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## DEMOLITION OF THE BABARI MOSQUE IS A TRAGEDY NOT ONLY FOR MUSLIMS BUT FOR PEOPLE BELONGING TO ALL RELIGIONS

**AHMADIES HAVE BEEN DEEPLY HURT BY THIS TRAGIC EVENT  
MUSLIMS SHOULD TURN TO GOD AND HAVE FIRM FAITH IN HIS UNITY**

*[On December 11, 1992, Hazrat Khalifatul Masih IV, May Allah strengthen Him, expressed the strong pain which the entire Ahmadiyya Community has suffered by the demolition of the Babari Mosque in India. He advised the Muslim world to act with righteousness so that they may be the recipients of Allah's help. The Friday sermon was telecast around the globe via satellite. The following is a brief summary of his sermon. The summary was prepared on the basis of the Urdu summary printed in Alfazl, December 13, 1992, and is presented at the responsibility of the Ahmadiyya Gazette staff.]*  
Huzoor said:

We are passing through a period of great pain for Islam and humanity. One calamity follows another. There is a special message from Allah behind these calamities; but the ears are deaf and the eyes are blind to this message.

Trials are of two kinds. Good trials, which are faced by the believers. They add to their faith and strengthen them. After every such trial, the communities raised by God make speedier progress. The other kind of trial befalls the non-believers. It crushes their power and prestige.

Sometimes trials are a source of warning. These often are faced by the communities which are basically on the path of God, but have temporarily been diverted from their true path. Those who have greater portion of goodness, basically benefit from such trials and mend their ways; others suffer the consequences of their neglect and bad deeds.

After this introduction Huzoor referred to the demolition of the Babari Mosque in Ayudhia. He said that people belonging to all faiths and religions

consider it a great tragedy; but the question is: why is Allah's help not descending? In explaining this phenomenon, Huzoor referred to the history of Ka'aba. Even though it is the holiest of the Holy places, it was temporarily given to the control of the idolaters by the decree of God. This happened because there was none worthy of giving its due. But when a righteous community was established under the great revolution brought about by the Holy Prophet Muhammad (peace and blessings of Allah be on him), the entire force of the idolaters was crushed and the Ka'aba was handed over to the Muslims.

Huzoor added that the same is the case with Masjid Aqsa, which is the second holiest place of worship for the Muslims. Allah has promised that the righteous will inherit it; but until that group of righteous comes forward, Allah does not care who controls it.

Huzoor criticized the hasty and unthoughtful reaction of those who have retaliated to the event by destroying other places of worship; an action totally contrary to Islamic teachings.

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# FASTING

In the Holy Quran fasting has been prescribed from dawn to sunset in the lunar month of Ramadhan. It is a discipline which promotes righteousness and makes it easier for a seeker to scale spiritual heights. One who is fasting becomes aware of all Divine bounties, and fasting thus helps one to employ them beneficently.

## From the Holy Quran

"O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation — the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew." (Chapter 2:184-185)

يَا أَيُّهَا الَّذِينَ آمَنُوا  
كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ  
لَعَلَّكُمْ تَتَّقُونَ ۚ أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ  
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ  
يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا  
فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ  
تَعْلَمُونَ ۞

## Sayings of the Holy Prophet (peace and blessings of Allah be on him)

Abu Hurairah related that the Holy Prophet said: Allah, the Lord of Honor and glory says: All other deeds of man are for himself, but his fasting is purely for Me and I shall reward him for it. The fast is a shield. When any of you is fasting he should eschew loose talk and noisy exchanges. Should anyone revile him or seek to pick a quarrel with him, he should respond with: I am observing a fast. By Him in Whose hands is the life of Muhammad, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk. One who fasts experiences two joys: he is joyful when he breaks his fast, and he is joyful by virtue of his fast when he meets his Lord (*Bokhari & Muslim*). Bokhari adds: Allah says: He abstains from food and drink and from indulging his passion for My sake. A fast is undertaken for My sake and I shall bestow the reward for it. Other good works are rewarded only ten times. Muslim's version adds: A man's good works carry a multiple reward, from ten times to seven hundred times. Allah says: A fast is an exception, for it is observed for My sake and I shall bestow the reward for it. He who observes a fast gives up his passion and his food for My sake. For such a one there are two joys; a joy when he breaks his fast and a joy when he meets his Lord. His breath is purer in the estimation of Allah than the fragrance of musk.

## From the Writings of the Promised Messiah (peace be on him)

*Salat* purifies the spirit and the fast illuminates the heart

Fasting and *Salat* are both forms of worship. The fast affects powerfully the body and *Salat* affects powerfully the soul. *Salat* generates a condition of burning and melting of the heart, and is, therefore, a higher form of worship than fasting. The latter fosters the capacity for visions. (*Malfoozat*, Vol. VII, p. 379)

The verse: The month of Ramadan is the month in which the Quran began to be revealed (2:186); indicates the greatness of the month of Ramadan. The *sufis* have recorded that this is a good month for the illumination of the heart. One who observes the fast has frequent experiences of visions in this month. The *Salat* purifies the spirit and the fast illumines the heart. The purification of the spirit means that one may be delivered from the passions of the self that incites to evil; and the illumination of the heart means that the gates of vision may be opened so that one may be able to behold God.

(*Malfoozat*, Vol. IV, p. 256)

On one occasion I began to reflect on the purpose of the prescribed expiation of missing a fast and I conceived that the expiation is prescribed so that one may be bestowed the capacity and the strength to

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**ALLAH AND HIS PROPHET (PEACE AND BLESSINGS OF  
ALLAH BE ON HIM) HAVE GRANTED COMPLETE FREEDOM  
IN THE PROFESSION OF BELIEF IN ISLAM  
BY DECLARING LA ILAHA ILLALLAH  
A CONSPIRACY HAS RAISED ITS HEAD IN BANGLADESH  
WORDS OF SINCERE ADVICE TO THE PEOPLE  
AND POLITICIANS OF BANGLADESH**

*(The following is an English rendering of the Friday Sermon delivered by  
Hazrat Khalifatul Masih IV, may Allah strengthen him, on November 6, 1992,  
at the Fazl Mosque, London. It has been prepared by the editorial staff of the  
Ahmadiyya Gazette, U.S.A., on the basis of an Urdu text provided by the  
Private Secretary to Huzoor. It is offered at the responsibility of the staff of the  
Ahmadiyya Gazette, USA.)*

Hazur started by reciting the creed of Islam, and seeking the protection of Allah. He then recited Surah Fatiha and the following verses of the Holy Qur'an:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ  
قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ  
وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ

(Al-Hujurat:15) شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥﴾

*The Arabs of the desert say 'We believe.' Say "You have not believed yet; but rather say, 'We have accepted Islam,' for true belief has not yet entered into your hearts." But if you believe Allah and His Messenger, He will not detract anything from your deeds. Surely Allah is Most Forgiving, Merciful.*

Then he said:

A brutal drama was staged in Pakistan in 1974. As a result of a vile conspiracy, the Assembly of Pakistan passed a resolution which is the worst resolution in the history of democratic governments. It dislodged genuine political process in Pakistan and made its politics a hostage to the *Mullahs* (bigoted and narrow minded religious leaders).

A similar conspiracy has raised its head in Bangladesh. The same actors are staging this drama; their ideas and instruments are identical to those used in Pakistan earlier. The same hands are clearly at work, displaying the same patterns of thought and cruel activities.

The process started in Bangladesh a few years ago when General Irshad assumed power. We received confirmed news at that time that the office of *Rabitai Aalimi Islami* (Muslim World Cooperation) in Kuwait invited the ministers of several countries to discuss some matters in secret. The agenda included efforts to get the Ahmadis declared as a non-Muslim minority in Bangladesh.

When I heard the news I warned the Bangladesh Jama'at and asked them to start preparing for the coming events. I told them about the far reaching implications of the conspiracy. The Saudi oil wealth is behind it; and abundance of wealth can block one's vision and make one blind. I added that since Bangladesh is a poor country, the President may possibly be lured into following the footsteps of Pakistan.

President Irshad lost power and a new government took over; but the present government has also

embarked upon similar activities. It seems, however, that the signals are now coming from the President's House of Pakistan, not from Kuwait. Pakistan's Minister of Religious Affairs appears to be fully involved in these activities.

The Prime Minister of Bangladesh recently visited Pakistan. It appears that during the visit a plan was formulated to launch the campaign which was initiated a few days ago in the Headquarters of Jama'at Ahmadiyya Bangladesh at 4 Bakhshi Bazar, Dhaka.

A few *Mullahs* attacked the Headquarters in the company of their followers, beating all who were present. Some Ahmadis remained in critical condition, but by the grace of Allah, all showed great steadfastness and we did not lose any lives. [Such lives are never lost, because those who give up this life get an ever-lasting life; but I use this phrase as a common expression. We did not lose any life; rather Allah has granted them a new phase of life to earn further blessings.]

During the attack the entire structure, which consists of several buildings, was put on fire. The furniture and valuable belongings were burned. The Holy Qur'an was desecrated. The newspapers have printed several pictures showing copies of the Holy Qur'an (Arabic text as well as those including translation in different languages) half burnt and lying in the streets.

The attack was similar to the one made in Pakistan, with one difference. The drama which was staged in Pakistan started with the events at the Rabwah railway station. Acting in accordance with a well-hatched plan, the assailants displayed very vulgar behavior at the station in an effort to excite the feelings of the youth of Rabwah into retaliating. This is what actually happened. As a result, the *Mullahs* got an excuse. Using all means of communication (Radio, T.V. as well as newspapers) they spread false and provocative rumors all over the country. They even alleged that the residents of Rabwah pulled out the eyes and chewed the livers of the assailants. I remember one Moulvi in Hazara who placed several eyes of goats in an empty vessel

and went around the market alleging that those were the eyes pulled out in Rabwah.

The government of Pakistan was fully involved in these vile activities. Using all means of communication, the citizens of Pakistan were brain washed into believing that a serious attack had been made in Rabwah upon the Muslims and had put several lives in danger. The result was inevitable. Riots started all over the country; shops and houses were burnt; and many Ahmadis earned martyrdom. The government was fully patronizing these criminal acts. We have several pictures showing that burning and looting was taking place in the presence of police officers and magistrates.

I had warned the Ahmadiyya community in Bangladesh several times to remain patient and not to play into the hands of the assailants by retaliating to their provocation. Consequently, the Ahmadis did not respond; they were inflicted with severe cruelty, but they bore it with great patience and steadfastness.

Even though the Ahmadis did not respond, the *Mullahs* all over the country have initiated demands that the Ahmadis should be declared as a non-Muslim minority, adding that if their demand is not accepted they would commence a campaign of mass killing of the Ahmadis. These demands make the nature of the conspiracy very obvious.

There is an important difference between Bangladesh and Pakistan: the politics in Bangladesh is more rational. Their thinkers are also more intelligent. Except for isolated newspapers owned by the *Mullahs*, all newspapers have condemned the events in Dhaka in very strong terms. Several important political leaders have also condemned them. As a consequence, the *Mullahs* have failed to ignite a general wave against Ahmadis, as they wished. Even if the government is involved -- and it seems clear that it is -- it has not been given an excuse to launch a campaign of provocation against Ahmadis. However, one action taken by government demonstrates its involvement. Immediately after the incident at Dhaka, it invited some of the most foul-mouthed *Mullahs* from Pakistan. They also invited

some from Mecca. Obviously, they did not get together by coincidence. The cruelties inflicted during the incidents at Dhaka followed by the invitations to the *Mullahs* proves that the government is fully involved in a conspiracy. Otherwise, no civilized nation invites evil forces from outside to promote hatred against its own citizens.

These scholars openly spread hatred against Ahmadis and, as is usual, concluded with a demand to declare Ahmadis as a non-Muslim minority. They also threatened that failure to do so would lead to a big blood-bath.

As for the blood-bath, the Jama'at Ahmadiyya Bangladesh is, by the grace of Allah, very brave. They are weak but not timid. Their faith is very strong. The Amir of Bangladesh Jama'at has written to me several times. He says that concern and heart-felt prayers is what they need, because the dangers are many. But every Ahmadi stands firm as a rock, ready to face any difficulty. Of those who had been beaten, not a single one has complained. The Amir has asked me to rest assured and to convey to Ahmadis all over the world that not a single Ahmadi in Bangladesh will turn its back; if any other incident takes place, they will all join in offering any sacrifice.

These, in brief, are the circumstances created in Bangladesh as a result of a well planned conspiracy.

Today we learned that a procession arrived the area of the Jama'at Headquarters (4 Bakhshi Bazar, Dhaka). Although no building was left intact which could have been put to fire, several sincere Ahmadis had arrived the scene, determined to offer any sacrifice. The mob therefore did not enter the buildings, but passed by -- uttering foul abuses and hurling demands of declaring Ahmadis as non-Muslims. They proceeded towards the Assembly and presented a demand that Ahmadis be declared as a non-Muslims minority. The Speaker entertained the demand. According to another report the demand had already been made and tabled by the speaker; the procession was only meant to give it the color of a public demand.

By the grace of Allah, Jama'at Ahmadiyya is a divinely established Community. The trials that have befallen the Community have caused difficulties and the Community has offered sacrifices of their feelings, honor, properties, and lives. But the Community has never retreated. Occasionally some dead leaves have fallen off, but they have been replaced by healthier, more vigorous and healthy leaves which yielded further fruit. The history of the Community shows that it is not a Community which is diminished by trials; rather, it always emerges more vigorous.

Only Allah knows what will happen next in Bangladesh, but I would like to offer some words of sincere advice to the people and politicians of Bangladesh. Whatever happens, I assure the international Ahmadiyya Muslim Community that no power on earth has the ability to humiliate or diminish the Jama'at. It will emerge with a new strength. Every trial has granted new strength to the Community; none has ever weakened it. This trial is nothing new. It is just another in the series of trials that we have passed successfully over the last one century.

Only recently, Baitul Islam mosque was inaugurated in Canada. The news from all over the world is that many non-Ahmadis were amazed at the progress of the Ahmadiyya Community. I received a letter from an Ahmadi journalist yesterday. He says that a renowned journalist who specializes in religious affairs met him in utter dismay. This renowned journalist told our Ahmadi brother that he had seen the activities of the opening of the Canada mosque in the house of an Ahmadi and had remained disturbed all night that Pakistan had committed a blunder and that Ahmadiyyat had flourished so greatly as a result. He added that what has transpired was beyond the imagination of any of them. [These are not his exact words; I have given a gist of his comments]. I also read an Ahle Hadith paper which shows that even the bitterest enemies have come to the conclusion that all their efforts have been vain. Instead of weakening the Community, they have led it to further strength.

Actually, no *Mullah* can give any strength to any one. After every one of their vile efforts, Allah grants us new strength; but they do not see it. If the general public or the intellectuals understand it, their plans of action will change. But they have a problem: if they leave us alone, we make progress; and if they persecute us, we make progress. What can they do! A saying of Hazrat Isa applies well to the Promised Messiah (peace be on them): I am the corner stone; he who falls on me will be crushed; and he upon whom I fall, will also be crushed. The Community of the Promised Messiah (Peace on Him) is that corner stone. The corner stone is selected for its hardness. I use the word 'hard' in the sense in which Allah has used it in Sura Al-Fath (verse 30):

أَشَدَّاءَ عَلَى الْكَفَّارِ

"... *Hard against the disbelievers.* ..."

i.e., a thing which is so strong that it breaks anything upon which it falls; and it also shatters anything which falls upon it.

If they leave us alone, they are doomed; and if they persecute us, they are doomed. What should they do? There is only one way. They should join the Jama'at with true faith. Almighty Allah has shown so many signs over the last one hundred years, that even a blind man can see that the support of Allah is with the Jama'at, not with its opponents. Otherwise, how can one understand the fact that every act of enmity against the Jama'at leads to results which are totally different from the designs of those who perpetrated those acts of enmity. However, people whom Allah has judged to have fallen astray cannot be cured. They are deaf and blind. They do not have the capacity to utter the truth. This, however, does not apply to the majority. The majority follows -- in ignorance -- the few unfortunate leaders who lack the capacity to provide true and enlightened leadership; because of their misdeeds, they lead their nation towards the path of destruction.

Such are the events which have marred the face of Pakistan. Ever since Pakistan was established, it has

gone from worse to worst under the tyranny and misguided leadership of the *Maulvis*.

I advise the Bangladeshis to take a close look at the recent history of religion. What is the evidence provided by the one hundred years of the history of Ahmadiyyat? It is not something belonging to antiquity. Living history is unfolding right before your eyes; take heed from it. People of Bangladesh should closely scrutinize the events in Pakistan, and learn a lesson. If the present Prime Minister is involved in recent events -- and I believe she is involved -- she should ponder over the decree of Allah against those who committed similar acts in past. The *Mullahs* come and tell her: 'If you join us, you will earn ever lasting fame; your opponents would be crushed; your political opponents would lose power; you will also get spiritual recognition. . . etc'. Can the Prime Minister not see that hands that promise her garlands are fully capable of putting rope around her neck to hang her. These hands are not to be trusted!

This is not ancient history. The fate of those who fell prey to the schemes of the *Maulvis* is current history. You have seen their demise. Punishment that was meted to them is fully in line with the decree of Allah. Allah says:

فَلَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ يَجِدَ

لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٤﴾

(Fatir:44)

... *But thou wilt never find any change in the way of Allah; nor wilt thou ever find alteration in the way of Allah.*

The decree of Allah manifests itself in this manner again and again. So open your eyes, and be vigilant. If mistakes have been made in the past, there is still time to repent and seek forgiveness of Allah. Do not wilfully adopt the path of viciousness; for it will surely lead you where all cruel tyrants reach by the decree of Allah. The nation will also suffer. The decisions made by leaders affect the destiny of their nations. Ill advised decision bring such hardship and

misery upon the nation that it finds no escape from it.

Pay heed to the lesson offered by Pakistan! A claim was made that by declaring Ahmadis to be non-Muslim an unparalleled service had been rendered to the cause of Islam. It was claimed that those who had led this activity would be the recipients of ever lasting divine bliss; Allah would be pleased with them; their hymns would be sung in heaven; Islam would march forward to victory. Such were the rosy pictures; what has actually transpired is very dreadful. I will offer two glimpses of it, so that those in Bangladesh who are listening or to whom my message reaches later should understand it well. What was the result of the events that happened in Pakistan in 1974, or of the cruelties which were perpetrated as a direct result of these events in 1984. Mr. A.K. Brohi, former Law Minister of Pakistan, may be paraphrased as following: 'A tree is known by its fruit. The world forms its opinion about Islam by seeing us. I think if we renounce Islam, the entire Europe can accept Islam.' i.e., If you want to serve Islam, join the Islam from which you have severed yourselves. That is the Islam which is attracting the Europeans. Repent from the so-called Islam of cruelty and injustice. Such is not the Islam of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). It is impossible that the true faith of the Holy Prophet (peace and blessings of Allah be upon him) should repel people. Nor is it possible that if Muslims forsake that true faith, others would be attracted to the distorted version and find protection in it.

Mr. Brohi is not an Ahmadi; indeed he was raised under the banner of Jama'at Islami, and has always supported Jama'at Islami openly. But as a renowned jurist, he has drawn a rational conclusion based upon his observation. A paraphrase of his fuller observation follows: 'A tree is known by its fruit. The world forms its opinion about Islam by seeing us. I think if we renounce Islam, the entire Europe can accept Islam. When they see the people who wear the label of Islamic Nations, their steps towards Islam falter. We are the biggest obstacle to

the propagation of Islam.' (quoted in *Islam aur asri ravan*, by Dr. Ghulam Jailani Burk, p. 176 from *Mulaqateen* by Altaf Husain, p. 50).

Syed Qaiser Shirazi offers another commentary on what is happening in Pakistan: 'I reflect upon every second and micro-second of the current year. I feel fire burning around me. Gun smoke has spread everywhere. Bombs are exploding. Sound of human travails is deafening. Bullets are being fired; fighting and rowdyism holds sway. . . . In this atmosphere of fear and insecurity, the citizens are sitting dreadfully scared and astounded. Oh my Allah! what is this? Is this not the Doomsday? The wrath of God has surely been inflicted.

Was it Islam that was served in Pakistan? Was it really God Whom they served. They certainly did not serve the God of Hazrat Muhammad Mustafa (peace and blessings of Allah be upon him). He is the One Who rewards minor offerings with marvelous bounties. Some who offered a piece of bread, were so blessed that several of their generations reaped the rewards. Some who sacrificed their honor, were so blessed that from the status of shepherds they moved on to become powerful rulers. Such is Allah; and this is how blesses those who make sacrifices for His sake. He deals with them with love and kindness.

If the action done by Pakistan had been right, Allah would not have treated them as He has. They claim that they are serving God, but God punishes and humiliates them! Such is not the way of Allah. What kind of God are they serving. If they are right -- and they certainly are not -- Allah would not have treated them as they have been treated. The entire nation has been humiliated and profaned; it is crying and moaning at the wrath of Allah, and cannot find an escape. The 'Islamic Republic' has turned into a 'land of robbers and child snatchers'. The honor of innocent women is profaned. Those who have been appointed to maintain the law have turned into the worst law breakers and supporter of criminals. What is happening in Pakistan is so evident that the darkness of the darkest night

cannot match it, and not a single one of its inhabitants has remained silent.

What service have you performed for faith in Pakistan for which you have earned this reward? Ever since 1974, Pakistan has not seen peace and security.

I therefore humbly advise the honorable Prime Minister of Bangladesh and its intellectuals that they should not repeat the cruel and foolish behavior which would engulf the country like a dark night. You will then find no escape. Bangladesh is a very poor country. It has suffered many a calamity. There is acute shortage of food and clothing. If, on top of this, you earn the wrath of God, you will be committing a grave stupidity. History will never condone such a stupid act.

The *Mullahs* tell you that action against Ahmadis is a service to Islam because -- God forbid -- someone has usurped the prophethood and *khatimiyyat* (seal of prophethood) of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). What the *Mullahs* say is nonsense and desecration against the Holy Prophet Muhammad (Peace and blessings of Allah be upon him). There is none who can usurp the prophethood or honor of the Holy Prophet (peace and blessings of Allah be upon him). If any one dares such a venture, the decree of God would totally annihilate him. So, what the *Mullahs* say is an empty slogan -- all falsehood without any trace of truth. But ignorant people and even politicians are influenced by these slogans.

Usurpation? Let me ask you this: A majority of the world population are idol worshippers, or have given the prophets of God the status of God. To use the phrase of the *Mullahs*, such people have usurped Godhood. But the *Mullahs* feel no pain. What is happening in India is no concern to them. The countries where Muslims are being tortured do not disturb their mind. If they really wanted to participate in *Jihad* they should have marched forward in Kashmir to earn martyrdom. They stayed behind when death confronted them; but they roar

like lions when faced with weak and helpless people. I remember two events of 1974. Several *Mullahs*, accompanied by a large crowd, attacked a village in Gujranwala. When they were about to attack the Ahmadis, they were told that Ahmadis were fully prepared to defend themselves and determined to kill ten for each one of the loss of their lives. Someone asked a *Mullahs* to take the leadership, but they started making excuses. When the mob saw the situation, people dispersed saying that if the *Mullahs* were not prepared to be in the forefront to offer their lives, they also did not want to die.

If the governments want to test the sincerity of the *Mullahs*, they should send them where the biggest difficulties arise. Send them in areas where Muslims are being tortured. The land of Bosnia is calling for martyrs. As I announced earlier, Muslim countries would be justified in declaring a Jihad in Bosnia, although this does not apply to Muslims living in non-Muslim countries. Turkey and Pakistan can declare Jihad; and if they do so, Ahmadis will Insha'Allah be in the forefront. But since they do not consider Ahmadis to be Muslims, they would perhaps not like to avail of their services. So why not send the *Mullahs* to Bosnia? From Bangladesh as well as from Pakistan, collect the *Mullahs* into a force to fight in Bosnia. There is also news that the Muslims are being forced to flee from Burma into Bangladesh. Here is another opportunity for the *Mullahs* in Bangladesh to open a front. But they, instead, only want to attack Ahmadis, who do not have the resources to defend themselves. Ahmadis are passing through a period of victimization and weakness. But they are not afraid of their weakness or helplessness. You can try to kill them or burn their homes -- as you have done before -- but they will remain brave and fearless. But those in Bangladesh who want to earn martyrdom should open the Burma front. The government of Bangladesh has a good opportunity. There are hundreds of thousands of *Mullahs* and their followers who can go to cleanse the politics and bring peace.

Please refrain from foolish ventures and try to see the reality.



No one can attack the prophethood of the Holy Prophet (peace and blessings of Allah be upon him) upto the Day of Judgement. The claim of the Promised Messiah is a claim of service -- a loving and devoted service. In an Urdu couplet he says:

وہ ہے میں چیز کیا ہوں بس فیصلہ ہی ہے  
سب ہم نے اس سے پایا شاہد ہے تو خدا یا  
وہ جس نے حق دکھایا وہ مہ لقا ہی ہے

He is all, I am nothing;  
That is the decision.

You are Witness oh Allah, that we found  
everything through him;  
He it is who showed us the illumined face  
of the Truthful God.

Read the writings of the Promised Messiah. How truthful is his devotion! What he has written in devotion to the Holy Prophet (peace and blessings of Allah be upon him) in Arabic, Urdu and Persian, is unparalleled in the Islamic world. Be careful whom you are accusing of being a non-believer. His only claim is that he is the Mahdi about whom the Holy Prophet (peace and blessings of Allah be upon him) had prophesied. The one whose truthfulness was witnessed by the Sun and Moon. He claims to be the Messiah who was destined to initiate a universal campaign against Christianity.

As for prophethood, the Ahmadiyya Community believes that the status of Mahdi and Messiah is that of "*Ghulami Nabuwwat*" i. e., prophethood in complete submission and subservience, which is mentioned in the Holy Qur'an. The Promised Messiah never claimed to be the recipient of an independent prophethood free from the subservience of the Holy Prophet (peace and blessings of Allah be upon him) or bringing a new law. Indeed, he cursed such claimants and stated that they have nothing to do with Islam.

In short the claim of the Promised Messiah is that

of being a Messiah and Mahdi. We prove -- both with logic and with supporting references -- that the Messiah and the Mahdi who was to appear among Muslims was destined to have the status of prophethood subordinate to the Holy Prophet (peace and blessings of Allah be upon him). A prophet free from the subordination of the Holy Prophet (peace and blessings of Allah be upon him) cannot come and no such claim has been made. As for the *Ummati Nabi* (Prophet within the followers of Islam), its continuation is testified by the Holy Quran in the following verse:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ  
اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ  
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۝

(4:70)

*And whoso obeys Allah and this Messenger shall be among those on whom Allah has bestowed His blessings -- the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.*

What an open declaration! The verse of *Khatamunnabiyyeen* is certainly true. The Promised Messiah (peace on him) has declared on oath that we have complete faith in that verse. Indeed, the depth of understanding we have of the verse is not even approached in part by our opponents. No verse can contradict it. If you read that verse in the light of the verse quoted above, the meaning becomes crystal clear. It is announced here that all prophethood is closed except the prophethood of subordination. Prophethood in the subservience to the Holy Prophet (peace and blessings of Allah be upon him) will continue; it will only be granted to his true servants. "*Whoso obeys Allah and this Messenger. . .*" is announced clearly. A person who obeys the Holy Prophet even today will be the one who will reap the reward. Not only prophethood, but all kinds of spiritual blessings -- the Prophethood, the Truthfulness, the Martyrdom, and the Righteousness-- What an . . . "*excellent company*" for the Muslims. But there is one condition:

obedience and complete subservience to the Holy Prophet (peace and blessings of Allah be upon him). The greater rank you achieve in obedience to him, the greater will be the spiritual reward.

The claim of the Promised Messiah (peace on him) -- that he has achieved everything in complete submission to the Holy Prophet (peace and blessings of Allah be upon him) -- cannot be called independent prophethood (which has been closed.)

What will be the answer of the *Mullahs* when they face God. Actually God does not wait until then; to those who distort the verses of God for their own vile ends, punishment is given in this very world. The recent history to which I have referred stands witness that -- notwithstanding the punishment in the hereafter -- God will not spare such people even in this world. They will receive punishment after punishment.

I advise the leaders of Bangladesh to take heed. Be forewarned and do not throw your nation into this pit of indignity. Those who fall into it, do not re-appear.

Religious matters are not amenable to political decision-making. No politician has a right to say what someone else really believes. It is utter foolishness for the state to assume the right of someone belonging to a certain faith or to declare that not assuming such right will result in bloodshed. Whatever blood is shed, would be the blood of a Bengali. The leaders would be accountable for every drop of that blood. Every citizen has a right to be treated with justice irrespective of his creed. The blood of a victim is above the distinctions of creed or color. It is above else the blood of a victim. May Allah grant you understanding.

It is not the function of the political process to interfere in religious affairs outside the political domain -- especially relating to matters in which Allah has forbidden interference. The world of politics is separate and distinct from religion.

The *Mullahs* claim that Ahmadis are non-Muslims.

The history of fourteen hundred years bears witness that *Mullahs* have spent their lives in declaring each other as non-Muslims. Their accusations have been shocking and their declaration of apostacy have been grim. They have gone as far as saying that not only the people belonging to a sect were non-Muslims and doomed to go to hell, but also anyone who doubted such a verdict would face the same fate. All these decrees have been published. I have asked the Bangladesh Jama'at to print these verdict immediately. They should tell all Bengalis about the history of the *Mullah*. At the time that Ahmadiyyat had not even appeared, what were their verdicts about each other.

Why do you destroy your political process by following the *Mullahs*? There is a conspiracy against Bangladesh as there was a conspiracy against Pakistan. Ahmadis, despite being mistreated, are under the protection of God; but the politicians have no guarantee of such Divine protection. When politicians make errors, the results of such errors haunt the rest of their lives. In Pakistan's, the political process is now totally shaken and powerless. There is only one solution: to repent and nullify the wrong decisions.

Not to speak of politics, even the founders of religions have been granted by God the right to judge someone else's faith. If such a right was to be granted to anyone, the Holy Prophet was entitled to it. But during his entire life there is not a single event of his declaring someone to be a non-Muslim in contradiction to the professed belief of the person concerned. The Holy Prophet (peace and blessings of Allah be upon him) possessed perfect wisdom. The light of the Sun bears no match to the light of his wisdom and insight. The Majesty and Grace of God descended upon the earth in the form of a living Muhammad to give birth to Islam. His insight and wisdom was incomparable and he could never err in matters of faith. However, Almighty Allah Himself directed him: "*The Arabs of the desert say that they have believed*"; but tell them, i.e., Allah is informing you to say that, "*you have not believed. But you are entitled to call yourselves Muslims.*" Even when faith had not entered their

hearts, they were given the right to call themselves Muslim. Not even the Holy Prophet (peace and blessings of Allah be upon him) was given the right to deprive any one from calling himself a Muslim.

This verse makes the whole matter very clear. We see a phenomenon of light upon light. Even before the revelation of this verse the Holy Prophet (peace and blessings of Allah be upon him) did not declare anybody to be non-Muslim contrary to his own professed belief. After the revelation of this verse, it was absolutely impossible. If the *Mullahs* of today make that claim, they only announce their own degradation and depravity. They make a claim which exceeds that of the Holy Prophet (peace and blessings of Allah be upon him). Anyone who does that is bound to be declared as rejected one in the sight of Allah.

Why do you want to destroy your own destiny by following these rejected ones? God has not given them a right, but they arrogate it to themselves. They invite you to partake of that stolen property. I advise you not to continue on the mistaken path and to repent.

The Holy Prophet (peace and blessings of Allah be upon him) has not even permitted anyone to judge whether another person has faith in his heart, because only Allah knows the secrets of the heart. I will close this sermon by narrating an event from the life of the Holy Prophet (peace and blessings of Allah be upon him). Ahmadis know it well, but it should be explained to the non-Ahmadi scholars in Bangladesh so that they can decide whether they want to follow the Holy Prophet (peace and blessings of Allah be upon him) or the *Mullahs*. A well known warrior once encountered a Muslim in battle. The Muslim overpowered him after a great difficulty. As he was about to kill him, the warrior recited *La ilaha illallah* (There is none worthy of worship, except Allah). He did not even say *Muhammadur Rasoolullah* (Muhammad is the apostle of God). [Their claim about belief in prophethood -- and in *khatimiyyat* as a part of that belief -- are the creation of their own imagination. The hadith makes it clear that the man only uttered

*La ilaha illallah*.] Yet the Muslim killed him and came to inform the Holy Prophet (peace and blessings of Allah be upon him) about the incident. He narrates that the Holy Prophet (peace and blessings of Allah be upon him) was so angry that he has never seen him so angry in his life. The Holy Prophet (peace and blessings of Allah be upon him) continued repeating : "Did you open his heart to see if there was faith in his heart." The Holy Prophet kept repeating this phrase until the Muslim wished that he would stop doing so. Another tradition is that the Muslim wished that he had not been a Muslim before that time. In still another tradition it is narrated that the Holy Prophet (peace and blessings of Allah be upon him) asked him: "What will be your answer when uttering of *La ilaha illallah* appears as a witness against you on the Day of Judgement."

Ahmadis recite *La ilaha illallah Muhammadur Rasoolullah*. This kalimah is the essence of their lives. They have offered their lives and properties for the sake of this Kalimah. The streets of Pakistan bear witness that Ahmadis do not care for their lives in order to protect the Kalimah. They were put behind bars; they were beaten and dragged in the streets; they were dishonored; their properties were looted and their houses were burned; but they did not budge an inch from the protection of the Kalima. Yet you claim they are not Muslims. This is totally devoid of reason.

I trust the judgement of the politicians of Bangladesh. They are wiser than the Pakistani politicians. I have travelled a great deal in Bengal. My experience is that they are more open minded. If you talk to them with rationality, they do not take an unreasonable attitude. It is therefore important to reason with them and to warn them about this conspiracy. Otherwise they will gain neither in this world nor in the hereafter. No one has the power to fight *La ilaha illallah*. When the souls of every Ahmadi cry *La ilaha illallah Muhammadur Rasoolullah* on the day of judgement, what would be your answer? What justification will you offer for depriving them of their lives, properties and honor?

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## INTRODUCTION TO THE BOOKS OF THE PROMISED MESSIAH (Peace be on him)

### NISHAN-I-AASMANI (The Heavenly Sign) Shahadatul Mulhimin

*Nishan-i-Aasmani* (the second title being the testimony of those who are the recipients of Revelation from God), published in 1892, contains the witnesses of the godly persons in favor of the claim of Hazrat Ahmad to be the Promised Messiah and Mahdi. One of these divine persons was Ghulab Shah. Hazrat Ahmad says that Ghulab Shah had died some thirty years ago. Mian Karim Bakhsh was the one who was told by Ghulab Shah about the appearance of the Mahdi. Though mention had been made of it in "*Izalai Auham*", this book contains more details.

The other prophecy was made by Nimatullah who was a greatly revered godly person and the prophecy made by him is contained in a poem which he composed in the Persian language. His prophecy makes mention of the name of the Promised Messiah as Ahmad and also points to the fact that the Promised Messiah would get an illustrious son — it draws the attention of the reader very conspicuously to the Hadith of the Holy Prophet (peace and blessings of Allah be upon him) to the effect that the Promised Messiah would be married and get a son. Hazrat Ahmad quotes all the couplets of the poem composed by Nimatullah and gives a comprehensive explanation of all of them.

After quoting this prophecy, Hazrat Ahmad, refers to the Hadith of the Holy Prophet, peace and blessings of Allah be upon him, to the effect that God would raise a *Mujaddid* (one who revives) for the Muslims to revive their religion at the head of every century and he remarks that it is mentioned in the books of Hadith that when the Promised Messiah appears, the Ulema will oppose him tooth and nail and dub him a kafir. Next, Hazrat Ahmad gives the statement of Karim Bakhsh Jamalpuri who says that he is doing so out of sympathy for his Muslim brothers. In this statement, Karim Bakhsh says that Ghulab Shah said it three times that the name of the Promised Messiah was Ghulam Ahmad and that the Messiah who was the son of Mary had died and he was therefore not coming back. Ghulab Shah also told him that (Hazrat) Ghulam Ahmad was to come in Qadian, i.e. he was to be born there.

After the statement of Karim Bakhsh, Hazrat Ahmad takes up the criticism levied by Maulvi

Mohammad Hussain of Batala against his book entitled "*Aasmani Faisla*." He explains his claim and tells his reader that the Batalvi and his master — Sayed Nazir Hussain — are trying to mislead the people by accusing him of things which he has never uttered. He says the reason why they are doing so is that their hearts have been hardened. He repeats his demand that they should show heavenly signs as he was claiming to show.

He calls upon people in general, especially those who are seekers after truth and who realize that God will question them — that they should not follow the Maulvis of this age without making a thorough research. The Holy Prophet, peace and blessings of Allah be upon him, has also warned the people against the Maulvis of the latter days. He appeals to them that clearing their minds of all the preconceived ideas they should pray to God — he specifies a method of prayer by saying that two Rakaat prayers should be offered, reciting Sura *Yasin* in the first Rakaat and Sura *Ikhlas* (twenty-one times) in the second Rakaat and *Allahumma salli*, three hundred times and *Istighfar* three hundred times. They should pray to God that He may let them know the truth of his claim.

Hazrat Ahmad appeals to those who are in a position to help the religion. He says that he is very grateful to his friends who are doing all they can to help the cause of religion but things have taken a new turn and more help is needed. This new turn, Ahmad says, is that even those who call themselves Muslims have started a wave of opposition, so much so that they do not let the people read his books. He expresses confidence in the fact that if the Jamaat does not become slack in its efforts, all these hurdles will soon be removed.

Hazrat Ahmad says that it has now become incumbent upon him to spare no efforts to reform the people within and without. He further says that such being the case he has decided that he will not put down his pen till all the hurdles have been removed. The blessings of God that are being showered on him like a heavy rain make him believe that he will be successful

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# WAQIFEEN-I-NAU

## OUR NEXT GENERATION OF DEVOTEES IN THE SERVICE OF ALLAH

[Editor's Note: Huzoor (ABA) has on several occasions emphasized the need for the proper upbringing of the Waqifeen-i-Nau. We present some extracts below. Special thanks are due to the Waqalat-e-Waqf-i-Nau for providing these extracts.]

### WAQIFEEN-I-NAU AND GOOD HUMOR

Huzoor said: "Good humour is good. It should be in good taste. This can be ensured by various safeguards. To my mind, two points are important in this regard. Firstly, one should not indulge in dirty jokes for one's own or other's amusement. Secondly, it should be refined humor. A good joke is simple fun. Pure amusement is restrictive and remains pure only as long as it retains its elegance. What is crude and ugly cannot be light humor. Indeed it is dirt and the reverse of lightness." (Friday Sermon, Feb. 10, 1989)

### WAQIFEEN-I-NAU AND 'GHINAA'

Huzoor said: "I have already spoken about 'Ghinaa' or self-sufficiency. This is a state of mind which follows at the heels of contentment. This is not merely the opposite of envy for riches but contains a major element of affection for the poor. 'Ghinaa' does not envisage heedlessness towards the needs of the needy. It rather compels you to be heedful to the needs of others even at the expense of your own. This is the essence of Islamic 'Ghinaa' which should always be kept in sight. The Waqifeen-i-Nau should be such as to be heedful of the needs of the poor but would not stand in awe for the riches of the rich. However, this state of mind precludes a feeling of hostility at the sight of wealth. But it makes us feel the pinch at the sight of misery."

(Friday Sermon of Huzoor Feb. 10, 1989)

### PARENTAL DUTY TO THE WAQIFEEN-I-NAU

Huzoor mentioned the following points for the guidance of the parents.

"The parents of these children are, therefore, duty bound to keep a close watch over them. They should pay particular attention to certain aspects of the training of their wards as would be shortly explained to them by me. If, God forbid, they have a foreboding about the suitability of a child for the new scheme, then they would be honest and God-fearing enough to apprise the Jamaat of the correct situation. They would not bear any blame for it because they had

sincerely offered a gift to Allah but unluckily the child was not found up to the mark. If despite all this, the Jamaat still wanted the child, then the parent's responsibility would end there and then. Otherwise, the child's Waqf could be terminated. This indeed is the policy designed for the purpose of training Waqifeen-i-Nau in a really serious way."

(Friday Sermon of Huzoor, Feb. 10, 1989)

### WAQIFEEN-I-NAU AND EARLY MORAL EDUCATION

Huzoor said: "We need young Waqifeen as from the beginning are in the habit of restraining their temper at all times. They also should not look down on those whose range of information is inferior to theirs. They should have the courage to hear unpleasant things from others and still maintain calmness. If someone seeks an explanation, they should not answer hurriedly but after due thought. All this is part of the training and habits enumerated above, which have to be ingrained in them from childhood. If such habits are not firmly embedded in a child's character early enough, later in life he may become a great scholar but will still be at the lowest rung of the ladder as far as basic modes of conduct are concerned."

(Friday Sermon of Huzoor, Feb. 10, 1989)

### *Friday Sermon, Dec. 11, 1992*

(continued from page 1)

Huzoor pointed out that ten mosques belonging to the Ahmadiyya Community have been demolished in the recent past, but the intellectuals in Bangladesh have shown a responsible attitude after some such events in Bangladesh.

He added that the entire Ahmadiyya Community has been hurt by the tragedy. We pray that Allah may re-awaken the Muslims after this jolt and bring them back to the true teachings of Islam.

Huzoor said that the Muslims should take heed from the Divine warning.

# JAMAAT ACTIVITY REPORTS

## Highlights of Jamaat Activities in Florida

**TABLIGH WORKSHOP:** By the grace of Allah, the Tabligh Workshop on Nov. 21 was very successful and interesting. National Tabligh Secretary, Nasir Malik and Missionary, Mobasher Ahmad addressed the audience and answered their questions. We hope and pray that it will help to improve our Tabligh activities, *Insha Allah*.

**BOOKSTALLS:** Our bookstalls at Miami International Bookfair in downtown Miami on Nov. 20 and 22, and at the Expo 92 of Theosophical Society in Miami Convention Center, Hyatt Regency Hotel, downtown Miami, on Nov. 21 and 22 were very successful. It is the fourth year of our participation in Miami International Bookfair and the second year for the Theosophical Society function. More books were sold this year and the response from visitors was overwhelming. It was a great experience for those who volunteered to work on these stalls.

## Work Done for Somalian Refugees at Buffalo by Rochester Jamaat

For the last two months the Rochester Jamaat has been able to offer some help to the refugees at the refugee camp at Buffalo. Most of this work has been done by the Lajna members with full cooperation from Jamaat members.

The first visit was on 9-30-92, and was made by three Lajna members to evaluate the needs of the refugees. Fifty pounds of apples were donated and Lajna members spent three hours with refugees.

The second visit was on 10-12-92, and was made by two Lajna, three Nasirat, two young Khuddam and one Tifl. They spent about five hours with the refugees and donated copies of the Holy Quran, clothing, and cash.

The third visit was on 10-23-92. It was made by one Lajna member who spent two hours with Somolians and donated winter clothing.

The fourth visit was on 11-1-92 and was made by two Lajna and one Ansar who spent about two hours with refugees. We donated winter coats, men's suits and sweaters. We also donated a cassette player and Holy Quran cassettes as requested by the Somalian refugees.

The fifth visit was on 11-8-92 and was made by three Lajna members to discuss the dinner plans for November 14th.

The sixth visit was on 11-14-92. We donated cash for medicine, candies, sweaters, shawls, coats, and other clothes. The Lajna members of the Rochester Jamaat donated goat meat, rice and other things and cooked and served the dinner. The refugees and the management were all very appreciative of the efforts.

The Rochester Jamaat will continue to help the refugees as much as we can, *Insha Allah*. (Extracted from a report by brother Naseer A. Tahir, 11-18-92)

## Some Highlights of Jamaat Activities in Zion

**TABLIGH: (PROPAGATION):**

Islamic services are being held weekly at the Lake County Jail in Waukegan, Ill. for inmates. In addition to taleem, moral and spiritual training classes are also conducted. This program is presently being expanded to include two local halfway houses in the Lake County Illinois area. This program is being conducted by Idris Saeed.

**TALEEM (EDUCATION & MORAL TRAINING):**

All auxillaries hold weekly taleem classes. On 10-4-92, at our monthly Amila meeting, our president (B.L. Rahman) enlightened the Amila and gave instructions on the preparation and development of devotees, Waqifin-e-Nau.

It was recommended by our president that we should start a file to track the progress of our devotees in all areas of achievement. All parents of devotees should get together quarterly to discuss issues and help develop more structured plans for their development.

**KHIDMATE-KHALQ (SOCIAL SERVICES):**

Al-Haj Tahir Ahmad, Sec. Kidmat-e-khalq, is working with a local developer to acquire property for a community based youth center. The proposal is being prepared and will be presented to the Mayor of Waukegan, Ill. for approval. Khuddam and Lajna volunteer time weekly at a local feeding center in Racine, Wisconsin.

# INCREASE YOUR KNOWLEDGE

(Rasheed Syed Azam)

## INTRODUCTION

The Holy Quran is the Word of God Almighty revealed to the Holy Prophet, S.A.W., the best and the greatest of all Prophets. It is the power house of all knowledge for man for all times. It says:

*"Whatever is in the heavens and the earth glorifies Allah; and He is the Mighty, the Wise. His is the kingdom of the heavens and the earth; He gives life and He causes death, and He has power over all things. He is the First and the Last, and the Manifest and the Hidden, and He has full knowledge of things."* (57:2-4)

Again, we read in the Holy Quran:

*"Blessed is He in Whose hand is the Kingdom, and He has power over all things; Who has created death and life that He might try you — which of you is best in deeds; and He is the Mighty, the Most Forgiving; Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again. Seest thou any flaw? Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued, having seen no incongruity."* (67:2-5)

Man's understanding is but limited. However, with God's help and guidance, man continues to explore and discover more about the mysteries of Nature and the Universe. This short article emphasizes the importance of knowledge.

## SOURCES OF KNOWLEDGE

Allah is the source of all knowledge and Prophets are favored with special knowledge from Him. (21:80) Revelation is direct Knowledge from Allah given to those who are chosen by Him and this kind of knowledge is free from error or doubt although its meaning may remain hidden for a time. The Holy Quran is the revealed book from Allah and, beyond doubt, it is the perfect guidance for mankind. (5:4) Teaching of the Holy Quran was an act of His Graciousness for man (55:2-3), the best of His creations. (95:5) The Promised Messiah, A.S., was given special knowledge about the inner secrets of the Holy Quran after the Holy Prophet, S.A.W. He has mentioned many times in his writings that the best knowledge is obtained through the study and understanding of the Holy Quran.

The study of the Holy Quran provokes imagination and thought. Human intellect is challenged to inves-

tigate and verify its claims. Reflecting people discover secrets of nature to harness its forces and make life better in this world for better rewards in the life hereafter.

"Knowledge," the Promised Messiah says, "has three stages: Knowledge through inference, knowledge through observation, and knowledge through experience. An illustration of these three stages of knowledge for a man of common understanding is this: When a person observes smoke at a distance and his reasoning through association concludes the existence of fire because the former does not exist without the latter; this is knowledge through inference. But if the person is close to the fire and can see the fire with his own eyes as a certainty then this is knowledge through observation. However, if he gets so close to the fire and touches it with his own hands, this is knowledge through experience." (Malfoozat, Vol. 10, p. 402)

Psychological analysis of 'knowledge' also indicates several stages of understanding and competence. First stage, obviously, begins with simple information about a subject. When the information is complete, it becomes understanding. When this understanding is put to some practical use, it becomes a skill. A person with most competent skills may be called the specialist in that field or subject matter. There is no end to learning and perfection belongs to Allah only.

The Holy Prophet, S.A.W., is said to have enjoined his followers to seek knowledge even if they have to travel to China. We are enjoined to learn from Nature, history and social conditions of different nations and countries. Hazrat Abu Hurairah, Allah be pleased with him, narrates: "I heard the Prophet of Allah (peace and blessings of Allah be upon him) say: 'The word of wisdom is the lost property of a Muslim, so that, wherever he finds it, he should take it, as he is most entitled to it.'" (Tirmizi) Similarly, the believers are enjoined to get religious knowledge. (9:122)

The Holy Quran urges all believers to think, and observe, and reflect and to exercise their rational faculties. Then there is the knowledge man can acquire through learning and experience, using his intellect and reason given to him by Allah (76:4). Knowledge bestows understanding and a person with

knowledge is better than the one without it, as Allah says in Chapter 39, verse 10:

*"Is he who prays devoutly to Allah in the hours of night, prostrating himself and standing in prayer and fears the Hereafter and hopes for the mercy of his Lord, like him who is disobedient? Say 'Are those who know equal to those who know not?' Verily, only those endowed with understanding will take heed."*

Knowledge is power. Man can rule the forces of Nature through knowledge. As a matter of fact, the whole universe has been created to serve man. The Holy Quran says in Chapter 45, Verses 13 and 14:

*"Allah is He Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His bounty, and that you may be grateful."*

*"And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him. In that, surely, are Signs for a people who reflect."*

#### STUDY OF NATURE

ALLAH has created this earth, indeed the whole universe, in perfect harmony and there are no flaws in it. (67:4) All praise belongs to Allah; He has made provisions for the perfect development of man, alongside His other creations, right from the beginning and all the way to the end. (1:2) Allah says in *Al-Imran* (Ch. 3), Verse 191, (and this subject is repeated in many other chapters) that:

*"In the creation of the heavens and the earth and in the alteration of the night and day there are indeed signs for men of understanding."*

And, in Chapter 10, Verse 6 of the Holy Quran:

*"He it is Who made the sun radiate a brilliant light and the moon reflect a lustre, and ordained for it proper stages, that you might know the count of years and the reckoning of time. Allah has not created this system but in accordance with the requirements of truth. He details the signs for a people who possess knowledge."*

Again, in Chapter 13, Verses 4 & 5, we read:

*"And He it is Who spread out the earth and made therein mountains and rivers, and of fruits of every kind He made therein two sexes. He causes the night to cover the day. Therein, verily, are signs for a people who reflect. And in the earth are diverse tracts, adjoining one another, and gardens of vines, and corn-fields, and date-palms, growing*

*together from one root and others not so growing; they are all watered with the same water, yet We make some of them excel others in fruit. There are signs for a people who use their understanding."*

#### REFLECTING ON HISTORY

The Holy Quran enjoins the study of History and emphasizes its understanding primarily to remind that this world is not a permanent abode. References to the rise and fall of nations strongly point out that no one lives forever except Allah, and 'Falsehood disappears and the Truth always prevails at the end'. (17:82) People can always learn from the past. In Ch. 35, Verses 44 & 45, we read:

*"For, they sought exaltation in the earth and devised evil schemes; but the evil schemes encompass none except the authors thereof. Do they, then, look for anything other than Allah's way of dealing with the people of old? But thou wilt never find any change in the way of Allah; nor wilt thou ever find any alteration in the laws of Allah. Have they not traveled in the earth and seen how evil was the end of those who were before them? And they were stronger than these in power. And Allah is not such that anything in the heavens or the earth can frustrate His plans; verily, He is All-Knowing, All-Powerful."*

History provides great lessons for people to follow what is righteous and avoid what always leads to disasters.

#### STUDY OF SOCIAL CONDITIONS IN THE WORLD

The Holy Quran stresses the need to study the social conditions of the world to understand different cultures and the way different people live. As a matter of fact, the Holy Quran invites us to study all the social sciences (including psychology, sociology, geography, philology, economics, etc.) first to understand other peoples' ways and secondly to communicate with the world effectively what will be in their best interest in the light of the teachings of Islam. As Muslims we know that the purpose of life is to worship Allah but it is equally important that to fulfill that purpose we must invite the whole world to Allah. We may not be able to invite the world to Allah if we do not understand the social conditions in the world.

The Holy Quran says in Chapter 29, Verses 21-23:

*"Travel in the earth, and see how He originated the creation. Then will Allah create the second creation. Surely, Allah has power over all things. He punishes whom He pleases and shows mercy unto whom He pleases, and to Him will you be*



*turned back. And you cannot frustrate the designs of Allah in the earth nor in the heavens; nor have you any friend or helper beside Allah."*

The study of social conditions prevalent in the world, especially in the West today, indicates how man has lost his way to God. The pursuit of pleasure and wealth dominate the agenda of most human beings. Their lives are full of contradictions, they have no peace of mind or real happiness and satisfaction. All this seems to be the consequence of mixed up priorities in life. This life is temporary and the more we forget God, the more we lose in this and the next life.

### CONCLUDING PRAYERS

WE should continuously pray to Allah for an increase of knowledge as even the Holy Prophet was reminded:

*"And say: 'Lord, bestow on me increase of knowledge'." (20:115)*

We should also pray in the words taught to us by Allah in the Holy Quran:

*"O my Lord, make my entry a good entry and make me go forth a good going forth. And grant me from Thyself a helping Power." (17:81)*

*"He it is Who has sent down to thee the Book; in it there are verses that are firm and decisive in meaning—they are the basis of the Book—and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking to cause discord and seeking wrong interpretation of it. And none knows its right interpretation except Allah and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.' And none take heed except those gifted with understanding."*

*"Our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely, Thou art the Great Bestower;"*

*"Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allah never fails in His promise." (3:8-10)*

## OH GOD, MY GOD

(By a Khadim)

The life of this world  
is but a dream,  
like the ideas and goals,  
floating down a stream.

Every man searches  
to quench that thirst,  
which burns at our heart  
and pricks at our soul.

We all search for it,  
but we all seem to fail,  
we want this world,  
but it leaves us in despair.

We want the love,  
which will quench our thirst,  
but in this life  
we find naught but the dust.

There were but a few,  
who discovered that very well,  
which satiates our thirst,  
and can give to all that dwell.

They offered it to us,  
but we turned away in haste,  
we all came to realize,  
what we desire we try to waste.

There was one man, one sun,  
who shined the light once more,  
he came for us to fill ourselves,  
so we should be thirsty no more.

And after him there came the moon,  
to remind us of that well,  
which offers to those who drink of it,  
the treasures of the quest.

Where is that well which quenches us,  
and gives us paradise,  
that pleasure and a wonderful life,  
happiness and delight.

It is but in your heart of hearts,  
just look inside your soul,  
He speaks to us and gives us life,  
It's **ALLAH** whom we love and hold.

## PERSECUTION OF AHMADIES CONTINUES IN PAKISTAN

We have the unpleasant duty of reporting the continuation of incidents of the persecution of Ahmadies in Pakistan:

(1) A criminal case under Sec. 298/c PPC was registered against Br. Saeed Ahmad of Jhang on 11/24/92. Brother Saeed Ahmad is a photographer and he has been charged that he has written "Ya Allah", "Ya Muhammad" and some Quranic Prayers on the walls of his shop, which are injuring the sentiments of Muslims.

(2) Rana Irsal Ahmad, Murabbi of the Jamaat in Sargodha, was charged under Sec. 298/c PPC on 11/26/92 for allegedly challenging a fanatic mullah for a "Munazira".

The hearing for the confirmation of bail took place in the court of the Additional Sessions Judge Sargodha on 12/23/92. Ahmadi lawyers gave strong arguments that the charges were baseless and the charge of contempt of the Holy Prophet (s.a.w.) could not be established. The reference of a decision of the Supreme Court was also given.

(3) Criminal cases under Sec. 298/c and 295/c have also been registered against Mr. Khalid Ahmad

Shams, Murrabi Jhang, and Brs. Abdul Sattar and Muzaffar Ahmad of Jhang.

(Extracted from a report by Chaudhry Allah Baksh, vice-chairman of Human Rights Committee)

### NEWS FROM PAKISTAN

There are two main developments of interest to the Ahmadiyya Community:

(1) It has been learned from reliable sources that the government has indefinitely postponed the introduction of a column showing "Religion" on the identity cards.

(2) The Supreme Court of Pakistan has determined that it is not blasphemous for an Ahmadi to say Assalamo Alaikum, nor to use terms like Bismillah ir Rahman ir Rahim. The learned judges have further determined that the use of these terms should not hurt the feelings of "Muslims".

Our only comment on these developments is: *Alhamdo Lillah.*

### Some More Examples of Persecution

#### Charge for Writing Allah is Gracious, the Merciful

Mr. Muhammad Deen Naz, Mr. Muhammad Ibrahim Chaudhry and Qazi Muneer Ahmad, editor, publisher and printer of the monthly Ahmadiyya magazine 'Ansarullah', are facing charges under section 298-C Pakistan Penal Code, at the Court of Tando Adam, Sind, as a result of a complaint lodged by a notorious mullah, called Ahmad Hamadi, an employee of the Government, who stated in his application that the above mentioned Ahmadis have written a letter beginning with, *In the name of Allah, Most Gracious, Ever Merciful.*

#### Another Ahmadiyya Mosque Sealed

The Ahmadiyya Mosque, Kohat city was sealed by the police in the last week of March 1992. This was the 16th Ahmadiyya mosque to be sealed by the authorities in Pakistan. So far ten Ahmadiyya mosques have been demolished, twenty have been set on fire or damaged and one hundred and thirty three desecrated, most of them by police officers themselves.

#### Charged for Delivering Friday Sermons

A case under section 298-C has been registered against Hafiz Muzaffar Ahmad, an eminent scholar, on April 4, 1992, for reading out a Friday sermon at the Central Mosque in Rabwah, which the Supreme Head of the Ahmadiyya Muslim Community originally delivered in London during the month of fasting and in which he exhorted the Ahmadis all over the world to keep fasts and do good deeds.

Earlier a similar case was brought against another eminent scholar of Rabwah, Maulana Sultan Mahmood Anwar, a Director of the Central Ahmadiyya Muslim Organisation, for reading out another sermon delivered by the Supreme Head of the Ahmadiyya Muslim Community, in which the Head of the Ahmadiyya Muslim Community exhorted all to continue the noble task of calling people to God.

Both leaders were also accused of using loud speaker during the Friday sermons.

**Sentenced for Building a Mosque**

Mr. Muhammad Yaseen Chaudhry, Magistrate Sargodha, sentenced four Ahmadi Muslims, Malik Khuda Yar, president Ahmadiyya Muslim community Chak 35 Shimali, District Sargodha, along with Malik Muhammad Ashraf, Malik Abdul Aziz and Malik Ghafoor for a total of eight years rigorous imprisonment and twenty thousand rupees fine, for constructing a mosque on their own land. Two Ahmadis who did not present themselves before the court were declared as absconders. In default of the payment of a fine each person has to undergo a further six months sentence.

It was learnt that the Ahmadis of the above mentioned village started building a mosque on their own land when some opponents objected on the grounds that the Ahmadiyya place of worship would injure the religious feelings of non-Ahmadis. A case was therefore, brought against six Ahmadis under section 298-C. In spite of the fact that the village head man and some other villagers who appeared before the court, maintained that the majority of the residents of the village had no objection to the building of the Ahmadiyya mosque, the public prosecutor contended that the Ahmadis could not build a mosque. He cited the following ruling of the Federal Shariat Court:

*It is thus obviously concluded from it that the Islamic sharia (law) does not allow a Non-Muslim to adopt Shaa'r of Islam, because Shaa'ir means the distinguishing features of a community with which it is known.*

The Magistrate agreed with the Prosecution and declared Ahmadi Muslims guilty of violating section 298-C Pakistan Penal Code and convicted the Ahmadis to two years rigorous imprisonment each and fined them 5000 rupees each.

**Charged for Preaching their Faith**

Two Ahmadi Muslims, namely Taj Muhammad and Mr. Mubarak Ahmad, residents of village Data, District Mansehra, have been charged under sections 298-C and 504/34 Pakistan Penal Code for posing as Muslims and preaching their faith.

The village mullah Maulvi Khalil-ur-Rahman who lodged a complaint with the police against them also complained that the two had threatened his life.

**Death Penalty for Translating the Holy Quran**

The leader of the Ahmadiyya Muslim Community, Dera Ghazi Khan City, along with another scholar, Mr. Rafiq Ahmad Nadeem, are in police custody since January 1992. They were arrested on the written orders of the District Magistrate, Dera Ghazi Khan, under section 295-A Pakistan Penal Code for translating the Holy Quran into Surayeki language. The police later, carried on its own investigation and charged them under sections 295-B and 295-C, which carries the death penalty for the offence of defiling the sacred name of the Holy Prophet of Islam.

The bail application of the above mentioned two Ahmadis was rejected by the Sessions Court on January 30, 1992.

A petition to secure their bail was therefore, submitted to the High Court. The Multan bench of the High Court heard the case on February 25, 1992. The assistant Advocate General pleaded on behalf of the Government and opposed the bail application on the plea that the case against the Ahmadi Muslims would be decided in two months, so there is no need to set the Ahmadis free. The learned Judge accepted his plea and thus the bail application was once again rejected.

A bail application was submitted to the Supreme Court of Pakistan which was due to hear the case on March 24, 1992. Instead of granting the bail application, it referred the matter back to the High Court, as according to the learned judges, the High Court had not given any judgement. It had simply passed the ruling that if the case was not decided by April 27, 1992, the persons concerned would be set free on bail.

The two Ahmadi scholars, therefore, remained behind bars waiting for their case to come before the court for hearing.

**Doctor Transferred on Mullah's Complaint**

An Ahmadi Doctor, Mr. Javed Akhtar, who was working as medical officer in village Mari Allah Bachaya, District Rahimyar Khan, to the satisfaction of all, was transferred because the two mullahs Hafiz Nazar Muhammad and

Muteeur Rehman Darkhastee of Kanpur made an application to the Provincial Minister that he should be transferred. They accused the Ahmadi doctor of preaching. The Minister, therefore, recommended the transfer of the Ahmadi doctor to the Health Director. The Director said that as there was no complaint against the Ahmadi doctor for professional incompetence, he saw no reason for his transfer, but the pressure was so great that he finally issued the transfer orders. Ironically a copy of the above orders was also sent to the mullahs for information and necessary action in spite of the fact that they are not government officials and as such have no concern in this case. This proves that the administration is toeing the line of the mullahs.

*(Reprinted, with thanks, from the Ahmadiyya Gazette, Canada, January, 1993)*

### *Writings of the Promised Messiah*

(continued from page 2)

observe the fast. God Almighty alone can bestow such strength and everything should be sought from God Almighty. He is the All-Powerful; if He so wills He can bestow strength for observing the fast on one who is afflicted with tuberculosis. The purpose of the prescribed expiation is that one may be bestowed the strength for the observation of the fast, and this can be achieved only through the grace of God Almighty. One should supplicate: 'Lord this is Thy blessed month and I am being deprived of its blessings. I know not whether I shall be alive next year, or would find the opportunity of observing the fasts that I am missing. Do Thou bestow upon me, by Thy grace, the strength that should enable me to observe the fast.' I am sure that one with such a heart would be bestowed the needed strength by God Almighty. If God Almighty so wished He would not have prescribed limitations for the Muslims as He had prescribed for earlier peoples; but the purpose of the limitations is the promotion of the welfare of the people concerned. According to me the principle is that when a person supplicates to God Almighty with perfect sincerity that he should not be deprived of the blessings of the month of Ramadan, he is not so deprived, and if such a one should become ill during the month of Ramadan his illness becomes a source of mercy for him, inasmuch as the value of every action is determined by the motive that inspires it.

(Malfoozat, Vol. IV, p. 258-259)

## OBITUARY

My maternal uncle, Chaudry Ghulam Yasin, passed away in Rabwah, Pakistan, on the 25th of January, 1993. He was sent as a missionary from Qadian by the late Hazrat Musleh Maood (May Allah be pleased with his soul). The Chaudhry Sahib was a life long devotee of Ahmadiyyat, the true Islam. He spent a major portion of his tenure in New York. He had a share in Malcom X's schooling in Islam. The Gazette readers are requested for a funeral prayer in absentia and pray for his lofty place in the paradise. The deceased is survived by his widow and four children, all in Pakistan. He was 76.

(Chaudhry Muhammad Idris s/o Haji Muhammad Ibrahim Khalil formerly missionary to Italy and Sierra Leon. 2201 Fleming St., Valdosta, Ga. 31602 Feb. 1, 1993)

### *Friday Sermon, Nov. 6, 1992*

(continued from page 11)

What will be your rationale for declaring them to be non-Muslims? May Allah grant you wisdom. May the people of Bangladesh be saved from the fate that has overtaken Pakistan. The incidents have passed, but the punishment has clung to Pakistan as a living reality from which it finds no escape.

### *Books of the Promised Messiah*

(continued from page 12)

and God will not let his efforts go to waste. Then he talks of some of the books that he intends to write after the present volume.

He closes the book with an announcement that he would like to make an arrangement for the preaching of Islam in the Indian sub-continent.

[With thanks from Al-Muzaffar, the Newsletter of the Detroit Jamaat, Vol. 2, Issue 9]