





Representatives from different countries getting ready for the International Bai'at ceremony during the Jalsa Salana, U.K. in July, 1997



Delegates from different countries listening to translations of the proceedings in different languages during the Jalsa Salana, U.K., in July, 1997

FROM THE HOLY QURAN

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

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِرَحْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ
النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٣﴾

SO SAID THE HOLY PROPHET MUHAMMAD

(Peace and Blessings of Allah be on him)

Hadhrat Abdullah bin Masood narrates that the Holy Prophet (peace and blessings of Allah be upon him) taught him to make the following prayer after Tashahhud:

O Allah, join our hearts upon goodness, and make reconciliation among us and guide us upon the path of peace. Grant us security from the darkness into the light. Safeguard us from evil deeds and mischief, both manifest and hidden. Bless our ears, and eyes, and hearts and mates, and progeny. And forgive us. Certainly You are the Most Forgiving, Merciful. And make us grateful for Your favors, ever expressing our thanks, and worthy of partaking of them. And complete Your favors upon us.

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AMEER SAHIBZADA M. M. AHMAD
EDITOR SYED SHAMSHAD AHMAD NASIR
Printers Fazl-i-Umar Press, Athens, Ohio

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

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

THE BLESSINGS AND OBJECTIVES OF JALSA SALANA

Progress in Faith and True Recognition of Allah

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

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

Spiritual Benefits and Reward

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

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

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

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

The real purpose and objective of this Jalsa was that the members of our community should cultivate such a change in themselves that their hearts are ever inclined towards the Hereafter and the fear of Allah takes root in their hearts and they

become a model of piety, righteousness, sympathy, and tenderness and they become models of brotherhood. That they may gain an enthusiasm for showing humility, hospitality and for making efforts for the sake of the faith. (*Shahadatul Qur'an*)

Benefitting from the company of the Righteous

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

Good Plans for the Support of Faith

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

Meeting New Members

Another temporary advantage of these meetings will be that the members who have newly joined the Community will be able to meet their brothers and will thus establish ties of brotherhood and mutual recognition. (*Aasmani Faislah*)

To Remove Bickering and Aloofness

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

Praying for Forgiveness of the Deceased

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

A MIRACLE OF GOD

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

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

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

Do you know the reason for this?

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

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

come to me in troops (from far off places). Some of the words of further revelations are:

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

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

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

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

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

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

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

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

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

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

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

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

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

From the Desk of the General Secretary Masoud A. Malik

We have received the following from the respected Additional Vakilit Tasnif:

Respected Amir Sahib, USA

Assalamo Alaikum wa Rahmatullahi wa Barakatuhu

"Syedena Hadhrat Khalifatul Masih IV (aba) has instructed that not even a line of his latest publication (Revelation, Rationality, Knowledge and Truth) should be put on the Internet without permission from Huzoor (aba). Please ensure compliance with this directive, and inform the members of the Community.

Similarly, please ensure that permission from Vakalat Tasnif is obtained before any publication of the Jama'at is put on the Internet...Jazakumullaho Ahsanal Jaza.

Wassalam

Muniruddin Shams, Additional Vakilittasnif

THE SUN OF THE LOVE OF GOD

(Hadhrat Khalifatul Masih II, Allah be pleased with him)

"O you people, come hither as the sun is up. Why are you spending your time day and night in the dark valley" (from a poem composed by the Promised Messiah, peace be on him)

Hadhrat Khalifatul Masih II, the Musleh Mau'ood, addressed all the nations of the world in his book: *Ahmadiyyat The True Islam*, in the following words:

"I do not confine my address to any particular people or to any particular country. I invite all nations of the earth to the message of that God Who has not been niggardly towards any one in the distribution of His favors, Who has thrown open the doors of His Mercy to the people of all countries alike. And I say:

"O people of America and Europe! O inhabitants of Australasia and Africa! and O residents of Asia! wake up from your sleep of indifference and open your eyes, for, the Sun of the love of God has risen from the unknown land of Qadian so that it may remind everyone of the Love of the Eternal King which He bears towards His servants, so that the darkness of doubt and suspicion may be dispelled, and the coolness of indifference and carelessness may be removed.

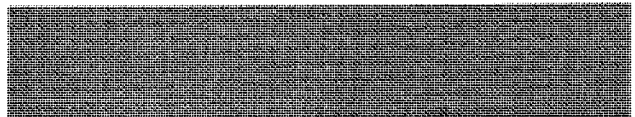
"(The sun is up so that) The highwaymen of vice, wickedness, oppression, murder, strife, and all sorts of evils, who are always lying in ambush to rob man of the riches of his faith and peace, may take to their heels and hide themselves in the dark caves which are their real abode; that pure-minded and holy men who live heavenly lives on this earth may, in the light of this Sun, crush the head of the serpent that bit Adam and

Eve, and may break the poisonous fangs of Satan and deliver the world from his wiles.

"O ye who dwell in the lands of the East and the West, be of good cheer and do not be cast down, for, the bridegroom has come at last, whose coming had so long been awaited. Be not sad or sorrowful. It is not the time to grieve or to be sorrowful, rather is it the time to rejoice. It is not the time to despair but to be hopeful and aspiring. So deck yourselves with garlands of holiness and adorn yourselves with the ornaments of purity, for your long-felt desires have been fulfilled, and that, for which you had been longing for centuries, has come to pass.

"The Lord, your God has Himself come to your homes: your Master Himself seeks to be agreeable to you. Let us forget our petty squabbles, and let us all be united at the hands of the Blessed Messenger of God, to sing the songs of our Lord's praise and chant the hymns of adoration. Let us lay such a firm hold on His mantle that our Beloved may never again be separated from us. Amen!

"And our last words are that all praise is due to Allah, the Lord of the Worlds."



*Editorial***THE AHMADIYYA JALSA SALANA**

By the Grace and Mercy of God, The Ahmadiyya Muslim Community of USA is celebrating its 50th Jalsa Salana (Annual Convention) during June 26-28, 1998. While this annual event started in the USA in 1948, the Jalsa Salana as an Ahmadiyya institution started in 1891.

Jalsa Salana is a very important institution in Ahmadiyya Muslim Community. As we establish ourselves in new countries, the establishment of the institution of Jalsa Salana is taking place all around the globe. For newcomers to Ahmadiyyat and others interested persons, we give here a brief historical sketch of the Jalsa Salana.

The foundation of the Ahmadiyya Jamaat was laid by the Promised Messiah (A.S.) in 1889. There was an uproar of opposition and by 1891, the Muslim Ulema of India, led by Maulvi Nazir Hussain and his pupil Maulvi Muhammad Hussain of Batala, had declared Hazrat Ahmad to be an infidel. The Promised Messiah (A.S.) repeatedly invited them for debates but none was forthcoming for a debate. The Promised Messiah (A.S.) finally decided to challenge them to compete with him on four points which are given in the Holy Quran to be characteristics of the chosen ones of God:

- a) Receipt of glad tidings from God of things yet to happen regarding himself or his friends.
- b) Foreknowledge of important events affecting humanity in general
- c) Acceptance of most of the prayers of the chosen ones.
- d) An understanding of deep meanings of the verities of the Holy Quran.

In December 1891, the Promised Messiah (A.S.) wrote a paper proposing a mechanism to verify these characteristics in him and his opponents, judged by a group of referees who would monitor these things for a period of one year. He also invited members of the Ahmadiyya Community to assemble in Qadian for an important conference to deliberate on this challenge. At that time 75 persons attended this important

function.

The Promised Messiah's (A.S.) paper was read at this conference by Maulvi Abdul Kareem and was subsequently printed under the title "Aasmani Faisla". In this book, the names of all those attending the conference are given and are reproduced as an appendix to this article.

At the end of this publication, the Promised Messiah (A.S.) Printed an announcement to make the gathering in December 1891 an annual affair and fixed December 27-29 each year to be the dates of this Jalsa Salana. His argument was that just joining the Ahmadiyya community is not enough. It is necessary that the adherents spend some time in his company. For that reason, it will be necessary to set aside some days every year when the members would come together in Qadian. There were other reasons listed for this get together every year. Some of them are enumerated elsewhere in this Gazette.

The following year, the Promised Messiah (A.S.) issued another handbill on December 7, 1892, as a reminder for a gathering of the faithful on December 27, 1892. The leaflet enumerated the importance of the Jalsa. We reproduce below the contents of this leaflet:

"To all sincere friends,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu.

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

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

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

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

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

“I repeat that the conference should not be treated like an ordinary worldly conference. It is an event based solely on the support of the true faith and propagation of the religion of Islam. The foundation stone of the Community has been laid down by Allah Almighty Himself. He has prepared nations to join it in the near future. This has been done by the One Who is All-Powerful. Nothing is impossible for Him.

“The time is coming—indeed it is very near—that the faith of Islam will be completely cleansed of the people with tendencies towards worship of nature and superstitious beliefs of those who mix their own ideas with the teachings of the Holy Quran. Almighty Allah will firmly establish the straight path for this nation of Islam; the path that is shown by the Holy Quran, the path that was demonstrated to the companions of the Holy Prophet, the path which the truthful, the martyrs and the righteous have always traveled. This will be so. This will certainly be so. Let him who has ears, listen. Blessed are those who are guided to the right path.” (Ishtihar, December 7, 1892. *Majmua Ishteharat*, Vol. 1, pp. 340-342)

This yearly gathering of the faithful became a permanent feature of the Ahmadiyya Muslim Jamaat and came to be known as the Jalsa Salana. The number of persons attending kept on increasing each year. In 1907, the last Jalsa Salana held under the leadership of the Promised Messiah (A.S.), there were three thousand participants and the Promised Messiah (A.S.) called this gathering a miracle of God and the fulfillment of prophecies to that effect published in the *Braheen Ahmadiyya* more than 25 years ago.

For many years to come after the demise of the Promised Messiah (A.S.), this annual event, the Jalsa Salana was held in Qadian alone. As the Ahmadiyya Muslim Community grew (and it is still growing by leaps and bounds) and its branches got established in many countries, this blessed institution of Jalsa Salana (also known here as the Annual Convention) got established in most of these countries. Today, this annual event is celebrated in more than a hundred countries. The number of participants to these events has also grown tremendously.

In 1983, for instance, the Jalsa Salana in Rabwah, Pakistan, hosted 275,000 participants. The Government of Pakistan decided to practically ban the Jalsa Salana in Rabwah by refusing to issue permits for these gatherings. But since then, these annual events have mushroomed all over the world and all the efforts of the Pakistan Government have miserably failed to kill this important institution of the Ahmadiyya Muslim Community.

The participants of all these Jalsa Salanas are the beneficiaries of the prayers of the Promised Messiah (A.S.) which he expressly prayed for Jalsa participants in these words:

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

“O Allah! O Ye with abundant Grace and Bounty! O Merciful! Accept all these prayers and grant us a victory over our opponents with

glorious signs. Verily, Thou hast all power and strength. Ameen!" (Ishtihar, December 7, 1892. *Majmua Ishteharat*, Vol. 1, pp. 340-342)

The lucky ones who participated in the first Jalsa Salana in December 1891, are given below:

1. Munshi Mohammad Aroora, Kapoorthala;
2. Munshi Mohammad Abdurrahman, Kapoorthala;
3. Munshi Mohammad Habeeburrahman, Ra'ees Kapoorthala;
4. Munshi Zafar Ahmad, Kapoorthala;
5. Munshi Mohammad Khan, Kapoorthala;
6. Munshi Sardar Khan, Kapoorthala;
7. Munshi Imdad Ali, Kapoorthala;
8. Maulvi Mohammad Hussain, Kapoorthala;
9. Hafiz Mohammad Ali, Kapoorthala;
10. Mirza Khuda Bakhsh, Maler Kotla;
11. Munshi Rustam Ali, Deputy Inspector Police, Lahore;
12. Haji Syed Fateh Ali Shah, Deputy Collector, Canals;
13. Haji Khwaja Mohammad Deen, Raees, Lahore;
14. Mian Mohammad Chattoo, Raees, Lahore;
15. Khalifa Rajbuddin, Raees, Lahore;
16. Munshi Shamsuddeen, Lahore;
17. Munshi Tajuddeen, Accountant Examiner's Office, Lahore;
18. Munshi Nabi Bakhsh, Lahore;
19. Hafiz Fazal Ahmad, Lahore;
20. Maulvi Raheemullah, Lahore;
21. Maulvi Ghulam Hussain, Lahore;
22. Munshi Abdurrahman, Lahore;
23. Maulvi Abdurrahman, Lahore;
24. Munshi Karam Ilahi, Lahore;
25. Syed Nasir Shah, Sub-Overseer;
26. Hafiz Mohammad Akbar, Lahore;
27. Maulvi Ghulam Qadir Faseeh, Municipal Commissioner, Sialkot;
28. Maulvi Abdul Kareem, Sialkot;
29. Meer Hamid Shah, Sialkot;
30. Meer Mahmood Shah, Sialkot;
31. Munshi Mohammad Deen, Sialkot;
32. Hakeem Fazal Deen, Raees, Bhera;
33. Mian Najmuddeen, Raees, Bhera;
34. Munshi Ahmadullah, Jammu;
35. Syed Mohammad Shah, Jammu;
36. Mistri Umar Deen, Jammu;
37. Maulvi Nooruddeen, Special Physician, Jammu;
38. Khalifa Nuruddeen, Jammu;
39. Qazi Mohammad Akbar, Jammu;
40. Shaikh Mohammad Jaan, Wazeerabad;
41. Maulvi Abdul Qadir, Jamalpur;
42. Shaikh Rahmatullah, Gujrat;
43. Shaikh Abdurrahman, B.A., Gujarat;
44. Munshi Ghulam Akbar Yateem, Lahore;
45. Munchi Dost Mohammad, Sergeant Police, Jammu;
46. Mufti Fazlurrahman, Jammu;
47. Munshi Ghulam Mohammad, Lahore;
48. Sa'een Sher Shah Majzoob, Jammu;
49. Sahibzada Iftikhar Ahmad, Ludhiana;
50. Qazi Khawaja Ali, Ludhiana;
51. Hafiz Noor Ahmad, Ludhiana;
52. Shahzada Haji Abdul Majeed, Ludhiana;
53. Haji Abdurrahman, Ludhiana;
54. Shaikh Shahabuddeen, Ludhiana;
55. Haji Nizamuddeen, Ludhiana;
56. Shaikh Abdul Haq, Ludhiana;
57. Maulvi Mohakamuddin, Amritsar;
58. Shaikh Noor Ahmad, Amritsar;
59. Munchi Ghulam Muhammad, Amritsar;
60. Mian Jamalud Din, Village Sekhwan;
61. Mian Imamuddin, Village Sheikhwan;
62. Mian Khairuddin, Village Sheikhwan;
63. Mian Muhammad Eisa, Naushehra;
64. Mian Charagh Ali, Village Teh Ghulam Nabi;
65. Shaikh Shahabuddeen, Village Teh Ghulam Nabi;
66. Mian Abdullah, Village Sohal;
67. Hafiz Abdurrahman, Village Sohian;
68. Darogha Nemat Ali Hashmi, Batalivi;
69. Hafiz Hamid Ali, attendant to Hazrat Mirza Sahib of Qadian;
70. Hakim Jan Muhammad, Imam Masjid, Qadian;
71. Babu Ali Muhammad, Batala;
72. Mirza Isma'eel Baig, Qadian;
73. Mian Budhay Khan, Village Beri;
74. Mirza Muhammad Ali, Patti;
75. Shaikh Muhammad Umar, son of Haji Ghulam Muhammad, Batala

ADDRESS OF HADHRAT KHALIFATUL MASHI IV TO THE LAJNA AT THE 43RD ANNUAL CONVENTION USA ON JUNE 29, 1991

“And say to the believing women that they restrain their eyes and guard their private parts and that they disclose not their natural and artificial beauty except that which is apparent thereof and that they draw their head coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hand possess, or such of male attendance as have no sexual appetite or young children who have no knowledge of the hidden parts of women. And they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, O believers, that you may succeed.” (The Holy Quran, Ch. 24: Verse 32)

After the traditional recitation and the reciting of Surah Fatiha and the above quoted verses, Hadhrat Mirza Tahir Ahmad Khalifatul Mashi IV said:

All praise be to Allah, Who has given me this opportunity to address you this morning on a few topics which have been agitating my mind and which related to ladies and particularly to Ahmadi ladies.

Islam is facing so many challenges from non-Muslim world that even if we press all our energies into the service of Islam and spend every iota of our strength and God-given faculties in the defense of our faith, the battle would still remain unequal. The odds are so heavily against us that one begins to shudder when one contemplates the responsibilities which we have to discharge.

I have been thinking about this problem – this is my life and this is my devotion. I have always been trying to delegate tasks to different sections of the Ahmadiyya society so that they can take up the cudgel for Islam in their own respective spheres. I want to harness every man, woman, and child to participate in this noble task of discharging the divine trust delegated to us.

As such I have also been addressing these problems in relation to ladies – what particular role can they play in the defense of Islam. We are not talking only in defense. The world stands in desperate need of Islam today though there are few who realize it. Of all people, you, the Ahmadis, should know it and as such must work to fulfill the need with absolute confidence in your assigned role and play it with absolute confidence in your assigned dedication. You should be fully charged with the faith and belief

that you are the people who are going to deliver mankind from the bondage of all that is ugly and all that is bad. It is not only a defensive stance which I expect you to adopt. I want you to be on the offensive, not in the sense attributed to Islam by its enemies, but in the sense of being outgoing, penetrating, reaching the hearts of people and leaving them defenseless against your ‘charms’.

I have specially used the word ‘charms’ because it is the recitation from a portion of the Holy Quran that you heard earlier to which I am referring to. As I sat thinking and wondering about what I should talk to you about, the recitation of The Holy Quran, which, incidently, was done so impressively, came to my aid and provided me with the much needed clue to the subject of the participation of women in the noble task of delivering the message of Islam while remaining within the precincts of Islamic purdah (referred to as ‘the veil’ in the West).

I am not going to discuss this in detail, as I have done so on many occasions. If you were to collect all those recorded cassettes and listen to them, they would run into hours. However, one particular aspect of a verse struck me this morning and a new interpretation dawned upon me. It is with that in mind that I specially used the word ‘charms’. You should work your charms on the society around you. But in what sense? While the Holy Quran reminds you in these verses not to display your charms, it moves on to observe:

“Except those which though not displayed rise to the surface by themselves like a glow or fragrance, those which are irrepressible.”

What are those charms? They are of course not just bodily charms. A most wonderful and profound wisdom has been compressed within this short phrase:

الَّا مَا ظَهَرَ مِنْهَا

When you look at flowers you observe color and sense their fragrance. One cannot however see the shape and color of such flowers as are hidden from one's sight, but the fragrance still reaches one who is strolling in the garden. No screen can stand in the way of the fragrance to stop its flow. It permeates and fills the surrounding atmosphere. Similarly, there are charms which relate to quality, i.e., the charms of godliness. If men possess those charms, so do women. It is impossible for anyone to suppress and keep totally hidden from the world the quality of godliness. This is one of the meanings of: **الَّا مَا ظَهَرَ مِنْهَا**

which refers not merely to the physical beauty but also, and perhaps more so, to the spiritual aspect of such charms with which the believing women are endowed.

There are so many attractive things about ladies which necessitate the injunctions concerning the exercise of caution on their part, lest such men who are diseased in their hearts be unduly encouraged to cultivate sinful thoughts. Such men are so prone to misread and misinterpret signs from women's conduct and carriage that their fancies are excited even when there is no genuine cause for excitement. Hence, to be specially cautious is always the safe rule to follow. This is the essence of all the injunctions contained in the verses just recited. However, one exception is also pronounced in the words: **الَّا مَا ظَهَرَ مِنْهَا**

which means "except that of the beauty which becomes apparent by itself and none can hide it." It is to the deeper meaning of this exception, which is an alternative interpretation, that I draw your attention.

I understand that this charm is different from other types of charms covered by the word: **زِينَةٌ**

The word *Zeenat* which refers to this charm, has a special connotation which can be properly understood with the help of the Holy Quran using references to the same term, *Zeenat* in different contexts elsewhere. It is then that your heart, mind, and all other faculties of consciousness that you are adorned with become a 'masjid' (mosque) where you prostrate and the entire space of your inner universe

is filled with God's presence.

When you hear the word *Zeenat* that is 'beautification', you always think in terms of bodily beautification and understand from the verse under review that women should not beautify themselves with an intention to display their charms to those who do not belong to the intimate circle of relationship specifically mentioned by the Holy Quran. Of course that is correct, and well understandable, but the word: *Zeenat* is not used in the Holy Quran with that connotation alone. In another place the Holy Quran declares?

خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ

which means "Take your *Zeenat* into every mosque you go to or to every place of prostration to God."

This should be translated broadly and not confined to the word 'Mosque'. The word "masjid" had a broader meaning and so it should be interpreted according to this broader definition. "Masjid" means every occasion and every place where one prostrates to God. So it encompasses the physical world as well as the spiritual world and is literal as well as metaphorical – when you pass through a very special moment, when your heart is overwhelmed, when all else disappears, and you are in the presence of God and your spirit, your soul, and your very being experiences prostrating before him.

Remember that when God reminds His servants to take their *Zeenat* to every place of prostration, His servants comprise both men and women alike and it is not an address confined only to men.

Zeenat is, therefore, a word which does not only cover the adornment of the body but also the connotation of enhancing spiritual loveliness and the sublimation of the beauty of one's character.

Let us turn to the question of why Allah requires us to take along our adornments when we visit places of worship or prostrate before Him at any other place. It is obviously because of love. The purpose of going to places of prostration is not just to make one's presence registered and to worship God with mere formality, but the real purpose is to love God and consequently to be loved by Him. In human relationship, the more you love someone, the more care you take to appear attractive to that person.

So Allah tells you that when you appear before Him, remember that you only go to Him because you love Him. If this is not so, then your going to meet Him is meaningless. When you love Him, of course,

it is natural that you want to be loved in return. So make the best of yourself. Decorate yourself with the quality of inner beauty and loveliness which would generate love in the heart of your beloved God.

The word *Zeenat* also means 'taqwa' or 'fear of Allah' and it has been translated as such in this context. Whenever you prostrate yourself before God, be mindful of the fear of Allah.

Now, before I return to the subject which I began to discuss, let me explain something which may appear to be paradoxical to some. On the one hand, worship in Islam means love. If there is no love there is no worship. Otherwise *Zeenat* would be a word out of place in connection with worship. At the same time the word *Zeenat* can also be translated as "taqwa" which is 'fear of Allah'. So the paradox is obvious. How can these two words, 'love' and 'fear' go together?

The word "taqwa" mentioned throughout the Holy Quran, refers to a completely different concept of fear from the one with which we are generally familiar.

"*Taqwa*" is not a fear associated with the terror of a wild animal, or the fear one feels about a despot. Certainly not! This is not a fear which repels you or puts you off or turns you away. It is a fear of a completely different nature. When you love someone, you are always afraid lest you lose face in the sight of one you love, or incur her or his displeasure.

After I became Khalifa, I observed this on much wider scale than I could ever believe was possible. Sometimes, if I do not reply to letters from people whom I have never seen before, men and women from different countries of the world, then after a while I receive anxious letters from them. "Are you angry with us? What has happened? What have we done to earn this displeasure?"

Receiving such letters from all over the world, from countries where I have never been, from people I had never met, people with faces I have never set my eyes on, of whom I have not the vaguest idea as to what they looked like and to whom I have never spoken, loved me only because they had firm belief in my divine appointment as Khalifatul-Masih.

Every letter they wrote to me, regardless of what was the subject of the letter, acquired a very special importance in their hearts. They were writing to a

person whom they loved out of their love for God and craved for a reciprocal response to their love. When there was no answer or a long delay in the reply, they began to entertain fears, unfounded of course, but apparently real to them, that perhaps I was angry with them over something, otherwise I would not have remained silent and unresponsive.

This is the meaning of fear which in relation to Allah is called 'taqwa' in the terminology of the Holy Quran. It is the same fear which generates many doubts, dark suspicions to which a Persian poet refers in the following line:

عشق است و هزار بدگمانیست

What a beautiful poetic expression this is. It means that love begets doubts and fears. A lover always lives in a world of fears and premonition and doubt about the response of his beloved. At every gesture of one's beloved one keeps wondering whether it is a gesture of love or one of displeasure.

So this life of constant suspense creates many a moment of agony and doubt, the essence of which can be described as underlying constant fear of losing the favor of a person one loves so dearly. This is exactly the meaning of 'taqwa' in relation to God. Therefore, there is no paradox in the Holy Quran. The word *Zeenat* applies perfectly to the situation because when you love someone, automatically you want to appear attractive and beautiful to the object of your love.

Also when you love someone, you live under a constant fear that you may lose his or her favor. In this regard *Zeenat* is not just a physical display of your charms. *Zeenat* is a sublime word used to express spiritual qualities as well.

Thus the message of the Holy Quran in this context should be understood in the sense that Allah does not require you to suppress everything good in you so that nothing of your charms and beauty is revealed to the world in which you live. All charms related to physical attraction should be subdued and concealed as best as possible from the eyes of strangers. Yet the quality of 'taqwa' and goodly conduct will reveal themselves like fragrances which cannot and should not be suppressed for fear that they may draw undue attraction towards you. In this context *Zeenat* should be understood to refer to the connotation as contained within the word *Zeenat*

used in relation to the worship of Allah and that *Zeenat* in every male and female effervesces and exudes forth by itself and not by design or by conscious effort to display. When you examine this further you will realize the need to delve deeper in order to understand this fully and to be more familiar with the aspect that I am discussing.

The messengers of Allah never display their charms. They hide themselves from the public eye, and in fact, recede consciously into a sort of hermitage. They do not want to be noticed. They try to hide their love of God from the public, as if the goodness in them was conceded by a conscious effort to remain invisible except to the One Who sees everything and for Whose sake they have dedicated their lives.

Speaking of this period in his life, Hadhrat Masih-e-Mau'ood (A.S.), the Promised Messiah and Holy Founder of the Ahmadiyya Community in Islam, has said:

میں تھا غریب و بیگس و گناہم دبے ہر۔ کوئی نہ جانتا تھا کہ ہے قادیان کے صحر
لوگوں کی اس طرف کو ذرا بن نظر نہ تھی۔ میرے دروہ کی بھی کسی کو خبر نہ تھی
اب دیکھتے ہو کیسا رجوع جہاں ہوا۔ اک مرجع خواص یہی قادیان ہوا

This means: "There was a time when it was as if I was completely unknown, so unknown that even my name was unheard of, as if I did not exist. Nobody even knew where Qadian was, the place where I was born and lived my life. My very existence remained concealed from the people. None ever cast an eye upon me worthy of mention. Then something happened and God decided that I should be known. He desired me to come out of my hiding to spread His world and start a new life altogether by coming into contact with the entire world, inviting them to the same Beloved Allah with Whom I have fallen in love so completely and eternally."

Why does this happen? Why should God suddenly push forward into the view of the entire world, someone who by nature retreats to his own internal recesses and who does not want to be seen by the world? If you can understand the reason why then you will understand the meaning of

God wants them to appear before the world only when they become godly and when their characteristics have become godly. When this happens

then the person who appears before the world is only a reflective mirror of God's attributes and no more. His individuality melts away and fades into nothingness. All that remains are God's attributes, God's love, and a reflection of His beauty personified in that person. When that happens, that person becomes a mirror of God and as such there is no hiding, no concealing of that charm, which springs forth directly from God.

ولایبدين دينتهن الا ما لهن منها

So when it is said to you

it means in the broad sense, except the qualities of divine beauty in you which spring forth and fill the world with their fragrance.

So you too have a role to play in the world like any other believing person. Do not consider yourselves totally deprived of participation in the spreading and cultivation of divine attributes to improve the quality of human life. In the final analysis, it would read 'do not display such of your charms as lead people away from God and toward carnal sensual pleasures, except for the charm of your 'taqwa' and excellence of your conduct which can not be contained.'

The *Zeenat* that leads to God cannot and should not be suppressed. This leads us to a better understanding of the making of Prophets of Allah.

Thus in your own respective regions, in your own spheres of life, you must display godliness, not in order to attract attention to yourselves but only with a view to attract attention towards God. This is a very important message. I do not mean that you should display the beauty of your character, and your godliness with an intention to catch the eye of others and thereby draw attention to yourself. That is not what is meant by *الا ما لهن منها*. This is an expression which describes something that happens automatically and without design of affectation. You are not told to display your spiritual charms with the aim of drawing attention to yourself. Instead, what is meant is that God wants you to be so beautiful spiritually and religiously, that people around you begin to see and recognize in you a godly person. For a person to be spiritually attractive is not wrong whether the person is male or female.

You are not expected to hide artificially or suppress your spiritual beauties. You are free to display these but not with a design to attract attention.

I repeat this again. When you turn your attention to your inner spiritual being, you begin to realize that goodness is something which cannot be suppressed, because it will emerge, from time to time, according to the dictates of the situation.

Let me illustrate my point with an example. Suppose that there is a lady who is unfortunate in many ways. For instance, she has not been gifted by Allah with beauty or worldly possessions, and she is intellectually below average. It is on occasions like these that a part of you will become apparent to those around you. How would you treat such a person who is at such a disadvantage? Will you look down on her proudly with derision and with disdain? Will you smile mischievously and make others laugh at her cost? Will you look at one another and say "What a spectacle! Look how shabbily dressed she is! She has no taste, and on top of all she is ugly! Her body is also so disproportionate! Look at how awkwardly she walks!"

Now remarks such as these would never visit my mind even momentarily. It is with such effort that I am trying to project myself into the minds of some ladies who would react in similar situations in the way I have described. Ladies in general who are not disciplined by 'taqwa' are perhaps by nature unmindful of the sensibilities of others of their kind who are unfortunately deficient in their physique or shabby in their style of carriage or clothing.

What the Holy Quran requires of those blessed by Allah with some advantage of superiority over others, is an attitude of humility, kindness, and a closing of their eyes to the defects of others. Closing of one's eyes or looking away from the defects of someone is also a sort of purdah similar to the purdah advised in the injunction of

يَغْضُضْنَ مِنَ الْبَصَرِ and يَغْضُوا مِنَ الْبَصَرِ

The essence of *غَضْرُ الْبَصَرِ* (restrain the looks) is that one should avoid looking intently at something which is otherwise clearly visible. In spiritual terms the *غَضْرُ الْبَصَرِ* will not apply to another person's spiritual beauty, but to that person's spiritual defects. This is not just an over extended inference drawn from the term *غَضْرُ الْبَصَرِ* but in the verses just recited it has been made absolutely clear, without a shadow of ambiguity.

Other than the hiding of one's *Zeenat* that which has been highly emphasized among other things

comprises to clear instructions:

a) One should never look down upon others with derision. This attitude is required not only individually but also nationally and in group relationships (*Al Hujurat* Ch. 49: verse 12).

b) Secondly the search for the weaknesses or secrets of others is soundly condemned (*Al Hujurat* Ch. 49: verse 13).

This second injunction also implies that one should avoid gazing at another person's weak spots. Hence what the Holy Quran requires is the exact opposite of what is generally observed to be a common attitude among ladies towards those of the women folk who are less fortunate. The God-fearing ladies, however, who are beautified by 'taqwa' behave differently. They seek for Allah's forgiveness and turn with compassion to the less fortunate. This angle of vision is so different from others. They turn with gratitude to Allah for the special favors He has bestowed upon them and out of love for Allah and as evidence of their gratitude to Him they are ever inclined to share their happiness with those who are unhappy. Also they bravely share the misery of others, becoming their partners both in happiness and in sorrow. Here is something of that *Zeenat* which will not be contained or made to remain concealed forcibly.

That is how the inner beauty of 'taqwa' becomes visible to others because although love of God by itself is not visible, when it begins to generate the love of His creatures and the work of His creations then that part of God's love acquires a face which cannot remain concealed from the view of others.

Love of God is something which is purely a private matter between a person and God so that one side of human relationship, *i.e.*, between God and His servant cannot be directly observed or judged by others. However, when this love begins to generate love of the Creator's work of creation, then that aspect of God's love acquires another face which is clearly visible from the vantage point of creation. How can one hide one's love from ones beloved ones? The love becomes constantly transformed into actions and deeds and efforts to please. That is how the journey of a prophet towards God remains completely hidden from the sight of mankind. But another aspect of their love of God is created when out of love for him is born the love of His creation. That aspect cannot be

concealed from the view of mankind.

In this we observe another realization of the meaning of *إِلَّا مَا ظَهَرَ مِنْهَا*. The beauty of God's love is always consciously kept hidden by the pious, humble, God-fearing people who hate to display their special relationship with God except when they are so required by Him or when their love for God begets a love for mankind which must, willy nilly, be expressed in words and actions indeed.

Hadhrat Masih-e-Mau'ood (s.a.w.) [the Promised Messiah and the Holy Founder of the Ahmadiyya Community in Islam] spoke of the period before he was commissioned by Allah to his divine office of Al-Mahdi and the Messiah. From his account and also from the account of others who knew him from his early childhood he never displayed his piety nor considered himself to be a person in any way superior to others. He was the humblest of the humble. He loved seclusion and privacy and would not come into contact with others except in the course of the performance of his public duty. He would be seen frequenting the mosque or feeding the poor or commiserating with those who suffered.

What passed between him and God remained a complete secret even from his close acquaintances. He would not talk to others of his own station in the sight of Allah but only talk of the loftiest station of Allah in his sight. The love which became apparent when he talked of the beauties of his Lord, of course reflected his deep love for Him but this was not the message he intended to convey. This is what became apparent without design or intention. He did not talk of God and extol His glory to reveal to the people piety, but always it was Allah, his beloved, his supreme Master and Creator to whose sublime and limitless beauty the gaze of others was drawn. That developed gradually and slowly in the course of his nearness to God and also during his relationship to mankind.

He would share his own food with less fortunate poor children of his age group without dramatizing the issue in any way – doing it all in such a low profile and subdued tone as would not be noticed by others. A life of seclusion and privacy dedicated entirely to the love of God with his personal preference, and he wanted to remain unnoticed, unobserved, and unrecognized by his fellow human beings. Yet, gradually and slowly, without conscious effort on his

part, his inner beauty began to reveal itself like the charming colors, hues and fragrance of flowers are displayed effortlessly. Then came the time when God commissioned him to be known and be seen. To know him and see his face was to know God and to see God. This is the process by which all prophets of Allah are created. When their personal attributes are completely overwhelmed and covered by the attributes of Allah it is only then that they are commissioned by Allah to invite others to His path as His authorized representatives and viceregents on earth.

Let us now recapitulate the decision in a short clear statement.

وَلَا يُبْرِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

This has two possible connotations; one physical and the other spiritual. The message of these verses about the physical connotation would be that ladies should hide their physical charms as best as they can, save for those which have been excepted by Allah. However, concerning the beauty which by itself is apparent, there is no blame upon them. In this category, lies the natural beauty of one's body, gait, carriage, and personality as a whole which in its totality has attraction for others.

The second connotation is that of spiritual beauty styled as 'taqwa'. In this sense, the meaning would be 'do not display your "taqwa" to try to attract attention to your spiritual goodness by showing it off, because the moment you do it, that inner beauty of 'taqwa' will be destroyed and will be forthwith transformed into ugliness.' Yet, spiritual beauty is not a thing to be suppressed or confined. It exudes by itself. It fills the surroundings by light, color, and fragrance. Consequently those who come close to such a spiritual person will, willy nilly, be attracted to that person. Herein lies the secret of successful *دَعْوَتِ إِلَى اللَّهِ* i.e. calling others to God.

This is what I want of the Lajna [Ladies Association] today, more than ever before. In the West Islam is being maligned and its image is tarnished from all sides. Almost the entire Western media seems to be devoted to the cheap pleasure of attacking Islam and no defense is being offered or given a chance to find a place in the propaganda machinery. If you defend Islam by mere words, your voice will not be heard, and if heard, will not impress anyone. You can only defend Islam by words fully

supported and corroborated by deeds and conduct. If an Ahmadi lady conducts herself in the manner which the Holy Quran instruct her to do, the holy charm and fragrance of *'taqwa'* which we have been talking about is bound to influence those who come close to the bearer of these charms. The women around are bound to wonder "Who is this lady? Her carriage is different from that of the ordinary run of the mill women. She seems not to belong to this materialistic world, yet she very much belongs here!"

So your conduct more than your words will make people interested in you not bodily, but in spirit and soul and noble bearing. Before they are led to God, it is highly essential that they are led to you and become enhanced by your outstanding character, and qualities, and charisma of *'taqwa'* around you. You yourself have to become an object of interest to others before they can evince any interest in your ideology and faith. From then on they stand a fair chance of being led to God through you, and your word will begin to carry weight which, without the support of your conduct, was nothing more than wasted breath. That is the one true and only successful method to call people to the path of Allah – by appearing to them as one who has benefitted immensely from nearness to Him. The evidence of God's nearness must be reflected through the divine attributes which you gradually try to acquire in your journey towards God.

I hope therefore and beg of you to wage the "Holy War" of Islam not with swords nor against human beings, but with wisdom and beauty and with truth against insanity, ugliness, and falsehood.

Unfortunately you are beset with very grave problems, not only from society outside but also from within your own homes, and from within yourselves. The difference in the social patterns which Islam dictates and that which you find in the society around you, are as great as if they had originated from two different worlds. It is like the difference between the North and the South Poles – a difference of antipodes indeed! Living in a cold chilly society of materialism without the clothes of *'taqwa'* wrapped around you, is like living in the vicinity of the North Pole without adequate protective gear.

The challenge which confront you arise both from outside and from within. The ambient temperature of materialism seems already to have been penetrated

deep into the recesses of your bones. If you sincerely want to defend yourself you must begin with a purposeful dedication to the cause and a firm resolution to pursue and achieve it at all costs. Again it is highly important for you to plan a course of conduct to which you must firmly adhere.

You are living in a climate against which there is little protection. Even if you try to prevent the social evils as practiced in the society surrounding you from penetrating your homes. There is little you can do to stop your children from receiving negative and harmful signals through radio and television. In addition, should you decide to go out mixing freely with the non-Muslim society hoping that you will be able to effectively protect yourself from undesirable influences, you can not feel as safe and confident regarding your young sons and daughters.

These are issues which you must address seriously. If you do not, a time will come when it will be too late. There are, therefore, challenges from the outside and growing challenges from within in the form of your children. What can be done about them?

Again I repeat the same subject. If a mother is godly, if she has that special quality of goodness about her which can only come from the love of God and not from artificially following the religion, then she is best equipped to protect her children from the toxic influences to which we have been referring. Now let me pause a while and elaborate what I mean lest you misunderstand me.

I have spoken of influences from without and influences from within. I have described the kind of lady who is good in a formal sense and good in a technical sense, but most of all good because she has a love of God.

There is a great difference between the two kinds of goodness. There are some Muslim ladies who are very rigid and strict in their purdah and they live austere lives. They have an air about them which actually repels people. Yet they appear to be godly.

There are such men, whom you know very well in the form of Mullahs. They always speak of God, and constantly mention the Holy Prophet Muhammad (s.a.w.) with such apparent dedication in claims of approbation amounting to a monopoly. There is something remiss in their attitude which scares people away. There is an eerie hollowness to their claims.

They present the images of hollow empty shells. There is a rigidity about them. A sense of pride and superiority is so visibly displayed in their conduct that they seem to impose their own will upon you far more than the will of God. They are no longer like normal human beings, but instead have become religious robots. One cannot fall in love with robots. They always have an air of fear and terror about them as if, like robots, they are without souls and without the softness of living human beings. Such people are not the creation of godliness. They are not molded with clay wetted with love. More likely they appear to have been born out of fire.

If you truly become godly, a charisma will be built around you which will gravitate to all that fall within the sphere of your orbit. Such ladies exert such a powerful influence over the members of their families and particularly so on their children as it becomes impossible to break away from that influence altogether. The children, however small or young, do not fail to notice the qualities of their parents and if their parents are blessed with excellent qualities of head and heart, it is impossible for the children not to be enchanted by the aura of these qualities. Only such children take the advice of their parents seriously as are profoundly influenced by their character and deep within are convinced that their parents are true and honest and have no inconsistencies.

It is not a mere word of mouth which carves the character of a child. Rather it is the excellence of the parent's conducts which works like magic to subjugate the children to willing obedience. All that you need is to be a truly godly person. Children are highly intelligent beings. They never fail to notice the difference between godly and ungodly and good and bad. Admonition by mere word of mouth carries no weight. It has to be consistent with the character of the admonisher. It is not well phrased, hard or soft sentences which have the quality to impress. It is the truth or the lack of it which counts and decides the fate of the admonishment. The most potent advice I can render to you is to become godly in your conduct and to be consistent and true in your words and actions. It is then and only then that you will gain a powerful influence over your children and they will follow you to whatever destiny you want to lead them.

Remember that duplicity and duality are lethal passions which mar, destroy, and kill what could have

been a healthy relationship between a mother and a child. You may talk of your conduct and honesty and chastity and truth as much as you please, but your children will always be intently watching your own hidden image reflected in your own personal way of life and will be led only by that image. You talk of chastity and piety while you are discovered by your children to be lax in your exposure to others and all your hope of raising a pious holy family will be dashed to the ground.

This morning, and last night at my family interviews which have now become familiar to the community as 'family mulaqats.' I was confronted with this question repeatedly by many as to what could we do to save their families from the powerful toxic influences of the materialistic, irreligious society totally given to the vain pursuit of pleasure? They told me that the dangers inherent in the exposure of their children at schools, colleges, and also at work are extremely potent and deeply disturbing.

My reply was "First protect yourselves as parents from the evil influences of the society you are talking about. Only then can you provide a cover of security for your children."

"How can they protect themselves?" would be the next question, and my reply would be "with the protective clothing as mentioned in the Holy Quran: *وَلِبَاسِ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ* meaning the garment of 'taqwa'. that indeed is the best. The dress one wears serves two main purposes. One purpose is in relation to the wearer, his requirements and his needs, and the other is in relation to society in general and to those eyes which watch a person dressed smartly or shabbily, or attired in good or bad taste.

The personal requirements are mostly about seeking protection from the influences of climates, weather, days, and nights, exposure to heat and cold, etc., and they also serve the purpose of hiding parts of one's body to satisfy cultural and religious requirements.

In relation to society in general, it is the ego of a person which is intended to be served primarily and not his genuine personal requirements. Most of the expenses incurred with regards to clothing relate to the later – that is the satisfaction of a person's ego. The more sophisticated a society becomes, the greater would become the proportion of peoples wealth spent

on clothing. Women play a major role in dictating the pace, direction, and the style of garments.

Unfortunately, those who are deficient in 'taqwa' tend to wear clothing of a style not to hide their attractiveness, but to display and highlight it. It is thus that a dress begins to lack 'taqwa' and is more and more inclined in the other direction. The لباس التقوى [garment of 'taqwa'] in itself does not have any ethnic, geographical or national identity. It is neither Arabic in its character nor non-Arabic, neither Iranian, nor Turkish. It could be as much European or American as it could be a dress of the American Indians. All dresses worn by all nations of the world could become the dress of 'taqwa' or the dresses without 'taqwa'. The question is only decided in relation to the viewing eye.

If it is only for the sake of winning human appreciation and pleasure and applause of society in general and to show off the contours of one's body, to catch the eyes of the opposite sex, then such a dress will continue to be denuded of all traces, colors and hues of 'taqwa'. But if the wearer is constantly aware of his standing with God and it is not only the human eye of which he is conscious but is also mindful of the sight of God, then his dress can safely be described as: لباس التقوى

This is, of course, provided that at the time of choice when the factor of human appreciation comes into clash with that of God, then always it is the regard for human appreciation which is sacrificed at the altar of one's regard for the appreciation by God. Living a balanced life and walking carefully, with cautious steps, the tight rope of keeping one's relationship with God on the one hand, and with human beings on the other, in perfect balance and order is the true meaning of 'taqwa'.

If you dress only to please people, the whole style of your life will be governed by that domineering factor. You will gradually be led away into a materialistic pursuit of vain pleasures. But if you are attired in the dress of 'taqwa' then whatever you wear, whether beautiful or not, whether fashionable or not, will still have an air about it that will separate you and make you distinct from ordinary society.

It is the orientation, therefore, which is most important. 'Taqwa' can be defined as an orientation towards God. In the light of this, one can better understand the true meaning of purdah – the veil.

Purdah or the veil are only the outward expression of a deeper intent and resolve to abide by the pleasure of Allah. If that is lacking then the mere outward expression, is rendered meaningless anyway. If that inner resolve is intact, healthy and strong, then the outer expression would serve a meaningful purpose of fulfilling that resolve. Its form may change from one situation to another but an outer shell of covering will always remain present to protect the inner attitude of purdah.

Purdah may be of different types of styles. It may take the form of the 'burqa', so well known and familiar to the Muslims of the Indo-Pakistan subcontinent and Afghanistan, etc. Or it may take form of the head covers and loose dresses or any other form which serves the purpose of conducting oneself properly and chastely in the sight of Allah. Then that would be the true Islamic purdah and the differences in form and style would not bear much significance.

Here too the women living in the West have very difficult choices to make, and have a potentially difficult tightrope to walk. The ultimate question which will always determine whether they are godly in their exposure to society or not will not be expressed in terms of the description of their dress and outward measures to exercise segregation but will be decided by their ultimate motives which are known best to God and to a certain measure to them.

Also there is a third party where Ahmadi women cannot hide their innermost intentions and that third party is their children – their sons and daughters. They see, they watch, and they know. When they grow, they grow up not influenced by what you tell them about a godly conduct but influenced only by what they have actually discovered in you as your own personal orientations. They know well where you personally belong and what your preferences are and only these carve, shape, and pave the course of their lives.

Many a time I have found the children to be more intelligent and acute in understanding than their parents give them credit for. Perhaps they understand their parents better than vice versa. Many a time children lead their parents by their noses, exploiting their weaknesses. Also it so happens that intelligent parents give a long rope to their children in ordinary affairs of life, whereby children acquire a sense of

freedom and pleasure and believe themselves to be masters in their own homes. Yet the parents create a wall of noble principles around them which would not be broken or trifled with. The freedom they give to the children is only relative and ends where the wall of discipline begins.

Therefore, it is like freedom provided to animals in modern open zoos. An impression is created for the animal that it lives in them without a tormenting awareness of confinement. Also it may be likened to a toddler caged in his playpen enjoying a relative sense of freedom to do whatever he pleases within his small world.

Here in the U.S.A., your Ameer, M. M. Ahmad Sahib and his wife, my sister, Amatul Qayyum, are a good model in this respect to follow. The son of my nephew Battu (Battu is the nickname of Mian Zahir Ahmad, son of Sahibzadi Amatul Jamil Sahiba), Muhammad Ahmad is very dear to them and they create an impression as if Muhammad Ahmad can lead them by their noses, and whatever he desires will be done. I mean that this is an impression they create to the cursory observer and of course upon the child himself. But I know better than that. Within his small world of freedom he is never permitted to cross the boundaries of principles. In fact he is taught to be absolutely true, to respect the elders, to love God, the Holy Prophet (s.a.w.), and his servants – all godly people, and it is inbred in him to respect the Holy Quran and to listen to it in silence whenever it is recited. The love and respect for Islamic prayer is also deeply inculcated in him. All this is done in a manner that the child continues to retain a sense of freedom and follows the instruction by appropriating them as if these things belong to him and he himself is the guardian over all these good qualities.

Hence many a time very funny situations arise when this young child respectfully reminds his elders that they are remiss in this or that.

In matters of principle you must exercise firmness indeed, but it is much better to implant and engraft the beautiful moral principles, gently and carefully into his system, so that they become an integral part of his personality. From then on they would belong to him as his own and he will begin to play the role of his own guardian and custodian of the noble principles, he has inherited from you.

When it comes to the small things of life,

however, give the child a large measure of freedom and do not be too firm and fastidious. This is the best relationship that you can have with your children and it will pay them large dividends when they grow up and become independent.

That is how I remember our father raised his children. He was very kind, accommodating and considerate with regard to relatively minor matters relating to children. However, when it came to issues involving principles, he was absolutely solid as a rock. He would not budge an iota. It was that firmness that delivered the message. It kept us on the right path, but at the same time, gave us enough room to maneuver so that we did not feel imprisoned. This is the best relationship that you can have with your families, and I think the only relationship which can work for the ultimate goodness of both the parents and their progeny.

Unfortunately in real life we find that people are divided into two distinct categories. There are those who are rigid and there are those who are soft. Those who are rigid are unfortunately too rigid about everything and they have no resilience in them. Those who are soft, are often too soft about everything. Neither can play a solid constructive part in the upbringing of the younger generation.

What you need is a perfectly balanced mingling together of firmness and softness in the right proportions and in the right places. I have also observed people who do mix firmness with softness but, alas, in wrong proportions and at wrong times. When firmness is needed they show softness. Where softness is required, they exercise rigidity. Such people are absolutely losers. There is total chaos in their relationships all around. If they become fathers, they become clumsy fathers. If they are husbands, what sorry figures they cut as husbands! If they are wives, all I can say is "Poor husbands and poor children who have to suffer with such wives or mothers."

Islam teaches perfect balance and poise in every thing with rightly placed emphases. The children who are brought up in such homes where parents lack balance and poise in their relationship to each other or in their relationship to their young ones, always grow up with many a deep rooted psychological complex. It is such children who become rebellious when they grow older and are more prone to accept negative in-

fluences from society and be drawn away from their homes with the center of their attraction always shifting away.

Before I close this address, I will repeat all the important advice which I can render to you, which is to begin to love God with all your heart and all your might. When your love responds to His, only then can you truly learn the art of loving. Then you will learn as never before how to mix love with firmness. Despite His love for all His creatures, Allah also punishes, but at the same time, while He punishes, His loveliness remains intact and unmarred.

There are also some mothers who punish their children when they deem it necessary, yet their loveliness remains intact. Their children continue to love them and treat them as lovingly as before. In fact, without loveliness you lose the right to punish. Without softness, you lose the right to be firm and strict.

Loveliness, in the final analysis, is a quality of perfect balance and poise and right proportions. If you truly possess this quality of loveliness, then you present a powerfully charming and attractive image to the children from which they can never permanently distance themselves. Short spells of moving away can of course be expected. Children after all are children and to err is human indeed. But these are transient phases. What is permanent and lasting is the strong unbreakable bondage which loveliness creates around it like the irresistible force of gravity. The sea waves can of course surge and swell, rising high as if leaping for the moon, but the earth gathers them back. So also human beings and all sorts of animals can hop and bounce and jump into the air. Some can also fly for longer periods of time but they must return to mother earth. That irresistible force of gravity is love in human terms.

This is a difficult message for me to explain to you, but I hope that it will be taken in the right spirit and be well comprehended. The crux of the matter is simply that you have to become godly. You have to be godly in this sense that something of God's beauty is displayed in you. A glorious aura surrounds godly people which is communicated to others, not by language, not through any physical medium, but by itself as if in the form of spiritual waves. It penetrates hearts so quickly and so irrepressibly as if no one can block its path. It springs from the heart and reaches

other hearts directly. That is godliness. You do not need to be extra clever or highly educated to become a godly person. I have seen simply unlettered mothers who possess the aura of godliness around them. The children of such holy mothers are most often profoundly touched by the piety of their mothers and benefit in proportion to their receptive capabilities.

One such mother was that of late Chaudhry Muhammed Zafrullah Khan. She was a simple lady brought up in the simple rural traditions of noble families. She was perhaps taught to read and write at home but that was all she received by way of education. Yet when you read her biography by the late Muhammed Zafrullah Khan, entitled '*My Mother*', or accounts of some of her previous memories as related in Chaudhry Sahib's book '*Tahdeeth-e-Naimat*,' then her extraordinary qualities of piety and enlightenment born of '*taqwa*' begin to dawn upon you like the breaking of a beautiful bright morning.

Zafrullah Khan was a great man indeed. Not only among Ahmadi circles but also in many other world forums his name will always be remembered with great love and reverence. High tributes will continue to be paid to his great achievements. As also during yesterday's session of this moot, a full address was dedicated to his memory. The speaker was describing him as a great man of many outstanding achievements.

I wonder if anyone's thoughts went beyond the illustrious image of Chaudhry Sahib to the memory of that great mother who played a major role in the making of this man? In fact it was her beauty that was being reflected to the world through the brightly shining mirror of Muhammed Zafrullah Khan. That is also the meaning of *إلا ما حرمنا*. You have a beauty about you, or you can acquire such a beauty by being godly, that will not only exude from your person and fill the atmosphere around you with a special aroma, but will continue to be displayed through your progeny. In this there is an important message for you to remember.

I mentioned Sir Zafrullah Khan intentionally, because he is known all over the world as a great man. I was blessed many a time by his company before I became a Caliph. We had something in common although not in the sense that I could have had, or shared, his exceptional qualities. I was an

ordinary and humble person whilst from all angles he was a great man with worldwide recognition of his outstanding, scholarly achievements.

Yet there had to be something in common between us, because right from my childhood he always displayed exceptional kindness to me, and despite the fact that I very seldom met him, I always felt close to him.

I remember an incident one Friday perhaps in 1945 or 1946 when I was a student at government college, Lahore. Like many other Ahmadi, and some non-Ahmadi students, I resided in the Ahmadi hostel which had an excellent reputation for enjoying clean healthy traditions. In those days we used to cycle all the way from 32 Davis road to the Delhi Gate Ahmadiyya Mosque in order to attend the Juma (Friday) prayer. Perhaps that was the only Ahmadiyya Mosque in the entire city where Juma prayers was performed in prepartition days.

After the Friday prayer that day, as I was about to ride my bicycle, Chaudhry Zafrullah Khan Sahib who also happened to be there, saw me and beckoned me to himself to greet me and hug me like the child I was to him. It was not a special favor to me alone. Out of his special love for our late father, he would do the same to all his sons. Anyhow after a few exchanges of greetings and this and that, when I took leave of him he insisted that I should hand over the bicycle to some other friend because he would be very happy to offer me a lift to the Ahmadiyya hostel. I thankfully declined the offer, but he continued to insist. He repeated the offer so many times, not taking any 'no' from me as an answer, that I still remember the extreme embarrassment I experienced by his insistence and my refusal, maintaining that I must return by riding my own bicycle. Everybody around me seemed to be sympathizing with Chaudhry Sahib for the embarrassment which I was causing him, little realizing that I was perhaps more embarrassed than he was.

But let me return to that bicycle which I would not leave even for the sake of sharing Chaudhry Zafrullah Khan Sahib's august company. However, let me put the record straight. It was certainly not out of any disrespect for him, but somehow it became a matter of youthful obstinacy. Yet on my way back I deeply regretted the unpleasantness which I might have caused him. After that we met briefly on many

occasions and I always found him to be exceptionally kind. But the deeper relationship between us started only during the terminal illness of my late father and it continued to grow from that time.

We used to write to each other quite often. It was always a treat to read his letters. I was amazed at the depth and expanse of his memory. He remembered by heart thousands of Persian, Urdu, and English verses and even lengthy passages of prose. His letters were always beautifully studded like jewels with a choice of apt verses or quotes in prose. He always spoke even of serious things in a light pleasing mood. His discourse was always dappled with pleasant jokes and witty remarks.

The most serious conversation I ever had with him which was held in a very grim and sorrowful mood, was after the death of my predecessor, Hadhrat Mirza Nasir Ahmad, just before the election of the new Caliph. He was deeply agitated but maintained his calm with gigantic effort. There was a lengthy discussion covering various affairs of the Community and the challenges it faced. He then suddenly turned to the subject of choice of the new Caliph making me extremely embarrassed and disturbed by proposing that he thought that I would be the best choice. Without giving me a chance to protest he went on expressing his wishes and praying aloud to God to grant me all the wisdom, '*taqwa*' and strength to discharge the responsibilities which he somehow was sure were about to fall upon my tender shoulders.

According to our noble traditions, propaganda for any office in the community is absolutely forbidden. In the lifetime of a Caliph even the discussion of the subject of the future Caliph is highly discouraged and is considered a violation of the community's principles. But that was a very unique situation which left me powerless to say anything to dissuade Chaudhry Sahib from further discussion. The previous Caliph was dead, and he was not propagating to anyone in favor of a new proposal. He was only telling me that intuitively he believed that I would be the next Caliph.

For me it was a uniquely embarrassing experience and I felt transfixed and hated my helplessness in this regard and wished to God that he had never mentioned this to me. Privately I had other views. There were two persons that I had specifically in my mind regarding their possibility to be elected as new

Caliphs, neither of the two, of course, was me. One of the two was Zafrullah Khan although I did not mention this to him then or ever afterward.

I am quoting this incident because it has also been quoted by the late Chaudhry Muhammed Zafrullah Khan Sahib, as his account raised some questions, which needed to be answered. So while on this subject, I thought that I should clarify the whole issue. Before returning to the main topic, let me point out that this incident in fact summed up the quite unexpressed relationship we always had for one another. At least that was the respect in which I always held him, little knowing what he thought of me.

To return to the subject of the mother who created such a son as Sir Zafrullah Khan, whenever I spoke with him about her, or he spoke about her to me, I saw him melt completely. He had two personalities. One was outwardly stiff and very strictly principled. Another behind that exterior was a very soft hearted person with an extremely tender loving heart who loved God and all godly people and deeply cared and suffered for the less fortunate fellow human beings. His mother had such a lasting impact on him, that the mention of her would draw him in an ocean of her tender memories. He would talk of her tirelessly as long as the time and occasion would permit.

She was a wise, pious mother, a mother of profound noble principles. Her charms were not the result of any schooling or educative breeding nor were they born out of affectation. They just exuded from her like fragrance exudes from flowers. Her enlightenment was not the enlightenment of worldly education but the enlightenment of '*taqwa*' which had turned her into a very wise lady.

Sir Zafrullah Khan once told me an interesting story about an encounter between his mother and the then Viceroy of India. The Viceroy must have heard Sir Zafrullah Khan mention his pious mother, and he was very intrigued to find out what manner of lady she was who had made such a profound impression upon her illustrious son. Sir Zafrullah Khan told me, and I think he has also mentioned it in his book '*Tahdeeth-e-Naimat*' that the Viceroy spoke of his mother and expressed a desire to see her if at all possible and if it was not against her principles. The Viceroy said "Please see to it that when she visits you

next, if she consents, she would permit me to share a few moments of her pious company."

Chaudhry Zafrullah Khan Sahib said "There is absolutely no objection to it."

Let me remind you here that this is an illustration for you that it is not against the spirit of Islamic Purdah for ladies to converse with men in the right company.

During her subsequent visit to Delhi, Chaudhry Zafrullah Khan arranged that meeting between the Viceroy and his mother as desired. During the course of the brief interview, the Viceroy wanted to display the greatness of his empire to her, and yet he also wanted her to pray for it. However from the way that he broached upon the subject, it was not difficult to see that he was trying to show off the greatness and vastness of the British Empire and was trying overly to impress her.

Addressing her, the Viceroy said, "I want to ask you a simple question. Please tell me: is it more difficult and demanding to adequately rule and govern the affairs of an empire as vast as ours or to manage the affairs of the household?"

Whether he intended it or not, the obvious effect of this comparison should have been diminutive to a simple unlettered lady belonging to a small village of the Punjab. Not so with the mother of Chaudhry Zafrullah Khan who belonged to Allah, the Greatest, the Most High, the Most Magnificent. Without hesitation and without being in the least bit awed, she simply answered, "**It is neither one nor the other which is difficult to manage with excellence. It all depends on the favor of Allah. If Allah so pleases, the management of the greatest empire becomes simple and easy and if He does not bless with His favor, then the management of even the smallest house becomes impossible.**"

This was a lady enlightened with '*taqwa*' and fortified with the love of God – indeed who was speaking to the Viceroy – an ambassador of a worldly empire. No other lady in her situation could have thought of that answer by contemplating the question and by understanding the implications contained within it, in order to rebut him. It was a spontaneous reply from a pious heart which was filled with the love of Allah. And how true she was! How fascinatingly true! The late Sir Chaudhry Zafrullah Khan

told me that the Viceroy hung his head as if in shame, completely belittled and nonplused.

That will also be your strength today if you have that godly quality. It will not be at all difficult for you to manage and bring up your children in your respective households provided that you are favored by Allah. You will also be properly equipped to look after other Ahmadi children whose mothers are not as fortunate as you are. But without this beauty of '*taqwa*' however, you will not be able to look after your own small houses. Again and Again, therefore, I remind you that *Zeenat* means that beauty whether physical or spiritual with which the more fortunate among you are endowed: a beauty which should be concealed from the views of others and no conscious effort should be made to display it, yet it will not be contained. It is not in its nature to be entirely confined.

If you speak with a heart which is a seat of spiritual beauty of '*taqwa*' then your voice and your message will be carried and will be heard and respected. I assure you that children do understand you and know full well what you really are within your outer shell and I have noticed this throughout my life that when you have fear of God, people have a similar fear of you. They will always be afraid of losing your favor.

So this is not a one way blessing. It is a dual blessing. The more you fear God, the more people will fear you in exactly the same sense and spirit. They will be terrified of the prospect of losing your favor, particularly children, who know their mothers to be godly, hold their mothers in the same esteem with which their mothers hold God. The slightest lack of attention on the part of their mothers towards them, becomes the severest punishment. You do not have to hold the rod in your hands and you do not have to be abusive to your children. If you do that, it will repel them further away from you.

What I am telling you makes complete sense, and is the only way to succeed in any society. That energy you draw from the love of God is inexhaustible. If you have that source of energy within your heart, and everybody does have that source which is waiting to be tapped, you will see a completely different personality develop from within you which is bound to influence powerfully the affairs of your house.

Do not talk to your children from high ivory towers of command and authority, telling them to do this and not to do that. For a while, as long as they are weak and helpless, they will obey you, but with a private determination that as long as you have power you may do what you like. But when their time comes and they are no longer dependent upon you, it will be they who will take command and dictate the terms. They will no longer listen to you with any respect, leaving you utterly powerless. That attitude of stubbornness and defiance is most often created by parents themselves. The defiance is planted in the hearts of their children quite early in their lives. This, however, does not happen to the children of truly godly parents.

I hope that I have put my message clearly across to you. There are so many other things that I have said on other occasions during my address to the ladies and I do not want to repeat all those things. If you listen to the cassettes of my address in New York, my remarks at the Ameen of some children, my addresses in Washington DC, my Question and Answer sessions, etc., you will find many other guidelines. But nothing is stronger, better, more powerful, and more everlasting than what I have been telling you today.

Turn to God. Be godly. Be armed with '*taqwa*' and get attired in the most beautiful garment of '*taqwa*' and all the rest will be just smooth sailing. You will be liberated and you will have the power to liberate others. The society here is completely enslaved by Satan. Whatever is your concept of Satan, whether Satan pervades your inner being or speaks from without, I am referring to whatever is wrong, and whatever is ungodly. This society has been almost completely encaptured by all that is evil. You talk of liberating them, but you cannot liberate them without first liberating yourselves. Liberate yourselves the soft way, not the hard way. Submit yourself to Allah with love. That will make things so much easier for you, so lovable for you and so enjoyable for you. Your relationship with your husband, your children, your sisters, your brothers, and people around you will acquire a completely new charm.

Allah bless you and may you carry this message in your heart and may you transform it into your actions. Allah bless you.

THE PHILOSOPHY OF WORSHIP

(Transcribed by Amatul-Hadi Ahmad)

Hadhrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Community, on various occasions offers people from different faiths and beliefs the opportunity to present any questions or issues of interest to them. Presented below are answers given by Hadhrat Mirza Tahir Ahmad (A.B.A.) to two questions that were raised at a session held in London on 23 April 1997.

Questioner: How can I convince someone who is not a Muslim that God created man in order that he may worship God as stated in the verse of the Holy Qur'an, I have created human beings, the mighty and the meek, so that they may worship Me, (Ch. 51, v. 57). If the other person responds to this by saying that he can worship God in his own way, how can I convince him that the way of true worship is that taught by Islam?

Hadhrat Mirza Tahir Ahmad: You should never try to convince someone with your argument about some issue without first agreeing as to the nature of that which is under discussion. First of all, the basic question has to be analyzed as to what meaning of worship you have in mind and what meaning of worship the other person has in mind. The word 'worship' is a vague term and it does not coincide exactly with the Qur'anic term of *Ibadah*. So you must begin to instruct him as to the meaning of worship as referred to in the Holy Qur'an and if you have knowledge enough to explain the meaning of worship with reference to the Qur'an, then most of the need would already be fulfilled - most of the questions will already have been answered. If you leave this term vague then you will go on meandering here and there but you will never reach any conclusion - it is not possible. So, first of all let me speak briefly on the question of worship with regard to how it has been referred to in the Holy Qur'an.

Questioner: Yes, that was my main purpose in asking this question. Thank you.

Hadhrat Mirza Tahir Ahmad: *Ibadah* (total submission or worship) is a term which is applied in the case of all human beings and the term *Al-Abd* (human being) implies one who is created by God. *Ibadah* is a term which is not applicable to (worship by) any other form of creation. It is only applied to human beings. Its meaning is to (willingly) become a slave of someone, to follow every footstep that he leaves behind, to (willingly) submit to his authority,

to belong to him so totally that you do not possess anything of yourself, you have nothing left of yourself. That creates the *Malik* (the Supreme Master) which is an attribute to God that is mentioned in *Surah Fatiha* (the opening Chapter of the Holy Qur'an) just before (the verses) reminding man that he is created for worship. To belong to that *Malik* is the ultimate meaning of worship in religious terms. The term *Malik* means one who owns something completely, not just a thing but the whole system and not only the system but the government of all forms—everything that is governed and controlled and created by the Supreme Creator—that is the quality of *Malekiyat* (total ownership). However, to delve further into this will drag me into a very long discussion, so, let me stop here and return to the question of *Ibadah* (worship).

Why should God have created human beings to worship Him? What does God gain from it? That is the first question and, if He gains anything from it, why did He create without asking man whether he would like to worship Him or not because in this aspect man has no choice. Every human being is created for the purpose of worship of God. This is the categorical statement (made by God in the Holy Qur'an) and the question as to why this is so, is resolved by understanding the true meaning of worship. It connotes a constant evolution. It means something that happens to be placed at a lower level of existence, moving forward or rising higher in understanding in such a manner that the distance from God seems to be less and less. However, as God is not finite, the distance between Him and a human being can never be closed—it can only seem less and less. So it is an onward journey; it is eternal – from imperfection to perfection. This is the meaning of worship.

Before inviting man to worship Him, God introduces Himself in His four basic attributes which provide one with not only the reason why one should

worship such a Being, but also leave one with no choice but to worship Him. The four attributes that are mentioned (in the opening Chapter of the Holy Qur'an) are as follows. First, *Rabbul-Alameen* which means He is the Nourisher and Provider for the entire universe. (This in turn indirectly poses the question to human beings), why do you, then, bow to any other authority. Why do you accept (as supreme) a system of worldly authority when it cannot and does not (in reality) provide you with the means of livelihood. (It is God who provides and) He provides the best possible means of livelihood.

Economy is the main issue that governs even politics. It is the economy which, in the final analysis, governs all aspects of society. Those countries which understood this philosophy became the colonizers of almost the entire world because of their economic interests in the regions they colonized. If you know how to handle the economy, you become the provider and then people bow to you—they practically prostrate before you. Why do the Third World countries accept American hegemony? It is because they know their economic interests are tied up with America to such a degree that they cannot ignore it. so, the first attribute of God that is mentioned here in the context of worship, (in the opening chapter of the Holy Qur'an), is *Rabb-ul-Alameen* that is the Nourisher and Provider, not only of human beings, but of the entire (system of) existence and this subject is further explained in detail but, again, as I said before, time is short, so let me stop here for the time being.

The second attribute (of one who should be worshipped as described in the Holy Qur'an) is *Al-Rahman*, i.e., one who has the attribute of being extremely beneficent, so beneficent that he shows his mercy to those who do not even ask for it. He bestows everything he has created with his immense mercy and beneficence with the result that all that he intended to create has already been provided with all its present and future requirements. These requirements and means were not asked for yet they exist for their benefit. So, the attribute of *Rahman* (the Beneficent) also urges human beings to follow the One who possesses it (so completely). When the Holy Qur'an makes a claim such as this, it has its own evidence with it.

Now, when we understand the meaning of the term *Rahman* as I have explained it, as One Who is the possessor of qualities of such kindness and

beneficence that he gives without anyone asking him for anything, it also resolves the question of why man was created. Long, long before humans were created, the Creator knew the ultimate qualities which were to develop in human beings through a continuous evolution. Not only that, the Creator also knew, as it was He Himself who was planning to create man, that after developing into a human, during his progress in every area of knowledge, man would require some outside forms of matter to help his mental achievements. If these were not provided, his mental and intellectual evolution would be of no service to him.

For instance, man today has learnt through his knowledge how to make internal combustion engines but if there was no petrol, if there was no gas, how could man utilize his mental capabilities to create an internal combustion engine? Man has learnt how to make flying machines like jumbo jets and so on. What would he have done with these if there was no petrol? Man could not even have thought of designing such things. They cannot be run on coal. They cannot be run on wood fire. But as long as man's mind was not developed enough, wood fire was made available to him.

As he developed further, coal was made available for him. As he proceeded still further, oil was struck from right under his feet and as he reached a stage where he was a little concerned about the possible exhaustion of these resources, suddenly the energy of the atom came to be known, or, was made to be discovered. I say 'made to be discovered' because it was the design of God, and the Holy Qur'an speaks of it as such, that a time will come when man will discover an inexhaustible store of energy within the atom. Then the source of energy was shifted to that which was inexhaustible and who knows what is in store for us in the future.

When we look back at our journey so far we know that our mental progress or achievement has never lagged behind in a way that people thought of things but were unable to create or build them due to the unavailability of suitable materials, even though they were mentally capable of visualizing and building some machinery or equipment, etc.

The journey that man is making is on a wagon which has two wheels, one wheel is within him, within his mental faculties and the other is outside

over which he has no control. So, if God had not created all his requirements before time, man's mental progress would only be a source of journeying in desperation—he could think of things but would not be able to make them. For instance, the discovery of new materials that can cope with the highly advanced need of rapid speed is a subject that belongs to this area of God's preknowledge as to the time when man would be capable of making things for which he would need new materials and God saw to it that it would be made available when man reaches that stage.

A great deal can be said on this subject but, as I warned you earlier, this is an inexhaustible subject—just a brief reference should suffice. So, when you know that there does exist a being who takes care of you, even in areas of which you are not aware yourself, how could you prefer anyone else over such a being. You are bound to bow to Him.

(To continue the discussion of attributes), the third attribute is the attribute of *Rahimiyat* which means that (the one who possesses this attributes) does not show his mercy once, only to disappear after that. Some philosophers have written books containing such rubbish as 'God is dead'. The attribute of *Rahimiyat* shows you that the God towards whose worship the Qur'an invites you is not dead - He will never be dead because He shows His mercy repeatedly. (This becomes apparent) when you contemplate, for instance, the change in seasons. You will observe that first comes a season for the sowing of crops which then turns into the reaping season, followed by another season for the sowing and then the reaping of another crop, and so on, and yet if you happened to have lost this full circle for the year, it comes again and again. This repeatable mercy of God belongs to the attribute of *Rahimiyat* which means that He repeats His mercy over and over again and again and again. So, if somebody has befriended you or can befriend you with such loyalty, with such a guarantee of his presence when you need him, why should you not worship him?

(The fourth) attribute is that of *Malike-Yaum id-Din*, 'the ultimate owner of everything'. Nothing can result in anything without the permission of the 'ultimate owner'. He is the Creator, He is the Governor, He is everything to His Creation.

Now, if you analyze these four attributes and apply them to human beings you will be amazed to

learn that these are the only four reasons why people bow their heads before other people of the world and before great governments of the world. You bow to those to whom governments belong. You bow to those who are extremely beneficent and merciful. You bow to those with whom are linked all your needs and, of course, you bow to those who provide for you. So, when you worship some being such as this, as described in the Holy Qur'an, what is the ultimate object or direction you take, the direction towards closeness to the being who is the possessor of all these attributes. This means that (by worshiping such a being) you yourself will gain in *Raboobiyat*, i.e., in the quality of providing others with what they need. You will gain that sense of extreme mercy which the human beings require from others. (As a result of your worship of the true Creator and Provider) your ability to benefit others will not become exhausted. You will always be thoughtful of the requirements of others and will be willing to provide for them whenever the need arises.

The ultimate object of worship, therefore, is to improve the quality of man in a manner such that the world becomes a paradise and if this is not purpose enough, not reason enough for the creation of man, what else could it be? So, I hope for the time being this is sufficient. Later on, if you have other questions to ask, you can always come to us.

Questioner: Is religion not just an excuse created by man to explain his own existence?

Hadhrat Mirza Tahir Ahmad: If we remove this so-called deceptive reason, will man cease to exist? Certainly not. Whether religion is right or wrong, man still exists. This so-called reason has no relationship with the realities of life. Religion was created very soon after man was created because prior to the creation of man we do not find the evidence of any religion in the subhuman forms of life. The creation of humans goes hand in hand with religion and it is not the work of philosophers or sociologists that a concept of God exists.

It is a universal concept that existed independently of any knowledge of what people believed in other parts of the world. It was this universal presence of belief in the whole world which convinced many an atheist, at least to a degree, that this is a very strong and potent reason why we must respect the possibility of the Existence of God.

Those who have not been convinced enough say that if any one argument can reasonably convince us to ponder over this question seriously, this is the argument—why should the idea of God be found all over the world in all ages? Turn to the continent of Australia, Australian aborigines are known to have the longest, continuous civilization since time immemorial. The knowledge or evidence we have of their beginnings leads some scholars to date the origins of their civilization to some forty-thousand years. Others place it at some sixty-thousand years, and there are some who push it even further beyond. The evidence from their civilization of the belief in God is so baffling, so amazing that the so called sociologists who thought that God is the creation of human imagination, as the question suggests, have no answer to the evidence presented by Australia.

The Australian aborigines are divided into six-hundred independent tribes. Some say more, others say a little bit less, but generally speaking the overall consensus is that they are divided into six-hundred independent tribes. Each of the independent tribes has their own language which is not understandable by their next door neighbor. Historically they have never related to each other except for occasional encounters at the borders of their territories where they exchange courtesies with one another only.

Why should the idea of one Supreme Creator exist in all these independent tribes? Some Christian scholars who were staunch believers in Christianity and were also sociologists suggested that it was because of the arrival of Christianity, when it reached there, that the idea of God also reached there. But other Christian scholars have debunked this idea to be totally wrong and without foundation. They say that there is positive evidence that long before Christianity reached there and long before Western civilization put its first step there, this belief (in a Supreme Creator) existed and there is such a host of evidence available on this that no sane person can reject or deny it. This should be enough reason for the gentleman who ask the question to revise his opinion about the existence of God and the role which religion has played in it.

So, there are only two options available to us—either there is a God who created humans as well as religion or there is no God and it is humans who have created their so-called creator. So from this angle we can again examine the whole issue of creation, beginning with the origins of life, ending our

journey with the consummation of life into human beings. Each step that was advanced in the direction of the evolvement of human beings was an organized step. Life is not eternal – this has been proved beyond a shadow of doubt. It began with the big bang, that is, not life itself but the possibility of life. It began with the big bang which occurred around twenty-billion years ago and ever since then life emerged out of nothing. Now, this issue has been discussed by me in one of my books, which is about to be published, in detail and I have proved with scientific evidence that even the most staunch believers in blind evolution have to admit repeatedly that for this they can't find any answer.

Even those who are otherwise atheists, when they contemplate the wonders of evolution created or packed in a small space of one billion years, they begin to calculate through the mathematics of large numbers how much time it should have required for evolution to take place, and to reach its consummation, by blind chances. The figure they have worked out is not only mind boggling, but is also impossible for an ordinary person to conceive. The figure they have reached is ten raised to the power of two-hundred and forty-nine which means that you write two-hundred and forty-nine zeros to the right of the number one. Whatever figure that is, that would be needed, not for the completion of the whole evolution, but just for the creation of the first brick of life, the proteins that are needed for building DNA's and iron. The rest is still to be calculated as to how much more time will be needed. So, if you don't believe in philosophies, go to the scientists. Find out how man could have been created, how could the very first organism of life have been created without there preceding a conscious being, an all-knowledgeable being who was eternal.

Issues like these and many others which compel a scientist with a fair mind to believe in God have been discussed in the book which I have just referred to and when it is published, I hope it will be made available to you.



God is All Knowing and He encompasses everything. Man cannot encompass God or comprehend Him fully. A person's knowledge about God and His attributes depends upon the scripture he follows and the spiritual teacher or the prophet he accepts. It also depends upon the individual's struggle to seek God's knowledge, self purification, earnest prayers and treading upon the path of righteousness. The Gracious God helps and guides those who strive for Him. There are many stages of attainment of Divine knowledge, the relationship of man with God and an individual's experience of God and His attributes.

The highest stages of this spiritual progress are attained by the prophets or the messengers and the saints who are especially blessed by God. One cannot attain the higher stages of knowledge of Divine and the spiritual progress just by one's actions. Though actions and striving are necessary, it is God's grace which makes it possible. Those who believe in God and are granted some knowledge of Him and they supplement their faith with righteous action, find themselves on the road of progress leading to even more spiritual knowledge and spiritual development. It is an unending journey which continues throughout this life and in the hereafter.

The following are two excerpts from the writings of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace be on him). These are related to the subject of the Unity of God.

"Relevant to a proper observance of my teaching it is essential that one should firmly believe that there is an all-Powerful, all-Sustaining Supreme Being, the Creator of everything. Changeless, Everlasting and Eternal. He does not beget, nor was He begotten. He is Holy, so that there is no need or occasion for Him to go on the Cross, or suffer in any way, or be subject to death. He is such that being far removed, He is still very near; and being very near, He is still very far. Although He is One, and absolutely unique, His manifestations are diverse and multifarious" (*Our Teaching*, p. 1).

"O ye who have ears to hear, pay heed and listen. What is it that Allah wants from you? Indeed it is only that you should not set up

equals with Him, neither on this earth nor in heaven. Our God is the God that lives even today as He has been living in the past. He speaks now even as he used to speak before, and He hears prayers addressed to Him as He used to hear them before. The idea is silly that He can hear now but does not speak. The truth is that He hears and also speaks. All His attributes are eternal and everlasting. None has ever been in suspension, and never will. He is the only One without any co-sharer. He has no son nor wife; and He is the only One absolutely Unique. The like of Him does not exist. There is none His equal, no one like Him in His attributes."

"He is near, although He is very far; and He is far off in spite of being near. For those gifted with vision He shows Himself in some likeness; but He does not have a body, nor any shape or form. He stands above all, but it cannot be said that there is anyone else under Him. He is on the *Arsh* (heaven), but it cannot be said that He is not on this earth. He is a combination of all perfect attributes; and He is the manifestor of all that is truly praiseworthy, the fountain spring of all excellence.

"He combines in Himself all kinds of power, the One from Whom all blessings originate, and the One to Whom all things ultimately return. The Master of all realms, the On Who possesses all perfections, and the One Who is clear of all weaknesses and defects. He is the only One Whom those on the earth and in the heavens should worship. For Him there is nothing impossible. All souls and their powers, all particles and their qualities have been created by Him alone. Nothing can appear or come into being without Him. He manifests Himself through His wondrous works and through His signs, and we can find Him only through Him. He keeps revealing Himself to the truthful and righteous from time to time, enabling them to behold His great powers. This is the way He is recognized, and this is the way to recognize paths which stand approved in His eyes.

UNITY OF GOD

Fundamental Teaching of Islam

By Dr. Aziz A. Chaudhry

(The following article about the Unity of God in Islam is based upon the teachings of the Holy Quran (the sacred scripture of Islam) and the explanation and interpretation of this subject by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi and a World Reformer for the modern age. He is also the founder of the Ahmadiyya Movement in Islam.)

The fundamental teaching of Islam is the belief in the existence of God and in the Unity of God. Unity of God means that God with His unlimited powers and attributes is One and Unique, without any partners or associates. He has no equal. Islam teaches that God is One. One in His being, One in His attributes and One in every aspect, with no co-sharer in His greatness and glory. In fact the two-fold purpose of all great religions is the proper faith in God (unity of God) and the regulation of human activities so as to test fellow humans with justice, kindness and benevolence. Here in this article we will discuss only the first purpose, that is belief in the unity of God.

*"In the name of Allah, most Gracious, ever Merciful.
All praise belongs to Allah alone, Lord of the
Universe*

*(Creator and Sustainer of the universe and universal
provider.)*

Most Gracious and ever Merciful.

Master of the Day of Judgement." (Holy Quran 1:1-4)

*"In the name of Allah, most Gracious, ever Merciful.
Say, He is Allah, the One*

Allah, the Independent and Besought of all.

He begets not, nor is He begotten.

And there is none like unto Him." (Holy Quran 112)

The principal object of all great religions is to bestow knowledge to man about the existence of God and His attributes. God, the Gracious and Merciful revealed Himself to the prophets and raised them for the guidance of mankind. It was by Divine revelation that the prophets were given knowledge about God and His attributes. The principal and fundamental teaching given was Unity of God, which means that God, the Gracious, the Merciful, the Creator, All-knowing, All-wise and the Supreme Master and Lord is One without any associates. He is One and Unique in His qualities and attributes.

We learn about God by understanding His attributes. Man was taught to worship God alone and love Him more than anything else. When a believer reflects upon the attributes of God; and he realizes His unlimited and unconditional beneficence and grace and also realizes His beauty which is also reflected in His creation, he begins to worship and love God. This love is strengthened when the believer makes spiritual progress. God loves those who worship and love Him. He guides and helps all those who strive for His sake. With the passage of time, many sorts of polytheistic ideas were accepted by the followers of many religions. Instead of worshipping the Creator, people started worshipping elements of nature and human beings as their Lord and God.

Many religions in their present form install a man in the place of God. Millions of people worship Jesus, Krishna or Buddha as their Lord and God. This is a grave error. Jesus, Krishna, and Buddha were only prophets and human beings. It is our firm belief that these great religious figures did not regard themselves as God incarnate, nor did they teach their followers to worship them. With the passage of time their original teachings were perverted and corrupted due to various influences.

Finally when the evolution of religion reached its perfection in the universal religion of Islam, the most perfect divine book was revealed to the Holy Prophet Muhammad (peace and blessings of Allah be on him). The Holy Quran teaches most perfect Unity of God and gives more knowledge about attributes of God than any other book under the heavens. There are about one hundred attributes of Allah mentioned in the Holy Quran. It does not mean that Allah only has one hundred attributes and no more. Allah's attributes are unlimited. Allah says in the Holy Quran that all the perfect names (meaning attributes) belong to Allah.

God is All Knowing and He encompasses everything. Man cannot encompass God or comprehend Him fully. A person's knowledge about God and His attributes depends upon the scripture he follows and the spiritual teacher or the prophet he accepts. It also depends upon the individual's struggle to seek God's knowledge, self purification, earnest prayers and treading upon the path of righteousness. The Gracious God helps and guides those who strive for Him. There are many stages of attainment of Divine knowledge, the relationship of man with God and an individual's experience of God and His attributes.

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The following are two excerpts from the writings of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace be on him). These are related to the subject of the Unity of God.

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"He perceives without physical eyes; He hears without physical ears; and He speaks without a physical tongue. Similarly, He alone brings everything into existence from a state of absolute non-existence. You see in your dreams that He creates a world from no material substance at all, or shows you things that had perished and were non-existent as if they existed. Thus are all His powers and attributes to be conceived. Ignorant, indeed, is the one who denies His wondrous powers. Blind is the one who is ignorant of their delicacy and depth of His powers. He does everything, and He can do everything, except those things which do not fit with His Holiness and dignity, and grandeur, or which run counter to something to which He has promised. He is Single and Unique in His person, in His attributes, His works and powers" (The Will, p. 11-12).

We will end this article by quoting a few verses of the Holy Quran which teach and stress pure Unity of God and also relate many of His attributes.

"They say, Allah has taken unto Him a son. Holy is He! He is Self Sufficient. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this. What!, do you say concerning Allah what you know not?" (10:69).

"Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware" (6:104).

"O People of the Book!, exceed not the limits in your religion, and say not of Allah anything but the truth. Verily the Messiah, Jesus son of Mary, was only a Messenger of Allah, and a fulfillment of His Word which He sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not 'they are three.' Desist, it will be better for you. Verily Allah is the only One God. Holy is He, far above having a son. To him belongs whatever is in the earth. And sufficient is Allah as a guardian" (4:172).

"It does not befit the majesty of Allah to have unto Himself a son. Holy is He. When He

decrees a thing, He says to it, 'Be', and it comes into being" (19:36).

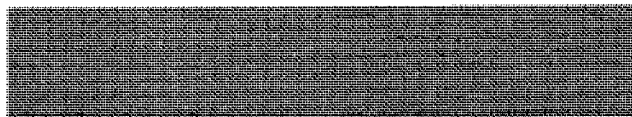
"Allah is He beside Whom there is no god, Knower of the unseen and the seen. He is the Most Gracious, the Ever Merciful. Allah is He beside Whom there is no god, the Sovereign, the Most Holy, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner. His are the most perfect names. All that is in the heavens and the earth glorifies Him. And He is the Mighty, the Wise" (59:23-25).

"Say, O Allah, Lord of Sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleases and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things" (3:27).

"And when My servants ask thee about Me, Say, 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way" (2:187).

"And that it may warn those who say, Allah has taken unto Himself a Son. No knowledge have they thereof, nor had their fathers." (18:5-6).

"Say, 'I am but a man like yourself; but it is revealed to me that your God is only One God. So let him, who hopes to meet his Lord, do good deeds, and let him join no one in the worship of his Lord" (18:111).



SOME ANECDOTES RELATED BY HADHRAT MUNSHI ZAFAR AHMAD OF KAPURTHALA

Once Huzoor was in Ludhiana and I went to see him. Huzoor asked whether our Jamaat could bear the expenses for a leaflet which will cost 60 rupees. I replied in the affirmative and went back to Kapurthala. I did not mention this to anyone else in our Jamaat but I sold my wife's jewelry and ran back with 60 rupees to Ludhiana and presented the money to Huzoor. A few days later Munshi Aruray Sahib came to Ludhiana while I was still there. Huzoor mentioned to him that his Jamaat helped just in time. Munshi Sahib replied that neither the Jamaat nor himself knew of it. He found out that I had given this money myself. He was mad at me and told Huzoor that I had wronged the Jamaat when I did not tell anyone. Huzoor said: Munshi Sahib, there will be many occasions of such service to the Jamaat, so do not worry. The Munshi Sahib was angry with me for quite a while.

A person wrote a book and presented it to Huzoor. Huzoor moved the book away with his hand and said: When hundreds of Muslim children became Christians, this book was not written. Now that the writer's son became a Christian, this book was written. It does not have any blessings in it.

Once Huzoor was present on the roof of Masjid Mubarak with some companions to partake a meal. Mian Nizam Din, an Ahmadi from Ludhiana, who was very poor and was wearing worn out clothes, was also there, sitting four or five seats away from Huzoor. Many more persons came in, especially those who become members of Lahore Party, and kept on occupying places near Huzoor. Mian Nizam Din kept on retreating until he reached the end where shoes were placed. When the food arrived, Huzoor picked up a plate of curry and some bread and said to Mian Nizam Din: Come Mian Nizam Din, let us go inside and eat together. Saying that, Huzoor went into the room adjoining the courtyard and ate with Mian Nizam Din from

the same plate. No one else went in there. People who had kept on sitting near Huzoor had disappointment on their faces.

Once two persons from Manipur, Asam, arrived at the Guest House, Qadian, and ordered the workers to get their bags from the carriage, get beds for them, etc. The workers told them to get their bags from the carriage while the workers get the beds for them. The guests became upset at this and got back in the carriage to go back.. I mentioned this to Maulvi Abdul Karim who replied that people of such temperament can go away. Huzoor came to know of it and in great haste, so that he had difficulty putting on his shoes, went after them, walking very fast. Many others followed him. I was also among them. He overtook them near the canal (about two miles). On seeing Huzoor, the guests got off the carriage. Huzoor told them that he was hurt when he found out that they had decided to return and asked them to return to Qadian. Huzoor asked them to get back in the carriage while he would walk along. They felt sorry and did not get in the carriage. When they arrived at the Guest House, Huzoor himself went to get their bags but some of his companions took down the bags. Huzoor got two good bedsteads for them and prepared their beddings. The he asked them what they would like to eat and said people eat rice in your area. Huzoor attended to all their needs personally and stayed with them until food arrived. Then Huzoor said: When a person travels all that distance, bearing all the hardships, when he arrives here he considers his hardships are over. If he perceives more hardships here feels hurt. We should be mindful of that.

As long as those guests remained in Qadian, Huzoor would spend about an hour every day with them. When they were about to return, Huzoor had two cups of milk for them and asked them to drink it. He accompanied them to the canal and kept on

asking them to mount the carriage as they were the guests, but they did not do so. Huzoor went to the canal to see them off and then returned.

Once many guests arrived on the occasion of Jalsa Salana without any beddings with them. Nabi Bakhsh, Number Dar, Batala kept on asking for beddings from Huzoor's house for the guests. After Isha prayers, I went to see Huzoor and saw him sitting with his hands in his armpits and one of his sons was lying down with only a gown over him. I found out that Huzoor had sent his own bedding for the guests. When I said that it was very cold and Huzoor did not have any bedding left, Huzoor said the guests should not have any difficulty. I will pass the night somehow.

I came out and rebuked Nabi Bakhsh that he had brought out even the bedding of Huzoor. He was very sorry and said he cannot get back those beddings from the guests now. I borrowed beddings from someone else (perhaps Mufti Fazlur Rahman) and brought the beddings to Huzoor. Huzoor said: Give it to some guests, I may not even sleep. He refused in spite of my insisting and

said that I should give the bedding to some guests.

Once at the occasion of Jalsa Salana, there was no money left. In those days there was no Chanda Jalsa Salana. Huzoor used to spend from his own pocket. The late Mir Nasir Nawab said to Huzoor that there was no provision left for the evening for the guests. Huzoor said to take some Jewelry from his wife and sell it to buy the provisions. This was done. Two days later, while I was also present, Mir Sahib said: There is nothing left for tomorrow again. Huzoor said he had done what he could. Now it was upto Allah whose guests these people are.

The next day, at 8 or 9 in the morning the postman arrived. Huzoor called in Mir Sahib and myself. The postman had ten or fifteen money orders in his hand. They came from different places and were for 50 or 100 rupees each. The senders were unable to come themselves so they sent these monies for expenses of Jalsa. Huzoor said: Just as a worldly person relies on his savings, people who depend on Allah, when they have a need Allah provides immediately for them.

COLLEAGUES HONORED

Shahnaz Tejani-Butt, Associate Professor of Pharmacology and Toxicology, has been selected by the National Endocrine Society to be a visiting lecturer on basic endocrinology at the University of Hawaii in Hilo for two weeks in September. She will be presenting an introductory course for 200 undergraduate biology majors. Funding is provided by the National Institutes of Health through a grant designed to bring the subject of basic endocrinology to undergraduate institutions.

We congratulate Shanaz on having been selected from a large field of applicants.

AHMADIYYA MUSLIM ASSOCIATION U.K. ANNUAL CONVENTION, JULY 31, AUGUST 1-2, 1998

INSTRUCTIONS REGARDING THE ISSUE OF "LETTERS OF INVITATION" FOR ALL PARTICIPANTS FROM ALL FOREIGN COUNTRIES EXCEPT PAKISTAN

1. A "Letter of Invitation" will be issued to such members about whom the National Amir/President is fully satisfied that the main purpose of visiting the United Kingdom is to attend the Jalsa Salana. Furthermore they are neither a security risk nor are they going to contravene the United Kingdom immigration rules. Therefore, National Amir/President has a responsibility to ensure that the members of the Jama'at whose applications are forwarded to the British Embassy/Consulate for grant of visas, are traveling to the United Kingdom primarily for the purpose of attending the Jalsa Salana. They should not use this opportunity as a means of settling in the UK, or seek asylum in the UK or any other country.
2. Past experience shows that some members have asked us to help them obtain visas for European Countries. It must be made clear that Diplomatic Missions in London generally will not issue a visa to a visitor. They must obtain Visas for the Countries they wish to visit before the convention from the High Commission/Embassies concerned in the Country of origin.
3. All members coming to attend the convention must be in possession of "Letter of Invitation", copies of which are being sent to you separately. These letters include the following information:

1. Name	2. Father's Name
3. Nationality	4. Passport No.
5. Date of Birth	6. Holder's Signature
4. The nationals of such Countries who require visas to enter the United Kingdom, must obtain a visa from the British High Commission/Embassy before they commence their journey. The "Letter of Invitation" should be produced if demanded by the visa issuing authority.
5. On arrival at the Port/Airport in the United Kingdom, the visitors may again be asked by the Immigration Officer to produce the "Letter of Invitation" with valid visa on their passports. If asked any questions, the visitors must give correct and truthful answers. Those members of the Jama'at who wish to visit UK for business or any other purpose and would also like to seize the opportunity of attending the Annual Convention, should make this clear on their visa application forms.
6. The following persons are likely to be refused a visa and/or admission, even though they may be in possession of a "Letter of Invitation".
 - (a) About whom the visa officer/immigration officer is not satisfied that their primary purpose is to attend the convention.
 - (b) They have already applied for an "Entry Clearance" i.e. Visa of some kind e.g. to join husband or wife, to get married or to join parents, visit relatives, or to seek employment and where the application is still under consideration by the British High Commission/Embassy in the country of their origin.
 - (c) Persons whose applications for admission to the United Kingdom have been refused and the appeal is pending before the immigration Tribunal.
 - (d) Persons suffering from infectious diseases.
7. Persons although in possession of a "Letter of Invitation" and valid visa may also be refused admission if the Immigration Officer at the port/airport in the United Kingdom is not satisfied that such person's main purpose is to attend the convention.
8. Elderly and disabled persons must be accompanied by someone who could look after them during their stay in the United Kingdom.
9. If any visitor is suffering from a disease or

- disability, which requires medical treatment, then proper travel insurance and/or adequate funds should be brought because the British Government no longer provides free medical service to the foreign visitors.
10. Immediately on arrival in the United Kingdom, members should register themselves at the office of the Officer Jalsa Salana and produce their "Letters of Invitation" with their passport. They will then be issued with an "Admission Card" which the visitors will be required to carry at all times. This card will have to be produced at the time of entering "Jalsa Gah" or if required to do so by person(s) on duty.
 11. If the "Admission Card" is lost, it must be reported to the Officer Jalsa Salana immediately.
 12. Lists of persons to whom their letters are issued must be sent to us promptly even though this is done piecemeal.
 13. Members wishing to stay longer than the period allowed by a visitor's visa for any purpose, must first leave the United Kingdom. They should then obtain a fresh visa from British Mission outside UK and return here in the normal way.
 14. It should be made clear to all participants that they will be treated as guests of the UK Jama'at with effect from July 25th to August 8, 1998. Any member coming earlier or those staying in the UK after August 8th must make their own arrangements for board and lodging etc., as no such facilities will be available at the London Mosque or Islamabad outside the above dates.
 15. If for some reasons it is considered that further representation should be made to Diplomatic Mission by the Officer Jalsa Salana for the issue of visa then such request must come through the Amir/President of the country and not from the individual concerned.

12. **PLEASE NOTE:**

Those interested in going to the UK Jalsa Convention may obtain the Invitation form by contacting the National Headquarters at 15000 Good Hope Road, Silver Spring, MD 20905. Phone (301) 879-0110, Fax No. (301) 879-0115.

**NATIONAL MAJLIS
ANSARULLAH, USA**

All Khudam who have attained the age of 40 during 1997 are requested to contact your local Zaeem Ansarullah to become a member of Majlis Ansarullah. Furthermore, Please mail/fax your name, address, telephone number and Jamaat code to Quaid Tajneed (census) at the following address so that Ansarullah News and Al-Nahl can be mailed to you:

Sheikh A. Wahid
6 Ambrose Valley Lane
Piscataway, NJ 08854
Tel/Fax: (732) 457-0018/8807

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ACTIVITIES REPORT, MAJLIS ANSARULLAH, USA

(Karimullah Zirvi, Sadr Majlis Ansarullah, USA)

By the grace of God Majlis Ansarullah has made significant overall progress during the year. The activities of the Majlis in some of the areas during the year were as follows:

ORGANIZATION

1. The fifth Majlis Shura and the sixteenth National Annual Ijtema of Majlis Ansarullah, USA was held in September, 1997. By the grace of God both events were quite successful. There was significant increase in the number of participants. Besides the National Annual Ijtema and Majlis Shura, several local and regional Ijtemas were held. These included the following:
 - i. The fifth Annual Ijtema of the West Coast region was held in December, 1997.
 - ii. The sixth Annual Ijtema of South region was held in November, 1997.
 - iii. New York Majlis (Queens/Brooklyn) held their first Annual Ijtema in June, 1997.
 - iv. North New Jersey Majlis held their first Annual Ijtema in May, 1997.
 - v. Dallas Majlis held their first annual Ijtema in 1998.
 - vi. The First Annual Ijtema of Northeast-2 region was held in May, 1998.
 - vii. Boston Majlis held their first local Ijtema in May, 1998.
2. Majlis Amila of Ansarullah held their quarterly meetings regularly to discuss programs and progress of Majlis Ansarullah.
3. All Qa'ideen were requested to prepare programs for the 1996-98 in 1996. Based on this program a "National Program" booklet was prepared in 1996 and the Program was provided to all Zo'ma for implementation. The program booklet was updated.
2. In 1993 there were 29 Majalis. Now there are 39 Majalis. Majlis Ansarullah, USA has been

divided into six regions and "Nazimeen (Regional Zo'ma)" have been appointed.

TALIM

1. A comprehensive Talim program was prepared by Qaid Talim and sent to all Zo'ma. The program included.
 - a. Establishment of Talimul Quran classes so that the members could learn translation and commentary of the Holy Quran.
 - b. Study of certain books of the Promised Messiah (a.s.) and study (translation and commentary) of parts of the Holy Quran as a syllabus for each quarter. At the end of each study period a written test was given. Participation was as follows: Exam. I which was held in April, 1997: 108 members from 21 Majalis and Exam. II which was held in September, 1997: 110 members from 27 Majalis.
 - c. The Qiadat Taleem conducted a written essay contest during 1997. Eight essays were received.

TABLIGH

Tabligh Secretary encouraged the members in various ways to get involved in Tabligh activities. Thus, individually Ansars are involved in Tabligh activities. Various Tabligh activities took place at Majalis level. The following was done by Qa'id Tabligh:

- i. Tabligh kits were prepared and mailed to all Majalis. The kits included a video tape of Q & A session of Huzoor. A cassette of Huzoor's address on 3/13/92 concerning Tabligh and 5 cassettes of Huzoor's addresses on various other Tabligh topics.
- ii. In connection with the centennial celebration of the *Philosophy of Teachings of Islam* book, 975 books were provided to all Majalis for giving to persons who are under preaching.

PUBLICATION

1. *Al-Nahl*, an organ of Majlis Ansarullah, USA was published regularly during the year. The magazine was mailed to all of the members in the USA. Copies of the magazines were also sent to Khilafat Library, Rabwah and to several Mission Houses outside the USA. A special issue of the magazine as Professor Dr. Abdus Salam Number was published during the year.
2. The monthly newsletter, "Ansarullah News" was published regularly during the year. The Newsletter is sent to all members.
3. A book in which "*Traditions of the Holy Prophet (s.a.w.)*" are given with English translation and transliteration has been prepared. The book will be published shortly.
4. A prayer chart with pictures and English translation was published in color. Huzoor's comments were as follows:
"Jazakamullah for the prayer chart that you have compiled. It was delightful, Masha Allah, and very useful. Here in UK it will be utilized to our benefit".
5. A children's book, *Razzaq and Farida*, written by Dr. Yusef A. Lateef was published in 1997.
6. *Ahmadiyya Tablighi Pocket Book: Ahmadiyya Tablighi Pocket Book* by late Abdur Rahman Sahib Khadim has been recently revised by Jama'at. The revised manuscript was obtained from Nazir Ishaat, Rabwah. Copies of the manuscript were sent to the reviewing committee approved by Hazrat Khalifatul Masih IV(ABNA) for their comments regarding translation and publication of the book. Maulana Mukhtar Ahmad Cheema Sahib, Chairman of the committee, after reviewing the comments made the recommendation that the book should be divided into following three parts for translation and publication purposes: i. Islam ii. Judaism and Christianity iii. Other Important Religions. Translation of Part 1 is in progress.
7. *Synopsis of Religious Preaching, Part I and II:* Maulana Ata Ullah Kalim Sahib has been reviewed and reprinted. The two parts have been published as one book.

FINANCE

1. By the grace of God, Chanda collection has improved significantly. The overall Chanda collection was 105% of the budget. Total Chanda collection in 1996 was \$95,922. However, total Chanda collection in 1997 was \$110,000. This represents an increase of 15% in 1997 over 1996 Chanda collection.
2. In order to recognize the efforts made by various Majalis, the best Majalis with respect to Chanda collection in 1996 were recognized at the time of Prize distribution ceremony at the Annual Ijtema in September, 1997 which were as follows:
 1. Los Angeles, East
 2. North New Jersey
 3. Detroit

ITHAR (SOCIAL SERVICES)

Half price of the dish antenna was given to sixteen Ansar families who needed assistance for purchasing the dish. Members in various Majalis visited the sick and did other social works. One thousand dollars were given to needy Ansar families.

ALAME-INAAMI

At the occasion of the 15th Annual Ijtema held in 1996, it was announced that the top three Majalis with best activities during the year in the areas of *Talim, Tarbiyyat, Umumi, Tabligh, Ithar and Finance* will be recognized and the Majlis which came first will be given the Alame-Inaami. Based on the activities during the period from July 1, 1996 to June 30, 1997 the following three Majalis obtained the top three positions and Milwaukee Majlis was awarded Alame-Inaami by respected Amir Sahib, USA.

1. Milwaukee
2. Dallas
3. Res. Triangle Park

ANSARULLAH HALL PROJECT

Construction of an Ansarullah Hall has been approved by the Center. Collection of funds for the project has been started. Majlis Ansarullah has pledged an amount of \$400,000 to Respected Amir Sahib for this project. The project will start as soon as enough funds are collected.

Children's Corner

ETIQUETTES OF THE MOSQUE

The Mosque is the House of God and a place of worship. We must respect it.

- (a) On entering the Mosque, we must recite this prayer:

PRAYER WHILE ENTERING MOSQUE

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ
اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاغْفِرْ لِي ذُنُوبِي وَاغْفِرْ لِي ذُنُوبِي

*Bismilla his salato was salamo ala
Rasulillahe Allahummaghfirli zunubi
waf-tah-li ab-waba rah mateka.*

"I enter the Mosque with the name of Allah. May peace and blessings be on the Messenger of Allah! O Allah! Forgive me my sins and open for me the doors of Thy Mercy."

- (b) On entering the Mosque, say Assalamo a'laikum (Peace be with you). All the time you stay inside the Mosque you must keep quiet. If you are obliged to say something, say it in a low tone, so that the worshipers may not be disturbed in their prayers and meditations.
- (c) While in the Mosque you must spend your time in saying prayers or in the remembrance of God. You may indulge in religious activities in the Mosque.
- (d) Always go to the Mosque dressed in clean garments. Do not go to the Mosque after eating raw onion, garlic, or anything that gives bad smell, lest the foul smell offend other worshipers.
- (e) It is strictly forbidden to spit in the Mosque, or do anything likely to make the place dirty.
- (f) Do not pass in front of a person who is saying his Prayer unless at a reasonable distance. Similarly, if a person is in prostration do not jump over his head but sit down wherever you find a place.
- (g) When you leave the Mosque, say Assalamo a'laikum (Peace be with you) and recite the first Prayer with a change of *Fazlika* in place of *Rhmateka* at the end.

"MOSQUES OF THE WORLD"

PUZZLE

By Bushra Nasir, North Jersey, USA

Note: Since the Mosque names that you have to find all begin with "Bait-ul" only look for the name that comes after it.

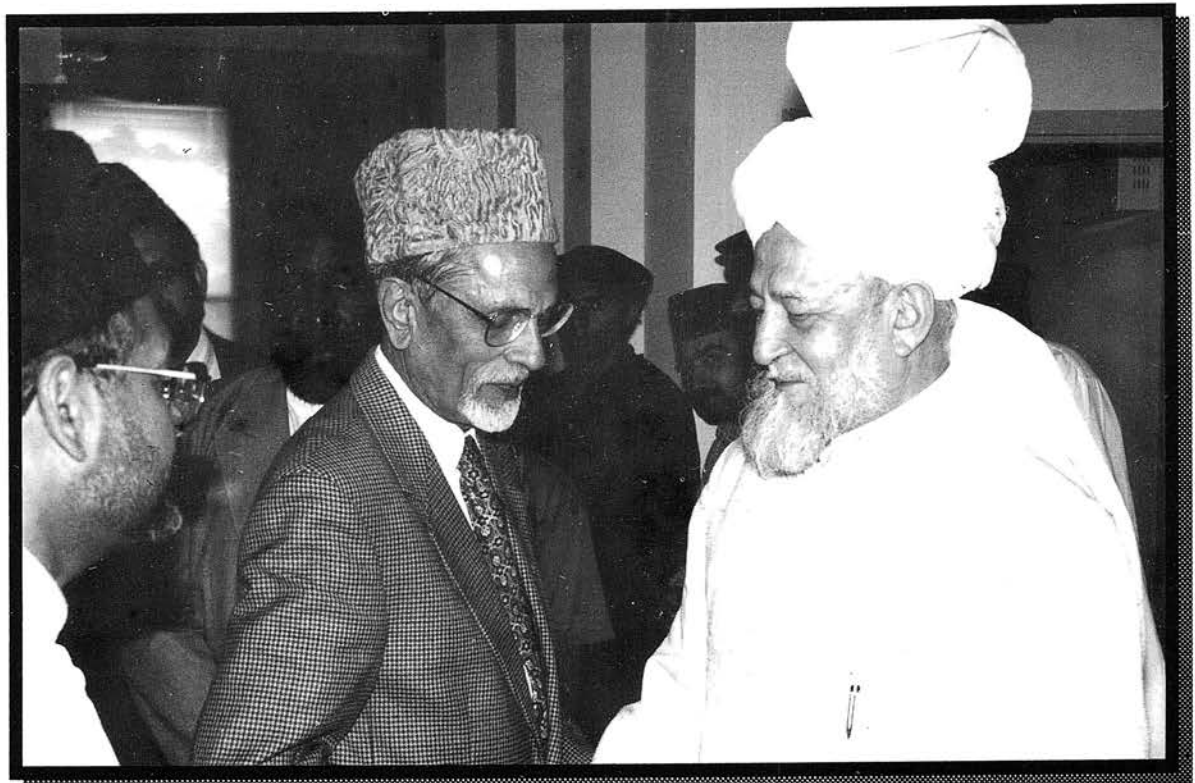
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M R A U H I Q P O I N A M
A R H Q L M H N D Q T R S
H A I D H E M A P R U S Z
N A M H A R H O W S V X L

1. Bait-ul-Huda (Sydney, Aust)
2. Bait-ul-Islam (Canada)
3. Bait-ul-Rahman (Wash., US)
4. Bait-ul-Wahid (N. Jersey, US)
5. Bait-ul-Hadi (N. Jersey, US)
6. Bait-ul-Zafar (New York, US)
7. Bait-us-Salaam (The Gambia)
8. Bait-ul-Awwal (Guatamala)
9. Bait-ul-A'ala (Trinidad)
10. Bai-us-Salaam (Paris, France)
11. Bait-ul-Anwar (Indonesia)
12. Bait-ul-Hameed (Calif, US)
13. Bait-us-Salam (KL, Malaysia)
14. Bait-ul-Mahmood (Fiji)
15. Bait-ul-Mehdi (Rabwah, Pak.)

The 1997 Jalsa Salana (Annual Convention) USA, in Pictures



Hazrat Khalifatul Masih IV, walking towards the Jalsa Gah

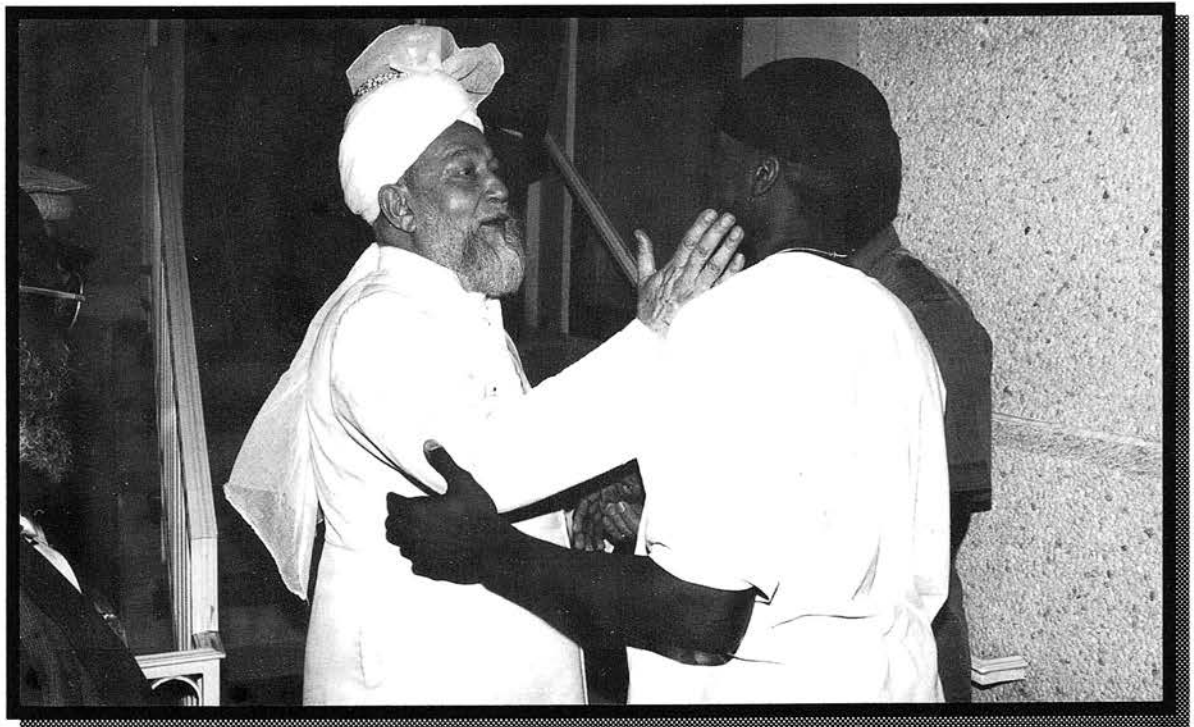


Hazrat Khalifatul Masih IV meeting with Sheikh Rahmatullah of Karachi Jamaat

The 1997 Jalsa Salana, USA, in Pictures



Maulana Sh. Mubarak Ahmad and Malik Mubarak Ahmad with the Ambassador of Gambia, West Africa



A loving touch from Hazrat Khalifatul Masih IV to a young Ahmadi

Book Release**Revelation, Rationality, Knowledge and Truth**

by

HADHRAT MIRZA TAHIR AHMAD, KHALIFATUL MASIH IV

IS EXPECTED TO BE AVAILABLE DURING THE JALSA SALANA, USA

CONTENTS**PART I**

Introduction with a Historical Perspective
 Individual Versus Society
 Islamic Schools of Thought
 European Philosophy
 Greek Philosophy

PART II

Hinduism
 Buddhism
 Confucianism
 Taoism
 Zoroastrianism
 The Question of Suffering

PART III

Secular Viewpoints Examined
 The Concept of God Among The Aborigines of
 Australia

PART IV

The Nature of Revelation
 Divine Revelation and Rationality
 Belief in the Unseen
Al-Bayyinah - A Manifest Principle and
Al-Qayyimah - An Everlasting Teaching
 The Quran and Cosmology
 Entropy and the Finite Universe
 The Quran and Extraterrestrial Life

PART V

Life in the Perspective of Quranic Revelation - A
 Brief Introductory Chapter
 Origin of Life - Different Theories and
 Propositions
 The Jinn
 The Essential Role of Clay and Photosynthesis in
 Evolution
 Survival by Accident or Design?
 Chirality or Sidedness in Nature
 Natural Selection and Survival of the Fittest
 A Game of Chess or a Game of Chance!
 The Future of Life on Earth
 Organic Systems and Evolution
 The 'Blind Watchmaker' who is also Deaf and
 Dumb

PART VI

Unveiling of the 'Unseen' by the Quran - A Historic
 Perspective
 Nuclear Holocaust
 Genetic Engineering
 The Plague
 The AIDS Virus

PART VII

Future of Revelation
 Attempts to Philosophically Justify the Finality of
 Non-Law-Bearing Prophethood
 Jesus Versus Finality
 Epilogue

The Jalsa Salana (Annual Convention) 1997 in pictures

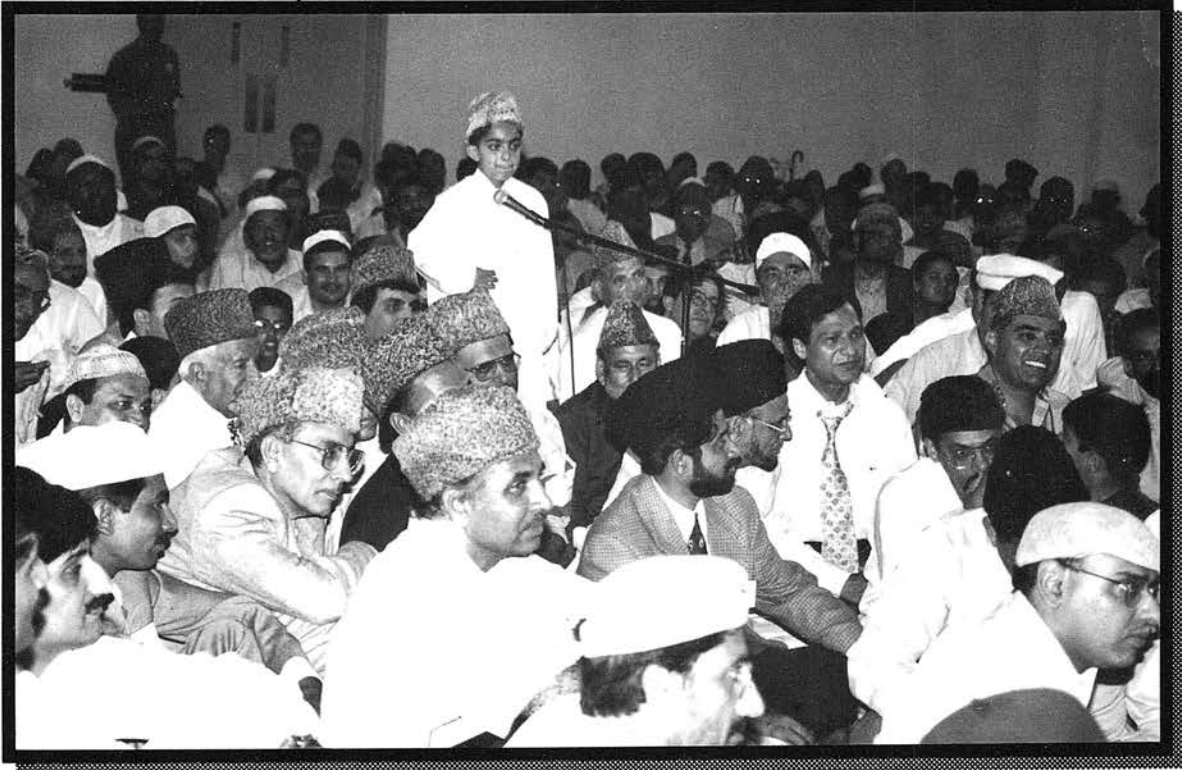


Hazrat Khalifatul Masih IV with Councilman Isiah Leggett and Munir Hamid (Naib Amir)

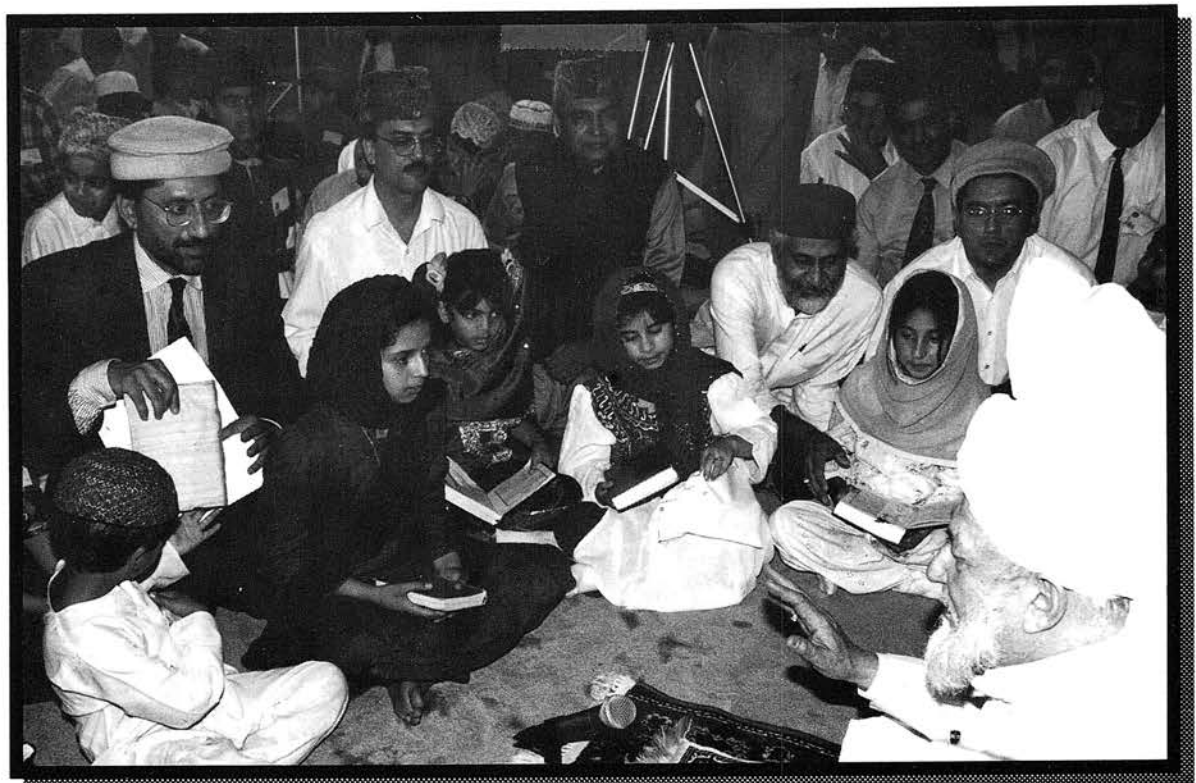


Hazrat Khalifatul Masih IV talking to some members of the Press

The Jalsa Salana (Annual Convention) 1997 in pictures

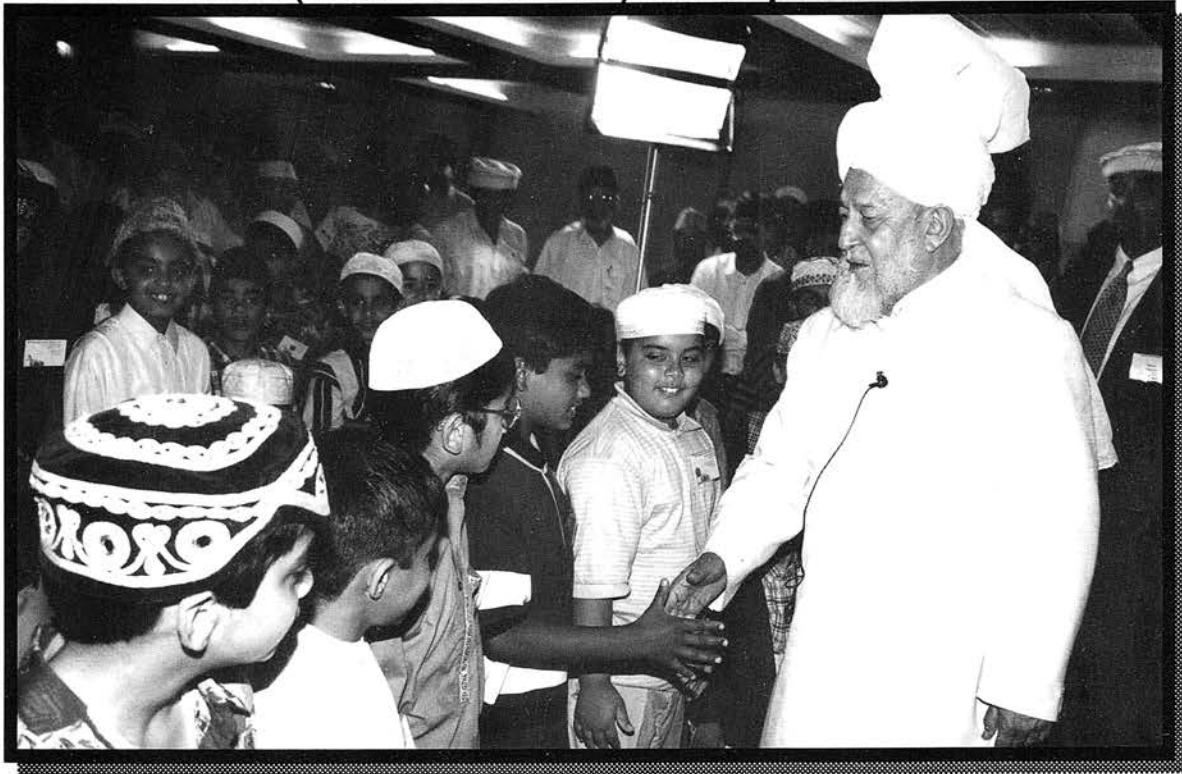


A scene from the Majlis-e-Irfan

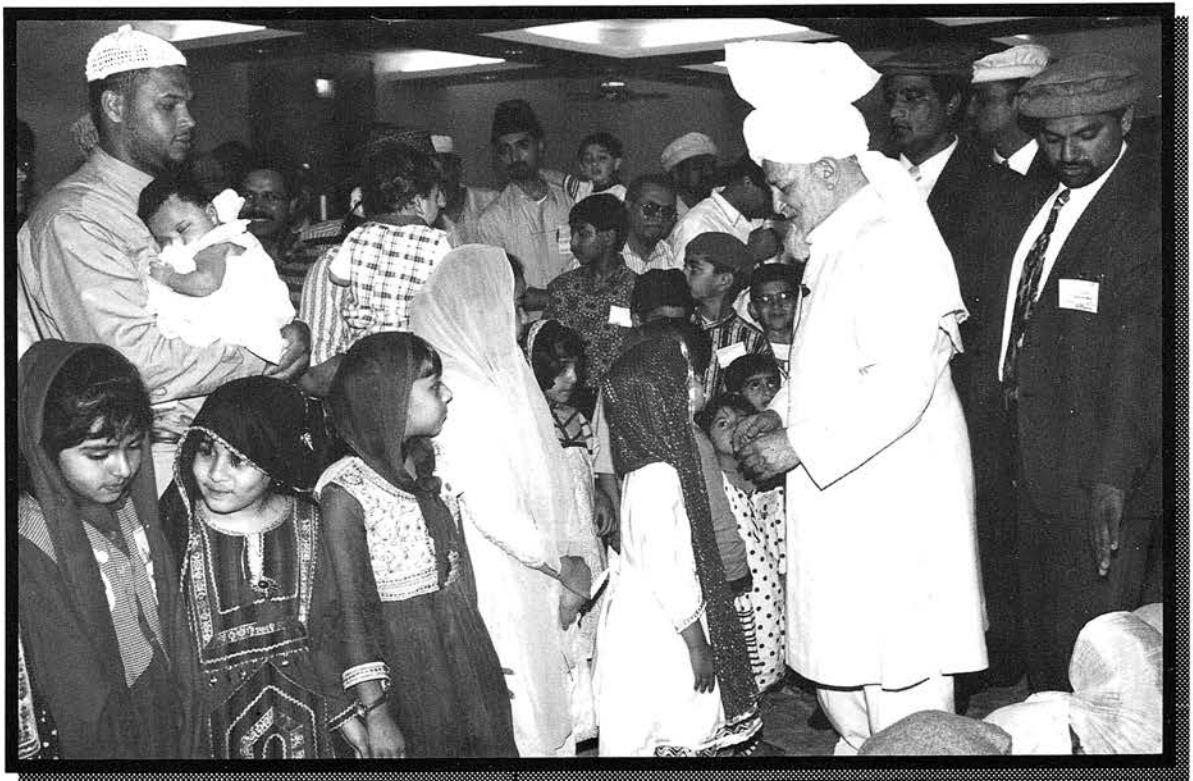


Hazrat Khalifatul Masih IV conducting "Aameen" ceremony with children

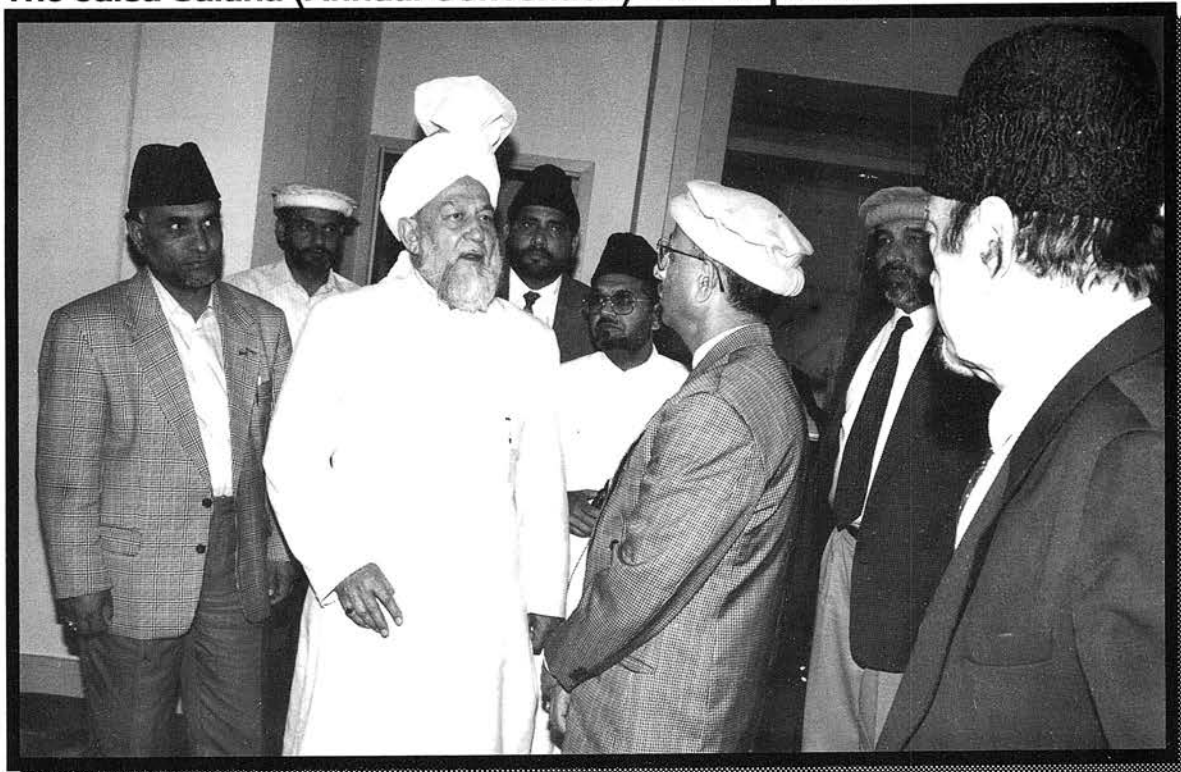
The Jalsa Salana (Annual Convention) 1997 in pictures



(Top and Bottom) Hazrat Khalifatul Masih IV meeting with Waqifeen-e-Nau children



The Jalsa Salana (Annual Convention) 1997 in pictures

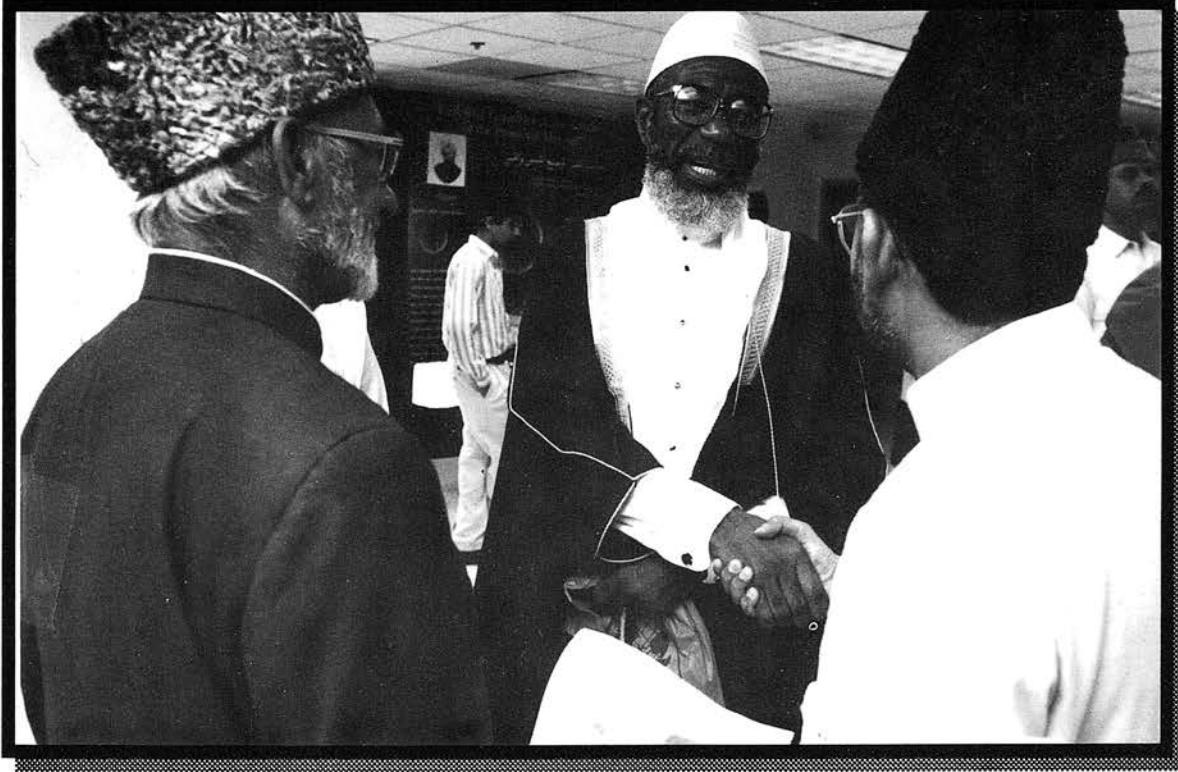


Hazrat Khalifatul Masih IV talking to Sahibzada M. M. Ahmad, Amir, USA Jamaat



Sharif Ahmad Lobis, Former Amir of Indonesia Jamaat, in conversation with Sahibzada M. M. Ahmad, Amir, USA Jamaat

The Jalsa Salana (Annual Convention) 1997 in pictures

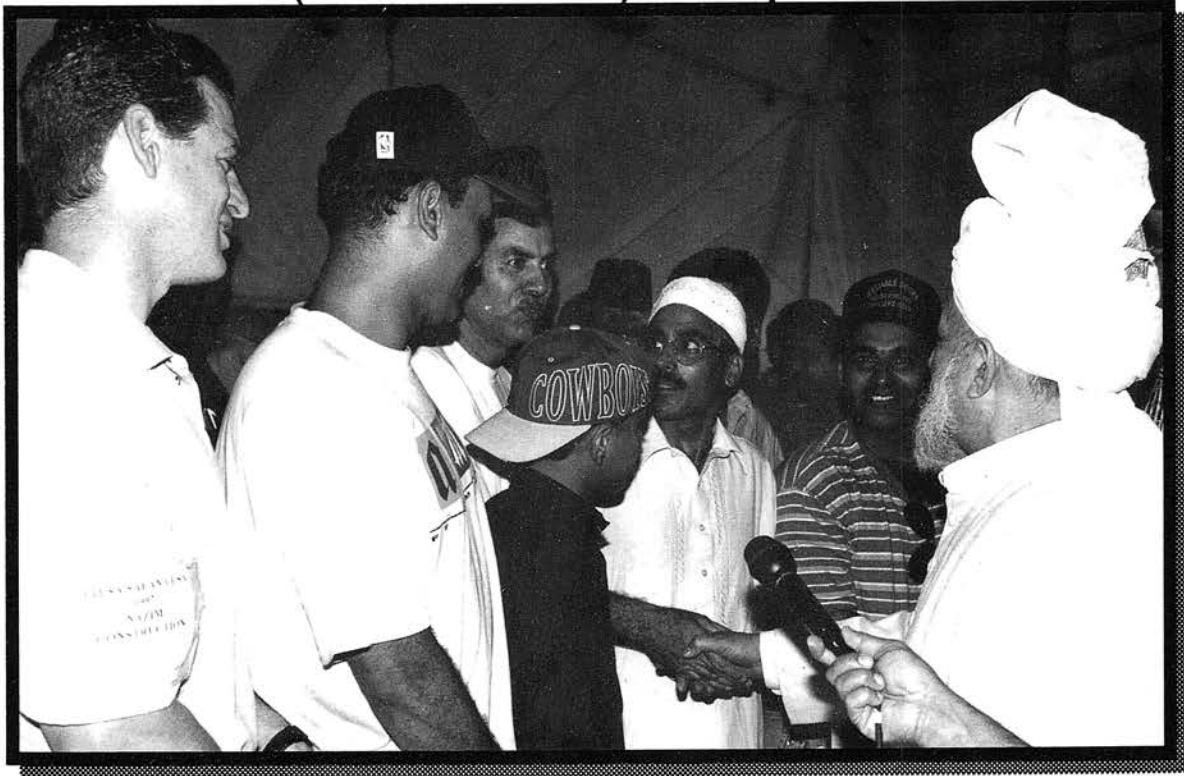


Imam Fafana, Sierra Leone, West Africa, meeting with Maulana Muhammad Siddique Shahid and Missionary Shamshad Ahmad Nasir



Dr. Ahsan Zafar, Naib Amir, USA (right) and Anwar Mahmood Khan Sahib (left) with some foreign guests

The Jalsa Salana (Annual Convention) 1997 in pictures



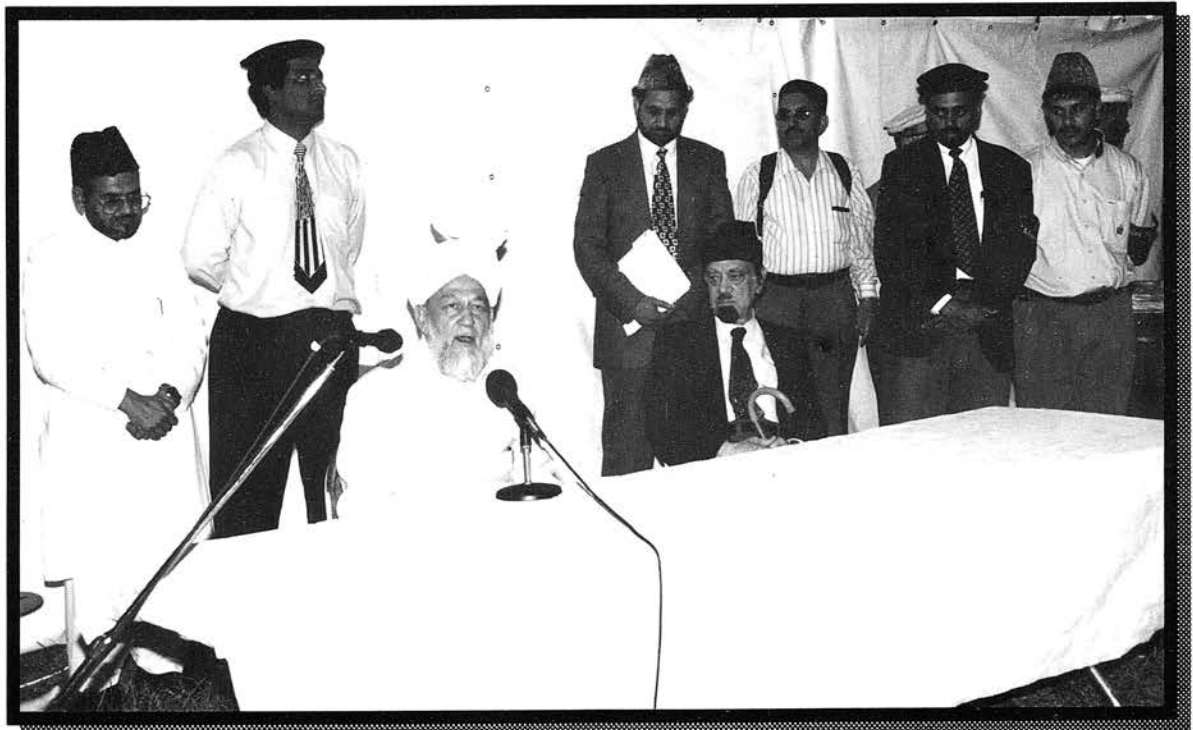
Hazrat Khalifatul Masih IV meeting with Jalsa Nazimeen and workers who had different duties at the Jalsa Salana(top and bottom photos)



The Jalsa Salana (Annual Convention) 1997 in pictures



Right of Huzoor: Abdul Shakoore Ahmad (Afsar Jalsa Salana); Masoud Malik (Gen. Sec., USA); Munam Naeem (Sadr, Khuddam). Left of Huzoor: The Amir, USA; Zaheer Bajwa (Naib Afsar); Mubashar Ahmad (Afsar Jalsa Gah)



Huzoor addressing workers at the 49th Jalsa Salana, USA, 1997

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9	Izala Auham, Tozeeh Maram	5.00		
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25	Aik Harf Nasihana	0.50		
26	America me Islam	5.00		
27	Husn Muasharat Ke Buniadi Asool	0.50		
28	Tehrik Waqfe Nau	1.00		
29	Hazrat Isa Kee Toheen Ka Jawab	0.50		
30	Faisla Quran o Sunat Ka Chalay Gaa	0.50		
31	Kitab Mehfooz	1.00		
32	Ibtal Batil Kee Harza Sarian	4.00		
33	Manzoor Chinioty Ke Daz Sawalat Ka Jawab	1.00		
34	Muhakama Set of 17 Khutabat	10.00		
35	Dua Mustajab	2.00		

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

PROGRAM

50TH

**JALSA SALANA
(Annual Convention)**

of

Ahmadiyya Movement in Islam, USA

June 26-28, 1998

Baitur Rahman Mosque

**15000 Good Hope Road
Silver Spring, Maryland
(301) 879-0110**

Friday, June 26, 1998

2:30 PM Salat-ul-Juma & Asr
Hadhrat Khalifatul Masih IV will lead the Prayers

Afternoon Session

Sahibzada M. M. Ahmad, Amir USA, Presiding

4:30 PM	Tilawat-e-Quran Translation	Hafiz Mubarak Ahmad Kukoyi (Chicago) Mureed Nasrullah Zafr (Charlotte)
4:40 PM	Poem Translation	Rashid Ahmad Bhatti (Philadelphia) Nasirullah Ahmad (Milwaukee)
4:50 PM	<i>Our Paradise is Our God</i>	Bashir Ahmad Orchard (Missionary, U.K.)
5:20 PM	<i>Holy Prophet Muhammad (s.a.w.s.): The Message of Peace</i>	Mustafa Sabit (Egypt)
5:50 PM	<i>I Will Cause Thy Message to Reach the Corners of the Earth</i>	Abdul Wahab Adam (Amir, Ghana)

6:30 PM DINNER

8:00 PM ***Majlis-e-Irfan:*** Question/Answer Session with Hadhrat Khalifatul Masih IV
In Masjid Baitur Rahman

9:30 PM Salat-ul-Maghrib & Isha

Saturday, June 27, 1998

3:45 AM	Salat-ul-Tahajjud	
4:15 AM	Salat-ul-Fajr	
4:30 AM	Dars-ul-Quran	Maulana Syed Shamshad A. Nasir
8:30 AM	BREAKFAST	

Morning Session (Men)

Maulana Sheikh Mubarak Ahmad, Former Amir USA Jamaat, Presiding

10:00 AM	Talawat-e-Quran Translation	Dr. Naeem Ullah (Philadelphia) Tariq Sharif (Maryland)
10:10 AM	Poem Translation	Tahir Ahmad Khokhar (Rochester) Ahmad Nurud Din (Philadelphia)
10:20 AM	International Forum	(Foreign Guest Speakers will make Brief Statements in their languages about <i>the Future Of Islam</i>)
11:35 AM	Hadhrat Khalifatul Masih IV's Address to Lajna (Ladies)	(To be simultaneously relayed to Men's Session)

12:45 PM LUNCH

2:45 PM Salat-ul-Zuhar & Asr

Lajna Morning Session (Ladies)

Part One

10:00 AM	Tilawat-e-Quran Translation	Rashida Hamid (New York) Tahira Lateef (Boston)
10:10 AM	Poem Translation	Uzma Zirvi (North Jersey) Shakoora Nooria (Washington, DC)
10:20 AM	<i>Dreams and Spirituality</i>	Aisha Sharif (York)
10:40 AM	<i>Why I Accepted Ahmadiyyat</i>	Aisha Naseem Baiyewu (Zion)

Part Two

Under the auspices of Hadhrat Khalifatul Masih IV

11:00 AM	Huzoor's Arrival at Lajna Jalsa Gah	
11:05 AM	Tilawat-e-Quran Translation	Amtul Majid Chaudhry (Philadelphia) Jamila Ali (Milwaukee)
11:15 AM	Poem Translation	Fatima Haneef (Queens, New York) Muneera Mathews (Pittsburgh)
11:25 AM	Nasirat Chorus	Marytland Nasirat
11:35 AM	Hadhrat Khalifatul Masih IV's Address to Lajna (To be simultaneously relayed to Men's Session)	
12:45 PM	LUNCH	
2:45 PM	Salat-ul-Zuhar & Asr.	

Saturday, June 27, 1998: Afternoon Session

Munir Hamid, Naib Amir, USA, Presiding

3:30 PM	Tilawat-e-Quran & Translation	Abid Haneef (Boston)
3:40 PM	Poem Translation	Kaleem Bhatti (York-Harrisburgh) Yusef Abdul Lateef (Boston)
3:50 PM	<i>Islam in America: The Ahmadiyya Contributions</i>	Professor Richard B. Turner (Los Angeles)
4:20 PM	<i>Signs of the Truth of the Promised Messiah (peace be on him)</i>	Laheye Ataul Wahid (Canada)
4:50 PM	Ahmadi Muslims: The New Generation in the United States	Musa Asad (Maryland)
5:20 PM	Trials and Tribulations: A Test of Faith	Mujeeb-ur-Rahman (Pakistan)
6:00 PM	DINNER	
7:30 PM	<i>Majlis-e-Irfan</i> : Lajna (Ladies) Question/Answer Session With Hadhrat Khalifatul Masih IV Ladies will be in the Mosque, on both floors. Men will be in Marquees during Majlis-e-Irfan	
8:30 PM	Break (Ladies will return to the Second floor)	
9:00 PM	Salat-ul-Maghrib & Isha	

Sunday, June 28, 1998

3:45 AM	Salat-ul-Tahajjud	
4:15 AM	Salat-ul-Fajr	Maulana Syed Shamshad A. Nasir
4:30 AM	Dars-ul-Hadith	Maulana Mirza Mahmood Ahmad
<hr/>		
8:30 AM	BREAKFAST	

Final Session: Part One

Dr. Ahsan Ullah Zafar, Naib Amir, USA, Presiding

10:00 AM	Tilawat-e-Quran Translation	Maulana Mukhtar A. Cheema (St. Louis) Omar Shaheed (Pittsburgh)
10:20 AM	Jalsa Salana: <i>A Blessed Legacy of the Promised Messiah (a.s.)</i>	Col. Muhammad Lius Maala (Amir, Indonesia)
10:45 AM	<i>Islamic Teachings to Maintain Domestic Harmony</i>	Maulana Ataullah Kaleem (Naib Amir, Germany)

Final Session: Part Two

Under the auspices of Hadhrat Khalifatul Masih IV

11:20 AM	Tilawat-e-Quran Translation	Hafiz Samiullah Chaudhry (N. New Jersey) Muhammad Yasin Sharif (York-Harrisburgh)
11:30 AM	Introduction of Local Dignitaries	Dr. Ahsan Ullah Zafar, Naib Amir, USA

Welcome to Hadhrat Khalifatul Masih IV

11:50 AM	Concluding Address by Hadhrat Khalifatul Masih IV Dua (Collective Silent Prayer)	
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1:15 PM LUNCH

Some Important Phone/Fax Numbers:

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During Jalsa Days: (Valid June 25-28)

(301) 879-0110--Extensions:

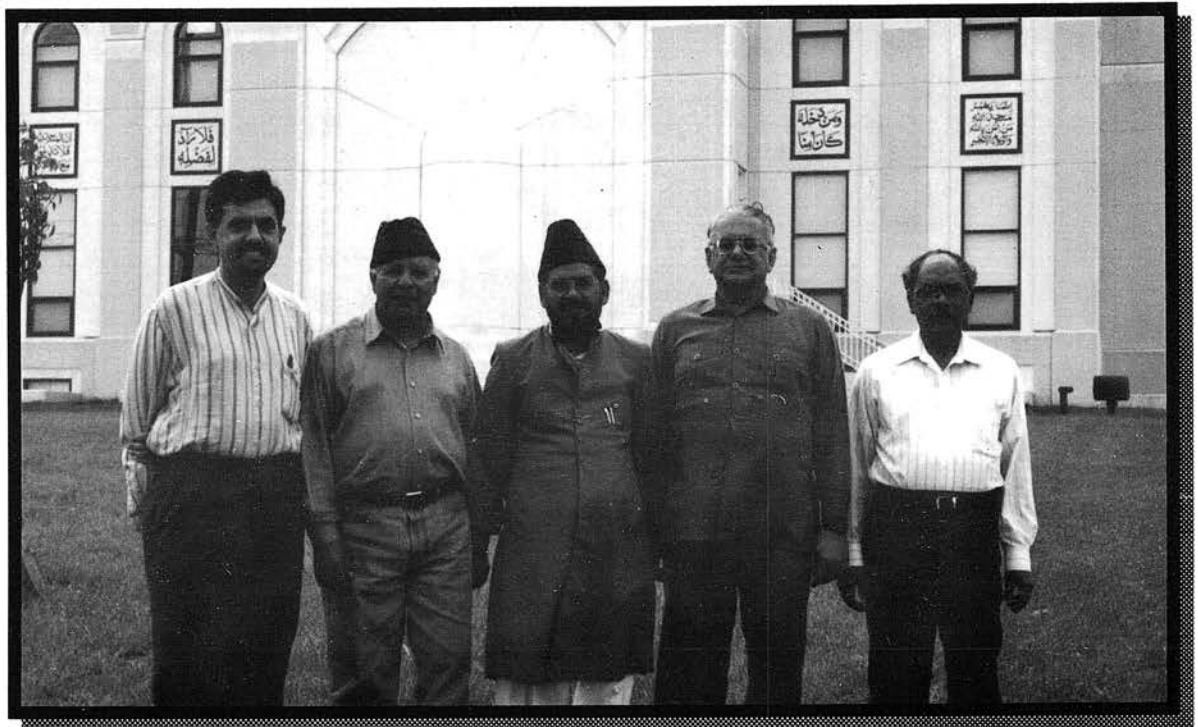
Information: 16 & 18

Lajna Information: 14	Khidmat Khalq: 20
Registration 19	Daftar Jalsa: 24
Accommodation 19	Daftar Lajna: 21; 26

Serial #	Book Name	Price	Qty	Total
36	Khatme Nubuwaat Kee Haaqeeqat	1.00		
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13	Ahmadiyyat or True Islam	3.00		
14	Selection From Writings of Promissed Messiah	2.00		



Sh. Mubarak Ahmad Sahib giving his closing remarks at the National Ijtima, Ansarullah, 1997

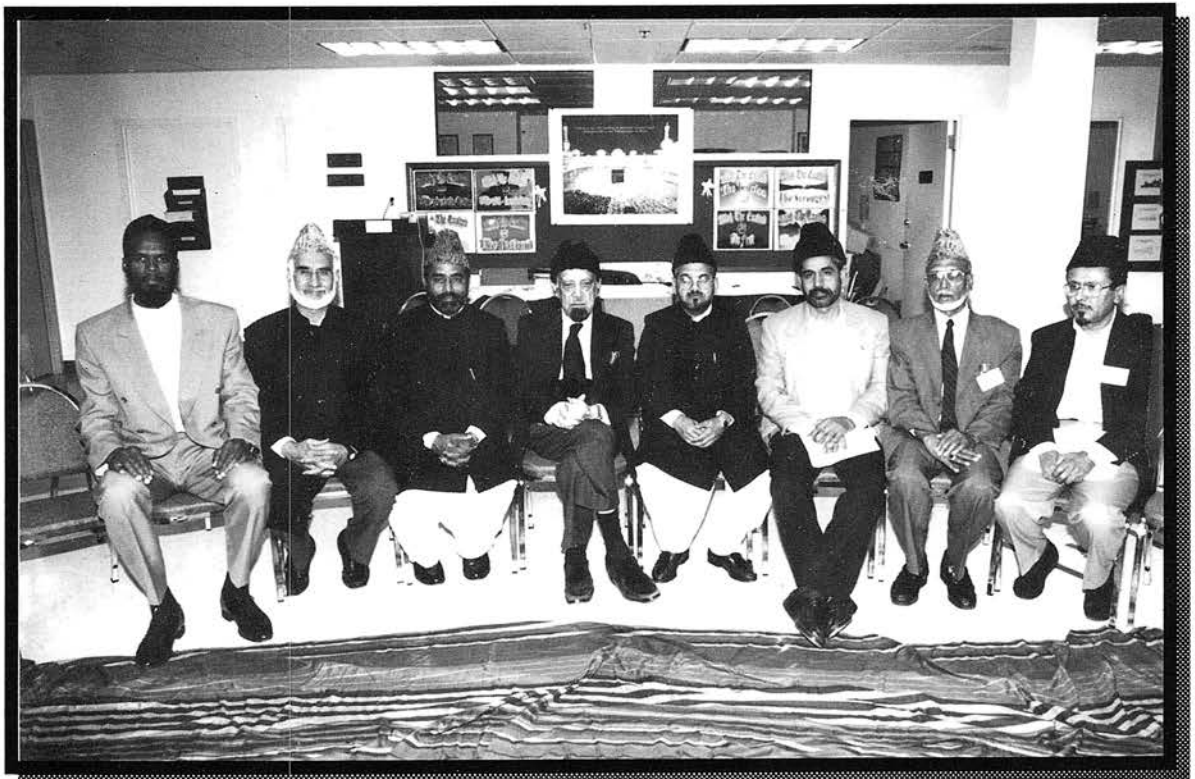


Workers at the National Headquarters. (From Left to right) Dr. Zaheer Bajwa; Col. Malik Saied Ahmad; Missionary Shamshad A. Nasir; Rashid Ahmad Sabir; Mansoor Ahmad

Majlis Shura, USA, 1998 in pictures



Participants to the Majlis-e-Shura, USA, April, 1998



The Amir Sahib with the Missionaries during the Majlis-e-Shura USA, 1998

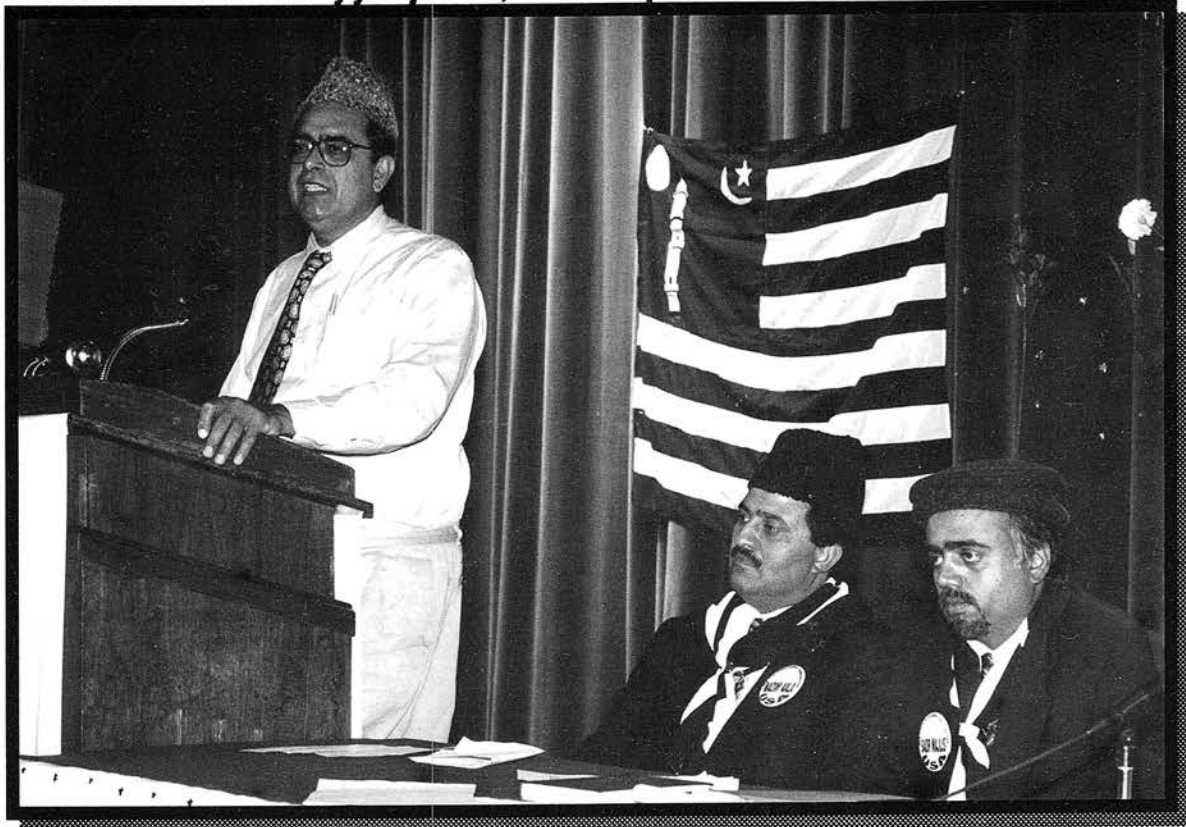
The Majlis-e-Shura, USA, April, 1998 in pictures



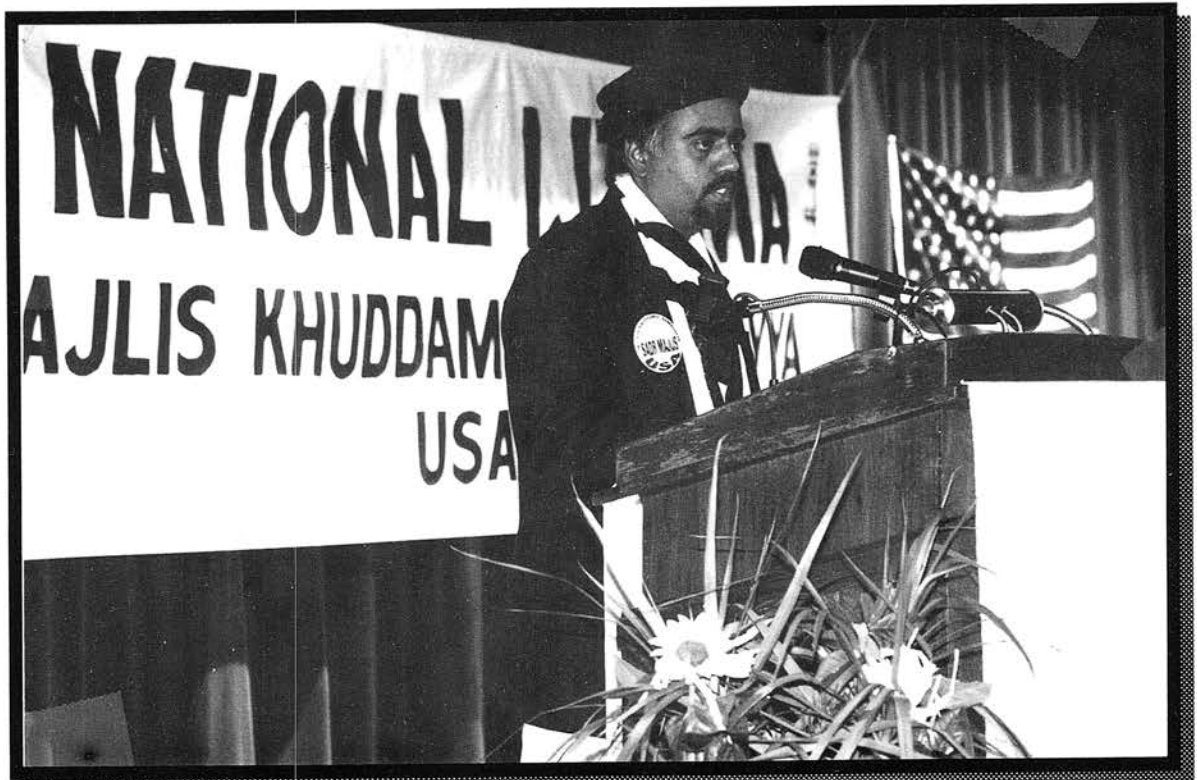
The Amir Sahib with all the local Presidents at the Majlis-e-Shura USA,



Elections in progress. The delegates at Majlis Shura casting their votes for the National Office Holders for USA

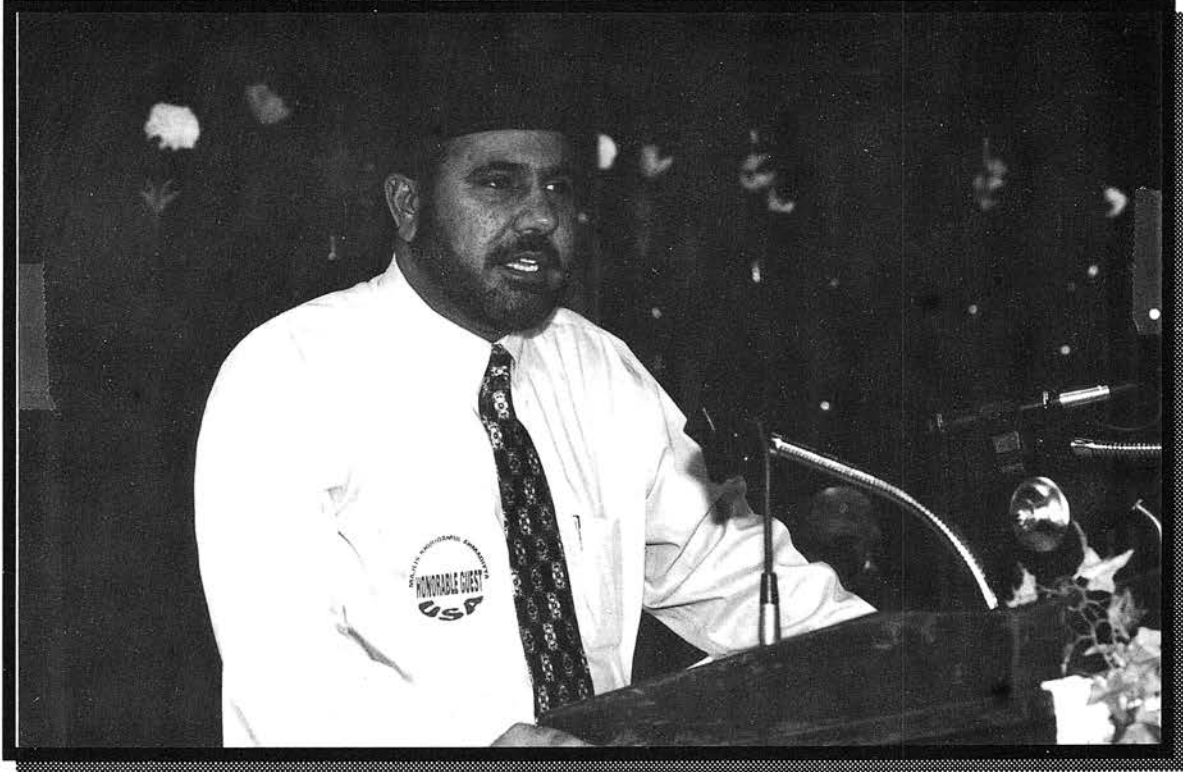
Khuddamul Ahmadiyya Ijtema, 1997 in pictures

The Naib Amir, Dr. Ahsan Zafar, addressing Khuddam Ijtema, 1997



Mr. Munam Naeem, Sadr Khuddamul Ahmadiyya, USA,
addressing the Khuddam Ijtema, 1997

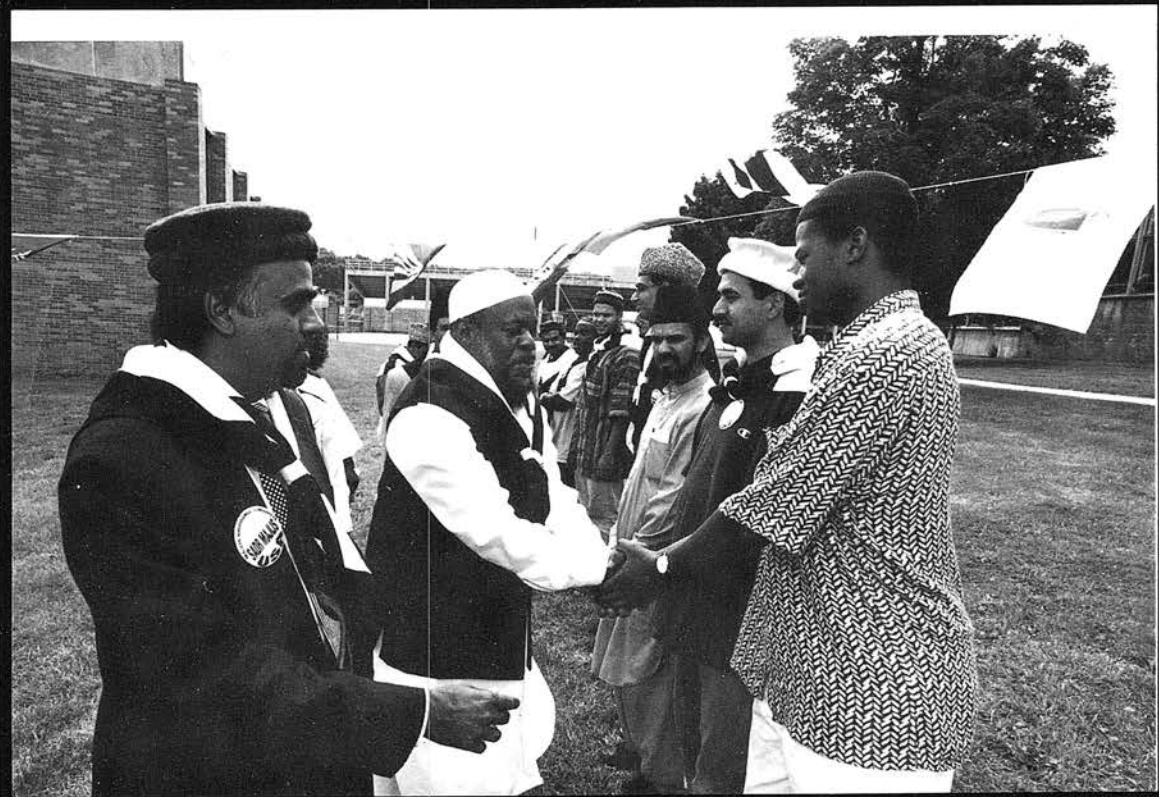
The Khuddamul Ahmadiyya Ijtema, 1997 in pictures



Dr. Abdul Khaliq of Fazl-I-Umar Hospital, Rabwah, addressing Khuddam at their Ijtema, 1997



Sadr, Khuddamul Ahmadiyya (center) with Mohtamim Sports on his right and volunteers who conducted sports competitions at the Ijtema

Khuddamul Ahmadiyya Ijtema, 1997 in pictures

The Naib Amir, Br. Munir Hamid, shaking hands with Khuddam at the Ijtema, 1997

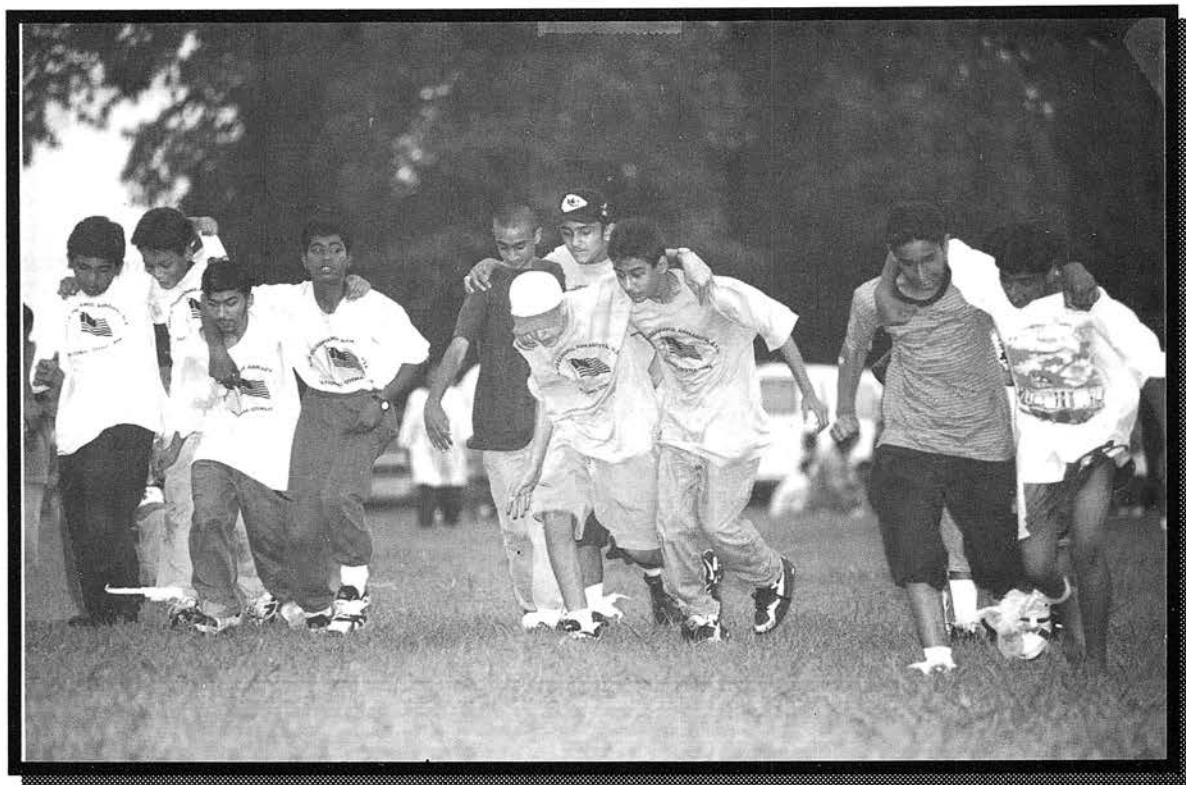


The Khuddam of Maryland singing a Tarana at the Flad Hoisting ceremony at the Khuddam Ijtema, 1997

The Khuddamul Ahmadiyya Ijtema, 1997 in pictures



The Atfal singing the children's Tarana at the Khuddam Ijtema, 19967



Atfal-ul-Ahmadiyya from different regions competing in the Three-Legged Race

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IN PRAISE OF GOD

By Hadhrat Mirza Ghulam Ahmad
(Translated by Dr. Aziz A. Chaudhry)

How magnificently bright is the light of God,
the Source of all the lights.
The whole Universe is like
a mirror for the eyes.

On seeing the moon last night,
I became very restless.
There were some signs
of the beauty of my Friend.

There is a great zeal and excitement
in my heart,
about that Spring of Beauty.
Do not talk to me about
Turks or Tartars.

My dear, there is a wonderful manifestation
of Thy power, everywhere.
To whichever direction we turn,
it leads to seeing Thee.

These are Thy waves,
surging in the fountain of the Sun.
It is Thy brilliance,
shining in every star.

Thou has thyself
anointed the souls.
That is why there is
so much noise
of love and anguish
by the lovers.

How wonderful are the properties,
Thou have bestowed to every particle.
Who can comprehend all the volumes
of their secrets.

No one can comprehend
the extent of Thy power.
Who can solve
this most difficult riddle.

It is Thy beauty, reflected
by the beautiful ones.
It is the color of Thy garden,
in every flower and garden.

The intoxicated eyes
of every beauty,
Show Thee every moment.
Every curl of the hair
points towards Thee.

Hundreds of veils
have fallen upon their eyes,
turning them blind.
Otherwise it was Thy direction,
worth following
by both believers and non-believers.

My dear, Thy lovely looks,
like a sharp sword,
cuts away all the fuss and sorrow
about things or persons
other than God.

We have mingled ourselves
in the dust, so that
we may meet Thee,
and find a cure
for this anguish
of separation from Thee.

I cannot rest a moment
without Thee.
My heart is sinking
like that of a patient.

What is this noise in Thy lane!
Come and help soon,
so that one who is madly
in love with you
may not lose his life.

حمدِ ربِّ العظیمین

کس قدر ظاہر ہے نور اُس مبداء الانوار کا
چاند کو کل دیکھ کر میں سخت بے گل ہو گیا
اُس بہارِ حُسن کا دل میں ہمارے جوش ہے
ہے عجب جلوہ تری قدرتِ کپاے ہر طرف
چشمِ خورشید میں موجیں تری مشہود ہیں
تو نے خود رُوحوں پر اپنے ہاتھ سے چھڑکا نمک
کیا عجب تو نے ہر اک ذرہ میں رکھے ہیں خواہ
تیری قدرت کا کوئی بھی انتہا پاتا نہیں
خوبڑیوں میں ملاحظت ہے ترے اس حُسن کی
چشمِ مست ہر جس ہر دم دکھاتی ہے تجھے
آنکھ کے اندھوں کو حال ہو گئے نوسو حجاب
ہیں تری پیاری نگاہیں دلبر اک تیغ تیز
تیرے طے کے لیے ہم بل گئے ہیں خاک میں
ایک دم بھی گل نہیں پڑتی مجھے تیرے سوا

بن رہا ہے سارا عالم آسمن انبصار کا
کیونکہ کچھ کچھ تھا نشان اُس میں جمال یار کا
مت کر دیکھ ذکر ہم سے ترک یا تاتار کا
جس طرف دیکھیں وہی رہ ہے ترے دیدار کا
ہر ستارے میں تماشہ ہے تری چمکار کا
اُس سے ہے شورِ محبت عاشقانِ زار کا
کون پڑھ سکتا ہے سارا دفتر ان اسرار کا
کس سے کھل سکتا ہے پیچ اہن عقدہ دشوار کا
ہر گل و گلشن میں ہے رنگ اس ترے گلزار کا
ہاتھ ہے تیری طرف ہر گیسوئے خمدار کا
ورنہ تھا قبلہ تراویح کا منہ و دیندار کا
جن سے کت جاتا ہے سب جھگڑا غمِ انبار کا
تا مگر درماں ہو کچھ اس بھر کے آزار کا
جاں گھٹی جاتی ہے جیسے دل گھٹے بیمار کا

شور کیا ہے ترے کوچہ میں لے جلدی خبر
خوں نہ ہو جائے کسی دیوانہ مجنوں دار کا