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WAFI-ZAHOR, 1377

SPEND YOUR WEALTH IN THE WAY OF ALLAH ACCORDING TO YOUR REAL CAPACITY DO NOT DO ANY DISHONESTY IN IT

On 26 June 1998, Huzoor led the Friday prayers at Masjid Baitur Rahman on the occasion of the beginning of the 50th Jalsa Salana of the USA Jamaat. After reciting the creed of Islam, *Ta'awwuz* and *Sura Al-Fatiha*, Huzoor recited the initial verses of *Sura Al-Baqarah*.

Huzoor said that the word "*Dhalika*" (That) points to the grandeur of the Holy Qur'an. It also points to the prophecies which had been made in the previous scriptures. He pointed out that the Holy Qur'an is a guidance for the righteous, and the sign of the righteous is that they believe in the unseen. They believe in Allah Almighty who cannot be seen. Two conditions result from this faith. They establish prayer and spend in the way of Allah. When they establish prayer, Allah, Who was Unseen, becomes visible. Similarly, they see manifestations of the glory of God as a consequence of spending in the way of Allah.

Huzoor added that those who do not believe in the unseen, experience a decline in their financial contributions. They imagine that Allah is not aware of their contributions. So they are misguided and try to misguide Allah and some of the believers.

Huzoor said that the financial year of the Jamaat is coming to a close and many communities are writing to me to pray that shortfall in their collection be made up.

Huzoor said that he had definite knowledge and information about people, and could declare on oath that there is a significant number of people, whose incomes are very high compared with what they offer to the Jamaat. On the other hand

there are also many Ahmadis who pay much more than their due share. If those who pay less make up their shortfall, all financial needs of the USA Jamaat will be easily satisfied with their allocated share of the obligatory subscriptions.

Huzoor illustrated this point by mentioning a Hadith that every night two angels descend from the Heaven. One says: O Allah grant more to the one who spend liberally and create more like him. The other says: O Allah destroy the stingy. He added that this prayer does not apply to daily life. It applies only to those who are stingy in spending in the way of Allah, because they were duty bound to spend in the way of Allah.

Huzoor illustrated this point by mentioning the noble and unparalleled traditions of Hadhrat Hakim Maulvi Nuruddin and some events from Hadhrat Munshi Zafar Ahmed and Munshi Arooray Khan (May Allah be pleased with them all). He added that The Holy Qur'an also says: You will never attain to virtue unless you spend in the way of Allah what you love most. It shows that spending in the way of Allah must be done with love. Only

with love you learn how to spend. There is only one remedy for stinginess and miserliness: That you love Allah. Love can only be cultivated with prayer. How sweet is the prayer of the Holy Prophet (Peace and blessings of Allah be upon him)

"O Allah I beg Thee of Thy love and of the love of those whom You love. . .

The Promised Messiah (peace be upon him) has said that nobody can face a minor chieftain while being dishonest to him. How can one imagine facing the Lord of All the Lords, while being unfaithful to Him. This is a very terrifying sentence. I am shaking the conscience of America by reminding you of these sayings. I would really like to return all contributions from those who are guilty of such dishonesty.

Huzoor concluded the sermon by asking the USA Jamaat to appoint professional volunteers who would judge the incomes of such people. He added that if the Jamaat Ahmadiyya fears that its needs will not be satisfied, I assure them that I will make allocations for meeting their needs if a shortfall occurs as a result of acting upon this instruction.

IN THIS ISSUE:

- 3 From the Holy Qur'an
- 3 Hadith
- 4 Writings of the Promised Messiah
- 5 Pronouncements of the Promised Messiah
- 8 Friday Sermon, June 19, 1998 (Summary)
- 9 Importance of Islamic Customs
- 10 Keeping a Beard is Necessary to Safeguard our Inner Morals
- 12 Who is Satan
- 16 Advice to Every Ahmadi Lady
- 17 Thousands Attend the 50th Annual Convention
- 20 I Shall Cause Thy Message to Reach the Corners of the Earth
- 27 Be Followers of Authority
- 28 Was There No Unblemished Person Before Jesus
- 30 My Impressions of the 50th Jalsa Salana, USA
- 33 Persecution of Ahmadies in Pakistan
- 37 A Condition For Prayers
- 39 In Mmorium-Nasira Begum
- 40 Children's Corner

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FROM THE HOLY QURAN

"Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast in their faith, and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity and men who remember Allah much and women who remember Allah much and remember Him – Allah has prepared for all of them forgiveness and a great reward." (33:36)

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اللَّهُ كَثِيرٌ وَأَلْذِكْرِ اللَّهُ لَهُمْ مَغْفِرَةٌ وَأَجْرًا
عَظِيمًا

SAYINGS OF THE HOLY PROPHET

(Peace and Blessings of Allah be upon him)

It is narrated by Hadhrat Ma'qal ibn Yasar that the Holy Prophet (Peace and blessings of Allah be upon him) said: Marry such women who are loving and can bear children, so that I may be grateful for the abundance of my Ummah over the others.

Abu Hurairah related that the Holy Prophet said: Let no Muslim man entertain any rancor against a Muslim wife. Should he dislike one quality in her, he would find another which is pleasing (Muslim).

Abu Hurairah relates that the Holy Prophet (Peace and blessings of Allah be upon him) said: Every child is born in an Islamic nature. Then it is his parents who turn him into a Jew or a Christian or a fire-worshiper, just as the child of every animal is born complete, but later people cut their ears and make them defective.

Ayub bin Musa narrated on the authority of his

father and grandfather that the Holy Prophet (Peace and blessings of Allah be upon him) said: There is no gift better than good upbringing that a father can bestow upon his children.

Anas ibn Malik narrates that the Holy Prophet (Peace and blessings of Allah be upon him) said: Honor your children and provide them good upbringing.

Ayesha said that: I have not seen any one resemble more to the Holy Prophet (Peace and blessings of Allah be upon him) than Fatima in looks, manners and mode of conversation. Whenever she came to meet the Holy Prophet (peace and blessings of Allah be upon him), he stood in her honor and kissed her hand. He offered his own place for her to sit. Similarly when Fatima went to see the Holy Prophet (peace and blessings of Allah be upon him) she stood in his honor, kissed his hand and offered her own place for him to sit.

FROM THE WRITINGS OF THE PROMISED MESSIAH (Peace be upon him)

The sublime light which was bestowed on man, i.e., the most perfect among them, was not shared by angels nor by stars; nor was it in the moon, nor in the sun, or in the oceans and the rivers. It was not to be found in rubies or emeralds, nor in the sapphires, nor in the pearls: It was not in the earthly or heavenly object. It was possessed only by the perfect man, manifested in the most consummate way in the person of our lord and master, Muhammad, the chosen one, the chief of all the prophets, leader of those who live (in the sight of Allah). So, that light was bestowed in that man and likewise, to a degree, on all who in their several ways were similar to him... Sublime grace was possessed in its most perfect and consummate manifestation by our lord and master, the unlettered Prophet, the truthful one, the one whose truth is testified to, Muhammad, the chosen one, peace be on him. (*Ayena Kamalat-e-Islam: Roohani Khaza'in*, Vol. 5, pp. 160-162).

Our Holy Prophet, peace and blessings of Allah be on him, combines in him the names of all the prophets, for in him are blended the noble qualities we find severally in all the other prophets. Hence, he is Moses as well as Jesus; he is Adam, he is Abraham, he is Joseph and also he is Jacob. God indicates that in the verse:

"So do thou follow their guidance." (6:91):

Meaning: O Prophet of God, merge in yourself the various teachings of all the prophets! This shows that the excellence of all the prophets was combined in the Holy Prophet, peace and blessings of Allah be upon him. In fact the very same name Muhammad points towards this because it means "the one who is most highly praised." The highest praise can be conceived if it is granted that the very best virtues and special qualities of all the prophets are blended in him. (*Ayena Kamalat-e-Islam: Roohani Khaza'in*, Vol. 5, p. 343)

SAHIBZADI AMATUL MAJEED PASSES AWAY

It is with extreme sadness that we report the demise of a grand daughter of the Promised Messiah (peace be on him)

Inna Lillahi Wa Inna Ilaihi Raje'oon.

She passed away on July 20, 1998, at the age of 71.

Sahibzadi Amatul Majeed was the daughter of Hazrat Mirza Bashir Ahmad (Razi Allahu Anho) and a sister of Sahibzada M. M. Ahmaad, the Amir of USA Jama'at. She was the wife of Brigadier (Retd) Waqiuz Zaman Khan.

Sahibzadi Sahiba was a devout member of the Jama'at with a very deep attachment to Khilafat. She served the Lajna Imaillah on many occasions. Both her sons-in-law are devotees (Waqif-I-Zindji) of the Jama'at. Syed Tahir Ahmad Sahib is serving as Nazir Ta'leem and Syed Qamar Suleman Sahib as Naib Wakil Waqf-i-Nau.

All the brothers and sisters are requested to pray for her. May Allah elevate her rank in Paradise and May Allah give those she left behind the fortitude to bear this deep loss.

PRONOUNCEMENTS OF THE PROMISED MESSIAH

(*peace be on him*)

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1. SOURCES OF GUIDANCE

While reviewing a book – *Mobahisa Chakralwi* – the Promised Messiah and Mahdi, peace be upon him, said, inter alia:

The Muslims have three sources of guidance viz. the Holy Quran, which is the book of God and is not excelled by anything in authenticity. It is the word of God and doubt and conjecture have no place in it.

The second source is the *Sunna* (Practice) and when I say *Sunna* I do make a distinction between the Hadith, as it is ordinarily understood and the *Sunna*. I do not take the two of them to be one and the same thing as do those who call themselves *Mohaddiseen* i.e. the followers or the scholars of Hadith. Hadith is quite different and distinct from *Sunna*. By *Sunna* I actually mean the constant practice of the Holy Prophet Mohammad, peace and blessings of God be upon him; the deeds which started in conformity with the revelation of the Holy Quran and which will always remain unchanged. In other words we can say that the Holy Quran is the word of God and *Sunna* is the work of the Holy Prophet, peace and blessings of God be upon him.

It has always been the practice of God that whenever Prophets bring His Word for the guidance of the people, they themselves are the first to put it into practice to demonstrate to their addressees as to how they would have to apply it to their lives, lest the understanding of it becomes difficult or it becomes dubious. These prophets, as I have said, act upon the Word of God given to them and also see that others do the same.

The third source of guidance is Hadith; and by Hadith I mean such narrations as were collected almost a hundred and fifty years after

the passing away of the Holy Prophet, peace and blessings of God be upon him. Thus, the main difference between Hadith and *Sunna* is that the latter is a practical way of life which has been observed constantly and which takes its origin from the deeds of the Holy Prophet, peace and blessings of God be upon him. In authenticity, it is second only to the Holy Quran. And just as the Holy Prophet, peace and blessings of God be upon him, was commissioned to spread the teaching of the Holy Quran, so he was also commissioned to see the practice of that teaching established. That goes to show that just as the Holy Quran is authentic, the *Sunna* also, being the constant practice, possesses certainty.

The Holy Prophet, peace and blessings of God be upon him, performed both these duties. As, for an example, when the commandment for Prayer was received, the Holy Prophet, peace and blessings of God be upon him, showed to the people, through his own practice, as to how they would have to act upon this commandment. It was he who told the people how many *Rak'at* they had to offer for Fajr prayer and how many for other Prayers.

In the same way he performed the Hajj himself to demonstrate how the people would have to do it. Moreover, he saw thousands of his Companions do all these things in his presence and thus the practice got well established. Now, all what we see of it is known as *Sunna*. So far as Hadith is concerned, the Holy Prophet, peace and blessings of God be upon him, never got them written down in his own presence, nor did he make any arrangements for this kind of work. No doubt, some Hadith were collected by Hazrat Abu Bakr, may God be pleased with him, but later on, he feared that since all what was written down was not directly heard by him from the Holy Prophet, peace and blessings of God be on

him, there might be certain untruths in it and he, therefore, burnt the whole of his collection.

When the Companions of the Holy Prophet, peace and blessings of God be upon him, passed away, some of those who came after them felt inclined – as if God was ordaining them to do this work – to accomplish this task. That was the actual time when the Hadith were collected. We have no reason to doubt that those who collected the Hadith were righteous and God-fearing and they did everything that lay in their power to avoid ambiguous and doubtful Hadith, but still it remains a fact that this work was done after the real time for it had passed. That is why none of them could ever go beyond every tinge of doubt. However, it would be sheer injustice to say that all the Hadith are useless and a pack of lies. The care that was taken in collecting the Hadith was really so great that the collections of no other religion can be compared favorably with them.

The Jews also had a collection of Hadith and those who opposed Jesus Christ were the very people who strongly believed in that collection and acted upon it as best they could. I can assure you that the Jews never made their collection with the same care as did the Muslims. However, it would be a gross mistake to assume that so long as the Hadith had not been collected, the people did not know anything about the number of *Rak'at* of daily prayers or they did not know how to perform Hajj.

The fact is that the continuity of all these things had made them (the Muslims) quite conversant with all such details. Thus, it is quite true to say that even if the Hadith had not been collected at all (and they were collected quite a long time after the Holy Prophet, peace and blessings of God be upon him) the religion of Islam would not have suffered in the least; the Holy Quran and the *Sunna*, as it has been stated before, had quite fulfilled all the needs. The Hadith, no doubt, made the two of them glitter the more and thus Islam became Light personified. The real work that the Hadith did

was to bear a witness for the Holy Quran and the *Sunna* and from among many of the Sects of the Muslims which came into being later on, the true Sect could be easily distinguished through the Hadith which really benefitted it (the true Sect) a great deal.

The right course, therefore, is that we should not fall in line with the *Ahl-i-Hadith* who prefer the Hadith to the Holy Quran and if we find the stories mentioned in the books of Hadith contradicting any of the statements of the Holy Quran we should not rely on them, nor, for their sake, should we forsake the Holy Quran. Rather we should make the Holy Quran and the *Sunna* judges over all the Hadith and wherever we find any Hadith in conformity with the two of them we should accept it with great pleasure. This is the right path and blessed are those who walk on it.

Unfortunate indeed is the person who, unmind-ful of all these conditions, rejects the Hadith. (In further explanation of the last sentence the Promised Messiah and Mahdi, peace be upon him, said: 'I have been shown in a dream, tonight, a tree which is full of beautiful fruits and a community trying forcefully to see a creeping plant climb over it. This plant has no root and looks to be the plant or '*Afitmoon*'. As this plant climbs up the tree it goes on doing a lot of harm to the fruits of the tree and it seems as if the tree is becoming bent and deformed and it is feared that the fruits which that tree is expected to bear may not be borne by it any more, rather it has already stopped to bear some.

At this, my mind was troubled and as if it was melted and I asked a certain righteous and pious man who was standing nearby as to what that tree was and also I asked him about that creeping plant which was getting the tree in its grip. The man answered: 'This tree is the Holy Quran and it is the Word of God and this plant is the Hadith and other narrations of the same kind which contradict the teachings of the Holy Quran. It is the too-much-ness of these things that is holding the Holy Quran in its grip and is

doing a great harm to it.'

2. WUZU

It is mentioned in the Islamic literature that *Wuzu* (Ablution) is a means of purifying a man of his sins. This actually means that even the minor commandments of God are of great value and we can get our sins forgiven by acting upon them (*Nurul Quran*, Part II).

3. CLEANING OF TEETH

The Badr of February 28, 1907, reports: The Hazrat (Promised Messiah, peace be upon him) likes the use of the chewing stick very much. In addition to the use of a chewing stick he cleanses his teeth with various other things many times a day. That also was the practice of the Holy Prophet, peace and blessings of God be upon him. Friends are, therefore, requested to pay due attention to the cleaning of teeth.

4. TALKING WHILE AZAN IS BEING CALLED

The *Al-Hakam*, May, 1902, reports that once it so happened that the *Azan* for *Asr* Prayer was being called, Nawab Sahib and Masheer Aa'la (the Chief Advisor) observed silence. The Promised Messiah, peace be upon him, said: 'It is not forbidden to talk when *Azan* is being called. If you wish to ask something else you may do so with pleasure. For, sometimes it so happens that people have something in their mind to ask but for one reason or the other they don't ask. The result of it more often than not is bad. Whatever the doubts, they must be expressed without delay and hesitation. For they are like bad diet, which if not thrown out, may cause indigestion.'

Likewise on the 17th of April, 1902, somebody was reading an article of his in connection with the bubonic plague, to the Promised Messiah, peace be upon him. While he was reading, somebody started calling the *Azan* and thereupon he became silent. The Promised Messiah, peace be upon him, told him to

continue reading his article.

5. AZAN IN THE EAR OF THE BABY

On being asked about the significance of the *Azan* called in the ear of a newborn baby, the Promised Messiah, peace be upon him, said: The words which are uttered into the ears of the baby at that time have a great effect on his morals. It is, therefore, a very good practice. (*The Badr*, 28. 3. 1907)

6. PRAYER AND FAITH

The *Al-Hakam* of March 31, 1903, reports that the Promised Messiah, peace be upon him, said: He who abandons Prayer abandons faith. His relationship with God becomes slack. The fact is that since the Muslims have abandoned Prayer, or we might say, since they have started offering their Prayer without cherishing any love for it and quite unmindful of its significance, Islam has been deteriorating. When the Muslims used to Pray with all their heart, Islam had conquered almost the whole of the world. But when they forsook Prayers, they themselves were forsaken. I have experienced many a times that whenever I am in a difficulty and I stand up for Prayer to ask God to remove that difficulty, before finishing the Prayer I find that the difficulty has been removed, or that the problem has been solved.

7. NAFL AFTER THE AZAN FOR FAJR PRAYER

In answer to a question, the Promised Messiah, peace be upon him, said: Between the *Azan* for *Fajr* Prayer and rising of the sun, no other Prayer (*Nafl*) is permissible except two *Rak'at Sunna* and two *Rak'at Farz*.



Summary of Friday Sermon of June 19, 1998

WHEN A PERSON BECOMES A FRIEND OF GOD, IT IS IMPOSSIBLE THAT HE WILL NOT BE FRIENDS WITH OTHER PEOPLE.

DURING THESE TIMES GOD HAS TURNED MY ATTENTION TO THE TEACHINGS OF THE HOLY QURAN.

Huzoor gave his Friday Sermon on June 19, 1998 at the Baitur Rahman Mosque. People from the surrounding areas attended the Jummua in large numbers. Huzoor said:

Many people ask me, citing the writings of the Promised Messiah (a.s.), as to how many Commandments are given in the Quran. This number is variously quoted as 500, 700, or other quantities.

Huzoor quoted *Izala-I-Auham* where the Promised Messiah (a.s.) says that the basic Commandments are only two, *i.e.*, the Unity of God and sympathy towards His creatures. In reality, it is only one basic Commandment. A person who becomes a creature of God will necessarily have sympathy with other human beings.

With reference to the writings of the Promised Messiah (a.s.), Huzoor said that there are three stages of human conscience. The *Ammara*, (the self which incites to evil); the *Lawwama* (the reproving self), and the *Mutma'inna* (the soul at rest). Similarly, there are three stages of improvement. The first is to teach man manners which differentiate between humans and animals. The second is to teach him higher manners to make him a superior human being. The third is the union with God as a result of inculcating lofty ideals.

So, basically, there is one commandment. It gets split up at different stages until it gets divided into thousands of commandments.

At the time of the Holy Prophet (s.a.w.) "disorder had erupted on land and sea". Obviously there was disorder and the Holy Prophet (s.a.w.) got rid of it. If one ponders

over it, there were many types of disorders and many commandments were needed to combat them.

Noting the disorders in America and other countries, Huzoor said that it was difficult to count all these problems but the Holy Quran puts them in three main categories: *Fahsha* (indecentcies, known to the doer only), *Munkar* (manifest evil, noticed and condemned by others also) and *Baghy* (transgression, evils affecting others also)

The Promised Messiah (a.s.) has said that the teachings of the Quran are designed to make animals into humans, then convert humans into virtuous humans, and finally, convert the virtuous humans into Godly persons.

None of the teachings of the Holy Quran are forced upon us. We are free to act or not to act on them, but not acting on them is positively harmful to us, however minor the teachings might be. The Promised Messiah (a.s.) has said that whosoever forsakes even a small commandment of the Quran, shuts on himself the door to salvation. Each commandment opens for us the doors of redemption. Every commandment prepares you for the next commandment. Anyone who ignores a Quranic commandment makes himself liable for retribution on the Day of Judgment.

Huzoor encouraged all the members to listen to his "Tarjamatul Quran" class on the MTA. If a person listens to ten such lessons carefully, he will not find it possible to keep away from the rest of these classes. May God give us the capacity to act upon the Quranic commandments.

THE IMPORTANCE OF ISLAMIC CUSTOMS

(In the words of Hadhrat Musleh Mao'ood (R.A.))

1. A summary of the Friday Sermon of Hadhrat Musleh Mau'ood delivered on February 14, 1945.

"I have instructed the youth many times to make sure and follow the Islamic customs. The first is saying one's prayers in congregation. The second is keeping a beard. I have noticed that beards are disappearing from the faces of our young men. The sizes of the beards are constantly being reduced. I had permitted small minimal beards for those who used to shave. Now those with more substantial beards are cutting them short. This was a permission only for the spiritually weak. It was never intended as a permission for those with larger beards to trim them short.

Although a beard does not seem to be a part of religion, but others look at your beards, the hair on your head, and your clothes to see how zealous you are about Islam and how much you want to enforce Islamic practices.

When you shave off your beard or make it real tiny, you are making the admission that Islamic ways are not practical. Just think what kind of an impression do you give to others. How can you say that you are practicing Islam. You should hang your heads in shame when you see an Englishman who became a Muslim grow a beard. He sacrificed his customs and demonstrated that he can follow Islamic customs, although everyone in his country shaves and his beard amazed his countrymen to the point that notes on this were published in their newspapers.

I enjoin the Khuddamul Ahmadiyya and Ansarullah to propagate the custom of keeping beards. Those who shave, should begin with small beards and those with small beards should increase the size of their beards. Everyone should make some progress until you all begin

to keep real beards.

When we begin to adopt Islamic practices, it will impress others. They will realize that you stick to your principles and do not care of any criticism. They will then say that if you are that particular about keeping a beard, you must be practicing all the Islamic injunctions.

2. Remarks during Lecture Jalsa Salana, December 28, 1949.

In addition to saying the Prayers, spend your time in the remembrance of Allah. Time spent in the Mosque waiting for the Imam should be utilized in the remembrance of Allah rather than being wasted on other things.

Huzoor called in the new American convert and devotee, Rashid Ahmad, and said to those present that in spite of being from the USA, Rashid has grown a beard. Why can't you keep a beard living in this country?

3. Khuddam Ijtema, Oct. 18, 1942

I say to the young men that they should develop righteous minds and righteous looks. Stop following western ways. I told you last year also that your task is to annihilate Westernism and in its place promulgate Islamic teachings, Islamic etiquette and Islamic traditions. No doubt you will propagate Islam by Tabligh, not by force, but it is imperative that a person doing Tabligh should project a righteous demeanor. Therefore, I enjoin the Khuddam that their appearance should depict Islamic traditions. They should employ simplicity in their beards, their hair and their clothes.

KEEPING A BEARD IS NECESSARY TO SAFEGUARD OUR INNER MORALS

Hazrat Khalifatul Masih IV (ABA) addressed the Annual Ijtema of Majlis Ansarullah, Germany, on May 17, 1998. In the beginning of his address, he had some remarks on keeping beards. This is what Huzoor said:

“I addressed the Ameer of Germany before beginning my address. First I conveyed my dismay that I had said many times before that on a stage where I am sitting, a person without a beard will not be allowed to do recitation of the Holy Quran or a poem. This is strictly adhered to in England. Many a time beardless persons with a good melodious voice were listed in the program but I canceled their names. They came back the following year with a beard.

A beard is necessary to safeguard our inner morals. Keeping a beard is ‘Sunnah’ and we cannot show our indifference to this practice. For people of Ansar age, beards should grow bigger for those who kept small beards when they were young. If they begin to shave off their beards as they join the Ansar, this practice will be repugnant.

The whole world watches our stage, not only other Ansar but the non-Ahmadies also. People can rightly criticize us that while we claim to be the pole bearers of ‘Sunnah’, we

have such (beardless) persons on our stage. So this is not a good practice.

I feel that in the future beardless persons should not even participate in any competitions, they should be rejected. It is better to have less melodious voices rather than have an inferior face. Therefore, persons without beards will be barred from participation in any competition, etc. The same goes for Khuddam. There also, no beardless person will do recitation from the Holy Quran or a poem from a stage. I hope you have grasped my point. It should be practiced in the future.

The tendency is increasing that people are discarding beards. This is not proper. Some non-Ahmadi Muslims tend to go to extremes as far as beards are concerned, but at least their faces are adorned with beards. It seems that Ahmadies in Germany have made it a custom that shaving off your beard makes you look like an Ahmadi. This is intolerable. In the future, the Ameer, the Sadr Ansamullah and the Sadr Khuddamul Ahmadiyya will please make a note of it.

KEEPING A BEARD

(by Munawar Saeed)

There has been a flurry of notes on the subject since Huzoor (may Allah strengthen him) strongly emphasized the importance of keeping a beard during the Ansar Ijtema in Germany. The way I view the situation is the following:

This is not the first time that Huzoor has emphasized this matter. He had given a very

strong message on the same subject in UK and indeed on many many occasions before.

The reason is not to develop any newer form of identification, but to emphasize our real marks of identification which already exist, but are unfortunately forgotten at times. Keeping a beard and trimming the moustache is the way of the Holy Prophet (peace and blessings of

Allah be upon him). If we are his perfect followers, we should maintain his traditions and his ways. Did he not say that he who does not follow my way is not of me?

Veil is a comparable form of identification for Muslim women. Indeed, the Holy Quran describes it as such.

I may add that I have been delighted to see the response of our youth. I have seen beards sprouting all over in the Washington Metropolitan area. My own is growing (slowly) from half to full.

So far as the half beard for Khuddam vs. full beard for Ansar is concerned, I see it as a training procedure. I am certain that Huzoor would have no objection, indeed he would be delighted, to see Khuddam keeping a full beard. (And I am sure he will not mistake you for being an old Ansar).

To sum up, let us stop reading shades of meaning into what Huzoor (aba) said. This is the 'Sunnah' and he would like to see all of us follow it. **LET US DO IT.**

Would it not be wonderful if Huzoor (aba) comes to the United States and sees beautiful faces glowing with spiritual charm and upholding the Sunnah of the Holy Prophet (peace and blessings of Allah be upon him). I can think of no better gift that the men and women of the Community can give to Huzoor (aba) during his upcoming visit than to show him lovely faces filled with the spirit of truth and demonstrating their devotion to the Holy Prophet (peace and blessings of Allah be upon him) by growing a beard according to his tradition or (in the case of the Ladies) covering them properly as he taught.

A circular has been received from London. A translation of this circular is reproduced below

Translation of Circular No. AVT-0617

Dearly respected Amir sahib/Sadr sahib/
Missionary Incharge

Assalamo Alaikum wa Rahmatullahi wa Barakatuhu

I hope that you are all well.

1. Hadhrat Khalifatul Mashi IV (ABA) has directed that if the translation of any book is required, permission should be sought through the *Vakalat Tasnif*.
2. We have several times earlier conveyed Hadhrat Khalifatul Mashi IV (ABA)'s directive that before publishing any book/pamphlet (whether old or new) request for permission should be duly submitted. All members should be informed of this directive.

Please inform all concerned and ensure that these directives are followed.

Wassalam

Respectfully
Muniruddin Shams
Additional Wakiluttasrif
June 22, 1998

WHO IS SATAN?

(Transcribed and edited by Amatul Hadi Ahmad)

The following is an edited transcript of a Question and Answer session with Hadhrat Mirza Tahir Ahmad, the Head of the Ahmadiyya Muslim Community. It was broadcast on the satellite channel, MTA, on 25 July 1995. A series of questions on Satan, *Iblis* and *Jinn* were raised at this meeting with some Arab friends. Below is a transcript of the first few questions, sent by someone from Germany, and answers to them.

Question: Who is Satan?

Answer: First, I should remind you that the word *Shaytan* (Satan) has been used with two clear connotations. There are two aspects of the meaning of the word *Shaytan*. One points to there existing a being of a fiery nature, whatever that may be, but he is, nevertheless, an individual being. The other is that the human nature has an element of *Shaytan* within itself. These two aspects have been clearly mentioned in the Holy Qur'an and Hadith.

When we refer to Satan as an individual being, another question arises: is it an invisible being who runs about everywhere and is simultaneously present in every man and woman? Or, is it some sort of system of misguiding people and the head of that system is Satan—just as *Jibrail* (Gabriel) is the head of the system of revelation and *Israil* is at the head of the system of taking the dead out of the living, *i.e.* he commands death. And then there is a system of provision of food, whether it is related to men or other animate matter, it is all a universally well organized system of provision of food, which is controlled by *Mikail* (Michael). So these are all systems that are headed by one being of a type we cannot see, who has different dimensions. So it is not the case that there is one person who runs about. When Satan is viewed in terms of a single being, then he is likened unto angels but he is not made of the same stuff and does not possess the same habits.

The clear cut difference between the two, separating the satanic character from the angelic, is this, that angels do whatever they are told and

they never deviate from the path set for them. They always follow the prescribed path strictly because it is the divine word and they cannot disobey the divine word—that is his problem. But he does not do so directly. Nothing can disobey the divine word. So he has taken his permission that, 'By nature I don't like obedience so if you permit me, till the end of the world, I will continue to disobey you and also I will continue to mislead people.'

So, there is a full system, but nobody knows *Junuda Rabbika* (the armies of God) [74:32] except God Himself. Allah knows His *Junud* (armies) and knows how many there are—and they (angels) are measureless and numberless. But each group of angels is controlled by specific angels and we know only the names of the heads, not of all the angels. So, this is how I visualize the good and bad. Virtue and evil interplay with each other and God has given us the choice to follow the satanic insinuations on the one hand or the angelic breathing of the spirit of God into us, on the other. Hence, it is a daily trial through which we pass. This is one understanding of Satan, which means that he must have a host of other similar beings who follow his orders and run about to deliver certain messages to like-minded people.

The second aspect is that angels and satans both, are embedded in our nature. Our nature has a dual character. It is inclined towards good and it is also inclined towards badness. But basically, when we were first given a start in life, we were all inclined towards good. That is why the *Ahadith* say, 'All children are born with the

basic nature' and 'All children are born with Islam', *i.e. fitrat* (nature) and Islam are the same thing. But when the children grow up, 'Their parents make them either a Jew or a Christian', etc. So that is the meaning of 'a clean start'. The start is clean but then influences begin to work and the worst in man sometimes gains the upper hand and the best is suppressed, and sometimes the opposite happens. Those forces, which abet the phenomenon of the worst in us to come up, they are the satanic forces. So there has to be a Satan within man otherwise the Satan from outside would not work. It has no authority over us unless we were provided with an instrument of evil inclination within us. That is why the Holy Qur'an speaking on this subject, says,

Alhamaha fujuraha wa taqwaha. Qad aflaha man zakkakha, wa qad khaba man dassaha

That is, we were provided by Allah and we were told all that was created. We were told, 'This is your right path, this is the wrong path.' *fujuraha wa taqwaha*. The basis where you will tumble down, where you will falter and go into the pits and pitfalls, that is *fujuraha*. *Taqwaha*, means be wary—don't miss a step, watch your steps, watch your turns. Allah says we have imprinted these on all the nature we have created, whether it is the nature of man or animals. These two things are imprinted and deep within they know what is good for them and what is bad for them. *Wa qad aflaha man zakkakha*—whoever promotes the good in him and always supports the good habits to flourish, he goes on improving in quality and progressing on a sort of path of evolution from where he never returns. He continues to move to higher goals and occupies a higher station with Allah. And those who suppress these good tendencies, they begin to lose 'height', lose 'distance' and begin to sink and that is what Satan does to us—he tries to remove us in spiritual distance from Allah and that is also called a 'curse' or *La'ana*, which is the distance between God and His creation. When willfully a person distances himself from Allah, then he is working under the influence of Satan and he

works on the Satan within us. Right?

So, this Satan within us is natural. It is not an evil thing in itself. It is just a propensity, a tendency which is more than offset by the tendency of doing good. The good has been given an upper hand. So those who do bad things they do it against their conscience. By this I mean that in the first instance, the first time a man begins to commit crime, the conscience warns him, and it warns him the first time by creating an earthquake within. You know the sort of quake, 'what have you done?' But later on as he continues to commit sins, the voice of conscience is subdued, that is the *dassaha* (it buried itself), it begins to sink until it is lost.

So this is how I understand it as a whole; what the name Satan means; the purpose of Satan; how he works on human beings. This also is the explanation of the Hadith: when The Holy Prophet (s.a.w.) said that every man has his Satan running in his blood stream, someone enquired, of course in amazement, 'O! Messenger, even you?' He said, 'Yes, but my Satan has become a Muslim.' That means the voice of evil was suppressed by the Holy Prophet (s.a.w.) so powerfully and strongly, it was discouraged so much, that it got killed. There was no more of Satan left in him. That is a total submission. But those who begin to listen to the voice of evil and continue to listen to it, rather than their Satan being killed, on the contrary, their conscience is killed. Then there is only one thing running in the blood stream which is evil. Such a person becomes a personification of Satan. Such a person is referred to as *Iblis*—a human being who has offered himself for Satan as a play ground, as an arena for him to do whatever he pleases. The one who becomes an instrument in the hands of Satan, when he becomes a personified Satan then he is *Iblis*. So that is how I understand it. There may be some mistakes in my understanding, but I think generally this holds good. My understanding I think is quite right.

Questioner: Yes, Huzoor there is only one point which I couldn't follow. That is the person of the Satan, but it will come with the next question.

Answer: But I have already said that there was a person and there is a person. I said, that person is like *Jibrail* (Gabriel)—*Jibrail* on the right side and the Satan on the other side and he also sends *wahi* (revelation) on the people. But, you see, he is not just a single person. He is the head of the department of evil where so many other persons like him work under his command. So the Holy Qur'an speaks of *shayatin*—they are plural (of *Shaytan*). It doesn't mean that this Satan is giving birth to children and he has a wife Satan. It doesn't mean that. Right from the beginning this is how the system was devised by Allah. He is the head of the satanic department and there are so many other satans working under him. When they become personified in human beings then we refer to them as *Iblis*.

Questioner: Yes.

You see these *shayatin* also descend on people as angels descend on people and they are mentioned in the plural. So, to think of just one Satan all the time with Adam is wrong. The Holy Qur'an speaks of the two categories:

Hal nuabbeyukum wa aksaruhum kazibun.—

Shall I inform you, upon whom do the satans descend?

Tanazalu ala kulle affakin asim, yulqunasama'a wa aksarohum kazibun.—

They descend upon every lying sinner. They perk up their ears but most of them are liars. [26:222-224]

Now these verses indicate that the Satan can not descend on anyone unless he has a platform available for him. You see without a runway even the planes cannot descend. So some people have the 'runways' ready made in their hearts for the satans. So Allah says shall I tell you who they are? What sort of runways they have in their hearts? '*Kulle affakin asim,*' the one who is a

habitual liar. Angels do not descend on him, why should they, when they stand so far apart? As for the one who is a habitual criminal, a sinful person, Satan finds a haven for himself, he finds peace with him, descends there and is well taken care of, you know, most welcome—'*Ahlan wa Sahlan*'. So, the satans, not one Satan, descend on such people.

As far as The Holy Prophet (s.a.w.) is concerned He (God) says,

*'wama tanazzalat be shayatin
wama yambaghilahum wama. . .*

That is, as far as Mohammad (s.a.w.) is concerned, no way can satans descend upon him. Who are they? They fall far, far below, they cannot even dare to touch him. These are satans, not one single Satan, a host of evil forces whose head is Satan.

Question: Does Satan or *Iblis* live until now?

Answer: You see those ethereal beings, whether they are spiritual or ethereal, they have a different life span than ours. They don't eat the things which we eat. They don't consume energy like we do. They are a different phenomenon and their life span is much much longer than ours. About Satan we know definitely that he had sought permission from God to live until the Doomsday. How could we say he must have died? If Satan had died a lot of satanic forces dependent on him should also have died. Suddenly you might have noticed things in the world going the right way. We never noticed such things. That devil must still be living.

Question: Where does he live or where do they live?

Answer: If he (the questioner) tells me where *Israil* lives, where *Mikail* lives, where *Junuda Rabbe* of the Holy Prophet (s.a.w.) lives, I will tell him it is there they live. They occupy the same space. That is the fascinating point of it and I can prove this on the authority of the Holy Prophet (s.a.w.) himself although the question

was not raised to him the way he (our questioner) has raised it. But in another question he has already answered this question. When the verse of the Qur'an indicating that: '*walardho samawat fil ardh,*' the *ardh* (land) of *janah* (paradise) is as big as the whole universe was revealed and it was recited, one of the companions of the Holy Prophet (s.a.w.) enquired of him, where then will be the *jahannam* (hell). The Holy Prophet (s.a.w.) said it would be in exactly the same area as you understand it—but you don't understand these things; still it is different; still there is no connection between the two. So that means that Mohammad (s.a.w.) Prophet of God was the first man on earth, without the slightest doubt, who was told of the other dimensions than those known to us through scientific investigation. Never before the modern times was the concept of dimensions, other than the four, was born or entertained by man.

This is a challenge I throw to the whole world. Show me from a single book anywhere in the world where dimensions are being spoken of so clearly as in the divine book and in the word of the Prophet (s.a.w.) who understood the message clearly. He said this is the same space in which you will have the paradise and hell, living simultaneously existing simultaneously, but you don't know.

This means that when the dimensions change the space, apparently, is the same but is no longer the same space. So in this even (*i.e.* television) when the quality of the existence changes, still we don't see each other. We are speaking here and we are seeing each other but also we are being seen by the whole world and being heard by the whole world at this moment in time because through MTA our pictures, our talk, this atmosphere, everything is being relayed to the entire world, if they have the right instruments to catch it. But why the need of instruments, if it is all there why don't they see? That is (due to) the difference between dimensions. I am saying this: I am also speaking in this atmosphere through the television and

these two voices do not clash with each other. My image does not clash with your image or anybody else's image while they are all mixed up somewhere in the air, otherwise they won't be conveyed anywhere. Although, in this example, the dimensions remain the same, we and our images belong to the same dimensions. Yet when the rarity differs one becomes more refined than the other, they lose touch with each other, they don't disturb each other. So that is what the Holy Prophet (s.a.w.) declared to them that the heaven and the hell would occupy the same universe as you understand, but you don't understand it.

So who is the chief of the satanic dwellers? Satan. And who is the chief of the heavenly dwellers? Hazrat Mohammad (s.a.w.) and the angels. So, they will occupy the same space. Yet they will be different. Satan will be here all the time but he will never come across the person of Mohammad (s.a.w.), they will never cross paths. So that is the meaning of where he dwells. I couldn't say he dwells in Karachi for instance, although it seems to be a likely choice for his habitat, nowadays I mean, temporarily, unfortunately. Like Beirut used to be a favorite spot for Satan some time before. But he is not the same person as we are, he is also in a different dimension. He is not like confined human beings held to one small space and shape. So he could dwell anywhere but I tell you one more thing beware yourself, the questioner, please. Whenever you entertain bad thoughts, he dwells in your heart at that moment. God forbid, whenever you or anyone else entertain evil, immediately he would find himself the home and residence of Satan for that moment in time.



ADVICE TO EVERY AHMADI LADY

(Excerpts from Huzoor's address to Lajna Imaillah, Germany, on August 31, 1991)

I am not addressing just the President of Lajna in this address. Every office holder is being addressed. Every one who has been entrusted with the ownership of a household is addressed. Every girl who lives in your house and has not reached the status of independence is being addressed.

The advice I want to give you is not confined to your own life, nor is it confined to your immediate surroundings. Rather it is deeply connected to your coming generations. Learn the method with which the Holy Prophet (Peace and blessings of Allah be upon him) used to give advice. Adopt that method and make it dear to your life. Keep it dearer to you than your life and spirit. Then Allah Almighty will grant great strength upon you and will grant you the ability to transform lives of others.

Pain of the Heart Creates Great Revolutions

Some mothers complain that their children have grown up and have been influenced by the German or the American culture and they are helpless. They do not realize that the process started from themselves. In the beginning when the children were showing a difference in their attitudes, there was no pain in the hearts of the mothers. If such a response had been shown, it would have prevented the children from drifting. They would not have reached the point that they became deaf, blind and dumb, and will not return.

Now the time is gone. Why do you cry now? You should have talked to them when they still had the eyes to see and ears to hear. You should have shown your pain and anguish at that time. At that time it would have made a difference. But now they are blind of the light and do not hear your voice. This is the subject the Holy Qur'an has mentioned and the Holy Prophet (Peace and blessings of Allah be upon him) has explained to us repeatedly. **WE** often forget it and suffer the consequences.

Therefore the mothers who are true well-wisher of their children must not start rebuking and

beating at the faults of their children. They should pour their grief upon them and give vent to it in their prostration's.

Pain of the heart brings about revolutions. No power on earth can block its way. That is why the Holy Prophet (Peace and blessings of Allah be upon him) was called the "Mercy for all creation". Why was no other prophet given that title? Because he is the one who showed utmost sympathy for humanity. That is the reason that he was mercy. If he did not have mercy and only gave cold and heartless advice, he would have been a trouble for humanity.

People get tired of cold advice and starts hating it. His response is: Go away and take your advice with you. It does not affect us at all. But a man of heart makes an impact. **HE** becomes a mother. Occasionally he advances further than a mother's heart, as was the Holy Prophet (peace and blessings of Allah be upon him).

Cultivate those qualities in you which will meet your organizational needs and also the needs within your homes. May Allah enable you to do so.

It is essential to get rid of hatred and madness in your hearts. Humanity cannot be reformed without it. Indeed you cannot reform your own home without it.

May Allah enable us to do so.

Hadhrat Musleh Mau'ood (RA) says:

The Khalifa is the teacher and every one in the Community is his student. Whatever words are uttered by the Khalifa, they should always be acted upon.

THOUSANDS ATTEND THE 50TH ANNUAL CONVENTION OF THE US JAMA'AT

Ahmadi Muslims Gather Around Their Imam for Three Days of Spiritual Uplift

(A Report by Syeda Aisha Maryam Ahmad and Syed Sajid Ahmad of Boise ID)

The 50th Jalsa Salana of the Ahmadiyya Community in the US was held at the four-year-old American Ahmadi Headquarters at the Baitur-Rahman Mosque in Maryland, a short distance from the US capital of Washington, DC. Over 8,000 people, including delegates from many other countries from all the major continents attended. The organization of the local Jama'ats for this event was wonderful. There were plenty of information booths where you could find out the times for events, information on Ahmadiyyat, and even other people attending the Jalsa. Three meals a day were served, and although the temperatures rose dangerously high, water, electric fans and appropriate shady areas were made available all around for the comfort of the attendees.

On June 26, 1998, the 50th American Jalsa Salana of Jama'at Ahmadiyya, USA, began with Salat-ul-Jumu'a and Asr Prayers led by Hazrat Khalifatul-Masih IV, *ayyadahollaho benasrihil-aziz*.

Huzoor focused his *khutba* on the topic of spending in the way of the Almighty. Huzoor advised those members of the Community who are lax in fulfilling their financial responsibilities despite their affluence to review and correct their relation with Allah in this respect.

Maulana Sheikh Mubarak Ahmad, Former Ameer and Missionary In-Charge, Jama'at Ahmadiyya, USA, presided over the afternoon session. *Talawat-i-Quran* by Hafiz Mubarak Ahmad Kukoyi of Chicago was followed with its translation read by Mureed Nurrullah Zafr of Charlotte. Urdu poem was melodiously recited by Rashid Ahmad Bhatti of Philadelphia and translated by Nasirullah Ahmad of Milwaukee.

Bashir Ahmad Orchard of the UK gave a

speech on "Our Paradise is our God".

Mustafa Sabit of Egypt delivered a speech entitled "Holy Prophet Muhammad (*sallallaho 'alaihe wasallam*): The Messenger of Peace."

In his speech, "I Shall Cause Thy Message to Reach the Corners of the Earth," Abdul Wahab Adam, Ameer and Missionary In-charge of the Ahmadiyya Community in Ghana, elaborated on various aspects of the fulfillment of this prophecy.

After dinner, the day ended with *Majlis-i-Irfan* (question-answer session) with Hazrat Khalifatul Masih IV, *ayyadahollah*. Huzoor elaborated upon the following questions and topics:

Spiritual enthusiasm in the heart of a new convert; Angels; How does God communicate with angels?; Abortion; drugs; Coca-Cola; If Satan is a troublemaker then why does God not finish him off?; Secular nature of a government under Ahmadiyya auspices; "*Lahori*" splinter faction. Who was Dhul-Qarnain?; Some issues related to Pakistan; Messiah and Mahdi; Direction and timing of Prayers in space.

After the *Majlis-i-Irfan*, Huzoor led *Maghrib* and *Isha* Prayers.

Saturday morning started early with *Tahajjud* and *Fajr* Prayers followed by *Dars-ul-Quran* by Maulana Shamshad A. Nasir, Missionary at the US headquarters of the Ahmadiyya Community.

The first session of the day was presided over by Maulana Sheikh Mubarak Ahmad, Former Ameer of the USA. Dr Naeemullah of Philadelphia recited a portion of the Holy Quran. Tariq Sharif of Maryland presented the translation. After this, Tahir Ahmad Khokhar of

Rochester recited a poem with translation by Ahmad Nurrud Din of Philadelphia.

After these recitations, a unique international forum was held, in which the following delegates representing various countries commented on the future of Islam in their own languages:

Maulana Muhammad Sideeq Shahid (Pakistan), Numu Jo Trawally (The Gambia), Maulana Abdul Wahab Adam (Ghana), Mohammad Zafrullah Doman and Shams Var Sally (Mauritius), Zainul Abidin (Malaysia), Shahid Alam (Bangladesh), Mustapha Sabit (Egypt), Haji Mohammad Zafrullah Ilyas (Nigeria), Nasir Abdul Malik (USA).

The morning session concluded with the address of the Hazrat Khalifalul Masih IV, *ayyadahollah*, to Lajna. The address was relayed to various areas for the large gatherings of men anxious to listen to Huzoor's address.

In this address, citing from the Holy Quran, Huzoor pointed out the equality of men and women in spiritual and moral fields. He invited the ladies to excel in these fields and present examples for others to follow.

The ladies held their sessions in parallel with men's sessions on Saturday. Salma Ghani, US Lajna President, presided over the first session, which started with the recitation of the Holy Quran by Rashida Hamid of New York. Tahira Lateef of Boston presented the translation of the verses recited. Uzma Zirvi of North Jersey recited a poem and Shakoora Nooria of Washington, DC, presented its translation.

Aisha Sharif of York spoke on the topic of "Dreams and Spirituality".

Aaisha Naseem Baiyewu of Zion told her story of why she accepted Ahmadiyyat, the True Islam.

The second session was presided over by Hazrat Khalifatul-Masih, *ayyadahollah*. Amtul Majid Chaudhry of Philadelphia recited a portion of the Holy Quran. Jamila Ali of Milwaukee presented its translation. Fatima Haneef of Queen

recited a poem, which was translated by Moneera Mathews of Pittsburgh. Nasirat from Maryland presented a chorus.

Huzoor then addressed the ladies. The address was simultaneously listened and watched on the men's side. A summary of this address has been given above. Huzoor led the *Zuhr* and *Asr* Prayers.

The afternoon session was presided over by Munir Hamid, Naib Ameer, USA. It began with *Talawat-i-Quran* and translation by Abid Haneef of Boston. Kaleem Bhatti of York-Harrisburg recited a poem, which was translated by Mr. Yusef Abdul Lateef of Boston.

Prof. Richard B. Turner of Los Angeles then gave a speech entitled "Islam in America: The Ahmadiyya Contributions". He presented the results of his many years of research in this area.

The next speech, by Laheye Ataul Wahid of Canada was entitled "Signs of the Truth of the Promised Messiah (peace be on him)."

Musa Asad of Maryland spoke on "Ahmadi Muslims: The New Generation in the United States."

The speech, "Trials and Tribulations: A Test of Faith," by Mujeeb-ur-Rehman of Pakistan, who had traveled from Pakistan to attend this special gathering, was listened to attentively by all.

Huzoor conducted *Majlis-i-Irfan*, question-answer session, with Lajna (ladies) in the evening. The questions were insightful and thought provoking. The men watched Huzoor answering the questions through video and audio relays from the ladies side. The following questions or topics were discussed by Huzoor:

How a person can know that s/he is guided by God? The reality of the equivalency of the testimony of two women to the testimony of one man. Limits of community service. Acceptability of swine organs as replacement for human organs. How a woman can accept to share her husband with another woman in case of a second marriage? Adoption. The vanished 12th imam of

the *Shi'a*. The role of the Ahmadiyya Community in the prevailing atmosphere of hatred. The Nuclear race in the Indo-Pak subcontinent. What can we do in the States with regard to the persecution of Ahmadi Muslims in Pakistan? Abortion. Visiting a male physician by a Muslim woman when a female physician is not available. Who committed the sin, Adam or Eve? Singing of hymns. Connection of the deceased with the world left behind. Is reunion with loved ones possible after death? Listening to the Quran being recited on the radio or at the neighbor's. *Halal* food.

Congregational Prayers during Hajj. Organic food. During the course of the questions, Fatima Hanif recited portion of an English poem on Huzoor's desire.

The day ended with *Maghrib* and *'Isha* Prayers led by Huzoor, and meetings of various auxiliaries of the Community.

Sunday morning, June 28, started with *Tahajjud* and *Fajr* Prayers followed by *Dars-ul-Quran* by Maulana Mirza Mahmood Ahmad, Missionary of the Ahmadiyya Community.

Sunday morning session was presided over by Dr Iftikhar Ayaz, OBE, Ameer UK, Maulana Mukhtar A. Cheema, stationed at St Louis, recited verses of the Holy Quran, Omar Shaheed of Pittsburgh read the translation. A poem of Hazrat Masih-i-Mau'ood, '*alaihissalam*, was recited by Syed Mohammad Ahmad of Maryland and was translated by Umar Bilal Ibrahim of New York.

Falahud Din Shams, President of the Chicago Jama'at, spoke on "Jalsa Salana: A Blessed Legacy of the Promised Messiah, '*alaihissalam*."

Maulana Ata Ullah Kaleem, Missionary In-Charge and Naib Ameer, Germany, delivered a speech upon the "Islamic Teachings to Maintain Domestic Harmony."

The final session started at 11:20 under the auspices of Hazrat Khalifatul-Masih IV, *ayyadahollaho ta'ala benasrihil-aziz*. It began with

Talawat-i-Quran by Hafiz Samiullah Chaudhry of North Jersey, translated by Mr. Muhammad Yasin Sharif of York-Harrisburg. After this, a poem was recited by Maulana Zafar A. Sarwar, Missionary stationed at Houston. The poem was translated by Alhaj Dhul Waqar Yaquub of Milwaukee.

An introduction of local dignitaries, Mr. Richard Bennett (US Attorney to Maryland) and Mr. Isaiah Legget (President of the Montgomery County Council) was given by Dr. Ahsan Ullah Zafar, followed by their welcome to Huzoor and their addresses to the participants.

The concluding address was then given by Huzoor. In his concluding address, Huzoor reminded the US, citing from the Holy Quran, that mightier powers have existed before and destroyed by their waywardness. From the writings of the Promised Messiah, '*alaihissalam*, Huzoor pointed out the way for the US to follow.

The Jalsa ended with collective *du'a* (supplication) led by Hazrat Khalifatul-Masih, *ayyadahollaho*.

The visit of the Imam of the worldwide Ahmadiyya Community in the US was highlighted by many significant events. During this visit to the US, along with his addresses and answers to questions, Huzoor delivered three Friday sermons. A large part of his time of spent in his meetings with individuals and families from the US and from all over the world, which continued all through the Jalsa and all through the stay in the US before and after the Jalsa. Apart from the Jalsa, Huzoor also attended three other ceremonies connected with the establishment of Ahmadiyya Muslim Centers and Mosques held in North Jersey NJ, Houston TX, and San Jose CA.

Huzoor's visit and the 50th Jalsa of the US Jama'at will *Insha-Allah* have a long lasting beneficial effect on individuals, families, and the US Jama'at in particular and on the US in general.

"I SHALL CAUSE THY MESSAGE TO REACH THE CORNERS OF THE EARTH"

By Maulvi A. Wahab Adam

(Address delivered at the U.S. Convention held in Washington, during June 26-28, 1998)

On Tuesday, 22nd of October, 1844, an estimated crowd of half a million people gathered in New York city in the United States of America. The reason?

WILLIAM MILLER

William Miller, a Baptist Christian, had predicted that Jesus Christ, on whom be peace, would descend from the skies on that day.

The crowd waited and waited but Jesus Christ, on whom be peace, did not descend to the earth as promised.

Before nightfall, William Miller apologized to the teeming crowd for making a prediction that did not come true.

The event has come to be known in the history of religion as the "Greatest Disappointment!"

HISTORY

The long history of the world does not provide us with a single instance of a Prophet of God descending from the skies.

Yet, curiously enough, all those who were looking forward to the fulfilment of prophecies relating to the Second Advent of Jesus Christ, on whom be peace, in our time, expected that he would descend from the heaven, in his physical body!

CONCEPT

"This concept", Sir Muhammad Zafrullah Khan, of blessed memory, former President of the International Court of Justice, tells us, "has been responsible for great confusion, bewilderment and conflict." (*Ahmadiyyat: Renaissance of Islam*).

The purpose of my address is not to dilate on the confusion, bewilderment and conflict that this concept has wrought in the world.

It is pertinent, to say, however, that what happened on that fateful day here, in the United States of America, disappointing though it was, proved that adherents of major religions of the world were not only aware of prophecies relating to the advent of a great Religious Teacher in our time, but were also most anxiously awaiting his appearance.

CLAIM

Among those who waited were Muslims, Christians, Buddhists, Hindus, Zoroastrians, as well as followers of Confucius.

Hazrat Mirza Ghulam Ahmad, on whom be peace, the Holy Founder of the Ahmadiyya Muslim Jama'at, claimed to be the long awaited Promised Messiah and Mahdi, on whom be peace.

He declared in no uncertain terms:

"Bear it in mind that none will descend from heaven. All our opponents who are alive today will die and their children will die and their children's children will die and not one of them will see the son of Mary descending from heaven." (*Tazkiratush-Shahadatain*, pp. 64-65).

GLOBAL TEACHER

The appearance of the Global Teacher was nonetheless so crucial to the future of mankind that the Holy Prophet of Islam, on whom be peace and blessings of Allah, is reported to have said:

"If even a day were to be left for the world to come to an end, Allah will lengthen that day so as to cause to appear a man from me who will fill the earth with righteousness and justice after it had been filled with iniquity and injustice." (*Abu Daud Vol. 1, Kitabul Mahdi*)

The tradition makes it quite clear that not only would the message of the Expected Teacher be universal but also he would succeed in bringing

about a revolutionary transformation the scope and dimension of which would be global.

It, therefore, stands to reason that the message of whoever was to claim to have come in the spirit of Jesus, on whom be peace, would be made to reach the farthest ends of the world.

UNIVERSAL MESSAGE

It is not surprising, therefore, that in accordance with prophecies in the Holy Quran and other scriptures, Allah revealed these glorious words to the Promised Messiah and Mahdi, on whom be peace:

“I shall cause thy message to reach the corners of the earth.” (*Tazkirah*, pp. 312 - Urdu Edition)

The fulfilment of the prophecy contained in the revelation I have just mentioned, is the subject of my address this morning.

MIGHTY SIGNS

The truth is, Allah manifested mighty signs at the hands of the Holy Founder of the Ahmadiyya Movement in Islam. He himself declares:

“I call that God to witness in Whose Hand is my life that up to now over 200,000 signs have been shown at my hands.” (*Tazkiratush Shahadatain*)

Considering the circumstances in which the revelation was vouchsafed to the Holy Founder of the Ahmadiyya Movement, its fulfilment, no doubt, constitutes one of the greatest and most obvious signs of his truth.

As if to re-enforce the message in the revelation mentioned a short while ago, God revealed to the Promised Messiah and Mahdi, on whom be peace, and it is mentioned in these words in *Tazkirah*.

DIVINE ASSISTANCE

“And my Lord has revealed to me and promised me that He will assist me so much so that my message will reach *the east and the west* and the river of righteousness will be stirred so much so as will make men wonder.” (*Tazkirah*, p. 312)

He also received the following revelation:

“I have been commissioned by the Gracious One, so come to me, *all* of you. I have been commissioned by the Gracious One, so come to me, *all* of you. I have been commissioned by the Gracious One, so come to me, *all* of you.” (*Tazkirah*, p. 287)

The phrase “*all of you*” in the revelation clearly points to the fact that Allah had destined that the message of the Promised Messiah, on whom be peace, should spread to the entire surface of the earth.

PULPIT IN LONDON

The Promised Messiah, on whom be peace, had also seen in a vision that he was standing in a pulpit in London and was delivering an eloquent and well-reasoned address in support of the truth of Islam. Thereafter, he saw that he had caught several birds that were perched among branches of small trees and had white feathers.

The Promised Messiah, on whom be peace, interpreted this to mean that though he himself would not be able to visit London, his writings would be published in England and the other countries of Europe and that many righteous people would accept the truth. (*Ahmadiyyat, the Renaissance of Islam*)

INVITATION TO QUEEN VICTORIA

As an indication of his realization of the task of spreading Islam in the West he had addressed letters to H.R.H. the Prince of Wales, Mr. W. E. Gladstone and Prince Bismarck inviting them to accept Islam. (*Izala Auhaam*, p. 102)

He also invited Queen Victoria, through a well-reasoned book, to the acceptance of Islam. He followed it up with another communication which he named “*Star of India*”, inviting the Queen – Empress to accept Islam.

REVIEW OF RELIGIONS

To give yet another practical expression of the task of preaching Islam to the West, he announced the publication of a Monthly journal on January 15, 1901, which he named “*Review of Religions*”.

About the "Review of Religions", the *Church Family*, an organ of the Anglican Church, wrote:

"We should make no attempt to refute the literature published under the auspices of Mirza Ghulam Ahmad, for he will create such a volume of literature against Christianity as will destroy the authority of the Bible altogether."

RUSSIA

It is also recorded in *Register of Riwaayaat Sahaba* that the Promised Messiah, on whom be peace, had said:

"I see my Community in Russia like the grains of sand in numbers." (*Volume X*, p. 14)

He announced yet another revelation which makes clear the certainty with which he believed in the prophecies of God relating to the spread of his message to all parts of the world:

"Hearken, all you people! This is the prophecy of Him Who has created the Heaven and the Earth. He will spread this Community *in all lands* and will give it supremacy over all, through reason and argument..... The days are coming and are near when this will be the only faith to be mentioned with honor in the world. God will bless this faith and this Movement in an extraordinary manner and will frustrate every one who designs to destroy it. Its superiority will be maintained till the Judgement Day". (*Tazkiratush Shahadatain*, p. 64)

"Every nation will drink of this fountain and this Movement will grow and prosper so that finally it will encompass the whole world." (*Tazkiratush Shahadatain*, p. 65)

ULTIMATE PICTURE

Finally drawing a picture of the ascendancy of the Ahmadiyya Muslim Jama'at, he says:

"I saw a river like a vast ocean which is zigzagging in its course, like a snake, flowing from the West to the East and then suddenly changing its direction, it started moving in the opposite direction, from the East to the West." (*Tazkirah*, p. 546)

This then is the ultimate picture of the Ahmadiyya Muslim Jama'at when the entire world will be mentally, morally and spiritually revolutionized and the people of the whole world will surrender to the beauties of Islam and in the words of the Promised Messiah and Mahdi, on whom be peace, there will be *a new earth and a new heaven*.

These are grand prophecies indeed, but their grandeur will better dawn upon us if we consider the meagerness of his resources at the time, and the colossal task of lifting Muslims from intellectual and moral bankruptcy to the highest pinnacles of spirituality!

MEAGERNESS OF RESOURCES

With regard to the meagerness of material resources, the condition of Qadian at the time is the first to come to mind. He himself says in an Urdu couplet:

"Nobody knew where Qadian was."

A man residing in a small village which had neither the facility of telegraph nor railway line, a village completely cut off and far remote from the then known cities of the world, making predictions about his message being made to reach the East and the West and going to the extent of mentioning London and Europe, Russia and America, and those living in Islands would sound like a cry in the wilderness!

No wonder a Companion of the Promised Messiah, on whom be peace, Hazrat Alhaj Maulana Abdur Raheem Nayyar, who became the first Missionary to West Africa says:

"So far as earthly resources were concerned, it would be true to say that all we had was a wooden sword yet the wooden sword which was apparently powerless was destined to destroy the enemy and bring about glorious victory!" (*Ruh Parwar Yaadain*, p. 16-17)

OPPOSITION

As for the stiff opposition that he faced at the time, suffice it to say, in Qadian itself, he and his followers were subjected to severe persecution.

Hazrat Musleh Mauood, Allah be pleased with him, recalls that there were only eight or ten houses of poor Ahmadis in Qadian. These Ahmadis were so severely persecuted in Qadian that they were even obstructed from attending the Mosque for prayers. (*Al-Fazl*, Vol. XVI, No. 13, Aug. 14, 1929 and Vol. XIX, page 95, Feb. 9, 1932).

I have deliberately refrained from mentioning the edicts collected by the Muslim divines of the time from India and the Arab world to the effect that the Promised Messiah, on whom be peace, was, God forbid, an imposter and an infidel, outside the pale of Islam and that it was meritorious to eliminate him from the face of the earth!

Time will not permit me to mention the conspiracies hatched by the Arya Samajist and Christian divines with the active collaboration and support of Muslim divines to check the spread of Ahmadiyyat.

It is recorded in the Register of *Riwaayaat Sahaba* that the Promised Messiah, on whom be peace, had said:

“Our opponents seek to obstruct the propagation of our message. Yet God Almighty has shown me that the members of my Movement will be multiplied like grains of sand.” (*Vol. VIII*, p. 213)

CONDITION OF MUSLIMS

Let us now consider briefly the abject condition of the Muslims about whom the Promised Messiah, on whom be peace, received this revelation:

“Gather together all the Muslims on the Earth on one faith.” (*Al-Hakam*, Vol. IX, No. 41, Nov. 24, 1905)

Explaining the significance of that revelation, the Promised Messiah, on whom be peace, is reported to have said:

“Allah desires that all Muslims on the Earth should unite on one faith and that is a Divine Decree which will come about.” (*Al-Hakam*, Vol. IX, No. 42)

Now to give you an idea of the condition of

Muslims at the time that the colossal task of the rejuvenation of Islam was entrusted to the Promised Messiah, on whom be peace, I would rely mainly on the opinions of opponents of the Jama'at:

MENTAL, MORAL AND SPIRITUAL DEGRADATION

For instance, A. H. Nadwi, a virulent opponent of Ahmadiyyat, admits that:

“Muslims were generally in the grip of frustration and had fallen prey to defeatism and despair.” (*Qadianism, A Critical Study*, pp. 3-5)

He also states:

“Looking at it internally, the situation was even worse. Mutual disagreements between Muslim sects had assumed frightful proportions. Each sect was busy denouncing the other. Sectarian polemics was the order of the day, often leading to violent clashes and bloodshed.

“This had given birth to mental confusion, and created breaches in the Muslim society and disgust in people, and had considerably damaged the prestige of the *Ulema* and Islam. On the other hand, immature *Sufis* and ignorant pretenders of spiritual excellence had reduced the *Sufi* order to a mere play thing....”

Another writer adds:

“The hearts of Muslims were bleeding and their minds paralyzed. They were confronted with the danger of double enslavement: political and cultural.”

DEGRADATION

The mental, moral and spiritual degradation of Muslims could not have been more graphically described in the lines just quoted!

As a result of this deplorable condition of Muslims, “Islam had become an easy prey to priests of all other religions.”

It was under these circumstances that Hazrat Mirza Ghulam Ahmad, on whom be peace, predicted under Divine revelation that Allah would cause his message to reach the corners of the earth.

GEOGRAPHICAL EVIDENCE

We will now examine how far the prediction has come true and how.

It must be said from the outset that geographically, since the earth is a sphere, the earth may not have four corners in the strictest sense as is in the case of a four cornered football field or room.

Yet considering the context in which the revelation is couched in Urdu, "Corners" can mean the "farthest ends" of the earth. It can also mean "throughout the world" or "remote parts" of the world.

Each of these derivatives can be subjected to geographical analysis to prove that the prophecy has been fulfilled to the letter.

It is a well-known fact that while the Greenwich Meridian divides the earth into Eastern and Western hemispheres, the Equator divides the earth into Northern and Southern Hemispheres. The world is thus divided into four "corners" or quadrants. It is a geographical fact, that Ahmadiyyat has now reached all the four quadrants of the world.

The first quadrant includes England, Scotland, Ireland, Spain, the Gambia, Liberia, Sierra Leone, Cote d'Ivoire, Ghana, Guyana, Surinam, Trinidad and Tobago, United States of American and Canada.

Included in the second quadrant are Egypt, Togo, Benin, Nigeria, Sweden, Finland, Denmark, Holland, Pakistan, India, Bangladesh Burma and Malaysia.

In the third quadrant are countries such as Zaire, Uganda, Kenya, South Africa, Australia, Indonesia, Fiji, Tuvalu, Tonga, etc. The land mass of the fourth quadrant is limited and so only Brazil and Argentina can be found in it.

By the grace of Allah, Ahmadiyyat has reached all these countries.

FARTHEST ENDS OF THE EARTH

If we interpret the "corners of the earth" to

mean the "farthest ends of the earth", here again, it can be said that it is universally accepted by geographers that longitude 180 degrees is the "end" or the "farthest place" on the earth. The establishment of Ahmadiyyat on Islands in the vicinity of longitude 180 degrees of International Date Line such as New Zealand, Fiji, Tonga, Tuvalu, Samoa, etc. Therefore, fulfils the second interpretation of the prophecy namely, I will spread your message to the "farthest ends" of the earth.

It is also geographically valid to refer to the farthest north and south of the earth corresponding to the North Pole and South Pole. Since the Poles are not habitable, only the countries within the geographical proximity of the Poles should be taken into account.

In the farthest north are the Scandinavian countries of Sweden, Norway, Finland and Denmark as well as Canada.

By the grace of Allah, Ahmadiyyat has been established in all the countries just mentioned.

Then the main countries in the farthest south near to the South Pole are Argentina, South Africa, Australia, and New Zealand.

Through the grace of Allah, the message of Ahmadiyyat has been caused also to reach all these countries.

THROUGHOUT THE WORLD

Should the "corners of the earth" be interpreted as "throughout the world", here again, the prophecy can be said to have been fulfilled literally, for Ahmadiyyat has reached, by the grace of Allah, all the continents of the world namely, Europe, South America, Asia, Africa, North America and Australia.

Apart from these, Ahmadiyyat has reached all the major Island groups of East and West Indies, (i.e., South East Asia and the Carribean) as well as the African Islands of Malagasy, Comoro and Mauritius.

It is clear, therefore, that Ahmadiyyat has been established in the whole world so that among those who have joined the fold of Ahmadiyyat are the

white, the yellow, the green and the black races of the world, embracing multifarious colors, tongues and cultures.

REMOTE AND "DARK" CORNERS OF THE EARTH

We see that until geographical voyages of discovery spearheaded by Spain and Portugal, Europe and the Old World referred to the then unknown parts of the world as either "remote", "dark" or simply the "corners" of the earth. These places included Africa, South of the Sahara, the Americas and the Pacific Islands.

When examined from this stand-point too, we can say without any fear of contradiction, that the prophecy has been fulfilled to the letter.

Now the question is, how did the Promised Messiah, on whom be peace, accomplish such a colossal task in the face of apparently insurmountable obstacles?

The answer is in one word: *Allah!*

In the words of Hazrat Musleh Mauood, Allah be pleased with him, "All this is the doing of God Almighty. If He had not done it, neither you nor I had power to do it." (*Ahmadiyyat, the Renaissance of Islam*, pp. 283)

As we can see, the prophecy, "*I shall cause thy message to reach the corners of the earth*" itself stresses the fact that it is Allah Who will *cause* the message of the Promised Messiah, on whom be peace, to reach the corners of the earth.

HUMAN EFFORT AND DIVINE DECREE

Nonetheless, the history of religions tell us that, *Tadbir*, or human efforts, should combine with *taqdir* or divine decree, to bring about phenomenal changes.

That is why the Mahdi (a.s) established a Community of believers whose commitment and sense of duty to Islam were so keen that each one of them – male or female, young or old – is prepared to sacrifice his or her all and lay down his or her very life in the cause of the propagation of Islam.

SAHIBZADA ABDUL LATIF

The most charming and inspiring example of such dedication and devotion can be seen in Hazrat Sahibzada Abdul Latif, Allah be pleased with him, a great Chief of Khost in Afghanistan and in his pupil, Hazrat Mian Abdur Rahman, Allah be pleased with him, the heart-rendering account of whose martyrdom became the subject of a most moving book of the Promised Messiah, on whom be peace, titled *Tazkiratush-Shahadatain*.

RELIGION ABOVE WORLDLY CONSIDERATIONS

Even today, in our world of materialism, the followers of the Promised Messiah and Mahdi, on whom be peace, continue to prove true to their vow to hold their religion above all worldly considerations. Such can be found in the persons of the martyrs of Pakistan, America Trinidad and Tobago and other lands as well as the *Aseeraan-e-raahe-maulaa*, those who are put in chains, imprisoned and tortured for no other reason other than declaring their faith in the *Kalima Shahadah!* the Islamic Creed:

"None is worthy of worship except Allah, Muhammad is the Messenger of Allah."

THE ARK OF NOAH

Mr. Mikhail Gorbachev, the former President of the Soviet Union, has stated in his book "*Perestroica*" and I quote inter alia:

"All of us happen to be in a boat which is called earth. We should save it from destruction, for Noah's Ark will not be provided us again."

By the sheer grace of Allah, the Ahmadiyya Jama'at is the only Community on earth today which can declare with absolute certainty that the world has been provided with yet *another Noah's Ark*.

That is the Ark of Ahmadiyyat, built with the mighty hand of Allah, and which is destined to reach safe anchor under the direct supervision of the Most High God.

Those who will seek shelter in it will be safe. That is the prophecy of Allah for Whom nothing is impossible.

It would be important, before I conclude this address, to say that the message of the Promised Messiah, on whom be peace, was destined to continue to spread after him through his blessed Successors despite great trials and tribulations.

SECOND MANIFESTATION OF GOD'S POWER

The Promised Messiah, on whom be peace, had predicted "the Second Manifestation of God's Power" which would be made to come after him and which will be "Everlasting, of which the chain shall not break until the Day of Judgement." (*Al-Wasiyyat – The Will – page 10*).

During the period of each "Manifestation of God's Power" the Jama'at has been confronted by a formidable foe but true to His word, Allah has always stood by the Jama'at.

The Mahdi (a.s) had predicted, on the basis of divine revelation:

"Many obstacles will be encountered and many trials will come. But God will remove all of them from the way and will fulfil His promise." (*Tazkiratush Shahadatain*, p. 65)

The Mahdi Ahrar, whom Justice Muneer describes as "seasoned agitators" had vowed to wipe Ahmadiyyat from the face of India. They claimed that they would raze Qadian to the ground.

That was the time Hazrat Musleh Mauood declared:

"I see the earth slip out from beneath the feet of the *Ahrar*."

In fact that was the glorious period in the history of Ahmadiyyat when Hazrat Musleh Mauood, launched the *Tahrik-i-Jadid* through which Missions came to be established in far off lands. (*Fariiaza-e-Tabligh Aur Khuddamul Ahmadiyya ki Zimadaarian*. An Address by Hazrat Khalifatul Mashi IV, p. 6-7)

With regard to future opposition, Hazrat Musleh

Mauood is reported to have said:

"Whomsoever God the Almighty will make the Third Khalifah, I want to give him this glad tiding, here and now, that if even Governments clash with him, God Almighty will break them into pieces."

This needs no comment from me, for most of us are witnesses of the fate of those who after that grand prophecy, stood in opposition to Ahmadiyyat!

ANOTHER ARCH ENEMY

Not long ago, another arch enemy of Ahmadiyyat, General Zia-Ul-Haq, then President of Pakistan, made public his "determination to persevere until Ahmadiyyat is exterminated from the world." (*Zia's message to Khatamun Nabuwwat Conference held in London*)

Then came the prayer duel which was announced by Hazrat Mirza Tahir Ahmad, Khalifatul Mashi IV, may God strengthen his hand, and the present Successor to the Promised Messiah, on whom be peace.

The world has since witnessed yet another mighty sign which will perpetually remind those who oppose the Elect and Chosen Ones of God that true power and might rest only with Allah.

Indeed, not only has the opponent been made to suffer ignominious discomfiture but also, Allah has out of His grace, endowed the Ahmadiyya Muslim Jamaat, under the spiritual guidance of Hazrat Mirza Tahir Ahmad, Khalifatul Mashi IV, may God strengthen his hand, with a global Satellite Communication network that has miraculously accelerated the pace of the propagation of the message of the Promised Messiah, on whom be peace, beyond our wildest imagination.

THE VOICE

Today, the voice that the enemy sought to still, the same has been *caused*, through Allah's grace, to rise twelve thousand miles above sea level and then *caused* to descend to the earth in all its glory, echoing clearly and loudly in the four corners of the earth, in all the principal languages of the world, unhindered and uninterrupted, day and night,

spreading truth, enlightenment and hope for all, irrespective of race, color or creed!

Is this not a manifestation of the grace of Allah for which all Ahmadi Muslims should sing the praises of the Almighty Allah?

PREDICTION

Just as Hazrat Musleh Mauood, on whom be peace, predicted, Hazrat Khalifatul Mashi IV has also predicted:

"Khalifahs before me had told the coming *Khalifahs* that they should take courage and put their trust in God and should not fear any opposition. I tell the coming *Khalifahs*, swearing by God, that you too should take courage and remain steadfast and fear no earthly power."

Huzoor finally strengthens all Ahmadi Muslims with these glorious words:

"The God Who is the Effacer of lesser oppositions, the Same God will grind to powder all the coming oppositions and completely blot them out of existence.

"The Ahmadiyya Jama'at is to gain victory after victory. No power on earth can change this decree." (*Fariiza-e-Tabligh Aur Khuddamul Ahmadiyya ki Zimadaarian*, p. 10).

In the end, permit me to warmly congratulate you on the 50th anniversary celebration of the Jalsa Salana of the U.S.A. This, I do on behalf of the entire membership of the Ahmadiyya Muslim Jama'at Ghana, and on my own behalf.

It is our sincerest prayer to Allah that He may, out of His grace, grant the U.S. Jama'at spectacular successes in the years ahead.

And our last words are:

All praise is due to Allah, the Lord of all the worlds!

BE FOLLOWERS OF AUTHORITY

By The Simple Poet Yusuf Ali

Oh how beautiful are the flowers and the trees,
 Not to mention those fruit filled leaves.
 It is such a lovely day,
 And there are two species of bees at play.
 So beautiful are the species that sip at the Queen's command,
 Yet hastily the others seem to just follow the land.
 It has now come a cloudy day later and we see the bees with their Queen,
 But the land bound bees are yet to be seen.
 Then the sun comes out to sadly announce a roast,
 To be served upon some bees and the moon is the sun's host.
 And those bees that did sip at the Queen's command,
 Before their God they also had to stand.
 We thank you bees for your honey wine,
 So sweet, so pure, and yes so divine.

WAS THERE NO UNBLEMISHED PERSON BEFORE JESUS? WHAT DOES THE BIBLE SAY

By Maulana Muhammad Sideeq Shahid, Rabwah Pakistan
Ex-Amir and Missionary-Incharge USA

"Jesus is the only one in the Bible who is shown as the eternal unblemished son, perfectly revealing God's Character." This is the belief of the Christians. But when we make careful study of the Bible, the idea of Christianity seems quite contrary to the teachings and statements of the Bible. There have been many men who have been declared by the Bible as righteous God fearing, even walking with God and they did not commit any sin throughout their lives. We mention but only a few of them.

1 About Zacharia and his wife the Bible says:

"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6)

2. According to the Bible, John the Baptist was also blameless and righteous person who had no sin. We read about him:

"For he shall be great in the sight of the Lord and shall drink neither wine nor strong drink and he shall be filled with the Holy Ghost even from his mother's womb." (Luke 1:15)

"And all they that heard them laid them up in their hearts saying what manner of child shall this be. And the hand of the Lord was with him." (Luke 1:66)

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1:4)

Jesus said about John:

"Verily I say unto you, among them that are born of woman there hath not risen a greater than John notwithstanding he that is least in the Kingdom of heaven is greater than he." (Matthew 11:11)

All these verses show that John the Baptist, was a righteous, sinless, and blameless person and even he delivered the sinful ones from their sins

by baptizing them.

We read about Daniel also:

"Then the Presidents and Princess sought to find occasion against Daniel concerning the Kingdom, but they could find none occasion nor fault forasmuch as he was faithful neither was there any error or fault found in him." (Daniel 6:4)

Again we read:

"Then said Daniel unto the King, 'O King live forever. My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me forasmuch as before him innocency was found in me as also before thee O King have I done no hurt.'" (Daniel 6:21-22)

About Ezekiah we read:

"And he did that which was right in the sight of the Lord according to all that Daniel, his father, did....He trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah nor any that were before him. For he clave to the Lord and departed not from following him but kept his Commandments which the Lord commanded Moses. And the Lord was with him and he prospered whithersoever he went forth." (II Kings 18:3-7)

About Noah we read:

"Noah was a just man and perfect in his generations and Noah walked with God" (Genesis 6:9)

About Job is written:

"And that man was perfect and upright and one that feared God and eschewed evil." (Job 1:1)

A few out of many we have mentioned who according to the Bible led an upright, innocent, blameless and perfect life, and God was with them

Is it not a clear evidence of the Bible that even before Jesus Christ there were men who actually fulfilled the will of God and perfectly revealed God's Character? How then are the Christians justified in saying that before Jesus no body was there who had an unblemished life.

The testimony of the Bible about their Character and unblemished life is such that it is beyond shadow of doubt. To think that Jesus Christ is sinless as he has not sprung from the seed of Adam is not acceptable because he was by all means born by a woman (Mary) who was not sinless being of the seed of Adam. Therefore, Jesus must have inherited and acquired the weaknesses of his mother. Job has made this point clear when he said, "What is man that he should be clean? And he which is born of a woman that he should be righteous?" (Job 15:14)

Jesus himself admitted that he is not entitled to be called good. We read:

"And when he was gone forth into the way there came one running and kneeled to him, and asked him, 'Good Master what shall I do that I may inherit eternal life?' And Jesus said unto him, 'Why callest thou me Good? There is none good but one that is God.'" (Mark 10:17-18).

To put forth a claim on behalf of a person when he himself denies it is not justified.

Jesus was a son of God in spiritual sense just as other Prophets of God and righteous people were. We do not deny that, but to impose upon Jesus such a position which is only due to God Almighty, is the point where we differ from our Christian brothers.

Jesus himself explained the meanings of his sonship when the Jews said, "We have One Father, even God." Jesus answered,

"If God was your Father ye would love me for I proceeded forth and came from God, neither came I of myself but he sent me. Why do ye not understand my speech? Even because ye cannot hear my words. Ye are of your father the devil and the lusts of your father ye will

do." (John 8:42-44)

So, just as the Jews were sons of the Devil for rejecting the truth and following their lusts, likewise, Jesus was the Son of God for obeying the Commandments of God.

Call Jesus a Prophet of God and all the abstruse obstacles to understand the position of Jesus Christ will vanish away. We believe that Jesus was a true and righteous Prophet of God who had been raised for the guidance of the Israelite people. He was a Messenger of the Most High God, the Creator of the heavens and the earth. This is of course a most exalted position that could be conferred on man. We shall indeed be guilty of a libel against Prophet Jesus if we should divest him of this high honor and worship and adore him as a god. We respect Jesus with all the honor and respect due to a Prophet of God.

Jesus was a Prophet of God is also amply borne out by the Bible. We read,

"Jesus said unto them, A prophet is not without honor save in his own country and in his own house." (Matthew 13:57)

Again we read:

"And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou has sent." (John 13:57)

"I can of mine own self do nothing, as I hear I judge and my judgement is just because I seek not mine own will but the will of the Father which hath sent me." (John 5:30)

Jesus clearly differentiated between himself and God. God is He who has sent him and he himself is the one who has been sent by God. God is Master and Jesus is Messenger, then how both of them can be co-equal.

Here it will not be out of place if we quote some verses of the Holy Quran on this point. We read:

"And when Jesus came with clear proofs, he said, 'Truly I am come to you with wisdom,

(Continued on page 38)

MY IMPRESSIONS OF THE 50TH JALSA SALANA, USA

—A study in supreme maturity—

By Abubakr Ben Ishmael Salahuddin, Chicago

“Very, those who believe and do good works—surely We suffer not the reward of those who do good works to be lost”. (Holy Qur'an, 18:31)

Psychologists inform us that one of the signs of maturity can be found in one's ability to postpone immediate self-gratification for longer range achievements. We all are endowed with this *capacity*, at one level or another. In giving clarity to this phenomenon, we can identify two types at opposite extremes. For purposes of this article, let's call these types Type A and Type B.

Type A is the individual who has an enormous capacity to sacrifice the pleasures of immediate self-gratification for greater fulfillment at a later date. Type B is the individual who has absolutely no such patience and who prefers the short-term (and usually transient) pleasures to the longer-term (and usually longer-lasting) goals. Perhaps most of us fall *somewhere* between these two extremes.

(As I sat under the shelter of the marquee, a powerful and heart-rushing thought came over me: I belong to the single most mature movement in modern history—the Ahmadiyya Movement In Islam. I thought about Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace and blessings be upon him), who, in his personal life, demonstrated that maturity which would become the hallmark of our God-planted movement: the ability to postpone immediate gratification for longer-range goals.

What was the “longer range” goal of Hazrat Mirza Ghulam Ahmad? That goal was nothing less than to win the pleasure of Allah. And while one might say that such a goal does not have to be one to be obtained over a long period; in that Allah can reward us instantly at His Will, what we observe in the life of Hazrat Ahmad is the fact that through his postponement of immediate worldly self-gratification, God's pleasure rained down upon him in gradations in ever-increasing intensity as he moved upward spiritually towards Allah day by day until, eventually, Allah bestowed upon him the gift

of prophethood. Hazrat Ahmad was Type A, par excellence.

If Hazrat Ahmad had suffered, as did Joseph Stalin, from the immature trait of desiring immediate self-gratification, there is absolutely no doubt whatsoever that he too would have achieved, perhaps, an even greater “success” than Stalin and Communism. And he could have achieved this “success” in either the secular world or the religious world or both.

For instance, let's look in the secular arena. Hazrat Ahmad, as we know, was born to a family of landowners. He was not of the “lower class”, for lack of a better term. Through his family's position in society, had he chosen instant self-gratification, he could have become extremely “successful” in the worldly sense. He could have succumbed entirely to the wishes of his father that he work to retrieve the family estate. Perhaps (*Nauzubillah*) he could even have become so “successful” that he might have learned all the underhanded “tricks of the trade” in the political arena of that time, using that knowledge not only to regain the family estate, but also to acquire even more land and amass even more wealth.

Now let us look in the religious arena. Had he chosen self-gratification over the longer range goals, Hazrat Ahmad would have become the premier Muslim revolutionary and absolute leader of his day—no doubt about it. Remember: He had been totally accepted, before Allah recruited him as prophet and Imam Mahdi, by the learned divines of his day. This is attested by the lavish praise bestowed upon him after he published *Brahin Ahmadiyya*. Even before he announced his status as Imam Mahdi, Muslims were stating *in writing* that the entire Muslim world had been waiting for someone like Him. For example, after he wrote *Brahin Ahmadiyya*, one learned Muslim wrote:

“We had been most anxious over a long period that of the body of Muslim divines, someone who may be inspired by God to stand in support and defense of the faith would write a book which should be in accord with the need of the times. . . We are deeply grateful to God that this desire of ours has at last been fulfilled.” (Sharif, Maulana Muhammad: *Manshur Muhammedi*, Banglore, as recorded in Naeem Osman Memon's book, *Ahmadiyyat or Qadianism/Islam or Apostasy*, p. 114).

What was the “need of the times” referred to above by Maulana Muhammad Sharif in the eyes of many Muslims in India: to defend Islam, but also to kick out the British. Had Hazrat Ahmad been what I am calling for purposes of this article as a Type B individual, he could have sought immediate gratification, rallied and organized the Muslims, and carved India in half—no doubt about it—in a very short period of time.

He could have done all those things which “successful” nations do: build massive and costly armies; fight brutal wars with its neighbors, as occurred in the Iran/Iraq war in which a whopping 1,000,000 Muslims killed each other while praying to Allah for military success against each other; amassed nuclear weapons; punished “heretics” like Salman Rushdi; persecuted any Muslims of his nation who did not believe his interpretation of Islam, etc. Oh, yes, he most definitely would have been as “successful” as Stalin. But his movement would have suffered the same end as did Lenin's: absolute failure.

In fact, if we reflect on what was occurring at the beginning of the 20th century, we see that Hazrat Ahmad's movement would most probably had been the third of the three “successful” movements on earth: Soviet Communism, unbridled Capitalism, and “Islam”. Both Soviet Communism and unbridled Capitalism were as yet still in their infancy—just starting up, especially Soviet Communism. Around this same time, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace and blessings be upon him), was raised.

But, thank Allah, Hazrat Ahmad did not succumb to the immature temptation of immediate

self-gratification. It now, upon reflection, seems to appear that Almighty Allah initiated these three movements for the express purpose of teaching a profound lesson to mankind. Because when we look at the three movements: Soviet Communism, unbridled Capitalism, and Ahmadiyyat, the most truly successful of these movements is Ahmadiyyat.

The Soviet idea failed, and I would venture to state that if one were somehow able to identify the true hard-core believers of Communism in Russia, China, North Korea, and Cuba, one would probably find that there are more card-carrying believers in Ahmadiyyat (15,000,000) than there are in all the remaining “Communist” countries. Is this an exaggeration? I think not. Look at it: the people of the former Soviet Union—including Russia—now seem more concerned with adopting Capitalism than they are about Communist ideology. So is the case in China.

As for North Korea, there is no doubt in my mind that the disastrous famine and economic mayhem in that nation have certainly convinced the citizens that Communism is a failure, though they are oppressed by a fanatic leadership, unable (at this time) to kick them out. In Cuba, despite Castro's rants about “continuing the Revolution”, his government is openly courting venture capitalists from all over the world. So we can easily conclude that *in reality*, there now exists more Ahmadi Muslims in this world than true Communists.

Unfortunately, it appears that people of the former Communist states are opting for a new quick-fix: unbridled Capitalism. And though, in this case, there certainly exist more human beings whose actual philosophy of life involves unbridled Capitalism than there are Ahmadi Muslims, what we are witnessing is that those nations which are now opting for unbridled Capitalism as an actual *way of life* are showing the same signs of rapid rot as we have witnessed in the West for a long time.

At the 50th Jalsa Salana of the Ahmadiyya Movement in Islam in the USA, I witnessed all of the signs of great maturity. As I sat under the marquee, I watched Huzoor with deep interest and deep love. There stood a man of history, due, no

doubt, to go down in history as among the most influential human beings in world history: the most mature man in the world at this time. A patient man representing a patient movement—God's movement.

I reflected on how the State of Israel had recently celebrated its 50th anniversary. A State which numbers, I believe, no more than 7.5 million human beings, and which had expediently carved itself, in part, out of the misery of others, the Palestinians. I thought about Pakistan: how, had he wished, Huzoor could have taken his 15,000,000 followers (twice that of the population of Israel) and quite literally, just as did Israel, carved out a place for himself and his followers some where on this earth. I remembered the calls I received when he left Pakistan.

And although I was absolutely a non-entity in Ahmadiyyat, it was strange to receive telephone calls from over-anxious brothers who were calling me expressing that: "Man, Huzoor has been forced out of Pakistan!!! My God!! If he asks me to give my life, I'm ready!!" Just think about it!! Our Khalifa has, beyond a shadow of a doubt, the most loyal and disciplined followers on earth. He could have quite easily chosen the immature route of immediate self-gratification and carved for himself *some place* on this earth for Ahmadi Muslims.

This is no exaggeration. In our movement we have the human components of all that is needed for statehood *right now*. We have warriors who served in Pakistan's armed forces in leadership roles; we have, in fact, a Minister of Defense of a major West African country. We produced (and can again produce) the only Nobel Laureate in physics, and we have tons of Ahmadi Muslim physicists; we have a huge Ahmadi population of medical doctors, and an equal number of engineers and scientists. We have gifted writers and polished orators, fully able to run any media needed for a state. We have people skilled in the operation of government; and we all know how to serve as laborers, if need be.

We possess the most gifted, organized, and dedicated women on the planet—the Lajna Immaillah; women who independently, quickly and efficiently financed the very construction of some

Ahmadi mosques, published books on Islam, organized national Jalsa Salanas, set up schools, and firmly but lovingly **taught** those children who would eventually grow to become the very leaders of our Jama'at.

On top of all of this, as we all have observed during Majlis-e-Irfaan (Question and Answer sessions with Huzoor), we have a leader who, aside from his spiritual credentials, has a brain with an absolutely immense capacity to hold and fully understand topics from A to Z. We have, as our leader, a genius. So it is simply no exaggeration to suggest that Huzoor could have carved a place for Ahmadi Muslims on this earth.

But, in his great patience and wisdom and love of Allah. He patiently and wisely made the next move: migration. He arrived in England, reset our system, and got to work. Now, remarkably, Ahmadi Muslims all over the world are connected by MTA.

As I write these words, my computer is on its way from Gateway Computer Company. When it arrives, *Insha Allah*, I'll be able to download Real Player 5.0, etc., connect to CyberMTA, and in a matter of seconds be able to arise at approximately 5:00 a.m. on Friday and listen to my Imam's khutba via the Internet, or enjoy any of the 24-hour per-day programs broadcast by MTA. All this due to the fact that Huzoor is the most mature man on the face of the planet, calmly and steadily continuing to build the structure which will, in due time, lead to the final Victory of Islam in the entire world.

Let us all pray to Almighty Allah that we too can imitate our beloved Imam by inculcating into the fabric of every particle of our beings that quality of maturity which will allow us to join Huzoor in postponing immediate self-gratification for the longer-range goal of winning the pleasure of Allah through submission to His will and obedience to our beloved Imam. All Praise is due to Allah alone, Lord of all the worlds.



PERSECUTION OF AHMADIES IN PAKISTAN

Yet another Ahmadi Murdered

Wah Cantt, July 7, 1998; Wah Cantonment has claimed another Ahmadi victim. Despite being a cantonment, it is a hot bed of anti-Ahmadiyya activities. Previously also, Ahmadis have been murdered here.

On July 7, at about 2100 hrs, Mr. Mohammad Ayub Azam, Ahmadi, a retired Assistant Manager of the Pakistan Ordinance Factories Wah, was taking a stroll back home located in the Lalazar Colony, when three men intercepted him. They asked him if he was Ayub Azam. He replied in the affirmative. Then they asked him if he was an Ahmadi; to that also he replied in the affirmative. At this, they fired at him twice and fled from the scene of the crime. While fleeing they fired two more shots presumably to deter any pursuit. Mr. Azam was rushed to the hospital where he died in less than an hour. Before he breathed his last, he stated that the attacker wore a beard.

The deceased was 62 years old. He has left behind a widow, three daughters and one son. Three of these children were still dependent upon him.

A Highly Disgraceful Operation by State Authorities in Swat against Ahmadis' Fundamental Human Rights

Surprise SS-type Raid on Ahmadiyya Center. Books, Cassettes, Files, Photographs Confiscated

Ahmadi Missionary and a Son of the Local Ahmadi President Arrested. These two and the President Charged under Discriminatory Religious Laws.

'Non-Believers in the Finality of Prophethood (Ahmadis) Completely Annihilated'-The Daily Azadi 20-6-1998

Swat, June 20, 1998; Over a period of past many years, anti-Ahmadiyya forces had always managed to think of and implement new ways and innovations to persecute Ahmadies. It seemed now that they had run short of ideas; but no, they have struck with a vengeance and established a new low

in their vicious campaign. It was a well known co-ordinated attack in which the executive, the police, the clerics, the press and even the newly installed Khidmat Committee took part to share the discredit. The high command seemed to be exercised from Islamabad.

On 18 June, the *Daily 'Ausaf' of Islamabad* reported in heavy print that; Qadianis have established in Swat a preaching headquarters; All actions are being taken in secret, their library contains 1100 books; The authorities are negligent. The emotional flood of Swati people will be difficult to control. *The Daily Azadi*, on the same day, printed the same report and added, "Swat people are lovers of Islam, their emotional flood will not only damage the targeted sect but also national assets and properties.' It is amazing that these petty members of the yellow press simultaneously described the Ahmadiyya preaching drive as 'secret'. Falsehood is reputed in the East to have a short memory, but not so short.

The next move was preplanned. The following day, on the 19 June, a fundamentalist by the name Syed Badr Zaman Sabar made a written complaint to the Superintendent Police Mingora, who under the directions of Muhammad Yousaf, the Deputy Commissioner of Swat, organized a wholesome raid team. According to the *Daily 'Ausaf'* of 20 June, the team comprised of Magistrate Altaf Hussain, Khurshid Ali Khan DSP, Haq Nawaz CIA inspector, Zehrab Gul the Police inspector and, for novelty, some members of the '*Khidmat Committee*'. It would be recalled that Khidmat Committees have been recently installed as part of the National Agenda of the Prime Minister and their job is to 'serve the people'. The raiding team raided the residence of Mr. Naimatulla, the local President of the Ahmadiyya Community and the living quarters of the Mr. Karamatulla, the Ahmadiyya Missionary. As Mr. Naimatulla was not at home, the police arrested his son instead, Adil Suhail, who is a secondary school student. The youth, whose peace was disturbed at home by the raiding party, was charged under section PPC

107/151 for disturbing the peace. Mr. Karamatulla was also arrested and removed to an undisclosed location.

The Mischief of the Blasphemy Law likely to Further Increase

Lahore: June 20, 1998; Although most of the apologetic Pakistani establishment cries hoarse to insist that the Blasphemy Law is against nobody, only some unscrupulous elements use it to their advantage and bring it a bad name, however, this is not true. Powerful segments of the Pakistan society continue to take institutional steps to invoke this black law to support their obscurantist agenda. In 1993, the Supreme Court took a great leap forward to expand the definition of Blasphemy when it gave the following verdict:

-When an Ahmadi or Ahmadies display in public, on a placard, a badge, or a poster, or write on walls, or ceremonial gates, or bunting, the Kalema (Islamic profession of faith) or chant other Shaa'ire Islam (Islamic epithets) it would amount to defiling the name of the Holy Prophet (Pbuh)".

Not to be left behind, this time, the Lahore High Court had taken the initiative to examine this highly controversial law if it is applicable in another remote situation. The *Nawai-Waqt* Lahore of 20 June 1998, reported the following as a news item:

"Are Qadianis liable to be prosecuted under PPC 295-C for calling themselves Muslims?"

Important legal Issue Raised before the High Court. A Larger Bench will hear the petition"

Lahore (correspondent). An important legal point has been raised before the Lahore High Court. Can Qadianis be prosecuted under PPC 295-C for Blasphemy for calling themselves Muslims?

A larger bench of the High Court will examine this point raised in a writ. The writ was raised by a women, Alia, through her attorney, Rashid Muraza Qureshi, stated that a Qadiani, Malik Mohammad Iqbal, had married the complainant, posing as a Muslim."

Thus an angry wife has provided the right excuse to this great court to consider if the Blasphemy Law's applicability can be further widened. A larger bench would be formed. Have you heard the persistent complaint that the LHC is woefully short of judges?

In Remembrance of Imprisoned Victims

Religious and Ahmadiyya-specific laws continue to take their toll all along. Since their enforcement, there hasn't been a single day when Ahmadi was not behind bars on account of these instruments of tyranny. The persecuted Ahmadiyya Community has to fight a never-ending battle to protect itself from their mischief as far as possible. Individual Ahmadies who get indicted by the courts have a hard time getting their appeals heard at higher levels. They have to languish and suffer in prisons awaiting some favorable response to their predicament.

It would be recalled that Messers Abdul Qadeer, Ashfaq Ahmad and Muhammad Shahbaz of Sheikhpura were sentenced to life imprisonment in December 1997 under PPC 295-C by the Additional Session Judge for allegedly responding to a Muslim accuser: 'Whatever view you have of Mirza Ghulam Ahmad, we say the same about Prophet Muhammad (peace be upon him)'. The three have since remained in prison. Their plea is that they never uttered these words. Their attorney has appealed to the Lahore High Court against the decision of the lower court. The LHC is a busy court and the judge has still to find time to hear the poor victims of the Blasphemy law.

Mr. Waheed Ahmad of Golarchi, Sind is another prisoner who deserves a mention. He is the poor fellow who during the National Census filled in the Database form of a newly converted Ahmadi as the latter was illiterate. At his bidding, Mr. Waheed indicated his religion as Ahmadi. Mr. Waheed was arrested, and tried by an anti-terrorist court and awarded 10 years rigorous imprisonment after a sort of summary hearing. He is in prison. A petition was made in the Sind High Court to release him on bail while his appeal against the unfair sentence is heard. He has been told to await his turn. This terrorized victim of the anti-terrorist

law is also marking time in prison.

District Magistrate Loralai Goes Berserk

Loralai, June 4, 1998: Muhammad Imtiaz Tajwar, the District Magistrate, Loralai has made himself a puppet in the hands of the local mullas. Earlier, he had issued summary orders to expel Master Nazir Ahmad, Ahmadi, from the district. Now he has expelled three more, namely, Messrs. Sajjad Ahmad, Mohammad Ilyas and Dawood Ahmad. He has blamed them for preaching. He does not say whom, where and when did they preach. Obviously he does not know nor do his bearded superiors. He is behaving like a tyrant although he is a public servant paid from the taxes of the people whom he is maltreating.

The Leading Bank in Grip of Obscurantists

The State Bank of Pakistan, the premier financial institution in the country, should know better than behave like an office of a medieval madrasa. Recently an Ahmadi doctor applied for a job in the bank and he was given a form to fill in. Among others columns to be filled in for giving personal information, there was one at Sr.11 where one is required to mention one's religion. Although it is not clear in what way religion is relevant to a job in the State Bank, the column is even more specific, it requires: In case the Applicant is Qadiani, Ahmadi, he should specifically mention the same. The curiosity of the State Bank about Ahmadi in particular is suspect and noteworthy.

Mass handling of Ahmadies under Trial

Chiniot, 29 June 1998: 35 civil suits involving Ahmadies were to be heard in the court of the Civil Judge Chiniot on 29 June. No proceedings took place on that date. The next date of hearings is 15 October 1998.

Harassment of Ahmadi Lady Teacher

D.G.Khan: A routine procedure of an anti-Ahmadiyya lobby is to have press news-statements issued against Ahmadi government employees and then have it follow up by departmental action against them. For example the following appeared in the *Daily 'Azad'* (Lahore) on 21 June 1998:

Elimination of Qadiani Problem Demanded

Dera Ghazi Khan (Special representatives). The husband, Mansur Qudiani, of the headmistress of primary School Begiwala is bothering the Muslim woman teachers. Maulana Sufi Allah Wasaya, Amir Khatme Nabuwwat has urged the Punjab Government to dismiss the Qadiani headmistress forthwith as it is not proper for a Qadiani woman to teach in a Muslim school, as they preach their false doctrines and perverted faith which must be quashed without further delay.

The Government Trails Ahmadiis—But Why?

Lahore, 18 June 1998: The State authorities follow the scent of Ahmadiis every now and then. They never seem to tire of this indecent exercise. Although they think they do it discreetly, but sometimes it gets leaked to the press. *The Daily Jang of Lahore* reported the following on 18 June 1998:

Preparation of Lists-Qadiani Residents in the Punjab and their Businesses

Sargodha (Jang Reporter) The Government of the Punjab has directed a secret agency to immediately prepare lists of all Qadianis resident in the Province, and to report to the government on the activities of all active Qadianis and other personal data including their businesses. In addition, the government has asked for lists of all their places of worship and their missionaries.

Unknown location. A criminal case was registered against both Messers Naimatulla and Karamatulla, but initially the charges against them were kept confidential. Perhaps the police wanted to arrest the president before declaring the charge. Mr. Naimatulla seems to have come to know about the police search, so he avoided returning home and presenting himself.

The raiding party, according to the FIR and the press reports, confiscated scores of books written by the Founder of the Ahmadiyya Movement, a book of Hadith, a pack of Ahmadiyya daily newspapers, letters, four audio cassettes, one video

cassette, some books on history and commentary on the Holy Quran, a few books written by non-Ahmadi authors, one of Sufism, the Bible and three photographs of Hadrat Ahmad (Founder of the Ahmadiyya Community). This inventory is commonly to be found in almost all Ahmadiyya Centers and in most Ahmadiyya homes where residents are well initiated in religion. A licensed pistol along with three bullets was also found; this belonged to Mr. Naimatulla who is a well-placed respectable citizen and keeps it for self-defense. One may ask: what is objectionable about having at home religious books, daily newspapers, and a licensed small arm? There was nothing illegal—the intruders found nothing objectionable—still they charged the innocent Ahmadi under PPC Sections 298-C, 298-B and 295-A. The administration has no shame about framing charges for which they have no basis, no evidence, nothing. In any fair court, the authorities would lose the case on the first day and would be asked to pay damages. But they feel safe in Pakistan where they know that only the defendant suffers even if he is not the least guilty. The proxy complainant, in his application, rapidly demanded the victims to be charged under the Blasphemy Law PPC 295-C and face a death punishment. The authorities however are kinder, they would like the innocent Ahmadi citizens to suffer less—only 10 years in prison for having committed no offense.

It was subsequently arranged that Karamatulla be shifted to Saidu Sharif to deny easier access to his friends and well wishers who could arrange some legal aid for him. Mr. Naimatulla stayed away from the police while the extremists and the yellow press howled for his blood. The expert coordinators followed up the operation to their satisfaction. The hired press printed news eulogizing the commendable action of the district authorities. Even the DSP Khurshid Ali Khan's statement was reported in the *Daily 'Aaj'* of 20 June. A 'Reporting Team' reported that the extradition of the Qadiani Center had pleased the people of Swat to no end. A Swat action Committee was formed which comprised a few clerics who demanded that Qadianis and Pervezis be banned in Swat. The clerics demanded that properties of Qadianis be seized by the State. The

Deputy Inspector General of Police Malakand received a delegation of the Ulema and assured them appropriate action.

It may be reminded here that Swat is the area where not long ago the federal government had to launch a massive army operation to crush a fundamentalists' revolt who demanded immediate implementation of Sharia in the area. Now the same government supports the same types to persecute Ahmadi. How amazing!

Mullas go Mad in Quetta

Three Ahmadis taken in Custody for burning a School Text book on Religion

Quetta 6-6-1998- Haji Muhammad Ishaque while cleaning up his house of old newspapers and booklets, put them in a large tin can and set them alight in the street. Mistakenly a school textbook on theology went along with the material. The book contained some Quranic verses. A non-Ahmadi opponent noticed the burning Arabic script and he reported to the mullahs who, ever on the lookout for such an excuse, came rushing. A mob gathered and the police were informed. The police took under custody Mr. Ishque and his three sons and drove them away to the police station. The womenfolk of the household were transported to their relatives and the house was locked up and placed under guard. Later on, the mob gathered at the police station. The police told them that the Holy Quran had not been burnt, instead only a religious book containing some verses had been burnt. At this the crowd dispersed. However, the clerics kept up their vigil and urged the police to register a criminal case.

Eventually a case under PPC 295-B was registered against Mr. Mohammad Ashfaq on 10 June 1998 which if upheld by the court could land him in prison for life.



A CONDITION FOR PRAYERS BODY COVERING DURING THE PRAYERS

(Translation by Dr. and Mrs. Wajeeh Bajwa)

(This article is translated from "Ahmadiyya Jurisprudence—Worship" (Fiqah-e-Ahmadiyya - Aibadaat) published by Anjuman-e-Ahmadiyya, Rabwah, Pakistan.)

A person looks dignified when wearing decent clothes. Hence one should wear modest, clean, and chaste clothes when one presents oneself for an audience with Allah and to offer prayers in His presence. Prayer cannot be offered in dirty clothes. It is essential for men to have their body covered at the very least from the navel to the knees otherwise their prayer will not be considered appropriate. A woman should ensure that her hair, arms, and ankles are covered. She can leave her face, hands, and feet uncovered provided there is no stranger present. It is not proper to offer prayers in see-through clothes. Clothes should be loose and not tight-fitting in order to avoid any hindrance when prostrating or sitting. Tight-fitting clothes that hinder in prostration should not be worn. It is also not appropriate to offer prayers without covering the head, or have the head covered with a handkerchief or towel in such a way that whenever the hands are raised the covering may fall.

General guidelines regarding clothes are that men should not wear silk, extravagant and bright clothes that make them stand out. These kinds of clothes point towards shallowness. Always wear clothes that provide proper covering, this is dignified and simple.

If someone has absolutely no other clothes than dirty and filthy clothes and it is time to offer prayers then prayer can be offered in these dirty clothes. If there is privacy then one can offer prayer without any clothes. Under these circumstances one should not worry about dirty clothes or no clothes at all. Offering prayer with a pure and clean heart is more important than offering prayers in clean clothes. How can one soil one's intentions with the thought that the clothes are dirty and then use dirty clothes as an excuse for not offering prayers?

Body Covering:

Question: What are the injunctions about offering prayers in shorts?

Answer: If that is the only piece of clothing available then it is permissible to offer prayers in shorts or in a even smaller piece of clothing. It is not permissible to do so, however, if other clothes are available (*Al-Fazal*, October 17, 1946)

Question: Can a woman wear a see-through hair covering?

Answer: Wearing a see-through head covering to offer prayer is not appropriate especially at those places where men come and go. Hazrat Ayesha relates that the Holy Prophet (peace and blessings of Allah be upon him) said: "*Allah does not accept an adult woman's prayer without her head covered.*" Abi Qatada relates that the Holy Prophet (peace and blessings of Allah be upon him) said: "*Allah does not accept any woman's prayer unless she has covered her beauty nor does He accept the prayer of a young girl unless her head is covered.*" (*Tabrim*)

Allah says in the Holy Quran:

"...look to your adornment at every time and place of worship...." (Chapter 7, Verse 32)

"...and that they draw their head-coverings over their bosoms, and that they disclose not their beauty..... And they strike not their feet so that what they hide of their ornaments may become known." (Chapter 24, Verse 32)

Based on these verse of the Holy Quran and sayings of the Holy Prophet (peace and blessings of Allah be upon him) Imam Sha'afi and Imam Auzaa'ie said that "*a woman should cover her entire body except her face and hands*"

Imam Malik says: "*The correct way is that the hair should be covered as much as possible and if some*

unintentionally becomes visible then prayer is not affected."

There is this narrow-mindedness that exists that even if one hair is visible then prayer is not considered acceptable. If that is the case then prayer will also not be considered acceptable if the head is covered with a see-through covering. A righteous person knows how to safeguard oneself from all excesses and shortcomings.

In Islam it is preferred that prayers should be offered with the head covered by a cap or turban. There is a difference of opinion amongst scholars as far as women are concerned, however, about whether prayer is permissible or not when hair at the front of the head is showing.

Earlier scholars believed that prayer is not acceptable for men either if the head is not covered. Our jurisprudence is based on the sayings of the Holy Prophet (peace and blessings of Allah be upon him) offered prayers without covering their heads. That is why we are not that strict in interpreting that prayer is not acceptable (for men) unless the head is covered. Our view is that if someone does not have a cap, turban or even a handkerchief, then prayer can be offered without covering the head. Women, however, should cover their heads. (*Al-Fazal*, February 9, 1955)

Question: Is it permissible to offer prayer without covering the head?

Answer: It is not forbidden but it is considered improper to offer prayer without covering one's head if a head-covering is available. Some companions of the Holy Prophet (peace and blessings of Allah be upon him) used to offer prayers without covering their heads. This was quite possibly because they did not have any cloth to cover their heads. It is related in the Hadith that sometimes they did not even have enough cloth to wear around their waist that would be long enough to go down to their ankles. (*Al-Fazal*, October 17, 1946)

Question: What if perfectly clean clothes are not available?

Answer: If clean clothes are not available then one can offer prayer in dirty clothes. It is not

permissible to abandon prayer just on the suspicion that one's clothes might be dirty. Some women do not offer prayer because they suspect that their clothes might not be clean if they have small children who might have spoiled their clothes. Some travelers also do not offer prayer because they think that they cannot be completely clean while on a journey. These are all temptations of Satan. Allah says in the Holy Quran: "Allah burdens not any soul beyond its capacity" (Chapter 2, Verse 287). As long as it is possible to meet the conditions of covering your head as given above, then it is a sin not to do so. When these conditions cannot be met or may be difficult to meet, then to simply abandon prayer in this situation is considered a sin. This is equivalent to abandonment of prayer. (*Tafeer-e-Kabir*, Vol. 10, page 104)

Unblemished Person Before Jesus?

(continued from page 29)

and to make clear to you some of that about which you differ. So fear Allah and obey me. Verily Allah— He is my Lord and your Lord. So worship Him. This is the right path." (43:64-65)

Again says the Holy Quran:

"Surely I am a servant of Allah, He has given me the Book and made me a Prophet." (19:31)

Again God says in the Holy Quran:

"Indeed they are disbelievers who say, 'Surely, Allah is none but the Messiah, son of Mary, 'whereas the Messiah himself said, 'O children of Israel, worship Allah Who is my Lord and your Lord.' Surely, whoso associate partners with Allah, him has Allah forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers. They are surely disbelievers who say, 'Allah is the third of three,' there is no God but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve. Will they not then turn to Allah and beg His forgiveness, while Allah is Most Forgiving, Merciful? The Messiah, son of Mary, was only a Messenger." (5:73-76)

IN MEMORIAM—NASIRA BEGUM

May Allah grant her a high station in Paradise

By Mobashir Ahmed

The last time when I saw my mother a few weeks before her death is so vividly palpable and poignant in its meaning that I cannot resist sharing it with you. During a difficult period of trials and tribulation, I described to her my innate inadequacy of handling certain difficult business transactions. Her powerful response to my travails is still ringing in my ears. "Your potential is unlimited in all that you have chosen to do. — Therefore bless every person and condition, and give thanks. Thus you affirm the perfection of God's creation and show your faith in it. For nothing happens by accident in God's world, and there is no such thing as coincidence. Nor is the world buffeted by random choice, something we call fate. If a snowflake is utterly perfect in its design, do you not think the same could be said about something as magnificent as your life?"

Nasira Begum, wife of Hafiz Bashir Ahmed and mother of Mobashir, Zahida, Mutahir and Dabir breathed her last on April 12, 1998 in Lahore. She was 70 years old.

To provide homage and write copious details of her life is to merely affirm what everyone who has come into contact with her already knows. Her inexorable faith in Almighty God, her devotion to Islam and

Ahmadiyyat, her reverence, love and thoughtful recitation of the Holy Quran, frequently everyday, her tireless attempts to participate in Jama'at's activities, her humility and contentment in offering prayers for almost everyone she knew, her enormous heart quietly helped hundreds of needy people, her example of "giving" in the name of the Almighty were truly awe inspiring.

My mother was known to render her emotions in ways both intricately subtle and booming direct. Here was a mother, a striver, a wife who never shrank from declaring to her family, often with tenderness, the tough stuff. From the tremendously close-knit life we had with her, came the energy, the conquering sense of competitiveness that allowed all of us to change, adapt and flourish.

This brief note of remembrance is a tribute to our mother who has shaped our lives and left a priceless legacy of ceaseless devotion and unconditional love to all that she had touched. For me personally, she not only taught me that God exists, but opened my mind to the wondrous truth that God is my best friend.

Mother was my first encounter with an angel.

Children's Corner

We are inviting all children to share with the Gazette readers the advice given by Huzoor to them during their mulaqat or any other occasion.

Please be brief and send your contributions (written in clear bold letters) to the Children's Corner c/o Ahmadiyya Gazette, 15000 Good Hope Road, Silver Spring MD 20905.

SUMMER CAMP FOR ATFAL-HEADQUARTERS REGION

(Report by Munawar Saeed)

A summer Camp was held for boys of 7 to 15 years of age in the Headquarters region from July 21 to July 26, 1998. It was the first camp of its type in this region. It was held in Masjid Baitur Rahman. 56 boys from Washington DC, Maryland, Virginia and Baltimore participated. Mothers of the younger children stayed with them and some slept in the mosque with them.

The initiation ceremonies were presided by Maulana Mubarak Ahmad, who advised children "To do good, so you may be successful" in accordance with the Quranic injunctions.

The main subjects covered were the following:

- The Holy Quran
 1. Correct pronunciation of the Holy Quran, Salat and Azan.
 2. Memorization of last verses from Sura Al-Baqarah.
- Prayers after Aazan, before and after eating
- General Knowledge
 1. History of early Islam
 2. History of Ahmadiyyat
 3. Bait Bazi.

- Fiqah: Matters relating to the daily life of a young boy, e.g., cleanliness, method of making prayer, etc.
- Two MTA classes with Huzoor (ABA) and one Friday Khutba were listened to as a part of the program.
- Outside speakers (Dr. Laeeq Ahmad and Mun'am Naeem, Sadr Majlis Khuddamul Ahmadiyya, USA, addressed the children on "Cleanliness" and "Need to become an ideal Tifl."
- The program included a picnic which was really enjoyed by everyone.
- The closing session included a speech competition and prize distribution. Maulana Sheikh Mubarak Ahmad gave a very moving address and distributed prizes.

The younger children were taught by Lajna team, who provided excellent care and instruction for the younger children. Jazahum Allahu Ahsanal Jaza.

Several volunteers helped in making the camp a success. May Allah reward them all.

MY EXPERIENCE IN SUMMER CAMP AT BAITUL-REHMAN MOSQUE

(The following short accounts were sent by some of the Atfal who participated in the Summer Camp held at the Baitur Rahman Mosque in July 1998.)

By Ali Chaudhry, Silver Springs, Maryland

I would like to share with you my experience in Summer Camp. This camp was the first camp held at Baitur-Rahman Mosque. This camp took place from Monday July 21 to Sunday July 26. It was a great experience for the kids and the teachers. We had a variety of activities to do. So we never got bored. One of the favorites was pillow-fighting. We pillow fought almost everyday outside the Mosque. It was great. We had tough and challenging basketball tournaments on our new court. We had many types of classes too. In Hadith class we learned and memorized Hadiths. We also had two Qur'an classes. One was the pronunciation of the Holy Qur'an and the other was about the Holy Qur'an. Salat class was also on pronunciation of Salat and Azan. We had a new class called Bait-Bazi. In this class we would have teams that say couplets starting with the letter that the other team ended with. You couldn't repeat couplets that your team or the other team had said. Once a team got stuck and couldn't remember anymore couplets they would lose. When we were getting close to the end of our camp we went on a field trip. It was a picnic. We had a lot of fun there. There was basketball, soccer, baseball, and other sports. For lunch we had a barbecue. We had plenty of water to cool us off. On the last day of our camp, prizes were handed out to us. The good part was that all the children got prizes and some elders too. We got a trophy and some chocolate for us kids. After the prizes everybody started packing up to leave. I suggest having something like this in the future soon. I hope everyone enjoyed this camp.

By Nasiruddeen Ahmad Tariq, Virginia Jama'at

Tarbiyyat Camp, the place where you come to learn, and have fun. The 1998 Tarbiyyat Camp in Bait-ur-Rahman Mosque, Maryland, USA was a great experience for me. I learned thing very important to know about our Religion. In this camp there were many things to do. I would like to share

the wonderful things that happened in this camp.

First of all, the daily prayers. All children were awakened for Fajr prayer everyday. All children came on time into the Mosque for each of the five daily prayers. The great thing was that, I think every child read their five daily prayers for as long as they were living inside the Mosque. After we ate our breakfast, we were made to stand in four lines for role call.

Then there were the classes. The classes taught us things about the Holy Quran, how to pronounce the Quran correctly, General Knowledge about Islam and Ahmadiyyat, Hadith and prayers. Every child that walked through the Mosque's exit door learned things from these classes.

Every day when we had our free time most of the kids went outside and played basketball. We first divided the age groups, the younger kids were Juniors the older kids were called Seniors. After that we got a partner, signed up, and then had a small basketball tournament.

Every night before all the children went to sleep, Maulvi Shamshad Saab let us all have a pillow fight outside of the Mosque. We had so much fun running around and hitting people with our pillows. It was so nice of him to let us have a pillow fight. I could see on the faces on the many children playing that they were truly having fun.

On Saturday, the day before the final day, all the children, volunteers, as well as teachers went on a picnic. We played basketball, soccer, and baseball. After the games we ate barbeque food. Everybody had fun. The picnic was a sort of reward for all the hard work that we went through in the camp.

The last day was the prize distribution session. It began with the recitation of the Holy Quran by me, which was the last verse of Sura-al-Baqarah. There was a small speech by Mualvi Shamshad

Sahib. Then was the prize distribution. By the grace of Allah, every child received a prize as well as a HERSHEY's chocolate bar.

This camp was a great experience for me. This camp should be held every year. All the children had fun and learned at the same time. Society that we live in, we need a camp like this for Ahmadi Tifls.

By Omar Meelu

Our first annual regional Tarbbiyyati camp of Atfal-ul-Ahmadiyya was held at the Bait-ur Rahman Mosque, from July 21 to 26, 1998. By the grace of Allah this camp was a huge success.

This camp was full of very interesting features. In our General Knowledge we learned a lot about the Holy Prophet's (s.a.w.) way of life and the other great companions of the Holy Prophet (s.a.w.) and of the Promised Messiah (a.s.). The Holy Quran and Hadith classes were very knowledgeable. At night Bait Buzi was so much fun. Another interesting feature of the camp was the speech about every participants expressions, about acceptance and sacrifices for Ahmadiyyat.

In the closing ceremony Sheik Shaib addressed the boys and gave us very valuable advice. Then he distributed prizes. This camp was a whole new spiritual experience for us. We left with the promise that we will continue to learn more and do as much as we can in service of Ahmadiyyat. At the end I and all the Atfal are really grateful to Shamshad Sahib and all the teachers to arrange this wonderful summer camp. May Allah bless them.

By the mother of a Tifl

I just wanted to express my gratitude for holding the regional summer camp for the Atfal last week at the Bait-ur Rahman Mosque. Mikiel learned much during that week, and I believe he was able to reach an inner peace inside of him. The children were disciplined, studied Arabic and Quran, Salat, as well as getting to know each other better, having fun, and eating good meals too! Insha Allah, he will be able to attend future summer camps. Thank you again, and may Allah continue to bless you and your family.

Sincerely,

Elaine (Aaliya), Mother of Mikiel

MY EXPERIENCE ABOUT NASIRAT SUMMER CAMP

(The following short accounts were sent by some of the Nasirat who participated in the Summer Camp held at the Baitur Rahman Mosque in July 1998.)

By Tayyeba Syeda, Maryland Jama'at

Our camp started on Saturday July 11, 1998 at 5:00 p.m. I was very excited. Excited to meet all my friends that I get to see three or four times a year because they live too far from the Musjid. Excited to learn something new.

We had four classes each day. We were divided into three groups according to our age, 7-10, 11-13, and 14-15. I was in the 11-13 age group and my first class was History. The teacher for this class was, Aunti Shakoora. We wrote two essays. One about the Establishment of Islam and the other about the Revival of Islam.

Our second class was Hadith class which was

taught by Zuna Baji. In this class we learned to Hadith with translation.

After this class we had MTA viewing. We listened to Huzoor's khutba's and Huzoor's classes with children. I thought that was good because the children that don't have MTA at home they could watch it in the camp.

The third class was Quran class. This class was also taught by Zuna Baji. In this class we learned how the Holy Quran was compiled and revealed. So basically we learned the history of it. That was a good class I learned so many new things from that class.

The last class was Religious Knowledge which

was taught by Durdana Baji. We had like a competition in this class. We were divided into two groups and Durdana Baji would ask questions and if we got the answer right then we got 10 points. I liked this class the best because I had lots of fun in it. We had snack time and sports time after Asar prayer. That was great! We got to play and have fun.

One time we even went to the Zoo. It was fun because we got to get a break from all the work. At the end of the Zoo trip I kind of felt sick but I still had fun.

On Saturday we even had to wake up for Tahujut prayer which was led by Shamshad Sahib. Also every day after Fajr prayer we would have Durs.

I wish that we could have this camp two to three times a year, cause I really enjoy it.

By Faiza Malik, daughter of Majecker Rehman Malik, W.V.

On the evening of July 11th, after some hugs and kisses goodbye to their parents, the Nasirat of Maryland, Virginia, D.C. and Baltimore were looking at a whole week of learning and fun. This week we were going to have our annual Nasirat Summer Camp. It was held in Bait-ur-Rehman Mosque and was truly a blessing to stay in the house of Allah for a week. Within this week we did so many things, but most importantly said Namaz at appropriate times 5 times a day, which is a habit everyone can take home with them.

Throughout the week, we had fun, but also educational classes such as Holy Quran and General Knowledge. We also had activities such as writing letters to Huzoor and to our parents, tie-dying t-shirts and role playing. But that definitely wasn't it! We also had prayer services, did Nazms, recited the Holy Quran daily, ate delicious food and also thanks to Maulana Shamshad Sahib, we had the opportunity to go to the Washington, D.C. National Zoo. And the best part about all this was that we got to do it with our friends and fellow Nasirat. I think that's what made the camp

successful and enjoyable.

Special thanks to Shaima Ahmad, our camp coordinator, and all the Lajna volunteers who made this camp happen. I, and I'm sure everyone else misses this camp dearly and wish they could relive that week of July 11th 1998.

By Shama Ahmad, Maryland

By Allah's grace, the 1998 Headquarters Region Nasirat Summer Camp, held at Bait-ur-Rahman Mosque proved to be full of blessings and success. A total of 43 Nasirat's were able to participate during the week of July 11-18.

The history of the Nasirat Summer Camp may be traced back to the 70's where Sister Seeda Latif inaugurated this event. Over the years these camps have intermittently taken place at various locations such as the homes of Sisters Qauata Zafar, Amatul Baseer Ahmad, Amatun Noor Ahmad, and at the Fazl Mosque (D.C.). This is the second year in a row that we have had the camp at Bait-ur-Rahman Mosque.

This camp organized by Sister Amatun Noor Ahmad, Headquarter Region President as a wonderful learning experience for the girls. Over the week the Nasirats attended classes in the areas of Holy Quran, Salat, History, General Knowledge, and Hadith. Our wonderful staff of teachers included Sisters Shakura Nooriah, Qamar Ahmad, Amatur Noor Ahmad, Zuna Ahmad, Huma Asad, and Durdana Pal. Also to be commended are the group leaders including Durdana Pal, Shazia Dad, Shanze Ahmad, Hannah Malik, Mariam Saeed, Aaliya Khan, and Aamara Malik. These Lajna members were each in charge of 7-8 Nasirats per group. These groups were named after famous women in Islamic history such as Hazrat Khadija, Hazrat Mariam, Hazrat Nusrat Jahan Begum, Hussain Bibi, Hazrat Amatul Hai Begum, and Hazrat Rabia Basri. The nasirats were assigned to a group and the girls were taught about the person their group was named after. Later the girls participated in various activities throughout the week in these same groups. During the week the girls participated in various activities such as role

playing, tie dying t-shirts, a panel discussion on Muslim women in a western world, a workshop on Persecution of Ahmadies, and a field trip to the zoo.

The camp wined up with a prize distribution on Saturday July 18th. Each girl received a certificate of participation and candy. Also Nasirats were awarded prizes in different categories according to their performance over the week.

Over all the camp, by the grace of Allah, was a huge success. May Allah reward al those involved for their effort. Ameen.

By Ruqayya Rehmatullah, Cleveland, Ohio

This was my first time at Nasirat Camp and I was afraid I was not going to like it. I was wrong. I made a lot of new friends and learned a lot. My favorite classes were History, Quran and Hadith, in which I learned the most.

The activities that the instructors planned for us were fun and educational. For example our groups had to make skits of a Hadith. During sports time we all had fun because we were getting exercise. We also had to say our 5 daily prayers, which helped those of us who were not in the routine of praying regularly. I also had the chance to see all my friends that I had met during Jalsas. After our second class, we watched MTA for half an hour. We usually watched Huzoor's Khutbas and children's classes that we may have missed at home.

By the time camp was over, I was so used to being at the Mosque. It felt strange to come home and say my prayers in a small room instead of a big prayer hall. The camp was a great experience and I hope to come next year, *Insha Allah*. I think that the Nasirat who have not been to this camp before, should go. I think they will enjoy it as much as we all did this year.

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IMPORTANT MESSAGE:**FOR THE ATTENTION OF ALL THE NATIONAL PRESIDENTS**20th June 1998

Respected Ameer Sahib

Assalam-o-alaikum wa Rahmatullah

I pray to Allah that you are in the best of health. Ameen.

Further to the instructions received from Hazrat Ameer-ul-Momeneen with regard to safeguarding the copyrights of all the transmissions of MTA as well as all the publications of Jamaat, a standard announcement has been prepared, attached herewith. This announcement is now a permanent feature of MTA Credits. It is also Huzoor's instruction that this announcement should be published in ALL the Local, National and International publications of the Jama'at.

May I request that this instruction be followed at the earliest possible opportunity with repeats at regular intervals within the publications of your country.

Jazaa Komullah wa absanal jazza

Please remember me in your prayers.

Wassalam

S/D Syed Naseer Ahmed
Chairman, MTA International

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Chairman MTA

Syed N. Shah