



AUGUST 1995 / ZAHOOR 1374





Guests from Bosnia of the 47th Jalsa Salana (Annual Convention)



The Guests of the 47th Jalsa Salana are Listening Friday Sermon (June 23, 1995) of Hazrat Khalifatul Masih IV in the Baitur Rahman Mosque through Muslim Television Ahmadiyya

FROM THE HOLY QURAN

And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, the light rain suffices. And Allah sees what you do. (2:266)

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ
أَصَابَهَا وَابِلٌ فَاتَتْ أَكْطُفَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا
وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

SAYINGS OF THE HOLY PROPHET (PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

It is related by Hazrat Sahl that a man came to the Holy Prophet (peace be upon him) and said:

O The Prophet of Allah, please let me know what to do that Allah may love me and people also like me.

The Holy Prophet said:

Forsake and abandon the world and Allah will love you. Don't desire for the things people have and people will also love you.

— عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ
وَلْتَنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ، فَقَالَ:
إِزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ وَإِزْهَدْ فِيمَا فِي أَيْدِي النَّاسِ يُحِبُّوكَ

(ابن ماجه، باب الزهد في الدنيا)

EXPLANATION:

As a matter of fact this Hadith contains the wonderful instruction for happiness in one's life. The comforts and luxuries never provide true and real happiness. They are all fleeting and do not remain for long. But this does not mean to become celebrate. It is not permitted in Islam. Keep your desires to the minimum. This means leaving the the world and by doing so the world

itself will come after you. This will protect you from sins which is a sort of burning in this world and in the Hereafter. Secondly, if you don't desire what people have, no one will be jealous of you. What a wonderful way to remain happy? People will definitely love you and this is a sure way to bring happiness.

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SACRED SAYINGS OF THE PROMISED MESSIAH (A.S.W.)

He who sincerely enters the fold of my Bai'at, completely obeying me, follows me truly and abandons all his resolves, will be the one whom my soul recommend in these days of calamity.

So, O ye who count among my Jama'at, you will be considered my true followers on the high only when you will truly tread on the path of Taqwa. Therefore, offer your five prayers in humility and fear as if you are viewing God Almighty. Keep the fast sincerely and truthfully. He who is duty bound to pay Zakat, must pay the desired amount. On whom Haj is obligatory, must go and perform it. Do the virtue punctiliously and loathe vice and abandon it.

Beware that no deed will reach God which is deprived of Taqwa. The base of every virtue is Taqwa. The deed whose base is firm, will not be destroyed. It will be that you are tried with sorts of loss and misfortune as were the believers of yore. Therefore, beware lest you tumble. Earth can do you no harm if you have firm bond on the high. Whenever you will suffer, it will be at your own hands and not at the hands of the enemy. If all your earthly prestige is washed away, God will grant you lasting honour on the skies. So do not abandon Him. Surely you will be persecuted and lots of your hopes smashed, but do not pine for them. It is the trial from God to see if you are steadfast or not.

(Kashti-e-Nooh, Page 14)

THE MESSAGE OF THE PROMISED MESSIAH FOR CONTEMPORARY SOCIETY

By Imran Ahmad Chaudhry

In this day and age life has gotten increasingly intricate and complicated and people are looking around for answers. Mankind as has often been the case in the past, once again finds itself at a crossroad. It is being forced by changing social and global conditions to re-evaluate its outlook on life. If steps are not taken to remove this confusion, it is quite possible that the present age will in the future, be remembered as the Age of Unanswered Questions. In an attempt to find some of the answers to these questions, I would like to introduce you to the message of the Promised Messiah for contemporary society.

The Messiah concept in itself is not a new one. Christianity, Judaism and 72 of the 73 sects of Islam, all adhere to the belief of the coming of the Messiah in one form or another. What distinguishes Ahmadiyyat, the 73rd sect of Islam, is that while the others still await the arrival of the Messiah, members of this community believe that the promised Messiah has already appeared. In fact he has already passed away in the personage of Mirza Ghulam Ahmad of Qadian (a small town in India). This Community does not profess a new faith, rather it goes back to the original source of Islam i.e. the Quran itself, for all its doctrines and tenets.

Hazrat Mirza Ghulam Ahmad of Qadian had as his spiritual mission, the removal of misdirected conventions, falsely attributed to the faith by its followers. It was a cleaning house sort of mandate bestowed upon him by God. He did not add to the faith any new teachings of his own, he simply strived to remove the misconceptions which had slowly crept into its followers over the centuries. It is a well known fact that as a message is passed along, it is slightly altered during passage based upon the views and biases of each individual conveyor. The end result is that at the end of the chain of conveyance the original form and the final form of the message are perhaps greatly varied. The mission of the Promised Messiah was to remove the misinformation which had gotten tangled up

in the truth over the ages, and take Muslims back to the original form of the faith. The reason for belaboring this point is that following this line of reasoning, it becomes apparent that the message of the Promised Messiah for contemporary society is the message of Islam for contemporary society. Let us now investigate this message as viewed through the eyes of Ahmadiyyat, and use solely as examples the Holy Quran and the Prophet Muhammad (peace be upon him).

One of the most commonly levied charges against any message is that it is presently out of date. I would suggest to you that such is not the case, in this case. The prevailing social conditions in ancient Arabia (at the time of Muhammad), closely parallel today's modern times. The activities of a young man in Mecca in those days involved drinking, gambling and sexual promiscuity. All three of these pursuits exist today as well. Even though gambling may have presently been overtaken by other social concerns, drinking and sexual promiscuity still occupy a great area of concern within present day society.

Ancient Arabia was also a player in the struggle for global domination. Today too, various countries or blocs of countries are vying for supremacy.

In those ancient times, violence was instigated at the slightest provocation with vendettas crossing generational boundaries. This parallels the present situation of turf wars raging on for years with rival gangs clashing with one another over the smallest of things.

On a slightly different plane, then too as today, people were concerned with the environment. This is evidenced by the practice of the urban well to do of those days of sending their young ones under the care of desert dwelling tribal people so that they may be brought up in the fresh air of the open desert.

The message of Islam for contemporary

society is but one part of the whole message of Islam. It is extremely difficult to divorce the two and in order to gain insight into the former, the context of the latter must be understood. The message itself is based upon the following three principles; 1) The Unity of God 2) The Goal of Human Existence, and 3) The Dignity and Equality of Man.

The first tenet i.e. the Unity of God is the axis on which the teachings and doctrines of Islam revolve. From here proceeds the fundamental unity of the universe, of man, and of life. Islam's objective is to establish a balance and bring about accord in the relationship of man to God and to the universe through beneficent adjustment.

The Quran emphatically rejects any doctrine, idea or concept which may directly or indirectly tend to associate any other thing or being with God as an equal or partner. In 112:2-5 it states, "Say: 'He is Allah. the One: Allah, the Independent, and Besought of all. He Begets not, nor is He begotten; and there is none like unto Him'."

God is the sole Creator, the Quran describes this in 39:63-64, "Allah is the Creator of all things, and He is the Guardian over all things. To Him belong the keys of the heavens and the earth."

The Quran delves into great detail on the numerous attributes of God. For example: He is the Creator and Sustainer of all the worlds and leads them stage by stage towards perfection; He is the Gracious One, Who has made provision for the fulfillment of the purpose of the creation of man and of the universe; He is the Merciful One, Who causes beneficent results to follow upon righteous action; and He is the Master of the Day of Judgment, Who alone will judge and decide penalties and rewards.

The second tenet i.e. the Goal of Human Existence has been a question debated by philosophers since time immemorial. Islam also has a view on this issue. There was a purpose involved in creating the universe. The Quran states in 21:17-18, "We created not the heavens and the earth and all that is in between the two in play. Had we wished to find a pastime We

would surely have found it in that which is with Us, if at all We would have been inclined in that way."

The purpose of the creation of the universe is to aid man in receiving the impress of God's attributes and becoming a manifestation of them within the limits of his capacities i.e. he should become God's image.

Perhaps one distinction which can be made between ancient and modern times is that the time continuum for change within the global community has been drastically altered. The dynamics of global events have been shown to have tremendous accelerative capacities as evidenced by the fragmentation of the Soviet Union and the crumbling of the Berlin Wall. In the past the status quo enjoyed a stability for much longer periods of time whereas now the face of the earth is continually changing. Many people observe these large scale changes which effect us all collectively as members of the human race. It becomes increasingly difficult to stem the tide personal anxiety coupled with global uncertainty. This is where the outlet of prayer comes into play.

When the soul has become overburdened and it is in need of solace, it naturally turns to its Creator from whom it has no secrets. This natural urge which becomes particularly overpowering in times of trouble is in itself a proof of the existence of God, and of the need and possibility of establishing communion with Him.

Allow me to more clearly highlight this point. The answers to the questions, "What is the right way" and "What is God's way?" are most clearly begot through fervent supplication. You see, God himself will reveal to your heart what is His way. The Quran mentions in 2:187, "When my servants ask thee concerning Me, say that I am near; that I answer the prayer of the supplicant when he prays to Me. So they should respond to Me and have faith in Me, that they may be rightly guided."

Turning now to the third tenet of the message i.e., the Dignity and Equality of Man, it is realized that there is a current trend towards categorizing individuals. This is both counter productive and divisive. Within the context of

this message each individual has the same potential of achieving the highest stations of spirituality and worldliness. The diversities of race, color, language, culture, wealth, etc. do not confer either superiority or inferiority. No single individual can claim honor or prestige based upon membership within a certain tribe or citizenship within a certain country. The Quran makes this clear and says that the true source of honor in the sight of God is a righteous life.

The Quran mentions in 21:108 that the Prophet had been sent as a manifestation of God's mercy to mankind. For this reason Muhammad the Prophet is held in the highest esteem possible for a mortal, by the adherents of this faith. However, the Prophet took great pains to educate his followers that he himself was just a man like themselves.

In his final days one of the Prophet's main concerns was that he feared lest the Muslims should upon his death, assign him a position higher than other human beings, as had been done by the followers of other prophets. This is why during this period of his life he kept emphasizing over and over that he was but a man, to whom God had vouchsafed revelation for the guidance of mankind. Evidence of this concern was expressed in his Final Address, delivered in the valley of Arafat just outside Mecca. Among other things the Prophet commented that the followers of the faith should live their lives in accordance with the commandments of God, that they should treat women with due regard and consideration fully observing their rights which correspond to the rights that men had, and finally, that all human beings are equal whatever their individual status and no one could claim any privilege or superiority over another.

With the gravity and seriousness expressed so far, let us take a momentary reprieve. It is necessary from time to time to take a look at the lighter side of life, as evidenced by the Prophet himself. Let us consider some examples.

It is related that the Prophet once challenged his wife Ayesha to a foot race which the latter won. A year later he challenged her to a rematch and this time he won. Afterwards he laughed and said, "Ayesha we are now even."

It is also related that a poor man was once found guilty of a certain offense and the Prophet imposed upon him a fine in the form of a charity distribution. Unfortunately, the man was so poor that he did not have the money available with which to settle the fine. It so happened that the Prophet just then received a basket of dates from another companion to be distributed in charity. The Prophet turned to the poor man and told him to distribute the basket among the needy. To this the man replied, "Sir, I am aware of no one more deserving of charity than myself." The Prophet laughed and said, "Well then, take the basket for yourself and that will suffice as your penalty."

Thus in spite of the heavy burden of responsibility which had been placed upon the Prophet's shoulders, he still took time out to entertain humor. It is an invaluable tool and if more of us started using it, our stress levels would go down both at work and at home.

Having just covered the broad aspect of the message I would now like to emphasize some specific aspects which are of greater relevance today.

A great starting point for dealing with en masse problems facing us today, is to realize that we are all brothers and sisters. It may sound simplistic yet we are all descendants from the same two individuals i.e. Adam and Eve. Global conditions contributed towards us setting off in different directions to occupy our own little niches within the vast earth. We developed in isolation from each other and somewhere along the way, we lost sight of our common heritage. We are all God's children and thus are all members of the Universal Brotherhood of Man. Once this realization sets in, our seemingly insurmountable differences fall by the wayside and are replaced instead, by a common sense of purpose.

The present day tide of intolerance must also be stemmed. The policy of alienation through differentiation has effected our way of thinking. We must reinforce the qualities of tolerance, patience, forgiveness, and mutual respect particularly in the fields of faith, and within our personal dealings. Islam addresses these concerns and provides suggestions which are listed below.

In this faith even though the Unity of God

is the cornerstone, the Prophet admonished Muslims from using harsh language against the idols worshiped by the Meccans for this might incite them to blaspheming Allah. The motto, "Do unto others as you would have done unto you" helps to describe the spirit of this instruction.

Within the realm of international relations, inter-religious relations are also of significance. It is widely believed that since faith is such a private matter for each individual, it should have no role in the discussion of social or political issues. This is an oversight because common beliefs may be used as effective tools in promoting unity and accord. The recurrent theme amongst the different faiths of mutual understanding and respect invites itself onto the stage of international relations. Let us now briefly examine what the Islamic faith dictates in regard to other faiths and their followers.

In 5:70 of the Quran we see, "Surely those who have believed, and the Jews and the Sabeans and the Christians, whoso believes in God the Last Day, and acts righteously, on them shall come no harm nor shall they grieve." Thus the faith sets a level playing field for all faiths. Then in 2:257 we observe, "There is no compulsion in matters of faith for surely guidance has been made manifest and distinct from error." The objective of these two verses is to achieve a reconciliation between the followers of different faiths and encourage a foundation of mutual respect and honor amongst them. Furthermore, that belief and faith are matters of conscience, and conscience cannot be compelled.

You will notice that in the message there is a continuous shift in emphasis back and forth between the intra-individual and the inter-individual levels. This is deliberate for it highlights the need to ensure that both states are in harmony. It is necessary for a person to have inner peace and a personal purpose. This must be balanced however, by a healthy outlook towards others because he/she must constantly interact with them. Man has often been referred to as a social animal, the purpose of this message is to make him a social being. His needs must be fulfilled on both levels for him to be complete.

It is unfortunate indeed that the message of Islam has been misrepresented as being

inflexible and intolerant towards other faiths. I would like to present one final example which will depict the attitude of this faith towards others. The example involves the putting into practice, of principles embraced by this faith by the Prophet himself, for no one would be better able to interpret Islam's message better than he. Ikramah the son of Abu Jahl, had inflicted heavy casualties upon the Muslims at the Battle of Uhad. He had realized that a poorly guarded pass was the Achilles heel of the Muslim forces. On his command the ensuing Meccan charge through the breach resulted in exceedingly high Muslim fatalities. Years later when Mecca fell to the Muslims, Ikramah fled to the coast but his wife approached the Prophet, and asked him if her husband could return to Mecca and profess his belief in idols. The Prophet replied that faith was a matter of conscience, and conscience was free.

Thus at the time of the fall Mecca, in spite of all the hardship that Muhammad the Prophet and his followers had endured, the years of spiritual persecution and physical hardship, the senseless loss of life of his companions at Meccan hands for the simple crime of professing their belief in one God, all of this was laid aside by the Prophet and forgiveness granted to all in the Name of God.

No account of this message would be complete without mention of the family. The family is the basic unit of human society. It is the training ground for tomorrow's world. It is the first link that a child has with this world and thus it is essential that the maintenance of this institution be emphasized. The foundation is laid through marriage and the structure put up is the children. Parents must ensure that the values their children have are the ones that they themselves have and are not ones picked up on the streets. A man and woman's true wealth is their offspring which in turn could become their greatest sources of joy or sorrow, largely depending upon the effort that was put forth in their care. One of the Prophet's sayings was, "The best among you is he who treats his family best."

Turning our attention to the last subject in this piece: The status of women in Islam. Due to the extensive nature of the subject (the Quran

alone has over 40 verses dealing specifically with women's issues), I will attempt to give you only a general flavor of this topic.

As already mentioned, the Prophet heeded Muslim men to consort with women in kindness and fully observe their rights which corresponded fully to the rights that men had. Women were accorded positions of dignity and honor as prescribed by the titles of mother, wife, daughter, sister, etc. Their rights were recognized for the first time in religious history in the fields of property ownership, inheritance, independence, child custody, spouse approval before marriage, and self-determination.

Someone once asked Ayesha (the Prophet's wife) about her husband's household behavior. She replied that he helped in the household chores, patched up his own clothes, mended his shoes and was a kindly and affectionate companion. Gentlemen, your wives will never let you forget that example!

The Quran addresses men and their treatment of women in 4:20 as follows: "Consort with them in kindness. If you dislike them, it may be that you dislike something in which Allah has placed much good." Thus contrary to popular belief, men do not have free reigns to do as they wish and please in their treatment of women.

It is related that a party of the Prophet was running late during a journey. There were women in the caravan as well. When the camel drivers tried to quicken the pace to make up for lost time, the Prophet heeded them by saying, "Mind the crystal." This reference to women as crystal implied that they were delicate and sensitive and that the utmost of care must be taken in according them the dignity, honor and position which is their birthright.

A lot of information has been presented in this piece, it will be up to you to reflect upon it at your leisure. I would like to bring this article to a close with a few final thoughts.

It is easy to look at the trees and lose sight

of the forest and visa versa. The message conveyed to you as member of contemporary society has many different facets to it. It must be kept in mind however, that they are all parts of the whole. The beauty of the message of Islam lies in the fact that the principles put forth may be adopted anywhere in the world irrespective of geographical location, religious affiliation, gender, racial background or social status. These principles are applicable on both personal and inter-personal levels. They contribute towards solving troubling individual and global issues in a peaceful and equitable manner.

The process of change must start within. It must be realized that faith and belief are personal issues and those in search of the truth must make the journey alone. This is because no one can impose his or her views upon another. The views of others if not agreed with, must be respected. Therefore become good human beings and you have already started finding out the answers to your questions.

This is the message of Islam for contemporary society. The entire purpose of the coming of the Promised Messiah was to spread this message among humanity. The Promised Messiah himself said, "He who makes a distinction between Muhammad (pbuh) and I, has not recognized me." I would ask you to reflect upon this message, and no matter which path you choose, may the Light of God, which contemporary society is so desperately seeking, shine on you.

THE RITES OF PILGRIMAGE

Pilgrimage to Mecca is an important form of worship and is one of the five pillars of Islam.

A pilgrim who intends to perform the pilgrimage should arrive at the prescribed places and wear the IHRAM. The prescribed place for those arriving from Medina is Dhul Hulaifa, from Syria is Hujfa, Iraq is Zat-i-Ataq, from Najad is Qurnul Munazil, and via Yemen is Yalmalam. Those people who stay within these prescribed places do not need to go out to wear the Ihram.

The way to wear the IHRAM is to first have a hair-cut, followed by a bath/shower and wearing a perfume. All sewn clothes should be removed and an unsewn white sheet of cloth wrapped round the waist covering the lower abdomen. A second unsewn sheet of cloth is slung over the left shoulder leaving the head and right shoulder bare. For a lady, there are no requirements to wear unsewn clothes and she may clad herself in simple clothes, though she may not wear a veil. Having worn the Ihram, two rakas NAFAL prayers should be offered. Most of the time should thereafter be spent in reciting the TAKBIR, TALBIH, TASBIH and TAHMID, and say as often as possible LABAIKA, ALLAHUMA LABAIKA, LASHARIKALAKA LABAIKA, INNALHAMDA, WANNA'IMATA LAKAWALMULK LASHARIKALAKA LABAIK. Following each prayer, this TALBIH should be recited aloud. For a person wearing the Ihram, it is forbidden to wear any sewn clothes, to cover the head, to wear stockings, to wear perfume or scented clothes, to cut the hair or nails, to remove hair lice, to hunt an animal or to slaughter a prey, to aid or abet in hunting, to engage in flippant or loose talk, to quarrel or argue unnecessarily or behave in an undignified manner. He or she may have a bath, wash clothes, fish or attend to other personal needs.

When the pilgrim enters the sacred land, near and surrounding Mecca, he should abide by the rules of conduct for that place. When he first catches sight of the Ka'ba, his hands should go up in prayers at once because that is the time when prayers are accepted. When he arrives at

the Ka'ba, he should complete seven anti-clockwise circuits around this cuboid building commencing from the HAJR-I-ASWAD, the Black Stone embedded in a corner of this building. If possible, and under present circumstances an opportunity rarely arises, he should kiss this stone during each circuit, though it is equally permissible to merely point at it following each circuit. After the TAWAF (the seven circuits), the pilgrim should offer two rakas NAFAL, preferably near MUQAM-I-IBRAHIM near the Ka'ba. He should then proceed to the nearby (presently covered courtyard of) SAFA and MARWA and walk (the middle part is run) between Safa and Marwa hillocks (at present indicated by steps at either end of the long courtyard) seven times, i.e. starting from Safa towards Marwa is counted as one time, the return, the second circumambulation, etc. The pilgrim then normally has his head shaven off to signify the acquisition of a new rebirth of life. He should thereafter await the arrival of the days of Pilgrimage.

On the eighth day of the month of Haj (Zul-Haj), the pilgrim should leave Mecca for MINA, a small town nearby and offer the five daily prayers there. After offering the Fajar prayers the next morning, he should proceed to the encamped plains of 'ARAFAT so that he arrives there after midday. At 'ARAFAT, the Zuhr and Asr prayers are combined and till sunset, the pilgrim should remain in Arafat engaged in humble and sincere prayers. Anyone who arrives at Arafat prior to sunset has accomplished the Haj. From Arafat, the pilgrim should proceed to MUZDALIFA where the Maghrib and Isha prayers are combined and throughout the night, the time should be spent in prayers and meditation. After offering the Fajar prayers and before sunrise, the pilgrim should pray at MASH'APIL-HARAM and then proceed immediately, and not after sunrise, back to MINA. At Mina, he should throw seven stones at JUMRATUL'AQBA, each time saying Allahu Akbar aloud. These pillars, of which one aforementioned, are sited where Abraham was tempted by Satan from offering the Supreme Sacrifice in fulfilment of his dream. Thereafter, he should offer the sacrifice of an animal, have

his head shaven-off and either preferably that same day till the evening or the next day, perform the circuit of the Ka'ba in Mecca and return the next day to Mina. Seven pebbles each should be thrown at JUMRATUL DUNIYA, JUMRATUL WASTA, and JUMRATUL 'AQBA. The same should be done on the third and fourth day of stay at Mina (i.e. on the 11th, 12th and 13th ZUL HAJJ). On the 13th day of the month of Hajj, the pilgrim should leave Mina to return to Mecca to perform the farewell circuit (TAWAF-

AL-WIDA).

A person who performs all the above rites in connection with the Pilgrimage has fulfilled his obligations and may remove the Ihram.

UMRA, the lesser Pilgrimage has basically the same rites though there is no obligation to offer the sacrificial animal, it can be offered at any time of the year, and there is no requirement to visit Mina, Arafat, etc.

MEMORIES OF THE BLESSED HAJJ

(By Sr. Shakura Nooriah, Washington)

By the Grace and Mercy of Allah, five million believers performed the Hajj Pilgrimage this year, according to a Saudi news report. They came by "...every deep distant track on lean camels..", an ocean of humanity in constant motion performing the prescribed rites of this sacred month in the holy city of Mecca.

The images that are clearest in memory are the first sight and the first circumambulation of the Holy Kaaba; the awesome beauty and magnetic power of the Holy Kaaba and the enormous size of the great Sacred Masjid; running between Safa and Marwa to experience the God-fearing patience of Hadrat Hagar (pbh) her desperate search for water for her child; the tranquility of Mina; praying at spiritually historic Arafat; picking up pebbles at Muzdalifa for the Rami; the rush back to Mecca for Hajj Tawaaf; praying in the Mosque at Mina; making a tearful Farewell Tawaaf on the last day at Mecca; the shining, clean white city of Medina and the emotion of praying in the green domed Holy Prophet's Mosque, which encloses the tombs of the Holy Prophet (s.a.w.), Hadrat Abu Bakr and Hadrat Umar (pbt).

As sharp and as clear in memory also is the great crush of the surging crowd of believers supplicating "Labai! Allahuma Labaik!" (Here we are O Allah, at your service!), in humble submission and gratitude to Almighty Allah for His Beneficence and Glory. Watching this scene calls to mind that this is the universality of the

Sacred Umma of the Holy Prophet (s.a.w.). These are his people and I came to understand that indeed I am one of them, we are all bonded together for the same purpose, sharing brotherhood and sisterhood on a vast scale never comprehended before. We are Moroccan, Egyptian, Palestinian, Pakistani, Bengali, Sudanese, Nigerian, Indonesian, Malay, Algerian; Canadian, Australian, Turkish, Guyanese, American, British, Bosnian, Iranian, Ethiopian, Ghanian, South African, Jordanian, Somali and other nationalities. This band of Believers is a marvel of cooperative well-wishers who willingly share to meet someone else's need.

As I contemplated this astounding tidal wave of people, I was humbled by the thought that I was merely one tiny anonymous drop in that vast ocean of Allah's army. We identified as one united people, pilgrims and lovers of Allah, pleading that our Hajj may be acceptable to Him and a blessing for whatever length of life He would bestow upon us.

In fact, the impact of the crowd was so intense that from the very first night in Mecca I began to see this host in nightly dreams or afternoon siestas. Even after returning home, still the crowd invaded my dreams. Echoes of the call of "Hajji! Hajji!" ring in my ears.

Excited and somewhat confused by the crush of people, Nuzhat Haneef, Nadjya Akbari and I tried to recite the appropriate prayers for

each ritual, from a book. Later we were advised to simply pray to Allah for whatever was deep in our hearts, for whatever trials, affliction, deprivation or suffering of loved ones we faced. The heavy crowds made circumambulation of Holy Kaaba rigorous and difficult and that in itself called for prayers and exceptional patience. Entering and leaving Tawaaf at Yamani Corner, near the Station of Abraham, the crush of the crowd was so overwhelming I feared for the peace and sanctity of the site and for the children and elderly who were most vulnerable to harm.

Therefore, I felt a need to make the seven laps all over again after Magrib and Isha Prayers (The Imam never combined Salats. We were told that each prayer in congregation in the Sacred Mosque and the Holy Prophet's Mosque equaled one thousand more blessings than prayers in other mosques). After each Farz prayer was offered, the Imam would lead the congregation in Janaza Prayer. Many pilgrims came to Hajj to die and thus achieve the status of martyrs.

Feeling a bit weak, I sat quietly gathering my forces, praying for strength to make these laps in gratitude and complete submission to the Glory of Allah's Mercy and Omnipotence. Sitting there absorbed by the magnificence of the surroundings, directly facing the Holy Kaaba, suddenly I realized that I was seeing a vision taking place in front of my eyes which reminded me of a similar experience I had back home in D.C. in 1994 during Ramadan. I saw The Holy Prophet (s.a.w.) directing some of his Companions (pbt) in preparation for something. He worked with them in quiet dignity, authoritative and peaceful. He was the dominant figure in the scene, as in a close-up with the others in the background. They were moving about getting ready, devoted and serious. He had dark hair and a full dark beard, the clear complexion of Arabs and fresh clean clothes (they wore some type of blue uniform). Again I was stunned, yet my thought was that what could be more natural than to see such a scene in such surroundings? Later I opened the Holy Quran and immediately noted that the page was the first Ruku of Sura Muhammad (Ch. 47). When I returned home I was still thinking that perhaps I was simply overwrought and I prayed for a sign that what I had seen was true. The Holy Quran opened to Chapter 53 verses 11 to 16, a subtle clue that I

had seen the vision. The experience gave me deeper insight into the meaning of Mecca, the Hajj, Holy Kaaba, the great crowds and the Prophet's City of Medina. Strengthened and refreshed by what I had seen I made seven prayerful and peaceful laps around Holy Kaaba and returned to the hotel, not mentioning the vision to anyone.

Hajj is a time for profuse prayers and reading of the Holy Quran in the Sacred Mosque and at all of the other holy sites of Islam. I specially noted opening the Quran three times to Sura Al-Rum (verses 25-41) which enjoins service to Islam for those who are obedient and those who understand, promising victory to believers; and verses 42-61 which describe rewards to believers. Sura Al-Ankabut, v. 17-44, exhorts belief in the Unity of Allah and pays honor to Hadrat Abraham (pbh). Sura Al-Shura which invites men to Islam, and speaks of Allah the Forgiver, trust in Allah, those who are forgiving, those who are patient, those who defend themselves when wronged and those who remember Allah much in prayer.

Sometimes after salat and reading Holy Quran in the Great Masjid, I would try to absorb the scene into my consciousness. I marveled at the hundreds of workers (Hajj season is a holiday from school and work so that the people can give volunteer help in many capacities) and prayed for them: for those who brought huge chunks of ice and kept a multitude of cisterns filled with Zam-Zam water flowing freely to all; for those who swept and washed the floors of the Sacred Mosque several times a day, keeping them clean and dry; for those who gathered up small debris left by thoughtless Hajjis; for those who kept the toilets and wudhu places clean; for those who prepared and served food and drinks for tired and thirsty pilgrims; for those who gave friendly directions and help to the confused; for those who worked in the offices; for those who manned emergency and lost and found stations and for the police and soldiers who were always discreetly at hand. The government of Saudi Arabia is to be commended for the careful and respectful maintenance of the Kaaba and Sacred Mosque and for the elaborate planning which makes the Hajj experience unforgettable and as comfortable as possible.

The Sheikh of Mecca would come to a certain location in the Masjid after Salat and sit to answer the questions of pilgrims. The men would line up in front of him, while the ladies would stand modestly to the right of his chair in a small group to present their questions. Some of the ladies explained to me what was going on and I presented a personal question which he answered. I stayed to hear some of the ladies' questions, one of whom was a Professor of English at Teheran University. She kindly translated the discussion for me. This was a wonderful experience.

I discovered the many entrances and gates into the Sacred Mosque's great prayer halls, from the ground level to the upper galleries and rooftops. I could come and go with ease at anytime of day or night (not so easy when the crowd was greatest). Twenty-four hours a day the streets were full of people coming and going for prayer. We noticed the mounds of trash outside the gates that led into the Sacred Precincts of the Kaaba and the incredible amount of auto and bus exhaust fumes which polluted the air so that at times it was extremely difficult to breathe. The excruciatingly slow pace of traffic making its way from Mecca to Mina, to Arafat, and to Muzdalifa - a distance of between six to twelve short miles otherwise - was unbelievable. It took all day to go by bus from Mecca to Medina, a distance of only 270 miles. The pollution hit us in the eyes, nose and throat - everyone was constantly coughing, sneezing and spreading colds through the crowd by drinking from the same cups.

There was no inclination for me to shop for souvenirs until after the Hajj was completed because there was no desire to concentrate on material things during the Hajj, except that everyone had to buy their own food and cold water (Zam-Zam was free) if they missed the hotel mealtimes.

One unforgettable sight was of the tall, strong young African brothers who carried old, sick or weak adults and young children on chairs attached to platforms which they carried on their heads, four brothers per chair. They did this blessed work with so much dignity and apparent ease. I felt proud of them. Other ethnic groups pushed disabled people in wheel chairs for the run between Safa and Marwa.

It was heartwarming to see people of all ages at Hajj: the elderly (many so weak their relative or guardian had to almost carry them); the middle-aged; many young marrieds holding hands modestly to keep from being separated by the crowd; the large number of children, even infants who were lovingly carried on their parents' shoulders or in their arms.

Memorable at Medina were the visits to Quba Mosque, Oiblatine Mosque, site of the battle of Uhud, the tomb of Hamza (pbh), uncle of the Holy Prophet (s.a.w.) and seeing the house of the Holy Prophet (s.a.w.) in his Mosque. Between Mecca and Mina we saw the mountain which contains Cave Hira and later we saw Mount Arafat where the Holy Prophet (s.a.w.) delivered his Farewell Sermon at his last Hajj. During the Pilgrimage it came to my mind a few times that the Holy Prophet (s.a.w.) said "When you hear the advent of Mahdi, it is then enjoined on you to enter his Bai'at, even if you have to walk on snow by crawling and creeping to reach him" (Bukhari). It was gratifying to know that a few Ahmadi brothers and sisters were among the pilgrims. Insha Allah, our numbers will increase.

There were several dreams relating to Hajj. At Mina I saw some of our Lajna members at a meeting in an auditorium. Your humble servant was among the speakers on the program who were standing on stage facing the audience. Young Lajna Noma Saeed was delivering a well-received speech and in the background was her mother, Mrs. Safiya Saeed, spouse of respected Mr. Munawar Saeed. The next scene showed our Lajna sitting in some type of conveyance (not a plane or helicopter) which was open on all sides. We soared high up in the sky moving along overlooking a city which looked like Mecca tho in the dream it was said to be Vienna (Austria). As I had been to Vienna years before, I knew in the dream that it was not Vienna because the architecture was distinctly Meccan. In the next scene I was holding up one of the fans made of woven date palm leaves with a long handle on it (like a flag), to use when we were camping out at Mina. I held it high like a banner and heard "Gained victory! Gained victory." Dreams are not always easy to interpret and I pray that this one relates to success of Islam and Ahmadiyyat and to me as well. There were many dreams of the great crowds of Hajjis and two or three in

which I was a teacher. At another time I saw a large group of African people (who had come to Hajj). The women were seated in a group, but some of the men came by boat (canoes). One canoe had a green and red watermelon in it which the men started eating when they came out of the boats and were sitting on the bank of the river.

On the first night back home at the home of Dr. and Mrs. Abdul Shamim Ahmad the setting for the dream was a room in their home. Their house seemed to be in Mecca. The room had open sides and crowds of pilgrims were constantly passing by - they needed a place to rest. Mrs. Ahmad gave me two new sparkling clean white sheets (1 twin, 1 double) to screen me from the people. The hem of each sheet was embroidered in royal blue thread forming Arabic letters, but I could not read the letters because the calligraphy was fancy. She also gave me a large dignified black car like an older model luxury limousine. I was looking for a place to park it due to its large size. There were two young people with me, a teen-age boy and girl, my students. Either we had been somewhere or I was taking them somewhere.

At Mina I experienced a strange incident. I had left our group to return to Mecca to make Magrib and Isha Salats and Hajj Tawaaf because the next day would be our last at Mecca and on that day I had to make Tawaaf Wida (Farewell Tawaaf). With Allah's help I made the Tawaafs and caught a bus to return to Mina. By this time it was quite late at night. The slow progress of the bus was a torture because there were so many buses and the exhaust pollution was extremely high. We just inched along. All the passengers were almost overcome by the fumes. Some people got off to walk the rest of the way, but I was alone so I stayed on the bus. Finally we reached the main center of Mina. Now my problem was how to find our camp. I had the address and I asked a policeman for directions to it. He just kept pointing a way which I did not clearly understand. So I started walking, my overnight bag slung over my shoulder and my water bottle in my hand. As I trudged along I saw quite a few people, some of whom were also looking for their camps. The area was pretty well lighted so I did not feel afraid and there were policemen around. I had to find Camp #18

for Americans, Canadians, Turkish and Australian pilgrims. I remembered that it was near a tall tower which had a pink light around the top so I headed in that direction. I kept asking for directions and made some wrong turns and had to go all the way back and ask again. Walking alone in the bright moonlight with street lights, it did not seem so dark. I kept talking to Allah, praying to Al-Hadi, to Al-Wali, reciting Sura Al-Fatiha. Many thoughts flowed through my mind - that 1400 years ago on such a moonlit night during Hajj the Holy Prophet Muhammad (s.a.w.) and his Companions (pbt) may have walked these same paths, camped at Mina - a place of peace and love and mercy filled with the forbearing spirit of Hadrat Abraham (pbh). Here was I, a little nobody from America, possibly following in their footsteps. I felt peaceful but tired. I finally found Camp 18. Inside, I realized that it was going to be difficult to locate my group because there were many groups in all of those tents and most people were lying down asleep and could not be identified. I was going to have to wait until dawn and Fajr Prayer to find my people. So I decided to find a tent where ladies slept and just lay down. I put down my bag and prayer rug and lay down. The lady next to me rose up and took exception to my presence. However, another lady, kindly soul, spoke up and told her to be quiet and let me sleep, that I was lost and would find my group in the morning. Insha Allah. I fell asleep and in what seemed like a few minutes the Azan was called and people were preparing for Salat. I struggled up sleepily to make wudhu and fortunately saw some of the people from our group.

Al Hamdu Lillah, after prayer I found the rest of the group and we were ordered to get our bags and hurry to the bus to depart for Mecca, but first we had to throw the rest of our pebbles for the Rami. About 12 of us ladies gave our stones to a brother in our group to throw for us, by each name. He kept his promise and reported to us that he had completed his assignment. Throwing the stones is not easy even for the brothers because of the great crush and shouting and pushing as stones were hurled to hit the Jamrats (pillars), trying to destroy these symbols of our own weaknesses, shortcomings and misdeeds. We were begging forgiveness and help of Allah. We understood that to return home means to continue the struggle against our own

personal deficiencies. Throwing the stones is only symbolic and the battle is on-going. The glory of Hajj is that it sharpens our humility and repentance and invigorates and refreshes our determination to keep trying to overcome ourselves. Insha Allah. Ameen.

The return home was anti-climactic. Loving and loyal members of our Lajna came to the airport to greet us. Nadjya's family had prepared a wonderful feast for us at their home. We were all three trying to recover from sneezing and coughing and sore throats.

The longing to return to Hajj is so intense it is like an ache. Every day we daydream about the Pilgrimage, recalling all of the beloved sights

and sounds of this great Season, the greatest, most blessed spiritual event on earth. Our fervent prayer is that Allah may accept our Hajj and make it a blessing for us and we humbly beseech him to forgive us and cover-up our shortcomings. May He shower choicest blessings on all who prayed for us and encouraged us and helped us to obey Allah's command to journey to Pilgrimage. Jazakallah Ahsanal Jaza. Ameen.

Still dreaming of Hajj, I recently saw many small white circular dome-shaped tents which were decorated with green, red and white lights or jewels. Their location was unknown. They looked beautiful in the daylight. May Allah make my dreams a blessing for me. Ameen.

Sister Zainab Asad of Baltimore Jamaat Passed Away

(By Maulana Mubasher Ahmad, Regional Missionary)

Sister Zainab Asad, a noble, pious and courageous lady, passed away on July 24, 1995 in Baltimore after a long illness of cancer. She will be remembered as a loving friend who was always on the side of those who were suffering and needy. Originally she was from a Jewish family. Her younger sister and brother-in-law, Aisha Sharif and Yahya Sharif had introduced her to Islam. She accepted Islam in 1976 and since then she was an active member of the Ahmadiyya community and worked as a leader in Lajna Imillah auxiliary.

She was very intelligent and always thought for the betterment of the people. Sister Zainab was a mother of six children--one daughter, Samia Coledge, and five sons, Khalid, Qasim, Bashir, Harun and Musa Asad. She had a high resolve to up bring her children morally, and she was one of the pioneers of Nooruddin School in York, Pennsylvania.

Many Ahmadi families attended her Janaza prayer and she was buried at the Maqbara-tus Salaam in Sykesville, near Baltimore. May Allah grant her soul an exalted station in Paradise and grant patience and steadfast to all her children and relatives. Ameen

JALSA SALANA

A New Convert's First Impressions

(By Evie Hakeem, Zion Jama'at)

As we drove from the hotel to the Masjid Baitur Rahman Mosque, I noticed that the Ahmadiyya Mosque was located on a road called Good Hope. The rolling hills and open spaces caused me to begin thinking about the powers of Allah at work in Silver Spring, MD.

Men did not cause the building of the Mosque to happen. Allah softened the hearts of the people of Silver Spring so that an Islamic Ahmadiyya Mosque was constructed.

I thought back to Waukegan, North Chicago and Zion, the home of our Jamaat. The question I asked myself was, "What could I do to influence the residents of our area to understand and or accept Islam?"

What could the members of our Jamaat do to make our neighbors more aware of our mission?

At the mosque site, there were people of numerous ethnic, economic and social backgrounds worshipping and working together.

There were special accommodations made for those of us, including myself, who have not learned the Urdu language.

On Friday afternoon Khalifatul Masih IV, the spiritual leader of the Ahmadiyya Muslim Community, spoke to everyone through the Muslim Television (MTA) in Urdu and it was translated and transmitted through headphones to non-Urdu speaking delegates attending the Juma prayer.

I have been accustomed to men and women sharing the same space during worship and found it foreign to me and hard to accept the separation of men and women during prayer.

But, at the convention I enjoyed the intimacy I shared with the sisters, who went out of their way to introduce themselves. Because we were away from the men, we could let our

hairdown, so to speak.

We could literally remove our head and or facial coverings and concentrate on spiritual, instead of physical things.

I also found the independence of the women refreshing as the sisters took care of every aspect of the program as it related to our space, keeping order, providing information, and security.

The speakers, both male and female, tackled relevant issues. Examples included: Muslims living in a Multi-Cultural society, Islam's message of peace and tolerance; Ahmadiyya Women: A Role Model for our Youth and Ahmadiyya Jamaat in Service of Humanity.

When asked by one sister why I chose to convert to Islam, I told her that I was tired of compulsion in religion and the middlemen some religions believe are necessary to communicate with God.

I've always believed God was a God of Mercy and that only he knows what is really in one's heart. Only he is the judge and each of us will answer to him.

At the end of the Jalsa, my attention returned to Waukegan where my family was waiting for my return. I returned home with a renewed desire to learn all I could about Islam.

I will talk to friends and relatives about what I've learned, to convince them that Islam teaches one the best way to live one's life.

I'd like to thank sisters from our Zion Jamaat who went out of their way to make attending my first Jalsa Salana a pleasant experience for me. I plan to attend the Jalsa again next year, God willing, and hopefully my entire family will attend.

SYMPOSIUM ON WOMEN AND RELIGION

(By Mrs. Ayesha Mangla)

A symposium entitled Women and Religion was held on May 13, 1995 at the Portage Senior Center in Portage, Michigan. It was sponsored by Lajna Imaillah, Detroit. It featured a panel of experts representing several major religions such as Christianity, Judaism, Hinduism and Islam. Over a hundred people attended this event, out of which 56 were guest ladies representing different denominations.

Ayesha Mangla, the coordinator of the symposium gave a brief background and purpose of the symposium. She explained that Islam is a universal religion which requires its followers to believe in all the prophets of the world, and that at the source every religion is true.

Respect for the founders of all religions is inherent in the teachings of Islam, which was reiterated by the founder of the Ahmadiyya movement in Islam, Hazrat Mirza Ghulam Ahmad of Qadian, India. In 1939, Hazrat Mirza Bashiruddin Mahmood Ahmad introduced and established "Religious Founders Days," which are unique to the Ahmadiyya Community and are held every year around the world. This symposium, she explained, was a continuation of this noble tradition of understanding and showing respect to the teachings of different faiths, so that sectarian harmony and religious unity can be established.

The program started with the recitation of the Holy Quran by Amatul Mateen, followed by its translation. Detroit Lajna President Mubarika Ahmad introduced Islam. She explained the true meaning of Islam---peace, submission and obedience to the will of God. She told the audience that the foundation of basic human rights was laid by Holy Prophet Muhammad (peace be upon him) in his famous farewell address. She also told the audience that Hazrat Mirza Ghulam Ahmad is the Promised Messiah of the age as foretold in different scriptures, and for whom the solar and the lunar eclipse were manifested as a sign of his truthfulness. Mubarika also explained what Lajna Imaillah is and how it

works for the betterment of the society as a whole. it serves the spiritual and intellectual development of women and enables them to serve humanity with beneficial programs. She welcomed all the guests, speakers and delegates from Ohio, Illinois, Indiana and all over Michigan.

The first speaker, Barbara Gerber from Raham organization, talked about the female concept of God and Goddess worshipping religion. Next, Reverend Brenda Biggs of the First Presbyterian church of Kalamazoo discussed issues of justice for women in the Presbyterian tradition. "Justice in our tradition perceives to be basic human rights," she explained. Dr. Nancy Falk, professor of comparative religion at Western Michigan University, gave her scholarly presentation about Hindu traditions. The role of Mary for Catholic women was eloquently explained by Phyllis Florian of St. Augustine Cathedral. She explained how Catholics worship God through Mary. Another well known professor from Western, Dr. Miriam Bat-Ami, fully explained the Jewish perspective about women. Her explanations of the Jewish traditions were easy to understand for the non-Jew. The final speaker, Mr. Maryam Chaudhry, Lajna president for the midwest region, cleared some misunderstandings about Islam. Maryam, being a Catholic once, accepted Islam 30 years ago. She explained the rights of women established in Islam 1400 years ago which women are still struggling for in the west. A few questions were directed towards Maryam about oppressed women of Saudi Arabia, which she explained had nothing to do with Islam, just like the Crusades or the Spanish Inquisition had nothing to do with the teachings of Christianity. She quoted the Quran that "There is no compulsion in Religion," therefore it is un-Islamic to force women to do anything. "It is a guidance for the righteous," which means that those who believe will follow its true teachings. One comment was directed to Barbara Gerber. She pointed out that there are about 250 thousand followers of earth-centered religions.

At the end, the coordinator Ayesha Mangla thanked all the speakers, guests and the rest of the audience. She thanked everyone who helped to make this event possible. Special thanks went to the lunch committee for preparing a sumptuous lunch for everyone.

The program concluded with silent prayers led by the president. All guests were served with a complimentary buffet lunch prepared by the volunteers of Lajna and men of the Ahmadiyya Muslim community.

Members of the audience from various faiths were inquiring when the next one will be held and are looking forward to it. Some of the comments from the non-Ahmadi non-Muslim guests were "It surpassed all our expectations", "It was very well organized," and "How did you gather so many people?" Our response is that it was due to the prayers of our Imam and our

jamaat that Allah helped us in every respect. We are very grateful for His grace. May Allah always be with all of us. Ameen.

The Symposium was advertised in the local newspaper Kalamazoo Gazette twice, once in the Everywoman section and again in the Religion section. Also, the local community television Portage Cable Access advertised the symposium on Channel 30 for two weeks around the clock. Some ladies called for reservations after reading about it in the newspaper. A Jewish lady admitted that Judaism also encouraged ladies to dress modestly as explained by the muslim speaker.

The speakers were presented with the gift of the Holy Qur'an, The Philosophy of the Teachings of Islam, Muhammad the Liberator of Women and Islam's Response to Contemporary Issues. Guest ladies bought a lot of books also at our book exhibition.

LEARNING AND TEACHING THE PRAYER

By Manawar Ahmad Saeed, Sec. Taleem

In an effort to ensure that all members learn the Prayer and its meanings, the Talim department is initiating two activities:

1. We are printing the text of the Prayer as a part of this month's Gazette. It is printed in a way that it can be posted at a convenient place in the house showing either the Urdu or the English translation. I request all members to pay urgent attention to ensuring that everyone in their family learns the prayer completely and correctly.

2. We are requesting each missionary to

select 3-5 members in his area who will serve as prayer instructors (after necessary training). The respected missionaries may kindly ensure that the selected members know the prayer fully and are good at teaching. The names of these selected prayers instructors may kindly be sent to me at the Masjid Baitur Rehman. Members interested in participating in the scheme may kindly contact the missionary for their area.

3. Please pray that almighty Allah may grace these humble efforts with His acceptance and good results.

MUSLIM PRAYER (with Transliteration and Translation)

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ.

NIYAT (Intention).

Transliteration: *Inni wajjahtu waj-hiya lilla-zee fataras samawati wal ardha hannifan -wama ana minal mushriqueen.*

Translation: I have turned my full attention towards the Supreme Being, Who has created the heavens and the earth, and I am not one of those who associate partners with Him.

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ. وَتَبَارَكَ اسْمُكَ. وَتَعَالَى جَدُّكَ. وَلَا إِلَهَ غَيْرُكَ.

THANA (Glorification).

Transliteration: *Subhana ka Allahumma wa be Hamdeka wa tabarakasmoka wa ta'ala joddoka wa la Ilaha ghairoka.*

Translation: Holy art Thou, O Allah, and all praise is Thine; blessed is Thy name, and exalted is Thy state. There is none worthy of worship except Thee alone.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

TA'AWWZ (Seeking Allah's Protection).

Transliteration: *A'ouzo billahi min-aash-shaitan-ir-rajeem.*

Translation: I seek refuge with Allah from Satan, the accursed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

SURA AL-FATIHA.

Transliteration: *Bismillahir Rahmanir Raheem. Al Hamdu lillaahi Rabbil-'Aalameen. 'Ar-Rahmanir-Raheem. Maaliki Yaumid Deen. 'Iyyaka na-budu wa iyyaka nasta-teen. Ihdina-Ssirat al-Mustaqueem. Siratal-lazeena 'an-'amta 'alai-him, Ghairil maghdubi 'alai-him wa ladda-alleen.*

Translation: In the name of Allah, Most Gracious, Ever Merciful. All praise belongs to Allah, Lord of all the worlds, Most Gracious, Ever Merciful; Master of the Day of Judgement. Thee alone do we worship and Thee alone do we implore for help. Guide us along the right path, the path of those on whom Thou has bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَهُوَ كُنُفًا أَحَدٌ ۝

SURA AL-IKHLAS.

Transliteration: *Bismillahir Rahmanir Raheem. Qul Hu wallahu' Ahad. 'Allahus-Samad; Lam yalid, wa lam yuulad. Walam yaku-la Hoo kufuwan 'ahad.*

Translation: In the name of Allah, Most Gracious, Ever Merciful. Say, He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten. And there is none like unto Him.

سُبْحَانَ رَبِّيَ الْعَظِيمِ

GLORIFICATION DURING RUKU.

Transliteration: *Subhana Rabbiy al Azeem.*

Translation: Holy is my Lord, the Most Great.

سَبِّحَ اللَّهُ لَمَّا لَمْ يَنْ حَمْدِهِ.

RECITATION WHILE RISING FROM RUKU.

Transliteration: *Same Allaho leman Hamedah.*

Translation: Allah listens to him who praises Him.

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا نَبِي

RECITATION IN THE STANDING POSITION.

Transliteration: *Rabbana wa Lakal Hamd. Hamdan Kaseeran Tayyiban Mubarakan Fihi.*

Translation: Our Lord, Thine is the praise, the praise which is bountiful, pure and blessed.

سُبْحَانَ رَبِّيَ الْأَعْلَى

GLORIFICATION DURING SAJDA.

Transliteration: *Subhana Rabbiy al A'ala.*

Translation: Glory to my Lord, the Most High.

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْقِنِي وَأَجْبِرْنِي وَارْزُقْنِي.

PRAYER WHILE SITTING BETWEEN THE TWO SAJDAS.

Transliteration: *Allahum-magh-fir-lee warham-nee wahdi-nee wa'aafi-nee warfa 'a-nee waj-bur-nee war-zuq-nee.*

Translation: Lord forgive me and have mercy on me and guide me and grant me security and raise me up and make good my shortcomings and provide for me.

الْحَمْدُ لِلَّهِ وَالْمُحَمَّدُ وَالطَّيِّبُ. السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

AT-TAHIYYAT and TASHAHHUD.

Transliteration: *At-tahiyyatu lillahi-was-salawaatu wat-tayyibatu Assalamo alaika ayyuhan Nabiyyo wa-rahmat-*

ullahi wa-barakatuho. Assalamo alaina wa' ala 'ibadillahis saliheen. Ash-hado alla ilaaha illallah wa ash-hadu anna Muhammadan abduhu wa Rasooluh.

Translation: All Salutation is due to Allah and all Prayer and every thing pure. Peace be upon thee, O Prophet, and the mercy of Allah and His blessings; and peace be on us and on all righteous servants of Allah. I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ. اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ.

DARUD SHARIF.

Transliteration: Allahumma Salli 'ala Muhammadin wa 'ala aali Muhammadin, kama sallaita 'ala Ibrahima wa 'ala aali Ibrahima innaka Hamidum-Majeed. Allahumma barik 'ala Muhammadin wa 'ala aali Muhammadin kama barakta 'ala Ibrahima wa 'ala Aali Ibrahima innaka Hameedum-Majeed.

Translation: Bless, O Allah, Muhammad and the people of Muhammad, as Thou didst bless Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious. Prosper, O Allah, Muhammad and the people of Muhammad, as Thou didst prosper Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي. رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا
اَغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

PRAYER AFTER DARUD SHARIF.

Transliteration: Rabbana 'aatina fid-dunya hasanataw wa fil 'Aakhirati hasanataw-wa quina 'azaban-nar. Rabbij al nee muqueemas-Salate wa min zur-riyate Rabbana wa taqabbal Dua. Rabbanghfirli wali walidayya wa lilmomineena yauma yaqumul hisab.

Translation: Our Lord, bestow on us good in this world and good in the Hereafter, and shield us from the torment of the Fire. My Lord make me observe Prayer, and my children too. Our Lord! bestow Thy grace on me and accept my prayer. O our Lord, forgive me and my parents and the believers on the day of judgement..

اَللّٰهُمَّ اِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ
عَلَيْكَ الْخَيْرَ كُلَّهُ. نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنُحْمَلُ مِنْ يَغْفِرُكَ.
اَللّٰهُمَّ اِيَّاكَ تَعَبَّدُ وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْتَعِيْذُ وَنُخْفِدُ. تَرْجُو
رَحْمَتَكَ وَنَخْشَى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَافِرِ مُلْحِقٌ.

DU'AAI QANUT (Recited after Ruku Prayer in the third Rak'at of Vitr.

Transliteration: Allahumma inna nasta-'einuka, wa nastaghfiroka, wa numinobika wa natawakkalo 'alaika wa nusni 'alaikalkhaira, wa nashkoroka wala nakforoka, wa nakh-la-o wa natroko-man-yafjoroka.

Translation: O Allah, we beseech Thy help and ask Thy protection and believe in thee and trust in Thee and we praise Thee in the best manner and we thank Thee and we are not ungrateful to Thee, and we cast off and forsake him who disobeys thee. O Allah! Thee alone do we serve and to Thee alone do we pray and make obeisance and to Thee we flee and we are quick and we hope for Thy mercy and we fear Thy chastisement, for surely Thy chastisement overtakes the unbelievers.

Translation: O Allah, we beseech Thy help and ask Thy protection and believe in thee and trust in Thee and we praise Thee in the best manner and we thank Thee and we are not ungrateful to Thee, and we cast off and forsake him who disobeys thee. O Allah! Thee alone do we serve and to Thee alone do we pray and make obeisance and to Thee we flee and we are quick and we hope for Thy mercy and we fear Thy chastisement, for surely Thy chastisement overtakes the unbelievers.

اَللّٰهُمَّ اجْعَلْ لَنَا سَلَفًا وَفَرَطًا. وَاجْعَلْ لَنَا آخِرًا وَنَحْرًا. وَاجْعَلْ
لَنَا شَانِئًا مُّتَقَاتًا.

FUNERAL PRAYER (Adult).

Transliteration: Alahum maj'alho lana salafan-wa wa furutan waj'alaho lana ajran, wa zukhran-waj'alhu lana shafi'an, wa mushaf-fa'aan.

Translation: O Allah make him our forerunner, and make him, for us, a reward and a treasure, and make him for us a pleader and accept his pleading.

اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِيْنَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ.

PRAYER OF MAKING WADU.

Transliteration: Alla-hummaj-alnee min-attawabeena wa-j-alnee min-al-muta-tah-hereena.

Translation: O Allah, make me of those who seek forgiveness and make me of those who are cleansed.

اَللّٰهُمَّ رَبِّ هَذِهِ الدُّعْوَةُ الثَّامَّةُ وَالصَّلَاةُ الْفَائِئَةُ. اَنْ مُحَمَّدًا
الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالذَّرَجَةَ الرَّابِعَةَ وَابْنَهُ مَقَامًا مَحْمُودًا الَّذِي
وَعَدْتَهُ اِنَّكَ لَا تُخْلِفُ الْبِعْدَ.

PRAYER AFTER LISTENING TO ADHAN.

Transliteration: Allahum-ma rab-ba haa zi-hid Da'watit taamate was-Salaatil Qa-imati aati Muhammadanil wasee-lata wal fazee-lata wad-daraja-tar-rafee-ata wab-athhu maqamam-mah-mooda nil-lazi wa a-tahu in-naka la tukhliful mee-ada.

Translation: O Allah, Lord of this perfect call, and of the congregational prayer, make Muhammad a means of our access to you, and bless him with excellence and the lofty office, and grant him the most exalted station thou hast promised him. Verily Thou goest not back on Thy promise.

NATIONAL ELECTIONS FOR AMEER AND SECRETARIES USA JAMA'AT

held on 30th April 1995

(From the desk of Mr. Hadi Ali Chaudhry, Add. Wakil-u-Tabshir, London)

Approval granted by Hazrat Khalifatul Masih IV as follows:

i) **AMEER**

Mirza Muzaffar Ahmad Sahib - Washington

ii) **NAIB AMEERS**

Dr. Muzaffar Ahmad Zafar - Dayton

Dr. Ahsan Zafar - Willingboro

iii) **TRUSTEES**

1. Dr. Hameed ur Rahman - Los Angeles

2. Brother Abid Hanif - Boston

3. Brother Rasheed Ahmad - Milwaukee

iii) **OTHER NATIONAL LEVEL SECRETARIES**

1. General Secretary:	Mr. Masoud Ahmad Malik
2. Secretary Tabligh:	Anwar Mahmood Khan
3. Secretary Tarbiyyat:	Nasir Mahmood Malik
4. Secretary Finance:	Mubarak Ahmad Malik
5. Secretary Taleem:	Munawar Ahmad Saeed
6. Secretary Waqf-e-Nau:	Dr. Khalil Mahmood Malik
7. Secretary Amoor-e-Kharja:	Abdul Shakoor Ahmad
8. Secretary Wassayya:	Syed Ghulam Ahmad Farukh
9. Secretary Tehrik-e-Jadid:	Falahuddin Shams
10. Secretary Waqf-e-Jadid:	Dr. Syed Waseem Ahmad
11. Secretary Mosque Fund/ Africa India Fund:	Maulana Shiekh Mubarak Ahmad Sahib
12. Secretary MTA Production:	Qamar A. Shams
13. Secretary Publication:	Col. Fazal Ahmad
14. Secretary Amoor Ama:	Ch. Allah Baksh
15. Additional Sec. Finance:	Syed Shoaib Ahmad
16. Secretary Satellite Fund:	Dr. Wajeeh Bajwa
17. Secretary Property:	Col. Saeed Malik
18. Secretary Tajneed:	Athar Bashir Malik
19. Secretary Audio Video:	Dr. Abdul Hakeem Nasir
20. Secretary Rishta Nata:	Aftab Ahmad Bismal

ANNOUNCEMENT

(From the Desk of Lt. Col. Dr. Fazal Ahmad, Sec., Publication USA)

Publication Secretaries of all Jamaats are requested to send the monthly reports of their activities. These reports should reflect the following information:

1. STOCK POSITION of Titles of books and their quantities.
2. SALES made with Titles of books sold.
3. PAYMENTS received and sent to the Headquarter.
4. INVOICES cleared and outstanding.
5. Number SUBSCRIBERS of THE REVIEW OF RELIGIONS.
6. Number of SUBSCRIBERS of THE MUSLIM SUNRISE.
7. Number of SUBSCRIBERS OF INTERNATIONAL AL FAZL.
8. Number of SUBSCRIBERS OF AT TAQWA.

The above information will be submitted to Mohtaram Amir Sahib for onward submission to the Markaz. A brief one-page form has been sent to each Publication Secretary to enable him to quickly collect the information in compliance with the blessed directions of Syedna Hazrat Khalifatul Masih IV (ABA) mentioned in Huzur's Friday Khutbas of 27 November and 4 December 1992. While some Publication Secretaries have been sending in the reports of their performance regularly, others are kindly requested to seek the blessings of service to the Jamaat by complying with Huzur's directions in a timely fashion thus enabling a better evaluation of the publication needs of their respective local Jamaats.

Please mail or fax your reports every month to:

The Publication Secretary US Jamaat
Masjid Baitur Rahman
15000 Good Hope Road
Silver Spring, MD 20905-4120
Fax: (610) 688-1939

May the Almighty Allah bless us with opportunities to serve Islam and Ahmadiyyat always.

INVITATION TO SCHOLARS, SCIENTISTS, TRANSLATORS AND WRITERS

We wish to extend this invitation to all scholars, scientists, (all disciplines) translators, and writers of the Ahmadiyya Muslim Community to contribute articles to the various journals of the Jamaat.

The areas of writing and research are extensive. No qualifications or experience are necessary. A desire to take the pen to expound the beauties of Islam and Ahmadiyyat, to write in response to the criticism of Islam and Ahmadiyyat, to translate, collate and index our literature - whatever falls in your line of expertise coupled with the sincere wish to work towards the glorious goals of our spiritual journals and magazines - is necessary. We will accommodate all aspiring writers and work with you.

You are encouraged to please communicate with the Publication Secretary of the US Jamaat. May the Almighty Allah bless you in your sincere endeavors to serve Islam and Ahmadiyyat.

Phone - direct line: (610) 688-4644

REGISTRATION OF ARCHITECTS AND ENGINEERS

International Association of Ahmadi Architects and Engineers abbreviated as IAAAE, having their Headquarters at Rabwah (Pakistan) was founded in 1980 by Hazrat Khalifatul Masih.

The objectives of IAAAE are laid down in its constitution. The foremost requirement is to register all Ahmadi Architects and Engineers (both graduate/postgraduates and above and Associate/Diploma Engineers and Architects) throughout the world. So far many Engineers and Architects have been registered from Pakistan and a few from other countries. There are still many countries where Ahmadi Architects and/or Engineers are living but have not been registered with IAAAE.

Through this announcement all Ahmadi Engineers and Architects are requested to kindly fill in the registration form given below and mail directly at the following address:

**TABSHIR OFFICE
16 GRESSENHALL ROAD
LONDON SW 18 5 QL**

Name _____ Father's Name _____

Date of Birth _____ Place of Birth _____

Qualifications _____ Institution/University _____

Specialization _____ Experience (years) _____

Position in Jama'at, if any _____

Complete Address with City, Province, Country _____

_____ Tel. No. with Code _____

Any other information _____
