



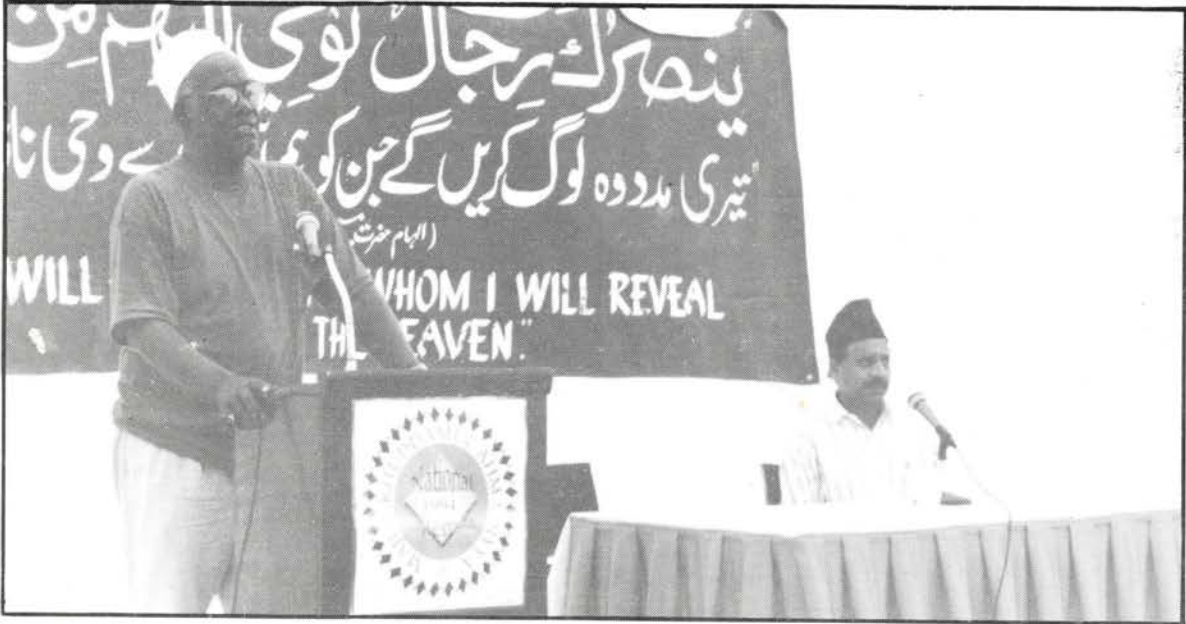
AHMADIYYA MUSLIM COMMUNITY CENTENARY 1929 - 1999

THE Ahmadiyya Gazette

إِن الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

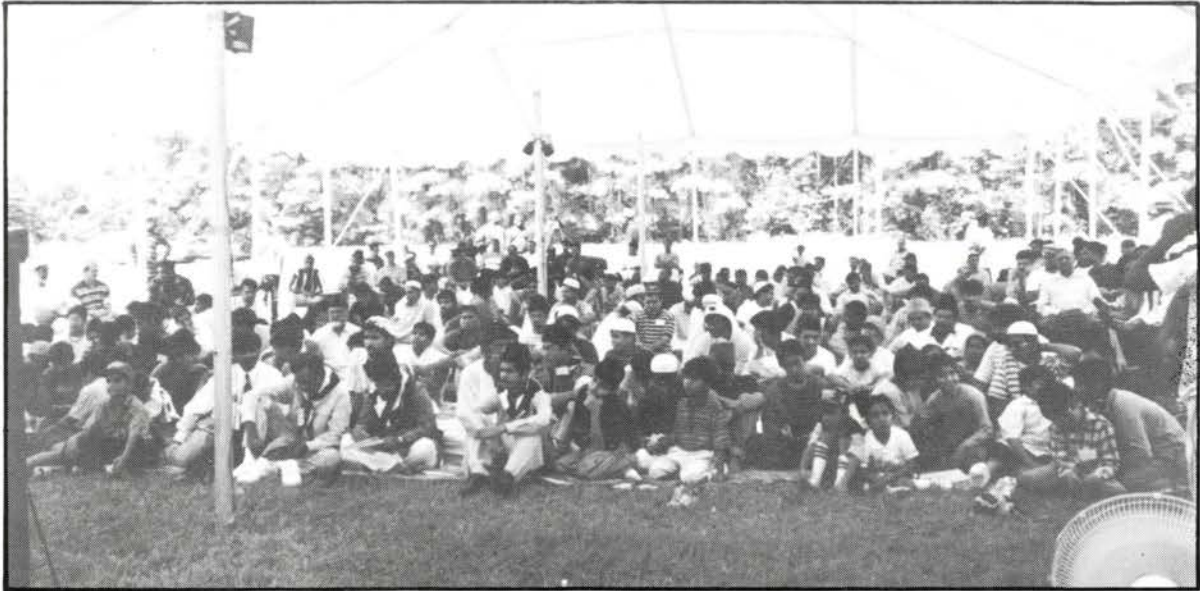
1320202020202020202020202020202020
SEPTEMBER, 1994 / TABOOK, 1373

USA



(Above) The respected Naib Ameer, Dr. Alhaj Muzaffar A. Zafar Sahib, addressing Khuddam and Atfal on their last day of National Ijtema. Dr. Qamar A. Shams, Sadr Khuddamul Ahmadiyya is sitting next to him on the stage.

(Below) A scene of the gathering during the Khuddam Ijtema this year.



IJTEMA KHUDDAMUL AHMADIYYA



(Left) Br. Muhammad Kusi from New York receiving his prize.

(Below) Missionary from Houston, Maulana Syed Shamsad A. Nasir, and Missionary from Dayton, Maulana Mirza Mahmood Ahmad, sitting with the Respected Naib Ameer, Dr. Alhaj Muzaffar A. Zafar. They attended the Ijtema Khuddamul Ahmadiyya.



FROM THE HOLY QURAN

In the name of Allah, the Gracious, the Merciful. Those who disbelieve and hinder men from the way of Allah—He renders their works vain. But for those who believe and do righteous deeds and believe in that which has been revealed to Muhammad—and it is the truth from their Lord—He removes from them their sins and sets right their affairs. That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord. Thus does Allah set forth for men their lessons by similitudes.(47:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ
 وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ
 وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ
 ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا
 اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ

LESSONS FROM HADITH: Authority Over People

(i) Ma'qil ibn Yasam relates that he heard the Holy Prophet, peace and blessings of Allah be upon him, say: Allah will forbid Paradise to one whom He appoints in authority over people and who plays them false, die when he might (*Bokhari & Muslim*) Another version is: Even the fragrance of paradise will not reach him, if he does not look after them with goodwill and sincerity. *Muslim's* version is: If a person is in charge of the affairs of the Muslims and does not strive diligently to promote their welfare, he will not enter Paradise with them.

(ii) Ayesha relates that she heard the Holy Prophet, peace and blessings of Allah be upon him, say in her house: Allah, when one who is placed in authority over my people is hard on them, be Thou hard on him also, and when such a one is gentle with them, be Thou gentle with him also (*Muslim*)

(iii) Abu Maryam Azdi relates that he said to

Mu'awiah: I heard the Holy Prophet, peace and blessing of Allah be upon him, say: If Allah places someone in authority over the Muslims and he puts up a barrier between himself and their needs and objects and poverty, Allah will put a barrier between Himself and his needs and objects and poverty on the Day of Judgment. So Mu'awiah appointed a man to keep a check on the needs of people (*Abu Daud & Tirmidhi*).

(iv) Auf ibn Malik relates that he heard the Holy Prophet, peace and blessings of Allah be upon him, say: Your best rulers will be those whom you love and who love you, and for whom you pray and who pray for you: and your worst rulers will be those whom you hate and who hate you, and whom you curse and who curse you. We asked: Messenger of Allah, shall we not boycott them? He said: Not so long as they maintain the Prayer services; not so long as they maintain the Prayer services (*Muslim*).

EDITOR:

Zafar Ahmad Sarwar

Assistant Editors:

Syed Ghulam Ahmad Farrukh
 Mian Muhammad Ismail Wasim
 Abdul Shakoor Ahmad

FROM THE WRITINGS OF THE PROMISED MESSIAH

The Philosophy of Islamic Prayer

Acceptance of prayer is proved by valid instances as part of the law of nature and God sets up living models in every age. That is why He has taught the prayer: *Guide us along the straight path, the path of those on whom Thou hast bestowed Thy favors*. This is the design and law of God and no one can alter it. *Guide us along the straight path* is a supplication for perfection in conduct. In form this is a direction to seek guidance to the straight path, but it is preceded by: *We worship Thee alone and beg Thy help*. This indicates that we must use our natural capacities for treading along the straight path and seek Divine help in the process. Therefore, appropriate available means must be employed. One who neglects this is guilty of ingratitude in respect of God's bounties.

Consider, if the tongue that God the Sublime has bestowed on us, made up of nerves and muscles, was not equipped with its capacities, we would not have been capable of speech. He granted us a tongue that can express the thoughts and designs of the mind for the purposes of prayer. If we do not employ the tongue for supplication, it would be our great misfortune. There are so many ailments any of which could instantly stop its functioning.

Similarly, He has equipped the mind with the qualities of humility and lowliness and the faculties of contemplation and reflection. Be mindful, then, that if we fail to use these powers and faculties, our prayer is vain. If we do not use the gifts we possess, how can we supplicate for more? That is why: *We worship Thee alone*, precedes: *Guide us along the straight path*. This is an affirmation that we have not left unemployed and stultified the gifts and faculties that Allah has granted us. (Al-Hakam, Dec. 10, 1901)

If Prophethood Has Ceased, Muslims Cannot Be Regarded Best of Peoples

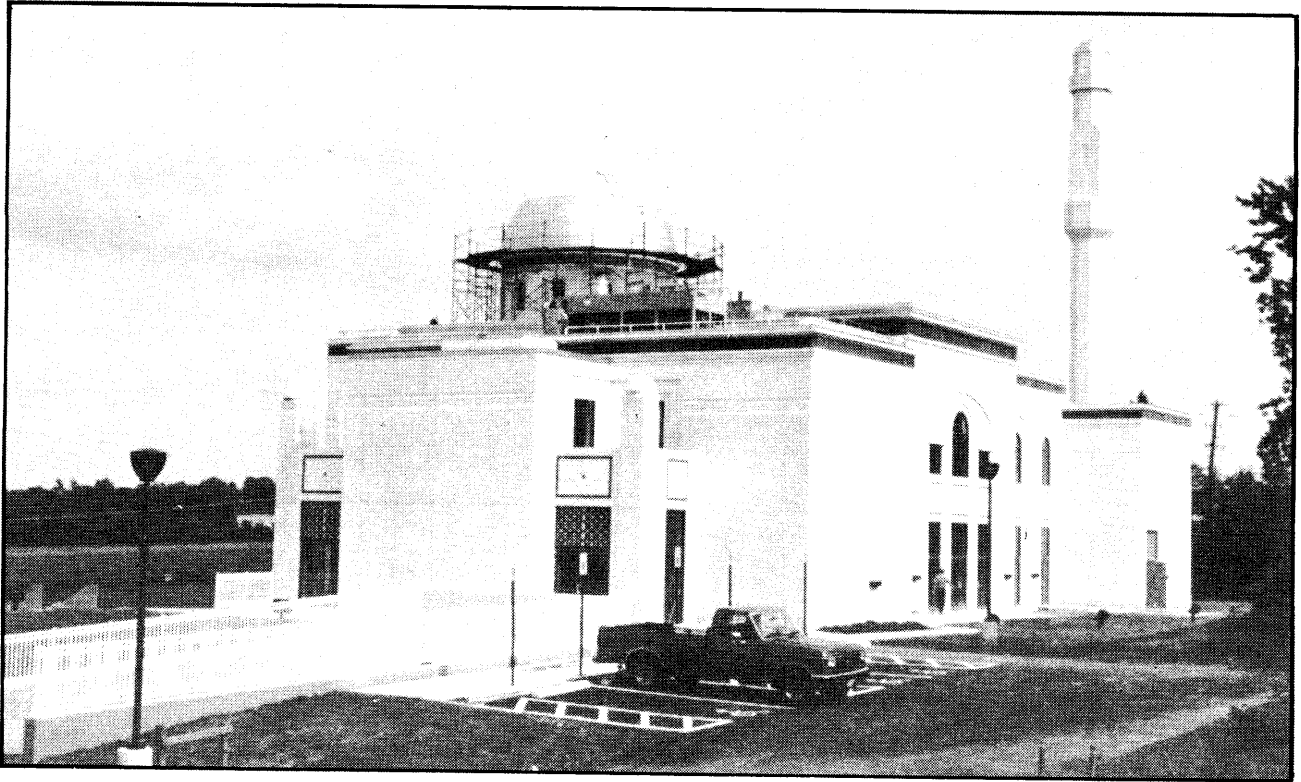
Prophethood means Divine communion. One who foretells the unseen is a Prophet. If you repudiate future Prophethood, this *ummat* (people) shall then cease to be the best of all peoples, but shall be like beasts and the teachings of Surah Fatiha which embodies the verse: *Guide us along the straight path, the path of those on whom Thou hast bestowed Thy favors*, will be deemed to be meaningless. For if the gifts and bounties of God are not to be bestowed anymore, then what is the purpose of this prayer? It will also follow then that the Holy Prophet (blessings and peace of Allah be on him) lacks all purifying spiritual influence. God save us from such a belief! (Al-Badr, April 17, 1903)

A servant of God named Jesus followed the law of Moses for 30 years and became a favorite of God, attaining the grade of Prophet. As against this we are told that if a person were to follow in the footsteps of the Holy Prophet (blessings and peace of Allah be on him) for 50 years he would not attain that grade. In other words, obedience to the Holy Prophet (peace and blessings of Allah be on him) does not confer any excellence. They do not seem to consider that in that event it is clear that teaching the prayer: *Guide us along the path of those on whom Thou hast bestowed Thy favors*, would be an illusion.

(Chashma Masihi, p. 67 Footnote)

MASJID BAIT UR REHMAN, WASHINGTON, D.C.

CONSTRUCTION UPDATE AS OF AUGUST 28, 1994



By the grace of Allah the Almighty, Masjid Project is well on its way to completion. Now the Building inspections are in progress at the site. The main items of work completed this month are:

1. Roofing at the Dome.
2. Carpeting on the floors, halls and in the offices.
3. Finish hardware and bathroom fixtures.
4. Light fixtures in the ceilings on all the floors.
5. Kitchen equipment installation and testing is in progress.
6. Landscaping and final grading is in progress at the site.
7. Missionary's residences have been completed and are due for final inspections now.
8. Offices construction in the lower level will be started soon, *Insha Allah*.

Respected Ameer Sahib and the members of the National Mosque Committee visited the project site on August 21, 1994. Masha Allah, the Masjid has already started attracting passersby and neighbors. A Turkish family visited the Mosque on August 27th, inquiring about its opening date and about Jama'at. They expressed that if they could also come to the Mosque for saying prayers. They kindly offered a check of \$500.00 as their contribution for the Mosque. *Allamdo Lillah*.

All the brothers and sisters are humbly requested to continue to pray to Allah Ta'ala for a timely completion of the Mosque project, Ameen.

Manzoor Rehman, Deputy Chairman
Mosque Committee

FRIDAY SERMON

(The following is the gist of the Friday sermon delivered by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, Head of the Ahmadiyya Community in Islam, at the London Mosque on 22nd October, 1993).

Hazrat Mirza Tahir Ahmad commenced his sermon by mentioning certain functions being observed at the time by some branches of the Community in various countries. He continued by saying that if a person is not quick to grasp an opportunity of doing good then the opportunity may be lost forever. There are times in one's life when one feels urged to make a change in oneself and for an Ahmadi the urge to change himself for the better should be aroused when he is reading the Quran, hadith and exhortations of holy personalities particularly those of the Promised Messiah, peace be on him, the Founder of the Ahmadiyya Community, found in his writings especially in *Malfoozat*. Those are the times when one should determine to translate one's inspired feelings into action.

As these feelings may not last for long one should quickly take good advantage of them. Similarly such spiritual feelings also arise during the fasting month of Ramadhan. Sometimes one wants to submit oneself completely to God but one finds oneself unable to do so, and so many advantages of the holy month are lost. The Holy Prophet of Islam, peace and blessings of Allah be on him, said one should not deprive oneself of doing good works or become too involved in worldly affairs which holds one back from righteous conduct.

The easiest time to act upon good ways is when one feels the urge to do so. Act quickly upon good inclinations and do not fail to act upon them.

Speaking on the subject of *Tabattul* or renouncement of worldly enticements, the Promised Messiah, peace be on him, said that where one has preference for them over God then

it is equal to setting up other gods with God. Where, in such a case, is one's faith in the Unity of God? Faith in the Unity of God demands perfect trust and allegiance to Him only. He has said one cannot be steadfast in faith unless one possesses a strong love for God. One should strive to purify oneself and to become lost in God. How can one attain to this spiritual state unless one severs all links with distractions of this world? Unless one does this one cannot fully manifest the attributes of God. As long as one is overwhelmed by the love of the world the love of God cannot take root. One cannot become immersed in the love of God and good actions unless one is firmly convinced of the existence of God and uproots one's attachment to worldly preferences over God.

The Promised Messiah, peace be on him, has said that the solution for attaining devotion of a lasting quality lies in one's love for God and he gave the example of the Holy Prophet of Islam, peace and blessings of Allah be on him, whose whole life was completely devoted to Him. He was totally cut off from personal worldly interests. Although he did attend to responsible affairs but they were subservient to his connection with God and subject to the approval of God. Salvation is nothing more than total submission to God and the Holy Prophet of Islam, peace and blessings of Allah be on him.

I will now refer to some instances in the life of the Holy Prophet of Islam, peace and blessings of Allah be upon him, which illustrate his high degree of *tabattul*. Hazrat Umar said that once the Holy Prophet, peace and blessings of Allah be on him, grasped him by his shoulders and told him to consider himself as a visitor or a traveller passing through this world. It has also been reported by Hazrat Abdullah bin Masood that the Holy

Prophet, peace and blessings of Allah be on him, was asked by some of his companions why he slept on a rough mat that left impression marks on his body while other rulers enjoyed the comfort of soft bedding and cushions. He said that whereas it is not forbidden to enjoy good things of this world but he likened himself to a rider who tethers his camel at night and arises in the morning to continue his journey. One needs some rest.

Blessings should not cause one to become over elated nor should suffering cause one to become dejected. Rather one should become like a traveller who is always on the move when not resting. A man visited the Holy Prophet, peace and blessings of Allah be upon him, and asked him what must one do to win the love of God. The Holy Prophet, peace and blessings of Allah be on him, replied that one should detach oneself from love of the world.

It is because of man's greed for material wealth that there is so much disorder in the world. It is apparent to me that problems within some families in our Community are due to the nonobservance of the fore-going advice of the Holy Prophet, peace and blessings of Allah be on him.

I receive many letters informing me of family disputes over the distribution of inheritance following the death of the father. I have cases before me which have continued for twenty-five years without an agreement. Brothers and sisters are quarrelling with one another. The Holy Prophet, peace and blessings of Allah be upon him, has said that one should not covet the possessions of others. The love of the world should become irrelevant.

Sometimes people do not insist or press for their rights on the plea that if someone deprives them of their property or other rights, God would compensate them and reward them with all the more. Every devotee of God is justified to claim his rights but in the pursuance of them one should not transgress the path of virtue and if one fails in

one's efforts then one should tolerate one's loss.

I have known persons to usurp their sisters' rights of inheritance. Recently I received a painful letter from a girl belonging to a wealthy family who has been deprived of her inheritance after the death of her parents. Her brothers have given no consideration to her rights while they live a comfortable and luxurious life. What kind of Muslims are they? No one can escape Divine Justice. The rights of inheritance for sisters are very important. It has been reported that Hazrat Umar was informed about a lady who was never tired of praising her brother. She said that after the death of her parents, and at a time before the Islamic laws of inheritance had been revealed, her brother gave her half of the money he inherited. Her story brought tears to the eyes of Hazrat Umar who agreed that such a brother deserved her praise.

The development of *tabattul* depends on one's intention and the thought of depriving anyone of their rights would never enter the mind of a lover of God. As a result God would shower His love on such a person and mankind would also generate love for him. I hope and pray that the community will understand and act upon this teaching.

After the service we will offer, in absentia, Janaza (Funeral) prayer for the wife of Mr. Naseem Mahdi who is the Amir and Missionary Incharge of our mission in Canada. She passed away yesterday on 21st October. I knew her personally and know how much she was inclined to prayer. She sacrificed her personal interests for the sake of the Community and I do not know anybody who ever raised a complaint about her. May the ladies of our Community emulate her good qualities.

THE BEAUTIES OF ISLAM

By The Late Dr. Khalil Ahmad Nasir

(Speech delivered at the Annual Gathering of Ahmadiyya Community, UK, 1984)

About fourteen hundred years ago, the Holy Prophet Muhammad, may Allah's blessings be on him, proclaimed to the world:

"With the Lord, there is only one faith—that is Islam" (3:20).

He was enjoined to convey to the followers of this faith that:

"(If you follow Islam) you will be the best people raised among mankind to spread goodness and to forbid evil. Islam will cultivate in you the true belief in one God" (3.111).

The beauties of Islam, therefore, have to be properly observed and appreciated in the framework of a *faith*, a *religion*. Various people have defined religion in many ways. However, the definition which is most applicable is that it is a path which leads one to recognize his Creator and be in communion with Him and enables Him to fulfil the *PURPOSE* of His creation.

The Concept of God

Islam's primary beauty lies, therefore, in the fact that it provides to its followers the best concept of the Creator. It is that of God Who possesses all His attributes in perfection. None of those attributes carry the stigma of human imperfections. The Holy Quran says:

"He is the One. He has no partners. He is independent of assistance. He neither begets nor is begotten" (112:1-3)

And:

"He neither sleeps nor slumber overtakes Him" (2:255)

Also:

"He is ever-living, eternal" (2:255).

In addition, He speaks to His servant, manifests Himself to him, reveals His beauty, brings him comfort, solace and succor.

Along with that, there is continuous, unceasing hope that one can be in communion with his Creator directly, without any intercession.

The PURPOSE

The purpose of man's creation is clearly defined. The Holy Quran says that:

"The human beings should reflect the divine attributes and become the avenues, the channels of spreading His beneficence"

The highest point in this union with the Creator comes when the believer reaches the stage where he can joyfully and truthfully announce:

"Verily, all my prayers, my sacrifices, indeed my whole life and my death, are for Allah, the Lord of all universes" (6:162)

The PURPOSE is achievable

Islam gives hope, indeed the assurance and absolute conviction that this purpose or goal is achievable. Toward this goal, no human beings are handicapped with any stigma of the deeds of their ancestors. Islam, on the one hand, repudiates the concept of the 'original sin'. On the other, it denies the notion of Karma, the idea that one has come to the present form of life as a consequence of the voluntary or involuntary actions of an imaginary previous life. To the contrary, Islam teaches that every soul is born without any embellishment, stigma or handicap of his forefathers' sins and shortcomings. He is born with a clean slate.

Furthermore, one begins this life with the assurance that he is just as capable and qualified to achieve the purpose of his creation as other fellow-beings. And, one leaves this world with the

conviction that, if he has committed any transgressions but has truly repented, then he will find his Lord to be Most-Forgiving. The Holy Quran says:

"My mercy encompasses everything"

There is no such idea in Islam as eternal condemnation. Ultimately, everyone can enter His paradise and be in complete communion with God.

A complete Guidance toward the PURPOSE

Another beauty of Islam is that it offers complete and rational guidance toward the accomplishment of the above-mentioned goal. The specifications and the outlines of the purpose of his creation are clearly defined in a scripture which, both in letter as well as in spirit, is ever-living and continuously unfolding its meanings according to the needs of the times.

In sharp contrast are the scriptures of some faiths whose authorship is neither adequately identified nor satisfactorily established. Some others were written long after their founders had passed away, when the memories had faded and when the original texts had already passed through many versions and suffered the rigors of times, continuously compromising with the customs, myths and legends of the respective cultures.

Yet some others were extensively interpolated. Their texts underwent frequent revisions until some parts of the scriptures flagrantly contradicted and repudiated other parts. Some others were written in languages which are no more spoken and are, nowadays, classified only as dead languages.

On the other hand, what a wondrous assurance, what a source of joy there is for the followers of Islam when Allah assures them:

"Verily, We have sent down this Scripture; and We will protect it" (15:10)

There is the promise that its text would be kept absolutely intact; its language would be ever-expanding; its verses would never contradict each other and it would suffer neither interpolation nor the problems of differing versions.

The Performance

Furthermore, the teachings of Islam were not left in abstraction or in an academic form as mere lofty, utopian ideals but were actually put into practice in the best possible way by a human being, the beloved Master Prophet Muhammad, may Allah's peace and blessings be upon him, who reflected these teachings in his life with much excellence that he became the best example for entire mankind. He was, therefore, described as:

"His conduct, his life-style and his dealings were the Quran in practice"

If the Holy Prophet, peace and blessings of Allah be upon him, as a human being, could put the teachings of the Holy Quran in practice, no excuses is left for any other person to say that it is impracticable. Furthermore, it was emphasized that:

"Verily, for you there is the best example in the messenger of Allah" (33:22).

Islam and Reason

Another beautiful aspect is that its teachings do not stand in opposition to the continuous progress and advances in the fields of science and technology. In fact, it seeks harmony between divine revelation and the operations of the universe. It encourages and exhorts the believers to explore, search and unfold all aspects of the realms of the heavens and earth, learn their operations and thus spread their beneficence. It teaches us that the more we understand the functions of the creation of the Almighty, the more we will be exposed to the exalted majesty of Allah. All the more we can appreciate that there is an integral relationship between the Word of God and the Work of God—between the Holy Quran and scientific phenomena. It proclaims that all truth and knowledge are the rightful ownership of a Muslim. As the Holy Prophet, peace and blessings of Allah be upon him, said:

"Wisdom is the lost property of the believers."

and

"Go to the farthest corners of the earth, even

to China to seek knowledge."

The Holy Quran says:

"Go forth in the world and seek the bounties of Allah."

No Monopoly on Truth

One of the most unique features of Islam lies in its teaching that it does not claim a monopoly on truth. It teaches us that the Bible, the gospels and the scriptures of other faiths also contain truth. A Muslim accepts and embraces all that truth. In those scriptures there is guidance and illumination. There is light as well as enlightenment. It is a Muslim's good fortune that all that light and truth have been accumulated in the Quran as the final *Sharia* and Law have been culminated in the Holy Prophet Muhammad, may Allah's peace be on him. In it are all enduring, ever-living revelations, is what the Holy Quran declares.

Thus a Muslim shares the possession of guidance, the light and the truth with all mankind, at all times.

Equality of Mankind

Among innumerable beauties of Islam is that of its unmatched teachings about the brotherhood of mankind. All human beings are of one beginning—one origin. Equality among them, therefore, is a fundamental tenet of Islam. There is no measure of preference of one over the other. They should be discriminated neither on the basis of color—black, brown, yellow or white—nor race, nor regional background—that of East or West—except righteousness and piety, love and fear of God.

Consequently, all human beings are inherently entitled to enjoy all fundamental human freedoms. Islam does not permit any type of segregation. Its concept of the Almighty is that of 'the Lord, Creator and Sustainer of all universes'. His mercy and compassion cover all fellow-beings regardless of their background.

Freedom of Conscience

No ruler, no despot, no head of government,

claiming to be a Muslim, has been given any right to deprive a single citizen of his basic freedoms simply because he disagrees with the ruler's convictions. This will be a flagrant violation of the very essence of Islam.

One of its most outstanding features is its total recognition of the freedom of conscience. While its message is universal, it does not advocate or even condone, any compulsion, any coercion or any force, in the matter of belief, faith or conviction.

The Holy Quran proclaims:

"For you there is your faith—for me is mine"
(109:6).

Then it declares unequivocally:

"There is no compulsion in the matter of faith"
(2:256)

Furthermore, Islam renders due respect to the divines and spiritual leaders of all faiths. It guarantees the protection of their places of worship, their churches, temples and synagogues.

An Abiding Peace

The whole world today is haunted by the fears of a nuclear war which, God forbid, if it occurs, may result in the most horrible and unprecedented devastation and destruction around the globe. Today, the rivalries of the super powers are leading the United States, the Soviets and several other powers to amass nuclear weapons of such awesome nature and sophistication that they now possess the capability of making most of this planet totally uninhabitable for centuries to come.

At present, the world leaders seem to be absolutely helpless to stop the momentum toward nuclear proliferation and direct their policies in the direction of peace. In this respect one of the most outstanding beauties of Islam is that it offers certain basic principles which, if accepted and put into practice, can certainly lead mankind toward a permanent, enduring and lasting peace, a peace that can be enjoyed by the world at all times. One has only to study the Islamic spiritual values, its proposed social institutions and the most equitable

and just economic order that it offers to appreciate fully the comprehensive, rational and logical nature of the Islamic way to a permanent peace.

It is sad and distressing, however, to observe the tragic state of the contemporary Muslim world which has chosen to ignore the beautiful teachings of Islam. Most of these Muslim states today are unfortunately more interested in their material pursuits. They are engaged in their never-ending internal rivalries. They have chosen to embrace variations of either the expletive principles of capitalism and imperialism, or the atheistic ideology of communism instead of the all-comprehensive and most beautiful ideology of Islam.

Indeed, some of these states which outwardly claim to follow the Islamic order, have turned their backs to the Islamic teachings of tolerance and of protection and safeguarding of fundamental human rights. With tragic short-sightedness, they are following the narrow-minded policies instigated by

the ignorant but fanatic mullahs, with callousness. They are committing inhuman atrocities of an unprecedented nature. Instead of attracting the world toward the beauties of Islam, they have betrayed its spirit and tarnished its image.

The Ultimate Responsibility

The responsibility of spreading the real beauties of Islam, therefore, falls upon the Ahmadi Muslims. If they can carry the banner of true Islam throughout the world honorably and earnestly, they can become, by the grace of Allah, the harbingers of that spiritual, lasting and abiding peace for which the hearts of mankind are yearning eagerly and desperately.

The future of this world is, therefore, ultimately placed in their hands. They alone can become the inheritors of the Kingdom of Heaven destined to be ushered in through the message of Islam. Insha Allah.

SYED JAWAD ALI SHAH PASSES AWAY

Inna Lillahe Wa Inna Ilaihe Raaje'oon

My beloved father, Syed Jawad Ali Shah, passed away in Rabwah, Pakistan, on the 16th of August 1994 (*Inna-Lillahe-Wa-Inna Ilaihe-Rajeoon*). He was 70 years old. His Namaze Janaza attended by numerous people was offered at Bahishti Maqbra in Rabwah that same evening. His Namaze Janaza Absentia was also offered by Hazoor in London, England, as well as in Washington by Zafar A. Sarwar Sahib.

He had had several heart attacks but this last one proved to be fatal, and he is now back with his beloved God, whom he served devotedly throughout his life.

My father was a lifelong devotee of Ahmadiyyat, (the True Islam). He served nearly 45

years as a Missionary and spent the major portion of his tenure in Washington, D.C.

He was a cheerful, loving and caring man, who served Islam and humanity selflessly. As a Missionary and a father he made an indelible impact on everyone. His smiling face is lost to us forever.

The Gazette readers are requested to pray for his lofty place in heaven.

He is survived by his widow and his four children in Pakistan and his son in the U.S.. May Allah grant us the patience to bear this great loss. (Ameen)

Hamaad A. Syed
Silver Springs, Maryland

SPIRITUAL TREASURES:**Introducing the Books of the Promised Messiah**
(peace be on him)**HAZRAT MIRZA GHULAM AHMAD**
The Founder of the Ahmadiyya Movement in Islam

In each issue of the Gazette we are publishing a brief introduction to the books of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, peace be upon him, about whom it was foretold in Ahadith (Traditions) that when he will come, he will distribute Spiritual Treasures. This series is a glimpse into those treasures. This month three more books are introduced.

Jang-i-Muqaddas

(THE SACRED BATTLE)

THE CRUSADE

Jang-i-Muqaddas was a debate which took place between Hazrat Ahmad, the representative of the Muslims and Abdulla Atham, the representative of the Christians. It started on 22nd May 1893 and continued till 5th June 1893. The sessions were co-presided over by a Muslim, Ghulam Qadir Fasih, and a Christian, Rev. Dr. Henry Martin Clarke.

The main topic of the debate was the godhead of Jesus Christ. On the side of the Muslims, all the papers were written by Hazrat Ahmad while on the side of the Christians, Abdullah Atham did so, except on one day, when he was indisposed and Rev. Dr. Henry Martin Clarke replaced him. Dr. Henry Martin Clarke himself was replaced as co-president on that day by another Christian named Ihsanullah. Dr. Henry Martin Clarke was a missionary at Amrisar. He extended his activities to a nearby place called Jandiyalla. A certain Muslim, Mian Mohammad Baksh, took it upon himself to defend Islam. He taught some other Muslims also how to defend Islam against the Christian attacks. Thus started discourses between Christians and the Muslims of Jandiyalla. Dr. Henry Martin Clarke was informed of the situation and he addressed a letter to Mian Mohammad Baksh in the latter's capacity of a representative of the Muslims. In this letter, Dr. Henry Martin Clarke said that Mian Mohammad Baksh could

call upon any of the Muslims to come and debate the issues with them. Mian Mohammad Baksh was not very well versed in theology and he, therefore, wrote to Hazrat Ahmad to come to the aid of the Muslims of Jandiyalla. Hazrat Ahmad readily agreed. He wrote a letter direct to Dr. Henry Martin Clarke. The doctor did not like to face Hazrat Ahmad and, therefore, wrote back to say that he had called upon the Muslims of Jandiyalla for a debate and not Hazrat Ahmad. He also tried to avoid a confrontation with Hazrat Ahmad by saying that he—Hazrat Ahmad—was not considered to be a Muslim and therefore he could not be taken as a representative of theirs (Muslims).

In reply to this, Mian Mohammad Baksh wrote to the doctor that whatever the differences there might be, he took Hazrat Ahmad as a Muslim and, therefore, he was the one to represent the Muslims on the occasion.

The debate, as stated before, took place from 22nd May 1893 to 5th June 1893. It was held at the residence of Rev. Dr. Henry Martin Clarke. All the papers that were written by both the sides were signed by the co-chairmen of the occasion.

At a certain state (on 26th May) the Christian representative presented three persons—a blind, a lame and a dumb—and asked Hazrat Ahmad to heal them. The Christians thought this was their trump card, but it proved to be a boomerang. Hazrat Ahmad said that he did not have to show any such miracle, for, he did not believe that that was what Jesus did. Of course, the Christians representative

should perform this miracle, for that is the sign of the least faith that a Christian is expected to have. Jesus has said that if you have faith you will remove the evil spirits and you will heal the sick.

As soon as the Christians heard this, they took away those three persons stealthily.

In his last paper (5th June) Hazrat Ahmad said that God had told him the previous night—and it was in answer to his fervent prayers—that whoever of the two sides was deliberately telling untruth and abandoning the true God and taking a humble human being to be a God, he would fall into the hell within a period of fifteen months—one month for every day of the debate—and he would be extremely humiliated—of course he could be saved of this end, if he turned towards truth. On the other hand, whoever was on the right and believed in the true God he would be honored.

Hazrat Ahmad further remarked that when this prophecy would come to pass, the blind would see, the lame would walk and the deaf would hear.

Shahadatul Quran

(TESTIMONY OF THE HOLY QURAN)

The full name of the book is *Shahadatul Quran Ala Nuzulil Masihil Mauood fi Aakhirizzaman, i.e.* The witness of the Holy Quran about the descending (appearance) of the Promised Messiah, in the latter days.

Hazrat Ahmad received a printed letter written by one Ata Mohammad wherein he had asked him whether he was the Promised Messiah or the people should wait for someone else. The writer of the letter believed that Jesus had died but he did not believe that the reappearance of Jesus meant that a follower of the Holy Prophet, peace and blessings of Allah be upon him, would claim to be Jesus. He also said that though this thing was mentioned in the books of Hadith, he did not think that the book of Hadith could be relied upon.

Hazrat Ahmad dealt with the question from three angles:

1. Could the prophecies that are to be found in the books of Hadith about the Promised

Messiah, peace be upon him, be set aside because the Hadith are far from being certain?

2. Does the Holy Quran say anything about the advent of the Promised Messiah?
3. If it is a fact that the Prophecy is valid and it must come to pass, how can it be ascertained that it has been fulfilled in him (Hazrat Ahmad)?

At the close of the book, Hazrat Ahmad says that if all what he has said does not satisfy Ata Mohammad, he should declare it to be so and ask for a sign from God.

Hazrat Ahmad has added a note to the book—the note is captioned as 'For the attention of the Government'. In this note he refutes the propaganda against him that he is working against the government and in order to prove his case he quotes a passage from the newspaper *Ishaatus Sunna*, published by Maulvi Mohammad Hussain.

Next, he adds another note about the postponement of the Annual Gathering scheduled to be held on 27th December 1893.

Hujjatul Islam

(THE CONVINCING PROOF OF ISLAM)

The *Hujjatul Islam* was published in 1893 CE and as the title page says it was intended to be an invitation to Dr. Henry Martin Clarke and some other Christians to the fact that Islam is the only living religion in the world and that it has its proofs of being a living religion today as it had in the days gone by. It is also stated in this publication that Christianity has been pushed into darkness and there are no signs of being a living religion that can be displayed by Christianity. The conditions of the debate fixed for 22nd May 1893 are also mentioned as also are given some of the posters that were issued in respect of Mohammad Hussain.

In the very beginning of the book Hazrat Ahmad says that although the followers of all the religions claim that they love God, what really needs to be proved is whether God also loves them or not. The way we can know that God loves

the people is that first He opens up their hearts and they begin to have certainty in His existence and His powers. Then God speaks to them. It is the 'talk' of God that gives them the real satisfaction of their life. Hazrat Ahmad further remarks that it is this kind of 'talks' with the people that shows that their religion is a living religion.

Hazrat Ahmad Says that Rev. Dr. Henry Martin Clarke has expressed a desire through correspondence that he is preparing for a crusade against the Muslims and he would like to get the issue decided in such a way that Muslims should never think of confronting the Christians anymore. Hazrat Ahmad, who was raised to see Islam victorious, says in this book that having come to

know of the desire of Rev. Dr. Henry Martin Clark, he sent a delegation of fifteen persons to see the Reverend and arrange a debate. Consequently, it was decided that the debate should take place at Amritsar as from 22nd May 1893.

Hazrat Ahmad also calls upon Maulvi Mohammad Hussain to write the commentary of the Holy Quran in Arabic. He had been asked to do so before but there was no reply from him, so this was a reminder.

The book also contains correspondence between Hazrat Ahmad and some Christian dignitaries.

LEGAL SYSTEM OF PAKISTAN AT ITS LOWEST EBB!

(Report by Mian M. I. Wasim)

During the past few years, we have been noticing a steady decline in the legal system of Pakistan. According to the published reports in the Pakistani press, it has been observed that whenever a court sits to hear a case against an Ahmadi Muslim, fundamentalist mullahs and their over-zealous fanatic accomplices occupy seats in the court if they are available or just play their hooligan acts by raising religious slogans close to the court rooms while the proceedings continue inside. They just make sure that the judges become aware of their presence. In situations like this, the judges almost always decide the cases against Ahmadi Muslims. I'd like to remind our readers that the cases against Ahmadis are not brought up because of any criminal act like theft, murder or embezzlement but for the acts which are surely lawful in any civilized country, namely practicing their own religion, Islam.

A large number of law abiding Ahmadi Muslim citizens of Pakistan have been jailed just for:

–Reciting the Holy Quran

–Displaying Quranic prayers.

–Writing or displaying other Islamic prayers.

–Preaching their faith and belief.

–Calling "Azan" the Islamic call for prayers.

–Calling their place of worship as "masjid" (mosque)

During the past few months several cases have been filed against Ahmadi muslims for "injuring religious feelings of Muslims". The "crime" of an Ahmadi muslim may just be saying his prayers according to his Muslim belief! He may just be singing the praise of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) or invoking the blessings of Allah upon him...this is termed as blasphemy! for which according to the Pakistani Law the only punishment is death!

In a recent court order, the Additional Session Judge of Lodhran has gone so low as to mention in his court order the following:

"The Muslims are very sensitive regarding finality of the Prophethood. Muslims can tolerate

"shirk" in Toheed but they cannot tolerate any "shirk" in Prophethood. Preaching of anything contrary to the finality of the Prophethood outrages religious feelings of the Muslim."

Allah says in the Holy Quran:

Surely, Allah will not forgive that any partner be associated with Him: but will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin.
(4:49)

It is absolutely clear that no sane Muslim can even mention the word "shirk" that is associating

somebody with God Almighty because according to the Holy Quran the greatest sin in the sight of Allah is "Shirk". Allah never forgives the sin of "shirk". How low and blind can the courts of Pakistan go under the mischievous and misleading influence of the Mullahs!

We reproduce here below the full text of this notorious court order which should serve as an eye opener for all faithful Muslims who must take measures to safeguard sanctity of the religion of Islam and our noble Holy Prophet Muhammad (peace and blessings of Allah be upon him) by refusing to follow ignorant Mullahs of Pakistan.

Present: Petitioners in person along with Rana Muhammad Ajmal Khan Advocate, Counsel for the petitioners.

DDA for the state, Assisted by Mahar Muhammad Masood Advocate, counsel for the complainant. Kadim Hussain S.I. with record.

ORDER;

Hameed Ullah, Muhammad Sharif and Nisar Ahmad all accused in FIR No. 142/94 lodged with P/S City Lodhran under section 295/A and 298/C PPC moved the above captioned pre-arrest bail petition contending that they have been falsely involved in the case. There is a delay of three days in lodging of FIR. The person alleged to have been preached is neither the complainant nor cite as prosecution witness. One of the petitioners is an old man of 70 years. The petitioners are respectable citizens, their arrest and detention will cause them humiliation, so they be allowed pre-arrest bail.

2. The prosecution resisted the application contending that the petitioners/accused belong to Qadiani group. They have been preaching and propagating their faith to Muslims whereby they have deliberately outraged the religious feelings of the Muslims. They are not entitled to extra ordinary concession of pre-arrest bail.

3. Arguments heard and record gone into which reveals that the petitioners are nominated in the FIR. They are alleged of propagating the Qadiani faith to the Muslims. Police has taken in custody the literature and album whereby accused/petitioners were preaching their faith to the Muslims. [Qadiani have been declared non-Muslims by the Constitution of Islam Republic of Pakistan. Preaching of the Qadiani faith is prohibited under the law. The Muslims are very sensitive regarding finality of the Prophethood. Muslims can tolerate "shirk" in Toheed but they cannot tolerate any "shirk" in Prophethood. Preaching of anything contrary to the finality of the Prophethood outrages religious feelings to the Muslims.]

There is nothing in the petition to show any mala fide or ulterior motive of the Police or complainant against the petitioners. Since the petitioners are nominated in the FIR and they have been found, in investigation, to be preaching Qadiani faith to the Muslims, they are not entitled to the extra ordinary concession of pre-arrest bail. The petition is therefore, dismissed. File be consigned to the record room after necessary completion

Announced

Sd/

7.6.1994

Add: Sessions Judge Lodhran.

**FROM THE DESK OF CH. MUBARAK MUSLEHUDDIN AHMAD
VAKALATE MAL (II) TAHRIKE JADID, RABWAH, PAKISTAN**

(1) Circular, dated 28 July, 1994.

Subject: CHANDA WASIYYAT OF HOUSEWIVES

Huzoor Ayyadahullah has advised recently such category of housewives who have no income of their own in the following words (London V.M. 9053 / 28 June 1994):-

"Normally chanda wasiyyat by a house-wife is paid in such a manner that if she has no income from her own source, then her husband fixes a suitable and appropriate pocket money which will be considered as her income. Thus she will pay chanda wasiyyat on this pocket money so as to maintain continuity of financial sacrifice."

Please see that each Moosi/Moosia is informed of this directive and they act accordingly.

NOTES: 1. The amount of pocket money varies according to the financial status and income of the husband as well as family's standard of living and approxi-mate normal household expenses incurred on food, clothing and other general facilities enjoyed therein. It should be appropriate and befitting.

2. COROLLARY:-If follows from the above that any Moosia who has no income from her own source is normally dependent on any of her relative (father, brother, son, husband, etc) and basing on the family's standard of living and approximate average expenses on food and clothing etc., pocket money may be ascertained by herself and declared as her income for the purpose of chanda payment.

(2) Circular, dated 28 July 1994.

Subject: CHANDA WASIYYAT/AM ON SOCIAL WELFARE ALLOWANCE

Huzoor Ayyadahullah has issued the following directive regarding a source of Income on which payment of chanda is obligatory viz. Social Allowance from the respective Governments (London CM 9053 / 28 June 1994):-

"As a matter of fact normally the social Allowance given to a family (wife and children) is actually the income of the Head of the family who spends it as he wills. So 'TAQWA' demands that the Head of the family should pay chanda on such total income."

"Any how in special cases, if Government gives allowance to a child for a specific purpose eg. treatment of illness etc. and such amount is spent actually for the same purpose, chanda on such allowance will not be due to be paid by the parents. (for, in such cases parents are acting only as trustees.)"

Please inform every member of your Jama'at especially Moosi/Moosia accordingly and see all they do pay due chanda as explained Jazakumullah.

FROM THE DESK OF SAHIBZADA M.M. AHMAD AMEER JAMA'AT USA

I

Directions have been received from Additional Wakilut Tabshir that Jama'at chandas should not be accepted from those Ahmadis who indulge in the business of sale of wines and liquor. The complaint arose mostly in the Houston area but the directions are being sent to all Jama'ats in case there may be cases of this type in other jurisdictions.

All such persons were advised to liquidate or sell their business so that they no longer indulge in the sale of liquor and it is hoped that they would comply with the directions in this regard as some have already done so.

II

It is desirable that there should be some representation and participation of Khuddamul Ahmadiyya members at the Jama'at shoora meetings. This may please be kept in view in the

selection of delegates. This step will keep them posted with the deliberations of the shoora and train them for future responsibilities.

III

We prepare a Calendar of Jama'ats major activities every year. This calendar is prepared and issued in December before the New Year begins.

2. I have asked Khuddamul Ahmadiyya to prepare a Calendar of the activities which they plan to follow in various fields during the course of the year. The Khuddamul Ahmadiyya should give full support to the Jama'ats activities

according to the National Calendar but in addition should prepare their own Calendar for an organized and specific effort in the service of the community.

3. As each Jama'at prepares a detailed calendar of their own activities, they should keep in view the calendar proposed by the Auxiliaries also.

IV

I had a meeting today with members of the National Amla and discussed with them many matters in order to further improve their performance and service to the community.

In order to keep them fully posted with all the developments and directions issued from Washington H.Q. in circular letters it will be appropriate and necessary if the Qaid Khuddamul

Ahmadiyya is made ex-officio member of the Local Amla in each Jama'at. This in fact are also Markaz directions. Further, it is again emphasized that all the circular letters from Markaz, unless otherwise indicated, should be read out at the Amla meeting and brought to the attention of Jama'at where necessary for guidance and implementation.

THE STUDENT DESK

Organizer: Imran Ahmad Chaudhry (Washington, D.C.)

The Ahmadiyya Gazette is starting up this one page section as of this month. Its objectives and contents are explained below. All Jama'at members are requested to pray for its success.

Who is it for?

This is geared in general, towards all male and female Ahmadi students in the USA. It is aimed specifically at Junior and Senior High School students (particularly those in grades 11 and 12) and Freshman and Sophomore University Undergraduate students (those in their first and second years of university schooling).

Why was it started?

The Organizer sensed a sense of confusion and uncertainty amongst the Ahmadi youth group regarding higher education. These Ahmadi youth seemed to lack the presence of guidance in planning their education(s).

What will it provide?

This section is aimed at providing basic educational and career counseling. It will help provide the target group with advice and information useful in selecting a career and then formulating a game plan to attain that goal.

What will it contain?

It will contain important information such as SAT deadline date/fees/addresses, various test taking strategies, different program entrance requirements (what courses you have to take to get into Law, Pharmacy, Medicine, Dentistry, Business Management, etc.), how to select a Major, what

the short term and long term job prospects are in any chosen field, is it difficult to get accepted, are there certain schools which are easier to get into, what are the schools fees and what is its reputation, what sort of a salary can you look forward to (you get the idea).

There will also be a section in which specific questions by students will be answered about any topic under the sun as it relates to the above-mentioned criteria. This section will be added because there exists a lot of misinformation among students themselves when it comes to academic affairs. Hopefully we can clear up some of the misunderstanding.

URGENT*****We require **professionals and current students** (undergraduate, Ph.D. and Professional) to volunteer their services to provide expert advice regarding their **specific** fields.

All enquiries and volunteer information should be addressed to:

The Student Desk (Ahmadiyya Gazette)
c/o 2141 Leroy Place N.W.
Washington, D.C. 20008

BOOKS FOR SALE

PRICE LIST OF AVAILABLE BOOKS FOR MEMBERS ONLY

The Holy Quran with commentary (5 vol)	70.00	Life Supreme	3.00
The Holy Quran (M. Sher Ali)	10.00	Invitation to Ahmadiyyat	8.00
The Holy Quran (Arabic text only)	10.00	Way of the Seekers	3.00
The Holy Quran (Short Comm.)	25.00	Souvenir (USA)	5.00
The Philosophy of the Teachings of Islam	3.00	A Man of God (old edition)	10.00
Prayer Book	2.50	Roohai Khazain 46 Vol. (Urdu);	\$250.00
A Man of God (New Edition)	15.00	Includes:	
Qaida Yassarual Quran	2.50	(a) Books of the Promised Messiah 23 Vols.	
Ahmadiyyat the Renaissance of Islam	10.00	(b) Malfoozat, 10 Vols.	
The Gulf Crisis & The New World Order	7.00	(c) Ishtaharat, 3 Vols.	
The Will	1.00	(d) Tafsir-e-Kabir, 10 Vols.	
Ahmadiyyat in America	2.00	Rah-e-Huda (Urdu)	3.00
Essence of Islam I	10.00	Maseehee Anfas (Urdu)	10.00
Muhammad the Liberator of Woman	0.50	Tafsir-e-Sagheer (Urdu)	15.00
Jesus Among the Lost Sheep	4.00	Tafhimate Rabbania (Urdu)	15.00
Darul Aman Qadian	5.00	Al Qaulus Sarih Fi Zahuril Mahdi Wal Masih	
Mizra Ghulam Ahmad	7.00	(Arabic)	4.00
Mother of the Faithful	2.00	Al Qatlo Be-Ismiddine (Arabic)	5.00
Hazrat Maulvi Nuruddin	4.00	Karesatul Khalije Wan-Nizamil Aalemil Jadid	
Ahmad the Promised Messiah & Mahdi	0.75	(Arabic)	6.00
Lessons on Islam (set of 4 books)	6.00		
Islam's Response to Contemporary Issues	5.00		

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