

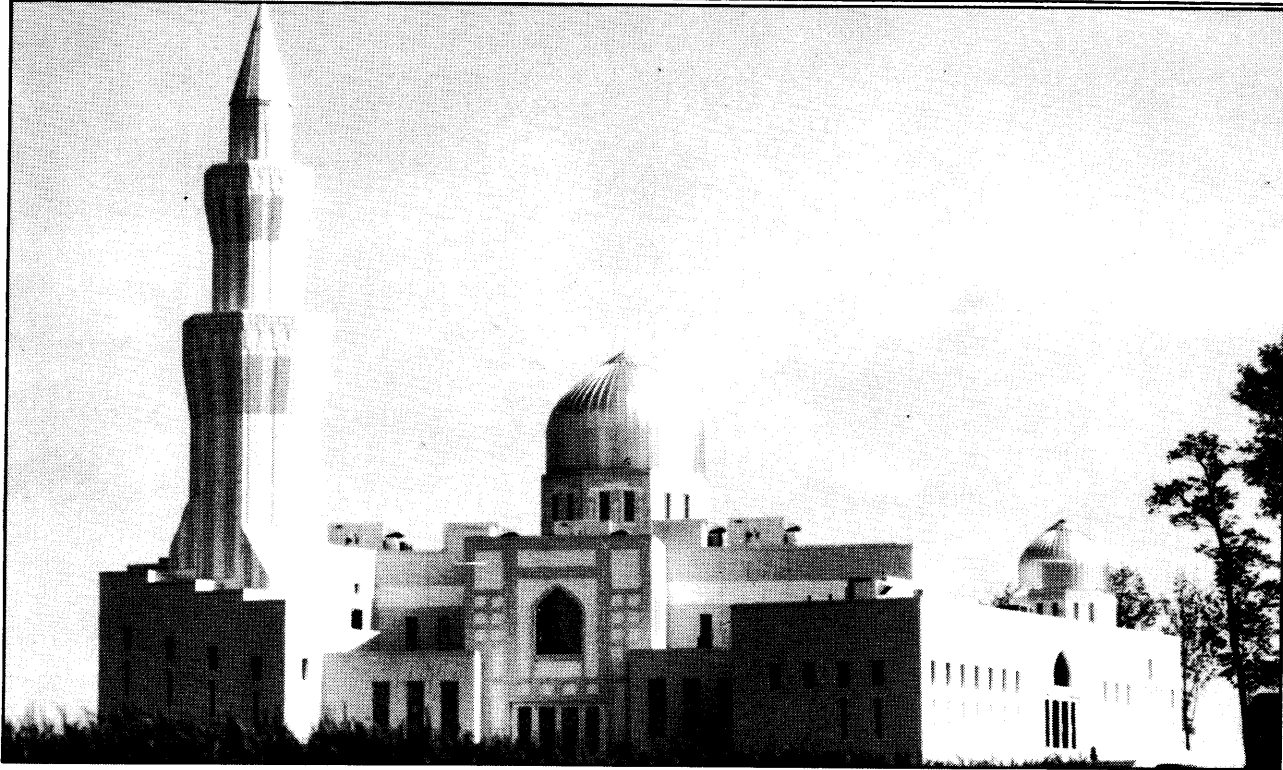
THE

Ahmadiyya Gazette

إِنَّا الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

NOVEMBER/DECEMBER 1992

USA



BAITUL ISLAM MOSQUE OPENED IN TORONTO, CANADA

LETTERS OF CONGRATULATIONS RECEIVED FROM THE GOVERNOR
GENERAL, PRIME MINISTER, AND OTHER FEDERAL MINISTERS

SEVEN MAYORS DECLARE OCTOBER 17 AS THE OFFICIAL DAY
OF THE MOSQUE INAUGURATION

On October 17, 1992, Hazrat Khalifatul Mashih IV officially opened the Baitul Islam Mosque in Canada. During the opening speech, Huzoor invited all mankind to cultivate the love of God if mankind wishes to establish peace on earth. The ceremony

was telecast via satellite to several countries in Europe, America, Asia, and Australia. Huzoor addressed the Jama'at members in particular and exhorted them to establish the highest moral and spiritual

(continued on page 24)

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 ۗ
حَقَّاءُ وَيُقِيمُوا الصَّلَاةَ وَيؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ
الْقِيَامَةِ ۖ

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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THE KHATAMIYYAT OF THE HOLY PROPHET IS UNIQUE EVEN CHILDREN CAN SERVE AS WITNESSES OF TRUTH GREAT GLAD TIDINGS FOR ALL CALLERS UNTO ALLAH

(The following is an English rendering of the Friday Sermon delivered by Hazrat Khalifatul Masih IV, may Allah strengthen him, on February 28, 1992, 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. Special thanks are due to Brothers Jalal Malik and Jalil Akbar.)

After reciting *Thashahud*, *Ta'awuz*, and *Surah Fatiha*, Huzoor recited *Surah Al-Ahzab* from the Holy Quran, verses 42-49:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۖ وَسَبِّحُوا بِحَمْدِهِ بِكْرًا وَأَصِيلًا ۗ
هُوَ الَّذِي يُصَلِّىٰ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۗ حَتَّىٰ تَمُوتَ يَوْمَ يَأْتِيكُمُ
سَلْوَةٌ أَوْ كَرِيهُةٌ أَوْ كَرْيَءٌ مِّنَ السُّجُودِ ۗ إِنَّا أَرْسَلْنَا
شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۗ وَذَاعُوا عَنَّا إِلَىٰ ظُلُمَاتٍ
وَسِرَاجًا مُّبِينًا ۗ وَنَبَشِّرُ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِّنَ اللَّهِ نُصْرًا
كَبِيرًا ۗ وَلَا تَطِيعِ الْكٰفِرِينَ وَالْمُنٰفِقِينَ ۗ وَذَعُ أَدْبٰهُمُ
وَتَوَكَّلْ عَلَىٰ اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۗ

and said that these verses occur right after the verse on *Khatam-an-Nabiyyeen*, are deeply linked to the subject of *Khatam-an-Nabiyyeen*, and translate:

O ye who believe! Remember Allah much; And glorify Him morning and evening.

It signifies that you should remember Allah always, not just morning and evening, and this is the meaning when Arabic, and Urdu for that matter uses such language.

He it is Who sends down His blessings on you, and His angels pray for you, that He may bring you forth from all kinds of darkness into light. And He is Merciful to the believers. Their greeting on the day, when they meet Him, will be 'peace.' And He has prepared for them an honorable reward. O Prophet! Truly We have sent thee as a Witness and a Bearer of glad tidings, and a Warner, And as a Summoner unto Allah by His command, and as a light-giving Lamp. And announce to the believers the glad tidings that they will have great bounty from Allah. And follow not the disbelievers and the hypocrites, and overlook their annoying talk and put thy trust in Allah; for Allah is sufficient as a Guardian."

By 'a witness,' the Holy Quran means that the Holy Prophet (may peace and blessings of Allah be upon him [abbreviated in what follows as S.A.W.]) has been

appointed as a guardian over them. It is necessary to explain that for those who had passed before, for those who would come after the passing away of the Holy Prophet (s.a.w.) and for those who were present in that time and did not have a direct view of him, how he will be a witness for them. What it means by 'witness' is a touchstone on which you can test someone's actions and beliefs. So, when someone bears witness that so-and-so has committed a crime or is innocent, then, because of his witnessing, his evil or good works are proved. So, the witness of the Holy Prophet (s.a.w.) means that on his actions, on his words, people will be tested, and from this respect his witness is for all prophets of the past and future because the station and work of a prophet will be tested on his touchstone. You can see how deeply this verse is connected with the verse of *khatam* and that *khatam* has the meaning of one who attests, and the attestation is done by a witness, and if it is a good witness or a firm witness, then, with a stamp, it is proved further. So, *khatam* means that there came such a witness who, for all people of the past, future, and present, has been made a touchstone for the whole world. By his actions, words, and instructions will all stations of the past prophets be tested. For those who come in the future and all those who are answerable to God in any respect, according to the example of the Holy Prophet (s.a.w.) and in view of it, will it be decided what level and what station they are at, whether they are to be forgiven or whether they are to be punished. So, the meaning of *shaheedan* [witness] is deeply linked to the word *khatam*.

Wa mubashiran wa nazeera [and a Bearer of glad tidings, and a Warner]: when a man becomes a witness from this sense, then for some he brings glad tidings and for others he brings a warning which has two meanings. For those who have passed away before or did not have direct access to the Holy Prophet (s.a.w.), the matter of glad tidings and warning relate to their afterlife. Fortunate are those who, according to the practice of the Holy Prophet (s.a.w.), were fit for

forgiveness. And unfortunate are those who did not pass this exam, did not come up to this touchstone, and were not proved to be right. For them, it is not possible to derive benefit from a warning in this world but it attests to their outcome and end. There are many such people to whom this admonition reaches. It says that if you act such there will be glad tidings for you, but if you will not, then great punishment and defeat is destined for you. So, *bashir* [glad tidings] and *nazir* [warnings] are also used for reforming our actions in this world and to manifest the result and rewards of our actions in the next world.

After that it says *wa da-e-yan ilallahe*: and We have made you a Caller unto Allah, *be iznehee*: with His command, *wa siraj-am-moneera*: and We have made you a bright lamp, which can also light other lamps. As far as the *da-e-yan ilallah* phrase is concerned, it is possible that it may have been used for another prophet, but I have not seen it. It is such a phrase as if it has been made especially for the Holy Prophet (s.a.w.). Whereas all the other prophets and their followers are *da-e-yan ilallah*, we do find some words about other prophets but not in the sense of, "O Prophet, you are *da-e-yan ilallah*." That is, by a direct address as a title, I have not seen for any other prophet that Allah has directly addressed him and given him this title that, "I appoint you," *da-e-yan ilallah be iznehee*, "with the command of Allah". So, everyone is a *da-e-yan ilallah*. However, such a *da-e-yan ilallah* who, with the command of God, has been established to invite people to Allah with this title especially has been given to his holiness Muhammad Mustafa (s.a.w.) and it is for his honor and station.

Here, *be iznehee* has defined another meaning that there are many such works which are not within the control of man and are outside his powers. Then after that, the subject of the miracle of prayer starts and those powers which are not possessed by man and are with Allah. He commands such work for His servants which, apparently, is impossible but because of the help from His power, they do come to pass. The world thinks that this was Divine work which was performed by a worshipper of Allah but the prophets make it clear that this was not our power, it was through the command of Allah. For instance, Jesus Christ (pbob), where it has been mentioned that he brought the dead to life, says at the same time: "With the command of Allah, with the command of Allah. I had nothing to do with it." So, the work of a Caller unto Allah in general situations appears easy.

However, with respect to producing a result, it is a most difficult task because it is, in fact, bringing the

dead to life. And with the subject of Jesus Christ (pbob) bringing the dead to life, Allah has mentioned *be iznehee*: with the command of Allah. Similarly, the Holy Prophet (s.a.w.) was declared to be the one who will bring the dead to life. This is the same subject which has been referred to here. How he used to bring the dead to life was through calling people to Allah. When he used to bring the dead to life through calling unto Allah, it was with the command of Allah, for man cannot otherwise bring the spiritually dead to life. *Wa siraj-am-moneera*: that he is himself lighted but also has the capacity to bring other people to light and this is the subject which is deeply linked to the word *khatam*.

Khatam is that stamp in which there is some picture engraved, or some words are engraved, that should have the capacity of making a similar mark. Therefore, for his holiness Muhammad Mustafa (s.a.w.) to be named *khatam* does not mean that there will be an end to his blessings, but to set in motion all blessings. What is meant by *khatam* is that the person who can create the quality which is within himself in others, which is the sign of being a man, is a sign that such a man, who did not produce progeny, can reproduce people like himself. The background of the verse *Khatam-an-Nabiyyeen* is that the enemy used to call him childless. They used to call him defeated and without progeny, and they used to use some strong words for him which have been mentioned in the Holy Quran. When you read the word *khatam* with that background, you see clearly that whatever allegations have been made, with the background which has been mentioned, have all been negated with this verse. It is negating in the worldly sense that, "Although you are not the father of men, O Muhammad (s.a.w.), such qualities have been created in you which you can create in others, and people like you will be created in great numbers among your followers." And that is the subject which has been mentioned in *da-e-yan ilallah* and *siraj-am-moneera* that, "You are such a lighted lamp that you can light even the darkest of lamps, and not just one or two, but that your light will continue to spread throughout the world."

In support of this subject the verses which have passed earlier are a great witness because immediately after the *Khatam-an-Nabiyyeen* verse Allah says:

يَا أَيُّهَا الَّذِينَ
آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۖ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۖ

O ye who believe! remember Allah much;

It has mentioned a subject which has become obligatory: that you should remember Allah much,

day and night, and you should glorify Him. This subject is deeply connected with progeny: such progeny which should be magnificent and miraculous. The meaning and subject of *Khatam-an-Nabiyyeen* has been mentioned in between these two things. On one side is the allegation of the enemy that he is not the father of men like you. It has also been mentioned in a way that it has referred to the worthlessness of this allegation: Yes, he is not the father of men. But to be the father of men is not necessarily something worthy of honor, but disgrace and defeat. A person who leaves unpius progeny has no right to feel proud. And this has been so beautifully dealt with in the verse 33:41: "Yes, it is true that Muhammad (s.a.w.) is not a father of you, or people like you. But he is the Prophet of Allah and is such a father who can produce people who deserve blessings, who has been producing, and will continue to produce those whose station rises up to prophethood."

This subject has also been mentioned in the next verse in another magnificent way that, here, a magnificent glad tiding of spiritual progeny has been given. There is a general miracle of bringing the spiritually dead to life and great companions of the Holy Prophet (s.a.w.) were created. But after that there is a special progeny who are also mentioned. To clear this I will present you verse 42 of Surah Al-e-Imran in which Allah says that when Hazrat Zachariah (pbh) asked Allah to give him a son as a sign in an age in which a man cannot bear children, his powers and capacities are declined, and he has no power of reproduction, his hair has become gray, his bones have become feeble, and he's very old, and Allah gives glad tidings that He will give him a great son, he is surprised. Hazrat Zachariah (pbh) says: "O Allah, if this is the case, then give me such a sign that I may be sure that this is possible. what shall I do; what is necessary for me, as a result of which I will receive that promised son?" Allah responded: "In the next three days you should sever your relation with people, seclude yourself, and busy yourself in the remembrance of Allah. You should detach yourself from everyone and not talk to anyone except with sign language and say, 'I have devoted these days especially to Allah and I don't want to include you in them.' And then remember Allah day and night, praise Him, and glorify Him."

Now you can see that this is the same verse which comes after the verse *Khatam-an-Nabiyyeen*. There, there wasn't the news of stopping prophethood, but it was a news of a great prophet who was to rise among the followers of the Holy Prophet (s.a.w.) and this prayer proves what is immediately before it. It is the

same prayer which Allah taught Hazrat Zachariah (pbh), and as a sign that, immediately after this prayer, Allah is definitely merciful and grants spiritual progeny. Immediately after that Allah has told people to remember Him much and continue to glorify Him day and night. As a result Allah will send more peace upon you. He is already sending His blessings to you and His angels, therefore, it is Hazrat Muhammad Mustafa's (s.a.w.) great *kausar* [abundance of good] which has been mentioned here, and in my view, *kausar* and *khatam* are two names of the same thing. Basically, it means that the blessings of the Holy Prophet (s.a.w.) are unending which you cannot limit, either from station, time, or place. Therefore, he is above place and time, and that station is much higher than these limits, and it is such a blessing which has reached those before his time and will continue to reach those of the future. It was also to be manifested in a great person who can be declared to be the great spiritual son of the Holy Prophet (s.a.w.). After this explanation of the subject, I will come back to the subject of *da-e-yan ilallah*: how the Holy Prophet's (s.a.w.) blessing should reach mankind and how it should become widespread throughout the world.

What work do the believers have to do in this field? First, Allah has defined the duties of the Holy Prophet (s.a.w.). It says that he is that *khatam* whose blessing is spreading in the world through these means and will continue to spread. And the greatest responsibility of spreading the blessing of *khatam* was on the Holy Prophet (s.a.w.). So, Allah says that you should increase this blessing in this way: "We have sent you as a *shahid* [witness], a *mubashir* [bearer of glad tidings], and a *nazir* [warner]. You should give this message to the people without which the purpose of your coming cannot be fulfilled. Then, explaining further says: "We have made you a Caller unto Allah. These three qualities which have been granted to you are a means to fulfill the same purpose." There is a means for *shahadat*, to call people unto Allah, and so for *tabshir* and *inzar*. And the Holy Prophet (s.a.w.) was granted these means with great magnificence and glory. So, if you want to become *da-e-yan ilallah* today, then congratulations to the Caller unto Allah because that was the title which was given to the Holy Prophet (s.a.w.) himself. And to include yourself and share this title, according to your capacity, each Caller unto Allah does have to make effort and, in a way, tries to develop similarity to the Holy Prophet (s.a.w.) in what he should do for calling unto Allah.

Allah says that you should be a guardian. It does not mean someone in charge. It means that the

magnificence of your speech and the attraction of your actions become such a model for people that becomes a witness in their actions and they should be able to see their image in your mirror, and then see their own faults and what qualities they are deprived of. So, each Caller unto Allah, in his own settings, will have to become a witness. And if he does not become a witness, in the sense that the blessings of the witness of the Holy Prophet (s.a.w.) has reached the world, until then he is deprived of the capacity to carry out the work of calling unto Allah.

That is why, in my last sermon, I had advised and instructed you to create in yourselves good qualities and to remove harmful actions. This is deeply related to calling unto Allah, for you will have to be a witness in your home and outside, and your magnificent actions should be presented to the world like a mirror in which they should see their image. By being influenced by your qualities he should create those qualities in himself so that such an enchanting person should arise which will, in fact, be the stamp of *khatamiyyat* and be placed on you. The unparalleled stamp of the Holy Prophet (s.a.w.) being a *khatam* will be marked on you. As far as the effort of the Holy Prophet (s.a.w.) is concerned he did try to put that stamp on each person exactly in the same way.

You must understand these two things minutely. If the stamp is true, then it will certainly transform its full mark on others, and the truth of the stamp is tested from its quality. On the other hand, sometimes the material is weak. There are some papers I have seen that, even if you put a nice new stamp on it, the mark will be smeared and the image blurred. There are some slippery papers, no matter how much you try to write on, you cannot produce a mark, and if it is produced it is effaced quickly. So this is a fault with the one who is accepting the stamp. As far as the stamp is concerned, the Holy Prophet's (s.a.w.) stamp is perfect in itself, and there are three such marks of that stamp which have been mentioned here which each Caller unto Allah should adopt, and they should be engraved upon him permanently. They are *shahid*, *mubashir*, and *nazir*.

I mentioned *shahid* and *mubashir* in my last sermon, and now I want to especially remind Callers unto Allah that the prophets first give glad tidings, then comes the warning. Therefore, wherever the words *bashir* and *nazir* have been mentioned in the Holy Quran, *bashir* has been mentioned before *nazir*. So, before you frighten people, push them away, and make them run away, it is necessary that you give them those glad tidings as a result of which their life will change, their

sufferings will change, their problems will be resolved, and they will gain something as a result. You should call them to such a thing as a result of which it should be made very clear to them that we will get all sorts of benefits, our world will be sorted out, and so will our afterlife. Therefore, for preaching, it is necessary to become *bashir*. That is after you become *shahid*, which is related to your own person, you should polish yourself, you should improve yourself until you become an attraction for other people so that, in the true sense, you have become a witness.

Then comes the bearer of glad tidings. You should give glad tidings to people about the means Allah has provided to protect the world and that since Allah has come near, He will listen to your prayers. This is the time when Allah listens to the prayers of children and His blessings are becoming widespread, you should develop a relationship with that God and you will gain these benefits, and you should mention those things with reference to yourself. There are some who give examples of others and develop Allah's love. This does have benefit and it is sometimes necessary. Whatever fault and failing may be in a man, he can then be strengthened with people of higher stations, and this is what is called *shafaat*. But this will come later. First you should tell about yourself, **What I have gained; what I have received from Allah?** So here, *mubashir* has such a connection with your *shahadat*, which has put a new avenue of being a witness, that you will have to become a witness that, **Yes, there is a living God**, and you will have to bear witness to this in your own person. The greatest proofs of Allah's existence are the prophets themselves which have been presented to the world. No thinker in the world, no philosopher can prove the existence of God in a way better than the prophets. They become witness to the existence of Allah. So in this sense, to become a witness, you have to develop those qualities which I have mentioned.

The general qualities of moral standing are the first steps. But when you come out to invite people to Allah, then this is the admonition which is given, that you should not present distant witnesses, you should first present your own witness and describe, "How I have seen God, what I have received, how Allah has treated me, and what benefits I have received by being closer to Allah."

So, if you become a witness in this sense, you will become a bearer of glad tidings as well. If you will not, your glad tidings will be without effect. You will yourself be suffering from problems and be in darkness, and while asking other people's help, will be inviting people, "Come to Allah Who fulfills all needs,

takes you out of all kinds of darkness, can resolve all your problems," etc. How will you give such glad tidings? To say that this happened 1300 years ago or 2000 years ago will not influence people's hearts. You will have to bear witness in your own person. And I believe that Allah has given such personal experiences to every Ahmadi that, as a result, he has some capacity to become a witness. If one were to search their own person fully, then he would see those manifestations of the existence of Allah within himself. In his daily life, with the grace of Allah, every Ahmadi has such experiences through which his faith is strengthened.

This world is not in the time of belief in Allah. There is such widespread atheism and so much material worship that as Akbar, the poet, has said:

"Why are these idols putting curtains on themselves and Allah is not manifesting Himself? Even then, thank God I am not an atheist."

So, this time is such that on those whom Allah does not manifest Himself, whose idols of the world are becoming nude and manifesting themselves, and with their great material glory and superficial beauty are attracting people towards themselves, even then if they now believe in Allah, thank God they have not become atheists and disbelievers. So, from this respect, there is a distinction and difference between an Ahmadi and a non-Ahmadi. An Ahmadi does not become a disbeliever because he has seen Allah; and he's seeing Allah, day and night Allah manifests Himself to him. In great problems, in each adversity and difficulty, we find signs of Allah's friendship. He sees some manifestations of the existence of Allah and everyone does according to his capacity.

It does not mean that everyone is at such a level of friendship with Allah that he can see Allah clearly in every respect, but according to his capacity, according to his effort, Allah does manifest Himself to him. Therefore, it is necessary for preaching to show Allah in the mirror of your own self. Otherwise, all proofs and arguments have no relevance. They come later. First you should become *mubashir*, bearer of glad tidings, then will come the time of giving warnings to tell them that, "There are warnings for you, there are dangers for you," this is the second step. First is to give glad tidings, then to warn, then you should inform them about the problems of their society.

Day by day, they are getting engulfed in difficulties. Peace of mind is not possible and they don't know what to do. These days, politicians and scholars are debating with great force as to why crime is spreading, and one party makes the other party responsible for it.

Those who are in opposition say to the government that it is because of their policies that they have so much crime. This is all fictional. Crime develops because of distance from Allah. This is a scientific formula. No one can change the fact, that if a society is going away from God, no law can free them from crime. The law can only work outside of a man's body, and to commit or not to commit a crime is linked with the intentions of man, it is linked to those desires which he can free, restrict, or control. This is the limit of man, to which only God's sight goes, and the more one believes in Allah, the more one is pure, and the more one goes away from Allah, the more crime will multiply.

So, you should explain this to people and, in this sense, you should bear witness that, "By becoming closer to Allah we have become free of these ills and have, in a way, gained paradise in this world." We may be poor but we have peace of mind. You feel pain in just giving a few Pounds () in the way of Allah. Whereas, if we make sacrifices in the way of Allah, even if we give thousands of pounds, we still regret and pray to Allah if we could only give more. In that, we have some satisfaction and contentment, and some pleasure of paradise. Despite that, you have a hell in giving, and this is such a true subject that if you look around yourself and look at your friends, when you become more informal with them, you will be able to understand yourself with more firmness and make him understand that as a result of fulfilling your desires of the world, you do find a disturbed situation. You don't find contentment. That is only with the love of Allah and His affection.

A warning does not mean, "You will go to hell." You should tell him in such a way that you feel his suffering and share in his suffering. His holiness Muhammad Mustafa (s.a.w.) gave warnings in exactly this way. It wasn't the warning of a mullah that you must believe or go to hell. Even if one's trouser is above his ankle when he is praying, they say to him that he will go to hell. And if he asks a question they say that he has become a disbeliever. This warning is a warning of injustice, of darkness, and has no relation with light or a distant link with the light of the Holy Prophet (s.a.w.). The warning of the Holy Prophet (s.a.w.) was that he warned others and was himself suffering in their grief also: "O Muhammad! How are you warning people? While you warn, you are yourself suffering their grief." You should warn in this Muhammadan method, then some life will develop in your warning and people will not get frightened or disgusted and run away from you. They will come near you and become attracted towards you. So, that bearing of glad tidings

and that warning, which is in the style and method of the Holy Prophet (s.a.w.) is such a bearer of glad tidings and a warning which attracts people with great magnificence and glory. This way, you are enabled to do your duty unto Allah.

Be-iznehee [by the command of Allah], that is, no matter how much effort you make, this is a field which will only bear fruit through prayers and not through plowing and putting forth effort because this is a matter of bringing the dead to life. This is a higher level law which is operating here above the material law. When the whole world is attracted to material worship and is having all sorts of material pleasure, to attract them to a life of restrictions rather than breathing in the life of freedom is to ask them to come into the prison of the laws which were revealed to the Holy Prophet (s.a.w.) where there will be restrictions day and night.

To invite people to this is not an easy task. No matter how you give the invitation, to change a heart is not within your control. That is only done through prayer. So, *be iznehee* means that if Muhammad Mustafa (s.a.w.) had brought the spiritually dead to life with prayers and with the command of Allah, then, O followers of Muhammad (s.a.w.) who are on lower stations, you must not let this thought enter your mind that only through your effort will you call people to Allah. You must keep *be iznehee* in view. Therefore, you should ask Allah's help and pray. If you call people unto Allah in this way, it is impossible that your calling people unto Allah will remain fruitless.

Then it says *wa siraj-am-moneera*, that you are such a lamp that you can transfer your light so that others also become lit. You are such a *khatam* who can produce other small *khatams* from yourself. You are such a stamp that you can produce other stamps, although the *khatamiyyat* of Hazrat Muhammad (s.a.w.) is unparalleled and without example. It is unparalleled not because of its qualities, otherwise it is not *khatamiyyat*.

There are two meanings of being unparalleled. One is that no one else will be born like him. The other is that the clarity with which he has been given a quality, which he can transfer to others, has not been granted to anyone else with such power in the world. And in this sense his *khatamiyyat* is unparalleled. But if the meaning is taken that those qualities cannot be transferred in anyone else and those marks cannot transfer to anyone else no matter how many stamps you put, then this is a denial of the quality of a stamp. It is as if you are denying and not believing in his station of *khatamiyyat*, that on the one hand you are

making stamps and on the other hand you are annulling it. In this sense you will not be believing in the *khatamiyyat* of the Holy Prophet (s.a.w.). In the other sense you will have to become a *khatam* and you will have to create qualities in order to transfer those qualities to others.

You will have to become a lamp that can light other lamps. And this is a great and deep rhetoric that whatever lamps the Holy Prophet (s.a.w.) used to light they would not become a reproduction of the lamp of the Holy Prophet (s.a.w.). The lamp of the Holy Prophet (s.a.w.) remained unparalleled and without example, but he did transfer the basic qualities of the lamp to others. So, in this sense, every Caller unto Allah will have to transfer, and develop a capacity to transfer, his light unto others.

Here, an important point has been made of calling unto Allah. Ignoring this, we can destroy many fruits. Whoever has performed this work of calling unto Allah, his duty is that he should train the person called. He should not be satisfied unless he makes him as firm as he is himself. He must not remain satisfied unless he transfers all of his good qualities which he has absorbed from Islam. He should create his duplicate. He should create another person like himself.

Here, that sense of being unparalleled does not apply which I have mentioned in the description of the Holy Prophet (s.a.w.). Here, it is possible that the lamp to which you are transferring your light can become brighter than your own. This is the effort which a believer should make. You should light a lamp and transfer your light to him. Then you should also pray that, "O Allah, if his capacities are greater, make him brighter." You should then create such Ahmadies that will be protected from Satan. They can never go to waste. You have made a great rampart around them. In this sense, whatever fruit Almighty Allah produces becomes everlasting.

This is the work which can equally be done by the young and the old. To receive the blessing of *khatamiyyat* of the Holy Prophet (s.a.w.) and to accept his blessings is also possible for children. I have mentioned many examples of children since these children appear different. Therefore, when parents go to their schools their teachers ask them: "How do you give them this training? It is amazing that the morals and etiquettes of your children are much better than other children." Some children are set up as examples in their classes. Some children have written to me telling me that their teachers told them to give a lecture to the class telling them how they have reached the stage they are at. They have become *shahid*: a witness.

You don't have to wait for old age in order to become a witness. You can become a witness right from childhood. Right from childhood you will have to make witnesses and, in this sense, your stamp should have a mark on your children that the qualities of the Holy Prophet (s.a.w.) should be manifest in them and then they should give glad tidings and warn other people. If Ahmadi children, who do this, pray and are pious, they do have fruit. And generally, I have seen that whatever type of person there is calling people unto Allah, generally the new Ahmadi that has been blessed by him does absorb some qualities in him. His style is the same.

A few days ago, an Ahmadi girl who is pious, has a good nature, has good influence, and is studying in a college brought a girl to me as she has done previously. When she met me last time she asked me a few questions and said: "My interest in Islam is only because of this girl. She's totally different and is of high moral standing. There is such a strong spiritual attraction in her that, naturally, I am attracted to her. Therefore, whatever influence I have accepted is from her person." When she spoke of the ethical and religious

issues, I had to understand those as well, then she asked one or two questions and we decided to discuss it later. Then that girl went away.

When she came again to see me, she said: "I have studied a lot and I will continue to study, but I assure you that my heart is filled with certainty and I want to take the initiation. Please make me a Muslim before Ramadan so that I do not waste Ramadan." I said that, "Whatever you have said, I cannot wait for a second, and I will not sit in peace unless I enter you into Islam immediately." When she did join Ahmadiyyat, I was so pleased that I said helplessly, "You have made my day." She immediately said, "You have made my life."

I give this glad tidings to the Callers unto Allah that when they make someone's life, Allah will make another life for them. This is an ongoing blessing which can never end. To be deprived of this is to waste your life. Therefore, each Caller unto Allah should try to see that, with prayers, they advance their work further, see the spiritual fruit with their own eyes, enjoy them, and make them lamps, such lamps which can also light other lamps. Ameen.

PRESIDENT OF THE UNITED NATIONS GENERAL ASSEMBLY VISITS BAITUL ZAFAR, NEW YORK

It was indeed an historical occasion on October 12th. The president of the United Nations General Assembly made a formal visit to Baitul Zafar at the invitation of our community. He was accompanied by his two advisors, security, and his driver.

Honorable Ganev spent over two hours at Baitul Zafar. He was welcomed by M.M. Ahmad Sahib, Amir USA, along with other Jama'at officials.

The president and his party were served dinner and took a tour of Baitul Zafar. He and his advisors were

presented with gifts of the Holy Qur'an and other fine books on Islam and Ahmadiyyat.

During his visit, various views covering wide aspects of current affairs were discussed and views exchanged.

It may be noted that this is the highest official from the world of politics and the diplomatic corps to visit our center.

His visit was initiated by our Human Rights office headed by Ismail Nayyar Sahib.

BANGLADESH GOVERNMENT OFFICIAL VISITS BAITUL ZAFAR, NEW YORK

A high ranking military official from Bangladesh, a close associate of the Bangladesh Prime Minister, visited Baitul Zafar. He was introduced to Ahmadiyya concepts and the situation of Ahmadies in Bangladesh was discussed. It was Br. Ghaffar and Khalilur Rahman Sahib (Vice President of the

Jama'at) who made it possible for the guest to meet our delegation at Baitul Zafar.

The official also attended our Seeratun Nabi meeting which took place at Columbia University.

A PASSION FOR SERVICE

(Shanaz R. Butt, Ph.D., Philadelphia)

The Holy Quran emphasizes that Man and the Universe has not been created in sport or without a purpose (21:17). What then is the purpose of the creation of Mankind? The Holy Quran says in Sura Al-i-Imran.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

“You are the best people raised for the good of mankind” (3:111)

This verse claims that Muslims are the best people and have been raised for the good of others. This verse tells Muslims to uphold the bright torch of Islam for the whole world and to contribute to the betterment of all people. Therefore, if as Muslims, we have been raised to serve mankind, we have to be the best example of mankind on this earth. *The only way to do good is to be good.* We have to be the people from whom goodness flows towards those who are less fortunate.

Service to mankind is the essence of Islam. What are the fundamental qualities that are needed in order to acquire a passion to serve mankind? We need to have love for humanity, kindness in our hearts for others, a desire to share it, and a constant desire to strive in the cause of Allah by doing good and avoiding that which is bad. This cannot happen by mere lip-service or self-service. This cannot happen if we are self-seekers. This can only happen if we are God-seekers and if we are righteous and practice *Taqwa* in our daily living!

We have been blessed with the complete and perfect teachings of the Holy Quran and we have been blessed with the best example that walked the face of the earth. The Holy Prophet (peace and blessings of Allah be upon him) practiced the teachings in the Holy Quran to the fullest extent and is the best example of the true representation of service to mankind and to Allah. Allah Almighty says in Sura Al-Ahzab:

كَلِمَةً فِي رَسُولِ اللَّهِ أَنْتُمْ حَسَنَةٌ

“For you there is a noble example in the Prophet of God”. (33:22)

The Holy Prophet (peace and blessings of Allah be upon him) had but two missions: One was to serve his Allah and the other was to serve mankind. It was through his service to mankind that the Holy Prophet (peace and blessings of Allah be upon him) served his Allah. No other human being has left an impression so deep and so permanent as has Muhammad Mustafa.

We cannot fail to appreciate his nobility. Someone inquired of Hazrat Ayesha about his character. She answered very simply that “*His character was the Holy Quran*”. No wonder then that the Holy Prophet (peace and blessings of Allah be upon him) is presented in the Holy Quran as a perfect model for the whole of mankind for all time to come.

Almighty Allah has blessed all of us with many positive qualities and talents which can be utilized to serve other people. There are so many countless ways in which we can be of service to others.

The Holy Quran says in Sura Al-Baqarah:

وَلَا تَنسُوا الْفِعْلَ بَيْنَكُمْ

“Do not neglect any chance of behaving kindly with each other”. (2:238)

The best example of kindness is that of the Holy Prophet (peace and blessings of Allah be upon him). His kindness was limitless and without any discriminations. Once on shaking hands with a laborer, he realized that his hands were rough and calloused from hard work. The Holy Prophet (peace and blessings of Allah be upon him) took the hands in his own and massaged them gently repeating several times: “*These hands are very dear to Allah*”. The Holy Prophet showed appreciation to his fellow beings. He has said:

لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ

“One who is not grateful to mankind is not grateful to Allah” (Trimidhi)

The Promised Messiah (on whom be peace) had great compassion for mankind. Love of humanity and forgiveness were two major characteristics of the Promised Messiah. He wrote, “*I look upon no one as an enemy. I have the same love for all mankind as a mother has for her children. I am only an enemy of false beliefs and untruths. Sympathy for all mankind is a moral obligation and a duty*” (Arbaeen).

At another occasion he said, “*That religion is no religion which does not inculcate sympathy, nor does that man deserve to be called a man who does not have sympathy in him*” (Message of Peace).

Thus one of the most important ingredients needed in our recipe to serve others is to have love and sympathy in our hearts for others. The Promised Messiah (on whom be peace) has said:

"If you are an elder, be kind to the younger ones and do not belittle them. If you are rich, serve the poor but do not treat them with pride and disdain. If you wish God to be pleased with you, then be like two brothers born of one mother" (Kishti Nooh).

If we reflect upon the teachings of the Promised Messiah (on whom be peace), and if we really have love in our hearts for others, then we should desire for them the same good things that we desire for ourselves. The Holy Quran says in Sura Al-Nisa:

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

"And whatever good you do, surely Allah knows it well". (4:128)

This means that no act of kindness or charity goes undetected in the sight of Allah.

Charity is incumbent upon every Muslim. The Holy Prophet (peace and blessings of Allah be upon him) was once asked: "If the person should have nothing?" He answered: "He should work with his hands to his own benefit and also give alms. If he is not able to work? He should help a needy one. If he cannot even do that? He should urge others towards goodness. If he lacks that also? He should restrain himself from doing evil. That too is charity (Bokhari and Muslim).

We all need to learn that charity begins at home and therefore for many of us or rather for all of us, our passion for service must begin at home. Looking after the needs of our parents and treating them with love and respect is an excellent example of service. Once a man came to the Holy Prophet (peace and blessings of Allah be upon him) and asked his permission to join an expedition. "Are your parents alive? inquired the Holy Prophet. Yes replied the man. Then go and look after them, that is striving enough for you." (Bokhari and Muslim).

What about the upbringing of our children? Mothers are faced with a very big responsibility. One of the biggest contributions we can make to Islam, to our society and to the future of our Jamaat is to pay special attention to the upbringing of our children. The Holy Prophet has said: "It is better to attend to the good upbringing of your child than to bestow a measure of corn in charity."

Regarding the subject of knowledge, the Holy Quran has stated in Sura Al-Zumar:

مَنْ يَسْتَوِى الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

"Ask them: can those who know be like those who know not?". (39:10)

The Holy Prophet (peace and blessings of Allah be upon him) has said: *It is the duty of every Muslim man*

and woman to seek knowledge. The Holy Prophet also said: "The best charity on the part of a Muslim is to acquire knowledge and to impart it to others". In fact, Islam has laid such great stress on the pursuit of knowledge that the Holy Prophet himself was taught this prayer by Allah:

رَبِّ زِدْنِي عِلْمًا

"Lord grant me increase in knowledge". (20:115)

Knowledge has no boundaries and no limits. The more one learns, the more one seeks to increase it. When one embarks upon a project and begins to read about that subject, one finds that a new way of thinking and a new way of tackling the problem results from that knowledge. Even when we read about subjects that we think we already know, we can always gain new insights and feel more enlightened.

At the death of the Promised Messiah (on whom be peace), the Second Khalifa was only 19 years old. On that occasion, he pledged to serve Islam. He said: "Even if all the people abandon the Promised Messiah I will stand alone to face the whole world and not care for opposition or enemies".

This is called passion! Hazrat Musleh Maoud stayed true to his pledge. Many many achievements go to his credit. Many schemes for the Jamaat were developed by Hazrat Musleh Maoud. In addition, he has written exhaustive commentaries on the Holy Quran and in this way has rendered invaluable service to the members of the Jamaat and to others. He also gave thousands of speeches and sermons and introduced the world to Islamic concepts based upon Quranic principles. In 1954, when all the Muslim Communities were striving to prove Ahmadies to be non-Muslims, the Ahmadies presented translations of the Quran to presidents of the different countries and to Justice Munir himself. At a time when the world was trying to declare them non-Muslims, this was the way of Hazrat Musleh Maoud (May Allah be pleased with him) to proclaim to the whole world that those whom you are trying to call non-Muslims are the ones who are introducing the Holy Quran to the real non-Muslims in their own mother-tongue! This is called service!

Our beloved Huzoor, Khalifatul Masih IV, (May Almighty Allah strengthen his hands) has been stressing another way to serve mankind and that is by inviting people to the path of Allah. How does one do that? In order to invite people to Allah, you yourself have to be a God-fearing person. If a potential new member begins to reflect upon the finer and deeper qualities of Islam and Ahmadiyyat, and is then exposed to members who exhibit falsehood, deceit and

hypocrisy as routine behavior, then what will be the resulting mental state of this person? He will be left confused, disillusioned, disappointed and heart-broken. On the other hand, if the new member observes that we are living a life of consistency, of honesty and kindness, then trust and respect will develop. And once we have pulled someone towards us by our righteous behavior, then like a magnetic force, we have pulled them towards Allah. We cannot give what we do not possess! By practicing Taqwa in our daily living, we can all become very very successful Da'een Ilallah. What better way to serve mankind than to live a righteous life?

In this country which has such a large population of rich and wealthy people, there are thousands in need. Loneliness, isolation, disrespect for the elders, drug abuse, child abuse, social discriminations, psychological problems, immorality — these are all part and parcel of this so-called 'affluent' society. Therefore, there is much need for a kind word, for a charitable act, for guidance, for imparting of knowledge and for serving as exemplary role models in the very society that we all live in.

Passion for service is blind to color, status, and age. Young and old can have this passion for service. There are many elder members who have retired physically but have a wealth of knowledge and experience that can be shared and the Jamaat would benefit from their services. As far as the new members are concerned, by serving in the cause of Islam, a new awareness develops, and if one works with sincere intentions, then the journey of spiritual progress begins with this

passion for service.

The Holy Quran has stated in Sura Al-Baqarah:

نَاسْتَبِقُوا الْحَيْرَاتِ

"Be competitive in doing good" (2:149)

We must therefore try to raise our standard of work and service to the highest level of perfection. We must try to outdo ourselves and each other in our passion to serve humanity. However, let us not get so carried away with our competitiveness that we forget the true basis behind our intentions to do service, and the end-result becomes an intention of show, self-service and disservice to others.

Last year, in June, 1991, when Huzoor was addressing the Jamaat of Canada, he referred to how Ahmadies who have migrated to Canada could be of service to Canada. Huzoor said that we should all strive to be **Contribution oriented** and **not demand oriented**. Therefore, we must think of how we can be of service to others and how we can give of ourselves in the service of Islam, not of what we can get in return.

No work of ours can be blessed without the support of prayers. We must pray with deep feelings and good intentions. We must pray that Allah may inspire us to offer ourselves so that up to the last breath that we take, we may have the opportunity to serve Islam. After all, which of us would like to meet Almighty Allah on the Day of Judgement if we have not led a useful life. Let us pray that may Allah bless our thoughts and our actions, and bless the fruit that results from our passion for service, Ameen.

All Praise Belongs to Allah, Lord of the Worlds.

BECOME THE PEARL THAT ILLUMINES THE DARKNESS

A poem of Hazrat Musleh Mauood

(Translation by Munawer Ahmad Saeed)

Put all emphasis on remembrance of Allah, and dispel all darkness from your heart.

Become the pearl that illuminates the darkness like a lamp, and thus shine all over the world.

To make a disparity between friends and foe, such are not the etiquettes of intimate friends.

So therefore, drink from the wine of divine love, and offer it to others also.

It is futile to depend only on hope, you need to combine it with effort also.

Keep exerting your full efforts and keep the aspirations high.

O' Allah! Anything that comes from You, even if it seems to hurt like a wound, it is in fact a therapy.

Therefore, do not think of me, continue meting out this treatment.

It does not matter whether He agrees with my desires or not, at least I will get a chance to talk to Him for a few moments.

So, prolong the tale of your heart and continue your conversation.

Where would He wish to go, except the gardens of virtuous hearts?

He will certainly come to you, just continue inviting Him.

The destination of true divine love is very hard to reach, and the path is full of robbers.

Therefore, do not look back, keep moving forward.

Enflame the fire of your divine love and suppress the fire of worldly wars.

Keep sprinkling water on one side, and keep the fire burning on the other.

THE PROPHECY OF THE PROMISED MESSIAH IN THE HOLY QURAN

(Dr. Rasheed S. Azam, Psychologist)

THE HOLY QURAN

The Holy Quran is the only revealed book from God that claims to be a 'Perfect and Complete Book'. God says: "*This day have I perfected your religion for your benefit, and have completed My favor unto you, and have chosen for you Islam as your faith.*" (5:4) There has been absolutely no change or alteration in this Book of God because of His promise: "*Surely, it is We Who have sent down this Exhortation, and We will, most surely, safeguard it.*" (15:10) The Holy Quran, being a perfect and complete Law, meets all the spiritual and moral needs of all the peoples for all times to come. The purpose of this short life on this planet is defined as meeting God through fulfillment of one's obligations towards God's creatures, including humans, and to worship Him alone. There is no god but Allah: "*And of His signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allah, who created them.*" (41:38)

The subject matter in the Holy Quran is arranged in such a logical manner that each chapter is woven like a pearl in a bead. Its teachings are based upon reason and the pure scriptures are basic and everlasting commandments. (98:3-4) The Holy Quran challenged the whole world to produce anything like it and then predicted that nobody can do it because it is from God and He has no equal. The Holy Quran yields new truths and fresh guidance in every age and at all levels (18:110) and is full of prophecies which are continuously being fulfilled.

THE HOLY PROPHET

The Holy Prophet (S.A.W.) was the perfect man, the perfect leader and he reached the highest point of nearness to God to serve humanity. He was the only Prophet sent as a Messenger of God for all the peoples: "*Say 'O mankind, truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life and He causes death. So believe in Allah and His Messenger, the Prophet, the Immaculate one, who believes in Allah and His words; and follow him that you may be rightly guided.*" (7:159)

God also says that the Holy Prophet was sent: "*As a*

mercy for all mankind", (21:108) and "*Blessed is He Who has sent down Al-Furqan to His servant, that he may be a Warner to all the worlds.*" (25:2) He is called *Khatamannabiyeen*, meaning, the Seal of Prophets through whom all prophethoods of the past and future are verified. He is ranked the highest among all the prophets and the context of verse 41 in Chapter 33 signifies that he is to be the spiritual father of all the prophets. As a matter of fact, God never closes the door of His bounties including the blessings of prophethood. But no prophet will come now who is not obedient to Khatamannabiyeen. The Holy Prophet himself prophesied that one such prophet in the future will be the Promised Messiah, his Great Deputy.

THE PROMISED MESSIAH

The coming of the Promised Messiah was prophesied by previous prophets in earlier revealed Books including the Bible. The Jews and Christians have always held the view that the Messiah was to appear twice. His first coming was rejected by the Jews and they are perhaps still waiting. The Christians, like the Muslims were waiting for his second coming but most of them did not recognize and accept him when he appeared and declared that he was from God and had come at the right time as predicted by the Holy Prophet of Islam.

According to the Holy Quran, the Promised Messiah was to appear as the Great Deputy of the Holy Prophet, as the latter may have appeared himself so to speak: "*And He will raise him among others of them who have not yet joined them. He is Mighty, the Wise.*" (62:4) This was also God's promise that: "*Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and He will, surely, give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then whoso disbelieves after that, they will be the rebellious.*" (24:56)

The Promised Messiah was to appear at the end of the thirteenth century after the Holy Prophet as the

First Messiah appeared nearly thirteen hundred years after Moses. (73:16)

The Holy Quran narrates many signs of these Latter Days when the Promised Messiah was to come to re-establish the lost Faith on the earth at the time of Gog and Magog. (18:95-102 & 21:97-98) He was to invite the whole world to God to establish His Unity and world peace (36:21-28). Chapters 81 (Al-Takweer) and 82 (Al-Infitar) clearly point to signs of the time when the Promised Messiah was to appear. The following prophecies of the Holy Quran were fulfilled when the Promised Messiah made his claim to be from God:

Eclipses of the sun and moon took place in the time of the Mahdi during the month of Ramadan signifying spiritual darkness. Religious leaders had become corrupt. The mountains were being blasted with dynamite and the authority of the rulers in the world was undermined. Camels were being replaced by other means of transportation. Animals were collected in the zoological gardens and rivers were being drained through canals for irrigation. New amazing scientific discoveries were taking place and peoples of the world were ready to be united together through modern communication systems. Infants were no longer being buried alive. Books and newspapers were widely published and easily distributed.

All this and much more was revealed to the noble Messenger about the Latter Days when light will dawn after darkness in the world at the time of the Promised Messiah's appearance. It was all designed

by God: *"He will plan His Ordinance from the heaven unto the earth, then will it go up to Him in a day the duration of which is a thousand years according to your reckoning."* (32:6) He was also to be a witness to the truth of the Holy Prophet, S.A.W. (85:3-4) God was to protect the light of Islam brought by the Holy Prophet through his Deputy, the Promised Messiah (86:2-4) when the world will be in a state of loss. (103:3) The Promised Messiah is also a spiritual son of the Holy Prophet, S.A.W. (108:2)

The Promised Messiah claimed to be from God and His Prophet. He received this honor by being completely obedient to God and the Holy Prophet (4:70). He was a follower (UMMATTI) and a prophet but did not bring any new law. He presented to the world the true Islam as originally revealed to the Holy Prophet some thirteen hundred years earlier. He founded the Ahmadiyya Movement in Islam and proclaimed to the whole world that Allah, the One God, was his helper because false prophets do not prosper. (69:45-48) It was God's promise with him that He will cause the message of Islam to be spread to all four corners of the world and kings will seek blessings through his followers. The second coming of Jesus, the Messiah, in another person (Hazrat Mirza Ghulam Ahmad) was to be disputed by the Muslims. (43:58-59) However, his second coming was to fulfill the prophecy of the Holy Quran: *"He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, however much those who associate partners with Allah may dislike it."* (61:10)

PROPHETS ARE THE MESSENGERS OF GOD

(Dr. Rasheed S. Azam)

Introduction

Prophets are the messengers of God. The Arabic word for 'Prophet' is 'Nabi' and is derived from 'Naba' meaning news, usually about the future. Prophets, therefore, are those very special human beings who receive communication from God in greater frequency and prophesy about future events in certain terms. Only men are raised as prophets. (12:110) Prophethood is the greatest gift from God given to any man and only God can decide who deserves this blessing. (62:5) Prophets are not elected by people, only God chooses the prophets Himself. (6:125; 16:3) Prophets are innocent and are safeguarded from error, (6:163) and cannot act unfaithfully (3:162) and are sinless (21:28).

True and False Prophets

True prophets do not fear anyone except God (33:40) and are always helped by God in this world as well as in the Hereafter. (37:172-3; 40:52) True prophets are always opposed by worldly people and the same objections are raised against all of them. (41:44) True prophets and their followers always prevail over others in the long run. (40:52; 58:22)

False prophets, on the other hand, do not prosper and no one can save them from the wrath of God. (69:45-48)

Two Kinds of Prophets of God

Prophets were sent to all people (10:48) and the Holy

Quran has mentioned some of them by name. (4:165) There are two kinds of prophets, the law-bearing and the non-law-bearing. (2:254; 5:45; 36:15) In the early stages of spiritual development of human beings, the prophets brought laws to suit the needs of their particular people and the superiority of some prophets over others is recognized. (17:56) But they were all from the same God and their common mission was to establish the Unity of God. (23:53) And disbelieving one prophet is disbelieving all His prophets. (4:151)

The Mission of the Prophets of God

All true Prophets of God are revealed some of His secrets (3:180) and all of them submit to His Will. (10:73) The purpose of their advent has been to transform ordinary human beings into civilized human beings and sinful into godly human beings who can also show God's attributes in their lives in dealing with and serving other fellow humans. In short, the purpose of a true prophet of God is to purify people and to guide them to their Lord. (79:18-20) The prophets receive revelation in the language of their people (14:5) and convey the message of God to the people. (5:100; 33:40) Their duty is to warn people and give them also glad tidings (6:49); they do not ask for any reward. (11:30)

The Seal of the Prophets (Khatamannabiyeen)

According to the Holy Quran, God has sent prophets to all peoples on this earth at different times. The prophets of God came to warn and to guide people back to God when they had gone astray. The message of the earlier prophets was limited to the guidance and reformation of their own people. Some of them brought

new laws from God as revealed to them by Him. The world was being prepared by God's own design to receive the Perfect and Complete Law through the Perfect Leader and the Seal of the Prophets—the Prophet Muhammad, S.A.W. The Holy Prophet was sent as a mercy for all mankind for all the time to come.

The term, the Seal of the Prophets, denotes that the Holy Prophet was the best, the noblest and the most perfect of all prophets. He was also the last of the law-bearing prophets. The Holy Prophet was also the Seal of prophets in the sense that all prophets, past or future, must be confirmed and testified by him. We recognize today the prophethood of Moses or Jesus and others because it has been testified by the Holy Prophet through God's revelation. We should also accept any claimant from God in the future as a true prophet if testified by the Holy Prophet himself.

As a matter of fact, the Holy Quran speaks of the continuation of prophets after the Holy Prophet. (4:70; 7:36) One of the greatest prophecies of the Holy Prophet, SAW, was the advent of the Promised Messiah in latter days (62:4) that one of his followers will be raised as a prophet who will judge and adjudicate what is right and bring back the true faith in Islam. The Promised Messiah, SAW, stated that he received the gift of prophethood in complete obedience to God and the Holy Prophet, SAW, as no prophet can come with any new Law. He came when he was needed to restore the faith in the Living God and to show the true and beautiful face of Islam to the whole world.

SEERATUN NABI DAY CELEBRATED AT COLUMBIA UNIVERSITY

The New York Jama'at celebrated a meeting to commemorate the life and teachings of the Holy Prophet (peace and blessings of Allah be upon him) on September 27, 1992, at Columbia University. The meeting was attended by about 175 people including not only the Jama'at members but other invited guests also. The speakers included: Jalal A. Karim (Professor State University), Father Martin J. Carter, Imam Faisal Raif (Of Al-Farah Mosque), and two professors from Columbia University. Missionary Mukhtar A. Cheema presided. Brother Jalal

demonstrated how the perfect example of the Holy Prophet can reform both the family life and the national character in the U.S.A., Imam Faisal commented on the nature of good and evil as the foundation of Islamic philosophy. Dr. Linda of Columbia described her research into Islam in America. In the end, Missionary Cheema gave a very comprehensive speech on the prophecies about the perfect teacher in all religions and how marvelously they have been fulfilled in the coming of the Holy Prophet (peace and blessings of Allah be upon him).

LAJNA IMAILLAH U.S.A. REPORT FOR THE MONTH OF AUGUST 1992

NORTHEAST REGION

New York: Total membership is 100. Average attendance was 34. **EDUCATION:** Two speeches on the topics of Hazrat Masih Mauood and Hazrat Musleh Mauood in Urdu and English were read. One article on health was read. **MORAL:** Sisters were advised to read the Holy Quran regularly and explained the importance of it by giving references from two Suras of the Holy Quran, Hadith and Malfoozat. They were also advised to give rides to each other in attending the meetings. **PROPAGATION:** Seeratul Nabi day was celebrated as usual and invitations were mailed out to non-Ahmadies and non-Muslims. One bai'at took place. One Giyani lady accepted Ahmadiyyat. **SOCIAL:** Food cans were collected for donation to a welfare organization. **SPORTS/HEALTH:** An article on Nutritional Problems, Vitamins and Mineral Supplements was read.

NORTH JERSEY: Total membership is 76. Lajna participated in the National Lajna Jalsa.

WILLINGBORO: Total membership is 46. Average attendance was 18. **EDUCATION:** One Sura was read by all members. Correct recitation of the Holy Quran was checked for young Lajna. A hadith on cleanliness was memorized by each young Lajna member. **PROPAGATION:** Lajna members worked with an organization of Jehovah's Witnesses. Differences were discussed between that group and Muslims. **SOCIAL:** Some money was donated for the church. One sister volunteered in Girl Scouts. **SPORTS/HEALTH:** Discussion was made on Lyme Disease. **PUBLICATION:** Pamphlets were distributed.

SOUTHEAST REGION:

WASHINGTON D.C.: Total membership is 189. Average attendance was 75 percent. **EDUCATION:** Sura Yasin with English translation and commentary was done. Translation of the first part of Salaat and few hadith books Malfoozat Al-Wasissiyat and Qubooliyyat-a-dua-ka-raz were covered. The life of the Holy Prophet in the light of the Holy Quran was discussed. **MORAL:** The importance of Namaz and the proper position was explained. Sisters were advised to listen to Huzoor's tapes on a regular basis. **PROPAGATION:** Tapes and literature were distributed among non-Ahmadi people. 7 people were preached to during this month. **SOCIAL:** One family who had just arriv-

ed from Pakistan was helped. Money, food and clothing were given to homeless and charities. **SPORTS/HEALTH:** A few tips on how to control B.P. were given to Lajna members. Importance of honey was discussed. **HANDICRAFT:** Sisters and young girls were shown how to cut the shalwar in two different ways.

YORK/HARRISBURG: Total membership is 26. Average attendance was 9. **EDUCATION:** Two articles, Rancour and the Importance of the Holy Quran, were read. Sisters were told of the response on hearing Sura Al-Ala and Sura Ghashiya. **PROPAGATION:** A propagational program was held in the mosque.

PITTSBURGH: Total membership is 26. Average attendance was 6. **EDUCATION:** Ch. 55, 87, and 83 with Arabic, English and commentary were read. Yasarnal Quran lessons were given to two members. **MORAL:** A hadith and Psalms of Ahmed were read. Lajna members listened to Huzoor's tapes. **PROPAGATION:** One person was preached to during this month. **SOCIAL:** Collected food for needy, called on sick people, volunteered services to handicapped. 3 sisters and 1 nasira prepared one sister's body for burial. 10 members attended the funeral services. **SPORTS/HEALTH:** An article about herbs was read. Various literature on many health issues and conditions were brought in and made available to all.

NORTH CAROLINA: Total membership is 18. Average attendance was 16. **EDUCATION:** Two duas were learned by heart by all members. Portion of Namaz with translation was done. **MORAL:** Huzoor's tape was listened to. Parts of Hazrat Masih Mauood's books were read. **PROPAGATION:** One Egyptian accepted Ahmadiyyat. 2 people were preached to during this month. **SPORTS/HEALTH:** Lajna members were told to take part in health activities.

EAST MIDWEST REGION:

DAYTON: Total membership is 13. Average attendance was 6. **MORAL:** Lajna listened to Huzoor's tape. A hadith and Psalms of Ahmed were read. **PROPAGATION:** 3 people were preached to during this month. **SOCIAL:** Sisters donated beans, hot dogs, potato chips, and cookies. 6 large bags of groceries were donated to the hurricane victims. One sister volunteered 12 hours. **SPORTS/HEALTH:** Sisters walked and did aerobics, exercised and played baseball.

DETROIT: Average attendance was 21. **EDUCATION:** Translation and summary of Al-Furqan and a summary of the book Fateh Islam was done. Passages from Barkatud-dua and a hadith were read. **MORAL:** Lajna volunteered to make a summary of Huzoor's khutba. Sisters were told that they should be an example for their own children, and they should always pray for them. **PROPAGATION:** A lecture was given to sisters in which it was stated that as an Ahmadi they should guard against the false claimants of true Islam. Some books were suggested to be read and they were: *Explanation of Objectives, Fountain of Christianity, Our Teachings, Islam and Slavery, and Review of Christianity.* Lajna members were asked to pray and recite verse 80 of Chapter 18 and perform at least one sajdah a day for Tabligh. 4 Lajna attended Tabligh class. There were 23 people preached to during this month. **SOCIAL:** Lajna members were asked to attend to the elderly and sick.

WEST MIDWEST REGION:

CHICAGO (S): **EDUCATION:** Sisters learned details of the historical background of the building and significance of the KABA. Lajna members participated in a workshop on How to Raise Children. **MORAL:** Juma prayer were attended by some sisters and Huzoor's tape was listened to. **PROPAGATION:** One sister participated in a meeting of non-Muslims. She discussed the Quranic concept of Qaul-e-sadeed. She had a 20 hour discussion on Islam and Christianity. One sister distributed the pamphlet Why We Believe in Islam, and another member talked with her two neighbors about Islam. 25 people were preached to during this month. **SOCIAL:** Sandwiches and other foods were distributed to homeless, poor and also the elderly and sick people.

ZION: Total membership is 33. Average attendance was 9. **EDUCATION:** Lajna members concentrated to complete Yasarnal Quran. **MORAL:** Prayers were made for those sisters who don't know how to say them. **PROPAGATION:** Thank you cards were mailed to Thomas Memorial Ame for the fellowship breakfast. **SOCIAL:** One sister donated 5 lbs. of chicken and tomato sauce for the soup kitchen day. Some sisters volunteered for 15 hours for the soup kitchen. 88 people were served.

MILWAUKEE: Total membership is 30. Average attendance was 6. **EDUCATION:** Huzoor's tape of June 26 was listened to. Ch. 16 of Sura Nahl was studied. **PROPAGATION:** 500 copies of literature were distributed. An interview was given to Milwaukee Times, a community newspaper, on the subject of The Status of

Women in Islam, in response to a published article: The Women of Veil. The same above article was published in the Milwaukee Journal. One sister accepted Islam.

ST. LOUIS: Total membership is 36. Average attendance was 10. **EDUCATION:** The book The Will was reviewed. Discussion was done on verses from the Holy Quran. **MORAL:** Hygiene was discussed from an Islamic point of view relating to good morals. An article on Islamic Greeting was given. **PROPAGATION:** Two young ladies took part in Moral Training class and learned their prayers in Arabic and in English. Many people were preached to during this month. **SOCIAL:** A yard sale was sponsored. Three Lajna members attended the funeral meeting and prayers of the stepson of a new sister.

CHICAGO (N): Total membership is 20. Average attendance was 15. **EDUCATION:** 6 Rukuhs of Sura Baqara were studied with explanation and discussions were made on the verses of 6 Rukuhs on daily life problems. Some hadiths with translations were read.

NORTHWEST REGION

SEATTLE: Total membership is 10. Average attendance was 4. **MORAL:** Huzoor's tape of July 12th was listened to. **PROPAGATION:** Worked with Catholic women on a peace committee. **SPORTS/HEALTH:** A meeting was held outside in the fresh air.

SAN FRANCISCO: Total membership is 26. Average attendance was 26. **EDUCATION:** Some passages were read from the book Good Mothers by Hazrat Mirza Bashir Ahmad. Some hadiths were read with translations. **MORAL:** An article about how we can prevent from sins and the security of tongue was read. **PROPAGATION:** A meeting was held on Seeratun Nabi. In this meeting the lifestyle of Prophet Muhammad (pbuh) was discussed. **SOCIAL:** Food, clothing, shoes and other items were provided to the Afghan and Florida refugees. A member took a senior citizen to the hospital regularly during this month. **SPORTS/HEALTH:** An article on closed and open fractures was read. A lecture on First Aid and Family Emergency was given. **PUBLICATION:** Copies of Lajna programs were distributed. **HANDICRAFT:** All the items were completed for handicrafts during this month.

SAN JOSE: Total membership is 26. Average attendance was 26. **EDUCATION:** From the book The Selected Sayings of the Holy Prophet, 20 hadiths were completed. Split word translation according to the Huzoor's sermon was read. Some passages from Malfoozat were read. Congregational prayers of

Maghrib and Isha were made. An article from Malfoozat, How to Protect Ourselves from Sins, was discussed. Discussion was made on the topic of Honesty. Huzoor's Friday sermons were listened to. Lajna members paid Zakat fund. PROPAGATION: Dai Ilallah program was promoted by every Lajna member. Books on Ahmadiyyat were distributed. SOCIAL: One Lajna member provided cereal for breakfast at Casa De Clara Catholic Worker. Foods, clothing and other items were provided to the Cancer Society and Salvation Army. SPORTS/HEALTH: Lajna members tried to eat nutritious food and played basketball. PUBLICATION: Members were asked to make a subscription for the Ayesha Magazine.

FRESNO: Total membership is 4. The average attendance was 4. EDUCATION: Lajna members attended the West Coast Ijtemah in L.A. Lajna members learned how to get closer and closer to Allah with Islamic teachings and also about the Importance of Righteousness in our daily lives. MORAL: Lajna members payed attention to raising their children with Islamic Traditions. They were told the difference between culture and Islamic laws. Members read the weekly paper BADAR from Qadian and listened to Huzoor's tapes. PROPAGATION: 25 people including Sikhs, Muslims and Christians were preached to during this month. SOCIAL: Lajna members provided food, clothing, and shoes to the Salvation Army. 100 people were asked how they were doing.

SOUTHWEST REGION

LOS ANGELES: Total membership is 150. Average attendance was 50. EDUCATION: Our Teaching was read. History of Ahmadiyyat and the prophecy of the Promised Messiah A. H. regarding the Solar and Lunar eclipses of 1894 was read. MORAL: Justice and Fair

dealing of the Holy Prophet P.B.U.H. was read. Hadith and some passages from Malfoozat were read. Huzoor's sermon on the importance of Juma Prayers was listened to. PROPAGATION: 100 non-Ahmadi guests attended the Jalsa on Seerat-un-Nabi. Literature was distributed to all of them. 24 people were preached to during this month. SOCIAL: Canned food was collected on a regular basis for the House of Ruth. PUBLICATION: One poem was sent to the Ayesha Magazine. HANDICRAFT: Banners, flags and badges were made for National Ijtema.

TUCSON: Total membership is 31. Average attendance was 13. EDUCATION: Rukuh 3 of Sura Baqarah with translation, a hadith and some portion of Al-Wasiyat were read in English and Urdu. A passage from Choti Appa's book about attaining success in life was read. One member studied Yassarnal Quran. MORAL: A speech on zakat was made. Lajna members listened to Huzoor's tapes and cleaned the Mosque. Eight members and 2 Nasirat attended the National Ijtema and participated in recitation of the Holy Quran, speeches and poems. PROPAGATION: Three members preached during this month and they distributed pamphlets and books. 10 people were preached to during this month. SOCIAL: 3 boxes of cereal, 9 lbs of rice, 5 lbs of pasta, 5 lbs of cornmeal, 2 lbs of pancake mix, 4 lbs of instant dry milk and several other food materials were given to a needy Muslim family. SPORTS/HEALTH: A speech on the importance of sleep was made.

SOUTH REGION

NEW ORLEANS: Total membership is 12. The average attendance was 10. EDUCATION: A speech was listened to on the importance of pledging the chanda for the Washington Mosque, Tehrik-jadid, and Waqf-i-jadid.

NASIRATUL AHMADIYYA REPORT, AUGUST 1992

NORTHEAST REGION:

WILLINGBORO: Total number of Nasirat are 8. Number of meetings held this month was 2. Average attendance was 8. 2 Nasirat are learning Yassarnal Quran, 6 are learning the Holy Quran and suras and all are memorizing and learning salat, hadith, prayers, and attributes. 1 Nasirat helped on the National Ijtema in making tea, washing dishes, etc.

NEW YORK: Total number of Nasirat are 32. No meeting was held this month because of Ijtema. Average attendance was 10. 21 are learning the Holy Quran, 10 are learning Yassarnal Quran and all are learning and memorizing salat, suras, hadith, prayers and attributes.

NORTHWEST REGION:

FRESNO: Total number of Nasirat is 3. 1 is learning Yassarnal Quran, 2 are learning the Holy Quran, and all are learning and memorizing salat, suras, hadith, prayers, and attributes. 2 meetings were held this month and the attendance was 3. The meetings included recitation of the Holy Quran, Nasirat pledge, 2 poems, and 3 speeches.

SAN JOSE: During the monthly meeting all Nasirat discussed 5 basic virtues in the light of explanation given by the Khalifatul Masih IV in one of his sermons. Also a workshop was held on the topic of honesty which was very useful for the participants. One of the Nasirat attended National Ijtema held in Los

Angeles and took part in all competitions.

SOUTHEAST REGION:

PITTSBURGH: Total number of Nasirat is 11. 9 are learning Yassarnal Quran, 2 are learning the Holy Quran, 8 are learning salat, 7 are memorizing hadith, 3 are memorizing prayers and 6 are memorizing attributes. This month 2 meetings were held. In the first meeting Nasirat held their election. In the second meeting they read from "Stories from early Islam" regarding kindness toward parents, wisdom of the Holy Prophet (s.a.w.) and the power of prayer. Average attendance was 5.

EASTMIDWEST REGION:

Detroit: Total number of Nasirat is 14. One meeting was held this month. Attendance was 6. The following were tested from Nasirat: 1) First 5 verses of Sura Al Baqara; 2) Sura Kausar, Sura Ikhlas, Sura Naas; 3) Hadith: Assalamo Kablal Kalame; 4) Prayer after wake-up; 5) Prayer for finishing food; 6) Prayer for ride or journey; 7) Poem; 8) Religious Knowledge.

WESTMIDWEST REGION:

ZION, IL: Total number of Nasirat is 6. 2 are learning Yassarnal Quran, 4 are learning the Holy Quran, 2 are memorizing the hadith and all are learning and memorizing salat, prayers, and attributes. 2 meetings were held this month. Attendance was 6. Nasirat are learning Salat, Sura Fateha with translation, respect due to mosques, things to remember while praying, Khalifas after Promised Messiah and Prophet Mohammad (s.a.w.), Sura Al-Falaq, Al-Nas, Al-Kausar, and Al-Ikhlas. Girls 7 and younger are learning Kalima, Salat and about Allah and will give speeches to Lajna about what they have learned. Total dues collected this month for Waqfe-Jadid are \$5.00.

SOUTHWEST REGION:

LOS ANGELES: Total number of Nasirat is 34. This month 4 meetings were held. 25 Nasirat are learning Yassarnal Quran, 32 are learning the Holy Quran, 3 are learning Salat, 5 are memorizing Suras, 22 are memorizing Hadith, and attributes and 20 are memorizing Prayers. Sunday classes are held every week and meeting on the first Sunday of the month. This month Lajna/Nasirat Ijtema was held for the first time and was a success. 3 Nasirat have completed Yassarnal Quran. At the Ijtema there was one separate session for Nasirat. The central theme was Taqwa. Nasirat had social hour in which they got a chance to meet the Nasirat from other states. They also had a sewing session. The program started with the recitation of the Holy Quran followed by pledge,

poem and translation. There were 11 speeches delivered on the following topics:

- 1) Holy Prophet (s.a.w.) kindness towards children.
- 2) Obedience to parents.
- 3) Regard to teachers.
- 4) Respect for elders.
- 5) My Religion is Islam.
- 6) Etiquettes of the Mosque.
- 7) Wuzu and its importance.
- 8) Nimaz and its importance.
- 9) Fulfillments of Promises.
- 10) Truthfulness.
- 11) Drood and Tasbihat and their importance.

There were five poems recited one from Durre-Sameen, one from Kalame Mahmood, 2 from Bukharedill and one poem of Allama Iqbal. There were many guests from other states. The special guests were National Nasirat Secretary, Mrs. Saliha Bhatti, and Lajna Sadar U.S.A., Mrs. Amtul Hakeem Abdullah. The session ended with silent Prayer.

THE GREAT FAITH EXCHANGE

celebrated at

The Noor Mosque, York, Pennsylvania

The Southeast Region of the Ahmadiyya Movement in Islam celebrated the Religious Founder's Day on Sunday, October 25, 1992, by inviting a Mennonite Christian and a modern reformed Jew to join the community in sharing the common items in the messages of Christianity, Judaism, and Islam. The speakers stressed the importance of service to mankind and the spirit of reaching out in search of God as the basic currents running through their faiths. Missionary Mabashir Ahmad and Brother Bilal A. Salam (Philadelphia) represented the beautiful teachings of Islam in these areas and showed how Islam brings these concepts to their perfection. A lively question and answer period and a hearty dinner completed the program.

NATIONAL KHUDDAMUL AHMADIYYA IJTEMA

Held at the new mosque site
in Silver Spring, Maryland

The Majlis Khuddamul Ahmadiyya held the national Ijtema at the new mosque site on August 21-23, 1992. There was a complete program filled with spiritual, educational, and sports activities.

YOUR CAUSE IS OUR CAUSE

Hazrat Khalifatul Masih the Fourth
Supreme Head appointed by Allah
To serve you we come forth
Lajna Imaillah

Hazrat Mirza Tahir Ahmad
To all Ahmadies a beloved Khalifa
Honored Successor of Hazrat Ahmad
Humble Servant of Muhammad Mustafa

For every ache of your heart
For every longing of your soul
In us may Allah impart
An intense desire to strive toward your goal

Your heart has become a burning flame
Engulfed by the love of your Gracious Creator
Your exemplary life devoid of all blame
Devoted to your Eternal Benefactor

Your cause is our cause
Oh beloved one
In serving you we shall not pause
Our hearts you have won

For every ache of your heart
For every longing of your soul
In us may Allah impart
An intense desire to strive toward your goal

Our souls have acquired the light
Of the torch that consumes yours
To spread Islam's message together we'll fight
Till the whole world becomes ours

Behind you we will stand
Faithful to our trust
Our pledge you understand
Is a lifelong thrust

For every ache of your heart
For every longing of your soul
In us may Allah impart
An intense desire to strive toward your goal

We'll fight with weapons of peace
We'll fight with weapons of love
Prayers, the key to internal peace
The Qu'ran replete with Allah's love

We'll fight by serving mankind
We'll fight with self-reformation
Our Khalifa so patient and so kind
To you forever we pledge our devotion

For every ache of your heart
For every longing of your soul
In us may Allah impart
An intense desire to strive toward your goal

Maryam Chaudhry
Regional President
Mid-midwest Region
Lajna Imaillah, U.S.A.

HUZOOR EXPRESSES HIS SATISFACTION ON THE PROGRESS OF THE U.S. JAMA'AT

Hazrat Khalifatul Messih (ABA) has been gracious to express his satisfaction and has conveyed his congratulations to the Jama'at in the following terms. These comments were made by Huzoor in the statement submitted to Huzoor for the collections up to the end of May this year. Huzoor's original comments in Urdu are also attached.

"On receipt of collection statement received with your letter dated June 17, 1992, Huzoor has expressed great satisfaction and happiness and observed that Alhamdo Lillah the entire U.S. Jama'at has made progress in a disciplined fashion, has displayed a spirit of sacrifice and now stands on its own feet. This is an occasion of praise of Allah and of warm congratulations. However, in one respect, the Jama'at still lags behind because some members, although blessed by Allah in worldly ways, have yet to be placed in a spiritual way. I know some of these cases personally and feel that they are lagging behind in the level of their sacrifice. On the other hand there are some who by Allah's grace made great sacrifices. The Jama'at should now pay attention to those who lag behind so that in the years ahead by special efforts they should enter the group spiritually blessed as well."

NEW YEAR OF TEHRİK-I-JADID ANNOUNCED

All Ahmadies Exhorted to Participate with a Spirit of Taqwa

The following are extracts from a letter from the Office of the Wakilul Mal (II) Tahrike Jadid Rabwah, Pakistan

The Amir/National President/Morabbi Incharge, Jama'at Ahmadiyya

Subject: Inauguration of New (the 59th) Year of Tahrik Jadid

Dear Brother,

Assalamo Alaikum wa Rehmatullahe wa Barakatohu.

I hope you are enjoying good health by the grace of Allah, the Almighty.

You must have seen and heard directly via satellite Huzoor Ayyadahullah's sermon on the 30th October, 1992, whereby Huzoor declared Tahrik Jadid's new year open. He has appreciated member and workers of the Jama'at for their sincere sacrifices and efforts towards this noble scheme.

He hopes that all Ahmadies are presenting their sacrifice to their Lord according to their capacity — not only financial but also of their hearts — so that Allah is favoring them with His blessings whereby increasing their capacity day by day and thus enabling them to come forward with more and more sacrifices every year. He further exhorted us all that we should safeguard our 'Taqwa' (righteousness) because this is true wealth. All wealth lies in truthfulness and righteousness of the heart. If you

will safeguard these virtues, you will go on succeeding at every step and will rise as high as the galaxies in the sky so that the world will be lifting its head to see the heights achieved by the Jama'at. So be righteous. That goal is achieved by submissiveness and humility. So make yourself humble and let yourself become as unimportant as a particle of dust.

As Hazrat Mirza Ghulam Ahmad, Founder of the Movement said:

'I was merely a dust particle
and He exalted me to the Pleiades.'

Our Lord will favor us too with His blessings in such a manner that He will make us rise to the Pleiades Insha Allah.

We pray to Him that He may enable us to behave in such a manner that attracts His kindness and favors. This is the objective of our life and this is the wealth of us. Amin!

Please come forward with new zeal and make pledges for the new year (with an increase on the previous one). May Allah be always with you and help you attain success in every sphere of activity. Amin

Yours Sincerely,

(Ch. Mubarak Muslehuddin Ahmad Wakil-ul-Mal II)
TahrikeJadidAnjumanAhmadiyya, Pakistan, Rabwah

AN OPPORTUNITY TO SERVE IN UZBEKISTAN

Need for Teachers and Professors in Economics, Banking, Finance, Accounting, Marketing, Law, Business Administration and English

Uzbekistan is one of the former Soviet Republics. It is predominantly a Muslim country and includes the historical cities of Samarkand and Bukhara, which are well known for the part played in Islamic culture. In its efforts for modernization and development, the Republic is emphasizing the teaching and training in the economics of a market economy and subjects related to it. It is also making strong efforts to increase the training in English to make its citizens more capable of participating in international trade, etc. The subjects for which they have specifically identified their need are listed above in the heading. All brothers and sisters (and maybe

couples) who are interested in serving Uzbekistan at this historical period in its development should send their complete CV's to the Washington HQs as soon as possible.

Salary will be paid by the Uzbek authorities at the average of the prevailing rates in Rubles. Housing will also be provided. Jama'at will assist in meeting travel expenses, where justified.

There is also a possibility of student's exchange. If a family is willing to host an Uzbek student, arrangements can be made in Uzbekistan to send their children to Uzbekistan to learn Russian and Uzbek languages. We would also like to hear about members who are willing to accept and sponsor Uzbek students without necessarily utilizing the reciprocal facility (with or without support from the Jama'at).

FLATS IN QADIAN

Hazrat Ameerul Momaneen has approved this advertisement and has desired that it should be inserted in the next issue of your "AKHBARAE AHMADIYYA".

Thanks for the co-operation.

Wassalam

Abdul Rashid
12.6.92

ABDUL RASHID ARCHITECT



**GOLDEN OPPORTUNITY
TO OWN A FLAT IN QADIAN**



just a few left

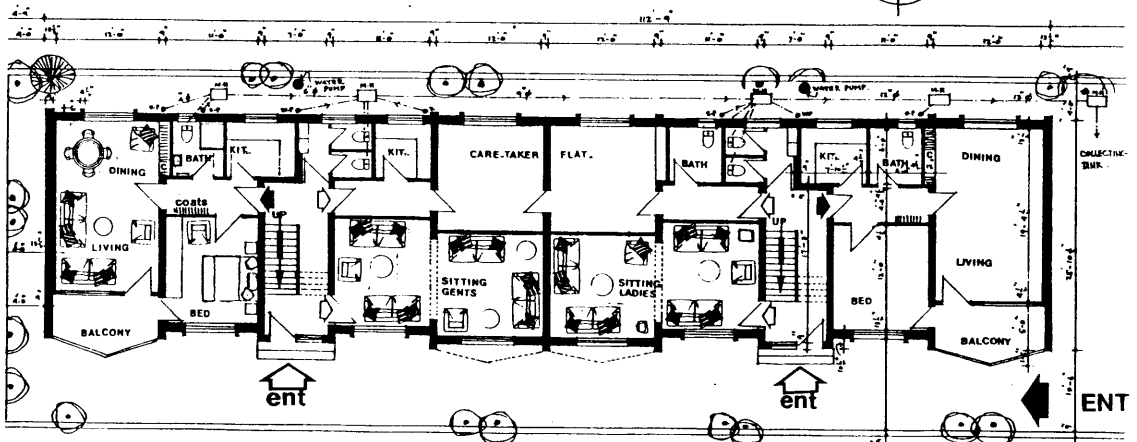
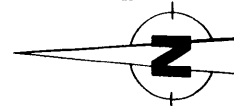
COST £7000 PER FLAT FIRST COME FIRST SERVED

PLEASE SEND THE CHEQUE IN FULL CROSSED IN FAVOUR OF
"A.M.A TRUSTEE ACCOUNT"

WAKALATAE MAAL , THE LONDON MOSQUE ,
16.GRESSENHALL ROAD , LONDON SW18 5QL, U.K.



TWO. ROOM FLATS



Flats Darul.Aman Qadian

GROUND FLOOR PLAN

COVERED AREA 750. SFT.
A. RASHID ARCHITECT

PROPERTY IN QADIAN, INDIA

(The following letter was received from Qadian and is reproduced for the information of all the members concerned.)

Bismillahir Rahmanir Rahim

The respected Amir,
Ahmadiyya Movement in Islam,
U.S.A.

Assalamo Alaikum wa Rahmatullahi wa Barakatuhu

I pray that you and all members of the Jama'at are well by the Grace and Mercy of Allah.

As you are certainly aware, Hazrat Khalifatul Masih IV (May Allah strengthen him) has established a committee for the purchase and sale of property in Qadian; the committee is working directly under the instructions of Huzoor.

Any Ahmadi who wishes to buy or sell a house/store or land should negotiate through this committee. No one is permitted to enter into direct transaction.

The committee is making efforts for the purchase of plots of land around Qadian for the construction of stores and houses. Every effort is being made to keep the prices under check. At this time the price of plots of land suitable for the construction of houses or stores is running at about Rs 175,000 (one hundred seventy five thousand Rupees) at the border of the city limits of Qadian; in the neighboring villages, the price ranges between Rs. 100,000 and 150,000.

Please follow up in accordance with the instructions of Huzoor. Jazak Allah.

Wassalam

President, Abadi Committee Qadian.

EXCERPTS FROM THE DIRECTIONS RECEIVED FROM HUZOOR

Directions dated April 20, 1992

Those who have specified their needs in connection with the purchase of property in Qadian will receive consideration in accordance with their expressed wishes.

Those who wish to have the facility of a house at reasonable cost and are willing to make the house available for the use of the Jama'at when they are not using it, can avail themselves of purchasing a flat (apartment) in the block of flats being constructed by the Jama'at.

The block will have four floors. The first floor will house a caretaker and provide for a reception area.

There will be two other flats on the first floor. The other three floors will have four flats each. There will be a total of 14 flats. The price has been fixed at British Pounds 7000 including the costs expected for the construction of the housing for the caretaker and the reception area.

Annual maintenance and salary of the caretaker will be assessed annually based on actual expenses. It is expected to be about \$100 per year, but may vary if extended stay or participation in Jalsa results in higher Gas expenses.

Priority will be determined on the basis of the receipt of application and the amount.

Directions dated April 30, 1992

Those who apply for the purchase of plots should specify the cost they are willing to pay. Those who have specified the area should be informed that in view of the inflationary pressure, we are taking a quiet approach. They should, however, be asked about the price they are willing to pay. They should also be informed about the scheme of the block of flats.

Directions received on May 1, 1992

All applications received from India should be processed by the Amoor Aama after receiving a confidential report from the area President. Those applying from other countries should send their applications to me (i.e. Huzoor) through their Amir. They may, however, send a copy of their application to the President, Abadi Committee, Qadian.

JALSA SALANA QADIAN

The Jalsa Salana at Qadian will, *Insha Allah*, take place during December 26, 27, 28, 1992. We hope that many members of the Jamaat will attend. Jamaat sponsorship is needed for Visa purposes. Please contact your President for details.

*Editorial***PAKISTAN'S DECISION TO INCLUDE
RELIGION IN THE IDENTITY CARDS**

Pakistan has once again succumbed to the pressure of the fundamentalist, bigoted, mullahs by requiring that the identity cards issued to its citizens will include an entry showing religion. The decision raises several questions:

- The basic purpose of the ID card is to confirm the nationality. The ID cards have no other purpose, hence anything other than the basic facts (name, date and place of birth, etc.) is irrelevant.
- The founder of Pakistan, Mr. M.A. Jinnah, stated repeatedly that, as nationals, the religion of people will not be a consideration.
- The demand was not made by the common man, but

only by the Ulema, who have already caused great havoc in the society. Is there any guarantee that others will not make other demands?

- What will happen if someone changes his faith?
- The minorities have vehemently protested against this decision.

The decision is yet another proof of the truthfulness of the prophecy of the Holy Prophet (peace and blessings of Allah be upon him) that "their" Ulemas in the latter days will be the worst creatures on the face of the earth. May Allah protect Pakistan and all its citizens from "their" mischiefs.

MOB ATTACK ON DHAKA MOSQUE

Reproduced below is the text of the letter sent by the respected Amir on the mob attack made by the mullah on the Ahmadiyya Mosque in Dhaka, Bangladesh. Please respond to their dangerous situation with fervent prayers and strong action.

Nov. 4, 1992

All Presidents,
All Missionaries,

Asslamu Alikum Wa Rehmatullah Wa Barkatuho

A very serious situation for Ahmadies has developed in Bangladesh. It started on October 29th with a mob attack by Mullahs with a rowdy bunch of people on Ahmadiyya Mosques in Dhaka which was burnt with furniture, books including copies of the Holy Quran. 15-20 Ahmadies in the mosque were badly beaten.

Local Ahmadies' efforts to meet the Prime Minister have met with no response. All indications are that Bangladesh Minister for Religious Affairs is involved and there has been no effort on the part of authorities to take corrective action. Mullahs from Pakistan as well as Imam from Mecca have reached Dhaka and are giving further impetus to the rowdiness, with threats to life and property of Ahmadies all over Bangladesh. The situation is potentially most dangerous.

Please contact your Congressman/Human Rights Organizations and all concerned agencies and acquaint them with the serious situation which can lead to an exodus of Ahmadies seeking asylum abroad in other countries.

The blatant violence against a law abiding peaceful community, the denial of the basic human rights and freedom should not be tolerated by the international community and protests should be cabled/faxed to the Prime Minister of Bangladesh whose fax numbers are:

880-2-813243

880-2-813244

and to the foreign office and the Foreign Minister of Bangladesh whose fax numbers are:

880-2-865290

880-2-882-477

Please take immediate action and report results of your efforts. Also request Jama'at for special prayers.

Yours in Islam,
(M.M. Ahmad)

Baitul Islam Mosque...

(continued from page 1)

standard. Huzoor added that the purpose of opening the mosque is the establishment of love and peace in the world. He invited all religious leaders to establish respect for human rights. He invited Canadians to cultivate true love of God. Huzoor thanked the citizens of Canada for their welcome and expression of goodwill.

Several guests added their felicitations

THE TORONTO STAR Sunday, October 18, 1992 A3

West's largest mosque 'place of peace'

Muslim temple welcomes anyone who wants to pray

By Sally Ritchie
TORONTO STAR

Stocking-footed officials listened to words of peace as the spiritual leader of the Ahmadiyya Muslims welcomed visitors to the Western Hemisphere's largest mosque.

"This place is a peaceful place," Hazrat Mirza Tahir Ahmad told the quiet crowd inside one of the two prayer halls at Baitul Islam Mosque yesterday.

"However beautiful the mosque may look, it won't be beautiful unless beautiful people worship here . . . Holiness is not material. It's a matter of mind and heart and attitude."

With Canada's Wonderland to the south, Highway 400 to the east and the glorious fall foliage the northern backdrop, the pristine lines of the mosque and its two silver domes glistened at its official inauguration yesterday.

On Friday, His Holiness led the prayers for the religious inauguration, televised by satellite to many of the world's 10 million members of the Ahmadiyya Movement in Islam.

It is estimated that between 5,000 and 10,000 Ahmadis live in Canada, most of them in greater Toronto. Most came from Pakistan.

Yesterday a wide array of dignitaries, including Citizenship Minister Elaine Ziemba, Liberal MPP John Sola (Mississauga East) and Mississauga Mayor Hazel McCallion, stood shoeless on the prayer hall carpets — striped for orderly rows of prayer — according to Muslim custom.

About 500 community members also gathered for a conference associated with the opening.

which included a message from the Prime Minister. The Governor General also sent a message which was read by the Amir of Canada, who also informed that seven cities had declared October 17, 1992, as the day to commemorate the opening of Baitul Islam Mosque.

The inauguration of the mosque was reported in many newspapers in Canada. We give below, extracts from some of these news stories.

The 1,800-square-metre (20,000-square-foot) structure sits on 10 hectares (25 acres) of what was once a corn field on Jane St. just north of Major MacKenzie Dr. in Maple. Eventually, organizers hope to construct a sports centre and housing complex on the property.

"The mosque is open to anyone who wants to pray and worship one god," project manager Naseer Ahmad told a tour.

"Our community is very proud of this building."

The entire \$4.5-million price tag for the project, which took two years to plan and three to build, was financed by Canada's Ahmadiyya Muslims. "The community acted as general contractor . . . Volunteers took days and months off from (regular) work."

With its high-tech audio and video capabilities, wheelchair accessibility and miniature water plant, the mosque would have cost at least \$10 million if an outside contractor had been used, he said.

Frequent references were made to the mosque's two prayer halls, one for men and the other, on the lower level, for women. Mosque architect Gulzar Haider said the two halls, which each accommodate more than 1,000 people, were identical in size, reflecting equal treatment of men and women.

Ahmadiyya Muslims are among an estimated 140,000 Canadian Muslims living in Metro.

THE TORONTO STAR

1892-1992
100

THURSDAY, October 15, 1992

New home for Ahmadi Muslims

*Largest mosque
on continent
opens in Metro*

By Jim Rankin
TORONTO STAR

Twenty-three years ago, Metro Ahmadi Muslims gathered to worship in a \$12-an-hour basement room at the YMCA.

Come Saturday, the Ahmadis will move into their new home, Bai'tul Islam, the largest mosque in North America and centre for the Ahmadiyya Movement in Islam, Canada.

It cost a bit more — \$4.5 million, all of which came from the 10,000 Ahmadis living in Canada.

The 1,858-square-metre (20,000-square-foot) mosque in Maple, just north of Canada's Wonderland, is a dream come true for Canadian Ahmadiyya movement president Naseem Mahdi.

"It's not just a building of steel and bricks," said Mahdi, standing below the mosque's shimmering white minaret. "A lot of personal sacrifice went into this building. You won't find one woman in the community who hasn't sold all her jewelry to help pay for this."

"One person said, 'This is my car, please take it. It's all we have,'" said Mahdi. One elderly man in the community even gave money he had saved to pay for his funeral.

"That's why this building is very special. This is not a building that's constructed every day. It has very strong sentimental value," he added.

Despite being the largest mosque in North America, Mahdi stressed the building alone does not make the religion what it is.

"The building itself is not important. If we do not have the beauty of worship, we do not have anything," said Mahdi. "We are a very humble community. It's not a matter of pride to build the largest mosque."

Canadian Ahmadi vice-president Abdul Aziz Khalifa



JIM RANKIN/TORONTO STAR

DREAM FULFILLED: Canadian Ahmadi president Naseem Mahdi, right, and vice-president Abdul Aziz Khalifa will be at the opening of their mosque Saturday.

said the mosque is an investment in the future of the Canadian Muslim sect.

"Our youngsters and teenagers, and their children, will know how we pray," said Khalifa. "They will know our religious and moral values."

The Ahmadiyya movement was founded in 1889 in the Punjab state of India by Hazrat Mirza Ghulam Ahmad. He claimed to be the messiah the world was waiting for and believed Islam to be the final and complete code of life for all people. However, he considered himself subordinate to Muhammad, the founder of Islam.

Ahmadi Muslims, of which there are about 10 million worldwide, have been declared non-Muslims in Pakistan for their belief that their spiritual leader was a prophet. Mainline Muslims consider that blasphemous, saying Muhammad was

the last prophet.

The Ahmadi sect, one of 73 sects in Islam, believes in peaceful co-existence and rejects violence and terrorism. It believes in only one holy war: the war against one's self.

When the Ahmadis first turned earth in the 10-hectare (25-acre) Maple cornfield they bought seven years ago, some residents expressed fear that members of the Ahmadiyya sect might be connected to Islamic terrorists.

There was also fear that the mosque would become the target of Muslim terrorists. Members of the Ahmadiyya have been murdered in terrorist acts around the world, and residents were afraid the Maple community would be caught in the crossfire in the event of attacks against the sect.

Community leaders held a series of talks, bought newspaper

advertisements, and sent out pamphlets with the message "Let's stop it (the mosque) now."

Two years later, after much reassurance by Mahdi that Ahmadis are a people of peace, the municipal council approved the structure without a single protest from residents.

"Now I feel as though the people of this town are friends and very much proud of what we've done here," said Mahdi. "It's a matter of respect now."

About 10,000 people are expected to attend Saturday's opening, including the spiritual leader of the Ahmadiyya Movement in Islam, Hazrat Mirza Tahir Ahmad.

Ahmad, who was elected head of the Ahmadiyya movement for life in 1982, left his homeland of Pakistan in 1984 because of anti-Ahmadiyya laws. He now lives in exile in England.

NATIONAL NEWS

The Globe and Mail, Saturday, October 17, 1992

BREAKING TRADITION / The \$4.5-million building can handle 2,000 people and translate an imam's homilies simultaneously into 10 languages

Technologically advanced mosque set to open today

BY JACK KAPICA
Religion Reporter
Maple, Ont.

MORE than 8,000 worshippers are expected to join their leader, His Holiness Hazrat Mirza Tahir Ahmad, today as he officially opens perhaps the largest and most technologically advanced mosque in the Western Hemisphere.

His Holiness is the fourth caliph of Islam's Ahmadiyya Movement, a 103-year-old Pakistani-based sect that has built the Bai'tul Islam mosque in a farmer's field just north of the Canada's Wonderland amusement park.

The mosque can accommodate 2,000 people, and its dramatic nickel-plated domes are visible in the distance across the flat landscape of Vaughan Township. They bracket a tall minaret, but with so few buildings nearby, the minaret has no balcony for a muezzin to call the faithful to prayer.

The break with tradition doesn't stop there. "The whole building is hard wired," says project manager Naseer Ahmad, pointing to a dense row of outlets and sockets running along the interior walls.

The \$4.5-million mosque has the technological resources to translate an imam's homilies simultaneously into 10 languages, televise prayers and provide a computer link with its mission house several hundred metres away.

These electronic resources will be put to the full test when today's opening services are broadcast to millions of people around the world by satellite hookup.

Naseer Mahdi, president of the Toronto Ahmadi community, sees great religious significance in the opening. "Our founder had a vision from God, who told him that 'I shall cause Thy message to reach the corners of the Earth,'" he said.

"If you take Canada as a corner of the world, then this mosque will be another manifestation of the fulfilment of this prophecy."

Mr. Ahmad said that from the start the Ahmadis took a novel approach, deciding the building "should not look like a Pakistani mosque. It should look like a Canadian mosque — but there are no Canadian mosques."

'Our founder had a vision from God, who told him that "I shall cause Thy message to reach the corners of the Earth"'

This willingness to innovate may not be surprising, given that the movement also breaks with Islamic tradition on theological grounds. For example, it places greater importance on the participation of women.

"This is a very surprising community," says chief architect Gulzar Haider, a Carleton University professor of architecture, who is Muslim but not an Ahmadi.

"Normally, only 25 to 33 per cent of a mosque are women, but in this group, it's half and half."

Men and women worship in dif-

ferent rooms, but in most mosques, women are usually relegated to a basement room. Mr. Haider says the Bai'tul Islam is actually two mosques, one on top of the other. "This is in fact a women's mosque," he says, pointing to a large room with a glassed-in seating area at the back where mothers can deal with restless infants.

"To show that, I have put a smaller dome over the women's entrance."

Work on the Bai'tul Islam began in 1985, when Mr. Mahdi bought 10 hectares of land for \$500,000. The land, which he estimates is now worth nearly \$3-million, is part of a long-term plan to finance the movement's presence in Canada. Ahmadis have bought about 62 hectares in Calgary, 13 in Edmonton and three in Vancouver.

This property is expected to appreciate in value and help fill the religion's coffers, in much the same way the "church lands" financed the Protestant churches of 19th-century Ontario.

Construction of the mosque cost another \$4-million, all of it raised within the Ahmadi community. That figure does not include thousands of hours of donated labour. For instance, Mr. Ahmad the project manager left his own advertising agency to devote himself full-time to the project.

"We started with only \$75,000," said Mr. Mahdi. "But we never borrowed a cent. People sold their homes and gave us their equity. Women sold their jewelry. Students gave us their student loans and took summer jobs."

"It's an interesting story of sacrifice."

THE TORONTO STAR 1892-1992

Volunteers share 'privilege' of helping build mosque

By Michael McAteer
STAR RELIGION EDITOR

It was a close call but they made it. Less than three days before today's public opening of their mosque, Toronto-area Ahmadiyya Muslims received an occupancy permit from municipal officials for their twin-domed building with the tall minaret that rises out of what was once a cornfield in Maple just north of Canada's Wonderland.

"It's a cherished dream come true," said Naseer Ahmad, the volunteer project manager of what is described as the largest modern mosque in the Western Hemisphere. "We've been trying for 15 years to construct a mosque. It's been a long, long process."

As well as serving as a place of worship, the Bai'tul Islam Mosque on Jane St. north of Major Mackenzie Dr. will be the headquarters for Canadian Muslims of the Ahmadiyya sect, who trace the origin of their movement to a 19th century mystic who lived in the Punjab, India.

While all the major work was contracted out, hundreds of volunteers contributed thousands of hours, some working 18-hour days and sleeping overnight in a trailer.



RIVETING WORK: Mohammad Ashraf Nazer puts finishing touches to main entrance of the mosque.

"It was a privilege," said Ahmad, 39, the owner of an advertising agency who came to Canada from Pakistan 16 years ago and has acted as the volunteer project manager since the first sod was turned three years ago. "I could not refuse. Not many people are given the opportunity to help build a mosque."

In the six years since the cornerstone was laid, the cost of the mosque escalated to \$4.5 million from \$2.5 million.

"Every cent was raised by Canadian Ahmadis," said Hasanat Ahmad Syed, national secretary of the Canadian Ahmadiyya movement. "Some sold their homes, some borrowed money, and some female members sold their jewelry to pay for the mosque."

Ahmadis are asked to donate from one-sixteenth to one-third of their monthly income to the movement.

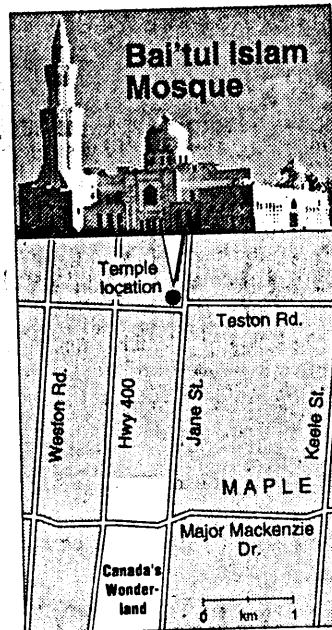
"All my tiredness has gone," said Nasir Cheema, 40, who originally promised to work six months on the project but ended up donating three years of volunteer work while his wife supported the family.

"These last few days have been very emotional," he said. "People have been coming up to me and hugging me and crying like children. We waited a long time to build our mosque."

The mosque was formally inaugurated yesterday at a prayer service led by Hazrat Mirza Tahir Ahmad, leader of the worldwide, 10 million-member Ahmadiyya Movement in Islam. Another inauguration, without the religious ceremony, was to be held today before invited guests.

Constructed on 10 hectares (25 acres) in the City of Vaughan, the state-of-the-art building, which holds as many as 2,500 worshippers, is the first Ahmadiyya mosque in Canada although the movement has several active missions in a number of Canadian cities.

It is one of several thousand mosques constructed in more than 130 countries since the Ahmadiyya movement was founded more than 100 years ago. Officials say in 1992 alone, 307 mosques were built and another 90 are under construction.



Small batches of Ahmadis started arriving in Canada in the 1940s and their numbers have grown rapidly since the mid-1980s. It is estimated that between 5,000 and 10,000 Ahmadis live in Canada, most of them in the greater Toronto area. Most came from Pakistan.

The Ahmadiyya movement gets its name from Ahmad, the second name of Muhammad, the founder of Islam who was born in Mecca in 570. The Ahmadiyya sect was founded in India in 1889 by Hazrat Mirza Ghulam Ahmad, who claimed he was told by God that he was the Mahdi, or messiah, whose advent had been foretold by Muhammad. Ghulam also claimed to be the embodiment of Jesus Christ, Krishna, Buddha and Muhammad.

Although the Ahmadis stress they believe their

founder to be subordinate to Muhammad, many orthodox Muslims — who believe Muhammad to have been the last prophet — consider Ahmadis to be heretics and the movement has been vilified and persecuted, particularly in Pakistan.

In 1974, after a series of religious riots, Pakistan's National Assembly declared that Ahmadis were non-Muslims. In 1984, punitive laws were introduced against Ahmadis who profess, preach or practise their religion.

The current leader of the worldwide Ahmadiyya movement — elected for life in 1982 — left Pakistan two years later because of the anti-Ahmadiyya laws and now lives in England.

The Ahmadis also differ from basic Islamic faith because they believe that Jesus Christ did not die on the cross, but feigned death and travelled to India where he died and is buried.

Naseem Mahdi, president of the Canadian Ahmadiyya movement, says his movement is willing to co-operate with orthodox Muslims in Canada and that he invited Muslims from other groups to attend today's inauguration of the Ahmadi mosque.

He does not know how many accepted the invitation. He expects that those who did so will attend the inauguration in a personal capacity.

Star India

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Bai'tul Islam: The Largest Mosque in North America

By Ahsan Khan

MAPLE - The 4.5 million dollar Bai'tul Islam mosque built by the Ahmadiyya Muslim Jamaat on Jane Street in the City of Vaughan, marks a milestone in Canadian history; and, serves as a permanent reference point for Canadian Ahmadis.

The inauguration of the Bai'tul Islam (house of peace) mosque, also coincided with the Ahmadi Muslim community's 16th annual conference, which is designed to increase religious knowledge; advance one's realization of God; and broaden the circle of brotherhood.

Approximately 8000 people attended the three day event from October 16 to 18. The execution of this large scale event required the help of about 900 volunteers, some of whom spent several months in preparations. Tasks included feeding guests by the *Langar Khaana* (hospitality section); transport and accommodation for guests; parking and shuttle service from the nearby Canada Wonderland; public relations and the reception of guests.

Most of the members and guests came from Southern Ontario and across Canada, while about 1500 came from the United States. Some delegates came from as far as Germany, Sweden, Norway, Holland, Switzerland, Ghana, United Arab Emirates, Palestine, England, Trinidad, Guyana, Pakistan and Bangladesh.

The spectacular event was graced by the presence of His Holiness Hazrat Mirza Tahir Ahmad, *Khalifatul Masih IV*, the supreme head of the worldwide Ahmadiyya Muslim Jamaat. Among the VIPs that attended the inauguration: the Honourable Elaine Ziemba, Minister of Citizenship; Honourable Warren Beatty, Federal Minister of Communications; MP Maurizio Bevilacqua; MP Patrick Boyer; MP Robert Kaplan; several members of the provincial legislature; Mayor Lorna Jackson of the City of Vaughan; Mayor Hazel McCallion of the City of Mississauga, and also some dignitaries from foreign countries and members of the Canadian Academic community. The Premier of Ontario, Honourable Bob Rae addressed the participants on Sunday October 18.

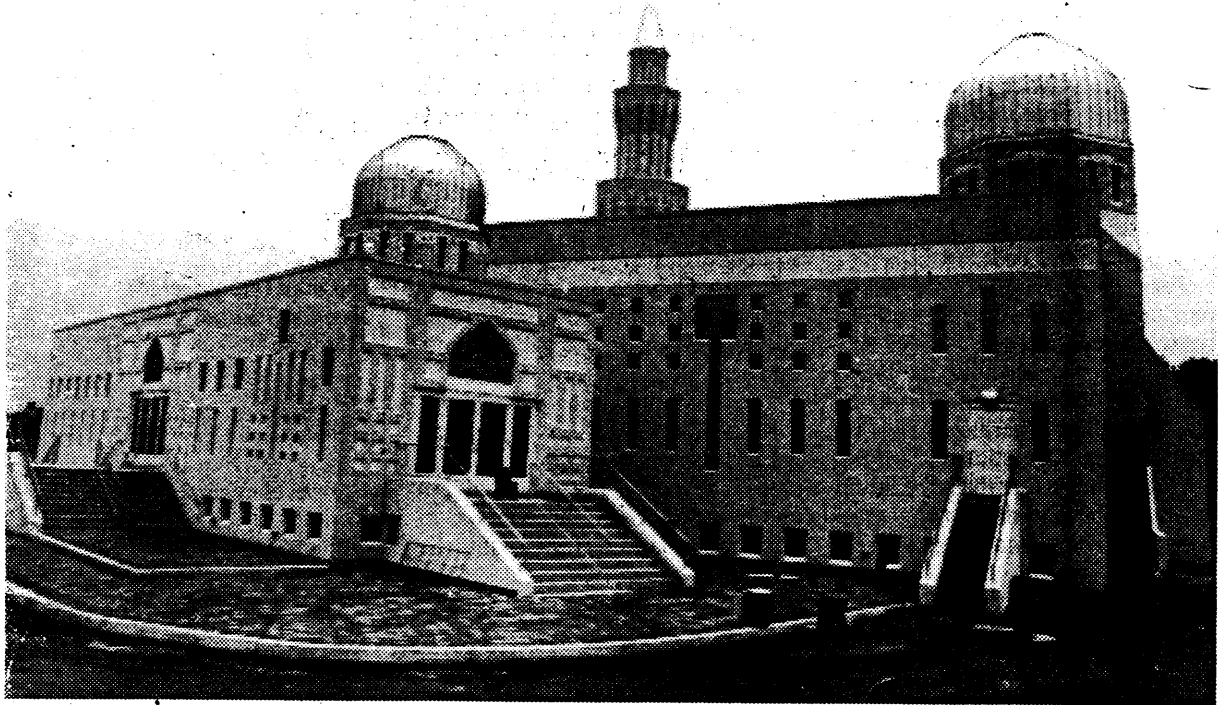
Tours of the mosque were held, with a special tour led by His Holiness for the VIPs and dignitaries. After the welcoming address, His Holiness spoke to the gathering. During this address, he attended to the issue of world peace and the new world order. In conclusion he said that every man, woman and child must develop an 'absolute' love for the Creator, whom they must 'fear' in the sense - as he said - "lest I should incur the displeasure of my beloved". With such thinking, people's actions would be governed with the conscious acknowledgement of their Creator. His Holiness also

remarked in his closing address that his affection and attachment for Canada increased with each visit. He was especially pleased with the cooperation and warm sentiments expressed by all levels of government.

In over a hundred years, since the inception of the Ahmadiyya Muslim Jamaat by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and *Mahdi* on March 23, 1889, thousands of mosques have been built in over 130 countries. In the last 10 years, 1400 new mosques have been built by the Jamaat. In 1992 alone 307 mosques were built and another 80 mosques are under construction. Also this year 806 mosques with their religious divines and congregations joined the Ahmadiyya Muslim Jamaat.

In an interview to STAR INDIA the Missionary in Charge of Canada, Naseem Mahdi, talked about the significance of the Mosque. "The mosque is the nucleus of Islamic society and the center of all activities," he said. "It brings people of all walks of life together, creating the clear manifestation of brotherhood, with no class distinctions. The mosque is important for the younger generation as it gives them a central place to congregate."

The Globe and Mail, Saturday, October 17, 1992



The Bai'tul Islam mosque in Maple, Ont., can accommodate 2,000 people.

(RANDY VELOCCI/The Globe and Mail)

Ahmadis are relatively new in Canada

The Globe and Mail

The Ahmadiyya Movement numbers more than 10 million followers in 120 countries, but was almost unknown in Canada until the early 1980s. There are now more than 10,000 adherents here, most of them of Pakistani origin.

Founded in Qadian, Punjab, in 1889, the movement is named after Mirza Ghulam Ahmad, who proclaimed himself the *mahdi*, or messiah, who Muslims believe will arrive at the end of the world, as well as the Christian messiah, an incarnation of the Hindu god Krishna and the return of Mohammed.

The Ahmadis believe that Jesus did not die on the cross, but another man did, while Jesus went to India in search of a lost tribe of Israel. He is

believed to have died there at the age of 120, and to have been buried in a tomb in Srinagar.

Mainstream Muslims have attacked the movement for most of its 103-year history for stating that Mohammed was not the final messenger from God. Even in Canada a few years ago, Ahmadis exchanged heated words with members of the *Majlis-e-Tahaffuz-e-Khatm-e-Naboo-wat*, or the Group to Protect the Finality of the Prophet Mohammed.

Although persecuted in Pakistan, the movement has flourished in foreign countries, mostly because, as a reform movement, its message has been redefined into a concept more acceptable to the West.

Its ideas include a program of evangelism based on the persuasive but non-aggressive style of turn-of-

the-century Protestant missionaries.

Ahmadis attract many professional and highly educated people. They pride themselves in having translated the Holy Koran into 54 languages — and although it is the same version as others, orthodox Muslims have denounced the Ahmadi Koran as heretical.

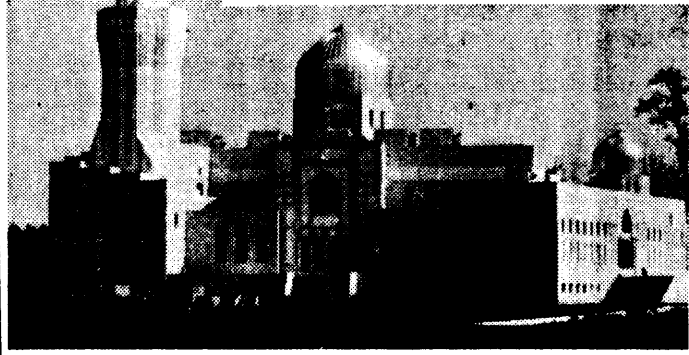
Ironically, the president of the Toronto Ahmadi community calls his religion fundamentalist "because a fundamentalist Muslim is one who believes in the fundament of Islam, which is peace."

"The Muslim Brotherhood," Nasser Mahdi added, referring to the orthodox group that ranks as Ahmadis' greatest foe, "should not be called fundamentalists because they're *against* the fundamentals of Islam."

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Ontario Premier Bob Rae, left, is pictured next to Hazrat Mirza Tahir Ahmad, head of the Ahmadiyya Movement in Islam. Extreme right is Khalifa Abdul Aziz, vice president of Ahmadiyya group in Toronto. Pictured below is the newly inaugurated mosque. (Photos: Yahaya Khan)



Ahmadiyya Mosque Opened

By AJIT JAIN

TORONTO — Hazrat Mirza Tahir Ahmad, head of the Ahmadiyya Movement in Islam, last week inaugurated in Vaughan, Ontario, what was billed as the largest modern Bai'tul Islam mosque in the Western Hemisphere.

It took more than six years for the 10,000 Ahmadi who live in Canada to raise \$4.5 million to build the mosque, said Naseem Mahdi, project manager.

About 8,000 Ahmadi attended the inaugural prayer meeting, presided over by Tahir Ahmad, the fourth caliph of the movement based in London.

Among those listed as members of the reception committee were: Ontario Premier Bob Rae; Mayor Lorna Jackson of Vaughan; Hazel McCallion, Mayor of Mississauga; Maurizio Bevilacqua, Joseph Cordiano, Derek Lee, Dennis

Mills and Alan Redway, all members of Parliament, and Gerry Phillips and Steven Offer, members of the Ontario Legislature.

According to published reports, there are 10 million Ahmadiyya followers in 120 countries, of whom four million are in Pakistan. Ahmadi in Canada largely come from Pakistan and some from India.

Founded in 1889 in Qadian, Punjab, the movement is named after Mirza Ghulam Ahmad, who proclaimed himself the mahdi, or messiah.

Tahir Ahmad told *India Abroad* that the violence in various parts of the world was not based on religion but on politics.

The mosque, the first of its kind in Canada, sits on a 25-acre site. It can hold 2,500 people.

MRS. ATA ULLAH KALEEM PASSES AWAY

It is with the deepest regrets that we inform our members of the demise of Naseema Begum, wife of Maulana Ata Ullah Kaleem, on November 12, 1992.

Inna Lillahi Wa Inna Ilaihi Ra'aje'oon.

Her Janaza prayer was held on Friday, November 13, 1992 which was attended by a large number of people from Washington, New Jersey, Baltimore and Philadelphia Jamaats.

The body of the deceased was taken to Rabwah for burial, accompanied by Maulana Kaleem. He will be attending the Jalsa Salana at Qadian before returning to the United States.

The Ahmadiyya Gazette staff expresses our deepest sympathies with Maulana Ata Ullah Kaleem, his children and other members of the family.

THE GULF CRISIS AND THE NEW WORLD ORDER

A collection of Huzoor's Friday Sermons on the subject of the Gulf Crisis has recently been published in English. The book comprises 412 pages, with hard cover and an attractive dust cover.

Copies of this book can be obtained (from some of the missions or) from:

The Fazl-i-Umar Press
 P. O. Box 338
 Athens, Ohio 45701

The price per copy is \$5.00, plus \$2.00 postage and handling.

Limited number of copies of the book:

THE BOOK OF RELIGIOUS KNOWLEDGE are also available, priced at \$10.00 plus \$2 for postage and handling.

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