



SOME SCENES FROM THE JALSA SALANA 1996



Hadhrat Khalifatul Masih IV at the stage with some dignitaries, the Amir and Naib Amir, USA



Hadhrat Khalifatul Masih IV with some Khuddam in a jovial mood

FROM THE HOLY QURAN

"And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love so that by His grace you became as brothers; and you were at the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided." (3:104)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ
النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٣١﴾

Another cause of the spiritual degradation of the Israelites was that they did not remain united but split up into sections, finding fault with one another. The verse warns Muslims against that danger. The Holy Prophet is reported to have said: "The Book of God is the rope of Allah which has been extended from the heavens to the earth." (Jarir, iv. 30). Broadly speaking, there are three things which may be taken to have been here meant by the rope of God, by holding fast to which Muslims may remain united and be safe against disunion and disruption:

(1) The Quran; (2) the Messenger of God; (3) the Successors to the Messenger of God.

The similitude may have reference to sea life. Ropes are thrown to save the life of a drowning man. When a man falls into the sea or when a boat is wrecked by a storm, people in the boat or those standing on the shore throw out ropes to those who are struggling for their lives in the sea. The similitude is thus incidentally a refutation of the objection that the Quran restricts its similitudes to such objects only as were known to the desert dwellers of Arabia.

(continued on page 4)

IN THIS ISSUE:

- 3 From the Holy Qur'an
- 4 Hadith
- 5 Writings of the Promised Messiah
- 7 A Miracle of God
- 9 This Jalsa - Why We Should Go
- 10 Participants in the First Jalsa Salana
- 11 Obituary - Syeda Meher Apa
- 12 Friday Sermons of Huzoor
- 14 Need For Accepting the Promised Messiah
- 15 How Does Ahmadiyyat Differ From Other Sects
- 16 Introducing the Books of the Promised Messiah
- 21 Alexander Russell Webb-First Ahmadi in USA
- 23 For the Parents of Waqifeen-i-Nau
- 24 How Can They Stop You, O Messiah
- 25 A Journey towards Internet History of Ahmadiyyat
- 30 For Parents of Waqifeen Nau
- 32 Let Us Learn Salat
Program for 49th Jalsa Salana, USA

THE AHMADIYYA GAZETTE AND AN-NOOR
AHMADIYYA MOVEMENT IN ISLAM, INC.
15000 GOOD HOPE ROAD,
SILVER SPRING MD 20905
Ph: (301) 879-0110 □ Fax: (301) 879-0115

AMEER SAHIBZADA M. M. AHMAD
EDITOR SYED SHAMSHAD AHMAD NASIR
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It may be stated here that whenever the Quran speaks of the open or secret hostility of the enemies of Islam, it exhorts Muslims to be strong of faith; for it is at such times that one is likely to waver and show weakness in resolution. Thus after referring to the hostility of the People of the Book (3:100-101) the Quran exhorts Muslims: (1) to fear God as He should be feared; (2) to be constant in obedience to God; and (3) to hold fast to the rope of God and preserve themselves from disunion.

The words, *remember the favor of Allah*, signify that as one can appreciate a boon of God properly

only when one experiences the disadvantages that result from its absence, so the Quran reminds Muslims of the discord and enmity that existed between them before they became united in Islam.

The words, *He united your hearts in love*, shows that according to Islam it is no great virtue to bear no malice or hatred to others. Nor does Islam inculcate a life of seclusion and detachment. What it requires is positive love for, and active sympathy with, fellow beings. One who is devoid of this is really devoid of true faith.

SO SAID THE HOLY PROPHET MUHAMMAD

(Peace and Blessings of Allah be on him)

مَنْ لَدُنْ ثَلَاثِ بَنَاتٍ وَهَبَ بِرَّعَلَيْهِمْ وَكَسَاهُنَّ مِنْ جِدَّتِهِ
تَكُنَّ لَهُ حِجَابًا مِنَ النَّارِ - (الادب المفرد)

A person who has three daughters and he is not worried or unhappy about them and he brings them up properly in a good manner and he feeds and clothes them properly according to his resources, then they will become a means of saving him from the fire of hell.

من عال جارتين حتى تبلغا جواريه القيمة انا وهو وصلى
اصابعه - (رسلم كتاب ابروا صلته والارب)

A person who brings up two daughters until they become of age, then he and I (the Holy Prophet) will will come on the Day of Judgment like the two fingers of the same hand.

END OF THE FINANCIAL YEAR

The financial year of the Jama'at ends on June 30, 1997. Please make sure that you pay your outstanding balances for Wasiyyat, regular monthly subscription, chanda Jalsa salana, and Satellite Fund before June 30.

Return Address in the Letters to Huzoor (Aba)

All members are requested to ensure that their return postal address is written on the letter which they send to Huzoor. Address written outside on the envelope is lost in the office when the letters are opened. Therefore it is important that the address be written on the letter itself.

From the Writings of the Promised Messiah, peace be on him.

THE IMPORTANCE OF JALSA SALANA

To all sincere friends,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu.

On December 27, 1892, a conference of all my loving and sincere friends will be held in Qadian. The most important objective of this conference is to enable all sincere friends to derive spiritual blessings, to increase their knowledge and, with the help and succor of Almighty Allah, to promote a deeper spiritual insight among them. Moreover, the conference will also promote better acquaintance and increased brotherly love among the members. Similarly, an important objective of the conference is to consider ways of expressing increased spiritual sympathy and consideration for the people of Europe and America.

It has now become abundantly clear that the rightly guided people of Europe and America are getting ready to accept Islam, but are turned off by the internal divisions and dissensions in the Islamic world.

Only a few days ago I received a letter from an Englishman. He said that the Muslims show sympathy and tenderness for all of Allah's creatures, even animals. He added that he has become a Muslim, but needs help in understanding its teachings fully.

Dear brethren! Be certain that Allah is preparing these nations to join our Community. Almighty Allah does not cause the sincerity of anyone to go in vain. *Insha Allah*, these nations will be attracted to the truth of Islam. This is the decree of God in heaven. No one can change it.

It is, therefore, essential that all who can afford the journey join the conference, which is filled with many considerations of expenses from undertaking this sacred journey for the sake of Allah and His Apostle.

I repeat that the conference should not be treated like an ordinary worldly conference. It is an event based solely on the support of the true faith and propagation of the religion of Islam. The foundation stone of the Community has been laid down by Allah Almighty Himself. He has prepared nations to join it

in the near future. This has been done by the One Who is All-Powerful. Nothing is impossible for Him.

The time is coming—indeed it is very near—that the faith of Islam will be completely cleansed of the people with tendencies towards worship of nature and superstitious beliefs of those who mix their own ideas with the teachings of the Holy Quran. Almighty Allah will firmly establish the straight path for this nation of Islam; the path that is shown by the Holy Quran, the path that was demonstrated to the companions of the Holy Prophet, the path which the truthful, the martyrs and the righteous have always traveled. This will be so. This will certainly be so. Let him who has ears, listen. Blessed are those who are guided to the right path.

I close this announcement with a prayer that Almighty Allah be with those who undertake this journey solely for the sake of Allah. May He reward them abundantly. May He have mercy on them and relieve them of their troubles, pain, and anxieties. May Allah fulfill their noble desires and may He raise them, on the Day of Judgment, in the company of His servants who have attained His grace and mercy. May He safeguard them throughout their journey.

O Allah! O Ye with abundant Grace and Bounty! O Merciful! Accept all these prayers and grant us a victory over our opponents with glorious signs. Verily, Thou hast all power and strength. Ameen!

(Ishtihar, December 7, 1892. *Majmua Ishteharat*, Vol. 1, pp. 340-342)

THE BLESSINGS AND OBJECTIVES OF JALSA SALANA

In the words of the Promised Messiah (a.s.)

Progress in Faith and True Recognition of Allah

In this Jalsa there will continue to be recitations of such verities and points of spiritual wisdom which are essential for an increase in faith and the true recognition of Allah. (*Aasmani Faislah*)...

So that every sincere believer may derive spiritual benefit, and their knowledge may increase, and their recognition of God may increase through His Grace and Providence. (*Ishtihar*)

Spiritual Benefits and Reward

Do not worry about minor losses in the path of Allah and His Apostle. Allah rewards the sincere believer at every step. He does not let any of their toils and troubles go unrewarded...

There are many other benefits which will continue to manifest themselves from time to time.

It is incumbent on everyone who has the means to undertake the journey to come to the Jalsa...

Building High Moral Character and Enthusiasm for the Affairs of the Faith

The real purpose and objective of this Jalsa was that the members of our community should cultivate such a change in themselves that their hearts are ever inclined towards the Hereafter and the fear of Allah takes root in their hearts and they become a model of piety, righteousness, sympathy, and tenderness and they become models of brotherhood. That they may gain an enthusiasm for showing humility, hospitality and for making efforts for the sake of the faith. (*Shahadatul Qur'an*)

Benefitting from the company of the Righteous

One of the objectives is that the love of the world may subside and the love of Allah and His Noble Messenger may overpower the heart... To achieve this objective, it is essential that time be spent in the company of the righteous. You must find occasions to meet. To join in the Bai'at and then not to come for mulaqat renders the Bai'at totally devoid of blessings, and is a mere formality. (*Aasmani Faislah*)

Good Plans for the Support of Faith

One of the objectives of this Jalsa is to make good plans for the propagation of faith in Europe and America, because it has been well established that the white people of Europe and America are getting ready to accept the true faith. (*Ishtihar*)

Meeting New Members

Another temporary advantage of these meetings will be that the members who have newly joined the

Community will be able to meet their brothers and will thus establish ties of brotherhood and mutual recognition. (*Aasmani Faislah*)

To Remove Bickering and Aloofness

In this Jalsa efforts will be made to remove mutual bickering and aloofness among the members through the grace and mercy of Allah. (*Aasmani Faislah*)

Praying for Forgiveness of the Deceased

Those members who have departed from this temporary abode will be remembered in prayers in these Jalsa. (*Aasmani Faislah*)

GOOD TREATMENT OF WOMEN AND CHILDREN

IN THE WORDS OF THE PROMISED MESSIAH (AS)

Other than indecent behavior, all other peculiarities of women should be tolerated. We consider it very indecent for a man to fight with a woman. God has made us males and gave us plenty from His bounties, By way of thanking Allah for this favor, we should treat women with kindness and leniency...

My condition is such that once I raised my voice on my wife but did not utter any words of malice or hurt. But after that I kept on doing Istighfar (seeking forgiveness from Allah) for a long time and performed many Nawafil (extra prayers) full of seeking forgiveness with tears. I also gave some charity as I considered this act of mine as due to some of my shortcomings.

I consider beating children a part of shirk. When a person beats a child with anger, he may take on the attitude of an enemy in his anger and give punishment far in excess of the crime. If a person were to be calm and dignified and won't let anger overpower him, he has the authority to punish a child appropriately at an appropriate time or show his anger at his bad behavior but he should never be overcome with anger. Instead of punishing a child, a person should pray for him. Prayers of parents for their children are specially accepted. I have made it a habit to pray like this every day.

A MIRACLE OF GOD

Hazrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, began the institution of Jalsa Salana. On the occasion of the Jalsa Salana in December 1907, he addressed the members of the Ahmadiyya Movement in Islam as follows. This was the last Annual gathering of his lifetime.

First of all, I offer my thanks to Allah, Who has guided the hearts of you all to the true path, although thousands of Muslim priests are busy representing me as *Kafir* and as the Anti-Christ. It is a miracle of God that notwithstanding a violent opposition and bitter persecution, the number of my followers has been steadily rising.

It is really a great miracle of God that although a host of opponents are striving day and night to put an end to this Movement and spare no pains to bring about its utter destruction, yet God means that this Movement should prosper, and it is actually prospering and the enemy, notwithstanding his worst efforts, is unable to do it any harm.

Do you know the reason for this?

The first reason is that when God raises a man for the reformation of mankind, that man is bound to prosper and none can prevent it. Those who oppose him perish, they are humbled, they are powerless, their efforts come to naught. None can stand in the way of him who has really been deputed by God, for he acts according to His will, and it be supposed that anybody can thwart the will of God, this means that he can prevail against God Himself. But bear in mind that no one has any power to prevail against God.

The second reason is that concerning the people that are now present in this assembly, God had prophesied about 30 years ago, at a time when none of those who are now gathered here ever thought of visiting Qadian. The word of God containing this prophecy is to be found in *Braheen Ahmadiyya* which was publicized in Arabia, Persia, England and many other countries 25 years ago. No Hindu or Christian or Jew or Muslim can deny this prophecy. Maulvi Muhammad Hussain of Batala, now the greatest enemy of the Movement, who published a review of the book, knows that whenever he came to Qadian, he always found me alone. The prophecy published in *Braheen* is truly a great prophecy. The substance of what God revealed to me is that though I am alone

now, yet there will come a time when **people will** come to me in troops (from far off places). Some of the words of further revelations are:

“... God will help you Himself. He will exalt your remembrance and will fulfill His bounty on you in this world and in the hereafter... When the help of Allah comes and the victory... Is it not with the truth... And Allah will not leave you alone until the right is manifest from the wrong... I will surely help you. I will surely protect you. I will make you an Imam for all mankind.”

As you know, when such hosts of **people come**, provisions were to be made for the accommodation of the promised visitors. So God said that **they shall** come to you with gifts and money from distant places. Then He said that when **people will come** to you in such large numbers, do not get nervous and do not be discourteous to them.

When these revelations were published in *Braheen Ahmadiyya*, Qadian was an unknown village, desolate like a jungle; nobody knew of it. None of all you visitors gathered here can say that Qadian had a reputation at that time. Almost all of you were unaware of this village.

Now tell me who can proclaim without the Will of Allah 25 or 26 years in advance that a **time will** come when thousands of people will come to me and bring many kinds of gifts and that I will find fame in the world with honor.

You see, the prophets of the past (before Islam) had a few or sometimes only one miracle to show. The miracle I have mentioned is a great miracle, well established in all aspects. Everyone except the very stubborn will have to agree with this claim of mine. Even the local Hindus are a witness of the fact that I was utterly alone and unknown. Even people of this area did not know me.

If this is coincidental then point out an example where someone completely unknown predicts that

people will come to visit him in hordes and bring to him expensive gifts amounting to thousand upon thousands of rupees and he will get help from God, and his predictions come out true within 25 years.

Either show such an example or such excuses are unacceptable. No miracle of any prophet can be acceptable in this way. If it can be shown that an imposter and a liar can forge a prophecy like the one which God has vouchsafed to me, I shall renounce my claims and relinquish my work and will accept as true the view that even a prophecy made under such circumstances and fulfilled in such a remarkable way can be no proof of one's truth.

Those who oppose truth always meet with failure. Their attempts to refute it only bring shame upon them. It is true that sometimes things that are about to happen are made known to certain individuals by means of dreams also... but such dreams are in themselves no evidence that the individual who dreamt them is really a prophet of God. But the prophecy to which I have referred above is such that it is impossible to find a parallel to it in the lives of others than prophets.

Many Hindus of Qadian, particularly Lalas Shrampat and Malawa Mull, are witnesses to the truth of the prophecy. When they came to see me in those days when the prophecy was published, they always found me alone. But now crowds of men flock to Qadian, as had been foretold.

The miracle is that subsequent to the publication of this prophecy, all men turned against me. The maulvies and the Hindus made a common cause against me. The Ulema issued pronouncements declaring that anybody who would meet me and my followers and give us salutations would become a *kafir* (heretic). They carried their propaganda against me to such limits that they even waited on the roads to Qadian to prevent visitors from coming to see me. Yet, in spite of all this opposition God's word was fulfilled. Now consider whether it is in the power of man to overcome all difficulties single-handed. I do not force anybody to believe in me. Let everybody think for himself and see whether what I say is true or not.

Even the opposition which was to be offered to me and also the end of it had been foretold in the word of God published in the *Braheen Ahmadiyya*. God had spoken to me saying: "God will protect you and leave you harmless from the schemes of your enemies and mischief mongers. Although people will not help and protect you but God will prove you innocent of all the accusations of mischief mongers."

Now witness how magnificent is this prophecy which got fulfilled. A seeker after the truth will have to accept it. We cannot help the faithless. A faithless man has no religion. Religion has its basis on truth. (Malfoozat, *Majmua Ishtiharat*, Vol. 10, pp. 23-29)

Directives of Hazrat Khalifatul Masih IV (May Allah strengthen him) for the Jalsa Salana

Special arrangements should be made for safeguarding the prayers during the Jalsa. When the collective prayers start, everyone, except those who are on duty, should join the prayers. Special arrangements should be made for Fajr prayers.

This Jalsa has an extraordinary importance. The traditions connected with this Jalsa should be kept alive and fresh and lovely additions should be made to those traditions. Make the Jalsa a model for all Jama'at meetings from different angles and greater force.

The workers should absorb themselves in prayers. Every leader should inculcate the habit of praying among his workers along with the other aspects of their duties. That will add great blessings to your work.

THIS JALSA - WHY WE SHOULD GO

[Syedna Hazrat Khalifatul Masih I (ra)]

The main thing is that we need a united congregation which can only survive through an Imam. This congregation is also not sufficient merely at special times. For instance you gathered at *Fajr* for prayers, then why come at *Zuhr*, *Maghrib* and *Isha*? Then why come on Fridays? Again, why come on *Eid* day? Also why on the occasion of *Haj*? Similarly, we eat in the morning, then why again in the afternoon? If you need to repeat for this need, you need repetition for gatherings also. I am explaining this so that you may understand that our Imam has passed away, even then we need unity to be combined, integrated, with a spirit of enthusiasm to remain in us.

I would like to ask, why is this gathering? Everyone must have thought, why go there? It is winter. People are sick at home. With a little cold wind, sinus trouble starts. At home we sleep on comfortable beds, while in this gathering we sleep on straw floor. In spite of all these hardships, you must be knowing the purpose of coming here.

Did you come to see my pomp and show? There is no doubt that everyone of you knows and realizes the need of this gathering. You understand its importance too. People coming from outside towns also know this. People of Qadian also understand it.

About me, I would like to tell you that I know the art that I can very well earn my livelihood very respectably. Still I left all of it and migrated here. I came only to understand the Holy Quran. The thirst of the Quran brought me here. The Quran is my sustenance. If I do not get it every day, I may die. This was the only purpose that brought me here. Otherwise, when God granted me the best subsistence for many years, why would He not give me for some more time?

I told you these things that you be firm on Prayer and be persevering. Love the Holy Quran. Try to please God. If He is happy with you, everything will be all right. If He is pleased, all your works will be done properly. A saint among the *soofis* has written that many phases come over a *salik* (spiritual wayfarer). At a time God tells him not to beg. Then a time comes when He tells him to ask from others. But every angel puts in the mind (from whom he is

asking) not to give to him. This is to tell that you should pin all your hopes in God alone.

First of all, I pray for you that the Holy Spirit assist you. You may remain immune from physical and spiritual ills. You may succeed here and in the Hereafter. This anguish is given to me by Him Who blessed me with this high status. For me, I pray "O my Lord, open my heart." And I also pray that I may have my Viziers who may strengthen my flanks. But they should be such that their goal is to please God Almighty. I pray that there may be among you who may teach and I pine for it. They should be sincere and they may not be indolent and lazy. (*Badar*, January 7, 1909, pp. 4-5)

WAQF-E-AARZI FOR THE CARIBBEANS AND SOUTH AMERICA

Volunteers are urgently needed to serve as temporary devotee duty (Waqfe Aarzi) in the service of Islam in the areas of the Caribbean Islands and various countries of South America. If you are able to join in this blessed Jihad please write to the National Tabligh Secretary:

Br. Anwer Mahmood Khan
3283 Royal Ridge Rd.
Chino Hills, CA 01709

Phone: (909) 591-8717
Fax: (909) 627-7299

If you have special knowledge or contacts in any of the countries please mention that in your letter.

PARTICIPANTS IN THE FIRST JALSA SALANA OF JAMA'AT AHMADIYYA

by Baarakzai

In 1891, The Promised Messiah (peace be upon him) invited members of Jama'at Ahmadiyya to come to Qadian where, he would like to discuss certain matters with them. Some time before, Mian Nazeer Hussain, a celebrated maulvi of Delhi, who was famous as *Shaikh al-kul* (Head of all maulvis) had declared the Promised Messiah, Hazrat Mirza Ghulam Ahmad Qadiani, as *kafir, muftari, Dajjal and mulhid* (an unbeliever, an incriminator, Anti-Christ and an atheist).

Jama'at Ahmadiyya at that time was in its infancy. Brothers respond to the call and only seventy five people came to Qadian and attended the Jalsa. The meeting was held in Masjid Aqsa, called *Masjid Kalaan* (Bigger Mosque) at that time. The speech, written by Huzoor was read by Hazrat Maulvi Abdul Kareem in which he had discussed the unfair allegations of the Maulvi and made his position very clear. Huzoor named the booklet as *Aasmani Faaisla*. He has given the names of those lucky seventy five participants in the same book which we have the honor to give below.

The Promised Messiah, peace be on him, proposed in the same book that such Jalsa should be held annually and fixed 27th, 28th and 29th of December every year. He exhorted the brothers to try their best to attend the Jalsa next year and win special spiritual blessings and rewards. This is the Jalsa which later became a regular annual feature of Jama'at Ahmadiyya throughout the world.

Munshi Mohammad Aroora, Kapoorthala; Munshi Mohammad Abdurrahman, Kapoorthala; Munshi Mohammad Habeeburrahman, Ra'ees Kapoorthala; Munshi Zafar Ahmad, Kapoorthala; Munshi Mohammad Khan, Kapoorthala; Munshi Imdad Ali, Kapoorthala; Maulvi Mohammad Hussain, Kapoorthala; Hafiz Mohammad Ali, Kapoorthala; Mirza Khuda Bakhsh, Maler Kotla; Munshi Rustam Ali, Deputy Inspector Police, Lahore; Haji Syed Fateh Ali Shah, Deputy Collector, Canals; Haji Khwaja Mohammad Deen, Raees, Lahore; Mian Mohammad Chattoo, Raees, Lahore; Khalifa Rajbuddin, Raees, Lahore; Munshi Shamsuddeen, Lahore; Munshi

Tajuddeen, Accountant Examiner's Office, Lahore; Munshi Nabi Bakhsh, Lahore; Hafiz Fazal Ahmad, Lahore; Maulvi Raheemullah, Lahore; Maulvi Ghulam Hussain, Lahore; Munshi Abdurrahman, Lahore; Maulvi Abdurrahman, Lahore; Munshi Karam Ilahi, Lahore; Syed Nasir Shah, Sub-Overseer; Hafiz Mohammad Akbar, Lahore; Maulvi Ghulam Qadir Faseeh, Municipal Commissioner, Sialkot; Maulvi Abdul Kareem, Sialkot; Meer Hamid Shah, Sialkot; Meer Mahmood Shah, Sialkot; Munshi Mohammad Deen, Sialkot; Hakeem Fazal Deen, Raees, Bhera; Mian Najmuddeen, Raees, Bhera; Munshi Ahmadullah, Jammu; Syed Mohammad Shah, Jammu; Mistri Umar Deen, Jammu; Maulvi Nooruddeen, Special Physician, Jammu; Khalifa Nuruddeen, Jammu; Qazi Mohammad Akbar, Jammu; Shaikh Mohammad Jaan, Wazeerabad; Maulvi Abdul Qadir, Jamalpur; Shaikh Rahmatullah, Gujrat; Shaikh Abdurrahman, B.A., Gujarat; Munshi Ghulam Akbar Yateem, Lahore; Munchi Dost Mohammad, Sergeant Police, Jammu; Mufti Fazlurrahman, Jammu; Munshi Ghulam Mohammad, Lahore; Sa'een Sher Shah Majzoob, Jammu; Sahibzada Iftikhar Ahmad, Ludhiana; Qazi Khawaja Ali, Ludhiana; Hafiz Noor Ahmad, Ludhiana; Shahzada Haji Abdul Majeed, Ludhiana; Haji Abdurrahman, Ludhiana; Shaikh Shahabuddeen, Ludhiana; Haji Nizamuddeen, Ludhiana; Shaikh Abdul Haq, Ludhiana; Maulvi Mohakamuddin, Amritsar; Shaikh Noor Ahmad, Amritsar; Munchi Ghulam Muhammad, Amritsar; Mian Jamalud Din, Village Sekhwan; Mian Imamuddin, Village Sheikhwan; Mian Khairuddin, Village Sheikhwan; Mian Muhammad Eisa, Naushehra; Mian Charagh Ali, Village Teh Ghulam Nabi; Shaikh Shahabuddeen, Village Teh Ghulam Nabi; Mian Abdullah, Village Sohail; Hafiz Abdurrahman, Village Sohian; Darogha Nemat Ali Hashmi, Batalivi; Hafiz Hamid Ali, attendant to Hazrat Mirza Sahib of Qadian; Hakim Jan Muhammad, Imam Masjid, Qadian; Babu Ali Muhammad, Batala; Mirza Isma'eel Baig, Qadian; Mian Budhay Khan, Village Beri; Mirza Muhammad Ali, Patti; Shaikh Muhammad Umar, son of Haji Ghulam Muhammad, Batala.

HAZRAT SYEDA MEHER APA, WIFE OF HAZRAT KHALIFATUL MASIH II (Radi Allaho Ta'ala Anho) PASSES AWAY

Inna Lillahi wa Inna Ilaihi Raji'un

We inform our readers with great sorrow that Hazrat Syeda Bushra Begum, Meher Apa Sahiba, passed away in the early hours on May 22, 1997. She had been sick for a long time. On 17 May her condition worsened and she was admitted in the Fazle Umar Hospital. Allah's decree was fulfilled and she breathed her last and presented herself before the Almighty Allah on May 22.

Syeda Meher Apa was the daughter of Syed Azizullah Shah Sahib and grand daughter of Syed Abdul Sattar Shah Sahib(ra). She was born on April 7, 1919 at Jehlum. She graduated from the High School and then completed classes in Islamic studies. Then she completed her F.A. and got admitted for the B.A. However, she abandoned her studies in order to serve her great husband and made that service the object of her life.

On July 24, 1944 her Nikah was performed with Hazrat Khalifatul Masih II (Allah be pleased with him). In his Nikah sermon, Hazrat Khalifatul Masih II (May Allah be pleased with him) mentioned the gap that has been created by the demise of Hazrat Umme Tahir (ra). Marriage was needed to take care of the children of Hazrat Umme Tahir (ra) and it was decided that the match be concluded in the family of Syeda Umme Tahir (ra).

The match was concluded in accordance with some of the glad tidings received by Hazrat Masih Ma'uud (As). When attention was paid to seeking the guidance from Almighty Allah, the following persons saw clear good dreams about this match:

Hadhrat Nawab Mubaraka Begum (ra);
Professor Basharat-ur-Rahman;
Hadhrat Dr. Hashmatullah Khan

When the father of Hazrat Meher Apa was approached about this match he said: I have already been informed about this match by Almighty Allah. Allah has told me "Bushra Begum

is for Hazrat Sahib."

A special honor of Hazrat Meher Apa was that Hazrat Khalifatul Masih II (ra) saw a vision about her in: "An angel was crying, call Meher Apa, which means a loving sister. (Alfazal August 1, 1944).

In accordance with this vision, she was known as Meher Apa in the Ahmadiyya Community. She was the seventh and the last wife of Hazrat Khalifatul Masih II (may Allah be pleased with him).

Marriage Ceremony: The marriage of Meher Apa with Hazrat Khalifatul Masih II (may Allah be pleased with him) took place at the house of Syed Azizullah in Darul Anwar Qadian on August 7, 1944. The Valima was held in Dilhauzi and Qadian on August 15, 1944. In Qadian prayers were led by Hazrat Moulvi Sher Ali (may Allah be pleased with him).

Services to the Community: She started taking part in serving the Community after the establishment of Pakistan in 1947. She was appointed as Secretary Lajna Imaullah, Secretary Social Services and Nib Sadr Lajna.

A special quality of the deceased was her compassion and sympathy for the poor. Her life was devoted to the service of Islam.

Funeral and Burial: The funeral prayer was led by Mirza Khurshid Ahmad Sahib. The burial took place on May 23, 1997 in Bahishti Maqbirah, Rabwah after which Mirza Khurshid Ahmad Sahib led the collective prayer. A very large number of people from Rabwah and outside joined the funeral and the collective prayers.

She had a very noble and righteous character. Her demise will be felt as a great loss to the Community. May Allah elevate her soul and grant her a high station in Jannatul Firdaus. Amin!

Friday Sermons of Hazrat Khalifatul Masih IV

Summaries of Friday Sermons of Hazrat Khalifatul Masih IV (may Allah strengthen him), rendered into English from the summaries printed in AlFazal International and presented at the responsibility of the Editor, Ahmadiyya Gazette.

(1) *The Friday Khutba delivered on April 25, 1997 in the Fazl Mosque, London.*

Almighty Allah Accepts Only Those Prayers Which Are Supported by Righteous Deeds

After reciting *Tashahhud* (the creed of Islam), *Ta'awwuz* (seeking the protection of Allah), and *Sura Al-Fatiha*, Huzoor recited the following verses of the Holy Qur'an:

"And He it is Who accepts repentance from His servants, and forgives sins. And He knows what you do. And He accepts the prayers of those who believe and do good works, and gives them more out of His grace; and as for the disbelievers, they will have a severe punishment." (42:26-27)

Then he said: I want to explain some other aspects of these verses today. As far as the matter of relevance of forgiveness of sins committed in the past with repentance is concerned, it's not necessary that all evils have been erased at the time of repentance. Therefore, a new, perfect and righteous life is not granted immediately after *Taubah* (Repentance). With repentance a new era of effort and struggle is started. "Huzoor stated that when Allah does *Afv* (forgiveness) it means that he has ignored and wants to protect the repentant from the evil consequences of these sins.

Secondly, Allah erases these evils but how are they erased. Are they erased automatically or does man have to struggle for it. Huzoor explained with reference to the Quranic verses that the process of elimination of evils starts with prayers. Along with it, remember that Allah is aware of your deeds. It should not be that you pray for something and your deeds oppose it. If righteous deeds are in support of your prayers only then Allah will accept your prayers. Huzoor said, "mere repentance from past sins is not enough until you fill your life with pious deeds. It is the pious deeds, which in fact, guarantee the elimination of evils." Then he said referring to the phrase in the above verses; *Yazeedu hum min fazle hee* "And He gives them more out of His grace" that one interpretation is that Allah will increase the reward of their deeds manifold. Huzoor gave another

fine interpretation of this and said, "In my view the subject of this promise of Allah is related to the prayers made by the believers that Allah may remove their weaknesses and forgive their sins. The person who breaks his evil habits apparently he will decrease and increase. He will increase only if one understands the concept of moving away from evil. Holy Quran has explained it that one should replace his bad habits with good-ness. Goodness repels evil like light repels darkness. When good habits will take place of bad habits then it becomes the meaning of *Yazeedu hum min fazle hee*. Those (good) habits will last you forever. As you will get rid of evils your beauty will increase and as your beauty increases people will be attracted to you and your power will increase." Huzoor called Jamaat's attention towards *Da'wat Ilallah* (Preaching) from this aspect.

Huzoor said that evil deeds cannot overcome good deeds. When apparently it seems that evil deeds are overcoming good deeds then in reality those good deeds are fictitious and unreal. Those good deeds are not good, in fact, because if goodness is established with its true spirit then it is impossible that it should not overcome evil.

Huzoor explained with reference to an excerpt from Hazrat Promised Messiah (saws) that, "once a sin is forgiven then one develops a natural repulsion and hatred for it. You are forgiven only that sin for which you have developed hatred. When one develops hatred for sin then attention is also drawn to remove minor and lesser blemishes."

Huzoor said, "blessings are descending from heavens. If your *Da'wat Ilallah* is not bearing any fruits then you have some hidden weaknesses of which Allah is aware. Until you start the process of removing those evils, the promise of *Yazeedu hum min fazle hee* is not going to be fulfilled in your favor."

Huzoor said, "its imperative to seek divine help to develop hatred for sin by prayers and supplication. And once you develop hatred for something then it becomes necessary to take practical measures to get away from it. One should slacken not in prayers because of enormity of sins." Huzoor also explained

the subject of *Taubah* (Repentance) and *Baiat* (Allegiance) in detail with reference to writings of the Promised Messiah (saws) and said, "real *Baiat* is *Baiat* of Holy Prophet Mohammad (saws) which guarantees the life of his Ummah."

(2) *The Friday Khutba delivered on December 6, 1996 in the Fazl Mosque, London*

We Can Not Rectify Anybody Without Creating an Atmosphere of Forgiveness Afuv in Our Homes

After reciting *Tashahhud* (the creed of Islam), *Ta'awwuz* (seeking the protection of Allah, and *Sura Al-Fatiha*, Huzoor recited the following verses of the Holy Qur'an:

"And obey Allah and obey the Messenger. But if you turn away, then Our Messenger is responsible only for the clear conveying of the Message. Allah! There is no God but He; so in Allah let the believers put their trust. O ye who believe! Surely among your wives and your children are some that are really your enemies, so beware of them. And if you overlook and forgive and pardon, Allah is Most Forgiving, Merciful." (64:13-15)

Then he said: I received a letter from an Ahmadi lady asking me to deliver a sermon on the topic of tolerance and forgiveness. I got the impression that her husband has been very strict with their children. I thought that I have already given sermons on this topic many times and there was no urgent need for this. But then I saw a vision from which I understood that certain things need to be reminded repeatedly because people do not understand these things without reiteration. Therefore, it is necessary to repeat these things often so that people can understand them.

Explaining the meaning of the Quranic verse *Blagh-ul-Mubeen* (Conveying the word clearly) Huzoor said that until a thing becomes clear one needs to keep on reiterating it. This was practice of Holy Prophet Mohammed (saw) that He (saw) would keep on repeating a thing until its meanings were clearly understood. From this perspective, the importance given to *Zikar*, that is admonish someone and keep on doing it, is actually a facet of *Bilagh-ul-Mubeen*. Huzoor said that the real purpose of the reiteration was to continue repeating so that one could understand.

Huzoor said that subject of *Tawakkul* (Trust in God) draws our attention towards prayers and supplication. He said that the words, "and in Allah alone should all true believers trust" mean that when people used to turn around and leave the Holy Prophet (saw) without paying any heed to his admonition then He (saw) would not leave them alone but would rely on Allah alone that people may understand and accept his message. Therefore, where apparently the admonition would not work, *Tawwakul* (trust in Allah alone) would become effective. He (saw) used to pray for them and when he would perceive that his preaching was not being effective, he would turn his attention towards Allah. And it was the result of his prayers and supplications that created such a miraculous revolution that one cannot find its parallel in history.

Huzoor explained with reference to Quranic verse that we have been enjoined to follow *Afuv* (Forgiveness) *Safha* (reconciliation) and *Maghfirat* (repentance). Although *Afuv* and *Safha* are considered as same but there is a difference. *Afuv* means to ignore something as if it never happened. He said when people live together it is a must for them to demonstrate *Afuv*. There are certain mistakes i.e., utensil fell down, meal was not prepared in time, not cooked properly, while dealing with all these situations it is imperative that one should ignore these instances (*Afuv*). That is, even when you are in knowledge of these kinds of mistakes, do not take notice of these things as if it was never brought to your knowledge. It is important to remember that when you ignore these kind of mistakes in such a manner, it never encourages sin and rebellious behavior. It is of utmost importance to create this atmosphere of *Afuv* in our homes.

NEED FOR ACCEPTING THE PROMISED MESSIAH

A lady asked Hazrat Khalifatul Masih IV (atab) about the need for accepting the Promised Messiah (a.s.). She said: "I do not know much about Ahmadiyyat or Islam. Will you please tell me about the need of a Reformer?" We present Huzoor's answer below:

Now do you believe that a Reformer is prophesied by the Holy Prophet Muhammad (saw) for the latter days, whatever his status or title might be. Do you believe this person, the Reformer, will be a prophet? You say, yes, he will be a prophet. If you say that, your Mullah will throw you away out of Islam. You admit you have little knowledge, all right. Do you believe Jesus is not dead, that is (at the present moment) you believe that a notorious Jew was crucified in his place. Jesus was thus saved from the cross. God lifted him up in the heavens through angels who took him to the 4th heaven and dumped him until the time God decided to bring him back to the earth after 2000 years, when the need arose. So softly, softly, holding on the wings of two angels he will descend to a minaret. The Mullah will take a ladder to assist him climb down from the minaret. Now he will re-establish Islam and emerge a glorious victor afterwards.

But there is a hitch. Before he comes back, the Dajjal has to appear and do his work. This giant, a monster who has been chained for centuries, will be released somewhere. In other words, two captives, Jesus and the Dajjal, have to come to rescue this world from sins. This Dajjal will be so big, his height is described as above the cloud line and he will be one-eyed. He will let loose and will conquer the whole world, while traveling on a donkey. This donkey will be huge as well. It will eat fire. No one on earth will oppose this Dajjal. The donkey will cover distances of days in hours. The donkey will transform itself into a ship when it comes to an ocean and can swim and will not sink and mountains of food stuff will be on its back. This food stuff will be for people who will be in fear of the Dajjal rather worship him. As a boat or ship, it will also accommodate ordinary people into the belly of the ship and make them comfortable with lights and windows and of course warmth of the fire, but they won't burn themselves. This donkey will announce its departure and people will rush into the boat.

Now, we have not yet seen any donkey of this description as having ever been born (not even its mother). How could Dajjal conquer the world? So the final conquest of Islam is not in sight.

According to the belief of those to whom you belong, Dajjal is still in captivity and Jesus is still

waiting. Reformation of Islam is not possible. What now? You should believe as we do in the real story of truth. We believe that the grand prophecy of our Grand Master, the Holy Prophet (saw) has been fulfilled word by word and both the Dajjal and the Messiah have come.

The prophecy was about the modern inventions of ships, airplanes and power driven machines. People sit in ships, motor cars, trains, airplanes, comfortably with windows, food, heating and all sorts of comforts in these modes of transport. They travel at high speeds, across thousands of miles, on the surface and on seas and cover journeys of months in hours. These machines or modes of transport carry mountains of food and deliver it to the nations who are obliged to be under the command of Dajjal. This is supremacy of the one eyed giant.

The Prophet of God (saw) had predicted so beautifully that today everybody can see who is Dajjal, which is his donkey and how he conquers the world. Nobody before the Holy Prophet (saw) had ever predicted this. Yet the Mullahs cannot recognize the Dajjal or even Jesus when they come. They have no eyes to see.

Machines are made by the Christian Western nations, and no doubt they have superiority over other nations today. The faster they travel the quicker they conquer. Modern warfare is an example. This description fits Dajjal. It is not a single donkey either, as a mode of travel there are many millions of cars, airplanes, ships, trains, etc.

Dajjal's one eye is sharp, so sharp that it can see the remotest part of the earth and seas. Yet the other eye is blind. That is the spiritual eye. This eye failed to see the glory and truth of the Prophet, and they instead made a humble son of man to be their God.

In our time, the Promised Messiah, the Reformer and the one who has to come has interpreted the unique Prophecy, yet Mullah's say, he is the biggest imposter. This is their darkest thought. They say, God forbid, this man is himself a Dajjal. Now this is what you believe (you and your people of a certain sect).

This was the Promised Messiah (as) whose duty it

was to fight with his valid arguments and logic, based on pure spiritual evidences and proofs.

Your official belief says let us wait for Jesus Christ to come. We will see him with our naked eyes descending from heavens, on the shoulders of two angels he will lean on. When he comes we will present to him food and shelter. But he will be in a hurry. He will surprise Mullah by going away hunting swine and breaking Cross all over the world. It will take him centuries to break Cross and hunt the swine. By the time he comes back, the world will have been changed. Wait for a while, he has to kill Dajjal yet, and lo, there is no Dajjal, no donkey. He had already killed disbelievers with his sword. Life is destroyed already, only the believers survived. He will be

surprised to note he is officially a prophet to Israelites. He has no authority; and look, doomsday is at hand. What shall he do? The sun has already started to rise from the west.

We believe differently, of course. Jesus Christ never died on the cross. He was saved and traveled to India in search of the lost sheep of Israel. He perfectly delivered his message and accomplished his great mission. The one who has to come has arrived and he was born in Islam, yet he has come in the image and character of Jesus Christ.

Now, it is up to you to choose wisely with understanding in the light of the grand Prophecy of Hazrat Mohammad, peace and blessings of Allah be upon him.

HOW DOES AHMADIYYAT DIFFER FROM OTHER MUSLIM SECTS?

Munawar A. Saeed

The basic difference between the Ahmadi and the non-Ahmadi Muslims is that the Ahmadies believe that the Mahdi and Messiah has come; the non-Ahmadies await Him. All other differences ensue from this basic difference.

Ahmadies have witnessed heavenly signs which Allah showed in support of the Promised Messiah (Alaihissalam). They have been touched by his soul-elevating personality. Thus their belief in Allah, their commitment to the Holy Prophet (Sallallahu alaihi wasallam) and the Holy Qur'an is not mere lip-service; they hold it dearer than life itself.

Ahmadies are united under Khilafat, which was initiated under Divine will after the demise of the Promised Messiah (as). Non-Ahmadies lack such leadership and unity. Many non-Ahmadi leaders have expressed the need for Khilafat; but none have succeeded in establishing it, because Khilafat is a blessing of Allah which has been promised only to those "Who believe and do righteous deeds."

Ahmadies have devoted themselves to the service of Allah and His creatures, while other Muslim sects are generally engrossed in the material pursuits, political power, internal dissension and doctrinal hair-splitting. The spiritual rejuvenation brought about by the Promised Messiah (as) and the divinely appointed Khalifa guides them onward in this path.

Ahmadies accept the verdict of the Promised Messiah (as) who restated the correct Islamic

belief under divine guidance and supported his assertions from the Holy Qur'an and the verdict of the Holy Prophet (saws). Some of the correct Islamic beliefs, with which many non-Ahmadies do not necessarily agree, are the following:

1. Allah and all His attributes are everlasting. He speaks now as He spoke before; the door of revelation is open.
2. The Holy Prophet (saws) is the Seal of the Prophets, i.e., he has confirmed the truthfulness of earlier prophets and has brought the final and the perfect message. No prophethood independent of his prophethood will now appear; but the door of prophethood in total subordination to him is open.
3. Jesus Christ did not die on the cross, but was saved by Allah and migrated to "the lost sheep of the House of Israel" in Kashmir, India, where he conveyed the message of God with great success. He was not physically raised to heaven and will not descend again in physical body. Prophecies regarding his second advent refer to a reformer coming in his spirit and power and have been fulfilled in the person of the Promised Messiah (as).
4. Jihad, i.e., striving in the cause of Allah must be done by peaceful means of education and exhortation especially in the matter of the propagation of Islam. Exceptions to this rule are only when an enemy attacks Muslims and/or tries to wipe them out with physical force, as was the case in early Islamic history.

INTRODUCING THE BOOKS OF THE PROMISED MESSIAH (as)

The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (as), wrote more than eighty books, mostly in Urdu, Arabic and Persian. Only a small number of these have been translated into English. In order to hopefully bring English readers closer to the original writing of Hazrat Mirza Ghulam Ahmad (as), we are serializing *Introducing the Books of the Promised Messiah* by Mr. Naseem Saifi. In this work, Mr Saifi has presented a brief account of every book written by the Promised Messiah (as).

Brahin-I-Ahmadiyya

The first and second volumes of *Brahin-i-Ahmadiyya* were published in 1880 CE, the third volume in 1882 and the fourth volume in 1884. The fifth volume took, under the divine scheme, a long time to be published. It saw the light of the day after 1905.

When the book started to be written and published, the British Government was well established in the sub-continent of India and in its wake the Christian religion was getting itself entrenched with great force and speed. The statistics show that whereas there were 91,000 Christians in India in 1851 CE, there were no less than 470,000 in 1881 CE. The increase in number was simply unprecedented.

The onslaught of the Christian missionaries was mostly directed towards the Muslims. Followers of some other religions, like Hinduism, also did not lag behind in attacking Islam. Arya Samaj was particularly opposed to all that was connected with Islam and the Muslims.

It was in these circumstances that Hazrat Mirza Ghulam Ahmad (as) who later on claimed to be the Promised Messiah and Mahdi, took up his pen to prove the truth of Islam and the excellence of the Holy Qur'an. As for the reason why he wrote his book *Brahin-I-Ahmadiyya*, he says:

Let it be clear to all the seekers after truth that the reason why this book entitled *Brahin-I-Ahmadiyya ala haqiqati kitabilla hil Qur'an wannubuwwatil Mohammadiyya* [the proofs of the truth of the Book of Allah—the Holy Qur'an, and the Prophethood of Muhammad (sa)], has been compiled is that the proofs of the truth of Islam and the proofs of the excellence of the Holy Qur'an and the proofs of the truth of the prophethood of the Holy Prophet (sa), the

Khatamun-Nabiyyeen, may God's choicest blessings be upon him, are made known to the people with the greatest clarity and all those who do not believe in the sacred book and chosen Prophet, are silenced with perfect intellectual proofs in a way that they cannot open their mouths any more.

Hazrat Ahmad (as) offered a prize of 10,000 rupees to anyone who could refute these proofs and give even one-fifth of these proofs in favor of his own religion, scripture and Prophet. He was so anxious to make things clear to the people that he got this challenge (with prize) printed in such bold letters that a page of almost 10" length had only seven lines on it and it was spread over pages 24 to 52.

When the Christians and the Hindus saw the first volume, they became furious and talked most irrelevantly but none of them succeeded in taking up the challenge sincerely. Hazrat Ahmad (as) then explained to his readers that he never had any intention to injure the feelings of the people. What he actually wanted to do and what he was doing was to prove intellectually that Islam was a better religion than every other religion. He said the days had passed when stories were considered to be sufficient to prove that a religion was a living and practical religion.

Hazrat Ahmad (as) has made mention of the following six points about this book:

1. It contains all the truths based on the principles of the knowledge of religion; all the truths that put together can be called Islam.
2. It contains 300 proofs – strong, conclusive and convincing – of the truth of Islam.
3. It contains answers to the allegations, accusations, objections and whimsical views of the opponents of Islam like Jews, Christians, Magians, Aryas, Brahmins, idol worshipers, atheists, naturalists and non-religious people.

4. It contains a discussion on the basic religious beliefs of the followers of other religions.
5. It contains the explanation of the secrets of the word of God. The wisdom of the Holy Qur'an becomes manifest throughout.
6. All the discussions have been penned with great coolness and fineness and in perfect accordance with the rules of discussion; everything has been said in a lucid manner and understanding has been made easy.

The third volume starts with a mention of the poor condition of the Muslims and Hazrat Ahmad (as) has shown great concern for them. It contains the external and internal proofs of the truth and excellence of the Holy Qur'an. This topic has been discussed at length and quite a number of details have been mentioned in the marginal notes.

The fourth volume begins with the list of the topics discussed in the book. It makes mention of the proofs of the need of the Word of God (revelation) and asserts that the perfect faith and God realization which is all important for salvation can be achieved through the revelation of God. It also mentions the excellent and unique interpretation of the Sura Fatiha and also some other verses of the Holy Qur'an; the teachings of Vedas are devoid of the idea of the Oneness of God; Pundit Dayanand silenced and the prophecy about his death of which many people were informed beforehand came to pass; the comparison of the teachings of the Holy Qur'an and the New Testament; prophecies which many people were told beforehand; the miracles of Jesus Christ (as) and what is the real salvation and how it can be obtained.

At the close of the fourth volume, Hazrat Ahmad (as) added a note which is entitled 'We and our Book'. In it he says that when he started writing this book things were different from what they are now. He remarked that a sudden manifestation of God the like of which was shown to Moses (as) had been received by him and he had heard the voice of God Who said:

'Verily I am your Lord', and thereafter such secrets of spiritual heights were made known to him as could never be gotten through the medium of wit and intelligence. He further said that he now had no control over this book and it was God alone Who knew how it would proceed.

The fifth volume of *Brahin-I-Ahmadiyya* was published no less than 23 years after the publication of the fourth volume.

This volume starts with a description of the true and living religion and stresses the point that a true and living religion must have the miraculous manifestation of the words and deeds of the Almighty God. Any religion that is not true and is not living, will certainly be devoid of these manifestations.

Hazrat Ahmad (as) then continues to explain what a miracle really is and why it is essential that the miracles must take place. He adds that the living miracle and not merely the stories of the old are the sure sign of a living religion.

In the second chapter of the volume, Hazrat Ahmad (as) makes mention of the fulfilment of what had been outlined in the first four volumes, almost 25 years back. During this period a large number of prophecies had come to pass and hundreds of his revelations had been mentioned to the people with the result that all those people were witnesses to those revelations. He also shows to his readers the succor that he had received from God on all the occasions. All these things, he says, are a proof of the truth of the Holy Prophet Muhammad, on whom be peace and blessings of Allah and also they, quite clearly, show that he (Hazrat Ahmad (as)) was true in all the claims that he had made in respect of his having been commissioned by God.

There is a lengthy supplement attached to the book (Volume V). In this supplement, Hazrat Ahmad has answered the objections raised by the people, especially by Mr. Muhammad Ikramullah of Shahjahanpur, Maulvi Abu Saeed Mohammad Hussain, Sayed Muhammad Abdul Wahid of Bengal and Rashid Ahmad Gangohi.

He has also dealt with the death of Jesus Christ (as), basing his arguments on a number of verses of the Holy Qur'an.

After the supplement, Hazrat Ahmad (as) wanted to write an epilogue. The short notes for this epilogue have been added to the book. These notes show that he wanted to explain what Islam really is, how excellent and perfect is the teaching of the Holy Qur'an, the fulfilment of the promises God had made to him as mentioned in the first four volumes of the book and, also, he wanted to explain what those revelations meant in which he had been called Jesus.

As for his claim, he says (and with that ends the fifth volume of *Brahin-I-Ahmadiyya*):

I deem it necessary to say this much about my claim that I have been sent by God at the most appropriate time. This is the time when most of the people have become similar to the Jews. They have not only abandoned the fear of God (Taqwa) and purity of heart, they have become, like the Jews of the days of Jesus, the enemies of the truth. That is why, as a matter of contrast with them, God has given me the name of Messiah. It is not that just I call the people to myself, it is this Age that has called me (i.e., my advent is the need of the hour).

Purani Tahrirain (Old Writings)

The book entitled *Purani Tahrirain* (which means 'Old Writings') contains an article and a correspondence between Hazrat Ahmad, peace be on him, and some Arya Samajists. The article was written in 1879 CE and the correspondence took place immediately after that, for that also was connected with the article. But these writings were collected and published by a great disciple of Hazrat Ahmad (as) in 1899. The article and the correspondence make mention of three things:

1. The falsification of the theory of transmigration and comparison between the Holy Qur'an and the Vedas (the sacred scripture of the Hindus). The logical proofs based on the teachings of the Holy Qur'an, of the fact that God is and He ought to be the Creator of all that is there.
2. The facts about revelation, its need, and the proofs that revelation really does take place.
3. The falsification of the Arya ideology of the souls being eternal for ever to ever—and uncreated. The fact of God being the Creator of the souls, as He is the Creator of everything else.

A certain Pundit Kharhak Singh (a member of the Arya Samaj) went to Qadian and asked Hazrat Ahmad for a discussion on some religious points. The discussion did take place but it was not very fruitful, for Mr. Singh left abruptly. After he left, Hazrat Ahmad (as) addressed some important members of Arya Samaj and sent them the article which he had read at the public meeting held at the request of Mr. Singh. He asked all of them for a reply and reiterated

that the prize of Rs 500/- which he had announced before was valid with this article as well. A correspondence ensued. There were two letters from Shiv Narain and one from Bawa Narain Singh (this letter is not included in the booklet). It was published in a magazine called Aftab on 18th February, 1879. All the letters were replied to by Hazrat Ahmad, peace be on him.

Surma Chashm Arya (Collyrium for the eyes of the Aryas)

Hazrat Ahmad, peace be on him, had gone to Hoshiarpur under divine guidance. There he received the revelation prophesying the birth of a son with great qualities. He was still there (at Hoshiarur) after the revelation when a certain Arya leader, Murli Dhar, asked for a discussion and his request was accepted. As a result of the acceptance of this request, the discussion took place on 11th and 14th March, 1886 CE. Lala Murli Dhar did not stick to the previously decided conditions of the discussion and the discussion, therefore, could not be completed and concluded as it should have been otherwise. Hazrat Ahmad, peace be on him, therefore, felt the necessity of telling the reading public what Murli Dhar wanted to ask and what the reply of Hazrat Ahmad (as) would have been.

The topics discussed in this book are:

1. The miracle of the splitting of the moon by the Holy Prophet Muhammad, peace and blessings of Allah be upon him.
2. Is salvation eternal or a limited phase?
3. The soul and the matter, whether they are uncreated and eternal, or they have been created by God.
4. Comparison between the Holy Qur'an and the Vedas (the sacred scripture of the Hindus).

The book also contains a challenge in the form of a Mubahila (a prayer duel to prove the truth of a religious doctrine). It closes with a prize of Rs500/- for anyone who could refute satisfactorily the proofs adduced by Hazrat Ahmad (as) in the book *Surma Chashm Arya*.

Shahna-i-Haq (Battalion of Truth)

This book (published in 1887) is also named *Aryon ki kisi qadr Khidmat aur un ke vedon aur*

nukta chinion ki kuceh mahiyat (i.e. A little service of the Aryas and the truth about their Vedas and the objections they raise). When Surma Chashm Arya was published, the Aryas were stunned and instead of replying to it in a sober manner, they brought out a book with utterly filthy abuses.

They called Hazrat Ahmad (as) names, and they hurled abusive language on the Holy Qur'an. Hazrat Ahmad (as) replied to this abusive book with *Shahnai Haq*. He told them point blank that their threats on his life were meaningless. He was not so much concerned with his life as he was with the spreading of the truth of Islam. Hazrat Ahmad (as) also told his readers that Lekh Ram of Peshawar, who was mostly engineering opposition to him and who was nastily abusive while talking about Islam and its Founder, was a man with no knowledge and sense at all.

A letter from Mr. Alex R. Webb of the United States and the reply to it from the pen of Hazrat Ahmad (as) are given at the close of the book.

Sabz Ishtihar - (Green Poster)

Sabz Ishtihar is the title by which it came to be known because it was printed on a green paper, otherwise the title of the poster is *Haqqani Taqreer bar waqia-wafat Bashir* (i.e., A speech full of truth delivered on the death of Bashir).

Bashir the first, was born on 7th August 1887 CE, and he died on 4th November 1888. Hazrat Ahmad, peace be on him, published posters on 20th February 1886, 8th April 1886 and 17th August 1887. The posters had made mention of the birth of a son who was to have very special qualities. When Bashir the first died, there was a great hue and cry from the opponents saying that the prophecy of Hazrat Ahmad (as) about an illustrious son had been proved false, for the child about whom he thought was illustrious was no more.

Hazrat Ahmad (as), in this address (published in the form of a poster which came to be known as the Green Poster) draws the attention of the opponents to the fact that the posters really made mention of two boys. One of them was to come to the world and go away quickly as a guest does. The other was to live a fairly long life and was to be the fulfilment of that prophecy. At the end of this poster (issued on the first day of December 1888), Hazrat Ahmad (as) has added a note headed as "Tabligh' (the conveyance of

a message) and has invited the people to take Baiat at his hand. He expressly states that he has been commanded by God that all those who are seekers after truth should be told to take Baiat (get themselves initiated) for the acquisition of faith, piety and the love of God: they should do so to get rid of a dirty, lazy rebellious kind of life. Hazrat Ahmad (as) invites the people to join him and he assures them that he would be sympathetic towards them and would try to lessen their burdens; he further says that God will help them through his prayers, the condition being that they should be ready, heart and soul, to act according to the divine guidance.

Fat-hi-Islam - (Victory of Islam)

In this book (written and published in 1891 CE), Hazrat Ahmad (as) first makes mention of the efforts that the Christians were making at that time to convert the Muslims to their own faith. He remarks that the darkness has prevailed and disorder has become the order of the day. Good deeds are derided and poisonous ideas are being infused into the minds of people. He pointedly makes mention of the teachings of Christianity, which are like mines to blow up righteousness and piety and announces to the people all over the world that he has been sent by God to counter all these evils. He asks the Muslims if they do not think that it was necessary that in such circumstances, a godly man should have come to help them and the world at large. He claims that he is the one who has been sent at the most appropriate time to correct the wrongs, to revive the religion and to establish it in the hearts of the people. As for the sacrifices that would be needed, he says that revival of Islam demands a sacrifice from us and that sacrifice is that we should give our life for it.

Hazrat Ahmad (as) outlines his work and says that in order to reform the people, there are five things that will have to be done like five separate departments, or five branches of the main task. Those five branches are:

1. To write books for publication and distribution.
2. To issue posters and handbills.
3. To entertain those who come to Qadian for further understanding.
4. To write letters to the people in different parts of the world.

5. To organize those who are initiated into the field.

To assure the people that it was essential to believe in him, he says that he who leaves him, leaves Him who has sent him, and he who joins him, joins the One Who has sent him. He further says that he has a lamp in his hand and he who comes to him will partake of the light of that lamp but he who flees away from him because of suspicion and doubt will be thrown into the darkness. He says that he is the well-secured fort and whoever enters this fort will save his life from falling into the hands of the robbers and dacoits but he who stays away from his four walls will have to confront death from all sides and even his dead body will not be left intact. Hazrat Ahmad (as) then makes mention of his very close followers, among them Maulvi Hakim Nur-ud-Din who, on the demise of Hazrat Ahmad (as), became his first successor. He also mentions with great affection and admiration Sheikh Mohammad Hussain Muradabadi, Hakim Fazlud Din Bherwi and Mirza Azim Beg.

At the close of the book Hazrat Ahmad (as) has made an announcement to the effect that all those who would like to ask any questions or who have any objections against Islam, the Holy Qur'an and the Holy Prophet (sa), or against himself (Hazrat Ahmad (as)) or his claims or the work that he is doing, should write to him and seriously and sincerely ask for his answers. He tells them in this announcement that he will publish their questions or objections with his answers in a book form.

Aasmani Faisla (The Divine Decision)

This book was published in December 1892. As the title of the book shows it is a sort of invitation to Mian (Maulvi) Nazir Hussain of Delhi and his pupil of Batala (Maulvi Muhammad Hussain) and to all those who think in the like manner, be they Maulvis, Mystics (Sufis) or the Pirs (religious leaders), to a Divine Decision and it also shows the truth about their previous discussions. Hazrat Ahmad (as) says that these are the people who have dubbed him a Kafir (non-believer), Dajjal, liar, irreligious, faithless, the accursed and far away from the men of God.

At the very outset, Hazrat Ahmad (as), addressing Maulvi Nazir Hussain, reminds him that he also is not free from the Fatwas of Kufr and in fact he is considered to be the greatest of the *kafirs*. Just as the truthful and the righteous Muslims are anxious to bring the people into the fold of Islam, so is the

Maulvi Nazir Hussain anxious to see that somehow or other somebody from among the Muslims is dubbed as a *kafir*.

Hazrat Ahmad (as) refers to his books *Brahin-i-Ahmadiyya* and *Surma Chashm Arya* and says that anybody who would read these books would certainly be convinced that the writer is a great champion of Islam and is greatly interested in establishing the grandeur of the Holy Prophet, peace and blessings of Allah be upon him, in the hearts of the people.

Despite this fact, Mian Nazir Hussain and his pupil of Batala have taken no time in calling him a *kafir* and that shows lack of patience on their part. He invites them to heavenly signs and says that God has promised four kinds of divine help for the true and perfect believers and these four kinds are the surest signs for the distinction of perfect believers:

1. The perfect believers receive good news before the happenings actually took place – and these good news are connected with the believers and their relatives and friends.
2. The perfect believers are given information about what has to happen in future – near or distant – connected with the great figures in the world or national and international affairs.
3. The prayers of the perfect believers are heard and accepted and they are pre-informed of the acceptance of their prayer.
4. The perfect believers are given insight into the secrets of the word of God, the Holy Qur'an.

Having mentioned these signs of the true and perfect believers, Hazrat Ahmad (as) says that he is prepared heart and soul to prove as against Maulvi Nazir Hussain and others that these things are to be found in him while they are devoid of these things. He gives some detailed explanation as to how these proofs could be supplied. It was like a duel that he wanted to hold.

The book closes with a notification to the effect that the Annual Conference to be held every year on 27th to 29th December. This notification was issued on the 30th December 1891 and Hazrat Ahmad (as) says that his followers should meet on 27th December of next year and they should meet for three days. As for the meeting, he says that his followers should get together to be in his company, to listen to spiritual talks and to join in collective prayers.

MR. MUHAMMAD ALEXANDER RUSSELL WEBB THE FIRST AMERICAN AHMADI MUSLIM

Historically researched by Professor Major Fazal Ahmad
National Publication Secretary

Mr. Webb was born in 1846 in Hudson City, New York. His father was the owner and editor of a daily paper. The younger Webb took up his father's career in journalism after graduation. Later on, he became the editor of a daily paper in Missouri.

Mr. Webb was deeply interested in religion. However, he became dissatisfied with Christianity and gave it up in 1872. He researched other faiths in his discovery of the true religion. He studied Buddhism and did not find it satisfactory. He came across an announcement of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be on him, and started correspondence with him. Through his communications with the Promised Messiah and Mahdi, peace be on him, he became convinced of the truth of Islam. Mr. Webb then accepted Islam as his faith. He proved a sincere and devoted Muslim and was most eager to do whatever he could to spread the knowledge of Islam and its teachings in the United States.

The correspondence between The Promised Messiah and Mahdi, peace be on him, and Mr. Webb is reproduced below: (*Shahnaa-e-Haq* pp 439-444):

3021 Easton Avenue
St. Louis, Missouri USA
February 24th 1887

Mirza Ghulam Ahmad

Esteemed Sir,

I cannot adequately express to you my gratitude for the letter received from you under the date of December 17. I had almost given up all hope of receiving a reply but the contents of the letter and circulars fully repaid me for the delay. I hardly know what to say in reply except that I am still very anxious to gain more of the truth than I have thus far found. After reading your circulars an idea occurred to me which I will present to you for your consideration knowing or rather feeling confident that you who are so much spiritual than I, so much nearer to God, will answer me in a way that will be for the

best. Were it possible for me to visit India I would do so only too gladly. But I am so situated that it seems almost an impossibility. I am married and have three children. For nearly two years I have been living a life of celibacy and shall continue to do so as long as I live. My income is not sufficient to justify me in giving up my business as it requires all that I can make to support my family; therefore, even if I had sufficient means to enable me to make the journey to India, I would not be able to furnish support for my family during my absence. Therefore a visit to India being out of the question it occurred to me that I might through your aid assist in spreading the truth here. If, as you say the Muhammadan is the only true religion why could I not act as its Apostle or promulgator in America. My opportunities for doing so seem to me very good if I had some one to lead me aright at first. I have been led to believe that not only Muhammad but also Jesus, Gautama Buddha, Zoroaster and many others taught the truth, that we should, however, worship God and not men. If I could know what Muhammad really taught that was superior to the teachings of others, I could then be in a position to defend and promulgate the Muhammadan religion above all others. But the little I do know of his teachings is not sufficient for me to do effective work with. The attention of the American people is being quite generally attracted to the oriental religions but Buddhism seems to be the foremost in their investigations. The public mind, I think is now more than ever fitted to receive Muhammadanism as well as Buddhism and it may be that through you it is to be introduced in my country. I am convinced that you are very much in earnest. I have no reason to doubt that you are inspired by God to spread the light of Truth. Therefore, I would be happy to know more of your teachings and to hear further from you. God, who can read all hearts, knows that I am seeking for the truth; that I am ready and eager to embrace it wherever I can find it. If you can lead me to its blessed light you will find me not only a willing pupil but an anxious one. I have been seeking now for three years and have found a great deal. God has blessed me abundantly and I want to do his work earnestly

and faithfully. How to do it is what has moved me—how to do it so that the most good may be accomplished. I pray to Him that the way may be pointed out clearly to me so that I may not go astray. If you can help me I hope that you will do so. I shall keep your letter and prize it highly. I will get the circulars printed in one of the leading American newspapers so that they will have a widespread circulation and I will send you a copy of the paper. They may reach the eyes of many who will become interested. I shall be happy to receive from you, at any time, matter which you may have for general circulation and if you should see fit to use my services to further the aims of truth in the country they will be freely at your disposal, provided of course, that I am capable of receiving your ideas and that they convince me of their truth. I am already well satisfied that Muhammad taught the truth; that he pointed out the way for salvation and that those who follow his teachings will attain to a condition of eternal bliss. But did not Jesus Christ also teach the way? Now suppose I should follow the way pointed out by Jesus, would not my salvation be as perfectly assured as if I followed Islam? I ask with a desire to know the truth and not to dispute or argue. I am seeking the truth not to defend my theory, I think I understand you to be a follower of the esoteric teachings of Muhammad and not what is known to the masses of the people as Muhammadanism; that you recognize the truths that underlie all religions and not their esoteric features which may have been added by men. I too regret very much that I cannot understand your language nor you mine; for I feel quite sure that you could tell me many things which I desire to know. However, I am impressed to believe that God will provide a way if I try to deserve His Love. Blessed be His Holy name and I hope that I may hear from you and that we again may some day meet in spirit even if we cannot meet in the body. May the peace of God be with you and with those who listen to your words. I pray that your hopes and plans are realized.

With reverence and esteem,

I am,

Yours respectfully,

Alex. R. Webb

The reply of the Promised Messiah and Mahdi, peace be on him, to the above letter:

Dear Sir,

I received your letter, dated 24th of February 1887 which proved itself to be a great delight to my heart and a satisfaction to my anxieties. The contents of the letter not only increased my love towards you but led me to the hope of a partial realization of the object which I have in view – for which I have dedicated the whole of my life viz., not to confine the spread of the light of truth to the oriental world but, as far as it lies in my power to further it in Europe, America, etc., where the attention of the people has not been sufficiently attracted towards a proper understanding of the teachings of Islam. Therefore, I consider it an honor to comply with your request; and have a strong confidence in the Almighty Creator, Who is with me, and He will assist me in giving you a perfect and permanent satisfaction. I give you my word that in the course of about five months I will compile a work containing a short sketch of the teachings of the Al-Quran, have it translated into English and printed and then send a copy of it to you. I strongly hope that it will bring full and final conviction to a justful, considerate and uncontaminated mind like yours, enable your soul, endow you with a firm belief in God and improve your knowledge of Him. But, perhaps it may be, that the various demands on my time may not allow me to spare a sufficient time for sending the whole work at once; in such a case I will send it to you in two or three batches. I will not end the communication of instruction to you by this treatise but will continue satisfying your thirst after the investigation of truth for the rest of my life. Your friendly words permit me to entertain the happy idea that I will in a short time have the intelligence that the instinctive moral greatness has directed not only to you but to many other virtuous men of America to the right way of salvation pointed out by Islam. Here I end my letter of earnestness and sincerity. May you and I be kept secure from all earthly and heavenly misfortunes and have all our hopes and plans realized.

Yours sincerely,

Mizra Ghulam Ahmad
Chief of Qadian
Gurdaspur District
Punjab, India

Regarding his conversion to Islam Mr. Webb wrote:

I adopted this religion because I found, after protracted study, that it was the best and only system adapted to the spiritual needs of humanity.... About eleven years ago I became interested in the study of Oriental religions... I saw Mill and Locke, Kant, Hegel, Fichte, Huxley and many other more or less learned writers discoursing with a great show of wisdom concerning protoplasm and monads, and yet not one of them could tell me what the soul was or what became of it after death...my adoption of Islam was not the result of misguided sentiment, blind credulity, or sudden emotional impulse, but it was born of earnest, honest, persistent, unprejudiced study and investigation and an intense desire to know the truth. The essence of the true faith of Islam is resignation to the will of God and its corner stone is prayer. It teaches universal benevolence, and requires purity of mind, purity of action, purity of speech and physical cleanliness. It, beyond doubt, is the simplest and most elevating form of religion to man.

He was appointed the United States Ambassador to the Philippines and at the end of his assignment he also visited India. On return to the United States he continued his correspondence with Dr. Mufti Muhammad Sadiq. On learning of the death of the Promised Messiah and Mahdi, peace be upon him, he wrote a letter of condolence to Dr. Sadiq in which he remarked:

Hazrat Mirza Ghulam Ahmad accomplished a great undertaking and conveyed the light of truth to hundreds of hearts, which it could not have reached otherwise. More than twenty years ago I started my correspondence with him and ever since then I have been deeply affected by the fearless earnestness with which he continued to spread the truth in the pursuance of his purpose. Without a doubt God Almighty had chosen for this great enterprise which he fulfilled completely. I am sure that he will enjoy the companionship of the saints and prophets in heaven."

Mr. Webb followed this letter with another one which was written only four days later, in which he repeated his condolences and sent his greetings to Hazrat Maulvi Nurud Din Khalifatul Masih I, 'expressing his conviction that Hazrat Maulvi Sahib's efforts towards the promotion of Islam would be crowned with success.

Mr. Webb became the most prominent contemporary defender of Islam according to famous historian of Islam in America, Professor Haddad. He wrote three books on Islam including a prayer manual. According to this researcher, Mr. Webb spoke to famous audiences including Mark Twain. He established seven branches or circles of American Islamic Propaganda in various East Coast and Midwestern cities.

Before his death in 1916, Islam began to emerge as a religion in America.

(continued from page 33)

He begets not nor is He begotten. **لَمْ يَلِدْهُ وَلَمْ يُولَدْ** وہ کسی کا باپ نہیں - اور نہ ہی وہ کسی کا بیٹا ہے
Lam ya-lid wa lam yoolad

یُولَدُ = yoolad	وَلَمْ = lam-wa-	یَلِدْ = ya-lid	لَمْ = Lam
(وہ بنایا) is He begotten	(not - and)	(اُس نے بنا) He begets	not
اور نہ ہی (nor is He son) کسی کا بیٹا ہے		نہیں (neither He is father) وہ باپ ہے	

And there is none like unto Him. **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** اور نہ ہی کوئی اسکا ہم سر ہے
wa lam ya-kullahoo kufuwan ahad.

لَمْ يَكُنْ = lam-ya-kun	لَهُ = la-hoo	يَكُنْ = ya-kun	لَمْ = lam	وَأَحَدٌ = wa-ahadun
there is	is	there is	no	And
ہے	ہے	ہے	نہی	اور
کوئی	کوئی	کوئی	کوئی	کوئی
one	like	like	one	one
one - no	one	like	one	one
کوئی نہیں	کوئی	بمسر	کوئی	کوئی

In the name of Allah, the Gracious, the Merciful

HOW CAN THEY STOP YOU, OH MESSIAH

By Yusuf Ali

There is no soul sent from on high,
That can pull down the moon from the sky.
Oh how can they stop you, Oh Messiah?

There is no soul that can cool down the sun,
How can they stop you O holy one?

They can never stop our Master Muhammad,
Then how can they stop you, his servant, Ahmad.

Can they stop the earth from turning around?
Can they stop the rain from falling down?

Can they stop the prophets from their noble station?
Can they stop Allah's revelation?

Can they stop the bees from visiting the flowers and the tree?
Then they will never stop us Ahmadies.

You belong to Allah and Allah loves you,
And all prophecies say you are noble and true.

Raised in the dust of Qadian,
And now the world reflects upon.

I'm from America, now please tell me why,
Have they not stopped you Oh beloved Messiah?

Your message has reached the ends of the earth,
And your Khalif continues to quench our thirst.

Allah gave us life and will cause us to die,
And they will never stop you our beloved Messiah.

Hazrat Mirza Tahir Ahmad,
The Khalif of the Messiah of Prophet Muhammad.

The only straight path that will lead men on high,
To Allah, Muhammad and the Promised Messiah.

A JOURNEY TOWARDS INTERNET HISTORY OF AHMADIYYAT

by Dr. Hameed A. Mirza, Acting Chief Moderator, AMNI/AMNC

(This is the second article on Internet. Our readers will note a few characteristics of the Internet. (1) It is a very fast and efficient means of communication and is spreading very fast. (2) Internet in general, and Ahmadiyya activity on the Internet in particular, is truly an international cooperative activity in which Ahmadies all over the world work as Ummate Wahidah (one community). We are grateful to Dr. Hameed Mirza Sahib, an Internet pioneer and the Acting Chief Moderator AMNI/AMNC (Ahmadiyya Muslim Networkers Internationall/ Ahmadiyya Muslim Networkers Consultants) for this valuable historical and informative review. In a future Gazette we will, Insha Allah, give you specific information about the type of allegations which non-Ahmadies are making and how our monitoring and response teams are handling them on the Internet.)

It was some time in 1990 when I started reading news groups, one of them was Soc. Culture Pakistan. On this news group mostly Pakistani students used to discuss various issues related to Pakistan and occasionally about India. This news group some time used to become a battlefield between Pakistani and Indian students and non geographical unending war of words used to take place there. One evening I was sitting in front of my terminal to kill some time in order to complete my chemical reaction, when I noticed an article appear against our Jamaat. I immediately posted a short reply to that article on the same news group. Next day when I came to the department and logged on to my e-mail account, to my surprise there were two messages from some Pakistani students in my mail box. Upon checking those messages, to further my surprise, both of them came from Ahmadies whom I did not know. Both congratulated me on responding to an Anti-Ahmadiyya posting on the news group and asked me where I was last year when they were defending Ahmadiyyat all alone? These two Ahmadi students were Nabeel Ahmad Rana (Colorado State University, USA) and Nasir Ahmad Noor (University of Winnipeg, Canada). On the same evening I got another message from Dr. Tahir Ijaz (University of Manitoba, Canada) again congratulating me and telling me that he will also soon join us. Dr. Tahir Ijaz just started using Internet and did not know how to post on news groups. This was quite encouraging for me. Another Ahmadi student Tasawwar A. Malik (Colorado, USA) also started using the Internet but, like Tahir Ijaz, was not familiar with posting to news groups.

The battle between we three Ahmadi students and non Ahmadies lasted for several weeks. Soon after, I think it was early 1991, we found two more Ahmadi brothers, Rasheed Ahmad Khalid (Boston, USA) and Nadeem Ahmad Malik (Zurich, Switzerland), who joined us. Around that time Br. Nabeel Rana posted a few messages to news groups in order to search for more Ahmadies. That effort brought fruit and some other Ahmadies joined us and thus we were about 8-10 Ahmadies defending the cause of the Jamaat and propagating Islam and Ahmadiyyat on the Internet. At that time I was in contact, via e-mail, with Br. Nawaz Ahmad Iqbal, whom I knew from Pakistan, and was in Chicago, USA. I requested him to get on board, which he did shortly and turned out to be a very good *Da'ee* among us. The other early *Da'een* were Br. Nasir Jamil (Baltimore, USA), Dr. Chairul Bahri (Louisiana, USA), Dr. Aftab Ahmad (USA) and Usman Mangla (Michigan, USA).

Around the same time I met Br. Sultan Sial (Ottawa, Canada) and asked him if he has access to the Internet. He responded in positive tone, and thus I invited him to join our Ahmadiyya club. Which he immediately did and became a popular young fellow, who was always ready to serve the cause of Islam and Ahmadiyyat. Perhaps one of the most valuable additions at that time was Br. Umer Khan (USA), who used his extra ordinary persuasive style in writing to defend Islam and Ahmadiyyat. He remained the most popular writer among all of us on the Internet and was one of the most respected individuals even by the opponents of Islam and Ahmadiyyat.

Some other active *Da'een* who joined in the early days were Raad Latif (USA), Belal Ahmad (USA), Bushra Farooqi (USA), Aziza Bushra (USA), Mohammad Ahmad (UK) and Dr. Amjad Tariq (New Zealand).

Our drive to search for more Ahmadies with Internet access remained active and we started spreading the message among the members of our Jammats. The result was expansion of our circle reaching a total of about 35-40 members. At that point we decided to organize and thus formed Ahmadiyya Muslim Networkers International (AMNI). In the beginning all our messages used to go to all individuals, though most of the mail was about the tabligh but considerable messages regarding policy matters and structure of the newly formed group were also going to all mail boxes. It was realized that some times the volume of mail was too heavy for others. It was therefore, decided to further refine our structure and establish another group which would be responsible for discussing the policy matters. The name of the group was proposed as Ahmadiyya Muslim Networkers Consultant (AMNC). Initially there were about 5-6 members in AMNC, which later on grew to about a dozen members. Our search for new AMNI members was intensified with the idea of forming our own news group. Since at that time, on some moderated news groups, such as Soc.Religion.Islam, most of our postings used to be continuously turned down. Although, we were not able to form a news group of our own, however, it resulted in a great awareness among the members and a rapid growth of membership in AMNI. The AMNI included members from Turkey, Japan, Pakistan, UAE, UK, Switzerland, New Zealand, USA and Canada.

In early 1993 another fruitful addition came when Br. Nadeem Malik sent me a message seeking help to find his friend named Ijaz Rauf who moved from Cambridge to Canada and according to his information was now living somewhere there. He asked me if I could trace him down. I thus started a search in vast Canadian land for this yet unknown person and finally discovered him at Kingston, Ontario and requested him to get on the Internet. He at that time was not familiar with it however, with in a short period of time he got an account at Queen's University and started learning to drive slowly with a learners license on this yet to become information

superhighway.

In December 1992, AMNC members held their first Internet conference. It was the first time in the history that we had members from USA, Canada, Switzerland, and UK participating in an online (interactive) meeting with the same protocols as those of Aamila meetings in Jamaat. The proceedings were started with writing of verses of the Holy Quran, followed by silent prayer and then we discussed issues related to AMNI. A follow-up Internet conference was held in early 1993.

In January 1993, a monthly AMNI news letter carrying Jamaats news and other activities was started to keep members informed. The first Editors were Br. Nasir Jamil (Baltimore, USA), Br. Nasir Noor (Winnipeg, Canada) and Umar Khan (USA). Then Br. Sultan Sial took over and continued it for next one year. It started covering in addition, incidents of persecution of Ahmadies in Pakistan. Around the middle of 1992, we decided to peruse Jamaats in Canada and USA to get access for Internet, so that we could communicate directly with Jamaats in our Tabligh matters and can get quick guidance. Br. Nasir Jamil was assigned to take the responsibility of USA Jamaat and I was given the responsibility of Canadian Jamaat. We approached our respective headquarters and started peruating them about the benefits of Internet. However, Internet at that time was not as common as today, so it was a difficult task to convince any one how we can send messages from one country to another free of cost? I therefore, arranged a demonstration at the mission house of Toronto. This impressive demonstration was attended by most of the members of National Majlis-e-Aamila.

In late 1993 Br. Sultan Sial developed his own web page on world wide web (WWW), named as "Sultan's Page" and published reports on human rights violation in Pakistan at his home page. In addition, he started converting other available material on the Internet into html format to make the material available on world wide web. It was very much impressive to see the new graphic images on the Internet. This was the first home page by any Ahmadi on the world wide web (WWW). Some time later a second web page was developed by Ahmadi students from the University of Texas at Austin.

In October 1994, Jamaat-e-Ahmadiyya Canada finally acquired an Internet site at Bait-ul-Islam, and

thus became the first Jamaat to have its own Internet site. Br. Akbar Chaudhry Sahib was assigned the duties of System Administrator. The inaugural message was sent to me at London, Ontario by Maulana Naseem Mahdi Sahib Amir and Missionary In-charge Jamaat-e-Ahmadiyya Canada, later that year when the site was officially opened. This site in fact became the first ever Islamic site on the entire Internet. The Bait-ul-Islam site was materialized due to the massive support by Maulana Naseem Mahdi Sahib, Amir and Missionary In-charge, Jamaat-e-Ahmadiyya Canada, Br. Danial Khan Sahib, In-charge Canada computer Committee and all volunteers who put their time in the initial set-up or later on their contribution in putting material of the Jamaat at the site.

The USA Jamaat became the second Jamaat to acquire Internet access in April, 1995 with 56K access. About a year or so later, USA Jamaat upgraded, its connection to full T1 line. Thus, it becomes the first and the only Jamaat with extremely fast T1 line connection. Again in the establishment of the USA site, there was extraordinary support by Sahibzada Mirza Muzaffar Ahmad Sahib, Amir Jamaat-e-Ahmadiyya USA, Br. Munawar Saeed Sahib, Chairman Internet Committee USA, Br. Athar Malik, Chairman Computer Department USA and many many volunteers. Br. Mureed Nazir is appointed as system administrator for the server. He has done excellent work in making Baitur Rehman site to be the best Jamaat's site in the world, in terms of available material, services, and keeping the site upto date. He is the main force to bring the MTA 24 hours service on the Internet.

There are several other Jamaats which now have Internet access. Some of them are U.K., Germany, Mauritius, Indonesia, South Africa. Although, none of the other Jamaats have such fast access as US or Canada, however, they are rapidly progressing.

LIST SERVERS:

In the early days of AMNI, we used to send messages to all members by simply copying their e-mail address in every mail message. This was not only cumbersome to some people but also was inconvenient to read a few lines of message out of dozens of lines. Br. Nabeel Rana then setup a list server at the University of Colorado, thus our initial problem was solved and AMNI members started

receiving messages without knowing the addresses of other people. Since this list server was on a student's account, therefore upon graduation of Nabeel Rana, the list was moved to Chicago where Br. Nawaz Ahmad Iqbal, was working at North Western University and he acquired a separate account for the listserver. This again lasted until Fazal Mosque was networked and thus list was moved to Fazal Mosque, U.K. where it was maintained by Br. Mahmood Hanif. Since access at U.K. was of dial-up type, there was often some delay in transmitting messages to the listserver. When the Canadian Jamaat acquired its own site, the list was then moved to Bait-ul-Islam site in Toronto and maintained by Brs. Akber Chaudhary and Azmat Bhatti. In 1996, due to some technical problems, the list was finally moved to Bait-ur-Rehman site in Washington, USA. Since then the list has been maintained by Br. Mureed A. Nazeer. There are now several lists. A general discussion list is called AMND list, which is open to members of Jamaat only. Its address is <amn.d@Islam.org>. The second list is a moderated one and called AMNI list. The consultive body (AMNC) has its own list.

In 1994, Br. Rafiq Hayat Sahib was appointed as patron for AMNI by Huzoor (aba) and Br. Mahmood Hanif (London, U.K.) was appointed as Chief Moderator (i.e., Chairman) of AMNI/AMNC as a result of elections for the Chief Moderator. I was given the responsibilities of Deputy Chief Moderator. Later, Br. Mahmood Hanif left the AMNI due to some other responsibilities and I was given the task of Chief Moderator. At present I am serving as acting Chief Moderator of AMNI/AMNC.

MONITOR/RESPONSE TEAM

Due to continuously rising opposition to the Jamaat on the Internet and on various BBS, in 1996, two groups were formed, namely Monitor Unit and Response Unit. The Monitor Unit is responsible to track all those articles which are published against Islam, Ahmadiyyat, any other religion, or prophets of God, etc. A digest of all such postings is prepared and sent every day to our AMND list. The group is headed by Dr. Ijaz A. Rauf (Alberta, Canada)

The Response Unit is primarily responsible to coordinate with a number of volunteers, in order to prepare correct and timely responses to all such postings and then publish them on the respective news groups. The Response Unit is headed by Br.

Rasheed Khalid (Boston, USA). A sub-Response Unit for America On Line (AOL) was later on formed and is headed by our respected sister Aisha Sharif (USA). Until now hundreds of responses have been prepared and posted in various news groups on the Internet. There has been a great deal of opposition to Islam and Ahmadiyyat on the Internet. By the Grace of Allah, AMNI has successfully defended all such attacks and presented the true picture of Islam and Ahmadiyyat on the Internet. This has resulted in a few Bai'ats. The message of Islam and Ahmadiyyat is conveyed to all corners of the world through the cyber medium. Ahmadiyyat, the true Islam, has been introduced to a very large segment of intelligentsia. Many young Ahmadi students have become *Da'een Ilallah* in defense of Islam and Ahmadiyyat on the Internet. Many many more have acquired knowledge of Islam and Ahmadiyyat by simply reading and participating in the on going discussion on news groups or in AMND.

RAM SERVICE

The RAM (Religious Article Mail) service was started in September 1995 with the aim to educate and inform readers about religious, economic and social issues with respect to Islam and Ahmadiyyat. It is also aimed to assist in Tabligh activities on the Internet by providing readily available material from the Jamaat. The RAM service editors are Br. Aminullah (USA) and Dr. Amjad Tariq (Japan). Most of the articles come from either *Review of Religions* or from *The Gazette*. RAM had acquired a web site in June 1996 and thus an archive of all articles are now available worldwide for those who need for Tabligh or reference purposes.

RAINS SERVICE

The Radio Ahmadiyya Internet News Service (RAINS) is a product of Majlis Khuddam-ul-Ahmadiyya Canada and was started several months ago. It basically serves members by providing religious and political news regarding the Muslim world. In addition, the service extends to reply queries about issues related to Islam and Ahmadiyyat. Presently it is operated by Br. Abdul Basit Qamar.

Web Pages of Jamaat on the Internet:

Several Jamaats have now their own web pages. These pages provide information about Islam and

Ahmadiyyat in several different languages. These are listed below with their URL addresses and language of web pages.

HOME PAGES ORGANIZED BY THE JAMAAT

Baitur Rehman Mosque, Washington, USA:
<http://www.alislam.org> (English)

Bait-ul-Islam Mosque, Toronto Canada:
<http://www.ahmadiyya.org> (English)

Djamaat Ahmadiyya en Islam-Ile Maurice, Mauritius:
<http://www.ahmadiyya.org/Fr/> (French)

SOME OTHER HOME PAGES:

Ahmadiyya Jamaat, New York, USA:
<http://chelsea.ios.com:80/~ami> (English)

Ahmadiyya Jamaat Ottawa, Canada:
<http://www.cyberus.ca/~Fateh/ami.html> (English)

Research Triangle Jamaat, North Carolina:
<http://www.alislam.org/rtj/> (English)

Ahmadiyya Jamaat, Willingboro, New Jersey:
<http://www.ahmady.org/> (English)

Ahmadiyya Jamaat, Portland, Oregon:
<http://www.alislam.org/rizwan-mosque/> (English)

Bosnian Ahmadiyya Muslim Web Site:
<http://www.Bosnian.org/> (Bosnian)

Ahmadiyya Indonesia Homepage:
<http://www.zantara.com/islam/> (Indonesian)

Ahmadiyya Pakistan Homepage:
<http://www.alislam.org/pakistan/> (Urdu)

Khuddam-ul-Ahmadiyya Home Page:

Khuddam-ul-Ahmadiyya, USA; Khuddam-ul-Ahmadiyya, Canada; Khuddam-ul-Ahmadiyya, U.K.; Khuddam-ul-Ahmadiyya, St. Louis, USA; Khuddam-ul-Ahmadiyya, Mississauga West, Canada; Khuddam-ul-Ahmadiyya, Montreal, Canada; Khuddam-ul-Ahmadiyya, Brampton, Canada.

Lajna Imma'illa Home Page: Lajna Imma'illa Website

Ahmadiyya Muslim Students's Organization:

University of Texas AMSO; University of Minnesota AMSO; University of Maryland, College Park, AMSO; University of Wisconsin, Milwaukee; Ryerson Polytechnic University, Toronto, Canada AMSAR.

OTHER HOME PAGES:

AMNI Home Page; Collection of Reports on Human Rights and related Issues; Wajeeh Bajwa, Ph.D.; RAM service Home Page; Radio Ahmadiyya Web Site, Canada; Ahmadiyya Sports Association in Toronto, Canada; Ahmadiyya Muslim Association of Queen's, Canada; Imad Naseer Khan at University of Kentucky.

ON LINE LIBRARIES:

There are several On-Line libraries developed by members of the Jamaat. These libraries contains hundreds of books and articles on Islam and Ahmadiyyat. Most of the work in collecting, scanning, typing, html coding and proof reading is done by our young Ahmadi students. This provides a rich source of diverse material for the purpose of tabligh and references. In addition, it also gives an advantage to members of Jamaat living in remote areas to readily access available Jamaat's material. These libraries are listed below:

Books and Articles: <http://www.alislam.org/books>

RAM Online Library:
<http://www.alislam.org/ram/library.html>

Alislam Online Library:
<http://www.alislam.org/pakistan/resource.html>

AMNI Web Archive: <http://www.alislam.prg/~sultan/>

Complete translation of the Holy Quran by Maulana Sher Ali Sahib is also available with multiple search facility. Thus one can search any reference by simply typing any word which one needs to search. For example, if I want to search all verses in the Holy Quran which deals with 'Salat', I can then simply type this word in search engine and it will bring all those verses where Salat is mentioned in the Holy Quran. This will be done in less than a

couple of minutes. Thus it provides one of the unique sources of information to our scholars. Work is already underway to put five volume commentary of the Holy Quran on website. This is a joint project between USA and Canada headed by Br. Munawar Saeed Sahib, Chairman Computer and Internet Committee, USA.

MTA ON LINE LIBRARY:

There is now 24 hours live MTA audio broadcast available from Baitur Rehman site via Internet. In addition, there is an On-Line library of Friday sermons and Majalis-e-Irfan (Questions & Answer sessions) of Hazoor (ABA). Several poems can also be listened to from this site. A user can select from the given option whichever Sermon or Majlis-e-Irfan, one likes to listen to. The URL of the library is given below:

<http://www.alislam.org/audio/>

Progress of Ahmadiyyat on Internet Reported in Pakistani News Media:

Recently, a couple of articles have been published in Pakistan's national News Paper Jang (Urdu), a clipping was sent to AMND list by Br. Masood Nasir (Pakistan).

Learning Quran Facility On Internet Now Available:

(Islamabad): All the islamic information/material has been gathered by American Muslims on the internet. This was told in Islamabad by information resource center's information resource officer Stephan Malinger. Giving a lecture in the American Center, Stephan showed the Islamic information pages on a large screen. In that he showed a Islam page where "Maulana Sher Ali's" translation of The Holy Quran and other Islamic 'lifestyle' articles are available. (Daily Jang, 11 May 1997).

[It should be noted that Islam's home page is maintained by Ahmadies.]

Qadianiyat's Introduction on Internet by non-Ahmadies

According to Jamaat Islami, Ahmadiyyat is being shown as Pakistan's official religion

Lahore: (pr) President of Jamaat-e-Islami Punjab's Department of Parliamentary Affairs, Farid Ahmad Piracha, has disclosed that Qadianis are now showing

Ahmadiyyat as Pakistan's official religion on Internet and those who want to have information on Islam are being shown **introduction to Qadianiyat**. He was yesterday addressing the gathering at the opening ceremony of computer courses in 'Tameer-e-seerat Model College Mansoorah'. He said the computer is a wonderful invention of this age which has become a necessity in every field of life. The Internet has also connected the world together and now it has become

possible to access hundreds of libraries and research institutes very easily.

Farid Ahmad Piracha said that unfortunately the Islamic world has not done much progress in this field and even they have billions of rupees at their disposal, information on Islam is being provided by non-Muslims. (Daily Jang, 13 May 1997).

FOR THE PARENTS OF WAQIFEEN-E-NAU

THIRD PHASE: THE SECOND YEAR

Each child has its own capacity to learn and absorb and this depends on its I.Q. level. So allow for the individual differences of the children and persevere with them. Some children start walking when ten months old, others take their first step at well past 18 months of age. Thus, these phases are not very rigid and have been mentioned for broad guidance.

When the child starts crawling, let it move about freely keeping an eye on it so that it does not put anything picked up from the floor in its mouth. When it is able to walk, never restrain it by a "WALKER". Some mothers do this to prevent their babies becoming dirty. Babies apparel can be washed out but the marks left on its tiny mind of restricting devices like, walkers, pampers, wash & wear light fitting clothes can not be wiped or washed away. Let the child play in nature's lap for sometime, of course, in front of watchful eyes.

Restriction on actions are equally harmful. This is the time when the child is exploring its environment and asking questions. So a constant 'do this' and 'don't do that' can seriously damage the development of a tiny mind. If a child insists on handling something dangerous divert its attention and remove the offensive article out of sight. Encourage the child to use and repeat pleasant words and phrases. Show your displeasure if the child repeats a swear-word picked up from somewhere because of your negligence. Reward the children with love and affection when they say or do something pleasant. Answer their questions with patience keeping in mind the level of their little heads. Never tell lies or make

false statements to a child. Don't threaten it with things like, "if you cry, the dog will take you away." "If you promise any reward to the child like, "read to me Bismillah and I will give you sweets". Make it a point to fulfil your promise if the child has delivered his part of the contract.

When the child is in the process of learning to talk, his mind is working faster in observing and imagining things. At this stage he lives in a world of make-belief and may narrate incidents or stories which have no basis. Don't regard the child is telling lies. No, he is imaginative. Encourage his imagination and right derivations by telling short and simple stories where the morale is the victory of the virtue over vice, which mention of good deeds and the acts of holy men. Do not confuse the child's mind with description of paradise and hell. Do not go into details of the agonies of hell as it may frighten poor little souls to the extent that they develop inhibitions and unconscious fears resulting in degenerations like stuttering and stammering and lack of self-confidence and hesitation.

FOURTH PHASE: UP TO 4 YEARS OF AGE

As mentioned earlier, a child will instinctively imitate what it observes and as its memory and powers of retention are very sharp, it expends its immense store of energy by constantly speaking and remaining on the move. It watches, listens and learns and stores away all knowledge to draw upon in later life. Thus, its first school is its home where it picks up much more than what it learns from books later on. Its tool is its power of observation and its subjects are its elders. It is thereof for the elders to present themselves as an example to the child of what they are

contemplating to make of the child. The following suggestions will be found useful for sowing the seeds of character in the fertile field of a child's mind.

(1) To eliminate jealousy amongst children, treat them equally if a Waqif-e-Nau gets special attention and preferential treatment, he will mistake it for his superiority, plunging other brothers and sisters into an inferiority complex. An imbalance between equitable treatment of various children leads to mutual hatred which may not be manifest but does its damage none-the-less.

(2) Neglecting the child's genuine needs makes him resentful which shows up as stubbornness, non co-operative behavior and sometimes an open revolt.

At times children become restless and cry or shout in order to have their own way. An example is a basket of fruit brought home by dad and the young child would like to have some and eat it straight away. Explain to the child that the fruit will be washed and wiped dry and then shared by everybody. Do exactly as you have explained; remain firm and don't care if the child goes into a fit of stubbornness for this will be only once. Similarly, one can ask the child to wash himself and wait an hour until other brothers and sisters return from their school and then all will enjoy God's bounty collectively. This creates the virtues of patience and sense of sharing with others.

Children are sometimes overcome by fits of anger and rage on trivial matters. It is for the elders to avoid such situations in the first place as it is almost impossible to calm an agitated person in full rage. Talk to him softly, divert his attention perhaps by taking him away from sin while praying.

(3) In order to encourage the child to use his initiative and be brave, we should help him to achieve his goals. For example, children are fond of climbing up the steps. When a child wishes to go up the stairs, help him to do so. Just watch him and be there to render help in case he falls down.

(4) Children wish to possess everything they fancy. This should be discouraged as it might promote greed in them. It is therefore wise to encourage them to share and care. If a child insist upon having something against the wishes of his parents then they should draw a line and say "NO" to the child.

(5) The child has to be introduced to the elementary

concepts of honesty and integrity. He has to learn that certain things which do not belong to him can be borrowed but with the consent of the owner to be returned after its use. A toy, for instance, should be returned to his brother or sister after he has played with it.

(6) At this age, a child has to be taught to obey the elders and lend a hand for help. Do not submit to all demands from children. Let them know that there are certain things you would like to be done by them. It is desirable to ask children occasionally to do little errands for their elders as it encourages them to help and foster obedience.

The real object of this guideline is to channelize the rational instincts of the children for their harmonious living in the society instead of becoming wild and irresponsible members of it.

Each child has different levels of ability, sometimes different hidden talents which should be easily detectable by the caring and observing parents. They should then be developed for the general good.

And remember, all this while, continue to pray for the devotee, for yourself and for the noble cause you have selected for your most beloved child. Be regular in studying Huzoor's instructions as they are based on divine guidance and wisdom.

May Allah bless you and help you in His unlimited mercy.

REQUEST FOR PRAYERS

Mr. Zainul Abideen, our devotee stationed at Pittsburg, California, to serve the San Francisco Jamaat, had heart bypass surgery nearly two months ago. He is recovering satisfactorily. He is due for a stress test on May 30, 1997.

He has written to the Editor of the Ahmadiyya Gazette and Annoor to publish his request to all the brothers and sisters to please keep on praying for his complete recovery.

Mr. Zainul Abideen has written that he is very thankful to all, and especially to Sahibzada M. M. Ahmad, the Ameer of the USA Jamaat, for their prayers for him during his illness.

Second Installment

LET US LEARN SALAT

(With Transliteration and Translation in English and Urdu)

التَّعَوُّذُ

Atta'awuz

I seek refuge with Allah from the accursed Satan. ○ میں اللہ کی مدد کے ساتھ رائزے ہوئے
○ شیطان سے پناہ مانگتا ہوں

ar-rajeem = الرَّجِيمِ	ash-shaitani = الشَّيْطَانِ	min = مِنَ	bi = بِاللَّهِ	Au'ouzu = أَعُوذُ
the accursed رائزہ (دوستگلا) ہوا	Satan شیطان	from سے	Allahi = اللہ اللہ	I seek refuge میں پناہ مانگتا ہوں

سُورَةُ الْفَاتِحَةِ - Suratul Fatiha

In the name of Allah the Gracious the Merciful. ○ اللہ کے نام کے ساتھ (شروع کرتا ہوں) جو مہربان
○ اور بار بار رحم کرنے والا ہے

Ar-rahceem = الرَّحِيمِ	Ar-rahmani = الرَّحْمَنِ	Allahi = اللّٰهُ	Bismi = بِسْمِ
Rahceem = الرَّحِيمِ	Rahmani = الرَّحْمَنِ	of Allah اللّٰهُ	ismi = اِسْمِ
Merciful بار بار رحم کرنے والا	the Gracious مہربان	the (جو)	the name نام

All praise belongs to Allah, Lord of all the Worlds. ○ سب تریف اللہ کی ہے جو سب جہانوں کا
○ پالنے والا ہے

al-'alameena = الْعَالَمِينَ	rabbi = رَبِّ	lillahi = لِلّٰهِ	Alhamdu = الْحَمْدُ
a-'alameena = الْعَالَمِينَ	Allahi = اللّٰهُ	li = لِ	hamdu = حَمْدُ
of All Worlds جہانوں کا	the Lord رب	belongs to اللّٰهُ	praise ترتیب

The Gracious the Merciful; Master of the Day of Judgment. ○ جو مہربان اور بار بار رحم کرنے والا ہے

addeen = الدِّينِ	yaumi = يَوْمِ	Maliki = مَلِكِ	Ar-rahceem = الرَّحِيمِ	Ar-rahmani = الرَّحْمَنِ
of Judgment جزا سزا (کا)	of the Day دن	Master مالک	the Merciful بار بار رحم کرنے والا	The Gracious مہربان

Thee alone do we worship and Thee alone do we beseech for help. ○ ہم تیری ہی عبادت کرتے ہیں اور تجھ ہی سے مدد چاہتے ہیں

nasta'een = نَسْتَعِينُ	ka = كَ	iyyaa = اِيَّا	wa = وَ	na'budu = نَعْبُدُ	ka = كَ	iyya = اِيَّا
do we beseech for help ہم مدد چاہتے ہیں	Thee تیری (تجھ)	alone خاص	and اور	do we worship ہم عبادت کرتے ہیں	Thee تیری	alone خاص

سب پاکستانی لیڈر نہیں گئے۔ انہماں وقیفیم، درگزر، وقت کا تقاضا ان کی سمجھ سے بالاتر ہوگا۔

جیس جلی تقاضوں کے سیلاب جنسے سے قبل ہی بند باندھنے ہوں گے۔ یہی تربیت کا زمانہ ہے۔ کیونکہ بچوں کو آزاد چھوڑنے سے مثبت پہلوؤں کے ساتھ ساتھ منفی پہلو بھی نہیں گئے اور تدویر پکڑیں گے۔

مثبت پہلوؤں کو (TRACE) تلاش کر کے ان کو ابھارنا ہوگا اور منفی پہلوؤں کی حوصلہ شکنی کرنی ہوگی۔

استاد کو بڑی ہوشیاری سے یہ دیکھنا ہوگا کہ کون سا بچہ غصے سے بے قابو (AGGRESSIVE) ہو رہا ہے۔ اسے تھورا (UNDER PRESSURE) دباؤ میں رکھنا ہوگا۔ کون سا بچہ دباؤ کا شکار ہو رہا ہے اسے حوصلہ دلانا ہوگا اور ENCOURAGE کرنا ہوگا۔

ہر بچہ کو انفرادی توجہ دے کر اس کی ذہنی صلاحیت و جسمانی قوت کو اس کی استطاعت کے مطابق استعمال کرنا ہوگا۔

Q. ٹیسٹ کے بغیر بھی گھرے مشاہدے سے معلوم ہو جاتا ہے جب بچے کلاس میں ہوں یا کھیل رہے ہوں کہ کون سے بچے میں کون سی صلاحیتیں نظر آ رہی ہیں۔ ہر بچہ کے بارے میں ریکارڈ رکھا جائے اور پھر ساتھ ساتھ اس کے میلان اس کی ترقیات اور ان میں کمی بیشی اور ان کی دیجات بھی معلوم کر کے ریکارڈ رکھی جائیں۔

ٹیچرز ترجیحی طور پر مان نہیں ہونی چاہیے۔ تاکہ OBJECTIVELY مشاہدہ کر کے حضرت خلیفۃ المسیح الرابعیہ علیہ السلام تعالیٰ نے فرمایا تھا کہ ماں اپنے بچوں کے لئے جتنی شفیق ہوتی ہے۔ دوسرے بچوں کے لئے اتنی ہی نقاد ہوتی ہے۔

سب سے ضروری بات دعا ہے۔ ماں باپ ہر لمحہ بچوں کی دین دنیائیں سمجھائی کے لئے دعا کرتے رہے۔ دعا سے دلوں میں تبدیلی لائی جاسکتی ہے۔ خدا تعالیٰ اس خدا کی راہ میں وقف فوج سے ان منصوبوں سے بڑھ جڑھ کر ترقی دے جو اس وقت محترم امام جماعت کے ذہن میں ہیں۔ آمین صے الہم آمین

بچے کی ہر خواہش پوری کرنے کے نتیجے میں بچہ عملی دنیا میں ناکام انسان بھی ثابت ہو سکتا ہے اور احساسِ محرومی کا شکار بھی۔ کیونکہ حقیقی دنیا میں ایسا نہیں ہوتا کہ جو خواہش پیدا ہو وہ پوری بھی ہو۔ بلکہ ہر جگہ رکاوٹ میں نا موافق حالات کا سامنا کرنا پڑتا ہے۔ جدوجہد کے بعد بھی ضروری نہیں کہ 100% کامیابی حاصل ہو۔

اس لئے بچہ کو تربیت دینی ہوگی کہ اس دنیا میں تمام خواہشات پوری نہیں ہوتیں۔ کوئی خواہش پوری ہوتی ہے اور کوئی نہیں ہوتی۔ اس لئے بڑی حکمتِ عملی کی ضرورت ہے کہ بچہ ضد بھی کرے اور مثبت انداز میں اس بات کو قبول کرے کہ کبھی کبھی کوئی چیز نہیں بھی ملتی۔

قناعت بھی مندرجہ بالا نکتہ سمجھنے سے ہی پیدا کی جاسکتی ہے۔ بچہ کو جو دینا ہے وہ دے کر سمجھا دیں کہ بس تمہارا حصہ اتنا ہی ہے۔ اس سے زیادہ نہیں ملے گا جب وہ اپنے حصہ پر اکتفا کرنا دیکھے گا اس میں آہستہ آہستہ قناعت کرنے کی عادت بھی پیدا ہو جائے گی۔

امانت و دیانت کی صفت بچہ کی صفت سے فی الحال باہر ہے۔ مگر وہ سیکھ سکتا ہے کہ جب کوئی کھلونا یا کوئی چیز جب اسے دی جائے کہ اس سے کھیلو۔ کھیلنے کے بعد اس سے مانگ لیں اس یقین دہانی پر اسے جب چاہے گل جائے گی۔ دوبارہ دیں پھر واپس لیں۔ اس طریقے سے وہ کبھی بھولی چیز یا بھولی چیز واپس دینا دیکھے گا۔

اطاعت پیدا کرنے کے لئے ضروری ہے کہ اپنی بات بھی حکمتِ عملی سے منوائی جائے۔ ورنہ اس دور میں اطاعت گزار والدین پائے ملتے ہیں۔ بچے نہیں۔ ادھر بچے نے کوئی مطالبہ کیا اُدھر اسے پورا کر دیا گیا۔ اس طرف خاص توجہ کی ضرورت ہے۔ بچہ سے چھوٹے چھوٹے کام کروائیں چاہے بلا ضرورت ہی ہوں۔ مثلاً یہ چیز دیاں رکھ دو۔ وہ چیز لے آؤ۔ اس چیز کو نہ چھیڑو۔ اس قسم کی پریکٹس سے اسے کہنا ماننے کی عادت ہوگی۔

مانٹی سوری طریقہ تعلیم کی خوبیوں کو اپنانا ہوگا اور اس کی خامیوں کو دور کرنا ہوگا۔ مندرجہ بالا تعلیمی و تربیتی و اخلاقی اور دینی امور پر مبنی خصوصیات کو مثبت مانٹی سوری طریقہ تعلیم سے ہم آہنگ کر کے ایک نیا تعلیمی طریقہ یا نصاب بنانا ہوگا۔

مانٹی سوری طریقہ تعلیم کی ایک بڑی خامی جو اس کا بنیادی طریقہ تدریس ہے۔ وہ یہ ہے کہ بچوں کو بالکل کھلی فضا بغیر کسی دباؤ اور تحکم (DIRECTION) کے مہیا کی جاتی ہے تاکہ بچوں کے جوہر کھلیں اور خود اعتمادی پیدا ہو لیکن اس طریقہ تدریس کی اور خوبیوں کے ساتھ ساتھ ان میں اطاعت کرنے کا مادہ نہ ہونے کے برابر ہوتا ہے۔ وہ اپنی جلی تقاضوں کے مطابق سکول میں وقت گزارتے ہیں ان کے جلی تقاضوں کو TAME

(تربیت مہانا) نہیں کیا جاتا۔ اگر پیپہ جلی تقاضوں کو نشوونما (FLOURISH) پانے کا موقع دیا جائے اور کوئی روک ٹوک نہ ہو تو بعد میں ان کو قابو کرنا ناممکن نہیں تو مشکل ضرور ہوتا ہے کہا جاتا ہے کہ اس طرح کی فضا میں ایک دوسرے پر برتری حاصل کرنے کا موقع ملتا ہے۔ مگر یہ معاملہ جس کی لائے اس کی بھینس کا سا ہو جاتا ہے۔ پھر یہ بھی خیال کیا جاتا ہے۔ اس فضا میں لیڈر بنتے ہیں۔ سلسلے تو لیڈر نہیں بن سکتے جس میں فطری رجحان ہوگا اس کو مناسب ماحول ملے گا تو وہی بن سکے گا۔ اور اگر سارے لیڈر بن بھی جائیں تو

In the name of Allah, the Most Beneficent, the Most Merciful

June 20 - 22, 1997

49th Annual Convention

Jalsa Salana

Ahmadiyya Movement in Islam, USA

at

Masjid Baitur Rahman

15000 Good Hope Road, Silver Spring, Maryland

Program

Friday, June 20, 1997

2:30 PM :

Salat-ul-Juma

***Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV
will lead Juma Prayer
and Inaugurate the 49th Jalsa Salana, USA***

Friday Afternoon Session

Sahibzada M.M. Ahmad, Amir USA, Presiding

- 4:30 PM** Talawat-e-QuranMaulana Mukhtar Ahmad Cheema (St.Louis)
TranslationAli Murtaza (New York)
- 4:45 PM** PoemMuhammad Ahmad (Maryland)
TranslationUmar Bilal Ebrahim (Chorlette, N.C.)
- 5:00 PM** "*How to Win Allah's Love*" Munir Hamid (Philadelphia)
- 5:30 PM** "*Exalted Status of the Holy Prophet Muhammad (s. a. w. s.)
as Khataman Nabieen -- Seal of the Prophets "*
..... Maulana Syyed Shamshad A. Nasir (Maryland)
- 6:00 PM** "*Prophecies in the Holy Quran and Ahadith
for the Advent of the Mahdi & the Promised Messiah (a.s.)*"
..... Alhaj Dhul Waqar Yaqoub (Chicago)

- 6:30 PM Dinner
- 7:30 PM Waqfeen-e-Nau Meeting
- 8:00 PM *Majlis-e- Irfan*
(Question-Answer Session with Hazrat Khalifatul Masih IV)
- 9:15 PM Salat-ul-Maghrab & Isha

Saturday, June 21, 1997

- 3:45 AM Salat-ul-Tahajjud &
- 4:15 AM Salat-ul-Fajr Maulana Syed Shamshad A. Nasir
- 4:30 AM Dars-ul-Quran & Hadith..... Maulana Mirza Mahmood Ahmad
- 8:30 AM Breakfast

Saturday Morning Session

Dr. Ehsanullah Zafar, Naib Amir, USA, Presiding

- 10:00 AM Talawat-e-QuranDr. Naeemullah (Philadelphia)
Translation Nasrullah Ahmad (Milwaukee)
- 10:15 AM PoemTahir Ahmad Khokhar (Rochester)
Translation Umar Shaheed (Pittsburgh)
- 10:30 AM "*The Message of Ahmadiyyat*" Mureed Zafar (Chorlette,N.C.)
- 11:00 AM "*Family Values according to Islamic Teachings*"
..... Dr. Khalil Mahmood Malik (Philadelphia)
- 11:30 AM "*A New Spiritual Era Through MTA*"
..... Maulana Azhar Haneef (Chicago)
- 12:00 PM "*Future of Islam in the Light of the Promised Messiah's Prophecies*"
..... Anwer Mahmood Khan (Los Angeles)

- 12:30 PM Lunch
- 2:30 PM Salat-ul-Zuhar & Asr

Saturday Afternoon Session
Lajna - Women's Session
Under the Auspices of
Hazrat Khalifatul Masih IV

- 3:00 PM Talawat-e-QuranZoona Ahmad
 TranslationAisha Sharif
- 3:15 PM PoemAziza Rana
 TranslationFatima Haneef
- 3:30 PM *Nasirat Chorus**Milwaukee Nasirat*
- 3:40 PM *Hazrat Khalifatul Masih's Address to Lajna*
(to be simultaneously relayed to men's session)
- 5:00 PM Distribution of Lajna Prizes

Men's Saturday Afternoon Session:

Br. Munir Hamid, Naib Amir, U.S.A. Jamaat, Presiding

- 3:00 PM Talawat-e-Quran.....Hafiz Mubarak Ahmad Kakui (Chicago)
 TranslationMuhammad Yasin Sharif (York-Harrisburg)
- 3:15 PM PoemAthar Bashir Malik (Virginia)
 Translation..... Abdur Rahim Kolade (Washington,D.C.)
- 3:30 PM *Nasirat Chorus*
- 3:40 PM *Hazrat Khalifatul Masih's Address to Lajna*
(Relayed to Men's Session)
- 4:40 PM *Hazrat Maulana Ghulam Rasool Rajayki (Allah be pleased with him)*
 Imtiaz Rajayki (Philadelphia)

- 5:00 PM Daein Illillah Meeting National Secretary Tabligh
 Professionals Meeting
- 6:00 PM Auxiliaries (Ansaar/Lajna/Khuddam) Meetingns
- 7:00 PM Dinner
- 8:45 PM Salat-ul-Maghrab & Isha
- 9:00 PM *Majlis-e-Irfan* :
 (Lajnat Question-Answer Session with Hazrat Khalifatul Masih IV)

Sunday, June 22, 1997

- 3:45 AM Salat-ul-Tahajjud &
 4:15 AM Salat-ul-Fajr..... Maulana Syyed Shamshad A. Nasir
 4:30 AM Dars-ul-Quran and Hadith.....Maulana Daud Haneef
- 8:30 AM Breakfast

Final Session

Under the Auspices of **Hazrat Khalifatul Masih IV**

- 10:30 AM Talawat-e-Quran Hafiz Abdul Sami Chaudhari (North New Jersey)
 Translation Tariq Sharif (Maryland)
- 10:45 AM Poem Zafar Ahmad Sarwar (Houston)
 Translation..... Saleem Abdul Muhaiman (York-Harrisburgh)
- 11:00 AM : **Concluding Address**
by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV.
- Dua (Collective Silent Prayers)**
- 1: 00 PM Lunch
- 2:30 PM Salat-ul- Zuhar & Asr

*****The End Of Jalsa Salana, 97, USA*****