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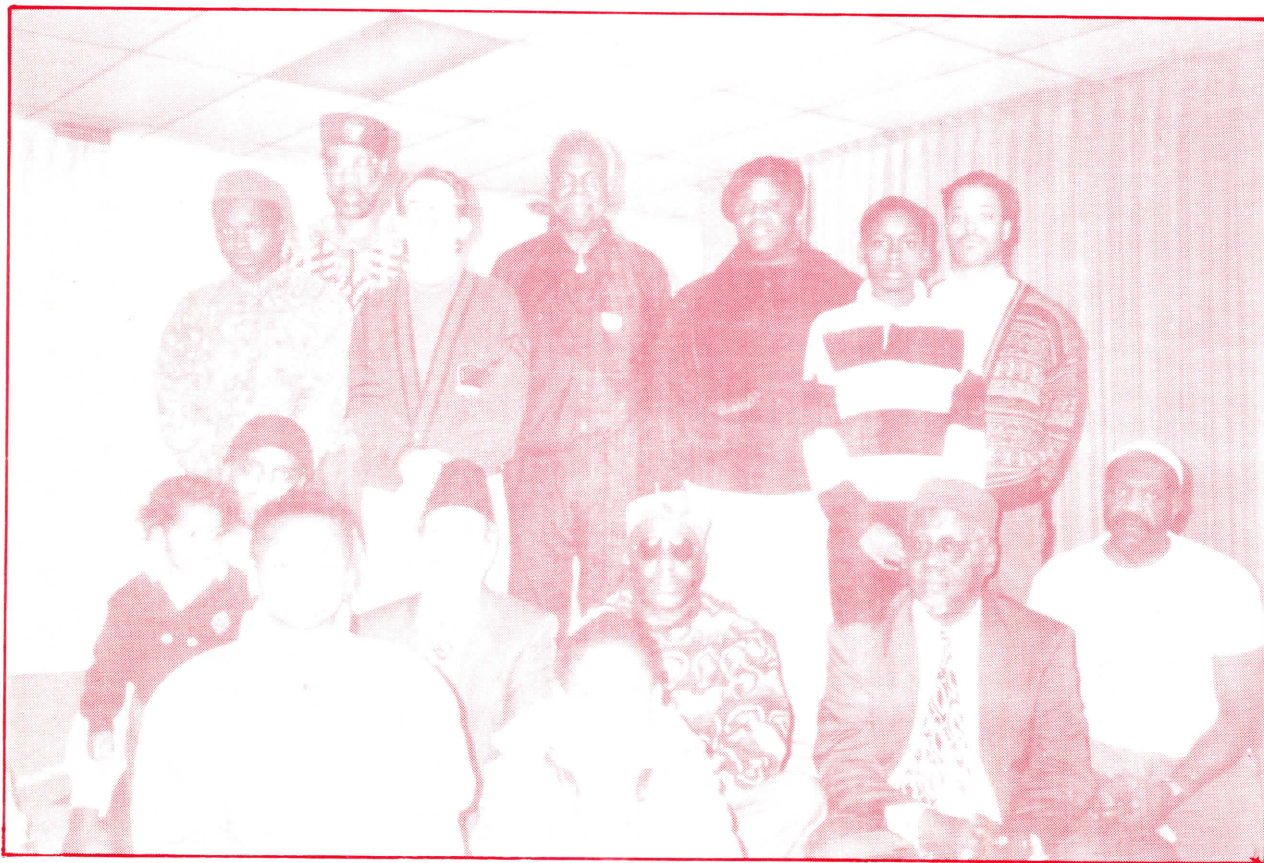
THE  
**Ahmadiyya**  
**Gazette**

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APRIL, 1994

USA

## SIX PERSON SIGN BAI'AT IN DAYTON, OHIO



The Naib Amir Sahib, USA, the Secretary Tabligh, Dayton Jama'at, and the regional missionary are sitting with two guests and the new converts.

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## SACRED SAYINGS OF THE PROMISED MESSIAH (A.W.) MINISTERS OF OUR JAMA'AT

This is very important that *WAIZEEN* (preachers or ministers) should be trained in our Jama'at. But they will be worthless if they are not different from others. Firstly, they should bring about a change in themselves and demonstrate a pious transformation so that others may be impressed with their worthy model. A good practical model itself is the best sermon. Those who preach and do not act themselves on that sermon, will not impress others. Their sermon becomes the source of permissiveness. It is because when the listeners find that the minister himself does not act on the advice, they consider them flighty. Therefore, the primary thing that is required of the *WAIZ* (preacher) is his own practical bearing.

Second thing that is required of them is that they should be well versed about our creed and beliefs. They should well understand what we offer to the world. Their knowledge about them should not be fragmentary so that they should not cut a sorry figure before our adversaries. They may not be un-nerved at the criticism and how to meet with those objections. Therefore, it is essential that one should have solid information.

Thirdly, they should be courageous and fearless that they may have heart as well as

tongue to speak forcefully for the explanation of the truth. They should not be cowed down with the affluence of the rich, strength of the sturdy and authority of the administrator. When our preachers will have these three qualities, it will be then that they will be valuable for the Jama'at.

This courage and valor will produce a pull in them which will attract hearts towards our Movement. But this pull and charisma demands two things without which they can not be developed. First is thorough knowledge and second is *Taqwa*. No knowledge is useful without *Taqwa* which does not come without knowledge. This is the way of Allah that when man acquires extensive knowledge, he becomes shy and modest. Therefore, our *WAIZEEN* must be well prepared in these three things.

This is because I frequently receive letters enquiring about the answers of certain objections and how they should be replied and what is the explanation of that criticism.

How can we reply to so many letters? If these people acquire extensive knowledge and study our books carefully, they will not have any difficulty

(*Roohani Khazain* No. 2, Vol. 3 pp. 369-70)

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## SIX PERSONS SIGN BAI'AT

On January 30th, 1994, a tarbial session specially for the new converts was held in FAZL-I-UMAR Mosque, Dayton, Ohio. Al-Haj Dr. Muzaffar Ahmad Sahib Zafar, Naib Amir, USA addressed the audience. The mosque was full. After the address the session turned into a tabligh and Question/Answer program which continued for more than an hour. Many guest also attended this

interesting program. A family consisting of six members joined the movement after the program, Alhamdulillah.

In the picture on page 1 besides the Naib Amir Sahib, the Secretary Tabligh, Dayton Jama'at, and the regional missionary are sitting with two guests and the new converts. Please remember them in your prayers for their steadfastness.

**Friday Sermon:**

## AFTER KHILAFAT, SHOORA IS THE MOST SIGNIFICANT NIZAM MOST HONORABLE IS HE WHO IS THE MOST RIGHTEOUS AMONG YOU ELECT YOUR REPRESENTATIVES KEEPING TAQWA IN VIEW

(Friday sermon delivered by Hazrat Khalifatul Masih IV on 2nd April 1993 at The Fazl Mosque, London, U.K.)

After reciting *tashahhud*, *ta'awwuz* and *Surah Fatihah*, Huzoor recited the fourteenth verse of *Surah al-Hujurat*.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ  
مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ  
شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتَقْوَاهُ  
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

"O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. (But the groupings and tribal divisions are not the emblems of your respect, because) verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Wise." (49:14)

### SHOORA—A CONSEQUENTIAL OF JAMA'AT AHMADIYYA

By the grace of Allah, *Majlis Shoora* Pakistan has started in Rabwah today. I hope they must have heard out my message that was sent to them. Its formal opening has already taken place. Perhaps all the delegates must be sitting in different *Mohallas* and would be listening to this sermon because by now, the *Shoora* schedule for today must have finished and various sub-committees also formed who will start their deliberations tomorrow.

As I had already sent them my written message, I did not think that I will be addressing the delegates directly. But the *Nazir A'ala* has implored very earnestly that it is the sincere desire of the delegates that I address them also in today's

sermon. Therefore, I selected the verses I recited before you to give them advice as well.

This is a fact that *Shoora* is a consequential *Nizam* of our *Jama'at*. It will not be wrong if I say that after *Khilafat*, *Shoora* is the most significant *Nizam*. The life of our *Jama'at* is tied up with *Shoora*. Therefore, we can say that *Jama'at's* life is in *Khilafat and Shoora* collectively. If the life of *Jama'at Ahmadiyya* is in *Khilafat and Shoora*, then the life of *Khilafat and Shoora* is in *Taqwa*. *Khilafat without Taqwa has no meaning and purpose*. As such, *Majlis Shoora without Taqwa* is also a body without soul.

If the members of *Majlis Shoora* and of *Jama'at Ahmadiyya* the world over keep both these things in view, then by the grace of God, *Jama'at Ahmadiyya* cannot die. I did not say that *Life of Ahmadiyyat* is in the *Khalifa* of the time. But it is the *Khilafat-i-Ahmadiyya* which is the life of *Ahmadiyyat*. The life of *Ahmadiyyat* is in *Shoora* and not in the members who have gathered there today.

### TAQWA SHOULD BE THE FOUNDATION STONE OF JAMA'AT AHMADIYYA

Consider both these things as institutions. Both are consecrated. But it has direct link with the *Jama'at*. *Khalifa* of the time has his own *Taqwa*. But the *Taqwa* of the *Jama'at* who elects him has a very deep relation with the person of *Khalifa*.

Therefore, the Holy Quran has advised us to pray: *O our Lord make us Imam of the muttaquis* (righteous). It is because if a *muttaqi* is the imam of non-*muttaquis*, even then it remains inanimate. The body from whom the mind has to take work

should also be competent. This proficiency does effect both the heart and the mind. If the Jama'at is barren in *Taqwa*, Khilafat can not continue to tread for long on finer route of *Taqwa*. Mind when non-muttaquis have to be dealt with, leadership crashes.

This is not possible that the Jama'at is non-muttaqi, and the *Taqwa* of Khilafat is sustained for an extended time. May be it could be done in individual cases, but it can not be done in the *Nizam* of Khilafat. You should know that Khilafat is not the name of a person, but it is a *Nizam* (institution) Therefore, when I say that *Taqwa* cannot be safeguarded in Khilafat, I mean that Khalifa may continue to be Muttaqi, but the *Nizam* (institution) which is the mirror of the Jamaat, that *Nizam-i-khilafat* will be corrupted. This will positively pollute the Jama'at. Such is the case of *Shoora* and that is why I have selected the above mentioned verses to explain the topic to you.

*Verily the most honorable among you, in the sight of Allah is he who is the most righteous among you.* One of the relations of status is with honor as well. But whatever view the Holy Quran has offered about honor, it has not been equated with status but with *Taqwa*. It means that status is worthy of respect as long as it shines with the light of *Taqwa*. When it is void of *Taqwa*, it becomes empty of honor. So it is said that whatever standards you may have of respect, to God, the most honorable is he who is the most *muttaqi*. This explains another thing also that those who do not hold any office do not suffer any loss. Due to office, one gets more chances to serve. But to be honorable in the sight of God, office is not necessary. It is *Taqwa* that is important for this purpose. Therefore, if an office is void of *Taqwa*, then to God, it will become empty of respect. If that office will be laden with *Taqwa*, it will be worthy of honor and all the members of Jama'at having *Taqwa* will also be honorable in the sight of Allah.

#### UNDERSTAND THIS POINT VERY CONSCIENTIOUSLY

You should try to understand this point very conscientiously. Lack of this understanding defies our election *Nizam* (institution). If at the time of

election of *Shoora* or *office bearers*, this central point of everlasting life is ignored, it surely affects adversely on that election. It pollutes the state of elections. It is not essential that whoever is elected, is also *non-muttaqi*. It is not inter-related. Some times it so happens that a *muttaqi* in the Jama'at is noticeably coming up and in other aspects, he is a man of high rank and comes in the fore front in election.

But the trend itself is very dangerous that at the time of election one's worldly status is taken into consideration and the Jama'at elects him ignoring the spirit of *Taqwa*. In this strain, the most important point I want to stress is that if your choice coincides with the choice of Allah, your choice will be good, and its outcome will always be good. If your choice differs from the choice of Allah, and gaps fall in between, then your choice will be of no worth. Therefore, Allah has explained the topic of *Taqwa* in the words, *the most honorable among you, in the sight of Allah, is he who is the most righteous among you.* Therefore, the choice of Allah is *Taqwa*. To Allah honorable is he who upholds *Taqwa*.

If you standards of honor have altered, they have been polluted and are insignificant. If Jama'at looks at a man of *Taqwa* as honorable at the time of election, that Jama'at can never die. But, on the other hand, if a man of *Taqwa* is not seen as honorable, and his kinsman, or a party leader, or a man of certain clan, or some big landlord or a wealthy person is regarded as honorable, then that election is no election in the sight of God.

That is the reason that it is obligatory that *Nubuwwat* (prophethood) must be before Khilafat. Khilafat is not possible before *Nubuwwat* nor can it be established in the world. Because it is only the rank of *Nubuwwat* that is divinely instituted direct. The man who is granted this rank is the most honorable in the sight of God and is a man of *Taqwa* also. Therefore, unless a divine representative is appointed on a contaminated organization, *Taqwa* can not penetrate their electrol institutions or *Nizam*.

This is the fact that is impossible for anyone to alter. Let the whole world of Islam do their best, they will never be able to make a *Khalifa*. It

is because Khilafat is linked with divine selection and it points only to the man whom it considers to be the man of *Taqwa*. Then that man raises a coterie of *muttaqis* around him. That man becomes a drop of curd which turns the whole milk in curd and yogurt. The people who assemble around that prophet start becoming *muttaquis* with the *Taqwa* of their master.

That is the time when their election is called the divine election. If those people are not *muttaqis*, their election can not be called divine. Therefore, whenever Jama'at Ahmadiyya says that it is God Who makes Khalifa, it is in this sense. Therefore, Khilafat has strong relation with the *Taqwa* of the Jama'at. If the Jama'at will be *muttaqi*, its election will be godly election. Its eyes will always be on *Taqwa*. Their standard of honor will remain *Taqwa*. Coming down from Khilafat, this concerns all the officers of the Jama'at who are elected.

#### EVERY SHOORA MUST START WITH SUPPLICATIONS.

Now I come again towards *Shoora*. If the basis of their election remain on *Taqwa*, their eyes will not be on personal interest, vengeance or any group interest. Their decisions will be purely for Allah alone. They will always think that their God may not become angry. This is *Taqwa*. He who lives in the fear of a loss of love of his beloved is *muttaqi*. He who is always in fear that his God is not angry on this or that, then this fear is the heart of *Taqwa*. If the members of *Shoora* gather with this idea, then things such as taunting, surpassing in cunningness, outclassing others in rhetoric, or boasting in cutting another's arguments or getting more votes than others will banish from these gatherings. These people are not vexed whether they win or lose. Even if a single man remains and sticks to his opinion because God likes it, he will not worry whether people support him or not. He will be a contented person and will not suffer psychologically.

Therefore, *Taqwa* is mentally and psychologically essential for man. Without this, no health sustains. Therefore, the *Taqwa* of people who elected their delegates for *Shoora* will be portrayed during its sessions. At times it is also

possible that some non-*muttaqis* are elected for *Shoora*, and it is not essential that it was the fault of those who elected them. Sometimes it is due to unawareness. It so happens, that a man is regarded as *muttaqi* by his comrades, but to God, he is not so. Therefore, we can not say with a hundred percent assurance that if one is elected by *muttaqis*, he will definitely be a *muttaqi*. This remains an anxiety and greater the number of *muttaqis*, the lesser will be the anxiety. Still there will be a faint possibility. Therefore, one should pray. *Taqwa* does not work alone. Prayer must accompany it.

So at all kinds of elections including *Shoora*, practice of supplication must be introduced. As far as I remember, it is prevalent in the Jama'at. Maybe, there are certain Jama'ats where it is not the custom, so let them pray before every election. They should pray, submitting to God and saying that we want that our choice should become Your choice. The distances of our choice may evaporate. We do not know, but You Yourself (God) has said (in Surah al-Najam) Allah knows better. We do not know who is *muttaqi*. Allah knows better who is *muttaqi*. Therefore, we humbly implore, O God, that we have gathered to elect to please You. But we are not sure of Your pleasure. Maybe he is not *muttaqi* whom we consider so. Therefore, we bow at Your doorstep and implore Your help to make our election a true election and Your own. Then that election becomes a divine one. When this election comes at lower level, *i.e.*, at grass roots, it will be better election of Khilafat.

At one time, the movement of *Taqwa* is from up to down. *Taqwa* comes and saturates to the lowest rung. Its water reaches to the roots and is absorbed in it. This spawning will be based on *Taqwa*. At the end, the delegates of such a Jama'at, when they elect a Khalifa, their election becomes the divine election. This is the real meaning, otherwise, mere claims are of no value. We tell the world that the election of Khilafat is a divine election. They can not understand it until and unless it is proved in this way.

#### TAQWA IS THE ROOT OF EVERY VIRTUE

This is an open fact which is understandable. If the *Taqwa* has seeped from prophethood into its

followers, and preserved from one generation to another, then every election will be divine. Not only election of Khilafat will be divine, the election of president or *Zaeem* will also be divine. This phenomenon is Khilafat whose life is in *Taqwa*. If you want to keep *Majlis Shoora* alive and everlasting, better safeguard its *Taqwa*. Keep an eye at the roots from where the plant of *Taqwa* is to blossom. If this root is conserved, all is safe. The verse of the Promised Messiah, peace be upon him, also explains this subject when it says:

ہر اک نیکی کی جڑ یہ اتقا ہے اگر یہ جڑ رہی سب کچھ رہا ہے

"*Taqwa the root of every virtue is;  
Every thing stays If taqwa endures.*"

I want to explain this topic very explicitly. As far as I remember, the first line of the verse is of the Promised Messiah, peace be upon him. As it happens sometimes with poets that they stall after saying one line and the second line of the same splendor does not come to their mind, then another poet comes in and provides the next line and becomes associated in half the couplet. Sometimes, they provide so wonderful line, that they become the masters of the whole couplet.

God also manifests this kind of love. When the Promised Messiah, peace be upon him, wrote this line:

*Taqwa the root of every virtue is;*

and was thinking of the next line, he got the revelation:

*Everything stays if Taqwa endures.*

Thus the whole subject was wrapped up magnificently. It meant that the root is there and now to keep it refreshing is your job. If you will conserve this root, everything else will stay.

So if you want to keep *Shoora Nizam* or *Nizam-i-Khilafat* alive, keep the roots of *Taqwa* refreshing and give this message to all the brothers around you. Formerly, I used to say that when you return, deliver this message from me, but now I am myself addressing everyone. Whatever, I am telling the members of *Shoora*, I am telling you also. Therefore, keep it fully in your mind. Eliminate everyone beside Allah from all your

elections. Eliminate your vantage, your friendships or hostilities and your affiliations. Maintain only one relationship and that is the relationship with Allah. Elect representatives keeping *Taqwa* in view. If you will do so, I give you glad tidings that this Jama'at will never die till the doomsday. It will go on prospering more and more.

Therefore, remember well that the life of *Majlis Shoora* is in *Taqwa*. I hope that those who elected members for *Shoora* must have kept *taqwa* in view while electing their representatives. Had there been some deficiency, it must have been met with earnest prayers. Wherever Jama'ats are listening to this message in the world, they must bear in mind that every election must start with supplications. Keep this particularly in view that we should prefer that election which Allah likes. Whenever someone gives this message to himself, there comes a discernible change in his thinking. Before going for elections, one thinks about some one who is his friend. He thinks about someone and will try to make him president. Or he thinks that so and so is no good person or thinks someone else proper to be the office bearer. One thinks that he is wearing the garments of *Taqwa* but they are all shabby and dirty dresses. With these garments they come to the elections.

#### YOUR PREFERENCE OF OFFICE BEARERS SHOULD BE FOR ALLAH ALONE

When prayer starts, one should remind himself about the position of his likes or dislikes. He should know that neither his preference has any value nor of anyone else's. The only preference that is worthwhile is for Allah for Whom they have gathered there. Then one should pray that O Lord, grant us Your blessings. Remove curtains of prejudice or favors from my mind, if there are any. Show me the ways which You like. I may vote for him who is *muttaqi* and honorable in Your eyes.

If Jama'at holds elections with these sentiments and these prayers, I have no doubt and am sure that God will positively safeguard such elections. Every election that will be done with prayers based on *Taqwa*, will be divine election.

One more thing that I want to place not only before the members of *Majlis Shoora* but before

Ahmadis the world over. They should know that *Taqwa* has also its soul in something. What is that something? Let me tell you that the soul of *Taqwa* is in *Ibadat* (praying). The people who are divested of *Ibadat* (praying) are dispossessed of *Taqwa*. The Holy Quran says about *Namaz* (prayer) in Surah al-Ankabut verse 46:

*And observe Prayer. Surely, Prayer restrains one from indecency and manifest evil. (29:46)*

Here all the things are mentioned, in which if one is involved, will lose Allah's favors. Here it is said that *Namaz* safeguards against all of them. Therefore, the soul of *Taqwa* is in *Ibadat* (praying). That is why I am extraordinarily stressing on *Ibadat*. Here I have used the word "extraordinary". This is a mere cliché. No particular stress can be laid on *Ibadat*. You may put whatever pressure you have, still it will look quite ordinary. It is *Ibadat* that is everything. Apart from this, there is nothing.

A man came to the Holy Prophet (peace be upon him) and expressed a number of his constraints. He told him that he was a shepherd and often his dress was soiled due to the animal urination and due to other unavoidable causes. Moreover he was too busy due to his job. Under those circumstances, could he be excused from prayers. The Holy Prophet (peace be upon him) replied, without *Namaz*, nothing will endure with him. Without *Ibadat* there remained nothing. Therefore, *Ibadat* can not be renounced. To perform good *Ibadat*, you yourself have to become good. Even if you can not become good, still you can not forsake *Ibadat*. Therefore, install *Ibadat* at all costs.

#### MOSQUES FULL OF DEVOTEES

Here I would like to place before you a good news which has given me great joy. I want to share this with the whole of my Jama'at. I had expressed my concern during *Jumu'atul Wida'a* that I was worried about the on-coming Eid as to what will be the condition of our mosques which were full during that Juma prayers. These mosques may not be waiting for devotees on Eid day and they may not be dull and had bid farewell to their *Ibadat* along with Juma prayers.

By the grace of God, the first report which I got was from Rabwah. Khuddam, Ansar and our children made programs the whole night and much before the prayers, they knocked on every door early in the morning. As a result of it, apart from the administration, other people have written to me that they had never seen so many *Namazis* in Rabwah mosques as on Eid day. This news was Eid for me. I have received such news from other Jama'ats also.

I wish that you make this Eid a lasting Eid. Vain are momentary Eids that leave anguish behind. Therefore, cling to *Namaz* and make it a perpetual reality. This should become a part of your life like breathing. You know that you can not live without breathing. Therefore, this is also a truth that without *Ibadat*, spiritual life of an individual or a people can not sustain.

Therefore, on the one hand are those who knocked your door from outside on that day. They will knock the doors constantly. I have a long experience of administration. I have worked for a long time with Khuddamul Ahmadiyya at different levels. Apart from this, I have worked in other subordinate organizations. People are enthusiastic for sometime like knocking on the doors. But gradually they are fatigued and drop out. Thus those who are used to props, when they are deprived of them, they lag behind. This is not a permanent remedy. This is joy for a day and not perpetual happiness.

There is only one cure. Everyone should have a knocker inside himself. There is no better knocker than him who wakes up inside the conscience. It should agitate a man. He will knock his door as long as that man lives. He never gets tired. Rather it continues to get stronger with the passage of time. This is a psychological reality.

#### WAKE THE KNOCKER WITHIN YOUR CONSCIENCE

This is a fact and if nations keep it before their eyes, they will understand the secret of life as well as death. This knocker knocks for evil as well as virtue. If you familiarize it with evil, it will knock for evil with the same force. Those who are accustomed to indulge in vices at night, this knocker wakes them at night and does not let them

relax until they fulfill their evil desires.

Then there is the knocker for virtues who gets fresh vitality from Allah on all sides. A new determination and zeal is generated in him. There is stateliness in his knock. He is never tired. Therefore, wake up the knocker of your conscience and everyone who is listening to me should search this knocker of his conscience. He is sleeping. If it wakes up then it is impossible that *Namazis* keep on sleeping. Therefore the need is to wake up this knocker of conscience. When it wakes up, it goes out due to the effect of *Shaitan* (devil). If *Shaitan* persuades, it regrets.

There is a tradition about a saint who was a very regular *Namazi* and was very fond of prayers. One day when he woke up for prayers, the *Shaitan* lulled him to sleep telling him that there was plenty of time for *Namaz* and there is still time to sleep. Thus the time for prayer expired. This was his first *Namaz* that was thus left out. He was so much aggrieved due to this lapse that he cried the whole day and begged forgiveness from God. The next night when he went to sleep, someone woke him up just before *Namaz* telling him to get up and go for *Namaz*. So he asked him who was the person waking him for *Namaz*? He was told that it was *Shaitan*. He asked, how come it was *Shaitan* who was waking him for *Namaz*? He replied that yesterday he committed a blunder to let you sleep. As a result of it, you lamented so much that God was so pleased with you that He was not so happy for any *Namazi* (devotee). I only come to give displeasure of God. It was my fault yesterday. Now I have come to wake you so that God may not be again so pleased with you and reward you.

Call it a yarn or someone's plan to draw attention towards *Namaz*. But it is a fact and reality. One whose conscience sticks in *Namaz* and he is a *Namazi*, he is pained whenever he is sloppy in *Namaz*. He is so much pained at this loss that he gets *sawab* (reward) instead of retribution. He gets more strength for the coming prayers.

The Holy Prophet (peace be upon him) took part many a time in his campaigns where he had to undergo a lot of suffering. He never expressed

any complaint of any affliction or travail except for one. It was in the Battle of Ahzab (Ditch). One day, the enemy kept him so busy that prayers could not be offered in time and he had to lead all the five prayers at *Isha* time. That was the time when he cursed the enemy who deprived him from saying prayers. I do not positively remember whether he used the words curse (*la'anat*) or woe (*tuf*) or just regretted. But the narrators tell that he said those words with extreme anguish that he had to say all the five prayers together *i.e.*, out of time.

Therefore, there is no doubt when such prayers are said with this anguish, their *sawab* is much more than the prayers offered formally which are like offering or not offering and there is no pain or pleasure.

#### DEVELOP YOUR AFFINITY WITH NAMAZ

Therefore, so long as every *Namazi* does not establish its affinity with *Namaz*, we can not institute *Namaz*. He who says *Namaz* with the urge of his conscience, Allah safeguards his *Taqwa*. He is the one who remains *muttaqi* in the eyes of God. It is because he receives strength after every *Ibadat*. His *Taqwa* descends from heaven. Therefore, I advise the Jama'ats all over the world to safeguard your *Taqwa*, safeguard your *Ibadats*. That will be the time when if you will take part in any election, whether it is of *Majlis Shoora* or of office bearers, it will bear the pleasure of God Almighty.

I would like to relate to you an incident about *Eid* here. In this *Eid* which was celebrated at Islamabad, was an extraordinary *Eid*. It was extraordinary in the sense that nowhere in the world, so many Bosnian brothers joined anyone as here in Islamabad. It was an extraordinarily joyous spiritual spectacle when Bosnian brothers coming from different regions got down from the buses and went to meet other brothers. The expression of joy on their faces was worth seeing when they received the love of Jama'at Ahmadiyya.

There were some spectacles which deeply affected everyone and whoever saw them was moved for life. A mother had lost her son in Bosnia and she thought that he had died there. But she saw the same child alighting from another bus. Both of them raced towards each other in a way



that people who saw the scene tell that it is beyond words to explain. The mother embraced the child and the child embraced his mother. Their tears were the tears of joy and every spectator's eyes were wet. There was another such incident when on the same occasion two sisters met each other thinking that the other had died. This scene was more moving than that of mother and child. One sister was older and the other younger. The elder was under the impression that her younger sister had died or was being tormented by the brutes. She was pining due to this grief. Suddenly when she saw her sister alighting from another bus, her condition was beyond words of expression. They rushed towards each other and cried so emotionally that wherever their cries went, everyone was in tears. The tears of joy of Ahmadis were mixed with the tears of joy of the two Bosnian sisters. It was an unusual *Eid*.

Such *Eids* were celebrated at some other places also in Europe.

As I had advised, Ahmadis in Pakistan joined with their poor and less fortunate brothers. The morning of *Eid* was scented with prayers and glowed with the light of *Namaz*. The day of *Eid* shone with the sympathies of the poor. The souls bathed with the divine light which they got by giving their sympathy to the poor.

I receive very delightful letters and people say that their *Eids* were decorated and they enjoyed the occasion heartily which they would not have enjoyed in normal circumstances. Therefore, Ahmadis, by the grace of God, have celebrated an *Eid* all over the world which others can not enjoy. It is beyond their reach. This is a proof of the truth of the Promised Messiah (peace be upon him). The spirit of *We listened and we obeyed* can not be generated without relationship to the Holy Prophet (peace be upon him). It is impossible.

Take stock of the nations of the world. The spirit to co-operate in something virtuous when call is made, is related with *Mohammadiyyat*. *Khamatiyyat* means that this spirit is not found anywhere except from Hazrat Muhammad Mustafa (peace be upon him). Had the Promised Messiah not been the true and perfect servant of Hazrat Muhammad Mustafa (peace be upon them), it was

impossible that his Jama'at would get this spirit. No one in the world can claim that they are like Jama'at Ahmadiyya in obedience and seeking the pleasure of God alone.

There are millions of Muslims, Christians, Hindus and Sikhs. Just look at them and you will not find this spirit of obedience and submission for the sake of virtue anywhere except in Jama'at Ahmadiyya. Hearts quiver at one clarion call. People come running with full enthusiasm towards it.

One *Haj* is that which comes once a year to teach the lessons of *Haj*. Another *Haj* is when Muslims all over the world hasten towards virtue saying *Labbaik* and *O our Lord we listened and we obeyed*. This is an everlasting *Haj* in which a *Mo'min* lives throughout his life. This is the *Haj*, that by the grace of God, Jama'at Ahmadiyya enjoys today. You would not have seen any one in the world excelling on the path of virtue like Ahmadis.

On the appeal for donation, ladies offer their jewelry; men take loans and donate in the hope that by doing so God will augment their sustenance. They offer beyond their means and then witness the unusual divine assistance and succor. They offer their pledges and their experience is that it was so true that God provides its recompense Himself. Practically there are provisions to offer another promise from the unseen.

This is the Jama'at of *Muttaqis*. I want to link this with the previous subject and tell you that when I say to do *Taqwa*, again and again I do not mean that you are bereft of *Taqwa*. Had I seen you void of *Taqwa*, I would not have witnessed these incidents which I am relating now. But I do see some points of danger. It is the *Taqwa* earned previously which is giving support. The wonderful traditions of *muttaqis* are the part of your Jama'at. Remember, if you yourself will not earn *Taqwa* now, then the previously earned *Taqwa* will not last long.

You are the Jama'at of *Muttaqis*, but do not rest on the *Taqwa* of your fathers. Develop your own *Taqwa* and leave it behind for your offspring. That will be the time when you will see the

fulfillment of this prayer in your favor which says *and make us a model for the righteous.*

#### TAKE CARE OF GIRLS OF POOR FAMILIES

In the end I would like to point out apparently an unconcerned thing which also entails giving the message of a virtue and a good deed. A year ago that my wife passed away. On that sad occasion I had offered some advice to the Jama'at. Today I want to offer one more advice. In the last days of her illness she told me that she desired to see her daughters married. She said if God gave her this opportunity, she would help in getting some less fortunate girls married. I fulfilled her promise in her very life time and told her about it and said that she wanted to get one girl married, whereas I had got four girls married. In future also, I will continue this to fulfil her cherished desire.

This involves two pieces of advice which I want to offer to the Jama'at. First is whenever you promise with Allah, or pray conditionally saying O Lord, if You will accept my prayer, I shall do this and this. But apparently, if God does not seem to be accepting the prayer as demanded, you never back out. This is a sort of incivility and in a way ungratefulness for His favors. Right from the childhood, Allah has made me understand this principle that whenever you promise something to God and apparently if God does not seem to grant that prayer, even then you fulfil that promise. This is not excelling God in good behavior. In reality, it is treading after God. Those who understand what is prayer, know that the prayers which apparently are not granted, God does not disregard them. Sometimes due to some strategy, He grants His servant hundreds of other things and does not stop the chain of His favors. It is after sometime that man feels that it was also a blessing that his prayer was not granted as demanded. If a man watches the signs of Allah with fine eye and tries to search time, he will see the hand of God working in granting favors to him.

Therefore, due to the understanding of this topic, I never doubted that as my condition was not fulfilled, I should also not fulfil my promise. I know it full well that God will be granting my prayer. It is we who should not lag behind. So, whatever virtuous pledge you make with Allah,

should not remain conditional. It must be fulfilled. As a result of this fulfillment, Allah showers more favors.

I want you to understand that sometimes in your crisis or difficulties or seeking fulfillment of your desires, you say that if God fulfills your desire you will do this and this. My advise to you is to do whatever you have pledged even if to you it looks that God had not granted your prayer. Do whatever was your intention or it was a promise to do a virtuous deed.

Secondly, I would like to advise generally, and it is not an appeal or some *TAHRİK*. There are some poor in our society whose daughters reach the age of marriage and they have no means to celebrate the function. Mother and father pine in this worry. It is due to their self respect or prestige that they do not beg others for help. As they feel free with the Khalifa of the time, they sometime write to him. Maybe many do not write also. There are many who just sit and wait as they have no means. They do not have even a couple of dresses to give away their daughters in marriage.

Therefore, I have thought that it is not only the affluent but the middle class people also that they should resolve that they will spend ten or twenty percent on marriage of some poor girl of what they will spend on marriage of their own daughters. They may not give this money to the Jama'at and spend it of their own accord. Just for the sake of help to search some needy girl, they may let the concerned department know about it that they would like to get one or two girls married and they have so much amount to spend and enquire the names of such girls.

#### BOSNIAN GIRLS MUST BE GIVEN SPECIAL CARE

It is very important to keep it secret and confidential. It will be better that Ameers and Presidents keep this system in their own hands and may not display it. They should mention such families confidentially to such brothers who want to help or they may be informed in writing. Then they should foster their own relations themselves. Those who want to do quite secretly, they may send the money to the needy ones secretly without

(continued on page 15)

# AHMAD AS A PROPHET

(Reprinted from *The Review of Religions* February 1914)

The present age is an age of wonders, but the greatest wonder of the age is the appearance of Ahmad. He was a person to whom God spoke—yea, God *spoke* to him in the literal sense of the word. He talked with God and God talked with him just as two persons talk with each other. Is this not wonderful? Of all the teeming millions that inhabit our globe he was the only person that enjoyed this unique distinction. Nay, there has not been a single person during the last 1,300 years to whom God spoke as frequently and in as distinct accents as He spoke to Ahmad of Qadian. But a skeptic may ask what proof there is that God really spoke to him. In reply to this, we say that there is a very conclusive proof—as conclusive as can be of his being a recipient of the revelation.

Though the son of a chief, he was leading the life of a recluse in his native village—an unknown man in an unknown hamlet. But in this solitude, God revealed Himself to him and called him to Himself. He heard the voice of God in his chamber. But it was not an empty voice that he heard. That voice foretold to him things which were yet in the womb of remote futurity and which appeared to him to be so many impossibilities. And this was not all. It was not only deep secrets of the future that God revealed to him during His conversations with him, but He also promised him His wonderful help.

God spoke to him saying:

يَأْتُونَ مِنْ كُلِّ نَجْعٍ عَمِيقٍ

*i.e., People will come to thee from distant places and the paths of thy village will become deep on account of visitors.*

Again God said

فَحَانَ أَنْ تَعَانَ وَتَعْرِفَ بَيْنَ النَّاسِ

*"The time has drawn nigh when thou wilt be aided and become famous among men."*

The first good news which Ahmad received from on high was:

الْيَسَّ اللَّهُ بِكَافٍ عَبْدَهُ

*"Is not Allah all-sufficient for His servant."*

This comprehensive revelation contained a joyful promise. God Himself was to make provision for all his needs. The flocking to him of men from distant places implied a heavy burden, and the first thought which was to occur to him naturally was, how was he to provide for his guests. But his fears were allayed by the assurance that God Himself was all-sufficient for His servant and that he did not need to worry himself about the matter. God spoke to him saying:

*"Despair not of the mercy of God; remember, the mercy of God is near at hand; remember, the assistance of God is near at hand. The roads by which God will send thee His assistance in various forms will become broken and deepened on account of large traffic. People will come to thee from distant places. God will Himself assist thee. Men whom we will inspire from heavens will assist thee. Thou art before our eyes. God will glorify thy name and will complete His favors on thee both in this world and the next."*

He was told that numerous would be the

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The word *prophet* is used here not in the strict terminology of the Muslim Law, the Holy Prophet Muhammad, may peace and the blessings of God be upon him, being the last of the prophets in that sense, but in the broad sense of one endowed with the gift of prophecy by Divine inspiration, a gift which is promised to every true Muslim by the Holy Quran, and one which was possessed in an eminent degree by the late Mirza Ghulam Ahmad of Qadian.

people that would come to see him at Qadian and that he should not grow weary of them because of their large numbers. God said

ولا تصعب لخلق الله ولا تسئم من الناس

*"Do not turn thy cheek upon the creatures of God and do not be tired of men."*

God informed him that many would quit their homes and take up their residence with him in order to bask in the sunshine of revelation that shone on him from above.

*Many will emigrate from their homes and will live in thy compartments; they are "the people of the mat." And do you know what dignity they possess in the sight of God and how great is their faith. Thou wilt see tears flowing from their eyes and they will say, O Lord, we have heard the voice of a crier who calls men to faith.*

Another revelation said:-

*When there will come to thee help from God and victory and the people of the world will turn to us, then it will be said, was not this mission from God?*

With these revelations Ahmad also received the word of God saying:-

*"Write down these revelations."*

Such was the command which Ahmad of Qadian received when he was leading an obscure life in an out of the way village in an outlying district of the Punjab.

These revelations disclosed things which were quite unimaginable and which it was utterly beyond the power of the Qadian Apostle to bring about. He had been brought up as an orthodox Muslim. He held the same views which were taught by the Muslims of the orthodox school, so much so that he expressly stated in his first work the *Barahin-i-Ahmadiyya* that Jesus son of Mary who was alive in heavens would come back to Earth in person to regenerate the world. The Muslims had been believing that no new prophet could come after the Holy Prophet of Arabia and that the only prophet that was to come after him was Jesus son of Mary who had bodily ascended

to heavens and who would come back to Earth in the latter days. The Muslim *ulema* had been teaching that the gift of prophecy was now a thing of the past and that it was now impossible for a person to be honored with prophethood.

Whether God could speak to any person as He spoke to the prophets of yore appeared to be an impossibility and that He could confer on any person the divine gift of prophethood was utterly inconceivable. It was amid such environments that Ahmad was brought up, and it was such ideas that had been instilled into his mind from his boyhood. So the revelations which he received were as much a surprise to him as they could be to others. It could never occur to him that God might speak to him as He spoke to the former prophets. The idea that he might be raised as a prophet could never cross his mind. But God spoke to him so repeatedly and so distinctly that he was at last convinced that it was the voice of God that he heard. Besides he daily received such revelations as disclosed to him hidden things and when everything came to pass as it was foretold to him, there remained no doubt in his mind as to the divine origin of his revelations.

Some prophecies related to the distant future and these he was commanded to write down. The object of this command evidently was that the fulfillment of these prophecies might be a sign to the world at large and that the people of the world might know that God does exist, that He still speaks as he spoke in times gone by, that He knows secrets of the future, that He has full control over the affairs of the world and can bring about everything as He pleases and that Ahmad is an apostle of God raised in this age of materialism to regenerate the world. So in accordance with this command he published in a book called the *Barahin-i-Ahmadiyya* the revelations which had been sent down upon him when he was leading a solitary life in a compartment of his house. The book was published in 1880. He was quite unknown at that time and there was no prospect then of the prophecies coming out true.

I have given above a few of the large number of revelations published in the *Barahin-i-Ahmadiyya* and the reader can see that they embody seven distinct prophecies, and the events

predicted were such as it was certainly beyond his power to bring about.

Firstly, there was to be a great opposition to him and every attempt was to be made to prevent men from turning to him, but God was to frustrate all the efforts of the enemy and was to turn the hearts of men towards him. This may be inferred from the words

*"The people of the world will turn to us and it will be said, was not this mission from God?"*

Secondly, these revelations foretold that assistance would come to Ahmad from distant places, that everything which he needed for the completion of his work was to be supplied to him, and that so great was to be the traffic on the roads to Qadian that they were to become deepened and broken.

Thirdly, large numbers of men were to flock to him from distant places.

Fourthly, men were to spare no pains to ruin him but God was to be his protector.

Fifthly, his name was to become famous throughout the world.

Sixthly, men were to come to him in such large numbers that he was to be well nigh tired and his patience was to be taxed to the utmost.

Seventhly, many were to leave their homes and take up their residence with him at Qadian. These were to be called the "People of the Mat."

All these prophecies were uttered at a time when there was not the slightest prospect of their fulfillment. Besides it is clear that it did not lie in his power to bring about any of these events. But we witness that everything came to pass exactly as it was predicted in the foregoing words of God. In accordance with these prophecies, the priests and the *maulawees* left no stone unturned in preventing men from turning to him. Not only Ahmad himself was declared to be a *Kafir* but everyone who accepted him was announced to be an apostate. But these declarations of the priestly class could not hinder men from accepting Ahmad as the Promised Mahdi and Messiah (peace be upon him).

Every kind of machination was resorted to by the opponents of Ahmad to bring about his ruin, so much so that some of them, like the priests of the days of Jesus, tried to incite the Government against him by giving the Government officials false reports about him. Others tried to inflame against him the fanaticism of the ignorant Muhammadans. But all these stratagems proved of no avail. They tried to nip the movement in the bud. They did all that lay in their power to prevent the new plant from putting forth its shoots, but all their attempts failed and the seed sown by Ahmad at last grew up into a tree. He laid his movement on a firm footing. In spite of the efforts of the fanatical Mullahs, the following of Ahmad continued to augment until it is now numbered by hundreds of thousands (as of 1914 when this article was written. Today this number is over ten millions).

The second prophecy related to monetary aid. Ahmad was to be supplied with everything he needed. The Post office records will bear witness to the fact that the money which the hermit of Qadian received in accordance with this prophecy amounted to *lacs* (hundreds of thousands) of rupees.

The third prophecy said that people were to flock to him in large numbers. This prophecy also was literally fulfilled. Streams of human beings continued to pour in from all quarters, until sometimes there was an assemblage of thousands. The sight of multitudes of men gathered in a small village filled the residents of Qadian and the people of the neighborhood with wonder. The man who was once leading a solitary life in a small chamber of his house was now surrounded by huge crowds of people that thronged to him from remote places. There was hardly any part of India that was not represented here. A Panjabi *Jat* sat side by side with a Bengali Baboo in the presence of the Mirza of Qadian. A Pathan and a Kashmiri knelt alongside of a Madrasi and a Bombay gentleman before their common Master. If one was heard speaking Urdu in the streets of Qadian, another was talking in Pushto. If one conversed in Arabic, another expressed himself in Persian.

Visitors to Qadian included not only the natives of the different parts of India but also the

inhabitants of Afghanistan, Baluchistan, Persia, Arabia, Turkey, Egypt and Tripoli and even Englishmen and Americans. These visitors did not always come to pay a flying visit to Qadian but stayed here for days and weeks and even for months and years, so that there was always a very large number of guests at Qadian. These facts can not be only testified to by the villagers of Qadian and the neighborhood but they can also be verified by reference to the Police Diaries which were kept regularly by the orders of the Police authorities.

The fourth prophecy said that God would protect Ahmad from the attacks of his enemies and that he was before the eyes of God. Many were the attacks that were made on Ahmad, but God invariably came to his assistance and repelled the attacks of his enemies. These enemies were not confined to the ranks of the Mussalmans, but as he ruthlessly attacked error wherever he found it, advocates of the faiths attacked by him being unable to refute him by arguments, did not hesitate to resort even to the meanest stratagems to put him out of their way.

To quote only one instance out of many, certain Christian missionaries of the Punjab made a shameful attempt to get him hanged by bringing against him a false charge of abetment of murder. The judge who tried the case was a noble-minded Englishman and after making a thorough inquiry into the case, he declared it to be a fabricated one. Ahmad was honorably acquitted but the case brought an undying shame to the Gospel preachers who had fabricated it.

Similarly attempts were also made by Muhammadans and Hindoos, but God, in accordance with His promise, always protected him from the mischievous schemes of his enemies. By the by, Jesus was also dragged to the law-courts like Ahmad and just as the opponents of Ahmad tried to get rid of him once and for all, similarly the enemies of Jesus plotted against his life and in both cases the plots of the enemy failed. Yet there is one marked difference. Though both Ahmad and Jesus escaped the machinations of their enemies, yet the latter did not do so until he was brought to the very door of death. Ahmad was acquitted with honor, but Jesus was given over to the enemy, who subjected him to a very humiliating treatment.

He was even hung on the cross and nails were driven through his hands. He had to experience a very painful torture which threw him into a swoon. His side was pierced with a spear and he was reduced to a condition which resembled death and so he was placed in a tomb. He did escape death but not until he had been brought to the very verge of death. His enemies seemed to have triumphed over him.

But such was not the case with Ahmad. God did not suffer him to be subjected to the indignities and the pain to which Jesus was subjected at the hands of his enemies. The enemies of Ahmad were never given an occasion to exult over him as the enemies of Jesus were. This certainly shows that Ahmad of Qadian was dearer to God than the great prophet of Nazareth whom Superstition has identified with the Eternal Being. The Muhammadans, the Christians and the Hindoos made joint as well as separate efforts to get him hanged or at least thrown into prison but the God of heavens stood by His chosen apostle and fought with those who fought with His beloved prophet.

The fifth prophecy foretold for him great honor and a wide fame. This prophecy was fulfilled too plainly to need any comment.

According to the sixth prophecy, he was to be surrounded by troops of visitors who were almost to tire him and tax his patience to the utmost. The people of Qadian and the whole neighborhood will bear witness to the truth of this prophecy. I have already said that people congregated to him from all quarters in very large numbers, and had it not been for the injunction not to get tired of the visitors and not to turn the cheek upon them, he might well have become weary of them.

The seventh prophecy said that many would leave their homes to take up their residence with him at Qadian. This prophecy too was literally fulfilled and a very large number of men quitted their homes and settled themselves with their families at the village of their beloved master.

I have already said that all these prophecies (and many more) were published by Ahmad long, long ago, when he lived like a recluse in a chamber of his house. It was surely beyond the

range of human vision to foresee such extraordinary events from such a long distance. Who could say that people from distant places would come in flocks to a small village in an out of the way corner of the Punjab. The village was quite unknown to the outside world and nobody could conceive that it was to become a resort for hundreds of thousands of human beings. Nobody could possibly think that people belonging to various nationalities and speaking different tongues would come from remote places and make Qadian their permanent place of residence? Who could say that the hermit who lived day and night in a narrow chamber of his house and had little acquaintance even with the people of his own village would become famous throughout the world? Who could say that at Qadian there would spring up a fountain to which thousands of people would hasten to slake their thirst? These things were certainly beyond the power of the saintly Mirza to bring about.

And what is still more wonderful, we are still witnessing the truth of his prophecies, though it is

full six years since he departed from us. There has been no abatement in any of the things described above. Divine assistance is still maintaining the propaganda started by him. Both money and men continue to flow in to Qadian as they did in his life-time. The number of visitors is daily increasing and one sees larger and larger concourse of men every year at Qadian. The fulfillment of Ahmad's prophecies in different parts of the earth is making his name more and more famous. His followers flock to Qadian in larger and larger numbers. The number of men and women come from remote places to settle at Qadian is increasing.

So one can see the truth of his prophecies referred to above even today, and we believe that as years roll by, the coming generations will see clearer and clearer fulfillment of the word of God published in the *Barahin-i-Ahmadiyya* long years ago. These things were certainly not in the power of the Holy Mirza and the prophet who predicted these things years before their fulfillment was certainly a true prophet.

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## ***Friday Sermon***

(continued from page 10)

telling their own name. This is also desirable and not prohibited. We should introduce this system of helping the less fortunate in matters of marriages of children. This system should be spread by talking to each other also.

Thus there should not be even a single poor Ahmadi family in whose marriage needs other Ahmadi brothers do not participate. To give presents is one way to help and it is already prevalent. But the poor receive very few presents. Most presents rotate on a higher level. But what I am mentioning about the poor is very important.

To the Ahmadis of Europe and America, my advice to them is that they should search for some

Bosnian girls of marriageable age. This can easily be learned from the camps where they live. Anyone who is desirous to help a Bosnian child, should get in touch with the family and offer his help. Thus Ahmadis will share the marriages of all the poor in the whole world. I assure them that those who participate in marriages to win the pleasure of Allah, then Allah and His angels will participate in their marriages. Their marriages will win blessings. Those marriages will be regarded very respectable in the eyes of God. May God help us and we may advance rapidly on the paths of virtue which our God shows us and we may persevere also on those paths.

## FROM THE DESK OF SAHIBZAD M.M. AHMAD AMIR JAMA'AT USA

I am writing letters to a number of Ahmadis in USA urging and reminding them to make their full contribution to the National Mosque Project Fund. We hope that Inshallah Hazoor will inaugurate the Mosque with his blessed hands and presence on the occasion of our Annual Convention. The urgency of contribution is obvious.

It is our common experience that anyone who makes a financial sacrifice in the cause of Allah and for His pleasure never loses anything. Allah the Almighty whose resources are limitless blesses

each contributor in more ways than one. Those who have already made some contributions should review them to see if any increase is possible. Those who have not contributed have no time to loss.

According to a Hadith of the Holy Prophet anyone who builds a mosque in this World, Allah will provide a house for him in Heaven.

May you seize the opportunity to make your contribution in this blessed cause.

## FROM THE DESK OF NATIONAL GENERAL SECRETARY DR. MASOUD A. MALIK

**SUBJECT: Devotion of time for the service of Islam/Ahmadiyyat**

I have been asked by respected Amir Sahib USA to bring to your kind attention that there are some people in different Jamaats who may be retired, semi-retired or in a position to devote more time for the service of Islam and Ahmadiyyat.

If a proper approach is made and guidance is given to these people they could do a very useful work for service of Jamaat and win pleasure of Allah for doing this work. You are requested to contact people of this status in your Jamaat and also let us know their names and addresses. So that if Amir Sahib feels it appropriate, he may contact them directly to invite them to serve the Jamaat and offer their time for serving Islam and Ahmadiyyat.

Jazakumullah.

**SUBJECT: Rashid Ali of Alfajira, UAE**

This is to alert you about a person named Rashid Ali who lives in Al-Fajira, UAE. This person has been sending pamphlets and sometimes telephoning Ahmadis in some European and Western countries. He has been trying to stir up some concerns and misgivings in the hearts of

Ahmadis by trying to be sympathetic or asking questions as if he is seeking the truth.

The questions about certain references are asked in such a way that these are out of context, are wrong, or are based on routine criticisms from mullahs who have no real knowledge of the Holy Quran, Hadiths or the books of the Promised Messiah, peace be upon him.

As far as his status and integrity are concerned, this can be explained in the following ways:

1. This person is a follower of a maulvi named Abdul Hafeez of Gharo, Dist. Thatha, Sindh, Pakistan. He used to teach Holy Quran to some children who ran away from him because he was mostly sitting in the company of people who were not very well respected and who were mostly of bad character or drug addicted. In following the footsteps of his leader, he has even started doing things beyond his leader.

2. He always presents himself as Ahmadi, and as if he is seeking truth while he is neither Ahmadi nor is he seeking truth. All the criticisms and questions presented by this fellow have already been answered in Jamaat literature, but he claims that no answer has been given to him.



3. Sometime back in early 1993 he prophesied that Hazoor (Naozbillah) will get paralysis of his face on February 6, 1993 and signed on his behalf as Iblis (the devil) a wicked Muslim. This so-called prophecy of course was false, as everyone knows.

So, if this person telephones or writes to you or any other Ahmadi, tell him that his falsehood has already been proven as his prophecy was not fulfilled and he describes himself as a devil and wicked Muslim.

If you talk to this person, be careful to use appropriate words as he tape records the conversations and can misuse any statements or harsh response. So be very careful when speaking to him on the phone or in writing to him.

He has used the telephone number 440-22 Fugairah (UAE). Also tell that Devil (Iblis) is his name because that is what he has mentioned in his own prophecy.

## SEVERE PERSECUTION OF AHMADI MUSLIMS CONTINUES IN PAKISTAN

(Report by Mian Wasim)

According to the reports received from Pakistan during the past couple months, severe religious persecution of Ahmadi Muslims continues unabated. In fact reports received at the headquarters of the Ahmadiyya Movement in Islam in Washington, DC, indicate an enormous increase in volume of court cases brought against Ahmadis.

The following is a partial list of the incidents:

1) Ahmadi Muslim Minister of Religion arrested for propagating his own religion: Mr. Shahid Mahmood, a minister of religion (Murrabbi) for the Jhang district was arrested by the police on 31st of December 1993, for propagating his religion under section 298/C and 188 of the Pakistan Penal Code. Efforts are continuing to secure his bail in a higher court.

2) An Ahmadi Muslim jailed and fined for inscribing Quranic verses on his own home: Sangar, Sind. January 13, 1994: Rashid Ahmad Khan has been jailed for two years and fined 5000

Rupees. His "offence" is that he has inscribed sacred verses of the Holy Quran "Is God not sufficient (Protector) for his own slaves"

Incidents of this kind are too numerous to count where an Ahmadi Muslim has been jailed simply by writing, inscribing or wearing a badge of a holy verse of the Holy Quran or Kalima, the Holy Creed. But a very painfully alarming situation has arisen in this case of Mr. Khan. The Police has hired a Hindu gentleman to break this Holy inscription from the wall of Mr. Khan's home using a hammer and chisel!

What kind of image of Islam are these people, police and government of Pakistan depicting to the world now heading to the 21st century? May we ask? What makes Muslims of Pakistan to be outraged when a Holy verse of the Holy Quran is recited, inscribed or adorably worn on someone's chest? The world should take note of this and other crimes taking place on a daily basis against peaceful and peace loving Ahmadi citizens of Pakistan.

## OPPORTUNITIES FOR YOUNG AHMADIES IN UZBEKISTAN

### TEACH ENGLISH, LEARN RUSSIAN AND UZBEK, AND EARN A LOT OF BLESSINGS

In accordance with the program of the Jama'at to assist the Tashkent State Economics University in improving its educational standards by providing teachers in various subjects related to Economics and Business Administration, I had an opportunity to discuss the possibilities of cooperation between the Jama'at and the University during my visit to Tashkent in December 1993.

I found the Rector and all the other senior members of the faculty very receptive—indeed eager—about cooperating with the Jama'at. Appointment of several experienced staff members is being processed and we hope to have them in Tashkent by Summer/Fall sessions.

There is another very exciting opportunity for young students who can teach English, or can tutor—in English language—in subjects like Economics, Business Management, International Relations, Finance, Accounting, and Statistics. **The University is willing to provide free boarding and lodging for such students. Moreover, it will allow all such students to study at the university without paying any fee in the following subjects:**

**RUSSIAN LANGUAGE  
UZBECK LANGUAGE  
UZBECK HISTORY AND CULTURE**

In other words, any students who wishes to go needs to only have return fare (approximately \$1500) plus any extra amount that they feel they need to buy local gifts or souvenirs.

I believe that this is an excellent opportunity for our young khuddam to serve the Uzbek people. This is the country from which the ancestors of the Promised Messiah (Peace be on Him) migrated to Qadin. They deserve our love and service. It would also be beneficial in improving the career and educational qualifications of our young

students, especially those pursuing careers in Economics, International Relations, International Business, Law and other related fields.

There are also good opportunities for Da'wat Ilallah. My personal experience as well the experience of other Ahmadies who have visited the country is that it is an open field for Ahmadiyyat. They have no prejudices and are very eager to get the training in basic Islamic teachings and practices.

You do not need detailed knowledge of the Islamic jurisprudence to do Da'wat Ilallah in Uzbekistan. Teach them the basic Islamic principle, show them how to say prayers, and give them true Islamic love and service.

Hazoor has emphasized the importance of this scheme. He mentioned it in his Khutba in October 1992 and also touched upon it in his speech in the U.K. Jalsa. In one of the letters Hazoor commented that those who participate in this scheme would be the lucky one who become Allah's instrument in fulfilling the prophecy of the Promised Messiah (Peace be on Him) in which Allah told him that "I see your followers in the area of Russia like the grains of sand." Hazoor added that the blessings earned from participation in this scheme will outweigh the blessings that they have earned in the rest of their lives.

**I request all young Ahmadies who are interested in participating in this scheme to send me the following:**

- 1. A summary of their education — degrees obtained with grades and subjects already taken towards the degrees they are pursuing now.**
- 2. A timetable for their proposed visit. When you plan to arrive Uzbekistan and for how long. The best times to arrive are: June 15, THE**

September 1, January 1, and April 1.

3. A confirmation that you have the financial resources for the trip.

4. A brief statement (one or two paragraphs) about anything else which you believe is Relevant to your plans.

Upon receiving this information I will Insha'Allah send you more information about the University and any other advice I have on the basis of the information you provide.

Munawar A. Saeed

11114 Candlelight Lane, Potomac, Md. 20854

Phone: (301) 299-3293; Fax: (410) 788-5501

## WAQIFEENI NAW AND EDUCATION IN DIFFERENT LANGUAGES

(By Dr. Shamim Ahmed, Incharge Waqfe Naw Department, London)

Parents of children who have entered the Waqfe Naw scheme must be aware that Huzoor (may Allah strengthen him) has issued special instructions in his Khutbas for their education and training. I trust that the parents are fully informed about these instructions. Moreover, in his Khutba of July 2, 1993, Huzoor gave general directions about the education and training in languages. Again, Huzoor gave very detailed directions in this regard on the occasion of the International Shura to enable the delegates to implement them in their respective countries. Huzoor has recently given me directions on how to proceed with different languages. It has, therefore, been deemed necessary to present a summary of these points to the parents to enable them to implement these directions.

The first point in this regard is that it would not be necessary — indeed would not be possible — for all children to attend Jamia Ahmadiyya and become Murabbis or Missionaries. Huzoor says that in addition to the Missionaries we need language specialists, teachers, and specialists in other areas as waqifeen. The parents should think along those lines and should consider what areas would suit their circumstances and the inclinations of their children.

Huzoor had directed that a Career Planning Committee be appointed in each country for this purpose. This Committee should include educators, teachers, linguists, and specialists in other disciplines. They should consider the inclinations of the children, circumstances in their countries,

and the future needs of the Jama'at and should advise the parents and the Jama'at. Some countries have already formed such a Committee. Parents can get the advice from the Committee through their Amir or Secretary Waqfe Naw in accordance with the procedure adopted.

The directions which Huzoor has given give primary importance to three languages: Arabic, Urdu, and English. It is essential that all waqifeen learn these three languages irrespective of whether they want to become Missionaries, Linguists, Doctors or wish to specialize in another area. Huzoor gave a detailed explanation of the importance of these languages in his Khutba on July 2, 1993.

German and French are very important. It is hoped that waqifeen from Germany, France and Mauritius will be able to fulfill that need.

In addition to the above languages, Huzoor has given special attention to Russian, Chinese, Hungarian, Romanian, Yugoslavian, Spanish, and Aboriginal languages (e.g. languages of Red Indians and the aboriginies of Australia). Huzoor wishes that the Waqifeen Naw learn these languages from childhood so that they think in these languages. They should get advanced training in these languages; when they grow up they should have acquired complete mastery of the languages and use that knowledge for serving the cause of the victory of Islam and Ahmadiyyat. Huzoor is foreseeing that the time is near when the Jama'at will need many linguists; therefore education and training in different languages is the

most important priority in the training of Waqifeen Naw.

Parents of Waqifeen Naw should review what languages are taught in the schools in their countries, in addition to the national language. For example French, German and Spanish are taught at the Middle School level in England. Some schools teach Russian and Urdu. When their children reach that level in their school, parents should ask their children to take that language. Afterwards they should get advanced training in those languages, and get a Master's or Doctor's degree.

It is requested that when parents make the decisions about the languages, it be communicated to Huzoor to receive his prayers and inform him that his directions are being implemented.

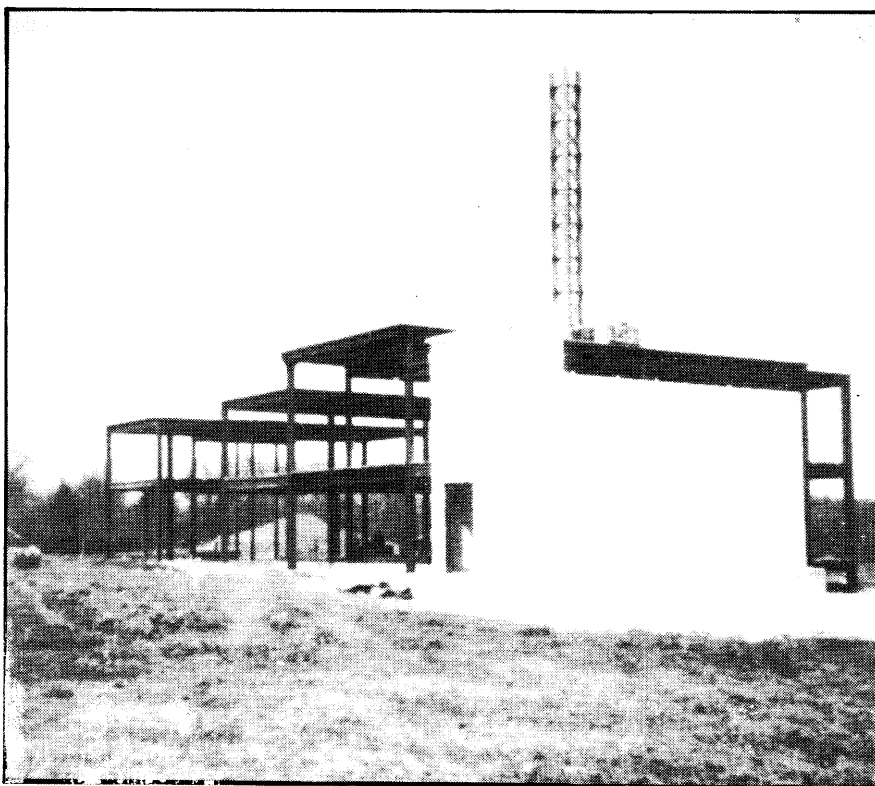
Another means of acquiring language training is the evening classes. In some countries, different educational institutes provide language training in the evening. In England almost all languages are being taught in this way. There are no age restrictions in these classes, and fees are nominal.

After taking these classes, admissions for higher education are possible after passing the required examinations. Parents should enquire into the availability of these facilities and avail of them when their children are ready for them.

Another important point: some parents may fear that such language training would pose a great burden on the minds of the children. This is not the case. Experience has confirmed that children have the ability to learn several languages simultaneously. Their memory is good and they learn the languages very well and retain the languages which they have learnt as children. This is difficult at older ages.

May Allah enable all parents to think along these lines from now and to guide their children so that these children, when they grow up, live up to the expectations of Huzoor. May they be the source of comfort for their parents and for Huzoor.

Any suggestions or questions in this regard may be sent to me care of the London Mosque (16 Gressenhall Road, London SW 18 5QL, U.K.)



Pictures (here and on the next page) show the Masjid Baitul Rehman, Washington, DC, under construction

# MASJID BAIT UR REHMAN, WASHINGTON, DC CONSTRUCTION PROJECT

UPDATE AS OF MARCH 23, 1994

By the grace of Allah the Almighty, weather is getting better here. A number of construction activities are in progress at the site now, as follows:

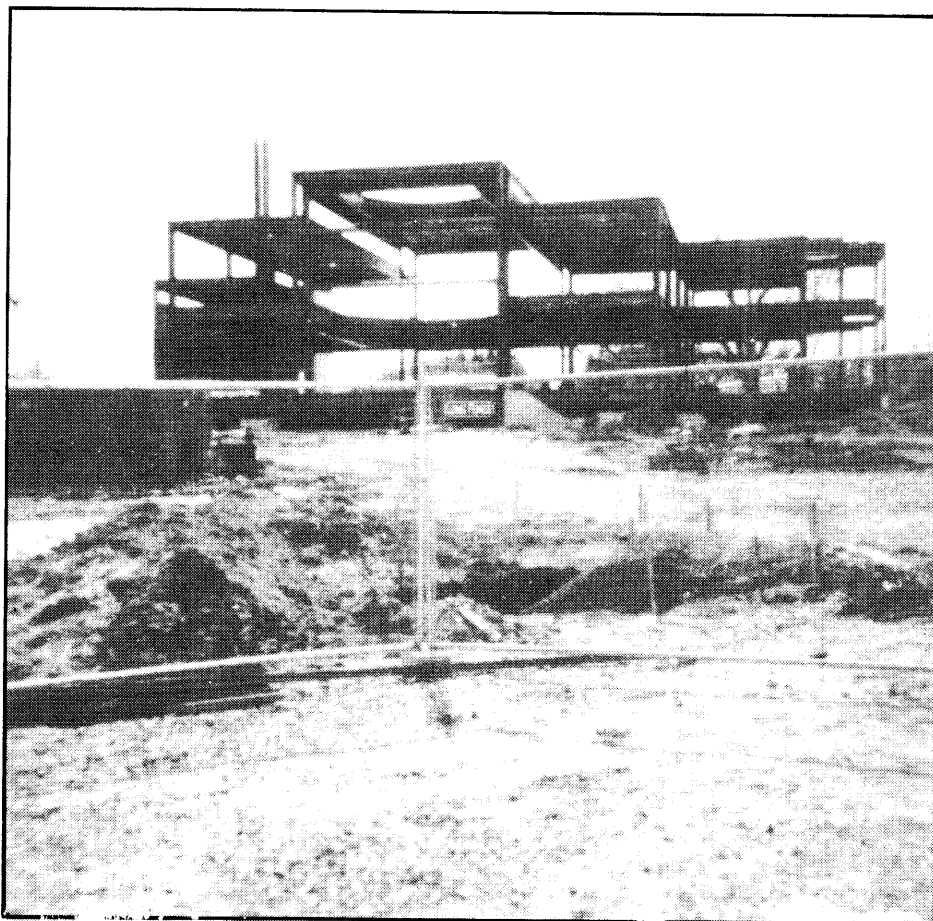
1. Concreting of upper floor decks are about 80% complete.
2. Structural steel erection of beams and columns is in progress at the roof level now.
3. Precast panels, installation at the exterior walls has begun at the South Elevation.
4. Waterproofing at the building perimeter at the

lower level is in progress now.

5. HVAG Air Ducts, installation has begun on the floors.

All the brothers and sisters are humbly requested to continue to pray to Allah for its completion as planned, *Insha Allah*. Also please come forward with your generous contributions now, so that we may be able to meet our financial obligations in a timely manner.

Manzoor Rehman, Deputy Chairman  
Mosque Comm.



## BOOKS FOR SALE

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The Holy Quran with commentary (5 vol)	70.00	Invitation to Ahmadiyyat	8.00
The Holy Quran (M. Sher Ali)	10.00	Way of the Seekers	3.00
The Holy Quran (Arabic text only)	10.00	Souvenir (USA)	5.00
The Philosophy of the Teachings of Islam	3.00	A Man of God (old edition)	10.00
A Man of God (New Edition)	15.00	Roohai Khazain 46 Vol. (Urdu);	\$250.00
Ahmadiyyat the Renaissance of Islam	10.00	Includes:	
Ahmadiyyat Or Qadianism	7.00	(a) Books of the Promised Messiah 23 Vols.	
The Gulf Crisis & The New World Order	7.00	(b) Malfoozat, 10 Vols.	
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Please send your orders by mail or Fax to:  
 Ahmadiyya Movement In Islam, Inc.  
 2141 Leroy Place N.W.  
 Washington, D. C. 20008  
 Telephone: (202) 232-3737  
 Fax: (202) 232-8181

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## **TABLIGH IN NEIGHBORING COUNTRIES WAQF-E-AARZI PROGRAM**

Our Beloved Imam, Hazrat Khalifatul Masih IV (ayyada hullaho ta'ala benasrehil azeez) has launched a blessed scheme of introducing Ahmadiyyat, the true Islam, in 100 new countries. Under this scheme, the US Jama'at has been assigned 15 neighboring countries. By the Grace of Almighty Allah, we are well on our way in implementing to Hazoor's call. We have developed an ambitious action plan to accomplish our mission. Among other activities, this plan calls for the development of a long term Waqf-e-Aarzi (i.e. temporary dedication for Khidmat-e-Deen or Jama'at work) program.

Under this Waqf-e-Aarzi program, volunteers will be expected to dedicate themselves for a limited time (minimum two week) to carry out specific instructions relative to Tabligh in Neighboring Countries. These activities may include travel to French or Spanish speaking countries, developing personal contacts in foreign

countries, speaking on Islam and Ahmadiyyat, one-on-one preaching, educating and training new converts, translating (interpreting) oral and/or written material from English or Urdu to French or Spanish languages, administrative work, etc.

Under this Waqf-e-Aarzi program, volunteers will be expected to bear most of the traveling, boarding and lodging expenses themselves. In exceptional cases, however, some Jama'at assistance can be considered.

This is an excellent opportunity for our members to serve the cause of Allah and seek his blessings. Interested members are requested to fill out the Waqf-e-Aarzi Registration Form (given on page 24) as soon as possible. For further information, please contact Nasir M. Malik, National Tabligh Secretary, P. O. Box 681, Grand Blanc, MI. 48439-2055, Tel/Fax: (313) 695-3577.

Jazakallah.

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**ALL THE ELECTED DELEGATES PLEASE GET READY TO ATTEND THE  
ANNUAL NATIONAL MAJLIS-I-SHOORA  
FOR THE U.S.A. JAMAAT,  
BEING HELD AT WILLINGBORO, NJ  
DURING APRIL 22, 23, 24, 1994**

WE REQUEST ALL THE MEMBERS OF THE JAMA'AT AHMADIYYA, USA, TO PLEASE PRAY FOR THE SUCCESS OF THE MAJLIS SHOORA. MAY ALLAH ENABLE ALL THE DELEGATES TO CONDUCT THEIR DELIBERATIONS IN A SPIRIT OF TAQWA. MAY ALL OUR PROCEEDINGS BE PURELY TO PLEASE ALLAH. AMEEN!

**AHMADIYYA MOVEMENT IN ISLAM - USA  
NATIONAL TABLIGH DEPARTMENT**

P.O. Box 681, Grand Blanc, MI 48439-2055  
Tel/Fax: (313) 695-3577

**TABLIGH IN NEIGHBORING COUNTRIES  
WAQF-E-AARZI REGISTRATION FORM  
(PLEASE PRINT OR TYPE)**

NAME..... JAMA'AT.....

ADDRESS.....  
.....

TELEPHONE (include area code) (.....) .....

OCCUPATION ..... AGE .....

LANGUAGE(S) .....

QUALIFICATIONS .....

WAQF DURATION (wks/year) .....

PREFERRED WAQF TIME (of the year) .....

EXPENSE BEARING CAPACITY (\$/year) .....

COMMENTS .....

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SIGNATURE ..... DATE .....

(PLEASE MAIL TODAY TO THE ABOVE ADDRESS — JAZAKALLAH)