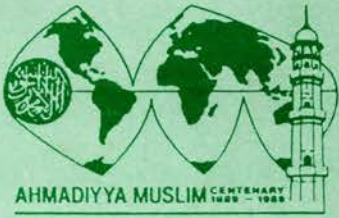


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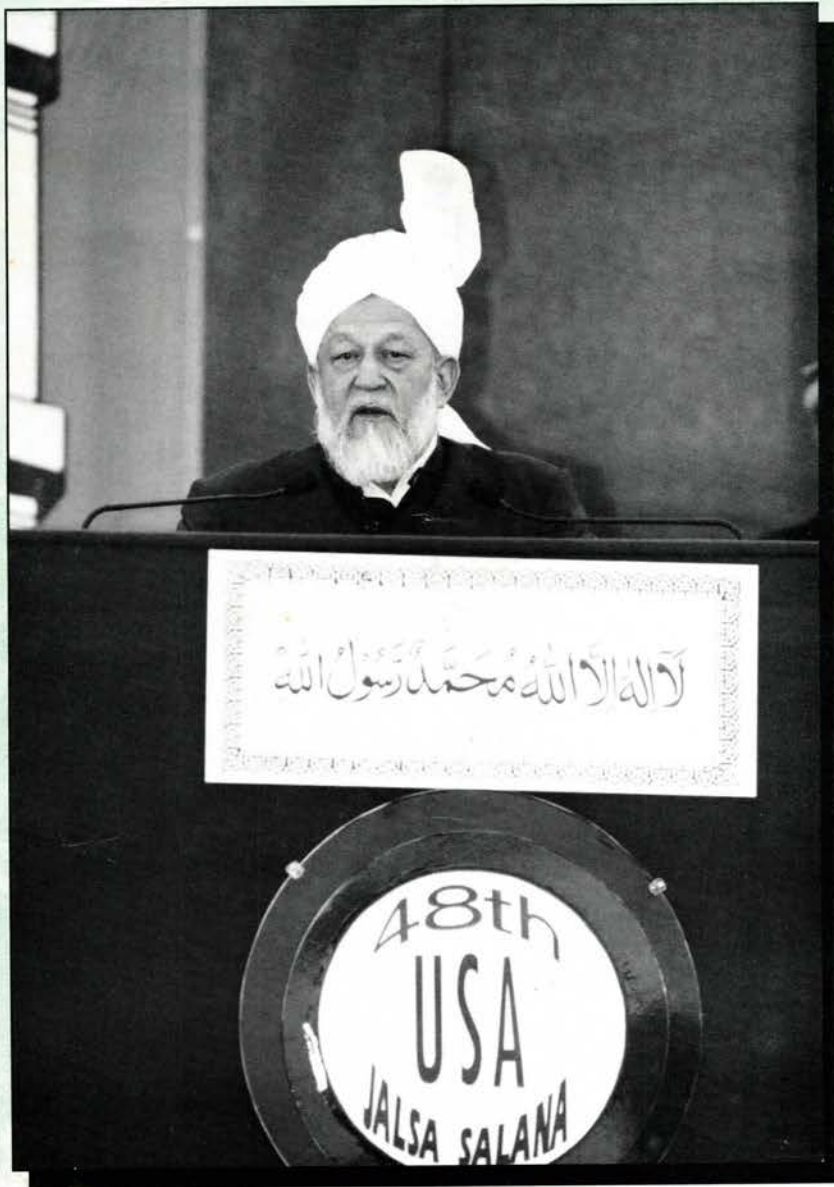


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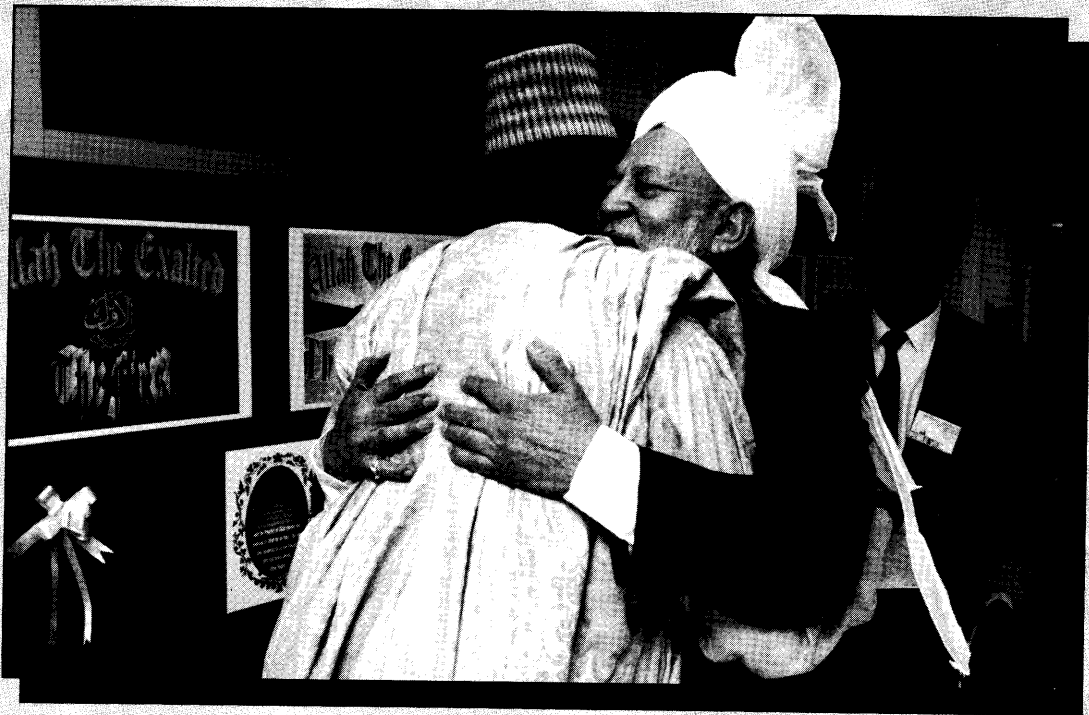
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USA



Hazrat Khalifatul Masih IV a.b.a.
Addressing the 48th Annual Convention of The U.S.A. at
Masjid Baitur Rahman Site



Hazrat Khalifatul Masih IV Mirza Tahir Ahmad is Embracing His Excellency, Tombong Saïdy, The Gambian Ambassador (West Africa) on the Occasion of the 48th U.S.A. Annual Convention



Respected Amir Sahib U.S.A. Sahibzada M.M. Ahmad is Having a Discussion with the Mayor of Montgomery County, Maryland, During 1996 U.S.A. Annual Convention

From the HOLY QURAN**ALLAH DOES NOT LIKE ANY EVIL**

كُلُّ ذَلِكَ كَانَ سَيِّئَةً عِنْدَ رَبِّكَ مَكْرُوهًا

*The evil of all these is loathsome to your Lord
(17:39)*

Allah dislikes all that is evil and undesirable in the world. For example, quarreling, calling names, telling lies, stealing, remaining unclean and filthy, backbiting, hurting animals, disobedience to the and elders, pride, cowardice, ill-temper, confronting the elders arrogantly, boasting, making fun of people, instigating fights, disrespect, wasting time in idle talk, thinking low of poor, treating the elders as liars, disobedience to parents, interrupting other people's conversation, interfering in other people's affairs, sarcastic mannerism, slobbering, making faces etc. All these are evils. We should refrain from them; otherwise our Allah will be displeased with us.

From the HADITH

1. Hadhrat Abu Huraira (Radi Allahu Ta'ala unho) narrates that the Holy Prophet (peace and blessings of Allah be upon him) said:

The nearest point that a human attains to his Lord is during the prostration; therefore pray fervently during prostration.

Here, an important point about prayer is mentioned. The point of utmost humbleness and obedience is Sajdah (prostration). This takes the humans close to their Lord. Therefore, the prayers should be made at this time. The practice of making long prostrations after the salat has been concluded is therefore not correct.

2. The Holy Prophet (peace and blessings of Allah be upon him) informed Hadhrat Abu Musa Ash'ary about the keys to the treasure of prayer and said:

Should I not inform you of a treasure from among the treasures of Paradise? Hadhrat Abu Musa said: Yes please do. He said: Recite: *La Haul wa la Quwwata Illa Billah*. There is no power to avert an evil, nor to perform anything good, except with the help of Allah.

3. In another hadith it is narrated by Hadhrat Abdullah bin Khabib:

The Holy Prophet (peace and blessings of Allah be upon him) said to me: Recite Sura Al-Ikhlas and the two verses that follow it. Remembrance of Allah in this manner will suffice for you i.e. Allah will take care of all your needs.

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4. The Holy Prophet (peace and blessings of Allah be upon him) also admonished his companions to be moderate when praying to Allah. He said:

You do not call someone deaf or the one who is not present. You are calling upon the One who is All-Hearing. He is near you and He is with you.

5. It is rated by Hadhrat Salman Farisi that the Holy Prophet (peace and blessings of Allah be upon him) said:

Almighty Allah is very Noble, Generous, and Benevolent. When a servant raises his hands to Him, He does not let him go back empty handed.

This hadith shows that Allah does not reject any prayer that is made with a spirit of sincerity.

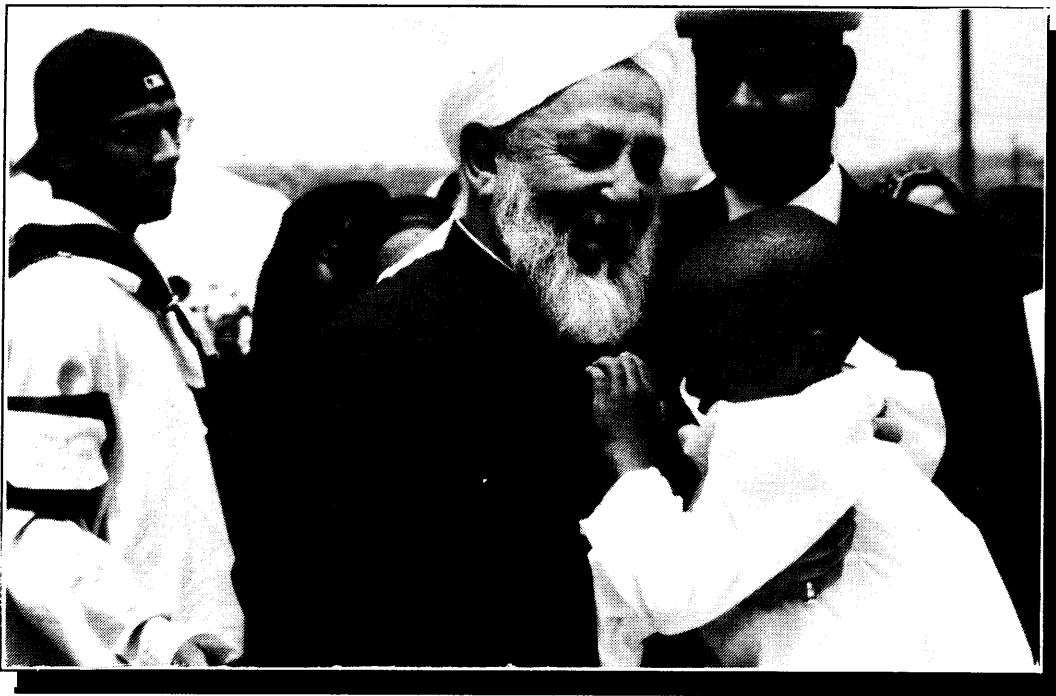
6. Hadhrat Ibn Abbas narrates that the Holy Prophet (peace and blessings of Allah be upon him) said:

When you pray, raise your hands with your palms spread out (and not reverted). When you finish praying, wipe your faces with your hands.

7. Hadhrat Abu Hurairah Radi Allahu Ta'ala unho narrates that the Holy Prophet (peace and blessings of Allah be upon him) said:

He who wishes that Allah may accept his prayers in times of hardship should pray abundantly during times of ease.

The objective of following these etiquettes of praying is to pray to Allah with humbleness and good attitude so that the Acceptor Of Prayers may grant him his prayers and should grant him a status of His love and nearness.



Fortunate Baby in the Hands of Hazrat Khalifatul Masih IV Mirza Tahir Ahmad (a.b.a.)

*Bismillahir Rahmanir Rahim Nahmuduhu wanusalli ala Rasulihil Karim Wa ala abdihil Masihil Mau'ud
Hadhrat Khalifatul Masih's, May Allah help him, Address to the Final Session of the 48th. Jalsa Salana USA*

Purify Your Intentions and Hold Fast to Truth

**Cultivate the Habit of Introspective Analysis to Examine
Your Deepest and Hidden Motivations**

{ Rendered into English by Munawar Ahmad Saeed. Printed by The Gazette at the responsibility of the Editors }

Truth consists of judging yourself as critically as you judge others

Hadhur started his address by reciting Sura Al-Fatiha. Then he addressed all distinguished guests and added that every one of the participants was a distinguished guest. He added that the subject he was going to touch was one that Ahmadiyya Community needs to understand. Although the message is universal, and not confined to Islam alone, his special attention is to the Ahmadis who have pledged allegiance at his hand.

Hadhur started by narrating a story. Once a king was left alone in a hunting expedition. Feeling thirsty, he noticed a beautiful orchard in the middle of the desert and knocked on the door. A beautiful damsel opened the door asked him to come in and to sit and begged permission to bring a glass of fruit juice. In a short time she came back with fresh juice. The king enjoyed the juice and asked for another glass. But the damsel took a long time in bringing the second glass. The king inquired about the delay and she answered "When you came here you had good wishes for us; but when you saw the abundance of our produce, your intentions changed and you started thinking about increasing our taxes. The produce in a country goes bad if the intentions of the rulers go bad with respect to the population!"

The king returned as an anguished man of wisdom.

The Holy Prophet (peace and blessings of Allah be upon him) has stated the important point about intentions in a succinct sentence by saying:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Innamal Aamalo Binniyyati

Deeds will be judged in accordance with the intentions. Deeds become fruitful if intentions are pure.

It is commonly said that the path of hell is paved with good intentions. There is no contradiction between this popular phrase and the Hadith quoted. Humans always think that their intentions are good. The first lie which pollutes the human actions is that the real intentions are from the ones reported.

Failure of man to recognize this disparity is causing disruption in the relations between countries and families. A mother often says to a crying child, "Wait a minute, I will bring you something," but her real intention is to lull it to sleep. How seldom are the promises kept! Such behavior is imperceptibly transferred to the children. This is how we do the damage to our progeny.

The Holy Qur'an refers to this subject in a verse in Sura Al-Qiyamah:

بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ

Balil insano ala nafsihi baseerah
(75:15)

The man is certainly well aware of his own soul.

This verse tells us that man is capable of understanding himself if he tries. But he hides the truth with excuses which cover his intentions from himself.

This is what is needed most with every relationship.

If you review the speeches in the UN on the issue of Kashmir between India and Pakistan they do not relate to the truth of the subject, but to the purported intentions (liberation). The hidden belief of the territorial gain and domination always remains unstated.

Human relationship cannot be healthy if this polluting cause is not removed from our intentions.

The problem goes deeper. Often the true intentions are hidden from the man himself.

Does that mean that everyone is a liar?

The Holy Qur'an is a beautiful book. It tells us that everybody has a right, but there is a time to be judged. You may think that you have done a wonderful thing. The Holy Qur'an says:

كَذَّبِكُمْ نَسِيًّا لَكُمْ أُمَّةٍ عَمَلُهُمْ

Kazalika zayyenna likulli ummatin amaluhum
(6:109)

The actions of every people are made to appear attractive to them. But a day will come when Allah will tell them what they had been doing.

These verses are clear in making the assertion to the danger to the health that lies deep in the heart, but they do not give anybody a right to doubt anybody's intentions unless they have been carried out in a different manner.

Jesus Christ pointed to the same eternal truth by saying that the tree would be judged with fruit it bears. Fruit born on the branches of a diseased tree will be diseased. So judge the tree by the quality of the fruit. This is the only way that we can judge. When the fruit comes out, then we have a right to judge.

This is a universal message. All areas of human interest are covered by it.

All leaders on world forum proclaim that their intentions are good; therefore they have a right to carry them out despite the clash of interest with others. Their justifications is: How can we compromise our interests? They seldom realize that the other party also has interests. There is only one way to resolve this dilemma: to stick to truth.

Truth is at the root of intentions. The problem is that you cannot penetrate the intentions of others. However, every man can reach his own intentions.

بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۚ وَلَآ أَلَّا الَّذِي مَعَادِيرُهُ

balil insano ala nafsihi baseerah wa lo alka m'aazeera
(75:15-16)

This verse invites you to look into the deep

recesses of the heart where the intentions breed. If they are not pure, they cannot be expected to make a noble impact. All else is a hell paved with good intentions.

The question arises: What is Hell? Is it attained in this world or in the hereafter?

The Holy Qur'an talks about a hell on the earth. The Hell in the hereafter will be far greater. It is a material hell here; it would be a spiritual one in the Hereafter.

The journey to find the truth about your intentions starts by identifying the lies that you have been making to yourself; the introspective exercise is the only way to achieve it. You must know yourself and identify your mistakes.

Truth consists of the quality to judge yourself as critically as you judge others. Judging others is not a useful exercise. It breeds a negative attitude of finding faults with others. You reject their intentions without a critical examination. You must judge yourself more critically and not the other person.

This is not an American problem. It is not a geographical problem. It is a universal problem. When a person reaches adulthood, he begins to judge others with falsehood. This is a disease that has taken root in human personality. It is so prevalent throughout the world.

If you are caught in an immoral action, do you come with an excuse and try to hide your folly? The guilty person will say, "I did it with this purpose or with that purpose." This is the test. Once you are caught, you may talk to somebody and try to explain your intentions. If you learn by this example and learn to judge yourself critically, it is then that you will begin the journey towards truth; not otherwise.

All people view change from their own vantage point. Inflated praise of a person or an inflated national image are all lies. The problem is how to get rid of these lies. It is a hard exercise. It is not yoga. Rather, it is an exercise of delving deep within your own personality. By doing this exercise in a rigorous way you will recognize the truth and nothing but the truth.

Do you believe in the noble actions of your Jama'at. Demonstrate to the world that you can admit falsehood even if it affects your own actions. Only then can you present the message to the rest of the world.

The Holy Qur'an admonishes us:

فَلَا تَزُكُّوا الْفُسُكُمُ

Fala tuzakku anfusakum
(53:33)

Do not regard yourselves as pure, i.e. do not praise yourselves and claim that you have rid yourselves of sin. Only Allah knows the reality. These verses admonish us to exercise abandoning false praise. Tell others what you really are. It is possible that your faults remain hidden deep inside your own psyche; but the penetrating eyes of the newcomers will judge you critically. Therefore you must begin this journey with self-criticism. This is the only way of hope which can save mankind from the hell which mankind is building for itself. If you are conscious right from the beginning about the nature of truth, that will prove to be an elixir for all your ills. Then you can build a community on which the future of mankind depends. But how can mankind have hope in you, if you are yourself hopeless. Learn to be true. This is a tremendous task, but if we achieve it, we will be equipped with the greatness of truth. That will guarantee a sure survival that our enemies cannot jeopardize.

Truth and God are the same thing. If you are true, God will protect you. The Promised Messiah (peace on him) says:

آگ ہے پر آگ سے وہ سب بجائے جائیں گے
جو رکھتے ہیں خدا کے ذرا عجیب سے پیار

*Aag hey per aug sey wuh sub bachai jain gey
Jo keh rakhte heyn Khudai Zul Ajaib sey piyar*

I see the coming of a blazing fire. But I assure you that all that have firm belief in The True God will be saved from the fire. He also said:

مدوح بڑھ گیا جب شور و فغان میں
زماں ہم جو گئے پیار ساں میں

*U'doo jab barh giya shoro fughan meyn
Nihan hum ho gaiy Yari Nihan meyn*

When the enemy exceeded all bounds of fury and commotion, we protected ourselves by taking refuge completely under the cover of God.

No enemy can reach a man covered completely by God from all sides. The Promised Messiah (peace on him) is here talking about a reality that he experienced. He could not have said this couplet if he had not experienced it. His words are not poetry. They are poetic expressions which are entirely true.

This is what you must know and do. Your safety depends not on human culture but on your friendship with God. Whether you were born into Ahmadiyyat or are a new Ahmadi, your value depends on your truthfulness. If you are not true, you are of no value to God; you will be written off. I believe that this will not happen. Keep trying with all your efforts to be true. Then the hand of God will take you to the results.

In every step on the way to that destination, from falsehood to truth, lies the redemption. I

know that the intentions of Ahmadi are good; but I want you to watch them with jealousy. Let not any disease attack them. All roots are attacked by bacteria. If the root of truthfulness is eaten up by a spiritual disease nothing can then be done about the situation.

The Promised Messiah (peace on him) started a very healthy tree. If you remain the healthy branches of his tree, your health will be guaranteed. In addressing his true followers the Promised Messiah (peace on him) addressed them as the healthy branches of his tree and assures them that as long as they remain true, no harm can come to them.

I promise you on the authority of the Holy Prophet (peace and blessings of Allah be upon him) that if you begin the journey to truthfulness for the sake of God no harm can come to you. The Holy Prophet (peace and blessings of Allah be upon him) narrates the story of a man who was trying to make such a spiritual migration. He had many bad habits, and decided to leave the city of evil and started traveling towards the city of goodness. He collapsed before he had reached half way; but continued his struggle by continuing to creep forward until death overtook him. After his death his case was presented to Almighty Allah. He said to the angels: measure the distance from where he died to the city of goodness and the city of evil and he would be judged on the basis of whether he had traveled more than halfway or not. When the angels started measuring, Allah squeezed the distance between him and the city of goodness. Thus does Allah find excuses to forgive His servants if they are making a sincere and true effort. Greatness of God is forgiveness. Keep on moving away from the city of evil. Whatever level you may be at, you will die as a successful man.

"Forgive your brother if you disagree or differ with him"

--Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II, may Allah be pleased with him

**If you desire that God forgive your faults
Then forgive the faults of your brethren.
You must practice mutual forgiveness and
overlook each others lapses.
No nation can progress without developing
mutual accord and love.**

English translation and summary of Friday Sermon by Hazrat Khalifatul Massih II {RA} delivered April 23, 1926 {Daily Al-fazal, October 12, 1995.} By Nasim Rehmatullah.

After reciting Tashud, Taooz, Surah Fateha, Hazoor said:

For the believers Allah out of His grace has established a right course of action, that is most comprehensive and superior to all teachings of other religions. Despite this, I have seen several people whose inclination is such that they have abandoned this right course of action and adopted new ways. In doing so they have caused trouble and misery to themselves and others around them.

As the Jamaat grows and expands, training/tarbiyyat lags behind. This is the reason that in the time of the prophets the believers are of a higher caliber than the believers seen in the latter days. This does not necessarily mean that there is lack of spirituality and faith but that training/tarbiyyat has failed to keep up with the expanding needs of the growing Jamaat.

Our opponents do not look at all the good in our people but focus only on the bad. Like a bad fish can dirty a whole pond, similarly weak people with their shortcomings bring a bad name to the Jamaat. In times of strong enemy assaults the Jamaat is united and members live in peace and harmony among themselves. In other

times these same people become complacent and start finding faults with each other. I therefore remind the Jamaat that true success comes only through spiritual advancement. If your faith results in discord and disunity then there is something amiss in your faith.

Many a times after investigation I have found that most quarrels and squabbles that arise in our Jamaat are the result of such minor offenses that one is amazed as to how intelligent people could behave in such a manner. In most instances when someone is sent to resolve their disputes, these are readily resolved primarily because these squabbles were over minor things.

Although most squabbles are over minor things but if these matters are allowed to nourish and fester they take their toll and these people stop praying together and stop talking to each other. Such people do not understand the letter and spirit of their religion which says whenever possible overlook and forgive the mistakes and faults of brother. Forgiveness {afw} is the letter and spirit of Islam. Punishment is only prescribed under certain limited conditions and only when there is no other choice or when there is a substantial chance of disorder and discord without punishment. It is strange that people consider the taking of revenge as their right when the true instruction is - forgiveness {afw}.

When there is a substantial chance of disorder and discord and the offender persists in his ways, one may ask for corrective action and restitution. Proper procedure should then be followed. Jamaat authorities should be notified. No one should take matters into their own hands. Khalifatul Massih should be informed with details of the matter. The matter will then be investigated and if a blame is established and

punishment considered appropriate it will be instituted. If no blame is established this will also be made known. If proper procedures are followed chances of disorder and discord are reduced considerably.

The problem is that some people take the middle path. On the one hand they will not confront the offender, on the other hand they will not forgive. This is the height of cowardice. It nourishes and festers the problem. If you want to forget a matter then forgive and forget. If not, then pursue it to resolve it. Some people suppress their feelings and by their words indicate that they have forgotten. However, their behavior and their actions belie their words. One can tell that they have not forgotten but are waiting for an opportune time to get even. Believers should adopt one way. Forgive and forget or notify appropriate authorities for remedial action. A person who does not do this is a mufsid {troublemaker}. He is hiding and nourishing a boil not because he is forgiving his brother who has offended him, but he is festering a boil so pus can set in and there is more trouble and disorder. Thus a person who takes the middle route is a mufsid {troublemaker} and he cannot say that he took the middle route so there would be no disorder or discord. Disorder and discord occurs because of his misguided action.

So I advise the members of the Jamaat that if they have love and respect for this Jamaat and they consider themselves the well-wishers of Jamaat, they should exercise forgiveness when difference and disagreement occur. If that is not possible the appropriate authorities should be notified. If they follow any other way they will be considered mufsid {troublemakers} and they will not be inheritors of God's grace but would set themselves up for punishment.

For those who choose one of the two prescribed methods, I would emphasize that our

religion teaches us that we exercise forgiveness as often as possible. Allah says about the Holy Prophet {s.a.w.} that he was tender-hearted and forgiving and that we had in him an excellent exemplar. So it behoves us to follow his lead and lean towards forgiveness rather than punishment. Forgiveness does not mean that you keep your feelings suppressed till an opportune time to seek revenge. This is cowardice and should not be confused with forgiveness.

I again emphasize to the Jamaat that out of the two prescribed ways they should lean towards forgiveness. Because you cannot establish love with forgiveness. All of us desire and expect forgiveness from God. If we expect this of God then we should show similar behavior to His people. If a person does not forgive the faults and offenses of his brother and at every offense seeks punishment, would not God say to him "You did not forgive the minor faults of your brother then why should I forgive your major faults and offenses?"

So exercise forgiveness. If all our Jamaat members follow this advice it will rid us of our troubles of disorder and discord that we see from time to time. It is only then that true love can be established and this is the real purpose of our Islam.

These are crucial and delicate times for Islam. Look around and see the size and sheer number of our enemies and how they have banded together. Have mercy on yourselves and develop love and accord among yourselves because no nation can succeed without it. I pray to Allah that he may cleanse your hearts of all malice. That He may purify your hearts. That you develop true love amongst yourselves. This is the true hallmark of all the believers.

MESSAGE'S SECTION

The Message of the Amir of the US Jamaat Sahibzada M. M. Ahmad for the Khuddam and the Atfaal of the South Region on the occasion of their Annual Ijtema.

My dear Khuddam and Atfal:

السلام عليكم ورحمة الله وبركاته

The Khuddam charter is embodied in their solemn pledge which should serve as the guiding star in your lives. This will enable you to be ready to shoulder your great responsibilities that lie ahead in the service of Islam and Ahmadiyyat.

We have, by Allah's grace, progressed a great deal but the task ahead to secure the supremacy of Islam over all other faiths is formidable and requires great sacrifices and utmost devotion. Your efforts and your preparations should be in keeping with our objectives and our goal.

Your age group is the most formative period to acquire the habits, the training and the Tarbiyyat worthy of the soldiers of Islam. For this, listen to Hazrat Khalifatul Mesiah's Friday sermons, other addresses and programs on MTA.

The Promised Messiah (AW) has repeatedly emphasized that it is incumbent on every Ahmady to mold his or her life based on *Taqwa* since *Taqwa* is the essence of Islamic Shariah:

تقویٰ شریعت کا مظاہرہ ہے۔ میں اور اگر صنفِ خود پر بیان کرنا چاہوں تو صنفِ شریعت تقویٰ ہی ہے۔

(Translation: The Essence of *Taqwa* is in shariah. *Taqwa* can be described as hard core of shariah).

God bless you all and, enable you to mold your lives in accordance with injunctions of the Holy Prophet (SAW) and his servant the Promised Messiah. عليه السلام Ameen.

Yours in Islam

(M.M. AHMAD)

Ameer Jamat USA

Do you want your copy of your photograph with Hazrat Khalifatul Masih IV (ABA)? If so, then please contact:

Mr. Kaleem Ahmad Bhatti
2741 Buzer Avenue
York, PA 19103-1930
(717) 238-5076

Message from the Private Secretary of Hazrat Khalifatul Masih IV (Aba):-

Please write your name and address clearly in your correspondence with Hazrat Khalifatul Masih.

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<http://www.grapevine-sys.com/~newworld>

THE ROOT OF ALL MISFORTUNES OF PAKISTAN LIES IN THE UNJUST DECISION MADE ON APRIL 26, 1984

YOUR DESTINY WILL NOT CHANGE UNTIL YOU CHANGE THAT DECISION

London (April 26, 1996). Syedna Hadhrat Amirul Mo'mineen Khalifatul Mash IV (Aba) recited verse 32 of Sura Ibrahim and explained many aspects of the verse. Before elaborating the various aspects of the verse Hadhur said that the day was April 26, which is an unlucky day from some aspects, but it is a blessed day from some other points of view. On April 26, 1984, the military dictatorship of Pakistan, General Ziaul Haqq, passed an unjust ordinance which took away the freedom of life and conscience of the Ahmadiyya Muslim Community. Every effort was made that the Community should be prevented from proclaiming the truthfulness of the Promised Messiah (Peace on him). In addition to blocking the freedom of speech, limitations were ordained on the life style and way of life. If an Ahmadi looked like a Muslim or behaved like a Muslim he/she was subject to legal penalties.

All blessings have vanished from Pakistan since that day. Every goodness has taken leave of Pakistan. It is now an arena of mischief. Friends cannot trust friends. No civilized treatment can be expected from the enemies. No human value can safeguard one Pakistani citizen from the tyranny of the other Pakistani.

Hadhur said that the story of injustice and tyranny being displayed in Pakistan is so gruesome that it makes one's skin creep. He continued that the wise, who still retain some wisdom, should ponder over the situation in Pakistan. Where is the root of all these misfortunes? He said that the decision made on April 26 is the root of these misfortunes. The

conclusive proof is that the man who had put upon himself a pretense of being the well wisher of Islam and had made certain decisions in the name of the love of Islam, was shattered into pieces by the will of Allah. No trace of his remains. He was torn into pieces with a shattering sound in the heavens and every particle of his body was mingled with the dust and burnt in the fire. Only a jaw-bone remained; but that too, was not a part of his own body but an implant. Please ponder over this: does Allah so treat those who offer sacrifices in His love? Does He so humiliate those who defend His faith? Hadhur said to the Pakistanis: If you do not change this decision, your destiny will not change.

Hadhur added that the same day was a day of blessing for the Ahmadiyya Muslim Community. The blessings are descending from the same heaven which had put that man to ashes. While this day was a day of misfortune for Pakistan, it was a day of blessings for the Ahmadiyya Muslim Community. The blessing of MTA International is descending on the Community from the heavens. It is transforming itself into pictures and sounds and is reaching the ends of the world. On this very day of April 26, the 24 hour service of MTA International is being inaugurated for the whole of Asia.

Hadhur said that the decree of Allah declares some days to be unfortunate for some people but makes the same days blessed for others. This is a proof of the truthfulness on which no human being has any control; only the decree of Allah creates such days. Hadhur added

that many powerful governments have set up Television programs but there is none which glorifies the name of Allah 24 hours a day. Hadhur appealed to the Ahmadiis spread all over the world to pray for Pakistan. May Allah open their eyes and grant them wisdom and understanding.

Hadhur added that the financial sacrifice made by the Jama'at for the establishment of the 24 hour program of MTA International is unparalleled in history. Many members have made sacrifices -- even in hundreds of thousand dollars -- and have insisted that their names not be disclosed. The pledges keep flowing, sacrifices are continuously being offered. Ladies are offering their jewelry. The subject of the verse under discussion is manifested in a beautiful way.

Hadhur said: How do you spend in the way of Allah and keep it a secret? How can this valuable tradition be preserved? He answered this question by stating that the key lies in the love of Allah. If one offers solely for Allah and for His love, he/she does not need any display, because the ONE for Whom the sacrifice is made is fully aware of the sacrifice. Such a one attains the love of Allah as a reward for his sacrifice.

Hadhur expounded the words "in secret and in the open" in the verse under discussion. He said the Holy Qur'an has placed "in secret" first. This shows that the real sacrifice is the one which is made in secret. But those who make sacrifice solely for the sake of Allah are also assured that even their sacrifices made in the open will be secured from the dangers. Some benefits are derived from the open sacrifices; they serve as a model for those in the community who are laggards.

There is no sacrifice better than the one that is made with love and purity of motives. In your own ways keep a watch on what you offer by way of financial contribution or the expenditure of time in the way of Allah. How much enjoyment did you derive? If you truly relished and enjoyed it, then rest assured that these feelings arise only out of love. Whatever you offer in the way of Allah, offer it with love and dedication. An important benefit you will derive is that there will be no pride and haughtiness. Anyone who makes a sacrifice with love is grateful for the opportunity. But if your sacrifice is for the display, it will devour all the blessings of your sacrifice and nothing will remain behind.

STUDY GUIDE TO THE PHILOSOPHY OF THE TEACHINGS OF ISLAM -- Part III

Following is a continuation of questions and answers about the Philosophy of the Teachings of Islam from the last issue of the Gazette. This may help the members in the study of this important book during the centennial year. The answers are in the words of the Promised Messiah as translated. Our thanks to Maulvi Mohammad Siddique Nangli who prepared the guide in urdu and to Fouzan M. Pal and Ghazanfar Ahmad who helped in preparing the English version. (National Taleem Department).

Q 63: What will be the state of man after death?

The state of man after death is not a new state, only his condition in this life is made manifest more clearly in the next life. Whatever is the true condition of a person with respect to his beliefs and actions, righteous or otherwise, in this life,

it remains hidden inside him and its poison or its antidote affects his being covertly. In the life after death it will not be so; everything will manifest itself openly. One experiences a specimen of it in a dream. The prevailing condition of the body of the sleeper makes itself manifest in his dream. As a dream transmutes

our spiritual condition into a physical form, the same will happen in the next life.

Q 64: What are the teachings of the Quran on heaven and hell?

If we were not to call the conditions of the next life manifestations and were to say that they would be a new creation by Divine power, that would be perfectly correct. God has said: No virtuous one knows what bliss is kept hidden from him, as a reward for that which he used to do {32:18}. In interpreting the verse that we have just cited our lord and master, the Holy Prophet peace and blessings of Allah be upon him, has said that heaven and its bounties are such as no eye has seen, nor has any ear heard, nor have they been conceived by the mind of man. They are described in physical terms but we are told that their source is the soul and its righteousness. The trees of which are their faith and the streams of which are that righteous actions. In the hereafter also they will eat of the fruits of this paradise, only those fruits will be sweeter and more manifest. As they will have eaten those fruits spiritually in this world they will recognize them in the other world and will exclaim: These appear to be the same fruits that we have already eaten; and they will think that those fruits resemble the fruits that they had eaten before in this world.

Q 65: What does the Holy Quran say about life after death?

It should be kept in mind that the Holy Quran has set forth three insights with regard to the conditions of the life after death which we now proceed to expound. The Holy Quran has repeatedly affirmed that the life after death is not a new phenomenon and all its manifestations are reflections of this life. For instance, it is said: Every person's doings have We fastened firmly to his neck; and on the Day of Judgment We

shall make them manifest and shall place them before him in the form of a book which he will find wide open {17:14}. Concerning the dwellers of heaven it is said: On that day thou wilt see the light of the believing men and the believing women, which is hidden in this world, running before them and on their right hands manifestly {57:13}.

Q 66: What is meant by rivers of water, milk and wine in heaven?

The Garden promised to the righteous is as if it has rivers of water that corrupts not; and rivers of milk of which the taste changes not; and rivers of wine, which do not inebriate, a delight for those who drink; and rivers of pure honey, which has no impurity {47:16}. It is clearly stated here that heaven should be understood as metaphorically comprising inexhaustible streams of these bounties. This means that the water of life which a person of spiritual understanding drinks in this life will be manifested visibly in the hereafter. The spiritual milk by which he is sustained like a suckling in this life will become physically visible in heaven. The wine of God's love which inebriated him all the time spiritually in this life, will be manifested in the shape of rivers in heaven. The honey of the sweetness of faith which a person possessing spiritual understanding swallowed spiritually in this world will be manifested and felt physically in heaven. Every dweller of heaven will proclaim his spiritual condition openly through his gardens and rivers. God will unveil Himself on that day for the dwellers of heaven. In short, spiritual conditions will not remain hidden in the hereafter but will be physically visible and perceptible.

The third insight concerning the hereafter is that there will be unlimited progress therein? As God Almighty has said: The light of the believers will run before them and on their hands. They will supplicate: Lord, perfect our light for us and

cover us with Thy grace, surely Thou hast power over all things {66:9}. Their supplication that their light may be perfected is an indication of limitless progress. It means that when they have arrived at one stage of illumination, they will perceive a higher stage ahead of them and viewing it they will consider the stage in which they are as being inferior and will supplicate for the attainment of the higher stage, and when they arrive at that stage they will perceive a still higher third stage ahead of them and they will supplicate for its achievement. Thus their yearning for constant progress is indicated by the expression: Do Thou perfect our light. In short this state of progress will continue indefinitely. There will be no falling away, nor will they be expelled from heaven. But will daily advance further forward.

It may be asked that as they will have entered heaven and all their sins would have been forgiven then what further need would there be for supplicating for forgiveness: The answer is that the true meaning of maghfirat {seeking forgiveness}, is to suppress and cover up an imperfect or defective condition. Thus the dwellers of heaven will seek the attainment of perfection and their complete absorption in light. Observing a higher condition they will consider their condition defective and would desire its suppression, and then observing a still higher condition they would desire that their lower condition should be covered up and thus they will continuously seek unlimited maghfirat.

Q 67: What is meaning of seeking forgiveness in heaven?

This seeking of maghfirat or istighfar is sometimes made the basis of adverse criticism of the Holy Prophet, peace and blessings of Allah be upon him. I trust that now it will have become clear that the desire for maghfirat is a matter of pride for man. He who is born of woman and does not make istighfar his habit, is a worm and

not man, he is blind and not seeing, he is unclean and not pure.

Q 68: What are the three states of existence according to the Holy Quran?

It might be explained at this stage that according to the Holy Quran there are three states of existence. The first is the world, which is called the first creation and is the state of effort. In this world man works good or evil. After resurrection the virtuous will continue their advance in goodness but that would be by the sheer grace of God and would not be the result of any effort of man.

The second is the intermediate state which is called barzukh. In Arabic idiom barzukh is something which is situated between two other things. As that state will be between the first creation and the resurrection it is called barzukh. This expression has always been employed for the intermediate state. Thus it comprehends a great hidden testimony in support of the existence of the intermediate state. Barzukh is an Arabic word which is compounded of Barra and Zakha, which means that the manner of earning through action has ended and has fallen into a hidden state. Barzukh is a state in which the mortal condition of man is dissolved and the soul and the body are separated. The body is buried in a pit and the soul also falls into a sort of pit which is indicated by the expression Zakha, because it is no longer able to earn good or evil which it could only do through its relationship with the body. It is obvious that the health of the soul is dependent upon the health of the body. An injury inflicted upon one part of a person's brain causes loss of memory, and an injury occasioned to another part destroys the faculty of reflection and brings about unconsciousness. Similarly a convulsion of the brain muscle or a swelling or a hemorrhage or morbidity may be causing obstructions lead to insensibility,

epilepsy, or cerebral apoplexy. Thus our experience teaches us definitely that the soul, divorced from the body, is utterly useless. It is entirely vain to imagine that our soul without its body can enjoy any kind of bliss. We might entertain such a fancy but reason lends it no support. We cannot conceive that our soul which is rendered helpless by minor upsets of the body could continue in a perfect condition when its relationship with the body comes to an end altogether. Does not our daily experience teach us that the health of the body is essential for the health of the soul? When one of us reaches extreme old age his soul also falls into dotage. Its store of knowledge is stolen by old age as is said by God, the Glorious. Another matter that must be kept in mind is that in His word God has described as dead those people who are involved in vice and error and has declared the virtuous as alive. The reason for this is that the function of the lives of those who die in a state of neglect of God, for instance, eating and drinking and indulgence of their passions are cut off, and they have no share of spiritual sustenance. They are truly dead and will be revived only for punishment. After Barzakh there is the state of resurrection. In that state every soul good or bad, righteous or disobedient, will be bestowed a visible body. That day has been appointed for the perfect manifestations of God, when every person will get to know the Being of his Lord fully, and everyone will arrive at the climax of his recompense.

Q 69: What is the true purpose of a human being's life in this world?

Different people being short-sighted and lacking high resolve, appoint different purposes for their lives and limit themselves to wordly goals and ambitions. But the purpose that God Almighty has appointed for man in His Holy Word is as follows:

I have created men and jinn so that they

may know Me and worship Me {51:57}. Thus the true purpose of man's life is the worship of God, His understanding and complete devotion to Him. It is obvious that man is not in a position to appoint the purpose of his own life, for he does not come into the world of his own accord, nor will he depart therefrom of his own will. He is a creature and the One Who created him and invested him with better and higher faculties than those of all other animals, has also appointed a purpose for his life. Whether anyone penetrates to it or not, the purpose of man's creation without a doubt is the worship and the understanding of God and complete devotion to Him.

Q 70: What are the means of achieving the true purpose of a human being's life?

It may be asked how can this purpose be achieved and through what means can a person find God? The very first means of achieving this goal is to recognize God Almighty correctly and to believe in the True God. Unto Him alone is the true prayer, as He has the power to do all things. Those on whom they call beside Him, do not respond to them at all. Their case is like that of one who stretches forth his hand towards water that it may reach his mouth, but it reaches it not. The prayers of those who are unaware of the True God are but a delusion {13:15}.

The second means is to be informed of the perfect beauty of God Almighty; for the heart is naturally drawn to beauty, the observation of which generates love in the heart. God is One in His being and His attributes and His glory. He has no partner. All are dependent upon Him. He bestows life on every particle. He is the source of grace for everything and is not in need of grace from any. He is neither a son nor a father for He has no equal and no one is like unto Him {112:2-6}.

The third means of approach to God is

knowledge of His beneficence, for beauty and beneficence are the two incentives of love. The beneficent attributes of God are summed up in Surah Fatiha as follows: God creates His servants from nothing, out of perfect Beneficence and His Providence is available to them all the time. He is the support of everything and every type of His beneficence has been manifested for His creatures {1:2-4}.

The fourth means of achieving the true purpose of life appointed by God Almighty is supplication, as He has said: Call on Me, I shall respond to you {40:61}.

The fifth means of achieving the purpose of life appointed by God Almighty, is striving in His cause; that is to say, we should seek God by spending our wealth in His cause and by employing all our faculties in furthering His cause, and by laying down our lives in His cause and by employing our reason in His cause; as He has said: Strive in His way with your wealth and your lives and with all your faculties {9:41}; and: Whatever We have bestowed upon you of intelligence and knowledge and understanding and art, employ it in Our cause {2:4}. We surely guide along Our ways those who strive after us {29:70}.

The sixth means of achieving this purpose has been described as steadfastness, meaning that a seeker should not get tired or disheartened and should not be afraid of being tried, as God has said: Upon those who affirm: God is our Lord, and turn away from false gods and are steadfast, that is to say, remain firm under trials and

calamities, descend angels, reassuring them: Fear not nor grieve, and be filled with happiness; and rejoice that you have inherited the joy that you had been promised. We are your friends in this life and in the hereafter {41:31-32}.

The seventh means of achieving the purpose of life is to keep company with the righteous, and to observe their perfect example. One of the needs for the advent of prophets is that man naturally desires a perfect example, and such an example fosters zeal and promotes high resolve. He who does not follow an example becomes slothful and is led astray. This is indicated by Allah, the Glorious, in the verse: Keep company with the righteous {9:119}; and in the verse: Guide us along the path of those upon whom Thou hast bestowed Thy favors {1:7}.

The eighth means of achieving the purpose of life are visions and true dreams and revelation. As the path that leads to God Almighty is a difficult one and is studded with misfortunes and hardships and it is possible that a person might go astray while treading along this unfamiliar path and might begin to despair and stop going forward, the mercy of God desires to keep comforting him and encouraging him and augmenting his zeal and eagerness. So it is His way that from time to time He comforts such people with His word and His revelation and makes it manifest to them that He is with them. Thus they are strengthened and go forward eagerly on this journey. He has said: For them there are glad tidings in this life and in the hereafter {10:65}.
