



THE

Ahmediyya Gazette

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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JAMADIUL AWWAL

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OUR TEACHINGS

Let it be absolutely clear that a mere verbal pledge has no value if it is not supported by a genuine and firm resolve to live up to it in every way. Therefore, whoever fully lives up to my teachings, he alone enters that house of mine with reference to which God Almighty has promised

*"I shall Myself protect all those
who are in this house."*

It should not, however, be understood here that this Divine protection is extended only to those living within the confines of my house made of mud and bricks. The pledge also includes those who follow my teachings to the fullest extent and who, therefore, can truly be said to be the inmates of my spiritual home.

Relevant to a proper observance of my teaching it is essential that one should firmly believe that there is an all-Powerful, all-Sustaining Supreme

Being, the Creator of everything, Changeless, Everlasting and Eternal. He does not beget, nor was He begotten. He is Holy, so that there is no need or occasion for Him to go on the Cross, or suffer in any way, or be subject to death.

He is such that being far removed, He is still very near; and being very near, He is still very far. Although He is One, and absolutely Unique, His manifestations are diverse and multifarious.

Whenever there occurs in man a new change, for the changed man He becomes a new God, dealing with him on the basis of a fresh manifestation, the man witnessing a change in God in proportion to the change in himself—not that there occurs any change in God, He being Eternal, Changeless and most Perfect in Himself; but with every change in man for the better, God also reveals Himself to him in a fresh and clearer manifestation. With every

progressive effort on the part of man God also shows Himself with higher and more powerful manifestation. He displays an extraordinary manifestation of His power and glory, only when man shows an extraordinary change in himself—this being the root and the bedrock basis of the marvels and miracles witnessed at the hands of all servants of God.

Belief in this God, with these powers, is the foremost essential condition of our Movement. Inculcate this belief in your hearts, giving to its implications and requirements the first and top most priority over all considerations of self, over its comforts and relationships. By means of actions in the field of your daily life, with unflinching courage show a steadfast loyalty in His way. Others in this world do not give Him preference over material means and the support they hope to get from their friends and relations. But you should give Him the first place, so that in heaven you should come to be reckoned His people.

To show signs of grace is the eternal way of God. But you can partake of this blessing only when there remains no difference and no distance between Him and you; only when all your wishes, hopes and desires merge into His will; only when at all times, in success or failure, in hope or disappointment, you remain in humble prostration at His door, so that He should do with you what He will. If you act like this, in you would appear that God, Who for a long time has kept His face concealed from the world.

Is there any among you, then, who would act upon these teachings, seeking only His pleasure, without the slightest sense of dissatisfaction against the way His will works? Even in distress you should put your best foot forward, for this is the secret of your success; and you should strive to the utmost of your power to spread the idea of His singleness and unity all over the earth. Be kind and merciful to humanity, for all are His creatures; do not oppress them with your tongue, or hands, or in any other way. Always work for the good of mankind. Never unduly assert

yourselves with pride over others, even those who are placed under you. Never use abusive language for anyone, even though he abuses you. Be humble in spirit, kind and gentle, and forgiving, sympathetic towards all and wishing them well, so that you should be accepted.

There are many who pretend to be kind, gentle and forgiving, but inside they are wolves; there are many who look pure on the outside, but in their hearts they are serpents. You cannot be accepted in the presence of the Lord unless you are pure, both on the outside and inside. If you are big, have mercy for those who are small—not contempt; if you are wise and well versed in learning serve the ignorant with words of wisdom; never desire to bring disgrace on their ignorance by trying to show off your own learning. If you are rich, instead of treating them with self-centered disdainful pride, you should serve the poor.

Beware of the paths of destruction. Fear the Lord, be righteous, do not fall in worship before the creation of God. Turn wholly and solely to Him, so that you lose interest in this world. Become entirely His, living wholly for His Will and pleasure, for His sweet sake, hating everything impure and sinful; for indeed He is Holy. Every morning should be a witness for you that you spent the night with righteousness, and every evening should be a witness for you that you went through the day with the fear of God in your heart.

Do not fear the curses the world might heap on you for they melt in the air like smoke, they cannot turn day into night. What you should be afraid of is the curse that comes from God, which totally uproots from both the worlds those on whom it falls. You cannot save yourselves with hypocrisy and pretense, because the God Who is your Lord can see to the inner-most depths of your being. How, then, can you hope to deceive Him? Therefore strengthen yourself and cleanse yourself to become pure and precious without a particle of dross anywhere in your

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FROM THE HOLY QURAN

O ye who believe! fear Allah; and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do.

And be not like those who forgot Allah, and whom He has consequently caused to forget their own souls. It is they that are the rebellious.

The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that will triumph. (59:19-21)

يَا أَيُّهَا الَّذِينَ آمَنُوا

اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّ مَتَّ لِعَدِيٍّ وَأَتَّقُوا اللَّهَ

إِنَّ اللَّهَ عَزِيزٌ بِمَا تَعْمَلُونَ * وَلَا تَكُونُوا كَالَّذِينَ نَسُوا

اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ * لَا يَسْتَوِي

أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ *

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

Hadhrat Saad bin Ali waqas narrates that he heard the Holy Prophet (s.a.w.) say: Allah the Exalted loves the person who is righteous and independent, spending his time in seclusion, away from the worldly spot light.

Hadhrat Abul Hurairah Narrates that the Holy Prophet (s.a.w.) Once addressed him and said; O Abu Hurairah, adopt righteousness and piety; you

will then become the greatest worshiper. Be contented and you'll be counted among those who are thankful to Allah. Desire for others what you desire for yourself, you'll then be considered to be a true believer. Adopt good neighborly behavior to your neighbors, you will be called a true Muslim. Do not laugh much because laughter kills the spirit in the heart.

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Ahmadiyya Movement in Islam, Inc.

15000 Good Hope Road,

Silver Spring MD 20905

Ph: (301) 879-0110 □ Fax: (301) 879-0115

AMEER

SAHIBZADA M. M. AHMAD

EDITOR

SYED SHAMSHAD AHMAD NASIR

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32nd U.K. JALSA SALANA ENDS WITH ITS BLESSED TRADITIONS AND SPECIAL SPLENDOR

More than 14,000 participants from 64 countries attended.

The highlights were an International Seminar on Tabligh, Huzoor's Question and Answer Session in English and an International Majlis Irfan in Urdu, in addition to soul stirring addresses.

Three million four thousand five hundred eighty four (3,004,584) persons joined the Ahmadiyya Movement in Islam at one time at the hand of Hadhrat Khalifatul Masih IV presenting a faith strengthening scene.

The bearer of an Internationally central position, the Ahmadiyya Jama'at of the Great Britain had its 32nd Annual Jalsa Salana during July 25-27, 1997 at Islamabad, Tilford. This spiritual gathering resembled in many ways to the gathering organized by the Promised Messiah, in 1897. For instance, the 1897 Jalsa had unusually large number of participants compared to the previous year. Similarly, the 1997 Jalsa had more than 14000 participants, not counting children up to 10 years of age.

This Jalsa had participants from 64 countries (including Arabia, Africa, Far East, Americas, Asia and Europe) including Ministers, members of Parliaments and other highly placed person, some of whom addressed the gathering and praised the Ahmadiyya Jama'at for its Islamic and humanitarian services.

It was the first time in Ahmadiyya history that the Prime Minister of U.K., Mr. Tony Blair, sent a message of welcome to all the participants.

This gathering was laced with worship and Darood. Every day began with the Tahajjud Prayer. The Dars of the Holy Quran and the Hadith was conducted every day after the Fajr Prayers.

Huzoor compared 1997 to 1897 and called it a year of Mubahala. Even the program for 1997 Jalsa was made similar to that for 1897 Jalsa.

The Arabic and Persian Poems read in 1897 in the praise of Hazrat Promised Messiah were also repeated in 1997.

The participants for the Jalsa Salana began to gather a week in advance and kept increasing every moment. The streets around the Fazl Mosque London and the green meadows around Islamabad were bustling with the visitors for the Jalsa and reminded one of the revelation of the Promised Messiah

The proceedings of the Jalsa were telecast in eleven languages all over the world via MTA, including English, Arabic, Russian, Albanian, German, French, Indonesian, Bangla, Spanish, Turkish and Bosnian languages.

On the last day of the Jalsa, the historic International Bai'at was held in which 3,004,584 people from 96 countries and 221 different ethnic groups joined Ahmadiyya Muslim Jama'at simultaneously with a Bai'at at the hand of Hazrat Khalifatul Masih IV. This was followed by a collective prayer and a prostration of thanks-giving that Allah had bestowed upon us a rain of over three million new Ahmadies. People from all parts of the world joined in this prostration of thanks with the help of MTA International.

Our Teachings

(continued from page 2)

being, for if there be any such, it will take away your light. And if in any corner of your heart there be pride, empty pretense, hypocrisy, vanity, love of self, or laziness of disposition, you do not amount to anything acceptable in the sight of the Lord. Take care that on the basis of a thing or two which you think you have accomplished, you do not fall into the delusion that you have done all that was needed to be done; for God desires that your entire life, your whole being, should undergo a deep and thorough revolution. Indeed He demands from you that you accept a death, after which He would give you another life.

Immediately compose all your differences and make peace among yourselves: forgive the transgressions of your brothers for indeed he is evil who is not willing to make peace with his brother. He would be cut off, for he tries to create disruption. Leave off vanity and emphasis on self and all mutual resentments, all unpleasantness. Though truthful and justified in your stand, be humble in your demeanor as though you were in the wrong, so that you yourself should be treated with forgiveness. Leave off everything which fattens your vanity, for the door you have been invited to enter is not one that would admit a fat person.

How unfortunate is the man who fails to yield belief to things coming from the mouth of God, which I have stated to you. If at all you desire that God in heaven be pleased with you, hasten to become one among yourselves, as though you were brothers born of the same mother. Only he is most honored among you who most forgives the transgressions of his brother; and unfortunate is he who remains obdurate, and does not forgive. He is not part of me and he has no share with me. Remain in great fear of the curse of God, for He is holy, intensely jealous and particular in His holiness. An evil-doer cannot win nearness to Him. No one who is proud can win His nearness, nor the oppressor

and unjust, nor one who is dishonest, nor anyone who is not jealous for His name.

Those who fall on worldly benefits like dogs, or ants, or vultures falling blindly on carrion, those who have only sought comfort in life; they cannot win nearness to Him; Every impure eye remains far removed from Him; every impure heart remains unaware of Him. For Him whoever lives in fire, shall be saved from the flames; he who weeps for His sake shall be made happy, full of laughter and jubilation. He who breaks away from this world for His sake, shall find Him. With the deepest sincerity of heart, with a steadfast strength and earnest effort become the friends of God, so that He too should become your friend.

Show mercy to your subordinates, be kind to your spouses and to your brethren who are poor, so that in heaven you too will be received with mercy. You really and truly become His, so that He too should be yours. This world is a place of thousands of evils, tribulations and trials: in all sincerity and steadfastness of heart catch hold of God, so that He keeps these evils, tribulations and trials away from you.

No evil and no distress takes its birth on this earth without a decree from Heaven to that effect; and no distress is lifted until mercy descends from Heaven. Therefore wisdom on your part lies in this that you take firm hold of the root, without worrying about the branches. It is not forbidden unto you to have recourse to remedies or plan with human endeavor; what is forbidden is that you place your entire reliance on them. In all circumstances it is God's will that will be done, and for one who has the power to take his stand on this point, the position of faith in and reliance on God is the best of all positions.

Those who do honor to the Holy Quran shall be honored in heaven.

For you another very essential teaching is this that you do not leave the Holy Quran like a book that has been forsaken, since it is therein, and

nowhere else, that your life lies. Those who do honor to this Holy Book shall be honored in heaven. Those who will hold the Holy Quran superior to every tradition and every other saying shall be given preference in heaven. For mankind now, all over the surface of the earth, there is no Book except the Holy Quran: for the sons of man there is no Messenger and no Mediator except Muhammad, may peace and the blessings of God be upon him. So strive that you cherish the purest love for this Prophet of power and glory, giving no one else any kind of preference over him, so that you be put down in heaven as those who have been saved.

Very clearly bear in mind that salvation is not something that you will experience in the life after death. The real and true salvation is only that which shows its light in this very life. Who is the saved? Only he who maintains a firm faith that the living God is a reality, and that Muhammad, peace and the blessings of God be upon him, is the Mediator between Him and mankind; that under the skies there is no one equal to him in rank and elevation; nor any book to rival the Holy Quran; that for no one else did God wish that he should live forever, but for this blessed Prophet He did so wish: that to keep him alive forever He laid the foundation for continuing the benefit of his *Shariah* and his spiritual blessings to the day of Resurrection. And at long last, from the flow of his spiritual benefits for mankind, he sent the Promised Messiah (a.s.) to this world whose advent was indispensable for the completion of the structure of Islam. For it was necessary that this world should not come to an end before the Movement of Muhammad was given the color of a spiritual Messiah, the same as was given to the Movement of Moses.

This is what the following verse of the Holy Quran points to, namely:

Moses received the treasure which had been lost by the earlier ages, and Muhammad received the

treasure which the Movement of Moses had been unfortunate enough to lose. Now the Movement of Muhammad stands in the place of the Movement of Moses, but such that in grandeur, the like of Moses, exceeds him a thousand times, while the like of the Messiah in the Movement of Muhammad excels Jesus by a thousand measures. And not only did the Promised Messiah (a.s.) of the Muhammadi Movement come, in terms of time, exactly in the fourteenth century after the Holy Prophet (s.a.w.), as Jesus had appeared fourteen centuries after Moses, he also came at a time when the condition of the Muslims of the day was identical with the Jews of the time of Jesus. Therefore I am that Promised Messiah (a.s.), and no one else. Whoever enters into sincere *bai'at* with me and becomes my follower from the bottom of his heart, as to be engrossed in his obedience to me as to forsake all his own personal aims and intentions, he alone is the one for whom in these days of great distress my soul shall desire to intercede.

So all ye people, counted as members of my community!

In heaven you shall be counted members of my following only when in all truth you actually begin to advance on the paths of righteousness. Offer your five daily obligatory prayers with such concentration and awe of mind as though you were seeing God in front of you, with your physical eyes. Observe the days of fasting for the sake of God in full sincerity. All among you who are liable for Zakat should never fail to discharge this important obligation; and those on whom the pilgrimage to Mecca has become obligatory, without any obstacles standing in the way, should duly undertake that blessed journey.

Do all good deeds with the proper care they deserve, forsaking evil from a real repulsion rising in the heart. Be very, very sure that no action, whatsoever, can take you to God if it is devoid of righteousness of the heart. The root of everything good is *Taqwah*, (fear of God) in whatever action this root is not lost, that action will never be devoid or futile.

It is necessary too, that you be tried by being thrown into diverse griefs and distresses, even as those before you were tried. Be, therefore, forewarned lest you stumble when the time came. The earth, with everything in it, can inflict no injury on you, provided your contact with heaven is firm. Whenever any injury comes to you, it will come only from your own hands. If all your honor on this earth is lost to you, God will give you an honor in heaven that shall never wane. Therefore do not leave Him, whatever you may have to go through.

You are bound to be persecuted in diverse ways, and many of your hopes will be denied to you, but in such cases you should not grieve, for the Lord your God shall put you through trials, to test whether or not you remain firm. If you desire that the angels in heaven should sing your praises, then take the beating many people shall give you, and rejoice; hear abuse and give thanks to the Lord; experience disappointments but do not break away from Him. You are the last people of God. Practice the good to an extent where it reaches its highest perfection.

Everyone among you who relaxes and becomes lazy, shall be thrown out of the community, as a dirty thing is discarded and thrown out. He shall die with regret in his heart, and he will not be able to injure God in any way. Lo and behold! With great joy I convey to you the glad tidings that your God does indeed really exist. Although all are His creatures, but He selects only those who select Him. He Himself comes to whosoever goes to Him. He bestows honor upon those who honor Him. After you have straightened your hearts, and purified your tongues and eyes and ears, you come to Him, and He shall accept you.

In point of belief, all that God desires from you is just this that you hold God is One, and that Muhammad, may peace and the blessings of God be upon him, is His Prophet, *Khatam-al-Anbiya*, the greatest of them all. After him there is to be no other Prophet except one who should be given the mantle of *Muhammadiyah* as a

bu-rooz, since the servant is not separate from his master, nor a branch different from its roots.

Be perfectly sure that Jesus, son of Mary, is dead, his grave being in Kashmir, Srinagar, mohallah Khanyar. God has spoken of his death in the Holy Quran. It should also be borne in mind that I in no way seek to deny the eminence of Jesus, peace be upon him. Though God has conveyed to me that the Muhammadi Messiah stands higher in rank than the Mosaic Messiah, I hold the Messiah, son of Mary, in great respect, since from the spiritual point of view I am the *Khatamal Khulafa* in Islam as Messiah, the son of Mary was *Khatamal Khulaf* in the Israelite chain. In the Mosaic dispensation the son of Mary was the Promised Messiah, while I am the Promised Messiah of the dispensation of Muhammad. I therefore hold him in great esteem whose name I bear: and whoever says that I do not respect him is a great liar and a mischief-maker.

Who belongs to my community and who does not

Having explained all these things, I repeat once more that you must not become satisfied merely because in outward form you have taken *bai'at* at my hand. The outward form means nothing: God sees what lies inside your hearts, and He would deal with you on the basis of what He sees there. Lo and behold! I herein discharge my duty unto you, by making it plain that sin is a poison. Do not take it. Disobedience to God is a dirty death which you should avoid. Turn to prayer that you should get the strength. At the time of prayer, if a man does not firmly believe that Allah has power over everything, except what may be contained in a previous promise, such a one is not of my community.

He who is caught in a tangle of worldly greed, and never even raises his eyes to things which pertain to the next life, is not of my community. Whosoever does not wholly and completely keep away from every sin and every evil action, like wine, gambling, looking lustfully

at women, dishonesty, bribes, and from every kind of illegal gratification, he is not of my community. Whoever is not constantly turning to prayer, and does not remember Him in absolute humility of spirit, he is not of my community.

Whosoever does not give up association with a bad companion, who exercises an unhealthy influence over him, he is not of my community. Whosoever does not respect his parents, whosoever does not render obedience to them in things which do not run counter to the Holy Quran, and whosoever is neglectful in rendering to them the service to which, they are undoubtedly entitled, he is not of my community. Whosoever does not live with his wife and her relations with gentleness, goodness, and magnanimity, he is not of my community. Whosoever deprives his neighbor of the very least good in his power, he is not of my community. Whosoever has no wish to forgive the faults of those who may have transgressed against him, and desires to nurse malice, he is not of my community. Every man or woman who is dishonest towards his or her spouse is not of my community. Whosoever, in any way, violates the pledge he took at my hand at the time of *bai'at* he is not of my community. Whosoever does not really hold me to be the Promised Messiah (a.s.), he is not of my community. Whosoever is not prepared to obey me in all things known to be good and accepted, he is not of my community. And whosoever, as a habit, sits among those who are hostile towards me, falling into tacit and silent agreement with them, he is not of my community.

Every adulterer, debauch, drunkard, murderer, thief, gambler, dishonest person, bribe taker, usurper, oppressor, tyrant, liar, forger and the associate of these; and whosoever brings false accusations and scandal against his brothers and sisters, he is not of my community unless he fully repents of his misdeeds and totally breaks away from bad associates, turning a new leaf.

Indeed, all these things are poisons: you cannot partake of them and live, for light and darkness cannot exist together. Whosoever has a

crooked nature and is not open and above board with God, he cannot partake of the blessing which comes to those pure of heart. Indeed very fortunate are they who cleanse their hearts, washing away all impurities, and who make a pledge of loyalty with their God, for they shall never come to nought. It is not possible that God should disgrace them, they being of God, and God of them. They shall be saved from all tribulations. Extremely foolish, indeed, is he who should try to harm them, for verily they are in the lap of God, Who is ever ready to support them.

Who has yielded belief to God? Verily only those who are such as described above. Similarly he also is foolish who is anxious about a bold sinner, evil and full of mischief inside his heart, for he would himself be destroyed. From the day God created this heaven and earth, it has never happened that He destroyed those who were good. On the contrary for the sake of such as these He has always shown great marvels and will show even now.

Our God possesses great and wonderful powers

Our God is a very loyal God, and for those who remain loyal to Him He shows wonderful works. The world wishes to tear them to pieces and to eat them up; and every enemy grinds his teeth on them; but He Who is their friend saves them from every danger, and brings them out triumphant in every field. How fortunate is he, then, who does not let go his hold of such a God? To Him we render our faith and Him we have recognized. Of all the world He alone is the God Who has sent down His revelation on me; Who, for me, has shown powerful signs; Who has sent me down as the Promised Messiah for this age. There is no God whatsoever except He, in heaven, nor on earth. Whosoever does not yield faith to Him, he remains deprived of the good, deprived of blessings, and deprived of succor.

From our God we have received Revelation

that shines like the sun. We have seen that He alone is the God of the whole world, and there is no other God. How powerful indeed is the God we have found, and how sustaining! And how great, how wonderful are the qualities of the God we have seen! The truth is that for Him there is nothing impossible, except what runs counter to His own Book and His own promise. Therefore when you pray to Him, you should not be like those ignorant naturalists who have formed a natural law of their own which does not bear the stamp of God, for they are the rejected ones whose prayers will never be accepted. They are blind, not gifted with vision; they are dead, not alive. They put before God a law shaped by themselves, and they put limitations of their own on His powers, holding Him weak and helpless beyond those limitations. Naturally, they would be dealt with in the light of their own condition.

But when thou standest up for prayer, it is incumbent on thee to hold that thy God has power over all things. Only then shall thy prayer be accepted, and thou shalt witness those marvels of the power of thy God which we have witnessed. And remember, our witness is not on the basis of hearsay; it is on the basis of things we have seen ourselves. How can the prayers of one be accepted who does not hold that God has power over all things? And how can such a person in himself have the courage to pray to God over matters where the desired remedy or change would involve an infringement of the laws of nature as he understands them.

But O thou good person, thy God is He, Who, without any pillars underneath, has hung up the countless stars in space; and Who created the earth and the heavens absolutely from nought. Dost thou hold that in regard to thy need He will prove to be helpless? The fact is that thy own misconception will keep thee deprived of blessings. There are innumerable wonderful things in Our God, but these are witnessed only by those who become His in all sincerity and faithfulness. He does not reveal those wonders to those who do not have faith in His powers, and who are not

faithful and true.

How unfortunate, indeed, is the man who does not even know that he has a God with power over all things! Our Paradise, indeed, is our God: our highest enjoyment is in God, for we have seen Him and all beauty found in Him. This treasure is worth having, even if at the cost of one's life; and this is a jewel which should be purchased even if obtainable only by sacrificing one's entire being. O ye that are devoid, run to this spring, for it will quench your thirst. It is the spring of life that shall save ye. What am I to do, and how am I to impress this glad tidings upon your mind, with what drum should I go crying through the streets that This is your God, so that all should hear! And with what unguent am I to treat the people so that their ears open to hear!

God is the central beam of all our plans

If you really become God's, then rest assured that God is your very own. Whilst you will sleep, He will keep watch over you; while you neglect your vigil against the enemy, He will keep an eye on him and disrupt his plans. Even now you have no idea what wondrous powers your God has. If you had known, then no day could have dawned on you for you to grieve over for lack of things of this world. A man who has a treasure in his possession, does he weep and cry over the loss of a penny, as though he were about to perish? Had you been aware of this treasure that God would suffice for all your needs, what reason was there for you to be so wholly absorbed in things of this world?

God is a most precious treasure; realize its proper value. Without Him you are nothing; neither you nor your material means and plans. Do not follow in the footsteps of other nations which have come to depend wholly on material means. As a snake eats dirt, they subsist on the basis of the lower and inferior material means. Like vultures and dogs eating carrion, they too have sunk their teeth in a carcase. Indeed they have drifted very far from God, having taken to the worship of human beings, the eating of

swine's flesh, and the free use of wine as if it were harmless like water. Since they depend too much on material means, and seek no help from God they are dead; and the heavenly spirit has flown out of them as a dove flies away from its nest. The leprosy of the worship of Mammon has taken a hold on the inside of their hearts and cut to pieces the organs of their inner spiritual life. Beware ye of this leprosy.

I do not forbid you to think of material means within proper limits: what I forbid is that like other nations you become wholly the slaves of material means, altogether forgetting God Who controls material means as well. Only if you had the eyes to see, you would find there is only God and God alone, everything else being worthless. You can neither stretch out your arm nor fold it except with His permission. A person spiritually dead would laugh at this; but it would be better for him if he died before he indulged in this laughter.

Beware! Do not ape other nations

Beware! Having seen other nations, how they have attained a considerable measure of success in their worldly plans, you should not begin to wish to follow in their footsteps. Listen carefully and take heed that they are aliens to and unmindful of that God Who calls you all to Himself. What is their god but a frail human being, this being the reason why they have been left in such a complacent error. I do not wish to stop you from striving for worldly good, but you should not follow the ways of those who think this present world is all in all.

In everything you do, whether it pertains to things of this world or of the next, you should seek help and succor from God alone, and this should remain the guiding principle of your life for ever and ever. But this seeking of help should not be from your lips alone: it should be your conviction deep down to the bottom of your being that every blessing comes only from heaven. You shall be really righteous only when, at the time of every difficulty, before sitting

down to make your plans, you close your door upon yourself, and fall down before the throne of God Almighty, crying for His grace and help and succor. Then the holy spirit will come to your help, and through unseen means a way shall be opened for you.

Have mercy on your own souls and be not like those who have cut themselves wholly away from God and have fallen on material means to such an extent that to seek Divine help they do not even formally utter with their lips the words "If God be willing." May God open your eyes, so that you should begin to perceive that your God is the beam on which all plans rest. When the central beam of the roof falls down, can the minor supports maintain their position? Most certainly not. They would all come down in an instant, in all likelihood, with much loss of life. In the same way your plans cannot remain in position without help from God. If you will not cry for His help, if you will not make that soliciting the most fundamental principle of your life, you will have no success, and shall die at last with great regret.

Do not fall to wondering why other peoples are meeting with success although they have not the slightest idea of your Most Perfect and All-Powerful God. The answer is this, and this alone, that having forsaken God, they have been put to trial in the matter of material means. Often times a trial from God takes the form that whoever forsakes Him, giving himself up to carnal pleasure, setting his mind wholly on material wealth, the doors of worldly advancement are opened upon him; though from the religious and spiritual point of view he is altogether destitute and naked. He dies at last engrossed in this world, to be thrown into an eternal hell.* And sometimes this trial takes the form that such a person remains unsuccessful even in the task of amassing wealth. But the latter trial is not so dangerous as the former, since the former breeds

* As the Promised Messiah has explained in other places, the expression "eternal" here means a very very long period.

an inordinate measure of pride and a superiority complex. In any case, both these groups are of those on whom falls the wrath of God. The true fountainhead for all kinds of prosperity is God. Therefore, when these people are unaware of this Living and Sustaining Being, in fact careless in regard to Him, and turn their backs upon Him, how can real prosperity fall to their lot? Blessed are they who understand this secret, and in dire straits is he who fails to grasp it.

Similarly it is incumbent on you that you do not begin to follow the philosophers of this world; nor should you suffer yourself to be mentally overawed by them. All these constitute varying manifestations of a gross ignorance. The real and true philosophy is the only one which God has given to you in His Holy Book. In imminent danger of destruction are the people who have become enamored by these material philosophies; and successful are they, who, for real knowledge and philosophy, go to the Holy Book.

Why do you take to the paths of ignorance? Do you run after those who are blind, in the hope that they would show you the way? O you ignorant people! How can a person show you the way who is himself blind. The truth is that the true philosophy can be obtained only through the holy spirit. Through this spirit you will reach those sciences which are not accessible to other. If you ask for it with sincerity, you will get it at last, and then you will find that this is the only knowledge that imparts freshness and life to the heart, and places it on a firm tower of perfect certainty.

How can a man bring forth for you clean and wholesome food who is himself subsisting on carrion? How can one show you the way who is himself blind? All pure and healthy wisdom comes from the heavens alone. What is this you seek from those who are of this earth? They alone inherit wisdom whose souls soar to the heavens. Those who are not satisfied in their own minds, how can they give you satisfaction? The foremost thing is purity of heart: sincerity and

purity must come first; after that you shall get everything.

The door of revelation is open even now

Do not think that the Revelation from God is not possible in the future; that it was possible only in the past: do not think that the holy spirit cannot come down now. I tell you truly that every door can be closed but the door for the coming down of the holy spirit. Open all the doors of your heart to receive it. With your own hands you remove yourself to a distance from that sun when you yourself closed the window through which light can enter. Therefore get up at once and throw this window open, so that the light of the sun should, of its own accord, enter your heart with the simplicity and inevitability of a natural process.

When God has not closed the doors of His blessings upon the world, when in fact He has multiplied them even more than before, do you venture to presume that he has closed upon you the doors of His spiritual blessings, even at a time when they were needed most? No, no; not at all. Rather has that door been opened beyond any possible shadow of doubt. Now, in accordance with His teaching as given in the *Surah Fatihah*, when the door of all earlier blessings has been opened for you, why do you decline to receive them? Create a thirst for this spring, and then, of itself, the water will begin to gush out. For this milk cry like a child, so that it should well up in the breast. Begin to deserve mercy, so that you should be shown mercy. Show anxiety and deep concern, so that your minds should be set at rest. Cry out with pain, again and again, so that a hand should stretch itself and take hold of you. Indeed, how terribly difficult is the way which is the way of the Lord! But, verily, it is made easy for those who jump into the abyss, resolutely determined to face destruction and death.

Blessed are they who for the sake of the Lord wage a war against their own selves; while truly
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MAINTAINING CONCENTRATION IN PRAYERS

(Taken from the book "*Remembrance of Allah*" based on a lecture delivered by Hadhrat Musleh Mau'ood, Mirza Bashirud Din Mahmood Ahmad, the Khalifatul Masih II

I will now speak about maintaining concentration in Prayers—a subject about which I have been asked often. You may already be practicing some of the methods I will describe. If you have done full justice to them, you must have tasted their beneficent result.

As a part of the Prayer service, the *Sharia* (Islamic law) has prescribed some rules for maintaining concentration. Due to their own ignorance, many people derive no benefit from these rules. I will add some techniques which are generally not known but can be helpful. Let me start with a general principle. When someone really believes in a technique that he is using, he receives greater benefit from it. Sando was a master body builder in Europe. He said that, *Exercise is essential for health; but at the same time you must believe that your arms and muscles are getting stronger and firmer*. The arms get stronger with exercise, but when you add the belief that the body is benefitting, it is naturally influenced. Without such a belief, much of the potential impact is lost and the benefit is reduced.

Rules within Islamic Law Which help in Concentration

Some rules embodied in Islamic *Sharia* for maintaining concentration are as follows:

1. Performance of *Wudhu* (ablution) is essential before starting every Prayer. God Almighty has created means of communicating thoughts and feelings. One of them is the nervous system. It acts as a channel to carry one man's feelings to the other. The Holy Prophet, peace and blessings of Allah be upon him, recited Ayatul Kursi and then blew upon his hands and moved his hands gently over his body. Do you think that this was a frivolous act? No! The truth is that the thoughts are channeled from one person to the other through the nervous system, and also through the voice, and the breath. The Holy Prophet, peace and blessings of Allah be upon him, brought all channels under control by reciting Ayatul Kursi with his tongue, then by blowing upon his hands, and then by moving his hands over his body.

In brief, the voice, the nervous system, the sight,

and the breath are all means for the expression of thoughts. That is why the righteous Muslims, including the Holy Prophet, peace and blessings of Allah be upon him, recited specific words to achieve full spiritual benefit while blowing upon or touching the bodies.

Since the nervous system is a channel for the expression of thoughts, the Holy Prophet, peace and blessings of Allah be upon him, has instructed us to perform ablution in order to purify our thoughts. The main outlets for the expression of thoughts are the mouth, the arms and the feet. They are required to be cleaned. Experiments show that when the mouth, arms and legs are washed with water, the string of evil thoughts is broken.

Ablution breaks the string of extraneous thoughts and creates tranquillity and comfort. This, in turn, helps in concentrating. When you make ablution, resolve firmly that with it you are going to banish all stray thoughts. With this attitude you will experience added comfort and your thoughts will not be distracted.

2. Another means of achieving concentration in Prayers is to offer Prayers in congregation in the mosque.

Human thoughts work through a process of association. When Tom meets Dick he asks him about his son Harry. Even though Harry is not present, meeting Dick reminds him of Harry. That is how the human brain works: when you see something, you also remember other things associated with it. If someone offers Prayers at a place called the house of God, where Prayers are offered by day and night, he will surely think that he is standing before God for whose worship the place has been constructed. He will thus feel that he must obey his Lord with a true heart.

The Holy Prophet, peace and blessings of Allah be upon him, has instructed that Muslims should reserve a place for Prayer in their homes. Praying there will remind them that place is also reserved for worship.

There may be some among you who have never experienced such thoughts in the mosques. But now that the point has been made clear to you, you will be able to go to the mosques with these feelings. This will help you control wayward thoughts and concentrate on your act of worship and find true peace.

3. The instruction to face towards **Ka'aba** (the first house of God built in Mecca) also helps in achieving concentration. The city of Mecca has many distinctions. It was here that in obedience to God's will, a loved one of Allah—Abraham, on whom be peace—left his wife and child without any provisions and protection. Since he did it for the sake of God, He multiplied his progeny, which is innumerable like the stars in the sky. Many prophets were born in his progeny. Finally, the person destined to reform the whole mankind was also raised from his progeny.

When someone realizes the wisdom of turning his face towards Mecca, he is inspired by the sacrifice of Ishmael (on whom be peace). His mind is drawn to the fact that God, for Whose worship he is now standing, is the Lord of Great Honor and Majesty. This realization helps eliminate stray thoughts and leads one to the recognition of the Grandeur and Glory of Allah.

4. Calling of **Adhan** (call to Prayer) also helps in concentration. The call of **Allaho-Akbar, Allaho-Akbar** (Allah is the Greatest, Allah is the Greatest) reminds worshippers that God, to Whose presence they are being summoned, is the Greatest. This will promote concentration in their Prayer. The Holy Prophet, peace and blessings of Allah be upon him, says that the **Adhan** is called to put Satan to flight.

When someone realizes that the objective of **Adhan** is to express the Grandeur and Glory of God, he will appreciate its wisdom. Having learned about this philosophy, you will now remember it when you hear the **Adhan** and will receive its full benefit. When the remembrance of the Greatness and Glory of God takes hold of your mind, other thoughts will vanish and concentration will be achieved.

5. **Iqamat** (the shorter version of **Adhan** recited at the beginning of **Salat** in congregation) also draws attention to the Greatness and Glory of God. All the points made concerning **Adhan** apply to it too. The Holy Prophet, peace and blessings of Allah be upon

him, says that **Iqamat**, too, puts Satan to flight. He meant that **Iqamat** removes evil inclinations and promotes concentration in worship.

6. Order in outwardly arrangements creates order in thought and does not let them disperse. When the rows are physically formed for Prayer, the deeper thoughts are also lined up. And what an awe-inspiring form the rows represent in Prayers—everybody standing before the King of kings in utter silence! The Holy Prophet, peace and blessings of Allah be upon him, says, *Keep your rows straight; lest your hearts become crooked*. What is the significance of the rows? Simply that the external disorder should adversely affect spiritual harmony.

7. The seventh means of achieving concentration in Prayers is **Niyat** (intention) because when you command your mind to do something, it attends to it. **Niyat** does not mean that you have to verbalize the name of the Imam, the numbers of the **Raka'as**, and facing to the **Ka'aba**. The intention of offering **Salat** should be made in the heart.

It is said that somebody developed a phobia concerning **Niyat**, and, in particular, about specifying the **Imam** (one who leads the Prayer). If he stood in a line behind others, he was not satisfied by saying, *behind this Imam*. He suspected that since there were other people between him and the Imam, he was not really *behind* that Imam. So he moved forward and said *behind this Imam*. Still dissatisfied, he moved further still and touching the Imam said *behind this Imam*. Those who suffer from such superstition are wrong. They suffer the consequences. The **Niyat** is turned into an unnecessary burden.

In truth the intention is related to the heart. When you stand for Prayers, think actively about the Prayers. Remind yourselves what you are about to do. As soon as you understand this, you will begin to develop humbleness and begin to concentrate.

8. In the Congregational Prayers the **Imam** repeats words which create the fear of Allah. Anybody who becomes distracted is nudged and reminded. When **Allaho Akbar** is called he is warned: Stand with full attention because the One in Whose presence you are standing is The Greatest. Then, after a while, when thoughts are distracted, the **Imam** again makes the same reminder. Again, after a while, he is told: **Sami Allaho li man Hamida** (God listens to him who

praises him),—reminding him that in order to benefit from the Prayer, he must spend the time in praising Allah; otherwise, he is wasting his time.

Repeated reminders from the *Imam* make the followers alert and attentive. This is why the *Imam* has a rank ahead of the followers; he reminds them again and again that they are standing in the presence of the Greatest of all kings and, therefore, must stand with full attention.

9. Islam has not adopted a single posture for prayers but different positions. If someone gets absorbed in other thoughts, his going in *Ruk'u* (bowing) *Sajda* (prostration) reminds him. Even if someone moves to these postures as a habit, relevant movements make the mind alert. Worship in other religions does not possess this characteristic; it is unique to Islam.

10. Performance of *Sunnah* before and after obligatory Prayers also helps achieve concentration especially during the Obligatory Prayers.

It is a law of nature that signs of coming events start appearing before their occurrence and the after effects continue after they have occurred. For example, light spreads before the Sun appears in the morning and continues after it sets in the evening. We also observe that some worries dominate the mind at the cost of other thoughts. Matters which accord with one's wishes, or those resulting in pleasure, or those whose absence can be harmful, overpower other matters and preoccupy the mind.

If someone is engaged in a task which does not appear very beneficial to him, and if he has to perform something which is likely to benefit him or can harm him if not done, or is of special interest to him, his thoughts would be absorbed in the second task even when he is doing the first. Take, for example, a worker in an office. If he has to carry out a personal task after office hours, he will start thinking about it an hour or two before he leaves his office. Conversely, if he is engaged in an important assignment in the office, he will continue thinking about it when he leaves his office. Only after some time will he be able to concentrate fully on his other tasks.

The Holy Prophet, peace and blessings of Allah be upon him, has prescribed *Sunnahs* before and after the *farad* Prayers to make sure that the *farad* are not vitiated by wandering thoughts. Such distractions are

suppressed during the performance of *Sunnahs* and makes a man fully prepared and attentive during the performance of the *farad* Prayers. Similarly, *Sunnah* have been appointed after the *farad* Prayers, to stop the thoughts of pending business from vitiating the last part of the *farad* Prayers. Thus the whole of the *farad* Prayer is protected. As I stated, stray thoughts generally arise when the earlier task is about to be completed and the mind is being prepared for the second. If one believes at the end of his *farad* Prayer that he has not yet finished—the *Sunnahs* still remain—his thoughts will remain suppressed. This is one of the major reasons for the appointment of *Sunnahs*.

The Holy Prophet, peace and blessings of Allah be upon him, has appointed the number of *Sunnahs* in accordance with the requirements of the time.

The time of *Zuhr* Prayer (early afternoon) is the time of great involvement in other tasks. He has therefore appointed two or four *Sunnahs* before and after the *farad*. He has appointed two sentries to safeguard the *farad* from any wandering thoughts.

There are no *Sunnahs* before *Asar* (late afternoon Prayer) but there are *Nawafil*—one may observe them or skip them—because it is time to finish off business activities. The Prayer for this time is therefore very brief. But there is *Zikr* between *Asar* and *Maghrib* (evening) Prayers.

There are no *Sunnahs* before *Maghrib* Prayer because the time is generally very short; but there are *Sunnahs* after *Maghrib*. Dinner is generally taken after *Maghrib*. The two *Sunnahs* safeguard the mind from being absorbed in thoughts about food or other similar affairs.

There are no *Sunnahs* before *Isha* Prayers because the kind of activity before *Isha* does not absorb one's mind for long; but there are *Sunnahs* and *vitr* after *Isha* which protects the mind from the thoughts of sleep. The *vitr* can also be performed later.

There are two *Sunnahs* before *Fajr* (morning Prayer); they serve to get rid of the slumber. There are no *Sunnahs* after *Fajr* because generally there is not much activity to preoccupy one's mind after *Fajr*. But *Zikr* has been prescribed between *Fajr* and

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ISLAM IN CYBERIA

By Muhammad Riyas-Trivandrum

(Taken from *The Minaret*, October-December, 1996)

"Do they not see that We are visiting the land, reducing it from its outlying boundaries?" (The Holy Quran 21:45).

As the technology base expands, the world shrinks. Once there were a lot many worlds in this globe. Every society was a world on its own. The prophets sent by the Almighty God for their times guided them in their world.

Then came the technological breakthrough of transportation which made people 'discover' other worlds. They came closer to other societies and slowly they started merging into one single entity. The barriers of distance were reduced. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) was appointed in this time. He taught man that he is part of a single society. All humans are of equal importance, and color, race or family does not give anyone any privilege over anybody else.

This message of brotherhood was carried around the world by his followers by means of the technology that brought the world together – transportation. They traveled across dry deserts, traversed thick forests, sailed over wild oceans serving the thirsty from the Oasis that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) provided for them.

By the end of the 19th century the world was getting prepared for yet another revolution – communication. It carried messages around the world without men actually carrying it. Radio, television, etc. for broadcasts and telephone, fax, etc., for personal communications served the part. Man made satellites took the messages up in the sky and showered them back to earth. The message of the Promised Messiah (a.s.), who was appointed by God Almighty to bring the religion of Islam back to earth also came from the sky. The radio and TV channels beamed his message to earth.

"For as the lightning comes from the east and shines as far as the west, so will be the coming of the son of man." (The Bible Revised Standard Version Matt 24:27)

The communication technology by itself gave birth to a new revolution – the information revolution. The national boundaries proved no barrier for transfer of information. The Internet brought any information literally at the finger tip. In developed countries, Internet is very well absorbed and is already a household name. It presented a collection of knowledge from people across all boundaries. It was quite natural that The Promised Messiah (a.s.) of the time be there on the net. His sword of words, which had been waging its war by means of the technology that changed man, the printing technology; then the technology that evaded the houses invisibly, the television, set its foothold in the new technology that created a breakthrough in the information access.

There are already a lot of sites in the Internet launched by Ahmadi students, scholars and different Jama'ats from across the world. The Holy Qur'an with complete translation in English is available, along with a good library, with full text of hundreds of books in the Urdu, English and Indonesian languages. The centennial book *'The Philosophy of the teachings of Islam'* is available with a study guide to it. Some other features include the audio files of all Khutbas of Khalifatul Masih IV as televised by Muslim Television Ahmadiyya International (MTAI). A live transmission of MTAI is also available. The audio files can be played on a multimedia PC. Another feature worth mentioning is the Religious Articles Mail (RAM) Service. This is an on line magazine, available as text to view and send to subscribers through e-mail.

The pages are regularly maintained and new additions incorporated. The efforts put in for doing all this work on the Internet are shared mostly by a number of Ahmadi Students, Ahmadiyya Muslim Student Associations, scholars and local Jama'ats of USA and Canada. And of course, all this is done voluntarily. Pray that the efforts put in by these people be fruitful and they be rewarded

The Internet

The Internet is a network of computers around the world. It connects different computer networks of various Universities, Research Institutions, Organizations, manufacturers, service providers and individual computers together. Every computer on the Internet can publish files it wishes on the Internet so that others who wish can access it. Since it covers people of a wide range of tastes, areas and professions, almost any kind of information is available, including different technology aspects, technical references, personal information, product information, religious articles, science, history, geography and what not.

'Browsers', the tool for traversing the net and viewing the information, takes you anywhere in the world not knowing where exactly (geographically) you are getting it from. 'Search Engines' available on the net can be used to search any single word or phrase across all the resources on the Internet. Varied services as matrimonial columns are also common on the net. In the west, Internet shopping is picking up,

where you can see the products, select one and buy it, paying through your credit card. The item will then be delivered at your doorstep.

Electronic Mail (or e-mail) is a widely used feature on the Internet. This allows subscribers to send mails to any other subscriber in no time. Other main features are news groups (discussing certain identified topic with others), Internet Relay Chat ('talk' on line – talking is but by typing on the keyboard!) etc. Live transmission of audio is available and limited video also is given. The future may use Internet for full multimedia communication, that's the way people are working on it.

Even though e-mail is getting popular in India now, Internet access is still in the infancy. So far it is being used mostly by the technical community only. In the changing face of the country, however, Internet is gaining popularity and the day is not far, when the average Indian will browse the Internet, sitting in front of his TV set, brought in along with the scores of channels through his cable TV channel.

Our Teachings

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ill-starred are they who for the sake of their baser-selves wage war against the Lord, and refuse to mold themselves in obedience to His will. Whosoever, for the sake of his own self, evades a commandment of God, he will never enter the kingdom of heaven.

Strive therefore to the utmost that not a jot or syllable of the Holy Quran should bear witness against you, and cause you to be apprehended on that account. For, indeed, even a single grain of evil is punishable. The time is very short, the mission of your life not yet fulfilled. Walk with speed, for the evening draws nigh. Whatever you have to put before the Lord, examine it well, and as often as you can, lest some defect remain to cause irreparable loss or lest you take something with you which in fact should amount to no more than filthy and spurious goods, not worthy to be presented at a royal court.

Maintaining Concentration in Prayers

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sunrise.

All of the above methods of maintaining concentration in Prayer have been prescribed in the Sharia. You can benefit from them fully if you understand their philosophy and keep reminding yourselves of their wisdom. I have described these methods in detail to enable you to understand them fully. God willing those who act upon them, giving due regard to their philosophy, will derive great benefit.

It should also be remembered that just as the human body has joints, so do the Prayers. The joints of the prayers consist of words which are recited during standing, bowing, and prostrating posture. Pay special attention to these joints to make your Prayer very strong and upright; otherwise, it will fall.

THE STATE OF MINORITIES IN PAKISTAN

By Dr. S. M. Ismail

(Quoted from a Pakistani newspaper dated August 14, 1997)

On August 11, 1947, Quaid Azam Mohamad Ali Jinnah made that famous speech before the first sitting of the Constituent Assembly of Pakistan: "You are free. You are free to go to your temples. You are free to go to your mosques or to any other places of worship in this State of Pakistan. You may belong to any religion or caste or creed... that has nothing to do with the business of the State..."

"You are starting with this fundamental principal that we are all citizens and equal citizens of one state..."

The very day the speech was made, the Press Department of Pakistan's Information Ministry tried to suppress it. In any case, all propagandists of an Islamic State have abused the name of Quaid-e-Azam in support of their cause. As regards a secular state which he wanted as is crystal clear from his speech, is now taboo.

As a lawyer Jinnah was always extremely careful in choosing his words and this speech he had prepared with extra care. Jinnah's words were plain and explicit.

Within two years after this speech by the founder of the state and a year after his death, Prime Minister Liaquat Ali Khan, in the same Constituent Assembly moved 'The Objectives Resolution' laying down the foundations of an Islamic state. On March 23, 1956, the Constituent Assembly of Pakistan adopted the constitution for the Islamic State of Pakistan.

Since then, a lot of water has flown down the river Indus. In 1952, the anti-Ahmadi movement was launched by vested interests

to bring down the Nazimuddin administration. Mian Mumtaz Daultana, the Punjab chief minister, had ambitions of his own. He actively encouraged the Majlis Ahrar to launch the movement. Khwaja Nazimuddin moved swiftly, appointed strongman Sardar Abdur Rab Nishtar as governor the Punjab, who declared Martial Law in Lahore and made Lt. General Azam Khan Chief Martial Law Administrator. The city was brought under control and the situation calmed down immediately. The evil raised its head twenty years later, when the Anti-Quadiani movement was launched again in 1974. The *awami* Prime Minister, as against the *weak* Khwaja Nazimuddin, capitulated and surrendered to the religious elements and chose to declare the Ahmadi community a non-Muslim minority. Emboldened by their success, the Mulla launched a full scale attack on the minorities of Pakistan and beefed up by the Zia regime, passed laws such as the Blasphemy Law which were directed particularly against the minorities.

Two things must always be remembered about Pakistan. First, it was meant to be a solution to the communal problem. There were to be two Indias, one Muslim and the other Hindu, but Muslim India was to have a non-Muslim population of about 25 m and Hindu India a Muslim population of about the same size. Allama Iqbal, who wanted the rule of *sharia*, was prepared to lose the Ambala division and non-Muslim areas of Punjab but Jinnah was not. Iqbal wrote to Jinnah "Nor should the Hindus fear that the creation of autonomous Muslim States will mean the introduction of a kind of religious rule in

such a state (pp 160, S. S. Pirzada, *Quaid Azam Jinnah's correspondence*, East & West Pub, 1966). The presence of non-Muslims was an essential part of Jinnah's Pakistan. The treatment of the minorities was the crux of the matter. The whole basis of partition was that 'you will protect and safeguard our minorities in your zone and we will protect and guard your minorities in ours.' Jinnah took the initiative in giving an assurance that in Pakistan the non-Muslims would be treated on the basis of equality of mankind. They would not live on sufferance, but as honorable citizens, with equal civic and political rights, and enjoy the fullest security of life, property and honor just as the Muslims themselves, if not better. 'The Government of Pakistan', he promised, 'will function with the will and sanction of the entire body of people in Pakistan, irrespective of caste, creed or color.'

Jinnah's Pakistan was to be a Muslim but not an Islamic state. It was to be Muslim because the overwhelming majority of its citizens were to be Muslims but he carefully avoided to call it Islamic. It would be governed by Islamic principles, even Islamic law, but it was not to be a religious state. If Britain, with a 'Defender of the Faith' as its monarch, could be secular, and if the President of the United States could urge his armies on saying 'Onward Christian Soldiers' and fight to save Christian civilization and yet the US could be secular, why not Pakistan?

On the eve of partition when Jinnah came to Karachi, he immediately took the following steps:

He had a Hindu, an Untouchable, elected as the first president of the Constituent Assembly, the position was later occupied by Jinnah himself.

Later that man, Jogindarnath Mandal was appointed Law Minister, surely not to frame Islamic laws.

He had the Muslim League flag adopted as the flag of Pakistan but with a white stripe added as a symbol for the minorities.

Replying to Lord Mountbatten, who in his address had referred to the Moghal Emperor Akbar pleading for the minorities to be treated well, Jinnah reminded the Viceroy that the treatment of non-Muslims with utmost tolerance and regard and respect for their faith and beliefs went back to the time of the Prophet (PBUH) himself.

On August 17, he attended a special church service by the Christians of Karachi to celebrate Independence.

The mullah practically disappeared from the Muslim political scene during the struggle for independence in the forties. He surfaced again some time after Jinnah's death. This time he came as the champion of the Islamic state, which he claimed was the promised ideology, the very *raison d'etre* for Pakistan. He gained at first by inches, then by miles, as no political leader had courage enough to contradict him. ZAB, early in his career as the leader of PPP, did take the line that Islam was not an issue in Pakistan but later he too thought it wise not to challenge the religious leaders. When he was overthrown, Ziaul Haq assumed the role of the champion of the Islamic state. Since then parrot-like cries of Islamic state and the rule of the sharia have become the order of the day. This is the mullah's revenge on Jinnah.



Children's Corner:**FEAR NOT, GOD IS WITH US**

When the opponents of the Holy Prophet, peace and blessings of Allah be upon him, saw that Islam was making progress and that there was a steady increase in the number of Muslims, they were greatly provoked. They had employed all means of persecution to stop progress, as they considered Islam to be a definite threat to their way of life and to their beliefs and doctrines.

No one was secure against persecution, not even the Prophet himself. The worst affected were the slaves who accepted Islam. Their masters inflicted unbearable torments upon them in vain attempts to force them to renounce Islam. They were taken out during the scorching heat of the mid-day sun and were made to lie down on their bare backs on the burning sands and rocks, while stones were heaped on them. Boys were incited to make them victims of their cruel sport. They would tie ropes to the ankles or the neck of a slave and drag him through the streets paved with rough stones, leaving him with bruises and cuts.

As the Muslims had a strong faith, they bore all those sufferings with patience and remained steadfast. There came a time when life was made so impossible for them in Makkah, that they decided to migrate. They went to Yathrib, where Islam had spread already and Muslims were living peacefully.

Family after family left the city and made their way to Yathrib secretly. Sometimes a whole street would be emptied in the course of one night. In the morning the Makkans would see the doors locked and would realize that the residents had fled. At last the Holy Prophet, peace and blessing of Allah be on him, and a few of his companions were left at Makkah. They were also ready to leave and were waiting for God's command.

The Makkans saw all this. They did not want the Muslims to prosper in Yathrib. So all the

chiefs of Makkah gathered for consultation. They decided to kill the Prophet without further delay. In order to spread the responsibility among them, they decided to appoint one man from each tribe to do the job. They fixed a particular night for this purpose.

At this point the Prophet received God's command to leave Makkah, and it so happened that the night fixed for his departure was the one that his opponents had chosen for their evil design. Abu Bakr, having learned from the Prophet of the decision to leave Makkah, begged for permission to accompany him. The Prophet gave his assent.

The following evening the Prophet left his home as soon as it was dark. While those who intended to kill him were gathering round the house, the Holy Prophet, peace and blessings of Allah be on him, went away unnoticed. Abu Bakr also joined him and the two made their way out of the city. They went up one of the surrounding hills and took shelter in a cave called 'Thaur'. This cave had a very narrow entrance, so that a person would have to lie flat to crawl into it. It was not a safe place to hide as there was considerable danger from reptiles of all kinds.

In the morning when the people of Makkah learned that the Prophet had left, they sent a party in search of him. They announced that anyone who would bring him back dead or alive would receive a reward of one hundred camels. Following the footprints, they arrived at the mouth of the cave in which the Holy Prophet, peace and blessings of Allah be on him, and Abu Bakr, had taken shelter. The tracker announced that the marks of the footsteps of the fugitives did not go any further. Therefore, they had either sunk into the earth or had risen to the sky. The whole party ridiculed him at his remarks. They did not bother to look inside the cave, as they

knew that the cave was not a safe place of refuge. Who on earth would take the risk of serious bodily harm and possibly death, from the poisonous snakes and vipers inside the cave?

Abu Bakr got very worried when he saw them standing there, at the mouth of the cave. He could hear their voices. He could even see them moving about, through a narrow opening of the cave. He whispered to the Holy Prophet, peace and blessing of Allah be on him, his fear that they might be discovered. The Holy Prophet,

peace and blessings of Allah be on him, replied calmly, "Grieve not, for Allah is with us".

Abu Bakr was reassured. The Makkans thought that they had missed the track and returned frustrated.

The Holy Prophet, peace and blessings of Allah be on him, and Abu Bakr, spent two nights and two days in the cave. Then they left and after a few days' journey reached Yathrib, where the Muslims gave them a warm welcome.

WE NEED YOUR HELP!!!!

In order to:

- ▶ Reach you on a timely basis
- ▶ Send your mail (for instance the Gazette) to the correct address. If you move, the **Post Office WILL NOT FORWARD** the Gazette to your new address
- ▶ Correctly identify the number of members in your family
- ▶ Accurately record your Chanda payments

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The Jamaat Computer System requires:

- ▶ **Correct spelling of the name of each family member**
- ▶ Identification of Tanzeem (Atfal, Nasirat, Lajna, Khuddam or Ansar)
- ▶ Your **correct address, telephone and e-mail address**
- ▶ Your **MEMBER CODE** with each **CHANDA PAYMEENT** (whether by check or cash). So **please make sure** that your local Jamaat President and Financial Secretary are aware of your member code and properly encodes it on each receipt.

For any questions, call (301) 879-0110,

contact via Fax: (301) 879-0115 or (703) 264-5994.

You can also contact via e-mail: azizia@erols.com

A HISTORICAL DOCUMENT

The following correspondence between the late Soofi M. R. Bengali and President Franklin D. Roosevelt in March 1932 was sent to us by our dear sister Alliyah Shaheed of Pittsburgh, PA. Many thanks to sister Shaheed for sharing this historic document with all of us.

Chicago, Illinois,
March 2, 1933

Hon. Franklin D. Roosevelt,
President of the United State,
The White House,
Washington, D.C.

My dear Mr. President:

I, on behalf of the Ahmadiyya Moslems of the United States of America, offer you most hearty congratulations on the occasion of the assumption of your great office as President of the United States of America.

As a token of our love, respect and honor I send you under separate cover, the book "*Ahmadiyyat or The True Islam*" and a copy of the magazine "*The Moslem Sunrise*."

Illustrious President, God has chose you to be the ruler of the most prosperous and advanced nation on the face of the earth. This book that I have the honor to send you as a present will not only help you in the discharge of your great duties but will also lead you to a higher and more permanent upliftment here and hereafter. I, therefore, humbly request you to do me and my community the honor of reading the book at least once from the beginning to the end.

It is my earnest and wholehearted prayer that God may help you in all of your great undertakings and crown your noble efforts with high accomplishment. May your inaugural be the inaugural of a new era of peace, prosperity and progress not only for the United States of America but for the whole world.

Most respectfully yours,

Sufi M. R. Bengalee

The Response:

THE WHITE HOUSE

Washington
April 14, 1933

My dear Mr. Bengalee:

The President has received your letter of March second and deeply appreciates the congratulations extended to him by you on behalf of the Ahmadiyya Moslems of America. He asks me to thank you heartily for the book and the copy of your magazine which you were good enough to send him to assure you of his deep appreciation of your interest in his success.

He is indeed grateful to you for this evidence of your good will and for your prayers.

Sincerely yours,

(Signed) M. A. LeHand
PRIVATE SECRETARY.

A DISTINCTION WELL EARNED
AISHA MOINUDDIN, A Brilliant Ahmadi Girl
Declared VALEDICTORIAN of the Year

We are pleased and gratified in informing members of our community that Miss Aisha Moinuddin, a young member of Miami Jam'at has stood first in 1997 Senior Class of Miami North Western High School by scoring 5.7 grade point average and SAT score of 1500. *These distinctions have earned her a four-year \$76,00.00 academic scholarship to the University of Miami.*

As the Valedictorian of Miami Northwestern High School, she delivered a very impressive speech at the commencement ceremony. Her truthful and courageous message and its impact was felt by every one and brought her to the lime-light in the local press and full coverage was given to the text of her speech by the *Miami Herald*, the leading newspaper of Miami.

The *Miami Herald* wrote: "Deeply saddened by events that reshaped a year born with great promise into one she found bitter and disappointing, Aisha gave a speech filled with powerful tributes to her teachers, but packed as well with criticism of Northwestern's administration and even of its support personnel."

Miss Aisha Moinuddin said: "Ours was an arduous year... progressively exhausting," the school's top senior said June 11 to more than 400

classmates, teachers, administrators, principal and Dade county School Board members and district superintendent. 'But I believe our stress could have been eased considerably had we had a more supportive administration.'

For a moment, there was silence. Then cheers. Aisha had said something so many others wanted to, but were either too afraid or couldn't.

"On the whole, I have been disappointed many times." Aisha said in her speech. "Very little praise or acknowledgment is given to our primary purpose, which is to gain knowledge through academic pursuits. It is time to set our priorities in order. There are so many incredibly talented students who could have risen even higher to greater accomplishments had they been motivated and encouraged."

Miss Aisha Moinuddin is the grad daughter of the late Maulvi Taj Din, the former Nazim Darul Qaza

All our readers are requested to pray for her. May Allah Ta'ala grant her even greater honors in future and to grant her a life of bliss and that she may contribute to the well being of her family, community and the humanity at large. Ameen.

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 seven in the evening. The opening session was presided over by Rizwan Alladin, Metropolitan Qaid. After the recitation of the Holy Quran, Khuddam Pledge and recitation of one of Hazrat Masih Mauood's poems, North East Regional Missionary, Daud Hanif Saib, 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 Aftfal participated in the team sports of basketball and volleyball, after which prayers were offered in Congregation.

After the prayers the four majalis 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.

Several educational competitions were held. Many Khuddam and Aftfal 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 Jama'at has purchased. The new technology included buzzers that were purchased for competitions such as those 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 Aftfal 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. Shahid, the President of the NY-Brooklyn Jama'at. In conclusion, the awards ceremony was held and the youth of New York collected their awards for the hard work they put in during the day. May Allah bless them and enable them to be prepared for the National Ijtema as well as all challenges they may face in the future, Insha Allah.

IMPORTANT NOTICE

THE HOLY QURAN WITH ENGLISH TRANSLATION BY MAULVI SHER ALI IS AVAILABLE AGAIN

A new edition of the above mentioned Holy Quran, recently printed in England, has just arrived here. The added feature of this edition is an appendix with corrections and alternative possible translations of some verses of the Holy Quran. The price is \$10.00 per copy.

To get your copy, get in touch with:

The Ahmadiyya Movement in Islam
2141 Leroy Place, NW
Washington DC 20008
Ph: (202) 232-3737 □ Fax: (202) 232-8181

LET US LEARN SALAT (with transliteration and translation, continued)

The congregation say silently:

مقتدی دل میں یہ پڑھیں

تَحْمِيدٌ

O Our Lord Thine is the praise. اے ہمارے رب سب تعریف تیرے ہی لئے ہے
Rabbana Wa Lakal Hamd.

Alhamdu = الحمد	Laka = لک	Wa = و	Rabbana = رَبَّنَا
the praise (سب تعریفیں)	ka = کی (Thine Thine is)	And اور	na = نا Our O Lord
	La = ل belongs to)		

Sajdah — سجدہ

After this the Imam again says **Allaho Akbar** and goes down to prostrate. While prostrating, the forehead, nose, palms of two hands, knees and toes should be touching the ground. Do not let the elbows rest on the ground, when in prostration recite the following three times: سجدہ میں تین مرتبہ یہ دعا پڑھیں
سجدہ کی حالت میں پیشانی، ناک، دونوں ہاتھوں کا پتیلیاں، دونوں گھٹنے اور دونوں پاؤں زمین کو چھونے چاہئیں۔ کہنیاں نہ چھویں نہ ہی بازو۔

Glory to My God the Most High. پاک ہے میرا رب جو بڑی شان والا ہے
Subhana Rabbi Yal A'Ala.

al A'Ala = الأعلیٰ	Rabbi Ya = رَبِّي	Subhana = سُبْحَانَ
the Most High (مفرد شان والا ہے)	ya = ی My to God	Glory پاک
	Rabbi = رَبِّ	

قَعْدَةٌ Qa'da

Then he says **Allaho Akbar** and sits down. We should sit down on our left foot while the toe of our right foot should be touching the ground. Keep the hands on the knees. دو این پاؤں کا پچھ زمین کو چھونے دونوں ہاتھ گھٹنوں پر رکھے
اور یہ دعا پڑھے
 We sit down for a while and recite the following Prayer:

O Allah, forgive me and have mercy on me, اے اللہ مجھے بخش دے
Allaahummagh-fir-lee warham-nee اور مجھ پر رحم فرما

irham-nee = اِرْحَمْنِي	Wa = و	lee = لِي	igh-fir = اَغْفِرْ	Allahumma = اَللّٰهُمَّ
nee = نِي on me	and اور	me مجھے	forgive بخش دے	O Allah! اے اللہ
irham = اِرْحَمْ				

and guide me and grant me security, and raise me up, دے اور مجھے تندرستی دے اور مجھے ہدایت دے اور مجھے عزت عطا کر
wahdi-nee wa 'aafi-nee.warfa 'a-nee

irfa 'a-nee = اِرْفَعْنِي	wa = و	'aafi-nee = عَافِنِي	wa = و	nee = نِي	ihdi = اِهْدِ	wa = و
nee = نِي me	and اور	me = مِي me	and اور	me مجھے	guide ہدایت دے	and اور
irfa 'a = اِرْفَعْ		'aafi = عَافِ				

and make good my shortcoming and provide for me. اور میری اصلاح کر اور مجھے رزق عطا کر
waj-bur-nee war-zuq-nee.

ur-zuq-nee = اِرْزُقْنِي	wa = و	nee = نِي	uj-bur = اُجْبُرْ	wa = و
nee = نِي for me	and اور	my میری	make shortcoming good اصلاح کر	and اور
ur-zuq = اِرْزُقْ				