongs to Muhammed Sallallaho Alaihi Wasallam has been snatched from him by Christ. You have to snatch it back from Christ to present it to Muhammed. Then will Muhammed Sallallaho Alaihi Wasallam present it to Almighty Allah. Then will the Kingdom of God be established on earth.

So heed my call. And follow faithfully as I direct you. Whatever I am saying, it is indeed being said by God. It is not my voice. I am conveying to you the voice of God. Abide by what I say. May God be with you. May God be with you. May God be with you. May you be honored in this world as well as in the hereafter.