



THE *Ahmadiyya* **Gazette** **USA**

إِنِّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

NOVEMBER, 1997

RAJAB, 1418

NABUWWAT, 1376

ARISE! LET US ESTABLISH PRAYERS

The important and powerful means of achieving the nearness to Almighty Allah is to establish the habit of making prayers. This is the way that all religions have taught from the beginning; but it was the Holy Prophet Muhammad (peace and blessings of Allah be on him) who illumined the subject in all its details. He said: "Prayer is the highest point in the spiritual advancement (Mi'raj) of a human being." Prayer is the ladder which can lead one to spiritual heights. One can reach the Lord and Creator and enter among those whom he loves.

These days, Hadhrat Khalifatul Masih IV (may Allah strengthen him) is especially reminding the Jama'at about safeguarding the prayers. If we safeguard our prayers, Almighty Allah will be our Guardian.

We sincerely hope that all the members must be listening carefully to the Friday Sermons of Hadhrat Khalifatul Masih IV (may Allah strengthen him) and establishing prayers in themselves, their families, as well as in the larger circles of friends and communities. Almighty Allah once addressed the Promised Messiah (peace be on him) in these words: "Arise! Let us establish Prayers and then let us witness a situation of the Day of Judgment." If we are establishing the prayers faithfully, Almighty Allah will show very powerful and mighty signs in support of Islam and Ahmadiyyat. It would be a situation that will remind us of the Day of Judgment: the opponents of the Appointed one from God will be put to utter humiliation and defeat.

Let us pray to Allah humbly that He may grant us the ability to help each other in establishing the prayers. "O my Lord, make me firmly established in making the Salat, and also my progeny. O my Lord, accept my prayer."

FROM THE HOLY QURAN

“O ye who believe! Spend of the good things that you have earned, and of what We produce for you from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allah is Self-Sufficient, Praiseworthy.

“Satan threatens you with poverty and enjoins upon you what is foul, whereas Allah promises you forgiveness from Himself and bounty. And Allah is Bountiful, All-Knowing.

“He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding.” (2:268-270)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ
مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّبُوا
أَحْسَبْتُمْ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذٍ إِلَّآ أَنْ تُغْضَبُوا
فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ الشَّيْطَانُ يَبْغِيكُمْ الْفَقْرَ
وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدْكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا
وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتِ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

This issue includes:

pg Contents

- 2 The Holy Quran
- 3 Hadith;
- 3 Waqf-e-Jadid
- 4 Sayings of the Promised Messiah
- 7 Ode to the Love of Allah
- 9 Trial and Tribulation
- 12 Call of the Imam
- 13 Friday Sermon of December 27, 1996
- 16 Introducing the Books of the Promised Messiah (a.s.)
- 18 16th Annual Ijtema of Majlis Ansarullah
- 20 Third National Tarbiyyati Class of Atfalul Ahmadiyya
- 21 1997 National Ijtema of Majlis Khuddamul Ahmadiyya
- 24 Local Ijtema of Majlis Khuddamul Ahmadiyya, New York
- 24 News from New York
- 25 Announcements
- 25 Let Us Learn Salat
- 27 Major Abdul Hamid Passes Away
- 28 In Memory of a Young Tifl

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

Printers

Fazl-i-Umar Press, Athens, Ohio

THE AHMADIYYA GAZETTE is published by the
AHMADIYYA MOVEMENT IN ISLAM, INC., at the local
address 31 Sycamore Street, P. O. Box 226,
Chauncey, OH 45719. **PERIODICALS POSTAGE
PAID AT CHAUNCEY, OHIO.** Postmaster: Send
address changes to the AHMADIYYA GAZETTE,
P. O. Box 226, Chauncey, Ohio 45719-0226.

SO SAID THE HOLY PROPHET (peace and blessings of Allah be on him)

Hadhrat Kharim bin Fatik (God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: Anyone who spends in the way of Allah, he gets a reward seven hundred times larger.

Hadhrat Sa'ad bin Waqas (God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: Whatever you spend to please God, you will surely get its reward. Even if you put a morsal in the mouth of your wife to please God, you will get a reward for it also.

Hadhrat Ayesha (God be pleased with her)

relates that the Holy Prophet (peace and blessings of Allah be on him) said: A generous person is close to God, he is close to paradise and is away from hell. As opposed to that, a miserly person is away from Allah, away from other people, away from the heaven and close to hell. An unlettered generous person is dearer to Allah than a miserly worshiper.

Hadhrat Adi bin Hatam (God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: Give alms to save you from hell, even if you can only afford half a piece of a date.

WAQFE JADID

LET US *SURPASS* OUR EXCELLENT RECORD OF 1996

Last year the USA Jamaat had the honor of making the largest contribution to the blessed scheme of Waqfe Jadid. As Huzoor pointed out, this scheme is fulfilling the urgent need of taking care of new converts who, by the Grace of Allah, are increasing in number at an accelerated pace.

Let us also accelerate the pace of our sacrifices and maintain the honored position which the Jamaat achieved last year.

The Waqfe Jadid financial year closes on November 30, 1997. Please fulfill your pledges as soon as possible.

SAYINGS OF THE PROMISED MESSIAH

TRAINING OF CHILDREN

To punish children indiscriminately is a type of polytheism; as if such a person wishes to make himself a partner in providing guidance for and in training children. When a passionate person is provoked and punishes a child, he behaves like an enemy and carries the punishment far beyond the needed correction. A self-respecting individual who has full control over himself and is a forbearing and dignified person may correct a child to a certain degree on a proper occasion or seek to guide it; but a wrathful, light-headed person who is easily provoked is not fitted for the training of children. I wish that instead of punishing children parents would have recourse to prayer, and should make it a habit to supplicate earnestly for their children, for the supplication of the parents in behalf of their children meet with special acceptance. (Malfoozat, Vol. II, p. 4)

True guidance and training belong to God Almighty. To pursue a matter persistently and to insist upon it unduly and to rebuke children upon every matter indicates that one who adopts this attitude imagines that he alone is the source of guidance and he would bring the children to order by pursuing his own method. This kind of attitude savors of a hidden assumption of association with the Divine and should be avoided by the members of our community. I pray for my children and require them to follow a broad set of rules of behavior and no more. Beyond this I put my full trust in God Almighty in the confidence that the seed of good fortune inherent in each of them would flower at its proper time. (Malfoozat, Vol. II, p. 5).

TRUE LOVE OF GOD LEADS TO SALVATION

Next to understanding what is needed for salvation is the love of God. It is obvious that no one seeks to torment a person who loves Him. Love attracts love and pulls toward itself. If one loves another truly, then even if one does not inform that person of one's love, it has at least this much effect that the person loved cannot become an enemy of the one who loves. That is why it has been said that a heart inclines towards another heart.

The cause of the power of attraction which Prophets and Messengers possess - whereby thousands of people are drawn towards them and love them so

much that they are prepared to lay down their lives for them- is that their hearts are filled with sympathy for mankind so that they love people even more than a mother loves her children and desire their comfort even by suffering pain and hardship themselves. In the end their power of attraction begins to attract good hearts towards themselves. Thus when man, although he does not know that which is hidden, becomes aware of the hidden love of a person, how can God Almighty, Who knows the hidden, remain unaware of the sincere love of anyone?

Love is a wonderful thing. Its fire overcomes the fire of sin and puts out the flame of disobedience. True and personal and perfect love cannot subsist along with punishment. One of the signs of true love is that it is a part of the nature of a true lover that he is fearful of his beloved cutting asunder from him, and considers himself lost if he commits the slightest default, and deems it a poison to oppose his beloved, and always yearns to meet him and is so deeply affected by distance and absence that he becomes like one dead. He estimates as sin not only that which the common people regard as sin, for instance, murder, adultery, theft, bearing false witness, but he considers the slightest neglect as a great sin and so also that leaving God he should have the least inclination towards anything else. He is, therefore, constantly occupied with *istighfar* before the Eternal Beloved and as his nature is never reconciled to any separation from God Almighty, he considers the least neglect which might result from his humanness as a mountain of sin. That is the reason why those who have a holy and perfect relationship with God Almighty occupy themselves constantly with *istighfar*.

It is a characteristic of love that a true lover is always fearful lest his beloved should be annoyed with him and as his heart is thirsty that God should be wholly pleased with him, he is not content even if God Almighty tells him that He is pleased with him. As the wine-bibber is not satisfied with drinking once and always demands more, in the same way, when the love of the Divine surges up in the heart of a person, it demands that it should win the pleasure of God more and more. The intensity of love demands more and more of *istighfar*. That is why those who love God perfectly concentrate all the time on *istighfar*. The great sign of an innocent one is that he should be occupied

with *istighfar* more than anyone else. The true meaning of *istighfar* is to supplicate God that, through His grace, the human weakness through which a person might stumble and be guilty of default might be covered up and should not be manifested. Then the meaning of *istighfar* is extended for the common people so as to comprise a supplication that whatever default might have been committed, God Almighty might be pleased to safeguard the supplicant from its ill consequences and poisonous results in this world and in the hereafter.

Thus the source of true salvation is the personal love of God, the Glorious, which draws to itself the love of God Almighty through humility and supplication and constant *istighfar*. When man's love of God becomes perfect and its fire burns up human passions, then God's love for him suddenly falls upon his heart and pulls him out of the foulness of the lower life. He then acquires the color of the holiness of God, the Ever-Living and All-Sustaining, and he partakes by way of reflection in all Divine attributes. He then becomes a manifestation of Divine reflections and, through all that is hidden in the eternal treasure of *Rububiyyat*, these mysteries are disclosed to the world (*Chashma Maarifat*, pp. 61-65).

Do not expect that any other design can purify the human ego. As darkness can be dispelled only by light, in the same way, the remedy for the darkness of sin are the Divine reflections in word and action which in a miraculous way descend upon a good heart from God with fierce rays, and show him that God exists and remove the foulness of all doubts and bring satisfaction and contentment. By the strong attraction of this heavenly power that good person is raised to heaven. All other remedies that are put forward are fakes and useless. But for complete purification understanding alone is not enough. It must be accompanied by earnest prayers.

God Almighty is Self-Sufficient, and to attract His grace there is great need of prayers that are accompanied by weeping and sincerity and tribulation of the heart. It is a common observation that though a suckling infant fully recognizes its mother and loves her and the mother also loves it, yet its crying has close relationship with the mother's milk. On the one side the infant cries bitterly out of hunger and on the other side the mother is so affected by its crying and weeping that milk is generated in her breasts. In the same way, every seeker should prove his spiritual hunger and thirst by his weeping and crying so that the spiritual milk might

be generated that would satisfy him.

For spiritual purification, understanding alone is not enough. Heart-rending weeping and crying like little infants is also necessary. Do not give up hope and do not be discouraged by the thought that you are involved in many sins and that your supplications cannot have much effect. Man has been created for the love of God and even if he is aroused by the fire of sin, he possesses the faculty of repentance which can put out that fire. You will have observed that however much water is heated, yet when it is poured over fire it puts the fire out. Ever since God Almighty has created man, his heart has always been cleansed through this means. That is to say that without the Living God manifesting His existence and power and Godhead through word and action, and displaying His shining Majesty, man cannot be purified from sin by any other means (*Braheen Ahmadiyyah*, Part V, pp. 23-25).

HOW RELATIONSHIP WITH GOD MAY BE ESTABLISHED

The means which the Holy Quran has taught us of establishing a spiritual and perfect relationship with God is Islam and the prayer set out in the *Surah Fatihah*. This means that one must first devote one's life to the cause of God, and then should be occupied with the prayer that the Muslims have been taught in *Surah Fatihah*. This is the essence of Islam. This is the only means of reaching God and drinking of the water of true salvation. This is the only means which the law of nature has appointed for man's higher progress and his meeting with God. Only those find God who enter into the spiritual fire which is the essence of Islam and occupy themselves with the supplication taught in the *Surah Fatihah*.

Islam is the burning fire which by consuming our lower life and by burning up our false deities offers the sacrifice of our lives and properties and honor before our Holy God. We drink the water of a new life from this spring and all our spiritual faculties establish a relationship with God. Like lightning, a fire emerges from inside us and another fire descends upon us from above and by their meeting all our passions and the love of anything beside God are consumed and we become dead to our previous life. This condition is called Islam by the Holy Quran. Through Islam our passions suffer a death and through prayer we are revived again. For this second life revelation is necessary. Arrival at this stage is called meeting with

God, that is to say, beholding God. Arriving at this stage a person establishes a relationship with God as if he sees Him with his eyes. He is bestowed strength and all his senses and inner faculties are illumined and the attraction of a pure life is generated with great force.

On arriving at this stage, God becomes the eye of a person with which he sees and becomes his tongue with which he speaks, and becomes his hand with which he grips, and becomes his ear with which he hears, and becomes his feet with which he walks. This stage is referred to in the verse:

"the hand of God is above their hands" (48:11);

and also in the verse:

"It was not thou who didst throw but it was God Who threw (8:18).

At this stage complete unity ensues with God Almighty and His holy will saturates the soul, and moral faculties that were weak become firm like mountains, and reason and intellect acquire a high degree of delicacy. This is the meaning of the verse:

"He strengthened them with a spirit from Himself" (58:23).

At this stage the streams of love and devotion well up in such a manner that to die for God Almighty and to endure thousands of hardships for Him and to be disgraced for His sake, becomes as easy as breaking a straw. A person is pulled towards God Almighty and does not know who is pulling him. A hidden hand upholds him, and to do God's will becomes the purpose of his life.

At this stage God Almighty appears very near as He has said:

We are closer to him than his jugular vein (50:17).

In that condition a person is like ripe fruit which falls of itself from the tree. In the same way, all the low relationships of such a person come to an end and his relationship with God becomes so strong that he draws away from creation and is honored with the converse of God Almighty. For achieving this rank, the doors are still open as they were open before, and God's grace bestows this bounty upon the seekers today as He bestowed it before. But this path is not found through mere words and this door is not opened by useless talk and boasts. There are many who desire but there are few who find. The reason is that this rank depends upon true endeavor and true sacrifice.

You can go on talking till Judgment Day without avail. To step out in sincerity on to the fire of which people are afraid is the first condition of this path. If there is not practical eagerness, it is vain to talk of it. In this connection God Almighty says:

"When my servants enquire from thee concerning Me, tell them I am close. I respond to the call of the supplicant when he calls on Me. So should they respond to Me and have firm faith in Me, that they may be rightly guided" (2:187)

(Islami Usul ki Philosophy, pp. 80-82).

The philosophy of salvation is that those who establish a holy and perfect relationship with God become the manifestations of that light which has no decline, and falling into the fire of His love depart from their existence like a piece of iron, which when it is heated in the fire, assumes its appearance, though it is not fire and is still a piece of iron. As through the manifestations of God a surprising change takes place in His lovers, in the same way, God also makes a change for their sake. It is true that God is unchangeable and is free from change, but for such of His servants He manifest such wonderful works as if He is a new God and is not the same God Who is the God of the common people. To the degree to which righteous servants of God move towards Him through their pure deeds and their sincerity and fidelity, so much so that they become dead to their previous existence, God also moves towards them with benevolence and help so much so that He displays His help and support and jealousy for them in an extraordinary way.

It is impossible and contrary to God's benevolence that He should condemn to hell a servant of His who is devoted to Him in his love with his whole heart and soul and with full sincerity in a manner which is the characteristic of true love. He does not consider anyone equal to Him and regards everyone in contrast with Him as naught and is ready to lay down his life in His cause. How can such a person be the subject of torment? Indeed the truth is that perfect love is salvation. Can you deliberately cast into the fire a child of yours whom you love? Then how will God, Who is altogether love, cast into the fire those who love Him and every particle of whom is sunk in His love? No sacrifice is better than the sacrifice that a person should so love the True Beloved that he should realize that no one else beside Him is dear to him. Not only this, but

he should give up the love of his own self and should adopt a better life for His sake. When he arrives at this stage, then undoubtedly he attains salvation.

At this stage of love, he has no need of passing through the changing of transmigration, nor has he the need to have anyone crucified for his sake. At this stage of love a person does not merely imagine that he has attained salvation, but his love teaches that the love of God is with him and the love of God causes contentment and peace to descend upon his heart. God begins to treat him as He has always treated those who are dear to Him and are accepted of Him. He accepts most of his prayers and teaches him fine insights, and informs him of many hidden things, and brings out changes in the world according to his desire. He makes him known and accepted in the world with honor, and disgraces the person who persists in enmity towards him and strives to disgrace him. He supports him in an extraordinary manner and puts his love in the hearts of millions of people and manifest wonderful things through him.

The hearts of people are drawn to him through Divine revelation and they hasten to serve him with diverse kinds of gifts and with money and other articles. God speaks to him in delicious and majestic words as a friend speaks to a friend. The God Who is hidden from the eyes of the world manifests Himself to him and comforts him with His words at the time of every sorrow. He carries on a dialogue with him in His eloquent and delicious and majestic words and answers his questions and informs him of things that are beyond the knowledge and power of man. He does this not like astronomers, but like mighty kings whose words are full of kingly power. He discloses to him prophecies which are a sign of his honor and of the disgrace of his enemies, which indicate his victory and the defeat of his enemies. In this way, through His words and His works, He manifest His existence to him. Then that servant being purified of all sin arrives at the perfection for which he has been created (Article attached to *Chashma Maarifat*, pp. 50-52).

ODE TO THE LOVE OF ALLAH

(Or: A message to my Christian Brethren)

By Abubakr Ben Ishmael Salahuddin, Chicago

The dawn arrives and sleeping souls revive from slumber sound,
Awakened by that nexus, Love, which keeps them heaven-bound,
To commune with the Source of Good, of Grace, of Life, of all
Prostrate in prayer, through tears of joy, prepared to hear His call.

Then soon an orb of boundless energy lights up the sky,
The day's begun, and with these gifts of Love, I must ask why
My Christian brethren cannot see God's Love in skies so blue,
And claim that "Jesus died to **prove** God's Love for me and you"?

I rise and sample water, sweet, which cools me inside out.
I close my eyes in ecstasy, my soul begins to shout,
"All Praise is Due to God Alone!" and think, "It can't be true,
that Jesus died upon the cross to **prove** God's love for you."

And then I hear a soothing voice, my wife, say "As-Salaam."
The God of Love gave me this mate for peace of mind and calm.
He bound us tight together, as if making one from two,
Yet I am told that, "Jesus died to **prove** God's love for you."

And then I sample luscious fruit--a breakfast from God's Grace:
A peach, sun-ripened from that orb that spins at such a pace.
So sweet and tender on my tongue, each juicy bite seems new.
But I am told that, "Jesus died to **prove** God's love for you."

In winter time, the icy cold that licks the atmosphere,
 If not for woolen clothing would, indeed, bring on a tear.
 Our God of Love provided clothes from cows, and deer, and ewe.
 But I am told that, "Jesus died to **prove** God's love for you."

The silent comfort of my home reminds me yet again,
 That God provided trees for us, and He is our best friend.
 We use those trees to build our homes, if only for a few.
 But I am told that "Jesus died to **prove** God's love for you."

And when, at last, the day has closed, my bones are tired and ache
 From toil and sweat throughout the day, a living I did make.
 The God of Love, He takes my soul, so I can rest when through.
 Yet I am told that, "Jesus died to **prove** God's love for you."

And so, I beg your pardon, but some questions I must ask,
 For what they want me to believe is really quite a task.
 Because, despite the many signs of Love that give a clue,
 They still insist that, "Jesus died to **prove** God's love for you."

The peach, the ewe, the sun, the moon,
 The stars that shine so bright;
 The wife, the child, the hug, the smile
 The darkness of the night;

The lakes, the trees, the flowers, the bees,
 The royal sky so blue;
 The hills, the plains, the forest, the rains,
 Are these not proof for you?

The birds, the dawn, the dew, the fawn,
 The laughter of a friend;
 The fire, the air, the cat, the mare,
 The blowing of the wind.

The dirt, the grass, the cow, the ass,
 The insect-eating shrew;
 The chick, the crow, the hail, the snow
 Are these not proof for you?

Despite these many gifts of love, are we not satisfied,
 That God Almighty loves us so, He gave us bounties wide?
 How blind are we if we believe that it is really true,
 That, "Jesus died upon the cross to **prove** God's love for you."

And so, my friend, if you cannot see God's Great Boundless Love,
 Just feel the dirt beneath your feet and view the sky above.
 Then taste a dab of honey, bite a peach, or hug your wife,
 Then you will come to see God's boundless love **within** your life.

TRIAL AND TRIBULATION

By Hadhrat Mirza Ghulam Ahmad (a.s.), The Promised Messiah and Mahdi

(Presented below is a speech delivered by Hadhrat Mirza Ghulam Ahmad (a.s.), the Promised Messiah and Mahdi, on 28 December 1907 on the occasion of the annual Convention held in Qadian, India. The original Urdu text is taken from Malfoozat, Volume 10, PP 81-89. Translated by Amatul Hadi Ahmad).

It is incumbent upon us that we make people understand that the present age has reached a very critical stage and God Almighty has revealed to me repeatedly about a time that will have even greater dangers. It appears that (a great calamity resembling) the end of the world is near and will befall the world very soon. As I stated yesterday, death is appearing in different guises. There is the plague, the various contagious diseases, the drought and earthquakes.

When such tribulations appear, the worldly people lose their senses and become so totally engulfed in their grief and hardship that they cannot see a way out of their difficulties. The Holy Qur'an points to this:

"You see people as if they are intoxicated but they are not intoxicated." (22:3).

They seem as if they are under the influence of some intoxicant, but that is not really the case. They are in a state of extreme fear and grief as a result of which they have lost their senses and they have no courage left. At times such as these no one has the capacity for patience except for the one who is righteous. In matters of religion (or in worldly affairs) no one can achieve patience without righteousness.

Who can be patient at the time of tribulation except the one who brings his own pleasure in line with the pleasure of God. Until such time as one's faith has been made firm, a person may stumble at the slightest loss and become an atheist. He who has no link with God has no capacity to bear any tribulation.

At times of trouble, the people of the world deny even the existence of God. However, the nature of the world is such that it is necessary that there should be trial and tribulation. From among all the people who have passed through this world, who can say that there were any who never faced any difficulty. One person may see the suffering of his children, another may have difficulties with money. In short, some difficulty or other is always there confronting us. We

cannot (go through life) without it. It is a necessity of this world. There is a very old Arabic verse (which states):

*I have faced many great problems in this world
And he who, like me, lives to be eighty will also,
no doubt, see some difficult times.*

In reality the difficulties of the world are only for a few days. One person may die early, another late, but we all have to die in the end.

There are two types of ordeals in the path of religion. One type is the ordeal suffered as a result of following the *Shari'a* (religious law) such as the performance of worship, fasting, the Pilgrimage and Zakat (payment of charitable tax). For the sake of Namaz (formal prayers) a person leaves and interrupts his business to go to the mosque. Even in times of extreme cold weather, he wakes up at the latter end of the night to offer prayers and worship. In the month of Ramadhan (while fasting) he suffers hunger and thirst throughout the day. To perform the Pilgrimage he bears the discomforts and difficulties of the journey. In paying Zakat he gives to others from earnings for which he himself has worked hard.

These are all Shari'a-related ordeals and they carry a reward with them. They make a person move toward God but there is within them a freedom for the person. In performing these duties, he can find a way that is of greatest comfort to him. For instance, in cold weather he can heat water for his ablutions. If he is ill and he cannot offer his prayers standing upright, he may offer them in a sitting position. In the month of Ramadhan he can eat well before dawn—some people spend even more than usual on their food during the month of fasting. In short, in these Shari'a-related ordeals, a person seeks out a way of most comfort for him and for this reason it does not achieve a complete cleansing and 'initiation' to the different stages of spiritual development quickly. The tribulations that come from the

heavens, however, have to be borne as man has no discretion over them. It is for this reason that through them a person attains nearness to God.

Both of these two types of tribulations and ordeals, that is, those relating to the Shari'a and those that come from the heavens, are mentioned in the Holy Qur'an. The difficulties arising from the practice of the Shari'a, i.e., religious law, are mentioned in the very first Part of the Holy Qur'an when it is stated:

I am Allah the All-Knowing. This is the Perfect Book, free from all doubt; it is a Guidance for the righteous who believe in the unseen, observe prayers and spend out of whatsoever We have bestowed upon them. (2:2-4)

In other words, true believers are those who believe in God when God is hidden from them and they try to perform their Salat (formal worship) with full concentration. They fight the multitude of thoughts and distractions that occupy their minds and try repeatedly to turn their attention fully towards God. They repeatedly try to prevent their Salat from becoming lax and try again and again to make their Salat firm and upright before God. Furthermore, true believers are those who also spend out of what God has bestowed upon them. These are the ordeals that are related to the *Shari'a* but a person cannot depend on attaining the full reward due for them as he may overlook many aspects with regard to their performance. There are many who offer their prayers and worship whilst being totally oblivious to the true nature and essence of Salat—they remain ignorant of the inner kernel and are mindful only of the outer shell.

It is for this reason that, for the purpose of man's spiritual progress, there are also heavenly tribulations. These have also been mentioned in the Holy Qur'an:

We will surely try you with fear and hunger, and with loss of wealth, lives and fruits; then give glad tidings to the steadfast who, when a misfortune overtakes them, do not lose heart but say: Surely to Allah we belong and to Him shall we return. It is these on whom are blessings from their Lord and mercy and it is these who are rightly guided. (2:156-158).

These are the tribulations that are sent down by God Himself. It is a trial in which a person may be

overcome by great fear. He goes around worrying that matters will perhaps get even worse. Sometimes it may be that poverty and hunger also form part of such tribulation. A person may suffer hardship in every sphere of life. Sometimes it is in his monetary state that he suffers. Trade and business may undergo a difficult time or thieves may make off with his possessions. Sometimes a person's crops of fruit suffer from blight. Sometimes crops of grain are ruined. People may also suffer the loss of their child or a relative—in Arabic idiom, one's offspring is also referred to as 'fruit'. However, the trials attached to one's offspring are also very great. Some people write to me under great distress asking me to pray for them that they may have a child. The trial of one's children is so great that some foolish people turn atheist when one of their children dies. On the other hand, it sometimes happens that one's children become so dear to one that they take on the guise of a partner with God. Some people become atheists, infidels or faithless due to their children. Some follow their children into Christianity—for the sake of their children they become Christian. Some children die very young and become the cause of suspension of their parent's faith.

God, however, is not cruel. When a person suffers grief with patience, he is rewarded in accordance with the extent of his patience.

God is Merciful, the Most Forgiving and One who covers up human failings. He does not make a human being suffer so that he should move away from religion. On the contrary, the tribulation is there so that he may move forward. A saying of the *Sufis* is that the time of trouble pushes a wicked person back but makes the righteous person move forward (towards God).

It is related that the Holy Prophet (s.a.w.) lost eleven children. Prophets do attain great heights but such status is not attained by achievements which are easy and simple. On the contrary, they undergo very heavy trials through tribulations from which they emerge successful and steadfast. It is then that God bestows upon them a status of greatness. See how Abraham (a.s.) was faced with a tremendous ordeal. He took a knife in his hand so that he may sacrifice his own son but he found before him a ram. Abraham (a.s.) was successful in his trial and God also saved his son.

Allah was well pleased with Abraham (a.s.) that as far as he was concerned, he fulfilled completely (the command of God). It was a blessing of God that his son was saved. Abraham (a.s.) had almost but put the knife to his throat. This is why Abraham (a.s.) has been given the title of *Sidique, i.e.*, the one who is true and sincere. It is stated in the Bible that God asked Abraham (a.s.) to look at the sky and see if he could count all the stars in it as that was to be the extent of his progeny in that it too will be too numerous to count. The actual ordeal lasted for a short time and then it passed but in its consequence it brought a truly great reward. Today all the tribes of the Sadaat, the Quraish, the Jews and various other tribes, all count themselves among the progeny of Abraham (a.s.). The ordeal lasted momentarily but what a great reward was bestowed upon him!

The fact is that a person's righteousness can only be known when he is faced with some difficulty. When he abandons all that he could depend on and adopts only the dependency on God, when he abandons the life of comfort for a bitter life, only then can a person attain true righteousness. The inner reform of a human being cannot be brought about by offering prayers and fasting as a matter of social custom. It is necessary that one should be faced with tribulation. (As stated in a Persian verse):

Passionate love aggressive initially and vociferous. Protecting against assault from outside.

The first attack of passionate love is like that of a tiger. All the Prophets and Messengers that have passed through this world did not gain high levels of achievements through simple ordeals. The secret of the very high status attained by them lay in this that they created a complete communion with God. A true believer may have all his children slaughtered and be further confronted with even greater affliction, yet he would put his step forward (towards God).

A human being, despite all his weaknesses, is faithful to a true friend. Is it then possible that God who is Gracious and Merciful should not be faithful to you? You should love God in such a way that if a thousand children of yours were on one side and God on the other, you still choose God and care not for the children.

Tribulations have been faced by all the Pro-

phets—none has been without it. That is why there are great rewards for the people who bear all ordeals and afflictions with patience. In the Holy Qur'an God has addressed the Holy Prophet (s.a.w.) stating that he should give glad tidings to those who are patient, to those who, when faced with an ordeal, say that there was a time when we did not exist—God created us and we are His trust and to Him is the final return. There are glad tidings, indeed, for such people. Through their (patience in the face of) ordeals they attain many blessings.

One does not become deserving of the special tidings given by God simply through observing prayers, fasting and the payment of Zakat. If prayers are offered with all their necessary requirements, that is an excellent thing but the exact targeting which is done by God (through various trials) hits the mark precisely and is the best (means of spiritual progress). It is through this that one gains guidance and support.

The people of my Community should, therefore, listen carefully and understand this point well that God has intended both types of ordeals for you. The first type is one relating to the practice of religious law (Shari'a) and you should endure these. The second type is the tribulation meted out by 'fate' that one has to suffer and bear. Most people wriggle out of practicing fully the rules of religious law but who can run away from one's fate! Man has no discretion over that.

Remember, for man there is not just this world (here on earth). There is another world after this. Life here is very brief indeed. One person may die after fifty or sixty years, another may add a further ten or twelve years to that. The troubles of this world end with death but there is no end to the other world. When the event of the Qayamah (the final reckoning) is a truth and a belief in it is part of faith then what is so difficult about tolerating (with patience) the troubles of this life which will last only for a brief period. One should make an effort for that other world which is eternal. What 'provisions' can a person gather (for that eternal world) if he does not face any hardship (in this world)!

The distinguishing sign of a believer is that he should not only be one who shows patience but that he should be happy with his situation even through times of hardship. His pleasure and God's pleasure

should become as one. This state is the best. At times of trouble it is God's pleasure which should be given priority. The Bestower of Bounties should be given precedence over the bounties. There are many who start complaining when they are faced with a difficulty and that is as if they break their relationship with God. Some women start moaning and cursing. Some men too are defective in their faith.

This is an important piece of advice and it should be remembered that if a person is facing difficulties he should be afraid in case some greater hardship befalls him. This world is a place of trouble and to live in it in a state of oblivion is not a good thing.

Most difficulties come as a warning. In the beginning it is light in appearance and a person does not consider it to be a hardship but then it turns into a most distressing ordeal.

You see, if someone is pressed gently, he would find this comforting but if the same hand is used to give a hard slap, it would become a source of pain. Yet another type of tribulation may become a threat to life itself. The Holy Qur'an has mentioned both types of difficulties, (mild and severe).

Trials and tribulations are there for the achievement of higher states. Abraham (a.s.) did not bemoan the fact that God had asked him for his son. Instead, he was grateful to be presented with the opportunity of serving God. The son's mother gave her agreement and the son himself also agreed (to his sacrifice). It is related that once the minaret of a mosque collapsed and the king of the time fell down in prostration, thanking God, that he too had been granted the opportunity to serve the mosque which had been the result of the noble work of his predecessors.

Time passes in any case. In the end even those who eat delicious and well prepared food also die. But he who is patient in the face of hardship finds his reward. One hundred and twenty four thousand Prophets bear witness to the fact that patience is certainly rewarded.

People who are not patient for the sake of God, they also have to be patient but then there is no reward and no merit. Some women do much wailing at the death of a close relation and some foolish men put ashes on their head but after a very short time

they have to be patient and they forget their suffering. Once a woman whose child had died was wailing at his grave. The Holy Prophet (s.a.w.) happened to pass by and seeing her state he advised her to fear Allah and to be patient. The unfortunate woman replied harshly that he had not suffered what she had suffered. The unfortunate woman did not know that the Holy Prophet (s.a.w.) had shown patience at the death of each of his eleven children. When afterwards she realized that the person giving her advice was the Holy Prophet (s.a.w.), she came to his house and said, O' Prophet of God, I will be patient. The Holy Prophet (s.a.w.) replied that patience is shown at the time of hardship.

In short, after the passage of time a patient attitude is naturally adopted but true patience is that which is shown at the start (of a trial) for the sake of God. It is a promise made by God that those who show patience shall have an endless reward. The promise of an endless reward has been given only to those who show patience.

CALL OF THE IMAM

O ye the servants of the Holy Prophet (peace and blessings of Allah be upon him) and O ye the devotees of the faith brought Him! Give us the notion of what task has been designated for you. EVERYONE OF YOU IS A MUBALLIGH (conveyor of the message of God). YOU WILL ALL BE ACCOUNTABLE FOR CARRYING OUT THAT TASK.

Whatever your profession or trade, in whichever part of the world you live, your first and foremost duty is to call people towards our faith brought by the Holy Prophet Muhammed (peace and blessings of Allah be upon him) and convert their darkness into light. Convert their spiritual death into life. May Allah do so.
(Khulba, February 25, 1983)

THE AIM OF WAQF-I-JADID IS THE TARBİYAT OF AHMADIES IN VILLAGES AND IN THE NEW UNTRAINED COUNTRIES

CALL FOR \$1.5 MILLION FOR THE GROWING NEEDS OF THE JAMA'ATS IN EASTERN EUROPE

(Friday Sermon delivered by Hazrat Khalifatul Masih IV (may Allah strengthen him) at the Fazal Mosque, London, on December 27, 1996.)

After Surat Fateha, Huzoor Aqdas recited the following verses of the Holy Quran:

"Surely the men who give alms or the women who give alms, and those who lend to Allah a goodly loan - it will be increased manifold for them and there will also be an honorable reward. Those who believe in Allah and His Messengers, they are the truthful and the witnesses in His sight of their Lord. They will have their full reward and their light. But those who disbelieve and reject Our signs they are the inmates of Hell." (57:19-20)

Hazrat Khalifatul Masih said: Today's sermon is devoted to the subject of Waqf-I-Jadid. In 1991 when I went to Qadian I had announced the new year of Waqf-I-Jadid. It was on the same day of the week and on the same date as it is today. It is God's action Who shows us His blessing and thus our faith in God increases.

Waqf-I-Jadid had started in 1957-58 but it was only a few years ago when it was extended outside Pakistan as I had guessed that the needs are increasing. Therefore, resources should also increase but later on the situation made it quite clear that it was a real and genuine need because the interest of the people in the world had turned very rapidly towards Ahmadiyyat and to give special training we needed so many financial resources. People generally accept a faith by looking for some signs. Sometimes they see some helpful signs from heaven and they are convinced that it is the true movement and accept it, although they remain ignorant about its inner details and dogmas.

That is why the Quran says that you should invite representatives of different nations who have accepted Islam, teach them the articles of faith and send them back to their people so that they can impart their knowledge to them and serve the faith better.

These were the needs for which God enabled comparatively advanced countries in the West to take part in this appeal and Allah has shown such fruits which we could not have thought of in our wildest imagination.

In these verses God says that those who give in charity men and women; here the charity means for the sake of Allah they have given Allah something as a loan. These are the people about whom Allah says: It will be increased for them and multiplied for them and there will be a dignified reward for them, that is they will be given honor. The word *Kareem* here also means generous who give generously for higher values. In the next verse it mentions the truthful, The root of the charity and of the truthful is the same. It says that those who give charity had achieved a distinctive position. Therefore, Allah should have promised to them a distinctive reward. Immediately after the generous reward in the next verse it says it gives them a promise which means to give them a spiritual station. A station which is highest below the prophets. Their spending is not because of their own quality and capacity but as a result of their faith in God and His Prophets. The people of this caliber are counted as truthful and martyrs as a result of spending in the way of Allah. Then it says: For them there will be a reward and also light for them. By light it means the cleanliness and purity of their heart. The station of the truthful is linked to this light and so is of the martyrs.

Prophethood station is a different station and is not given as a result of one's efforts. Where day to day sacrifices are concerned the believers are given promise of two rewards that they will be truthful and martyrs among you and this will be a great reward for them

"And those who denied the truth and Our signs, for them there is nothing except the tormenting of hell."

After knowing this, one is aware of the value of financial sacrifices.

A man who wants to excel in financial sacrifice as compared to others that is a light in itself, but if one's view is of higher spiritual station which one can achieve then there will be new excitement and drive in the financial sacrifices. You should increase your financial sacrifices with a view to develop the spirit of competition and excel others which is your aim and purpose. As the Holy Quran says: *"You are the best people who have been created to serve mankind"*. Allah also says: *Everyone has an aim which he pursues - makes himself devoted to it*. Your aim which you have to keep in mind is to excel others in piety and in good works. You must not give any contribution in which God's love is not included. If God's love is included then you have found everything.

Now 41 years of Waqfi-Jadid are ending and we are now going to enter into the 42nd year on 1st January 1997. Although there are now 152 countries or more, only 56 countries have sent their report which shows how much work needs to be done for their upbringing. The countries who have not sent the reports; either they have not done the work or they need to be trained. As I have mentioned, most of the earnings of Waqfi-Jadid are spent in India and Africa. Whatever is saved in Pakistan is now being spent in other countries. It should be borne in mind that subscriptions are for mankind in general. Islam is a worldwide religion and needs can arise in any part of the world but it is not right to say that you should spend on the same people who have given the contributions. According to the international demand it is important to see which country needs more. The country which is speedily turning to the truth needs more. Whenever there is more need we will spend more and this has always happened in this way.

I have sent my representative to tour the African countries. They have found that there were large Jamaats with whom we don't have any link even through satellite transmission. There are areas where they met large numbers of new members who took "Bai'ats" two or three years ago. They were steadfast. They said: "We have accepted Ahmadiyyat. We have to be steadfast even if you don't help us but we don't know fully what Ahmadiyyat is and we don't know the details. It is now your duty and responsibility to

teach us and fulfill our needs." So in all these places I have given instructions that Dish Antennas should be installed. These areas should serve as spiritual training centers for the people. Among them out of these people there should be some members who should be appointed as missionaries after necessary training. There are vast areas where there are more than 1 million converts. You can imagine how much we need to fulfill their basic need. Last year as the expenses increased I was worried but Allah helped us a great deal. Jamaat America has been able to do such a great sacrifice that even Ameer Sahib of America told me that he was also amazed. He could not have imagined that so much money has been collected.

The total contribution of all the countries including Pakistan, India and all other is £1,094,361. The collection of USA alone is £564,161. They have collected more than all the other countries have collected together. America has come on top of all the countries. Ten years ago America's Annual Budget was not equal to what they are now paying in Waqfi-Jadid alone. How their capacity has increased. They are the same people who used to live in America. They had the promise of God that they will increase. God says that not only He will increase your capacity but also increase your courage to spend in the way of Allah. He will never let you decline. This treatment of Allah is with all the Jamaats in the world who make advance and show courage in financial sacrifices their capacity suddenly increases.

Last year promises were £577,790. This year in 1996 it has increased to £655,172. As far as collection is concerned in 1995; collection was £670,913 and this year in 1996 collection is £1,094,361, an increase of £423,448. The major contribution of it is from America. The number of contributors has also increased. It is more important to give more attention in increasing the number of the contributors. This year the number of contributors has gone up to £167,493. Which is a great blessing of God.

America is fore most in the whole world. They have paid £564,161 and holds 1st position. Pakistan 2nd and Germany is 3rd, UK 4th, Canada 5th, the way Canada is coming closer to UK it is likely that they can go ahead of them. India is 6th and Indonesia is 7th. Indonesia has paid £8690 which is far behind India who has paid £24527. This shows that organization of the Jamaat of Indonesia is not fully awakened. They

are very sincere people and have so much love for the Promised Messiah (s.a.). If they are lacking in sacrifices it is because organization and Administration is not careful about their responsibilities. Mauritius is 8th but this year they have not made any distinctive advance. Belgium is 9th, it is a very small Jamaat and is newly formed, 10th is Norway who has paid £4692.

Comparing the sacrifice per head, America is first Switzerland 2nd, Japan 3rd, Belgium 4th and Germany 5th. Germany with the grace of God is well balanced in their contribution and a large number of them are taking part in financial sacrifices. As a result of their sacrifices we are fulfilling the needs of many other countries.

In Pakistan among the adult's contribution, Peshwar is 1st, Karachi is 2nd and Lahore is 3rd. So far as various districts are concerned Rawalpindi stands 1st which is an amazing thing. There seems to be a new excitement which shows that Rawalpindi has got this distinction. Sialkot is 2nd, Faisal Abad 3rd, Islamabad 4th, Gujrawala is 5th, Gujrat is 6th, Sargodha 7th, Sheikhpura 8th, Queta 9th, Umartkot (Sind) is 10th. In these districts there are some districts who have far more capacity and they can contribute more than they have done so far.

Among the children according to their contribution Lahore is 1st, Rabwah 2nd and Karachi 3rd. Huzoor Aqdas said "Now I want to address the Jamaat of India because they are attending the Annual Convention. I will say that you should extend the work of Waqfi-Jadid because most of your preaching is done under Waqfi-Jadid and needs are increasing. You should give importance to it. The system of Waqfi-Jadid which is being injected from outside. You should try to strengthen it and you should stand on your own feet. You should resolve to free yourselves of the help from outside.

It was Qadian who had nursed the other countries and India had this great pride for a long time when its contribution used to fulfill the needs of the outside world. The Promised Messiah (s.a.) Was born in Qadian. I have this desire in my heart that India should take the honors and distinctions back which it held high in the past. May Allah enable you that there should be a large number of those friends of God about whom Hadhrat Musleh Maood had mentioned with respect to Waqfi-Jadid.

As far as needs in Europe are concerned they are being fulfilled by general contribution. But in Eastern Europe the establishment of mission houses and centers of Jamaat and to build new mosques are the works for which we will have new financial needs. For sudden needs we can make an appeal and that will be enough. At the moment there is need in Albania where Ahmadiyyat is spreading and similarly in other Eastern European Albanian speaking countries we are paying our attention to them. Then there are Bosnian who are taking interest in Ahmadiyyat. It is their right that we should build mosques there and set up centers. We should prepare teachers from among themselves to teach them about the faith.

They are very much interested and it is their right that we should build mosques and set up centers there. Huzoor Aqdas for this purpose announced a scheme for 1.5 million dollars and himself promised to contribute 100th part of it. Huzoor said: "Always I launch a scheme where I can contribute myself otherwise I feel it was not my right. It is my experience that whenever I launched an appeal Allah has blessed our financial capacity and I am sure that I am not putting a burden on Jamaat. In the first year we will need 2/3rd and in the second year 1/3rd of the remaining amount will be collected because immediate need is at least of a million dollars this year and then next year there will be need for \$500,000. As the contributors are responding the need will be fulfilled and there will be no need for new appeal. The new Ahmadies in Albania have the spirit of financial sacrifice. It is amazing that a passion of sacrifice is found in the Albanians. With prayers I hope that Allah will enable us to fulfill our expectation.

We put trust in Allah's benevolence, His grace and blessings and enter into a new year of Waqfi-Jadid which is its 42nd year. I hope we should feel grateful to God and express our gratitude in the same proportion as He is bestowing His blessings upon us. May God increase our power of gratitude and remembrance of Him Amin!

This is the summary of Huzoor Aqdas Sermon. If you have not submitted your promise of Waqfi-Jadid already; please do so now and try to approach each and every member of Jamaat. Men, women and children should all take part in it.

INTRODUCING THE BOOKS OF THE PROMISED MESSIAH (peace be on him)

(The Promised Messiah and Mahdi, Hadhrat Mirza Ghulam Ahmad (a.s.), 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 writings of Hadhrat Mirza Ghulam Ahmad (a.s.), 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 (a.s.).)

Jang-I-Muqaddas (The Sacred Battle) The Crusade

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

The main topic of the debate was the godhead of Jesus Christ (a.s.). On the side of the Muslims, all the papers were written by Hadhrat Ahmad (a.s.) while on the side of the Christians, Abdullah Atham did so, except on one day, when he was indisposed and Rev. Dr. Henry Martin Clarke replaced him. Dr. Henry Martin Clarke himself was replaced as co-president on that day by another Christian named Ihsanullah.

Dr. Henry Martin Clarke was a missionary at Amritsar. He extended his activities to a nearby place called Jandiyala. A certain Muslim, Mian Mohammad Bakhsh, took it upon himself to defend Islam. He taught some other Muslims also how to defend Islam against the Christians attacks. Thus started discourses between Christians and the Muslims of Jandiyalla. Dr. Henry Martin Clarke was informed of the situation and he addressed a letter to Mian Mohammad Bakhsh in the latter's capacity of a representative of the Muslims. In this letter, Dr. Henry Martin Clarke said that Mian Mohammad Bakhsh should call upon any of the Muslims to come and debate the issues with them. Mian Mohammad Bakhsh was not very well versed in theology and he therefore, wrote to Hadhrat Ahmad (a.s.) to come to the aid of the Muslims of Jandiyalla. Hadhrat Ahmad (a.s.) readily agreed. He wrote a letter direct to Dr. Henry Martin Clarke. The doctor did not like to face Hadhrat Ahmad (a.s.) and, therefore, wrote back to say that he had called upon the Muslims of

Jandiyala for a debate and not Hadhrat Ahmad (a.s.). He also tried to avoid a confrontation with Hadhrat Ahmad (a.s.) by saying that he (Hadhrat Ahmad, a.s.) was not considered to be a Muslim and therefore he could not be taken as a representative of theirs (Muslims).

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

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

At a certain stage (on May 26) the Christian representative presented three persons—a blind, a lame and a dumb—and asked Hadhrat Ahmad (a.s.) to heal them. The Christians thought this was their trump card, but it proved to be a boomerang. Hadhrat Ahmad (a.s.) said that he did not have to show any such miracle, for, he did not believe that that was what Jesus (a.s.) did. Of course, the Christian representative should perform this miracle, for that is the sign of the least faith that a Christian is expected to have. Jesus (a.s.) has said that if you have faith you will remove evil spirits and you will heal the sick. As soon as the Christians heard this, they took away those three persons stealthily.

In his last paper (June 5) Hadhrat Ahmad (a.s.) said that God had told him the previous night—and it was in answer to his fervent prayers—that whoever of the two sides was deliberately telling untruth and abandoning the true God and taking a humble human being to be a God, he would fall into the hell within a period of fifteen months – one month for every day

of the debate—and he would be extremely humiliated. Of course, he could be saved of this end if he turned towards the truth. On the other hand, whoever was on the right and believe in the true God he would be honored.

Hadhrat Ahmad (a.s.) further remarked that when this prophecy would come to pass, the blind would see, the lame would walk and deaf would hear.

Sirrul Khilafa (The secret of Khilafat)

In *Sirrul Khilafa* (in the Arabic language) published in July 1894, Hadhrat Ahmad (a.s.) has discussed the difference that exists between the Sunnis and the Shias on the issue of Khilafat after the Holy Prophet, peace and blessings of God be upon him. He has given very convincing proof of the fact that though Hadhrat Abu Bakr (a.s.), Hadhrat Umar (a.s.), Hadhrat Uthman (a.s.) and Hadhrat Ali (a.s.) were, all of them, the rightly guided Khalifas, Hadhrat Abu Bakr (a.s.) was the best of them all and he was like a second Adam for Islam. He says that to be very factual, Hadhrat Abu Bakr (a.s.) was the fulfilment of the verse of the Holy Qur'an which makes mention of Khalifas.

He has taken up the objections that the Shias raise against the first three Khalifas and has answered them at some length. He calls upon those who differ with him on this view, for a Prayer Duel, and if the result of this Prayer goes against him, he says he will admit that he is not a truthful person and he will also offer a prize of 5000 rupees. None came forward. He also explains the prophecy about the appearance of Mahdi and proves to his readers his own claim to be that person.

The reason why this book was written in Arabic was to expose the hollowness of the claim of Maulvi Mohammad Hussain and others to be great learned people. They were given twenty-seven days to write a book like this one and were offered a prize of 27 rupees—one rupee per day. Nobody took up the challenge and thus all of them left behind an everlasting proof of their being ignorant and incapable of doing what Hadhrat Ahmad (a.s.) could do with the help of God.

In the first chapter, Hadhrat Ahmad (a.s.) deals with Khilafat in general and proves that Hadhrat Abu

Bakr (a.s.), Hadhrat Umar (a.s.) and Hadhrat Uthman (a.s.) were without any shadow of doubt, rightly guided Khalifas. He vehemently condemns the ideas of the Shias to the effect that the first three Khalifas were usurpers and proves very convincingly that nobody had the right to be Khalifas in their place. He cites the Holy Qur'an (the verse which mentions *Layastakh lifannahum*) and he also quotes the Hadith to prove his case. In the second chapter he draws the attention of his readers to the advent of Mahdi whom he calls the Adam of the Ummat and the Khatam of the Imams. He tells them to look into the conditions of times and try to realize if the Mahdi should not have appeared to reform the world. He points out that he is the Mahdi who was promised and explains the significance of his being called Jesus Christ (a.s.).

The main part of the book is in the Arabic language with an announcement in Urdu. This announcement refers to the challenge that he had thrown to Maulvi Mohammad Hussain and others with a handsome prize.

At the end of the book Hadhrat Ahmad (a.s.) has addressed a letter to the learned people and appealed to them that they should not take decisions about him in haste.

He says that he has been called Jesus (a.s.) through revelation and it is simply not possible that having heard this thing from God he should ignore it or make a retreat. He further remarks that his opponents neither turn to the Holy Qur'an nor do they pay heed to the Hadith; they have shifted from the right path.

He also draws the attention of the people to the fact that though all sorts of plans were made against him, it is he who has been safe and secure while the opponents have been the sufferers. He points to their mistaken view that when the Angels descend, their places in the heaven are left vacant, for they come down with their physical bodies. He refutes this view and explains how the Angels work with their influences and impact. He tells them to use the common sense, for the beauty of Islam is that it is in complete accord with our nature.

He prays to God for His pleasure which he says can be had by following the Holy Prophet, peace and blessings of Allah be upon him.

THE 16TH ANNUAL IJTEMA AND 5TH MAJLISE SHURA OF MAJLIS ANSARULLAH, USA

By Rafi Ahmed

The 16th Annual Ijtema of the Majlis Ansarullah, USA, which was held on September 13 and 14, 1997 at Masjid Bait-ur-Rahman, in Silver Spring, Maryland, by Allah's grace was a great success. *Alhamdulillah*. Over 200 Ansars from all over the United States participated in this blessed event and benefitted greatly from the various spiritual and physical activities. The proceedings of the Ijtema began on Saturday, Sept. 13, under the Chairmanship of the Respected Amir, Sahibzada, M. M. Ahmad Sahib, who inaugurated the Annual Ijtema with his opening address. Respected Amir Sahib praised the hard work of the Majlis during the past few years. Respected Amir Sahib expressed his concern in the area of Tabligh and Tarbiyat. He exhorted the members that there was still a lot of room for improvement in those two major areas. He particularly drew the attention of the participants of the Ijtema towards the importance of Tarbiyat in two areas, *i.e.*, Tarbiyat of children and Tarbiyat of new converts.

He said "We have to realize that the failure of bringing up our children to a level which is needed in order to achieve our target (which is to invite all mankind to Ahmadiyyat) is the responsibility of the present generation. If they fail to do their Tarbiyat properly, then the failure will not be attributed to the children; the failure will be attributed to the preceding generation, which failed to educate them and motivate them to attain the target. And the progress of Ahmadiyyat, if it slowed down in future generation, will not be the responsibility of the children as much as it will be the responsibility of those who had to train them and bring them up into proper motivation. And one has to remember it is a wrong concept to leave the children and to think that, when they will grow up we will try to activate them and try to motivate them, because the training of a child starts from the very day of its birth...."

He also emphasized the good upbringing of the girls in the family. Amir Sahib expressed his desire to see the members of the Majlis Ansarullah as good examples for their children and following in letter and spirit the directions of Hazrat Khalifatul Masih IV, as issued by him from time to time.

The award of Alam-e-Inaami for best overall performance.

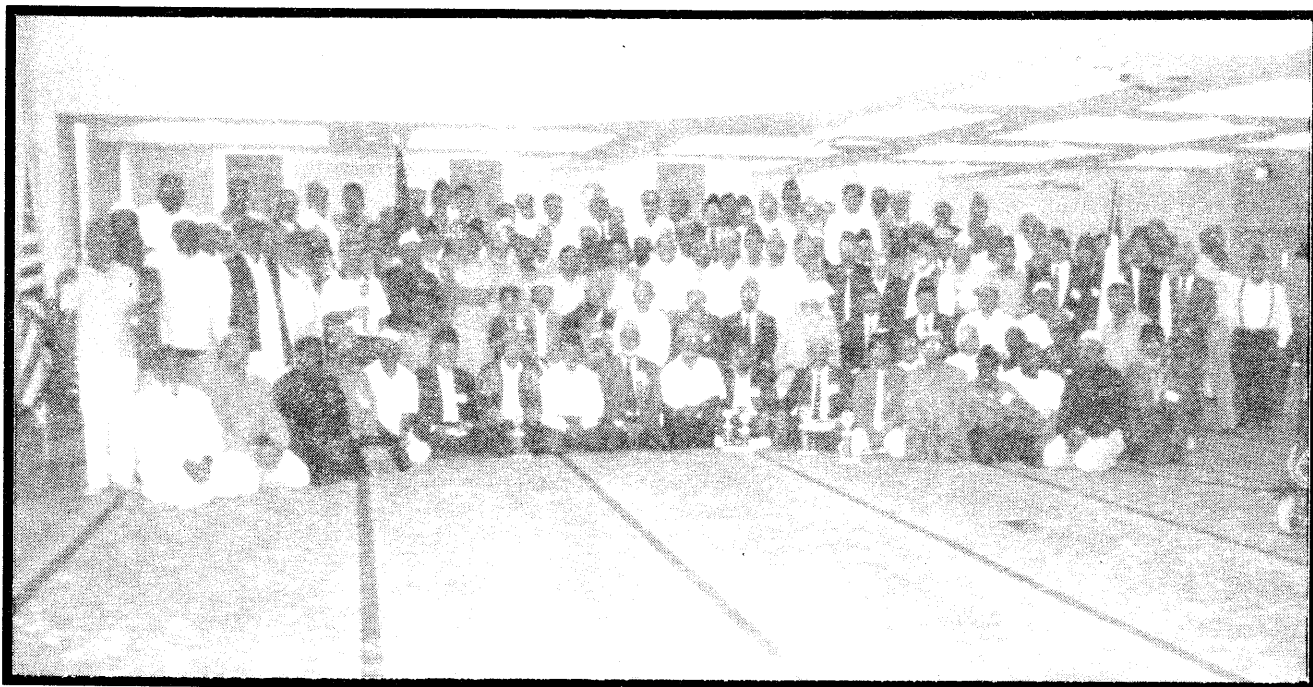
Sadr Ansarullah, USA, Karimullah Zirvi Sahib, gave a brief review of the procedures adopted to evaluate the various Majaalis, towards the award of the Alam-e-Inami. He also expressed his pleasure in initiating this award for the first time for the Majlis Ansarullah, USA and appreciated the various Qaideen's efforts in this respect. He announced the top 3 Majaalis, viz. Milwaukee, Dallas and Research Triangle Park being 1st, 2nd and 3rd, respectively in overall performance. He then requested Respected Amir Sahib, at the conclusion of his opening address to give the Alam-e-Inaami to the best Majlis for overall performance. This was the first ever Alam-e-Inaami which was awarded to Majlis Ansarullah Milwaukee, WI. Zaeem Majlis Ansarullah Milwaukee, Al-Haaj Dhul Waqar Yaqub, in the company of his colleagues received the Alam from the Respected Amir Sahib. Shields were also awarded to Milwaukee, Dallas and Research Triangle Park. Sadr Ansarullah hopes that other Majalis will try their best to get the Alam-e-Inaami next year.

Scheduled speeches at Ijtema Hailed by Participants.

All scheduled speeches were found to be very appropriate for the occasion by the members attending the Ijtema. The topic of Maulana Mukhtar A. Cheema Sahib's speech was "Response to Allegations leveled against Islam", which followed Amir Sahib's opening address. After that Maulana Sheikh Mubarak Ahmad Sahib spoke on the topic of "Response to Allegations leveled against Ahmadiyyat". Both speeches were excellent. Participants listened to the speeches in rapt attention. The topics were very appropriate as Ansar may use that knowledge during their *Tabligh* activities.

Interesting Q & A Session Held:

In the second session of the Ijtema (Saturday afternoon), Qaid Tabligh Ansar, R. Ali Murtaza presented the Dae-e-ilal-Allah Scheme to the participants. Questions from the participants were answered



A group photograph of the participants at the Ansarullah Ijtema

by the Qaid Tabligh, Ansarullah. This was followed by the Talim Program for Ansarullah, which was presented in a very effective manner by Salim Nasir Malik, Qaid Talim. An interesting Q & A Session, with panelists Maulana Sheikh, Mubarak Sahib, Mubaligh Mukhtar A. Cheema Sahib and Dr. Shahed Ahmed followed. This program was moderated by Maulana Shamshad Ahmad Nasir Sahib very efficiently.

After this there were some very keenly contested sports competitions, in volleyball, tug of war and arm wrestling. Besides this there were also field events in 100 meter racing and 1 mile walk.

Progress Report Given by Sadr Majlis Ansarullah, Karimullah Zirvi Sahib:

On Sunday, September 14th, in the Third Session of the Ijtema, after recitation of the Holy Quran and poem, Sadr Majlis Ansarullah, USA, Karimullah Zirvi Sahib, gave the Progress Report of the Majlis Ansarullah, USA for the previous year and brought to the knowledge of the Ansars the various tasks accomplished in the previous year and also some of our goals to be accomplished in the coming year. This was followed by the various religious competitions, viz. Tilawat Quran, Poem, Hadith and Speech

competitions.

Closing Session and Prize Distribution

The last session was chaired by Retired Amir and Missionary in Charge, Sheikh Mubarak Ahmad who gave away the prizes to the winners, in both the Religious and Sports Competitions. The trophies were very attractive and bore the "Ansarullah Logo" and were very much appreciated by all. In his concluding remarks Respected Sheikh Sahib highlighted children's training, family treatment, Jamaat literature and Daeen Illallah.

The Ijtema concluded with silent prayers followed by a delicious lunch prepared by the Ziafat Team who had provided some excellent food throughout the Shura and Ijtema proceedings. *Jazakomullah Ahsanal Jazza!*

5th Majlis Shura of Majlis Ansarullah concluded with great success:

The 5th Majlis Shura of Ansarullah was held under purely spiritual atmosphere. Respected Naib Amir I, Munir Hamid Sahib, with his inspiring opening address inaugurated the Majlis Shura on Friday, September 12th, at the Bait-ur-Rahman Mosque. Munir Hamid Sahib, who was representing Respected

Amir Sahib, reminded the Shura representatives of their role and duties towards the Jamaat in context of Ansarullah. He emphasized that the Jamaat remained supreme and that Majlis Ansarullah was one key organization of our Jamaat. He further exhorted the representatives that the Ansarullah, as an auxiliary can be a very potent force when their activities and programs are chalked out in line with those that have been directed by Hazrat Khalifatul Masih, *Ayyadahullah Taala Binasrihil Aziz* and those programs that have been worked out for the overall progress of the Jamaat. After the opening address the proceedings of the Shura were conducted by Sadr Majlis Ansarullah, Karmullah Zirvi Sahib. The proceedings of the morning session concluded for the Friday Prayers, led by Maulana Shamshad A. Nasir Sahib. It was very well attended by participants and local Jamaat members.

Ansar must pay greater attention to Tarbiyyat, the Holy Quran and Salat in congregation:

Maulana Shamshad Ahmad Nasir gave the Friday Sermon on September 12. He gave valuable advice to members of the Ansarullah who had gathered together to participate in the Majlis Shura and the Annual Ijtima. He highlighted Ansar's responsibility in matters of Tarbiyyat. He exhorted that Ansarullah should make the daily recitation of the Holy Quran and Salat in congregation as a hallmark of their lives, frequently quoting the Ahadith and Malfoozat. He said as per the directives of our Beloved Khalifa, that by the year 2000 each and every Ahmadi household should be having congregational prayer and recitation of the Quran on a daily basis.

THIRD NATIONAL TARBIYYATI CLASS OF ATFALUL AHMADIYYA

By Munawar Saqib

By the Grace and Mercy of Almighty Allah, Majlis Khuddamul Ahmadiyya USA held a one-week training camp, National Tarbiyyati Class, in Willingboro. Over 70 students participated in this one week event.

Although the majority of the students were from the nearby Majalis (Washington, New York and Philadelphia) some came from as far as Chicago and West Virginia. Due to the large number of students, two classes were held simultaneously.

The daily schedule was structured around the times of prayer, starting with Fajr and ending with an informal question/answer session at 10 pm. Sleeping arrangements for students were made in the Al-Nasr Mosque.

A typical day started at about 5 am with Fajr prayer at 5:15 followed by Darsul Quran. Four 50 minute classes were held from 8:30 am to 12:30 pm with 10 minute breaks between classes. After lunch and Zuhr prayer there were two 40 minute classes followed by Asr prayer and sports. Students played basketball, volleyball, table tennis, football and soccer. (One day, those who did not participate in any of the above games were made to run!) After dinner and Maghrib and Isha prayers, there was usually a guest lecture on a topic of general interest followed by a

question/answer session.

A highly qualified and dedicated teaching staff included Maulana Mubashar Ahmad (Islamic History), Maulana Syed Shamshad Ahmad Nasir (Holy Quran and Hadith), Munawar Saeed sahib (Salat and Comparative Study of Religion), Nasir Mahmud Malik sahib (Islamic Morals and Values), Hafiz Samiullah sahib (Hifze Quran) and Abid Buttar sahib (Hifze Quran).

Guest speakers were: Dr. Khalid Malik ('Teenage Health Concerns'), Lt. Col. Fazal Ahmad ('Importance of Discipline in Islam'), Brother Munir Hamid, Naib Amir ('How to overcome Racial Bias'), Brother Munawar Saeed ('The Promised Reformer has Come') and Dr. Abdus Sami Janjua ('Importance of Dental Health').

Excellent food was prepared by Waseem Malik and his team (Abdul Rehman Minhas, Iftexhar Sanauri and Tanveer Malik). Audio and video recording was done by Zaheer Ahmad. Accommodations and other logistics were handled by Irfan Chaudhary, Saleem Syed, Naeem Lughmani, Usman Shaikh, Habib Nazir and Safir Khan. Other help was provided by Fazal Syed, Usman Malik, Sheheryar Shaikh, Zeshan Malik, Nadeem Syed and Hasan Malik and several students.

1997 NATIONAL IJTEMA, MAJLIS KHUDDAMUL AHMADIYYA, USA August 1-3, 1997 at Cheyney University, Philadelphia, Pennsylvania

At precisely 7:30 on Friday morning, August 1st, the first van full of arriving Khuddam and Atfal were greeted by Respected Sadr Majlis Khuddamul Ahmadiyya USA, Munum Naeem. The conversion of the deserted-for-the summer Cheyney University campus to the truly August site for the 1997 National Ijtema of Majlis Khuddamul Ahmadiyya USA was underway. With participants converging on Philadelphia University from over 31 different majalises, it was no wonder that by mid-morning the campus was bustling with Khuddam and young Atfal scurrying to stow their gear in preparation for the next three days of activities. The warm exchanges of greetings between friends not seen all year and the excited discussions of the weekend's planned conquests filled the air. Focusing to keep the attainment of Allah's pleasure in mind along with recognition of the multitude of faces came the realization that the long-awaited yearly National Ijtema had begun.

A quickly achieved silence after arrival of the chief guests was evidence of the young men's discipline who stood in file behind the signs stating the name of their respective Majalises. Nevertheless, the charged energy was still visible on the faces of the young men as they held it in check. Boston, Maryland, Virginia, Atlanta, New York represented in full by its three boroughs, Miami, St. Louis, Los Angeles...the row of signs went on and on. On the backdrop of dozens of state flags blowing in the light wind of the sun-filled Friday afternoon, Respected Naib Amir, Munir Hamid, raised the US and Majlis Khuddamul Ahmadiyya flags as several hundred Atfal and Khuddam looked on as the official start of the 22nd Annual National Ijtema was marked.

The simmering excitement was not without reason: over 110 medals and trophies lay in contention. An array of religious knowledge competitions and sports activity with separate Khuddam and two Atfal categories were aimed at determining who would get to go home with the prizes. The arenas for these events ranged indoors from the spacious air-conditioned Marion Anderson auditorium (Marion Anderson was a renowned African-American female vocalist popular in the

1940s and 1950s for her operatic performances) which can seat over 600 to the Cope Hall Gymnasium (the Cope family were generous contributors to the university) which can easily accommodate several thousand spectators. Outside, volleyball, soccer, kabaddi, and track champions were made in a football field-sized stadium.



Flag hoisting by the Naib Amir, Munir Hamid
at the Khuddamul Ahmadiyya Ijtema

By the Grace of Allah, the event contained many firsts. After much competitive ado (all of it positive), Philadelphia was bestowed the privilege of hosting the National Ijtema, a first for the small Majalis of forty plus Khuddam and Atfal. Thus, under the leadership of Respected Regional Qaid and Nazim Alaa Hafiz Samiullah, his regional team mobilized to host the premier national Ijtema of the East region. The rural Philadelphia site had its own historical first: Cheyney was the first African-American institution of higher learning established in the U.S. in 1837 (the actual first "college" was Lincoln University also located in Philadelphia; Cheyney started off as a trade school).

It seems the organizational efforts gained momentum from the impetus of the historical precedents. Faced with the enormous maintenance responsibilities, which are inherent to such a large facility, respected Sadr Majlis Khuddamul Ahmadiyya USA, Munum Naeem, approved the institution of a novel Khidmat-E-Khalq program. This program divided the majalises from all over the US into five teams under the command of five regional leaders: Team Ahad lead by Muzafar Choudhary, Team Badi under the reigns of Mahmood Shad, Team Majid with Mudesser Jameel at its head, Team Hameed with Wadood Choudhary as its leader, and Team Raqeeb under the command of Tanveer Khan. Their mission: to divide and perform the monumental culinary, hygienic, security, and set-up/cleanup duties necessary for a successful Ijtema. *Alhamdulillah*, all teams performed their assigned duties according to the schedule. Indeed, many participants demonstrated the true spirit of being a "Khadim" and worked very hard to complete the sometimes difficult responsibilities. Despite the excellent performance of all groups, Team Hameed under the leadership of Wadood Choudhary edged out ahead for the prize for best Khidmat-E-Khalq team performance. May Allah reward everyone for their tremendous contributions no matter how large or small as they substantially lightened the burden for the local organizers.

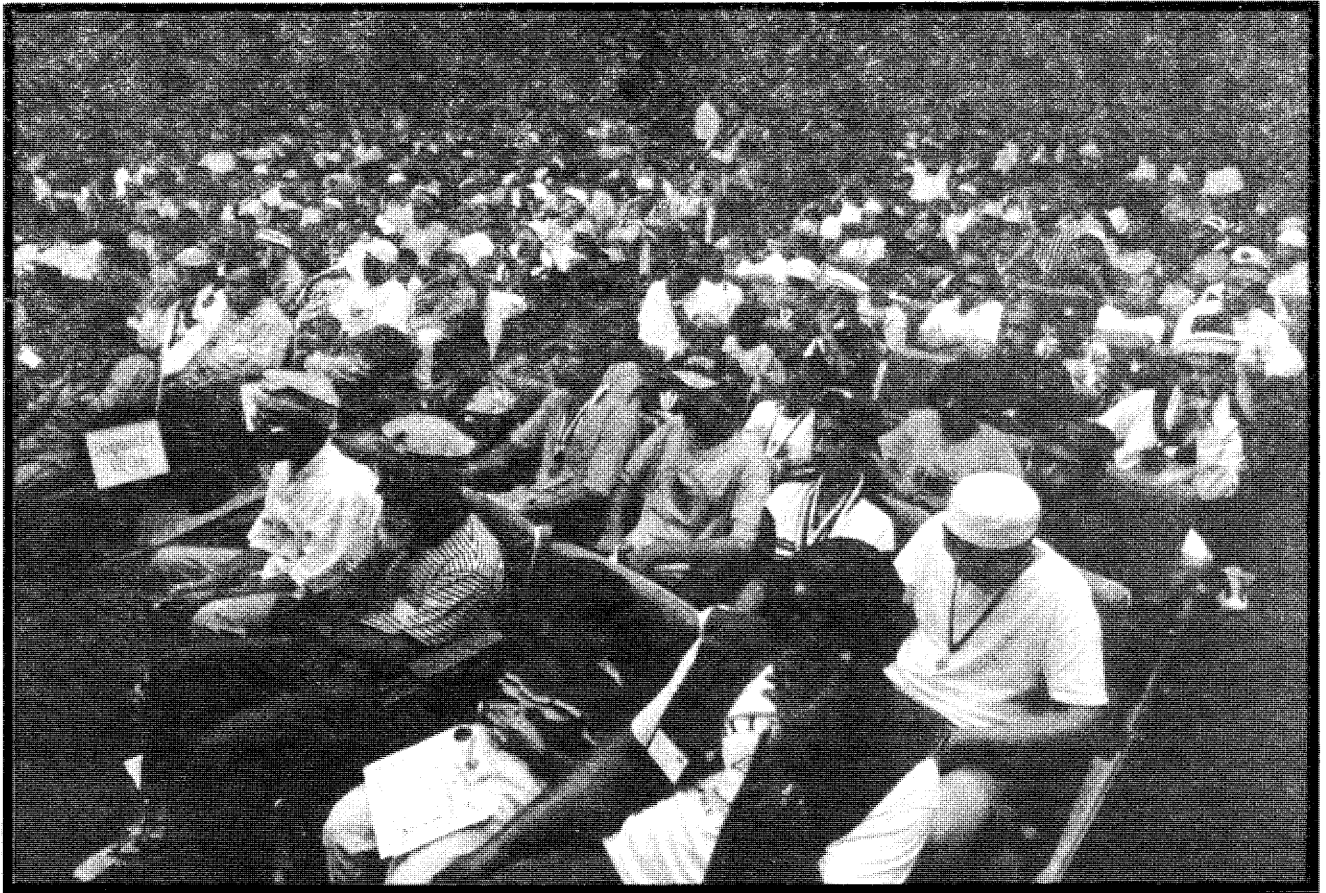
One additional noteworthy first: In years past, the responsibility for cooking and preparing meals for four hundred plus (this year a record 530+ participants) hungry participants has always lain with the Ansar. Not this year (although Ansar participated in advisory capacity, most notably with much thanks, Saadat Abdullah, Yahya Nasheed Muhammad, and Abid Buttar): the entire responsibility of feeding all

the Ijtema participants along with the weeks of preparation to purchase thousands of dollars of foodstuffs were performed under the leadership of the eighteen-year-old Nazim Ziafat, Naeem Bhatti. Amazingly, his most trusted assistants and most of his team were junior in age to their leader.

Exemplary conduct and leadership was by no means an exclusive commodity for the weekend. By the Grace of Allah, the participation by all Atfal and Khuddam in the scheduled activities particularly Tahajjud and Fajr prayers was outstanding. The challenging task of performing the wake-up call was faithfully executed with promptness and courtesy by Nazim Nazm-O-Zabt, Naheel Mahmud and his team. May Allah reward everyone for their willingness to respond to the call for the activities and prayers.

Indeed, throughout the weekend the competition was fierce and the judging difficult. But to everyone's credit, all walked away with brotherhood being the overwhelming sentiment (many also walked away wet after the recreational swimming included for the first time this year). A small token of the results (these were arbitrarily included—we apologize that we could not publish the complete list for sake of space): Atfal sports dominated by Chicago. They took first places in Soccer (Captain Zahid Khalil), Basketball (Captain: Ahmed Rashid), and Tug of War (Award shared with Detroit with Zahid Khalid as captain), leaving only the Atfal soccer first to Maryland (Captain: Asim Zubair). Following the Atfal soccer team's lead, Maryland Khuddam took firsts in basketball Usman Jameel) and Tug of War (Captain: Umair Zubair). After voracious tackles and slaps that left the audience reeling, the kabaddi trophy was taken by the East Team.

In competition of spiritual knowledge among the *Mayare Saghira* (junior) category of Atfal, Asadullah Choudhary (Philadelphia) took straight firsts in Poem, Speech, Memorization of Salat, and Memorization of the Holy Quran. Best recitation of the Holy Quran was given to Khalid Chaudhary (North Jersey). In the *Mayare Kabir* (senior) category, Ahmed Malik (Detroit) took straight firsts in Speech (shared with Athar Malik), Memorization of Salat, and Religious Knowledge. Athar Malik (Detroit) took straight firsts in Recitation of the Holy Quran, Speech, and Memorization of the Holy Quran. The Best Tifl awards were given to Asadullah Chaudhary (Mayare



Listening to the speeches during the Khuddamul Ahmadiyya Annual Ijtema

Saghir) and Ahmad Malik (Mayare Kabir). Amongst Khuddam, Ibrahim Ahmad (Detroit) and Saeed Saud (Los Angeles) took firsts in the beginner and advanced groups, respectively, of the Recitation of the Holy Quran Competition. Saeed Saud also took first in the Advanced Speech Competition while Naveed Malik (Chicago) took first in the beginner category of Speech. Poem firsts (beginner and advanced, respectively) were taken by Khalid Khewar (Austin) and Muhammad Munawar (Chicago). The Essay competition first was awarded to Amjad Khan (Los Angeles East). After an entertaining and heated face-off, the team from Queens (Captain: Manzural Sikdar) managed to out buzz the competition to take first in the Team Religious Knowledge Competition.

In the overall categories, the awards for the

Best Majlis of 1997 went to Philadelphia (small) and Los Angeles East (large). May Allah reward all those present for their participation and hard work all year.

By the sheer Grace of Allah Almighty, the 1997 National Ijtema of Majlis Khuddamul Ahmadiyya USA came to a successful conclusion after the concluding speech and silent prayer lead by Naib Amir, Munir Hamid, on Sunday afternoon. Along with the commotion of getting everything and everyone ready for departure came the sad yearly ritual of farewells. Those same faces filled with love of Allah and His Prophet (s.a.w.) which had signaled the start of the yearly Ijtema, now dearer still, were to soon become the memories of the Ijtema past.

LOCAL IJTEMA OF MAJLIS KHUDDAMUL AHMADIYYA, NEW YORK

By Burhan Hamid

On Sunday, July 13, 1997, Majlis Khuddam-ul-Ahmadiyya, NY, held its annual local Ijtema. By the Grace of Allah, the event went very well. Over 100 Khuddam and Atfal attended this warm-up for the National Ijtema to be held in Philadelphia this summer.

Khuddam started the day's activities at eight in the morning and they lasted until approximately seven in the evening. The day started off with breakfast, and an opening session presided by Rizwan Alladin, Metropolitan Qaid. After the recitation of the Holy Quran, Khuddam Pledge, and recitation of one of Hazrat Masih Maud's poems, North East Reginal Missionary, Daud Hanif Sahib, gave an enlightening speech to the Khuddam and Atfal regarding their duties to Islam. He used the Majlis Khuddamul Ahmadiyya Pledge to show us where our responsibilities lie. Rizwan Alladin then spoke a few words stressing the importance of our brotherhood.

Following the opening session were the sports competitions that were held at a nearby park. Khuddam and Atfal participated in the team sports of basketball and volleyball. While most of the Khuddam were out competing in the sports competition, a few hard working Khuddam stayed back and cooked a most delicious lunch. Afterwards, the attendees regrouped and offered congregational prayers.

Upon completion of the Salat, the 4 majalises held

their Majlis-e-Shura elections. Representatives from the Bronx, Brooklyn, Long Island, and Queens were elected to the national Majlis-e-Shura to be held during the National Ijtema in Philadelphia. Now that the Khuddam and Atfal were well rested from the day's previous activities, the educational competitions were held. Many Khuddam and Atfal participated in the competitions that were held. Among the popular competitions were Recitation of the Holy Quran, Speech and a Religious Knowledge Quiz Show that highlighted the afternoon.

The Qiadats competed against each other in the Quiz show which made use of some of the new technology that the Jamaat has purchased. The new technology included buzzers that were purchased for competitions such as these and MTA recordings. The Quiz show was also used as a form of practice to record MTA shows with a scoreboard. It was a good practice run for the younger Khuddam and Atfal in learning how to use the MTA equipment.

The Religious Knowledge show concluded the day's competitions and events. The closing ceremony was held at the end of the day in which the participants of the Ijtema were addressed by Dr. Shahed Ahmad, the President of the New York-Brooklyn Jamaat. In conclusion, the awards ceremony was held and the youth of New York collected its awards for the hard work they put in during the day.

NEWS FROM NEW YORK

NYIBC FAIR A SUCCESS

The Publication Department for the eighth year participated in the open book fair held on Fifth Ave, NY. The event, featuring hundreds of book stores and publishers, and thousands of book lovers, was well attended this year. More than 2,000 people passed by our stall, the only Islamic representative at the fair. More than 2,000 free copies of *Review of Religions*, flyers for the Seeratun Nabi Jalsa and catalogs were given out by Majlise Khuddamul Ahmadiyya, NY. We would like to thank the member of Khuddamul Ahmadiyya and other members of the Publications Team.

INTERFAITH SYMPOSIUM

The NY Jamaat held a program on The Life and teachings of The Holy Prophet Muhammad (s.a.w.) at the Saint Peter's Church in Midtown Manhattan. About 250 people attended the symposium of which about 150 were non-Ahmadi Muslims and Non-Muslims.

The program started with Naeem Ahmad Sahib of Long Island reciting from the Holy Quran. Ali Murtaza Sahib, no stranger to Jamaat functions, was the moderator and introduced each speaker before their presentation. The first speaker was Ismail Nayyar Sahib, who gave a brief introduction to the Jamaat. Imam Feisal Abdul Rauf, President of the American

Sufi Muslim Association gave an endearing account of the life of the Holy Prophet (s.a.w.). Dr. Attia Sweillam highlighted the most significant social and political changes brought about by our beloved Prophet in Arabia more than fourteen hundred years ago. Dr. Patricia M. Mische, though not a Muslim, sought to emphasize the need for people of different religious backgrounds to find within their belief systems ways to make the world a better place.

Minister Kevin Muhammad of the Nation of Islam, a forceful speaker, gave some valuable insights into a few present-day black Christian practices which when properly understood, resonate their Islamic roots.

Missionary Daud Hanif emphasized the flexible and tolerant attitude of Islam in dealing with a wide

variety of social and cultural situations in any society. He highlighted the humane and practical Islam thus countering the notion of it being some dictatorial code of behavior as believed by many in the west.

This was followed by a question/answer session and closing remarks by the chairman Dr. Shahid Ahmad Sahib. The guests then attended a small reception and visited the bookstall. Appropriate ziafat arrangements were made by the experienced Jamaat ziafat team. The Audio/Video department was also on hand to film the event for MTA. A bookstall with necessary Jamaat literature was established by Secretary of Publications Sheikh Naseer Sahib. Lajna and Majlise Khuddamul Ahmadiyya actively participated to make this event a success.

LET US LEARN SALAT (with translation and transliteration)

I bear witness that there is no god but Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
میں گواہی دیتا ہوں کہ اللہ کے سوا اور کوئی ہستی
عبادت کے لائق نہیں

Allaho = اللَّهُ	illa = إِلَّا	ialaha = إِلَهَ	alla = لَا	أَنْ	Ash-hadu = أَشْهَدُ
Allah (اللہ کے)	but سوائے	god معبود (worthy of worship)	(there is) no	that کہ	I bear witness میں گواہی دیتا ہوں

and I bear witness that Muhammad

وَأَشْهَدُ أَنَّ مُحَمَّدًا
اور میں گواہی دیتا ہوں کہ (حضرت) محمد
(صلی اللہ علیہ وسلم)

Mohammadan = مُحَمَّدًا	anna = أَنَّ	ash-hadu = أَشْهَدُ	wa = وَ
Muhammad (صلی اللہ علیہ وسلم)	that کہ	I bear witness میں گواہی دیتا ہوں	and اور

is His Servant and Messenger

عَبْدُهُ وَرَسُولُهُ
اس کے بندے اور اس کے رسول ہیں

Rasuluhoo = رَسُولُهُ	wa = وَ	hoo = هُوَ	abdu = عَبْدُ
hoo = هُوَ (His) کے	and اور	His اُس کے	is Servant بندے
Rasulu = رَسُولٌ Apostle رسول			

Salat 'Alan-Nabi

درود شریف

Bless, O Allah, Muhammad

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
اے اللہ محمد (صلی اللہ علیہ وسلم) پر فضل فرما

Mohammadin = مُحَمَّدٍ	'ala = عَلَى	Salli = صَلِّ	Allahumma = اللَّهُمَّ
Muhammad (صلی اللہ علیہ وسلم)	x پر	Bless فضل کر	O Allah اے اللہ

and his people

وَعَلَى آلِ مُحَمَّدٍ
اور محمد (صلی اللہ علیہ وسلم) کی پیروی کرنے والوں پر

Mohammadin = مُحَمَّدٍ	all = آلِ	'ala = عَلَى	wa = وَ
his (Muhammad's) محمد (صلی اللہ علیہ وسلم)	people پیروی کرنے والے	x پر	and اور

as Thou didst bless Abraham **كَمَا صَلَّيْتَ عَلَّٰ اِبْرَاهِيْمَ جِي تونے ابراہیم (علیہ السلام) پر فضل فرمایا**
kama, sallaita'ala Ibrahima

Ibrahima = اِبْرَاهِيْمَ	'ala = عَلَّٰ	sallaita = صَلَّيْتَ	kama = كَمَا
Abraham (عبرانی میں ابراہیم)	x	Thou didst bless	ma = مَا - ka = كَا
	پر	تو نے فضل فرمایا	(جو) as جیے

and his people. **وَعَلَّٰ اِلَ اِبْرَاهِيْمَ اور ابراہیم (علیہ السلام) کی پیروی کرنے والوں پر**
wa ala'ali Ibrahima

Ibrahima = اِبْرَاهِيْمَ	'ali = اِلَ	ala = عَلَّٰ	wa = وَ
his (عبرانی میں ابراہیم کے)	people	upon	and
(Abraham's)	پیروی کرنے والے	پر	اور

Thou art indeed the Praiseworthy, the Exalted. **اِنَّكَ حَمِيْدٌ مَّجِيْدٌ یقیناً تو حمد والا بڑی شان والا ہے**
innaka Hameedum Majeed

Majeedun = مَّجِيْدٌ	Hameedun = حَمِيْدٌ	innaka = اِنَّكَ
the Exalted (بڑی شان والا)	the Praiseworthy (بڑی حمد والا)	ka = كَا inna = اِنَّ
		Thou art indeed یقیناً تو

O Allah! give prosperity to Muhammad **اَللّٰهُمَّ بَارِكْ عَلَّٰ مُحَمَّدٍ اے اللہ تو محمد (صلی اللہ علیہ وسلم) پر برکات نازل فرما**
Allahumma barik'ala Mohammadin

Mohammadin = مُحَمَّدٌ	'ala = عَلَّٰ	barik = بَارِكْ	Allahumma = اَللّٰهُمَّ
Muhamma (صلی اللہ علیہ وسلم)	upon x	Prosper (برکات نازل فرما)	O Allah اے اللہ
	پر		

and his people **وَعَلَّٰ اِلَ مُحَمَّدٍ اور محمد (صلی اللہ علیہ وسلم) کی پیروی کرنے والوں پر**
wa'ala ali Mohammadin

Mohammadin = مُحَمَّدٌ	ali = اِلَ	'ala = عَلَّٰ	wa = وَ
his (صلی اللہ علیہ وسلم کے)	people	upon x	and
(Muhammad's)	پیروی کرنے والے	پر	اور

as Thou didst prosper Abraham **كَمَا بَارَكْتَ عَلَّٰ اِبْرَاهِيْمَ جیے تو نے ابراہیم (علیہ السلام) پر برکات نازل فرمائیں**
kama barakta'ala Ibrahima

Ibrahima = اِبْرَاهِيْمَ	'ala = عَلَّٰ	barakta = بَارَكْتَ	kama = كَمَا
Abraham (علیہ السلام)	upon x	Thou didst prosper	ma = مَا - ka = كَا
	پر	تو نے برکات نازل فرمائیں	(جو) as جیے

and his people. **وَعَلَّٰ اِلَ اِبْرَاهِيْمَ اور ابراہیم (علیہ السلام) کی پیروی کرنے والوں پر**
wa'ala ali Ibrahima,

Ibrahima = اِبْرَاهِيْمَ	ali = اِلَ	'ala = عَلَّٰ	wa = وَ
his (عبرانی میں ابراہیم کے)	people	upon x	and
(Abraham's)	پیروی کرنے والے	پر	اور

Thou art indeed the Praiseworthy, the Exalted. **اِنَّكَ حَمِيْدٌ مَّجِيْدٌ یقیناً تو بڑا حمد والا بڑی شان والا ہے**
innaka Hameed-um Majeed.

Majeedun = مَّجِيْدٌ	Hameedun = حَمِيْدٌ	innaka = اِنَّكَ
the Exalted (بڑی شان والا)	the Praiseworthy (بڑی حمد والا)	ka = كَا inna = اِنَّ
		Thou art indeed یقیناً تو

MAJOR (RETIRED) ABDUL HAMEED PASSES AWAY

It is with deep sorrow that we report of the demise of Major Abdul Hamid Sahib, a former missionary to the USA. He passed away after a brief illness in Rabwah, Pakistan, on September 24, 1997. His body was put to rest in the *Bahisti Maqbara*, Rabwah, on September 26, 1997.

Mr. Abdul Hameed belonged to a prominent Rajpoot Janjua family of Rawalpindi district. He embraced Ahmadiyyat in 1931 while he was a student at the Gordon College, Rawalpindi. His father, Raja Syed Akbar Sahib opposed his son in the beginning. The persistence in steadfastness of the son eventually won his father over and his father also embraced Ahmadiyyat in 1934. He became a devout Ahmadi and his only regret was that he did not join Ahmadiyyat during the lifetime of the Promised Messiah.

Both the father and the son did Wasiyyat. On his demise, Mr. Raja Akbar was put to rest in the *Bahishti Maqbara*, Qadian.

Mr. Abdul Hameed joined the Indian Army as a Commissioned Officer in 1942. He served in the Army till 1960 when he retired at the rank of Major. In the early days of Pakistan, he served in the Furqan Battalion in the Azad Kashmir, near Noshehra, as a company commander.

After his retirement, he devoted the rest of his life to the service of the Ahmadiyya Community. He spent more than a year in England and then was sent to the USA where he served for about six years. Most of this time he was stationed in Dayton, Ohio. During this time he worked hard to complete the Fazl-I-Umar Mosque at Dayton which was the scene of many Annual Conventions in the 1960s. With the permission of Hazrat Khalifatul Masih, the Fazl-I-Umar Research Institute was set up in Athens, Ohio and he served on the Board of Directors of the Institute.

After his tour of duty in the USA, Major Abdul Hameed spent nearly five and a half years in Japan. During his tenure there, he participated in an International Conference on *Peace and the Basic Human Rights* in 1970 where he presented the Islamic viewpoint on the subject.

Major Abdul Hameed served Ahmadiyyat till the end of his life. While in Rabwah, Pakistan, he served in various capacities, including the Naib Wakilul Tabsheer and the Secretary of the Abaadi Coimmittee, Rabwah. His services to the Ahmadiyya Community extend over 26 years.

Major Abdul Hameed was a man of many qualities. He was very knowledgeable about Christianity which is apparent from his writings also. Four books of his writings have been published including a book of his poems "Voice of the Heart"

We pray that Allah elevate his ranks in Jannatul Firdaus and may Allah enable his relatives and friends to emulate him in his good deeds. Ameen!

IN MEMORY OF A YOUNG TIFL

Regardless of the fact that death is one of the most evident and unalterable realities of life, we as human beings have a difficult time accepting it. Human relationships tend to develop such strong bonds between them that the loss of a dear one is very difficult to accept. This loss becomes even more difficult to bear when it happens unexpectedly. For example, the gradual demise of an old person stricken with disease is relatively easier to bear than that of a young child who suddenly passes away under unfortunate circumstances. The grief of losing the victim in both cases is no doubt equally severe to the near relations but in the prior case, we somehow come at ease and accept the departure of our dear one as being in accordance with reality and the natural process of aging and extinction. However, in the latter case of a young one passing away suddenly in an accident etc., it is natural to be left with a lot of questions -- most of which center around why things turned out the way they did. Recently, one such unfortunate incident took place in our Jama'at (Maryland Chapter) and it is my intent to recall some of the great qualities of this child so that others (especially other children) may benefit from it and may remember him in their prayers.

Gohar Khan was tiftl who recently passed away at the age of thirteen. Gohar's parents had moved to Maryland from Chicago with their three sons about two years ago. He was a very special child in more than just one way. The first and foremost thing that differentiated him from the other children was his personality. Gohar was always very obedient and eager to cooperate with the elders. He would always be the first one to greet others. I still remember many times when he would come running to me in the mosque and say "Assalamu Alaikum Fouzan Bhai." There are not many children who have this kind of earnest and proactive approach to life. It was just part of his personality. Many of his school teachers who came to visit Gohar's house after his sad demise also pointed out this very fact with great emotion.

Another very fond memory of him that I still have that also highlights his sincere character has to do with financial sacrifice. It has been my experience with the atfal that paying atfal chanda unfortunately ranks pretty low on their priority list. We always have to remind them many times before they pay their chanda. With Gohar, things were quite different. I can honestly say

that Gohar was THE ONLY TIFL in our Jama'at who paid his atfal chanda without having to ask him. I remember one day that Gohar came to me in the mosque and gave two dollars. He stated that one dollar was for him and the other was for his younger brother, Taimoor, who was standing beside him. He stated that he would pay the rest later. After Gohar's sad demise when I went to visit their house, his uncle, Ghayyur Mannan Sahib, gave me an envelope which contained \$20. He stated that this was given to him from Gohar before his death. There was also a note in the envelope which Gohar had written to remind himself of his chanda obligation and had set aside this money from his allowance which was given to him from his parents.

In addition to the personal traits that Gohar had developed in himself which made him somewhat different from most other children, there were certain things that he was born with which forced him live a unique lifestyle. Gohar had developed a severe case of allergies to many different foods. He would get severe asthma attacks if he had an allergic reaction to something and this would make it difficult for him to breathe. His death was the result of one such attack which proved to be fatal for him. He was allergic to meats, beans, as well as to dairy products. As a result, he could not enjoy many of the food so cherished by children of his age like ice cream, candy bars etc. His diet would mainly consist of boiled foods like rice, cucumbers and some other vegetables. A lot of the things that we take for granted every day were never afforded to him. However, according to his parents who always took precaution in what they cooked in the house, he hardly ever complained that he was unable to eat certain foods. He always accepted these sacrifices as part of his life.

One of the unique things that makes children different from adults is their ability to express feelings without any hesitation of their surroundings. A lot of times we see children manifest some of our most natural feelings which we as adults may be hesitant to express out of fear of how they would be perceived by others around us. Many examples of this fact were seen through the acts of Gohar's younger brother and cousins who came to visit Gohar's family after his death. During the few days after Gohar's demise, as is the custom of our Jama'at, many members went to Gohar's residence to pay their condolences. During one such

visit, Gohar's mother noticed that she had not seen Taimoor, Gohar's younger brother who was with him at the time of death, for an extended period of time. After looking for him she finally found him in Gohar's bed with the covers pulled over his head sobbing and saying "Please come back bhai...I miss you."

A similar act of love was committed by one of Gohar's cousins who was visiting the family after Gohar's death. During the time between the Gohar's death and his burial, his body was kept in a mortuary near the graveyard. A few days after the death, the whole family including relatives who had come over from other parts of the country went to take a look at the body and pay their condolences. Gohar's mother relates the incident where one of Gohar's cousin went over to his body and whispered into his ear with great sadness and grief "Come on Gohar...enough with the jokes. Wake up now."

In addition to having the ability to reveal their feelings in uninhibited yet innocent way, some children also have a surprising ability to say just the right thing at the right time which can arouse great emotions in the hearts of adults. One such statement was made by one of Gohar's cousins who is no more than thirteen or fourteen years old, when she consoled Gohar's mother by saying that we must realize that Gohar had to sacrifice so much in this life due to his allergies...he had to give up all these blessings that we take for granted. Now he will be able to enjoy and eat everything in heaven without having to make any sacrifices. Upon hearing this heart-warming remark from a young child, Gohar's mother was able to reduce

the pain of losing Gohar to some extent. At another family discussion, the same girl pointed out that Gohar's death has served to bring our whole family together under one roof and that we must learn to love each other no matter what since we never know when we might lose a dear one.

In a recent question and answer session with Hazoor (may Allah strengthen him) a question was asked as to why some children die at birth or at a very young age and what is their fault as a result of which they face this calamity at such an early age. Hazoor responded by stating that we should not view death as a calamity; it is a natural phenomenon and we should not think that death of young innocent children is a result of any sins or faults that they have committed. This is an important point that should be kept in mind since it is normal for human beings to try and find a reasonable explanation of everything that happens in their lives. And if we view death as a punishment or a calamity of some sort, then we would in turn be trying to find what the person could have done in his/her life to deserve this punishment. And this is absolutely wrong.

Instead we must submit to the infinite wisdom of God and accept it as a reality and try to learn from it which is precisely what the young girl (Gohar's cousin) pointed to when she said that this sad event has become a source of bringing their whole family together under one roof and that we must take this opportunity to increase the love we have for one another. May God grant paradise to Gohar and give his family members and others who knew him the strength to bear this loss. Ameen!

CONGRATULATIONS ON A BRILLIANT SUCCESS

It was purely the grace of God that Miss Ayesha Aziz, daughter of Mr. Azizullah Moinuddin of Miami, Florida, graduated from the North-Eastern Senior High School as a valedictorian. This means that she graduated with the highest marks and was at the top of the graduating class of the High School. Her grade point average was 5.7 and her SAT score was 1500. Our hearty congratulations at this brilliant success.

We pray that Allah makes this distinction a blessing for her in all respects. May this brilliant success be the first of many more such distinctions in the future. Ameen!
