

انَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

THE  
**Ahmadiyya**  
**Gazette**

MUSLEH MAU'OOD NUMBER **USA**

FEBRUARY, 1998

SHAWWAL, 1418

TABLIGH, 1377

## THE PROCLAMATION CENTER

(From a speech of Hadhrat Musleh Mau'ood)

This was a proclamation that the kingdom of God was to be established on earth. What a great proclamation it was — and how rational! No bands with meaningless sounds and noises. Rather a bold and loud proclamation:

*“Allaho Akbar; Allaho Akbar. . . La Ialah Illallah”.*

*God is the Greatest; God is the Greatest. There is none worthy of worship except Him. Muhammad is His messenger. Come to prayer. Come for success...*

What a rational set of proclamations! Even a child would relish them in contrast to the other worldly proclamations which made no sense even to the grown ups.

But it is a pity that the Muslims themselves silenced this proclamation. Rather than being the voice of their kingdoms and powers, it was reduced to the voice of a few mourners. The soldiers who responded to this call were reduced from millions to a few. Even those who responded, included 99% who performed mere rituals. Then the might of the proclamation center was reduced to nothing. The shadow of Islam began to recede. The kingdom of the Lord reverted to the heaven and the world once again came into the grips of Satan.

Now the Honor of The Almighty has again come into the forefront. And you are; I repeat, you are; I repeat, you are assigned by Almighty God to serve that proclamation center.

O ye who have joined the choir of the Kingdom of Heaven! O ye who have joined the choir of the Kingdom of Heaven! O ye who have joined the choir of the Kingdom of Heaven! Make this proclamation again with your full force — a force that it should deafen the ears of the world. Fill this cup again with the blood of your hearts. Fill this cup again with the blood of your hearts, so that the throne of

Allah the Exalted may be shaken and the angels may tremble. So that with your cries full of pain, with your bold proclamation of the Unity of God, and with your loud affirmation of His existence, Almighty Allah may once again descend from heaven to earth and once again the kingdom of God be established on earth.

For this reason alone I have established *Tehrik i Jadeed*; and for this reason alone do I invite you to devote your lives. Come and join the ranks of the soldiers of Allah. The throne which belongs to Muhammad Sallallahu Alaihi Wa-sallam has been usurped by Christ. You have

to snatch it back from Christ to present it to Muhammad. Then will Muhammad, Sallallahu Alaihi Wasallam, present it to Allah the Exalted. Then will the Kingdom of God be established on earth.

So heed my call and follow faithfully as I direct you. Whatever I am saying, it is indeed being said by God. It is not my voice; I am conveying to you the voice of God. Abide by what I say. May God be with you. May God be with you. May God be with you. May you be honored in this world as well as in the hereafter.

(*Sayr-I-Roohani*, Volume 3)

## THE CLAIM OF HADHRAT MUSLEH AL-MAU'OOD IN HIS OWN WORDS

Syedna Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him) was demanded a special sign of the truth of the religion of Islam by the Hindus of Qadian. Under divine guidance he went to Hoshiarpur (a town a few miles east of Qadian) for this purpose and prayed to God for forty days. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years. A part of this magnificent prophecy is being reproduced on page 3.

Huzoor published this prophecy in his *Ishthihar* (leaflet) dated 20th February 1886. The son was born in 1889 and was named Bashir-ud-Din Mahmood Ahmad. He was to become *Musleh al-Mau'ood*. He was elected in 1914 as the second Khalifa of the Jama'at Ahmadiyya.

In 1944, God manifestly revealed to the Khalifatul Masih II that he was the Musleh Mauood. At that time he openly declared that he was the same promised illustrious son of the Promised Messiah mentioned in the prophecy. Huzoor made this announcement on 20th February 1944 at Hoshiarpur before a large gathering in the following words:

"Under the divine command, I swear by God and announce that He has nominated me as the Promised Son according to the prophecy, who is to convey his (Promised Messiah) name to the corners of the earth. I do not say that I am the only Promised one and no other Promised one will come till Doomsday. From the prophecy, it seems that some other Promised ones will also come. Some of them may come even after centuries. Rather God has intimated me that He will send me again to this world in some later age and I shall come again in times of polytheism. This means that my spirit shall be given to some other person who will be possessing faculties like me. He will do the job of reformation of the world by following in my footsteps. Therefore, those who are to come will come according to the divine promises in their own times. What I say is that the prophecy has been fulfilled in my person that was given to the Promised Messiah in the house in front of me in this city of Hoshiarpur which he announced in this very town and about whom he said that he will be born within nine years. Now there will be no one else to claim truthfully the fulfillment of this prophecy." (*Al-Fazl*, 19th February 1960)

## FROM THE HOLY QURAN

*"In the name of Allah, Most Gracious, Ever Merciful.*

*"Those who disbelieve and hinder men from the way of Allah—He renders their works vain."*

*"But as for those who believe and do good works and believe in that which has been revealed to Muhammad—and it is the truth from their Lord—He removes from them their sins and improves their condition."*

*"That is because those who disbelieve follow falsehood while those who believe follow truth from their Lord. Thus does Allah set forth for men their similitudes." (47:1-4).*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الَّذِينَ كَفَرُوا وَكَدُّوا وَعَصَىٰ سَبِيلَ اللَّهِ أَضَلَّ أَعْمَالَهُمْ \*  
 وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ  
 وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ \*  
 ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا  
 اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ \*

## HADITH

Hadhrrat Abdullah bin Umar narrates that the Holy Prophet (peace and blessings of Allah be upon him) said: When Eisa, son of Mary, descends upon the earth, he will marry and will have children.

In explaining this Hadith, the Promised Messiah (peace be on him) says: "The Holy Prophet (peace and blessings of Allah be upon him) made a prophecy on the basis of revelation from Almighty Allah that the Promised Messiah will marry and he will have children. This indicates that Almighty Allah will grant him a son who will be similar to his father in goodness, and will not differ from him. And he will be among the righteous servants of Allah." (Ayena Kamalati Islam, p. 578)

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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

## THE DIVINE REVELATION CONCERNING THE MUSLEH MAUOOD

*(Given below is an English translation by Sir Zafrulla Khan of the prophecy regarding the Musleh Mauood. Taken from the book Tadhkirah, an English language version of the prophecies, revelations, and dreams of the Promised Messiah, peace be on him.)*

In the announcement of February 20, 1886, the Promised Messiah, peace be on him, says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed

and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor have equipped him with the Word of Majesty.

"He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

## SPEECH MADE BY SAHIBZADA MIRZA BASHIRUDDIN MAHMOOD AHMAD ON MARCH 13, 1914 IN MASJID NOOR

(This is a historic speech made by Hadhrat Musleh Mau'ood (RA), which he made after Hadhrat Khalifatul Masih I (RA) passed away, but before Hadhrat Musleh Mau'ood (RA) was elected to be the Khalifa.

After reciting Tashahhud he said:

At this time I would like to make a brief submission to all the friends who are gathered here and to offer sincere advice from the depth of my heart.

According to the decree of Allah the Exalted, Hadhrat Khalifatul Masih has passed away. May Allah have mercy on him, may He grant him His bounties, may He grant him an exalted status, and may He grant him the company of his dearly beloved personalities -- the Holy Prophet (peace and blessings of Allah be upon him). {At this point the people gathered in the mosque said *Ameen*}.

The Ahmadiyya Community has been entrusted with a great responsibility. It falls on every child, youth, and the elderly. The entire Community is being tested: Those who pass this test, will be successful; those who fail it, will not be counted among the righteous in the sight of Allah.

We have a responsibility and we have a burden to carry. WE should make preparations to be successful in discharging this responsibility. Remember! A task may be very meritorious; but if bad intentions accompany it, it turns into an evil. Prayer is excellent; but Allah says:

*"So woe to those who pray, But are unmindful of their Prayer. They like to be seen of men."* (107:5-7)

They pray, but their prayers have no reality. People see that X or Y is making prayer; but there is nothing in his prayer except deception

and showing off. Since it includes showing off, it becomes a source of Allah's displeasure, rather than His nearness.

I relish the point greatly at the very beginning of the Holy Qur'an. We are taught to seek the protection of Allah before reciting the Holy Qur'an; then every Sura starts with the name of Allah. Only after reciting the name of Allah, does "*Alif Lam Meem, this is the Book...*" start.

Ponder over it. WE are taught to seek the protection against the accursed Satan and then to recite the name of Allah before reciting the Holy Qur'an. Why? Is the Holy Qur'an (God forbid) a satanic product which requires such protection? Not at all. The fact is that any good deed requires good intention to make it good; otherwise it becomes evil and dangerous. To purify our intentions and thoughts we are taught to recite the *Ta'awwuz*. This is a prayer that Almighty Allah may grant protection against all kinds of satanic influences.

Similarly it is not possible to attain to goodness without the blessing of Allah. That is the reason for Bismillah, which asks for Allah's help. In short, Allah ordains that we start the recitation by seeking protection against Satan and has placed Bismillah at the beginning to teach us to seek the help of Allah, to ensure that the intentions of the believers is pure, lest they should be destroyed by their evil thoughts and intentions.

There are many people who receive blessings from a certain verse of the Holy Qur'an. There are others, who are ruined as a consequence of

source of moving away from Allah. The great burden which has been placed upon our shoulders can only be carried with the help and succor of Allah. I therefore advise you to continue praying to Almighty Allah as much as possible. Let us pray that: O Allah, You alone guide to the true path. Guide us onto the right path, so that we may be saved from ruin and going astray; instead bring us closer to You. You have placed a great responsibility upon us. We cannot discharge it unless we are assisted by Your support. Recite "Guide us onto the right path" again and again.

We do not know what will happen tomorrow or the day after tomorrow. IF the Knower of the Unseen Allah does not help us, there is a danger that we may be ruined. Therefore pray and seek forgiveness of Allah. Seek Allah's guidance by praying the Istikhara prayer. Recite darood -- blessings upon the Holy Prophet (peace and blessings of Allah be upon him). Pray from the depth of your hearts with tears and pathos that:

*Allah! Make us successful in passing through this trial. Your Messiah came and many were destroyed by falling upon*

*this rock; then he passed away and you guided us. Now is another trial. Please help us. Guide us and bless all our deeds. Do not let the enemy be pleased by seeing our plight. Ameen.*

Let everybody keep praying in their hearts while walking around. Get up at night to pray. Almighty Allah makes all difficulties easy by His Grace. Have trust in Allah. The promises which He made to His Messiah are true. A man can make a false promise, but Almighty Allah's promises are always true. He is the "One Who is Always True to His Promises". Have faith in the truthfulness of Allah's promises. Trust Him, and have full confidence in His help.

Now I will pray. Please join me in prayer.

{After this speech he raised his hands for prayers. There was an indescribable impact on everybody; the whole mosque was filled with people in tears. After a long prayer, it seemed that comfort and contentment had descended from heaven on everybody's heart. Then he advised all those who could keep a voluntary fast the next day, to do so, and left the mosque for the house of Nawab sahib.}

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## THE FIRST SPEECH OF HAZRAT MUSLEH MAU'OOD AFTER BEING ELECTED TO THE OFFICE OF KHILAFAT

(March 14, 1914)

(Translated by Munawar A. Saeed)

*I bear witness that there is none worthy of worship except Allah; He is One having no partners. And I bear witness that Muhammad is His servant and Messenger.*

Listen!!!

Friends! I have firm faith and belief that God is One; He has no partner.

My dears! I then believe that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the Messenger of God

and Khataman Nabiyyeen. I firmly believe that no one can come to change even one iota in his shariat.

My friends! That Holy Master of mine has such a magnificent status that by following him, and by obeying him perfectly, a person can attain to the status of prophethood. It is true that it is only the grandeur of the Holy Prophet (peace be upon him) that his true obedience entitles one to the rank of prophethood.

It is my firm faith that the Holy Qur'an is the blessed book which was revealed to the Holy Prophet (peace be upon him). It is the last revealed book and the seal of *shariah*.

I also believe that the Promised Messiah (a.s.) is the same prophet whose advent was foretold by the Holy Prophet (peace be upon him) in the *hadith* narrated in *Muslim* and the same Imam who is foretold in *Bukhari*.

I repeat that nothing in the *shariah* of Islam can be abrogated.

Follow the example set by the companions of the Holy Prophet (peace be upon him); they were the exemplification of the prayers and the training of the Holy Prophet (peace be upon him). The second thing on which all companions agreed after the demise of the Holy Prophet (peace be upon him) was regarding the establishment of Khilafat.

Ponder carefully and read the history of Islam. The progress which was achieved during the period of *Khilafat Rashida*, was diminished when the Khilafat was replaced by the Government. And you can now well see the miserable conditions which the Muslim have reached.

After thirteen centuries, Allah the Exalted has sent the Promised Messiah (a.s.)—with the status of prophethood—in accordance with the prophecies made by the Holy Prophet (peace be upon him). After his demise, the system of Khilafat was established.

Hazrat Khalifatul Masih I, Maulana Nuruddin (may Allah grant him the exalted status in heaven and may he join with the Holy Prophet (peace be on him) and the Promised Messiah (a.s.) whom he loved so dearly) was the first *khalifa* of this dispensation. We all pledged at his hand with the same beliefs. As long as this chain of Khilafat continues, Islam will continue to prosper both in this world and spiritually.

Since you have asked me with such strong

voices that I should undertake the burden of KHILAFAT; I thought it proper that I must explain my beliefs to you.

I tell you truly that I have a fear in my heart. I find myself to be very weak. There is a saying of the Holy Prophet (peace be upon him) that you should not assign a task to your servant that is beyond his capacity. You have chosen me to serve you. Therefore do not ask me to carry the burden that I am not capable of bearing. I know that I am weak and sinful. How can I claim that I will be able to guide humanity and bring it to the right path. We are few and the enemies of Islam abound. But we have unlimited hopes from the mercy of our Allah. Since you have placed this burden upon me, you must assist me in carrying it. What that requires is that you continue to seek the grace and blessings from God and obey me.

I am a human being; and a weak one. If I make mistakes, forgive me. If you make mistakes, I promise in the name of Allah, that I will forgive you. Your collective responsibility is to work for the progress of this Community and for the achievement of its objectives. Now that you have established a bond with me, be true to it. You should forgive my shortcomings and I will forgive your shortcomings.

You will have to obey me in everything good that I tell you. If (God forbid) I tell you that God is not One, I ask you in the name of God Who controls my life, that you should not obey me. If I tell you that there is a flaw in prophethood, never accept what I say. Again, if I tell you that there is something wrong in the Holy Qur'an, do not accept it. If I go against the teachings that the Promised Messiah (a.s.) gave on the basis of revelation from God, do not follow me. But I repeat again and again that in matters of goodness, never disobey me.

Remember! if you are sincere and obedient and hold fast to the relation that we have established, Allah will shower His Grace upon us.

Our combined prayers will bring success. I have firm faith in my Allah that His succor will be bestowed upon me. Day before yesterday, I communicated one of my dreams that I fell ill and felt pain in my leg. I became fearful that I was going to have the plague. I closed my door and started worrying what was going to happen. I thought that Almighty Allah has promised to His Messiah that: "I will safeguard everyone in your household." This promise was fulfilled in his life time. I worried that perhaps that promise was no longer operative after the demise of the Promised Messiah (a.s.). I soon realized that it was not a dream; I was awake, and could see everything very clearly. In that condition I had a vision of Almighty Allah as a bright and shining light. It continuously ascends. It has neither a beginning nor an end. Suddenly a hand appeared from within the light. It offered me a cup of milk. I drank it and was suddenly relieved of my symptoms.

A narrated that vision up to this point. Now I will tell you the rest of it. When I drank the milk, I suddenly said:

"My Ummat will never go astray"

I have no Ummat. You are all my brethren. But the relationship that the Holy Prophet (peace be upon him) has with the Promised Messiah (a.s.) brings this word into its true meaning. Since the task started by the Promised Messiah (a.s.) has been entrusted to me. So pray fervently and strengthen the ties of brotherhood. Try to visit Qadian again and again. I have heard from the Promised Messiah (a.s.) several times, that he was concerned about the status of the faith of the person who does not come here often.

To spread Islam is our foremost task. Working together so that the rain of Allah's Grace is showered upon us. I ask you again, and again, and again, that the pledge of allegiance that you have taken, and the bond you have established with me in following the Promised Messiah (a.s.) must be maintained with complete

fidelity. Remember me in your prayers. I will remember you in my prayers. Indeed, I have been doing so already. There is not a single prayer that I have made in which I have not prayed for the members of the Community. But I will do so more than ever before. Whenever in the past I was praying fervently, my fervor was directed to praying for the Ahmadies.

Listen again! Do not do anything against the covenants of God. Our prayers are that we may live and die as Muslims. Amin.

After the above speech, he took the pledge of Allegiance.

You are not my Ummat; you are my brethren.

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## NEED FOR JAMA'AT NEWS

Ahmadiyya Gazette is the organ of the Ahmadiyya Muslim Community in the USA. In addition to sharing with all our readers the life-giving messages and sermons from our beloved Imam (May Allah strengthen him) and the news from the Center, we would like to share the news about the events within the US with our readers.

All our readers are invited to send us the news items. For instance:

- ▶ Important meetings held and participation of outside guests
- ▶ Fruits of Da'wat Ilallah
- ▶ Births, marriages.
- ▶ Outstanding success achieved by our students or professional recognition of elders.

Ahmadiyya Gazette is YOUR organ. Make it yours by sharing the events that are close to you by all of our readers.

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## HISTORIC DECLARATIONS OF HADHRAT MUSLEH MAU'OOD (r.t.)

(Translated by Baarakzai)

Members of Jama'at Ahmadiyya know that The Promised Messiah (a.s.) received the news of a unique son to be granted to him by God and announced this prophecy on February 20, 1886. This prophecy was fulfilled on January 12, 1889, when the promised son was born to him in Qadian. This son was Syedna Hadhrat Mirza Mahmood Ahmad, who later became the second Khalifa of Jama'at Ahmadiyya, also known as Al-Musleh Al-Mau'ood (this name was also mentioned in the prophecy). He himself received news from God about his being the Musleh Mau'ood in 1944 and the glad tidings were conveyed to the Jama'at Ahmadiyya on January 7, 1944. After this declaration, he went to four cities of India, i.e., Hoshiarpur, Lahore, Ludhiana and Delhi and declared about this prophecy being fulfilled in his person in large gatherings. We are giving below some excerpts of his addresses in those meetings. These four cities have their own significance in the history of the Ahmadiyya Jama'at and will be discussed at some other time. (Editor)

### HOSHIARPUR

I make every brick of Hoshiarpur a witness and declare that this Movement is going to spread throughout the world. If the hearts of people be of stone, angels will rub them with their hands and make them mellow and there will be no way out for them except joining Ahmadiyyat.

It will not be that world refuses to accept and continues as such. It is not going to be that people do not believe in him who has been sent by God. But blessed are those who believe now. Blessed are those who listen to the heavenly call and come forward and accept the Divine message. He who listens to the call of him who is sent by God, in fact listens to the voice of God. He who rejects the call of him who is sent by God, rejects the voice of God. It will be great misfortune that people do not believe and reject His representative who is sent for their own guidance." (*Al-Fazl*, 19 February 1960)

### LAHORE: March 12, 1944.

In this gathering, Hadhrat Al-Musleh Al-Mau'ood (r.t.) made the following declaration:

"In this gathering today, I swear by the One and Supreme God – and cursed is he who takes His oath in vain and will never escape His wrath – that Allah gave me the glad tidings in this very city at 13 Temple Road, Lahore, at the residence of Shaikh Bashir Ahmad, Advocate, that I am the one about whom the prophecy of THE MUSLEH MAU'OOD was conveyed and through whom Islam will reach the corners of the world and the Unity of God will be established in the world."

Talking about the sacrifices of Jama'at Ahmadiyya he mentioned:

"Allah has granted me the scimitars that tear *kufir* in no time. He has granted me hearts that are ready to make every sacrifice at my call. If I command them to jump in the oceans, they are ready for it; and if I order them to leap from the top of the hills, they will do so without hesitation. If I charge them to enter blazing furnaces, they will show this feat. If suicide were not forbidden in Islam, I could show you the spectacle that one hundred people of my Jama'at would have committed *harakiri* and would have thrust daggers in their hearts and would have died on the spot. Allah has ordained

us for the support of Islam. He has commanded us to raise aloft the holy name of Muhammad (s.a.w.), the Messenger of Allah.”

Concluding his address, he said,

“O the people of Lahore! I convey to you the message of God. I call you to the Eternal God Who created you all. Do not think that at present it is I who is speaking but it is Allah Who is speaking through my tongue. Anyone who raises his voice against Islam in front of me, his voice will be stifled. He who will stand against me will be disgraced, humiliated and destroyed. Allah will make a grand infrastructure for the enrichment and support of Islam through me, and with great honor. I am a mortal and can die today or tomorrow, but it is impossible that I remain frustrated in the campaign for which Allah has appointed me.

“If the world witnesses at any time that Islam has vanquished or if the world sees that my opponents overpower my followers, then you may think that I was an imposter. But if this news comes to pass, then think for yourself what will be your end that you listened to the voice of God through my tongue but did not submit.” (Al-Fazl, *Musleh Mau'ood Issue*, 18<sup>th</sup> Feb., 1958)

### LUDHIANA: March 23, 1944.

In this city, which is intricately involved in the history of the Ahmadiyya Muslim Jama'at, Hadhrat Khalifatul Masih II was met with stiff resistance from the people of this city on this occasion. They staged strong demonstrations to stop the *Jalsa* and tried their best to disrupt and abort the meeting.

While speaking on this occasion, Huzoor addressed the people and said:

“Probably there are very few people of Ludhiana in this gathering and most of them are from outside. But even if there is only one person of Ludhiana, through him will I deliver my message to the inhabitants of this town: ‘O people of Ludhiana, you have put up stiff resistance against me, but I pray for you. You wished death for me, but I desire life for you, because I have before me the model of my

master, Muhammad, the Messenger of Allah (s.a.w.). When he went to Taa'if to deliver his message, the people of that town threw rocks at him and, after wounding him, turned him out of the town while he was bleeding profusely. While he was coming back injured, an angel of God appeared to him and said, that if he (the Holy Prophet) so desired, he could overturn the city.

“But my master, Muhammad Mustafa (s.a.w.)—may my mother, my father, my whole self, every particle of my body and soul be sacrificed for him—said, “No, this should not be. They were ignorant and unaware and that is why they victimized me. If they are destroyed, then who will believe?”

“Therefore, O people of Ludhiana! You desired death for me, but I bring the message of life for you—the message of eternal and abiding life—the message of that eternal life after which there is no death and no annihilation. I have brought for you the message of God's pleasure after whose acceptance, there remain no worries for man. I am confident that today's opposition will open the hearts tomorrow. The whole world will witness that this city will also radiate with the light of God and will be my helper and assist me in my campaign. I pray to God for the same and expect from His grace that this will surely come to pass.” (Al-Fazl, 18<sup>th</sup> February 1959)

### DELHI: April 16, 1944.

On this occasion, Syedna Al-Musleh Al-Mau'ood (r.t.) challenged the world of Islam and said:

“The prophecy of the Promised Messiah (a.s.) about the Musleh Mau'ood, whose fulfillment I want to talk about now, says that one of his characteristics is that he will be filled with secular and spiritual knowledge. This is so clear a sign that it can be tested very easily. I, whom Allah has named as the same person, challenge all the religious scholars to write an exegesis on any passage of the Holy Qur'an in competition with me. Even if they seek help from any number of people and any number of commentaries of the Qur'an, by the grace of God, I shall be victorious.

Then he said further, "I challenge that even

if a thousand scholars compete with me in writing a commentary on any part of the Holy Qur'an, the whole world will admit that it is my commentary that is unique in spirituality, truth and verities."

Then, mentioning about the superiority through the efforts of Jama'at Ahmadiyya, he said:

"I declare on the basis of knowledge from God that the prophecy about which the Promised Messiah (a.s.) announced in his publication dated 20<sup>th</sup> February 1886, has been fulfilled. Allah has told me in a vision that I am the same Musleh Mau'ood who is mentioned in this prophe

prophecy. I swear by God—whose false oath is the work of accursed ones—that the vision about which I have mentioned, was shown to me by Allah and I have not made it up by myself. I declare that I am truthful in this statement and the God of the heavens and the earth is a witness that I speak the truth.

"Therefore, remember that one day, the whole world will recite the *kalima* of The Holy Prophet (s.a.w.) through me and my followers. A day will come when the sovereignty of Islam will be established more magnificently than it was centuries ago." (*The monthly Al-Furqan, Qadian, April 1944*)

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## THE MUSLEH MAU'OOD PROPHECY, ITS BACKGROUND

In 1885, some Hindus of Qadian wrote a letter to Hazrat Mirza Ghulam Ahmad, asking for a sign to be shown to them within a year, between September 1885 and September 1886. He replied to their letter in the affirmative. This correspondence was also published in the form of a notice by Lala Shrampat Rai of Qadian, a member of the Arya Samaj. There is record of all of this in *Roohani Khaza'in: Majmua Ishtiharat*, Vol. 1, pp. 91-96.

Hazrat Ahmad undertook to spend 40 days in a solitary retreat in January 1886 in Hoshiarpur, spending all his time in Divine worship and supplication. Whatever Divine revelations or signs he would receive would be an answer to the demand for a sign by the Hindus of Qadian.

At the end of this period of solitary retreat, he published a handbill on February 20, 1886 from Hoshiarpur, detailing a revelation from God in the form of a prophecy:

This announcement of February 20, 1886 was also published in the newspaper Riaz-e-Hind, Amritsar, on March 1, 1886. The entire material published in this newspaper is recorded in *Roohani Khaza'in: Majmua Ishtiharat*, Vol 1, pp. 97-103.

It is interesting to note that when Lekh Ram, the Arya Samaj leader, received this prophecy, he ventured to publish a counter prophecy. The details of these developments are a topic in themselves and

will not be dealt with here. It may be noted here that the contest of Arya Samaj with Hazrat Mirza Ghulam Ahmad was at its height in those days and resulted in books written by him, addressing Arya Samaj, e.g., *Surma Chishm Arya* and *Shahna-i-Haq*.

God bestowed a son to Hazrat Ahmad on January 12, 1889. He was named Mahmood. In the announcement of 1886, the Promised Son was predicted to be born within NINE YEARS. He was in fact born within THREE YEARS, thus nullifying any criticism by Ahmad's opponents that nine years was too long a time. The full name of the son was Mirza Bashirud Din Mahmood Ahmad.

It is interesting to note that all these events took place before Hazrat Mirza Ghulam Ahmad laid the foundations of the Ahmadiyya Muslim Community; before he took a *Bai'at* (initiation) of even the first devotee. The first *Bai'at* was taken on March 23, 1889 when Hazrat Mirza Mahmood Ahmad was already a few weeks old.

Hazrat Mirza Bashirud Din Mahmood Ahmad was of frail health in his early age and had a severe problem with his eyes. Because of this problem, he did not make much progress in his schooling and was unable to complete his high school. He was asked by his father, the Promised Messiah, to learn the Quran and Hadith from Hazrat Maulana Noorud

(continued on page 24)

## ANSWERS TO FIVE COMMONLY ASKED QUESTIONS

(Hadhrat Musleh Mau'ud was asked five questions by a friend who was studying Ahmadiyyat. His answers are given below. The translation from Urdu was done by Dr. Shamim Ahmad. They are being printed at the responsibility of the Editor.)

Sir, peace be upon you, I have received your letter written on the 13th of March and received on 18th in the office of Sadar Anjuman Ahmadiyya. Because you have requested that I personally answer these questions, I thought it appropriate to dictate the answers myself. The rest, the provision of guidance, is entirely up to God Almighty, because none has control over the minds besides Him. I apologize for the delay due to my ill health. You have asked five questions, as far I am concerned these are the branches of one common stem.

Your five questions are as follows:

I have heard a lot of praise of Mirza Ghulam Ahmad sahib, the teaching which you have about Islam is very plausible. I consider him a great reformer but to accept Ahmadiyyat I have the following reservations:

1. If I declare myself an Ahmadi, other Muslims will consider me an infidel and in return I have to consider them likewise.
2. Ahmadies do not offer prayers after one led by a non-Ahmadi; hence non-Ahmadies do not offer prayers led by an Ahmadi, in this way I will be excommunicated from the mosques of the world while it is incumbent upon a Muslim to offer five times daily prayers in congregation, and to offer Juma prayer also as far as possible.
3. You can imagine the hardship I will suffer by becoming an Ahmadi; the Holy Quran disallows this. In The Quran we are called Muslims and the Quran also forbids us to dissociate ourselves in different sects.
4. In The Quran and hadith there is no mention of that attaining salvation requires the declared belief of Messiah and the reformer.
5. In spite of all the above queries I have, I do

not think that there is any error in becoming an Ahmadi secretly.

These are my beliefs. Kindly, in the light of Quran and hadith, correct me if I am wrong.

The gist of your enquiries comes to be that in accepting the Promised Messiah openly you have to give up some of the tenets of Islam. Although I will reply to your question individually, I want to have a comprehensive look at the whole matter.

In my opinion the question can be settled if we clarify whether the Promised Messiah was from God Almighty or not. If he was not then there is no reason to answer the questions because to accept an imposter overtly or covertly is a sin in itself. If he was true and genuine, and we believe he was true, then the question deserves answering, because all his directives to pledge allegiance and to offer prayers behind a non-Ahmadi has been indicated from God Almighty, not from his own self. After accepting and proving his truth there is no alternative but to accept whatever he says. The real dilemma becomes whether he was truly from God Almighty or not.

About your first question, if you declare yourself an Ahmadi, other Muslims will think you an infidel and vice versa. If you ponder deeply on the question it will be clear that your overt position as an Ahmadi has no relation with your status being a Muslim or infidel, the question should be that whether the deniers of The Promised Messiah are infidels or not. If they are not infidels then whether you are a known Ahmadi or not you have to consider them as Muslims. If they were otherwise, your overt or covert position as an Ahmadi will make no difference. The only difference will be that in the former case people will know your real thinking. If you do not declare people will be unaware of inner thoughts, but in spite of the reality a curtain remains over the

apparent position there is no difference in someone known as apparently an Ahmadi or not.

Whosoever considers the Promised Messiah as true and who confidently considers that those who deny him are infidels – whether he declares himself to be an Ahmadi or not and goes amongst society as a non-Ahmadi – he must in his heart believe that all non-believers / non-Ahmadies are infidels. Also if a person does not think that those who deny the truth of the Promised Messiah's claims are infidels, no matter how much he claims to be an Ahmadi, he is not compelled to call non-Ahmadies as infidels because the deniers of a declaration cannot be called infidels. In fact the label of infidel is applicable only to those who's denial is truly heretic. Now there remains the other aspect of this question, on your declaration of being an Ahmadi people will call you an infidel. The answer to this is what effect does others calling you as infidel or Muslim have on your state as a Muslim?

Hazrat Abu-Bakar, Hazrat Omar and Hazrat Usman and certain other companions of The Holy Prophet (s.a.w) are called hypocrites by a whole sect of Muslims (I seek refuge from Allah from this). And it is their belief that these people did not enter Islam from true belief but rather pretended to be True Muslims, and such a hypocrite is in fact an infidel. However does this statement from these people turn these respected personalities into infidels, or does it harm them? Since then all of pious people have been called infidels including Syed Abdul Qadir Jilani, he was also called infidel and mullahs put their seals on this and named him as iblis (God forbid). Mujadid Alifsani, Ahmad Serhandi was also declared as infidel, Jonaid Baghdadi and Shibli were also named as infidels, but did these people hide their faith for the fear that they will be called infidels. Also by their being declared as infidels did they really become infidels? Did this cause a defect in their faith? Today Sunnis call Shiites and Shiites call Sunnis and both call Khawarjis out of pale of Islam. At this time in India there is no such sect which is not declared as infidel by another sect but this declaration does not cause defect in any one's religion. A defect is only caused when a truly

infidel belief enters the heart of a person, thus not accepting a truth due to a fear that people will call one Kafir cannot be beneficial. If a man is a Muslim and is declared infidel by the whole world, he does not become an infidel and if an infidel is labeled as a Muslim by the whole world he does not become a Muslim.

The truth of the matter is that people have not even understood the meaning of infidelity and Islam. If they had applied the spiritual matter onto a physical state the truth would have been obvious to them. The Holy Q'uran is styled in such a way that spiritual matters are compared to physical state as a means of explanation; this manner is extremely beneficial because we agree that the physical world is the creation of Almighty Allah and when a religion is explained according to natural (physical) law then all doubt is dispelled that this religion is from that Being who is the Creator of the whole universe. If we look at the matter of infidelity in this way it is a disease and Islam is the name of good health. We see up to a point despite the presence of a disease a body can be apparently healthy because in the world even those who are considered healthy have slight weaknesses and we do not declare them ill because of these weaknesses. On the other hand a sick person has some healthy systems in himself but despite these we do not call him healthy. The label of perfect health is given to only those who's major organ systems are healthy and who's body is not overcome by disease and vice versa for the ill. Infidelity in Islam are the same way, one person despite weakness is called a Muslim because sin has not overtaken him spiritually and when that sin overtakes him spiritually he becomes an infidel. In this way a person who is on the truth in many aspects but is not on the true path concerning a major belief is called an infidel.

In the first instance we can present the example of Atheists whose whole body is overtaken by disease and they do not accept religion in any form. Then there are Brahmus who believe in Allah but do not believe in divine revelation or the Prophets. One aspect of their spirituality is healthy, the rest are diseased because Almighty Allah says in the Holy Quran:

"...And whoso disbelieves in Allah and His angels, and His Books, and His messengers, and the Last Day, has surely strayed far away." (4:137)

Brahmus refuse all four of these matters. Then there are the idolaters of ancient Arabia who believed in God and His angels but refused the belief in prophets, the Holy Books and the concept of life after death. After these are Hindus who believe in God, angels, revelation, prophets and life after death but consider their own ancient scriptures the only guidance. Then there are the Jews who are divided into two sects: Those who believe in everything but refuse two prophets and then there are those who not only reject two prophets but also the concept of life after death. In the end are the Christians who are nearest to Islam and believe in everything but the prophethood of our Holy Prophet Muhammad (s.a.w.). They are also infidels because the conditions that the Almighty Allah has set down are as follows: Belief in Allah, His angels, His books, His prophets and life after death and they do not satisfy one major condition they do not believe in all the prophets. Now after the advent of the Holy Prophet (s.a.w) if a reformer comes and is rejected by the Muslims, although they believe in all the other conditions, they will be considered of the spiritually diseased because they do not believe in all the prophets.

Now in the eye of a believing person if someone has a defect as described in the above discussed material then he is compelled to call him an infidel because he sees a major disease in his spirituality. This is no reason for the diseased person to be angry. It is his right that his fault be explained to him and that he be made whole and healthy. Even though they believe we are infidels it is our duty to make them realize that we have the most complete belief in all the tenets of Islam and we are not deficient in any of the essentials so why are we called infidels? In fact when the word infidel is used for someone it is necessary that he be lacking belief in a major tenet of Islam. When this is the definition of infidel it is illogical to consider that they call us infidels because we do not deny any tenet or truth, in other words we

cannot be called infidels. We will definitely say to them that we are not infidels and we obey all tenets and the truth that we have recognized, you should also recognize. However as long as they are established in their own belief they will call us infidels. So, whenever a person becomes an Ahmadi and is called an infidel by people, let them do so because their saying so cannot hurt us in any way.

### **Why Ahmadies do not pray behind the non-Ahmadies**

Your second question is why Ahmadies do not pray behind the non-Ahmadies. The answer to this question is that Islamic law has not been based only on thoughts and conjectures. *Shariah* has not come to bind one in certain strict customs. All the directives of Islam are with the central theme of obedience to God Almighty. Any act of a person becomes righteous only if it is in obedience to God. Prayer is such a fine form of worship, yet in certain situations it is disallowed such as at sunrise and sunset and at that time this very act becomes a sin.

Fasting is a means of gaining nearness to Allah but on the day of Eid, fasting is considered to be an act of Satan. Hence any act, in itself, is good only if it is done in obedience to Allah. During the battle of the Ditch the Holy Prophet (peace be upon him) had to offer four prayers together, though this action has not been mentioned in the Holy Qur'an. Even this act is not against Islamic law because it was a compelling situation. As further example, wearing of gold is forbidden to men, but Hazrat Omar made a companion of the Holy Prophet (peace and blessings of Allah be upon him) wear the bangles of Kisra (the Emperor of Persia); when he refused Hazrat Omar rebuked him and said that the Holy Prophet (peace be upon him) had said that he had seen the bangles of Kisra on that companion's hands. Similarly on another occasion Kisra's crown and his silk garments were obtained after conquering Persia. A Sahabi was made to wear these and then Hazrat Omar cried recalling the fact a few days ago these were the belonging of a great emperor, now the emperor is wandering in some wilderness. To a

cursory onlooker the act of Hazrat Omar may not be appropriate because the wearing of gold and silk is forbidden to men in Islam. But to emphasize a good cause and wearing for a few minutes of gold and silk is no absurdity. The real object is righteousness. All guidelines are to attain righteousness and the pleasure of Allah. Conversely, in proper context, a good thing forsaken many become a source of worshipping Allah.

The Promised Messiah (a.s.) has appeared. After careful investigation, we have found him to be true. It is the Promised Messiah (a.s.) to whom Allah has directed that saying of prayers behind a non-Ahmadi is inappropriate. You decide yourself whether obeying such a directive will be a source of goodness or not. The offering of congregational prayers is a source of goodness but it is good only when it accords with the commandments of Allah, with proper requisites. Some *ulema* have forbidden their followers to offer prayers led by some other particular person—their doing so was incorrect since their doing so was not directed by God. Yet if we find the Promised Messiah to be righteous and true, then to obey his directives is the only thing which is righteous. We see in the traditions at the time of rain one can be exempt from congregational prayer then how is it not understandable that by becoming an Ahmadi, one may be prevented from congregational prayers behind the non-Ahmadies.

God Almighty who has directed to congregational prayers, also is the same who through his Promised Messiah (a.s.) has directed against offering prayers behind one who denies His Messiah. Hence now if the Promised Messiah is genuine, only the prayer allowed by him is accepted and not otherwise. The objection that Islamic *Shariah* is somehow being changed by doing so is not valid. This is not a new directive by any means, if the Promised Messiah (a.s.) forbade from congregational prayers altogether then it could be called a breach or change of Islamic *Shariah*; the only thing he says is you offer congregational prayer led by an Ahmadi. God does not abandon a true believer and He provides company for him whosoever is a believer in true

religion. You tell me if you come to know the person leading the prayer is not clear or pious—will you offer prayers behind such an Imam? certainly not. You will question how prayer behind such a person can be accepted. The Holy Prophet (peace be upon him) has said: “He who dies and has not recognized the Imam of the time, dies ignorant.”

So, one who does not accept the Promised Messiah (a.s.), he is removed from Allah to the extent the Holy Prophet (peace be upon him), who was the truest of all the truthful, called the death of such a person an infidel's death. If someone believes in the Holy Prophet (peace be upon him) and the Promised Messiah how can he say prayers behind someone who does not believe so. The leader of such a prayer is representing all those praying behind him. People, when sending someone to represent them in government are very careful not to send a criminal since such a person undermines their success. The Holy Prophet (peace be upon him) has said: “One should choose a righteous person leader—whom one is confident he has won the pleasure of Allah.” Conversely, when one rejects the appointed representative of Allah and rejects the saying of the Holy Prophet (peace be upon him) how can we think he can guide us right.

Now, ponder on the saying of the Holy Prophet (peace be upon him) proves the follower of the Promised Messiah (a.s.) shall offer prayer behind one of the followers of the Promised Messiah (a.s.). It makes very clear that the Imam of an Ahmadi must be an Ahmadi. The Holy Prophet (peace be upon him) says:

When Jesus son of Mary shall come among you, he shall be your leader *amongst* you.

It is obvious a leader among you is never a Hindu or Christian. At the time of the coming of the Messiah the distinction is made as to who would lead you in your prayers. Because he will be the messenger of Allah, so the peculiarity of his sect (of Muslims) shall also be their leader shall be from among themselves. This directive does not entail any disregard of the obligations as Muslim; rather, it only tells in order to follow the imam of the age, the Promised Messiah (peace be upon

him)—whose rejection is in reality the rejection of Islam—it has been directed by God and not by personal preference or choice that the Ahmadies should pray behind an Imam from among themselves.

You can also find traditions in *Bukhari* that the Promised Messiah (peace be upon him) will be *hakm* and *amr*, he will have authority to mete out judgement and it shall always be correct. So when the Holy Prophet (peace be upon him) called the Promised Messiah (s.a.w.) *hakm* and *amr* who has the authority to challenge him?

### Not dividing Muslims into Sects

The third question is about the Holy Qur'an forbidding division of Muslims into different sects and how we can proclaim Ahmadiyyat a different sect? The answer is Ahmadiyyat is not a new religion. Our religion is Islam, but because at the time there are many different sects of Muslims we had to differentiate ourselves from others. At this time the word "Ahmadies" is like an advertisement for us. It does not mean a different religion, what it indicates is we are Muslims who believe in the advent of the Promised Messiah (a.s.). You can see how God Almighty has called the Holy Prophet (peace be upon him) as "the seal of all prophets" but He also called His other messengers as prophets. As the verse:

Allah has given you the name: Muslims.

The earlier prophets were Muslims and prophets, yet the name Muslims was given to the ummah of the Holy Prophet (peace be upon him). In the Qur'an there are two groups mentioned as *muhajirs* and *ansaars*—both were among the Muslims. Did the Qur'an contradict its own teaching when assigning these names? When both were really Muslims it was not contrary to the injunction: "Call yourselves Muslims." The only difference was both had some distinguishing characteristics. Similarly, in the Muslims there were some people called "*Quraysh*," "*Syeds*" and "*Pathaans*." The labeling of these denominations does not go against the verse. These are merely distinguishing expressions. In Punjab certain people are prohibited from buying land, if people do not keep distinguishing names how can those

who are allowed to purchase land be set apart from those who are forbidden. In short, due to certain factors, people must select particular names and labels to distinguish themselves from others. So when we call ourselves Ahmadi it does not mean we are not Muslims; we call ourselves Ahmadies to distinguish we are the Muslims who believe in the Promised Messiah (a.s.) who has come and who is true and genuine—In the same way the *ansars* are called so because they helped the Holy Prophet (peace be upon him).

The other thing is that Islam prohibits sectarianism—this is absolutely true. But we do not do this; what we do is distinguish true Islam from false Islam. At this time there are many sects of Muslims who are prey to wrong ideas. The Promised Messiah (a.s.) came and dispelled all these false notions. So it is not sectarianism but rather "regrouping." Has Islam ever forbidden regrouping? In Islam cutting of limbs is essentially forbidden, but does not the surgeon, under certain compelling circumstances, do this in order to save the rest of the body? At this time if true Islam is not segregated from falsehood, there is the danger all of Islam could be spoiled. It is essential that truth and falsehood be made obvious. That is what we are really doing, by segregating ourselves.

### Obligation of Accepting the Promised Messiah

Fourthly you have raised the issue that it is not stated in the Qur'an or Hadith that you must openly accept the Promised Messiah (a.s.) and reformer of the age. The answer is there is no mention of personal acceptance of any person except the Holy Prophet (peace be upon him). Also it is stated:

"Be with the truthful." (9:119)

And

"Bow down with those who bow down." (2:44)

In the presence of these injunctions there is no need for making a special mention by name of accepting the Messiah (a.s.). If the Promised Messiah (a.s.) is genuine and true, then it is obligatory to obey him. If otherwise (God forbid) then there is no need for any obedience. Again the Holy Qur'an says:



*"And if there comes to you guidance from Me, then whoso shall follow My guidance, on them shall come no fear, nor shall they grieve. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire, therein shall they abide"* (2:39-40)

The obedience of Allah's command is a must for a believer. Similarly it is said:

*"You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah..."* (3:111)

In this verse it is explained that the reason the Muslims are indicated as superior is that they guide people to true goodness and forbid from bad action. It is the duty of a Muslim to spread the truth, then how is it possible he be guided to hide his own faith when it is true. Once true guidance descends from Allah, it is incumbent upon the believer to accept it and to propagate it. At another place Allah says about those who propagate:

*"And it is they who shall prosper."* (3:105)

Which means as long as the spirit of spreading the truth will remain amongst the Muslims they will remain successful. In the light of all the facts, it is not righteous to hide the true faith; one must continue to spread it to others. Moreover, this injunction is not just for the prophets or other special people. It is a duty of all Muslims. In the Holy Qur'an it is said about the Jews:

*"Those to whom We have given the Book recognize it even as they recognize their sons."* (2:147)

"The people of the book recognized the Holy Prophet as well as their own sons." which indicates in their hearts they knew the Holy Prophet (peace be upon him) was true, but they dared not show this outwardly. They were chastised for it. So we see from the writings of the Promised Messiah (a.s.) after recognizing him, he who does not ride in his boat will be drowned and shall perish.

### Secret Belief

Your Fifth Question is in the light of the above facts if one believes secretly is it wrong? The answer is, as already mentioned, that the accept-

ance of the reformer after knowing his truth is mandatory. Allah had promised great rewards and success for the Promised Messiah (a.s.) and his followers. Sir, can you think the task assigned to the Promised Messiah (a.s.) can be done without an assistance. How the clear victory promised to the Promised Messiah (a.s.) will come about? And how truth and falsehood may be clarified? God Almighty directed the Promised Messiah to take the pledge of allegiance. Similarly, after the death of the Holy Prophet (peace be upon him), his followers selected Hazrat Abu Bakr and took the pledge of allegiance at his hand. A person who recognizes the true reformer of the age and does not believe in him in fear of *mullahs* and in fear of criticism is making a grave mistake because this world is not the ultimate place. There is another abode, the hereafter. We are fortunate we have not been tried as severely as those before us who had to pass heavy tribulations. Their wives and children were slaughtered in front of their eyes and still they stood fast. God Almighty says in the Holy Qur'an:

*"Do people think that they will be left alone because they say, 'We believe,' and they will not be tested."* (29:3)

As people of our Ahmadiyya community were tested very heavily in Afghanistan; they gave their lives and still stood steadfast. They are martyrs—a most fortunate thing for a believer. The real object is the pleasure of Allah; nothing has any value as compared to this object. We are fortunate in recognizing the Promised Messiah (a.s.) about whom the Holy Prophet (peace be upon him) has said:

*"When you meet the Promised Messiah (a.s.), convey my salutations to him."*

This really means to follow and obey him.

Islam has suffered greatly from internal dissensions. Allah desires to once again unite the Muslims into one community. That is why He has sent the Promised Messiah (a.s.). Whoever has the righteousness in his heart must ponder over his claims and evaluate their truthfulness. Being convinced of their truth, one must accept the Promised Messiah (a.s.).

May Allah have mercy on you and may He guide you to the truth.

*From the History of Ahmadiyyat:*

## A CALL FROM HADHRAT MUSLEH MAU'OOD TO AMERICAN AHMADIES TO ENFORCE THE INSTITUTION OF AL-WASIYYAT

Hadhrat Musleh Mau'ood sent a message in English to the Ahmadies in America. In this message, he shed light on the institution of Al-Wasiyyat and enjoined the Ahmadies to promulgate it in America also. Below we give the text of this message.

My dear brethren of America!

As you must all be aware, the Promised Messiah (on whom be peace) published his testamentary directions in the document which is known as *Al-Wasiyyat* two years before his death. This is a document of great importance and must be carefully studied by every Ahmadi. I trust all of you have carefully read its English translation. If the English translation is not readily available to you I request Brother Khalil Ahmad Nasir to translate *Al-Wasiyyat* into English with such assistance from his colleagues as he may need and to distribute it to all of you as soon as may be. I hope that each of you on studying this document will be inspired with the eager desire to participate in the grand scheme set out therein which is so vital for the advancement of Islam and humanity.

When you study this document you will find that the scheme set out in it requires each member of the Movement who wishes to join it to bequeath in favor of the Central Ahmadiyya Association one tenth of his property or an amount in cash corresponding to one tenth of the value of his property or if he owns no substantial property that he should contribute in his lifetime one tenth of his weekly or monthly income to the Central Ahmadiyya Association for the propagation of Islam and for the promotion of human welfare. It is necessary that the document bequeathing the property or setting out the promise in respect of these contributions should make it clear that the bequest or contributions as the case may be are free from all conditions and limitations and that the donor or his heirs or executors will in no circumstances question the disposal or disbursement of the property or the income by the Central Ahmadiyya Association or by any other authority

which may be set up for carrying out the purposes and objectives of the scheme.

Once you have studied the whole document carefully you will fully grasp its grand purpose and objective but I also request Brother Khalil Ahmad Nasir that he should arrange that the purpose and objective of *Al-Wasiyyat* should be explained to you by representatives of the Movement in detail at your respective centers. In compliance with the spirit of *Al-Wasiyyat* the Ahmadiyya Association of the United States of America will arrange for the purchase as early as may be possible of a suitable plot of land in some central locality which may be dedicated as a place of burial for those who make their wills in compliance with the conditions set out in *Al-Wasiyyat* and the rules promulgated from time to time by the Head of the Movement and the Central Ahmadiyya Association and Tahrik-I-Jadid.

I am convinced that once this project is put into effect in the States, it will quickly gather force and thousands of your countrymen may even millions will in due course join this scheme and thus swell the numbers of those who shall continuously devote their efforts and substantial portions of their incomes and properties to the objects mentioned in *Al-Wasiyyat*.

As the number of such sincere and devoted Ahmadies increase it may become necessary to establish similar burial places in different parts of the country and this shall be done from time to time as necessity shall require.

The income derived from the property so bequeath or from the sale thereof and from the contributions made in this behalf shall be disbursed as follows:

- (a) One half shall be remitted to the Central Ahmadiyya Association for the maintenance of Central institutions and for the propagation of Islam throughout the world including the United States of America where for a long time to come workers specially trained at the Center will continue to be needed. The two central institutions responsible for carrying on the work of propagation of Islam are the Central Ahmadiyya Association and the Tahrik-I-Jadid. The funds to be devoted out of the said income remitted to the Center for the propagation of Islam in various parts of the world will be divided between these two institutions in accordance with such instructions as may from time to time be laid down by the Head of the Movement.
- (b) Of the remaining one half, three quarters will be devoted to the propagation of Islam in the States and one quarter shall be devoted to the promotion of the welfare of the poorer and more backward of our brethren wherever they may be, preference being given to making provision for their education and training.

As soon as I receive intimation through the representatives of the Movement among you that a substantial number of you are eager to join the scheme set out in Al-Wasiyyat I shall proceed to appoint a committee for the purpose of selecting a site for the first burial ground under the scheme and for carrying out of the preliminary work necessary for putting the scheme into effect in the United States and for making provision for the scheme and its purposes being effectively carried out in perpetuity. Every person who makes a will or promises to make the minimum contribution under this scheme will, subject to the bequest being carried into effect or the contributions having been duly remitted, as the case may be, be entitled to be buried in one of the burial places dedicated for this purpose in the States or, in case he dies in India in the burial place at Qadian, or in case he dies in Pakistan, in the burial place at Rabwah, if his body is transported to the site of one of these burial places at the cost of his estate and there are no legal or other impediments in the way of the fulfilment of this purpose. It shall, however, be

made clear in the will or in the document setting out the promise in respect of the said contributions, that failure to comply with this condition shall not operate to invalidate or otherwise affect the bequest or give rise to any claim in respect of the contributions made. Provision shall further be made that the Central Ahmadiyya Association shall take steps to have the names of all persons who have joined the scheme and on whose behalf its conditions have been fulfilled inscribed at suitable places at Qadian or Rabwah and also that these names shall be inscribed as a record copies of which shall be made available in principal Ahmadiyya Centers so that future generations of Ahmadis may be prompted to pray for the souls of their departed brethren who had devoted themselves and their substance to the service of Islam and humanity.

It is essential and full care must be taken that the carrying into effect of the whole of this scheme shall be in accordance with the law of the United States of America so that no objection on that score should at any time operate to defeat or discount the purposes of this scheme.

As stated in Al-Wasiyyat this system will multiply its beneficence and shall prove the means of the uplift of all the weaker sections of humanity and for the spread of general prosperity and the promotion of human welfare. Any system which is based on coercion or compulsion cannot achieve the same result. The scheme set out in Al-Wasiyyat being purely voluntary and a free gift for the service of Islam and humanity will carry with it moral and spiritual benefits which may be lacking in any system.

In course of time country after country will proceed to adopt this scheme and through this process God's name will be glorified throughout the world more particularly on behalf of those who become the recipients of spiritual, moral and material benefits under its operation.

The scheme is already in operation in Pakistan and India. I hope and pray that the United States of America may prove to be the third country to adopt this scheme and thus lay the foundations for the promotion of the welfare of humanity on an ever

expanding scale. Amen

Brethren! We are weak but our God is strong and Almighty. We can do but little, but He can do everything. Be sure that His help is speeding towards you. Indeed, He Himself stands at your door

door waiting to enter. Spring up therefore and open wide your doors for Him to enter. When God enters your homes and fills your hearts, life will become radiant for you and you will be glorified in the Heavens. May God be with you. Amen!

## **PRAYER OF MAHMOOD**

**May the love you have for Allah, ever increase  
May you receive the joy of meeting your Lord**

**May the affirmation of His Unity be ever recited by your lips  
May the sweetness of true faith ever relish your hearts**

**May the Divine law always govern your hearts  
May you be the recipient of the company of the Holy Prophet**

**May all the calamities be averted from you  
May you not suffer any harm and damage**

**The sun that appeared from the valleys of Bat'ha  
May that light of prophethood ever increase in its radiance**

**May the rule of Muhammad be again established on earth  
May Allah not let your efforts go to waste**

**May you be with Allah, and may Allah be with you  
May I depart from you in such a state**



**AHMADIYYA MOVEMENT IN ISLAM, INC., USA**  
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International Headquarters  
 RABWAH, PAKISTAN

December 11, 1997

Hazrat Khalifatul Masih IV (ABA)  
 Begum Sahiba Hazrat Mirza Mansur Ahmad  
 & Family members  
 The Daily Alfazl


USA Jamaat in deep grief mourns the great loss to Jamaat Ahmadiyya in the sad demise of Hazrat Mirza Mansur Ahmad Amir Muqami, Nazir Aala and Sadr Anjuman Ahmadiyya in Pakistan. *Innalillah Wa Inna Aliah Rajeoon.*

He swerved the Jamaat with great courage, dedication and devotion in a period of severe trial and tribulation.

As elaborated by Hazrat Khalifatul Masih (ABA) in his Friday sermon today, it was in fact in his person that many of the prophecies of the Promised Messiah (AS) relating to his illustrious father Hazrat Mirza Sharif Ahmad Sahib were fulfilled.

Though physically departed from amongst us, Hazrat Mirza Mansur Ahmad continues to live eternally in the hearts of all Ahmadis and indeed in this history of Ahmadiyyat both present and centuries ahead.

We offer our heart felt condolences to Hazrat Khalifatul Masih (ABA), Begum Sahiba Hazrat Mirza Mansur Ahmad and other family members.

  
 Mirza Mansur Ahmad  
 USA

## MY REMINISCENCES OF HADHRAT AL-MUSLEH AL-MAU'OOD (r.t.)

(By Soofi Basharat-ur-rahman; translated by Hassan Mohammad Khan)

In 1943, Huzoor went from Qadian to Dalhousie, a hill resort, with his family to spend a few summer months. He took me along as the tutor of his two sons, Mirza Anwar Ahmad and Mirza Tahir Ahmad (our present Imam). About a couple of months earlier, Huzoor had advised me to apply for a commission in the Indian Navy which I did. The Selection Interview was held at the office of Commissioner Lahore Division. There were about one hundred and fifty candidates and most of them were definitely healthier than me. I had scant hope but I obeyed my Imam. Only a dozen candidates were to be selected. Fortunately I was one of the selected candidates and was sent to Civil and Military Hospital Lahore for medical tests.

Doctors diagnosed some defect in my heart and instructed me to treat the disease and come again after three months. Just after this test I had the honor to accompany Huzoor to Dalhousie. As Huzoor knew about the decision, he instructed his wife, Hadhrat Umm-I-Tahir to get a half-boiled egg, butter and some other nourishing stuff for my breakfast so that I may pass the coming medical test. He instructed his personal physician, Dr. Hashmatullah also to look after me. The doctor ordered me to take maximum rest and should not climb the hills and not to go for any long or short walks.

This was a bitter pill for me. I was heart broken at his directive. I asked Maulana Abdurraheem Dard, the Private Secretary to Huzoor and his trusted comrade to recommend to the doctor to relax my restrictions, but despite all efforts, Doctor Sahib was adamant about his decision. Now the only way left was that Huzoor should overrule the physician's orders.

Huzoor used to go for a walk in the evening with brothers staying with him. One day I was waiting outside Huzoor's residence to accompany him. Fortunately, there was no one else to go with us on that day. When Huzoor came, I started with

him. After walking a few steps, I sat on a boulder beside the road and this apparent insolence surprised Huzoor and he asked me the cause of my sitting there. I told him that Dr. Hashmatullah Sahib had ordered me only to lie in bed and have complete rest. Hearing this, Huzoor said, "Doctor is wrong. My instruction is to run around the hill which is in front of us in the morning and evening and you need not lie in the bed. Now, get up and come along with me." I was overjoyed to hear the order and conveyed Huzoor's verdict to the physician about cancellation of his order of lying in bed. After these orders, I accompanied Huzoor every day on his walk.

One day, there was some pain in Huzoor's foot and he was going in a *Dandee* (a kind of palanquin) and I was the only companion. During the walk, discussion started about 'Aad and Thamood the two famous ancient Arab tribes. I had read Nicholson's famous "*History Of The Arabs*" and the celebrated Arab author Philip Hitti's voluminous work, "*History Of The Arabs*". I had nearly memorized the former book and I narrated the passages from those books to Huzoor. He was very pleased with the discussion and told me that when he will return to Qadian, he will put me on the research of this topic.

During our stay at Dalhousie, the Raja of Chamba state requested Huzoor to pay state visit to Chamba. He took only three male companions with him, Maulana Abdurrahim Dard as Private Secretary, Dr. Hashmatullah Khan, his personal physician and I as the treasurer. Hadhrat Umm-i-Tahir accompanied him as his consort. Among his sons, Mirza Tahir Ahmad and Mirza Anwar Ahmad only accompanied him.

We were accommodated in Rajah's palace on the banks of River Ravi. During our stay, Friday also came and Huzoor delivered the sermon and ordered me to note it down. I took down the sermon in telegraphic notes. But it is imperative that these notes must be deciphered immediately

afterwards when the whole subject is fresh in memory. In this sermon Huzoor had mentioned in detail his meeting with Signior Mussolini, the Italian dictator, but I neglected deciphering my notes. When we returned to Dalhousie, Huzoor asked me to present him the text which I did but it was not to the satisfaction of Huzoor. He was very angry with me and asked Maulana Abul Muneer Nurul Haq to come and note his next sermon. But his text was also not approved. At this, Huzoor sent a message to Khwaja Ghulam Nabi, the Editor of the *Al-Fazl*, to come on every Friday to do the job.

In 1944, before going to Dalhousie, Huzoor delivered a sermon in Masjid Aqsa Qadian saying that fasting was prohibited during journey. But if one returns home from his journey the same day, he thought that it was permissible. It was a detailed explanation about journeys and fasting.

When he went to Dalhousie, Hadhrat Mian Bashir Ahmad (r.t.) (Huzoor's younger brother) was also there and it was the month of Ramadhan. Huzoor had to go back to Qadian along with his wives and sons for a few days. Hadhrat Mian Bashir Ahmad (r.t.) was also with him on his return journey. One day before starting on the journey, Hadhrat Mian Sahib asked me if he could fast the next day as we had to start at about 9 AM in the morning and reach Qadian by 4 PM in the afternoon. I replied that according to Huzoor's explanation, he could fast in these circumstances. So Hadhrat Mian Sahib kept the fast and embarked on the journey with Huzoor.

At Pathankot, we were to have lunch and offer the two prayers there. When people started eating, Hadhrat Mian Sahib went a few yards away and had a stroll there. At this Huzoor asked him to come join with him in the meal. He replied that he was fasting. He said, "Why fast during the journey?" At this I said, that Huzoor had explained in a sermon that if one returns from the journey the same day, he could fast. But Huzoor asked Mian Sahib to come and break the fast. He only meant that if a person who lives at a place and takes a journey and returns home the same day, he may be permitted to fast. Hearing this, Hadhrat

Mian Sahib broke the fast and obeyed Huzoor's orders.

While Huzoor was coming back from Chamba to Dalhousie on the Bakrota Road, I was the only one in his company. On the roadside, some Kashmiris were selling walnuts. When I looked towards them, Huzoor said, "Do you want to have some?" I replied in the affirmative and Huzoor gave me a handful of one, two, four and eight annas in change. I went and bought the walnuts. Then I sat on a boulder and cracked some and offered the kernel to Huzoor, he was angry and said, "Do not eat on pathways. Keep them in your pocket."

While Huzoor was going to Chamba, there came a round field surrounded by hills which is called Khajaar. In its midst is a lake in which is a small island that floats on the lake. The Chamba State has constructed there a Bungalow for the tourists. Huzoor ordered that he will spend the night in that bungalow and asked me to instruct the cook to prepare dinner for the party.

I went there and ordered the cook about the dishes. When I asked what will be the dessert, the cook, who was an illiterate person, said, that he will prepare a dish of *puteen*. The real word is pudding that has been mutilated as *puteen*. During my college days, I had stayed for four years in Ahmadiyya Hostel and during my masters degree, I had stayed in New Hostel of Government College, Lahore. There also the cooks and other servants used the word *puteen* for pudding. At that time I did not know that this was a thick tough paste used to fix window panes.

I presented the menu to Huzoor and wrote *puteen* as dessert at the end. Seeing the list, Huzoor had a hearty laugh and said to Maulana Abdurraheem Dard and Dr. Hashmatullah, his physician, "Doctor Sahib! This Basharat wants us to eat *puteen* that is used to fix window panes!"

I knew about the pudding but I thought *puteen* to be a special dish and did not know that they called *puteen* for pudding. Later, when Huzoor went inside, he related the same joke to his consort, Hadhrat Umm-I-Tahir and his two sons,

Mirza Tahir Ahmad and Mirza Anwar Ahmad also.

Once, Huzoor went on Dayanand peak for picnic, along with members of his family and other brothers of the party. On the way, we stayed at a place which is called Lakkar Mandi. While I was strolling there, I saw written on a wall of an eight cornered public room, "Master Abdul Kareem Tailor Master, Qadian:", or maybe it was some other name. I told Huzoor that some Ahmadi has written his name at this far off place. Huzoor said, "You are happy to see the name of an Ahmadi at such a far off place, but this is a very bad habit. The man who has written his name at this place must have written his name on the Minaret (Minaratul Masih) in Qadian also, and this is very bad.

Once, Huzoor appointed me the Amir of a party of eight to enjoy picnic at Khajaar and gave me a hundred rupees. The detail of the amount was that sixty rupees were for the picnic expenses, twenty as emergency expenses and twenty rupees for a feast of Sher Singh and Amar Singh, the princes of Chamba state as they were also coming there. Huzoor said, "The rule is that the bigger party entertains the smaller party and becomes the host. Khajaar is in Chamba state and my instructions are that you will be the host. The princes will force you, but you are not to cave in to them."

Now, there lived a dwarf who was more than fifty years old. He was hardly about eighteen inches tall. After three days, when we returned from Khajaar, the pygmy ran after me crying for *Bakhsheesh, Bakhsheesh* – some charity. I had only ten rupee bills, so I asked if some one had one rupee bill I borrowed two rupees from Mian Rafee Ahmad and gave them to the dwarf. When I submitted the detail of the amount to Huzoor, I entered, "*Had to give two rupees to the dwarf.*"

When Huzoor read it, he called the members of his family and said, "Do you know what happened?" It seems that the dwarf threw Basharat on the ground and poor Basharat **had to give him two rupees.**" Everyone enjoyed the joke. When he came out to lead the prayers, he related the joke to

the brothers there also and they too, enjoyed it.

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### *Musleh Mau'ood Prophecy, its Background*

(continued from page 11)

Din, the devotee who was the first to take the oath of initiation on March 23, 1889.

On the demise of the Promised Messiah in May, 1908, Hazrat Maulana Noorud Din was elected as the Khalifatul Masih I. Hazrat Mirza Mahmood Ahmad was 19 years old at that time. He took an ever increasing role in the affairs of the Community but was always intensely loyal to the Khalifatul Masih I.

On the demise of the Khalifatul Masih I in 1914, Hazrat Mirza Mahmood Ahmad was elected the Khalifatul Masih II. By worldly standards, he was not a well educated person. There were some highly educated persons in the Community. One such member, Maulana Muhammad Ali, who had a Master's degree (a rare thing in those days in India) thought that he was much more qualified and should be entrusted with running the affairs of the community.

The high school dropout who was elected as the Head of the Ahmadiyya Community, turned out to be a man full of wisdom and knowledge. He fulfilled all the predictions in the prophecy of the Promised Son made in 1886. His writings are treasures of knowledge. More notable, however, are his lectures, sermons and other discourses.

The Promised Messiah wrote so many books in his lifetime that he became the KING OF THE PEN. The Khalifatul Masih II, the Promised Son, gave so many speeches, and all full of knowledge, that he became the KING OF ORATION.

From a small community primarily found in India, the Ahmadiyya Movement grew, under his able leadership, and was established in many countries around the world. For this endeavor of international propagation, he initiated a new scheme in 1934, the Tahrik-i-Jadid. This exhorts members to live a simple life, shun luxuries, and contribute in a special fund earmarked for the spread of Ahmadiyyat around the world.

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## REMEMBRANCE OF ALLAH

(A lecture on "Zikr-i-Ilahi" delivered by Hadhrat Mirza Bashirud Din Mahmood Ahmad, Khalifatul Masih II, Musleh Mau'ood (may Allah be pleased with him). The following is an English translation of this lecture by Munawar A. Saeed)

### INTRODUCTION

I wish to address the following matters:

- ▶ What is Zikri-Ilahi, or remembrance of Allah?
- ▶ Why is Zikri-Ilahi necessary?
- ▶ The various forms of Zikri-Ilahi.
- ▶ Precautions to be taken in performing Zikri-Ilahi.
- ▶ Common misconceptions about Zikri-Ilahi.
- ▶ Method of eradicating satanic influences and maintaining concentration in Prayer.

This subject is of universal importance. It concerns all human beings: the high and the low, the rich and the poor, the young and the old. When you practice the ideas I plan to give today, the beneficial results of Zikri-Ilahi will become obvious.

### WHAT IS ZIKRI-ILAH, OR REMEMBRANCE OF ALLAH?

Zikr, an Arabic word, means remembrance. When used for Allah, it refers to the ways of remembering Allah: keeping His attributes in mind, reciting them again and again, affirming them with eagerness and sincerity, and reflecting upon His Omnipotence and Power.

### IMPORTANCE OF THE SUBJECT

How important is Zikri-Ilahi? To put it briefly, it is vital and of great importance. I do not call it great simply as a manner of speech, but because Allah Himself has called it so. Allah says:

*"...Remembrance of Allah indeed is the greatest virtue..."* (29:46)

i.e., Remembrance of Allah is higher in status than all other acts of worship. The statement that this

subject is vital and important is therefore not mine; it is a pronouncement of Allah Himself.

### WHY IS ZIKRI-ILAHI NECESSARY?

If the subject is of such great importance, Islam would obviously place constant emphasis upon it. This is indeed the case. We find frequent reminders about it in the Holy Qur'an, e.g.,

*"Remember the name of thy Lord during the morning as well as the evening."*  
(76:26)

Similarly there is a Hadith in which the Holy Prophet, peace and blessings of Allah be upon him, says: *When people gather together for the remembrance of Allah they are surrounded by angels and are covered by mercy from their Lord.*

This is why I have selected this subject for the Annual Conference. Thousands of you have come from great distances to attend this gathering. When I speak on this subject, the angels will shower Allah's blessings upon all of you. When you return home and repeat what you have heard, your listeners will receive the blessing. Thus, the blessings will be widely shared by the whole Community.

The Hadith which I mentioned earlier shows that remembrance of Allah in a gathering is a blessed event. It attracts angels who bring with them the blessings and mercy of Allah. The importance of *Zikr* should therefore, be evident. Obviously the angels will honor a person who, by performing *Zikr*, attracts their company often; he will be constantly reminded to perform good deeds.

The existence of angels is not a fabrication of human imagination; it is a reality. I myself have seen angels. I once conversed with them in a very

informal manner. Through their frequent visits, the angels cultivate friendship and affinity with those who remember Allah. God Almighty says:

*"O, ye who believe, let not your wealth and your children divert you from the remembrance of Allah..."* (63:10)

*"O ye who believe, remember Allah much. And glorify Him morning and evening."* (33:42-43)

The Holy Prophet, peace and blessings of Allah be upon him, has stressed the importance of Zikr in his Ahadith. Hazrat Abu Musa Ash'ari relates that the Holy Prophet, peace and blessings of Allah be upon him, said, *The comparison between a person who remembers his Lord is like that of the living and the dead. He who remembers Allah is alive; he who does not, is dead.*

Hazrat Abi Darda'a relates that the Holy Prophet, peace and blessings of Allah be upon him, said: *Shall I tell you about your best action and the noblest deed even for the kings, which raises your status, is better for you than spending gold and silver, and better for you than that you meet your enemy and cut off their necks, or that you yourselves attain martyrdom?* The Companions said, *Certainly, please tell us.* The Holy Prophet, peace and blessings of Allah be upon him, said: *It is the remembrance of Allah.*

According to another Hadith the Holy Prophet, peace and blessings of Allah be upon him, said: *Remembrance of Allah has a great reward. A Companion asked, O Prophet of Allah, is it higher in reward than striving in the cause of Allah?* He said, *Yes, because it is the remembrance of Allah which encourages you to undertake the striving.*

### **NEED OF GREATER ATTENTION TO ZIKR IN OUR COMMUNITY**

Such is the importance of Zikr. Yet, in some respects, many members of our Community do not pay due attention to it. God Almighty has naturally inclined me to reflect and ponder. I have pondered over this matter ever since my adolescence and I am equally concerned now as I was then. Any

laxity in the remembrance of Allah which exists in our Community must be removed.

The Promised Messiah (on whom be peace) has laid great emphasis on Prayer. By the Grace of God, our Community is very mindful of this obligation. The Promised Messiah (on whom be peace) has also stressed the importance of remembrance of Allah, but the Community has not yet given it the required attention.

Laxity in the remembrance of Allah results in part, from the influence of Western education. Many people think that there is no point in sitting alone and saying *La Ilaha Illallah* (*There is none worthy of worship except Allah*) or reciting the attributes of God like: *Quddoos* (the Holy), *Aleem* (the All Knowing), *Khabeer* (the All Aware), *Qadir* (the All Powerful), or *Khaliq* (the Creator). Many of our members, who have been exposed to Western education, have been influenced by these ideas.

Farmers constitute another large group in our Community. In the past they have not been well-informed about the concept of Zikr and its benefit. Hence, they also lack the habit of Zikr. Unless the farming community is adequately informed and properly instructed, it cannot be expected to pay sufficient regard to the remembrance of Allah.

Salat (performance of the five prescribed Prayers during the day) is also remembrance of Allah. By the Grace of Allah our Community is very regular in observing Salat. However, there are important methods of remembering Allah other than Salat. Though they are not totally lacking in the Community, adequate attention is not being paid to them.

Some members totally lack the habit of remembering Allah in addition to Salat; this is a major flaw. If someone is exceptionally handsome but has deformed eyes, ears or nose, will he be called handsome? Not at all. Everybody will say that he is repulsive. In other words, a member who does not employ some methods of remembering Allah is like a person who is wearing a very expensive coat, shirt, jacket and trousers, but lacks shoes or head dress. Despite his well-tailored

clothes, his missing shoes or head dress makes his appearance defective. Absence of the habit of remembering Allah is a defect, and people with good taste dislike any personal defect.

I will demonstrate that in addition to Salat, ways of remembering Allah have been prescribed by Allah and His Messenger. Whether one fully comprehends the philosophy of these commandments or not, it is essential to follow them to attain spiritual excellence.

Some members of our Community imagine that by performing obligatory worship they have done their duty and there is no need for Nawafil, the voluntary Prayers. This is a misconception. The Holy Prophet, peace and blessings of Allah be upon him, says that God Almighty told him that, *By offering Nawafil My servant gets so close to Me that I become the Ears with which he hears, the Eyes with which he sees, the Hands with which he holds, and the Feet with which he walks.*

This hadith reveals the value given to Nawafil by Allah, and the high status of the person who performs them. Allah elevates him so high that he begins to absorb His attributes. Nawafil are not an ordinary matter; therefore, lack of attention to their performance is a cause for great concern.

Man is prone to laxity and indolence. He wishes to cope with the minimum of hardship and discipline. God Almighty, who knows the weaknesses of His creatures, has, by His Grace, appointed some acts of worship as obligatory and others as voluntary. The obligatory worship sets the acceptable standard. Anyone who meets it fully will be above reproach.

It is narrated that a person came to the Holy Prophet, peace and blessings of Allah be upon him, and asked about Islam. He responded, *Five Prayers during the day and night.* He asked, *Any Prayer other than these?* The Holy Prophet, peace and blessings of Allah be upon him, said, *None, unless you yourself desire.* Then the Holy Prophet, peace and blessings of Allah be upon him, continued, *Fasting during the month of Ramadhan.* Again the man asked, *Any fasts other than these?* The Holy Prophet, peace and blessings of Allah be

upon him, responded, *None, unless you yourself desire.* Then the Holy Prophet, peace and blessings of Allah be upon him, told him about *Zakat*, the financial obligation of the Muslims. He repeated the same question and received a similar reply. The man left saying, *I promise in the name of Allah that I shall not add anything to these, nor shall I miss any of them.* The Holy Prophet, peace and blessings of Allah be upon him, said, *If he speaks the truth, he has attained success.*

In short, obligatory worship, performed perfectly, assures success. But the careful and the wise do not restrict themselves to obligatory worship. They enter the field of *Nawafil* to make up for possible shortcomings in their observance of obligatory worship. For instance, five daily Prayers have been prescribed. However, a lapse or omission may have occurred during some of them, rendering them useless. There will be an obligation owed on the Day of Judgement for all such shortcomings in Prayers. *Nawafil* will compensate for such an obligation.

It is narrated that the Holy Prophet, peace and blessings of Allah be upon him, once saw one of his companions observing Prayer. He asked him to repeat his Prayer, which he did. But the Holy Prophet, peace and blessings of Allah be upon him, asked him to repeat it for a second, and then for a third time. The Companion pleaded, *O Prophet of Allah, I do not know how to pray better; please teach me.* The Holy Prophet, peace and blessings of Allah be upon him, responded, *you were rushing with your Prayer and therefore it is not worthy of acceptance by Allah. Pray slowly and it will be accepted.*

Let me illustrate this point. Suppose a student takes an examination in which he requires fifty marks to pass. If he answers questions worth only fifty marks, he cannot be sure of his success. He may fail because one of the questions may have been answered wrong. Or imagine a traveler about to undertake a long journey, but during the travel he may be faced with an emergency requiring additional funds. *Nawafil* are like the extra funds for emergencies. They are important and should receive particular attention.

## MISUNDERSTANDINGS ABOUT ZIKR

There is a common misunderstanding about Zikr in our Community. Since it appears to result in neglect of Zikr, I want to remove this misunderstanding. The Promised Messiah (on whom be peace) criticized the Sufis (the so-called devotees) of his time who had introduced many innovations in Islam. He pointed out that their repeating, parrot-fashion, of different phrases of Zikr was useless; it was time to defend Islam from the attacks of the enemies. The Promised Messiah (on whom be peace) criticized them – and this they indeed deserved – but some Ahmadies have misunderstood him. The conclusion that sitting at a place in remembrance of Allah has no merit is absolutely wrong.

All forms of Zikr are meant to praise Allah and to glorify His Name. The Promised Messiah (on whom be peace) criticized those who verbalized the Glory of God in the privacy of their homes, but did not challenge the enemies heaping affronts upon His Holy name. He admonished them because they were indolent. They were not performing their duty of calling people towards goodness and forbidding them from evil. Their actions amounted to hypocrisy. Had they been sincere in their glorification of God, why did they not counter the attacks of the enemies? Why did they not glorify Allah on the public platform as they did in the quiet corners of their homes?

Moreover, the Promised Messiah (on whom be peace) criticized them because they defaced the concept of remembrance of God in its pristine purity.

## MISGUIDED FORMS OF ZIKR

Several misguided forms of Zikr are found among the Sufis. They utter a cry from their hearts and take it to their heads and shout so loudly that nobody in the vicinity can sleep or concentrate on worship. This is called penetrating the heart – as if La Ilaha Ilallah would enter their hearts only if it was hammered in! Although they say that they are gathering for Zikr, they only delude themselves with empty sounds of Allah, Allah.

There are many practices:

- ◆ Some simply have a good time with songs, choruses and dancing by call girls; they call it a meeting of Zikr because the sound of Allah is frequently made.
- ◆ Some penetrate their hearts.
- ◆ Some utter a cry from their soul.
- ◆ Some raise Zikr from their hearts and it returns after performing a prostration at Arsh - the Throne of Allah.
- ◆ Some utter cries of Allah from every particle of their body.
- ◆ Some dance to the sound of the verses of the Holy Qur'an with others hopping around and reciting poetry. They feign intoxication and unconsciousness. Someone then jumps into the middle of the gathering with shrill shrieks of Allah, Allah.

In short, many eccentric and occult practices have been introduced into the concept of Zikr, none of them has anything to do with the true teachings of Islam. We condemn these innovations, but we cannot forsake Zikr because of them.

The Holy Prophet, peace and blessing of Allah be upon him, has said, Every innovation takes one away from the right path and all of them lead to fire. That is why such Zikr does not lead these people closer to Allah; instead, it moves them away from Him. Ever since this type of Zikr has been introduced, Muslims have drifted away from Allah. This is not surprising: practices contrary to the directions of Allah and His apostle were bound to weaken spirituality.

All innovations introduced into Zikr have an element of pleasure, but the pleasure is artificial. The man who succumbs to it at the cost of real pleasure is ruined. He is like someone who suffers from stomach ache and, rather than seeking treatment, goes to sleep with a dose of opium. The narcotic effect provides a temporary relief, but in fact he is killing himself. A time will soon come

when his disease will do its damage.

### ZIKR VS MESMERISM

What is called Zikr by these people is actually mesmerism and hypnotism. It has nothing to do with spirituality; rather it is related to concentration of thoughts.

God Almighty has vested the human mind with the power to produce a very strong after-effect by focused thoughts. Feelings of pleasure – similar to those derived from opium, cocaine, or marijuana – can be derived from such concentration. These sensations are not real pleasure, but a state of numbness. Such people fool themselves into believing that they receive pleasure by reciting the name of Allah. Actually, even if they said Ram at that time their feelings would be no different.

It is narrated that a respected Muslim was traveling in a boat. He started his Zikr with full concentration. Others, mainly Hindus in the boat, joined him in saying Allah, Allah. However a Hindu ascetic was not influenced. The Muslim focused his thoughts upon the ascetic, who, in turn, started focusing upon the Muslim with greater force. Instead of influencing the ascetic, the Muslim was influenced himself. Quite involuntary, he started saying Ram, Ram. The Muslim was astonished and realized that performing Zikr in this manner was futile. He repented and stopped this practice. He recognized that the result was merely produced by the exercise of a skill, and not remembrance of Allah. If the blessing of saying Allah was the source of his comfort, uttering Ram could not have created the same feelings.

Those who perform such rituals are like a traveler famishing in a desert. Finding a bag filled with pebbles, he imagines it to contain food. A person performing meaningless rituals believes he is attaining the nearness of Allah, but he is actually in a state of delusion. His senses have been numbed. He thinks that he has reached a high spiritual status, but the condition of his heart remains unclean.

### PLEASURE FROM ZIKR

A sincere Ahmadi once said to me that great pleasure is derived from such practices. I told him the pleasure is similar to that from opium and cocaine. The conclusive proof is that such Zikr does not produce spiritual purity. He agreed and told me that he knew someone who had mastered all the rituals, but begged for food in the streets. The Ahmadi added that he used to wonder: if this man has reached the high status which he claims, why does he need to beg?

The Promised Messiah (on whom be peace) has narrated a story about a pir (saint) who claimed that he had achieved a high spiritual status. Once while visiting a follower during a famine, he demanded, Bring my homage. The follower, who could find nothing to offer, begged to be excused, but the pir kept insisting. In the end, the follower was forced to sell some of his household effects to satisfy the pir's demands.

In short many weaknesses and impurities of the heart are found in people who make pompous claims about the misguided forms of Zikr.

### DIFFERENCE BETWEEN ZIKR AND MERE INFLUENCE OF THOUGHTS

God Almighty has vested the human voice and thoughts with a special power. If a person keeps thinking that something has happened, his mind will be inclined accordingly. Similarly, if someone starts imagining that his heart is emitting the sound of Allah, he begins to perceive that sound. The question arises: If the heart really produces that sound, why is it not purified?

There is an important difference between those who truly love God and those who play tricks. The difference is simple, but failure to recognize it makes a man careless about his reformation. He may believe that he has reached Allah, whereas actually he has not. Like a man who has arrived at a wrong destination but believes that he has arrived at his goal, he will sit there and suffer the loss. Those who indulge in misguided practices imagine that they have reached their true objective

but actually they are miles away from it. Like an addict of opium, they are in a state of frenzied intoxication and senselessness. The Promised Messiah (on whom be peace) urged his followers to stay away from wrong forms of Zikr. He criticized those who practiced them: How can these practices be called remembrance of Allah in a true sense when even the Hindus and Christians can practice them?

### RECITING ZIKR ALOUD

What about reciting Zikr aloud or listening to songs and music? As I mentioned earlier, the human nervous system has been granted the power to influence as well as to be influenced. The ears provide one of the paths to the nervous system. They respond to pleasing sounds. This applies not only to human beings, but also to other creatures. Play a flute to a snake, and it starts dancing. Can you say it is under spiritual influence? Not at all. Similarly, if someone starts dancing to the tune of a song, it cannot be said that he has accepted a spiritual influence; only that his feelings have been influenced. Anyone who believes that singing has a spiritual effect is mistaken. Just as a snake dances to the tune of a flute, the Sufis of today respond to songs and music. Moreover, it is an innovation in the faith of Islam to perform Zikr loudly.

Once the Holy Prophet, peace and blessings of Allah be upon him, was traveling with his Companions. He heard them say 'Allaho Akbar, Allaho Akbar' loudly. Hazrat Abu Musa narrates that the Holy Prophet, peace and blessings of Allah be upon him, advised them: Have mercy on yourselves. Why do you not speak softly? The One whom you are calling is not deaf or absent; He is with you, and hears you well.

The soofis of today go against the directions of the Holy Prophet, peace and blessings of Allah be upon him. When they hold a meeting of Zikr, the whole vicinity is filled with noise. They deem it an act of goodness; whereas, in fact, they are going against the Sharia (Islamic law). Their practices -- dancing, shouting, falling, and moving their heads around -- do not accord with the

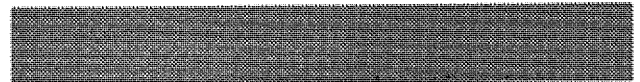
teachings of Islam.

### POETRY AS ZIKR?

It is said that the Holy Prophet, peace and blessings of Allah be upon him, listened to poetry, but nobody can prove that he heard poetry as remembrance of Allah.

Sometimes Hazrat Hassan came to him saying, O Prophet of Allah, an opponent has composed couplets against you and I have prepared this reply. He listened to the reply. Similarly once a person, against whom he had issued a death sentence, presented himself and after receiving permission, recited a few couplets begging for forgiveness. The Holy Prophet, peace and blessings of Allah be upon him, spread his mantle over him to indicate forgiveness. Later the man said, I was not afraid of death, but I had recognized the truth of Islam and did not want to die as a disbeliever. At another occasion, a Companion wrote a poem during a war in which he said, This day we will be victorious or will accept death; but we will not retreat.

None of these show that remembrance of Allah took form of rapturous songs or recital of poetry, nor does it prove that the Companions danced or got intoxicated. All these practices are innovations. The behavior which is incited by these poems is vulgar and un-Islamic. Islam does not condone it at all.



## AVOIDING ABSURDITY

by Abdul Samee Khan, Rabwah

(Translated from the Alfazal, International)

God Almighty says in the Holy Quran:

*“And of men is he who takes idle tales in exchange for guidance to lead men astray from the path of Allah, without knowledge, and to make fun of it. For such there will be humiliating punishment” (31:7).*

Regarding the subject-matter of this verse commentators have written that in reaction to the success of the Holy Prophet's early ministry in Mecca, the Meccan infidels made various plans. Their ploys included discrediting the Prophet (s.a.w.) as a magician and mad poet. One Meccan, Nasr bin Haarith, however, disagreed with this scheme arguing that the people who had seen Muhammad (s.a.w.) as a child and a young man would not believe such accusations. Instead, Nasr bin Haarith traveled to Iraq and returned to Mecca with the stories of Persian emperors and the legendary tales of Rustam and Asfandiyar. He started holding gatherings of tale telling to divert the attention of people from the Quran. He also brought singing slave women so that whenever he heard of someone being impressed by the Holy Prophet (s.a.w.), he used to let loose these women to divert that person with food, drink and song. In this way he misled many unfortunate souls and it is concerning this matter that the afore-mentioned verse was revealed.

The truth of the matter is that, of the several means which Satan has devised to distance people from God, one of his most potent weapons consists of the lure of dance and music. This is a delicate subject, one school of thought absolutely disallows music while another declares it food for the soul. Hence a balanced decision, in the light of the teachings of the Holy Prophet (s.a.w.), is essential. There is no doubt that human nature inclines to melodious voice and sounds. That is why the Holy Prophet (s.a.w.) has said:

“One who does not read the Quran in a pleasant voice is not from among us.”  
(Abu Daud Kitaab-us-Salaat)

According to such guidance, a recitation of such verses to inspire piety and righteousness have been looked on favorably. On occasions of marriage and Eid, the Prophet (s.a.w.) allowed the celebration by music like the beating of drums and singing songs. But to transgress the limits by seeking solace in music constitutes overstepping into “absurd” action which is forbidden. When such pursuits of music and the like come in the way of the commandments of Allah and His messenger, they become unlawful. This is the situation about which the Holy Prophet (s.a.w.) has said:

“I am sent to break instruments of music”

and:

“I am sent to annihilate the drums and other instruments of music.”

At such instances an objection is often raised that Islam objects to art and that there is no place in Islam for Artistic development. Islam does not prohibit fine arts, what it does forbid is that which diverts man's faculties away from God, be it by way of profane depiction or indecent verse. As far as music is concerned, Islam puts human mind on the right course. On occasions such as Eid, the Holy Prophet (s.a.w.) himself has listened to light verse accompanied by drumbeat. Still, neither he himself nor his companions were allowed to immerse themselves in it. In reality, human beings have been endowed with such fine faculties which find contentment in the remembrance of Allah. Recitation of the Holy Quran as well as supplicating before Allah are stimulants for these faculties, while western music is a sort of lethal poison.

Hazrat Khalifatul Masih IV (may Allah strengthen his hand) has elaborated on this subject in these words: "Those who seek true comfort in the western style of music are often bereft of the pleasure in the remembrance of Allah. In them the fine faculties are so suppressed that gradually these faculties are deadened to perceive the pleasure of Allah. This some times goes so far that only the ringing and thumping of music incites sensation of any kind. Music becomes the cause of indifference towards Allah. Such a path leads one away from spiritual pleasure and gradually kills the perception of real (spiritual) enjoyment. If someone asks me whether music is disallowed I reply that hearing of the music to the extent which completely distracts one's mind is certainly forbidden because after that one is unable to properly remember Allah. If one is able to keep remembrance of Allah above enjoyment of music, etc, it can be considered an allowable minor fault which may not be judged harshly.

The Holy Prophet (s.a.w.) was born in a culture given to music and dance to the fullest. But his pure soul was guarded from inclining towards it by Allah's protective Grace. In those days it was the custom to assemble at night at one place and hold gatherings of singing and storytelling, sometimes lasting all night. As a child, when Muhammad (s.a.w.) used to herd goats, he ventured to go to such a gathering. Asking his companion to mind the flock, he left for town. On the way, there was a marriage ceremony in progress where songs and dancing were at their peak. Muhammad (s.a.w.) stopped to watch in amazement, but to God this was not acceptable and soon he went into a deep sleep and kept on sleeping the whole night until the party was over. It occurred to him again one other time, but God's unseen power came to the rescue at this time as well. The Holy Prophet (s.a.w.) says that in forty years only twice he thought of going to such gatherings, and at both occasions he was prevented from doing so. The Holy Prophet (s.a.w.) transformed his companions to such a degree that their taste for music and songs was changed so that even the ringing of bells was repulsive to them. If per chance they heard it, they used to

pass by hastily, according to "*marroo kiramaa*" viz. pass by nobly.

When Hazarat Ayesha used to encounter the ringing of bells on the way she used to ask the driver to stop, so that she should not be able to hear the bells. If she chanced to hear them, she used to request the driver to pass quickly. Once Hazarat Abdullah Masood encountered singing and he passed by hurriedly to avoid it. When the Holy Prophet (s.a.w.) heard of this he declared:

"By doing this Abdullah Masood has become worthy of being called an honorable man."

Such is the status of the ones who are near to God, who in the religious terminology are called "*Sabiq al khairat*" meaning those who excel in righteousness. Of these people the Promised Messiah (a.s.) has said that Righteous deeds occur from them as if routine. In their view, at times, a thing becomes a sin even though it is considered by ordinary people as good action because their spiritual vision and understanding is of a higher order and it is for this reason that Sufis (mystics) say that the good deeds of the ordinary people equal the sins of the truly righteous.

The Promised Messiah says about this that righteous deeds happen to occur from them as if these are daily routines; in their eyes that one also becomes sin which in others eyes is a good action. The reason for that is that their vision and comprehension is very vast. That is the reason also that the mystics say that *hasnat ul abrar sayyat ul moqarrabeena*.





## APA ZAINAB PASSED AWAY

With a sad heart we inform the readers of the Ahmadiyya Gazette that Zainab Begum Sahiba, wife of the late Aziz Ahmad Sahib, passed away on Friday, January 30<sup>th</sup>, at the age of 86, in Maryland.

*INNA LILLAHE WA INNA ALAIHE RAJI'ON.*

She was the eldest daughter of Mirza Abdul Majid Khan Sahib of Peshawar who was among the earliest and most dedicated Ahmadiis of North West Frontier Province.

She was the sister of Mirza Hamid Ahmad Khan of Maryland, and mother of our Missionary Mubasher Ahmad (Philadelphia), Rashid Ahmad (Maryland), Dr. Munawar Ahmad (Cleveland), the late Jamila Jamil (Maryland). She was an aunt to Dr. Mir Daud Ahmad Sahib of Maryland Jama'at. She has left behind 18 grandchildren and 13 great grandchildren. Her Janaza Prayer was conducted by Missionary Syyed Shamshad Ahmad Sahib on Sunday, February 1<sup>st</sup>, and she was buried in *MAQBARA-TUS-SALAAM*, near Baltimore, Maryland.

Hundreds of members attended the funeral from several Jama'ats and many non-Muslim friends of the family were also in attendance. She was a kind, pious and courageous lady with a great love for the members of the Promised Messiah's (s.a.w.) noble family. Her husband, the late Aziz Ahmad Sahib, when he was a young student at Qadian, was made a life-long brother of Hazrat Mirza Nasir Ahmad (Khalifatul Masih III) by Hazrat Musleh Maud (Razziiallaho Ta'la) himself.

It is a strange coincident that two of her younger sisters also passed away in USA only a few weeks ago:

**Majeeda Begum Sahiba**, wife of the late Mirza Nisar Ahmad Farooqui Sahib died on Friday, December 12<sup>th</sup>, 1997 in Chino, CA. She was the mother of Anwar Ahmad Farooqui of the Los Angeles Jama'at. She was born at Peshawar in 1916, and at age 12 she was elected as the First Secretary of Peshawar Lajna. Later, she served the Peshawar Lajna for many years as its President. She was very humble, kindhearted, serving and always helping others. She was a wise person, but always attributed her sagacity to the Promised Messiah's (s.a.w.) writings that she loved to read. She was mother of five daughters - Dr. Zakia Shamim, Dr. Tayyaba Rafiq, Dr. Tahira Arshed, Qudsiya Ahmad, Neelifor Naseer Ahmad, and two sons - Mirza Anwar A. Farooqui and Dr. Mubasher A. Farooqui. She had worked extremely hard under very strenuous circumstances to see that all her children achieved the highest standards of excellence in education. She was fond of good literature and could make extempore and motivating speeches at Lajna meetings. She wanted every Ahmadi child to strive to be the top student in class and repeated it often at the meetings.

**Hameeda Begum Sahiba**, wife of Mirza Abdullah Jan (Rtd. Sessions Judge), passed away on December 30, 1997 in Maryland where she had come for treatment of cancer. She was the President of the Abbottabad Lajna branch for several years. She was a extremely gentle and helpful person. She took care of orphan girls, and was involved in many other social services including help to Kashmiri Muhajireen. In her own home in Abbottabad she served and nursed her eldest daughter, Salma, for 24 years who was incapacitated and paralyzed in a car accident at age 27. She also helped many poor children to be educated and to become financially independent. She has left behind three sons, Yousef Jan, Asif Jan and Arif Jan and a daughter Kausar. She was also buried at *MAQBARA-TUS-SALAAM*.

May Allah Ta'ala bless their souls and grant them His closeness in Janatul Fardous, and grant patience to all their dear ones. Amen.

**A LOVING FAREWELL TRIBUTE TO  
OUR DEAR DEPARTED SISTER  
SAMIYYA LATEEF**

*"Inna Lillahi Wa Inna Ilahi Rajعون"*

"From Allah We Come, to Him We Shall All Return"

Regretfully, we inform all the Jama'at members that Sister Samiyya of Maryland Jama'at passed away on February 1, 1998 (Ina Lillah e Ina Illiah Rajaoon).

Sister Samiyya was a loving, caring and kind hearted person. She had not been feeling well the last couple of years. About a week ago, she was admitted to the hospital due to cardiac problems.

Samiyya Lateef (Brenda Latney) was born in Washington, D.C. to the late Walter W. Latney and Catherine Latney, March 7, 1949. Samiyya was the proud mother of three bright and beautiful children, Yasin 17, Naseera 12, and Shiama 9.

She made an outstanding contribution to Washington Lajna Imaillah as Nasirat Secretary and Social Services Secretary. She always diligently engaged in Tabligh with people from all walks of life. She served as a member of National Lajna Amila. Everyone loved her for her gentle yet courageous behavior. She was a good example for her two young daughters and teenage son.

All the Sisters and Nasirats of Washington D.C. have fond memories of Samiyya. She was always there to help in our difficult times and in our good times. Sister Nabeela Ahmed wrote a beautiful and inspiring poem about our sweet loving departed sister referring to her as a: "kind gentle rose, an Angel of mercy, an Angel of Love, an Angel of comfort and joy." How many times she has truly displayed these qualities to me and many other sisters and friends.

Several sisters and Brothers have pledged to help look after the well being of her three adoring children.

May Samiyya's soul rest in peace and may Allah grant her Jannatul Fridaus. Amin.

Although we may have to share the pain of our friends  
And although we may have to carry the burden of others

Nevertheless, O ALLAH, death is preferable to life  
If we cannot openly declare Thy Holy name

Our enemies are announcing their verdicts on the pulpits!  
And we are forced to keep our emotions within our bosoms!

What kind of justice is it, that they do the mischief and we suffer the result,  
We face the penalty which truly belongs to them

Listen O Contender! do not exceed the limits in your claims  
Lest we are forced to raise hue and cry in the streets of Our Lord

O ALLAH, distance us not that the ties of love are severed  
And we are driven to bring strangers close to us

We will convey the truth of Islam, come what may  
We will travel to wherever we need to go

We do not even worry, if like a miswritten word  
We have to erase our own life

Mahmood! we will not rest until truth prevails  
Even if we have to shake the whole world.

غم اپنے دوستوں کا بھی کھانا پڑے ہیں  
اس زندگی سے موت ہی بہتر ہے اسے خدا  
منبر پر چڑھ کے غیر کسے اپنا مدعا  
یہ کیسا عدل ہے کہ کریں اذہم بھریں  
سُن مدعی نہ بات بڑھا آئے ہو یہ بات  
اتنا نہ دُور کر کہ کٹے رشتہ تو داد  
پھیلانے گے صداقتِ اسلام کچھ بھی ہو  
پر وہاں نہیں جو ہاتھ سے اپنے ہی اپنا آپ  
اغیار کا بھی بوجھ اٹھانا پڑے، ہمیں  
جس میں کہ تیرا نام چھپانا پڑے، ہمیں  
سینہ میں اپنے جوش دہانا پڑے، ہمیں  
اغیار کا بھی قصینہ چکانا پڑے، ہمیں  
کوچہ میں اس کے شور مچانا پڑے، ہمیں  
سینہ سے اپنے غیر لگانا پڑے، ہمیں  
جائیں گے ہم جہاں بھی کہ جانا پڑے، ہمیں  
حرفِ غلط کی طرح مٹانا پڑے، ہمیں  
محمود کر کے چھوڑیں گے ہم حق کو آشکار  
رُوتے زمیں کو خواہ ہلانا پڑے، ہمیں