

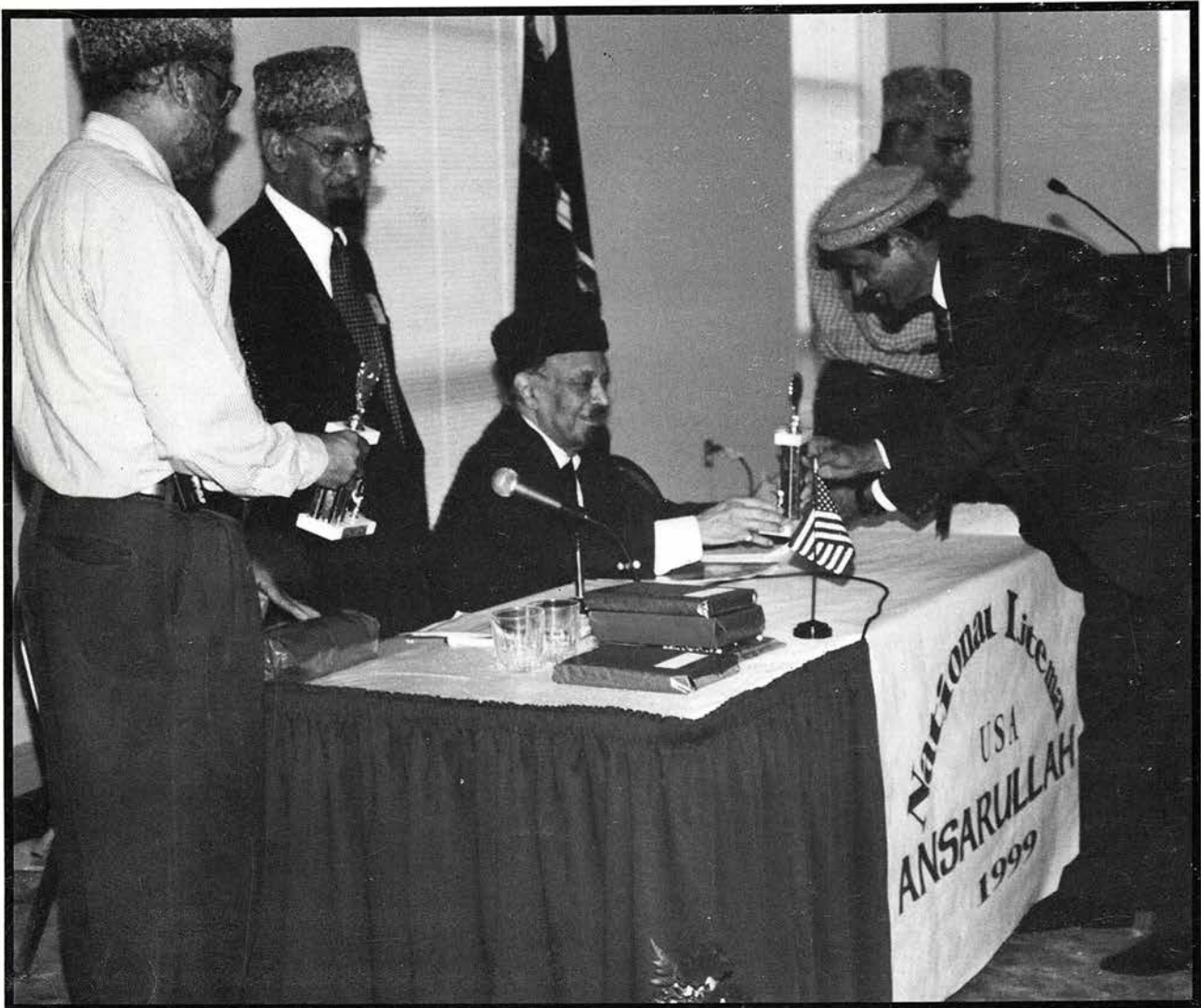
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THE Ahmadiyya Gazette

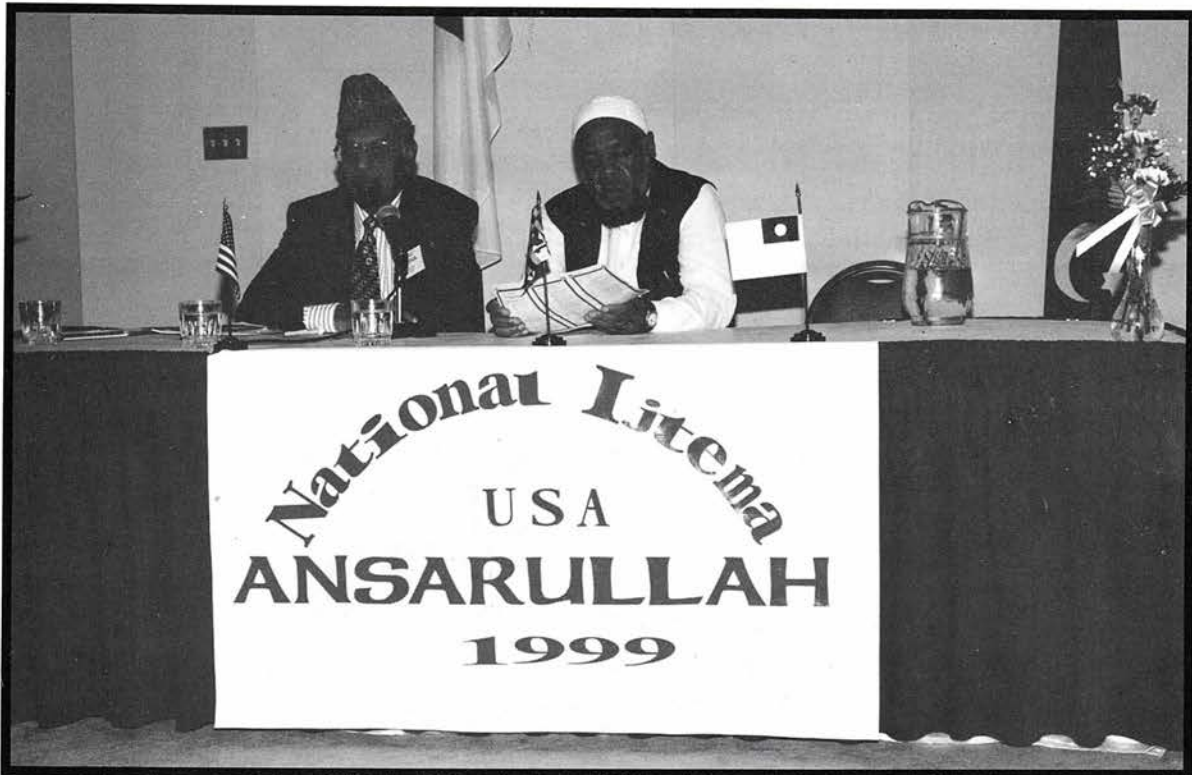
USA

FEBRUARY, 2000

TABLIGH, 1379



Sahibzada Mirza Muzaffar Ahmad, the Ameer, Jamaat-i-Ahmadiyya, USA, Distributing Prizes at the Concluding session of the 18th Annual Ansarullah Ijtema, held during September 10-12, 1999. Mr. Kalimullah Khan, Zaeem, Ansarullah, receiving a prize

18TH ANNUAL IJTEMA, ANSARULLAH, AT THE BAITUR RAHMAN MOSQUE

Bro. Munir Hamid, Naib Ameer, USA, presiding at the opening session of the 18th Annual Ansarullah Ijtema, 1999, in September 1999



A wrestling match during the Ansarullah Ijtema, 1999

FROM THE HOLY QURAN

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

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

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

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

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

HADITH

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

In explaining this Hadith, the Promised Messiah (peace be on him) says: "The Holy Prophet (peace and blessings of Allah be upon him) made a

prophecy on the basis of revelation from Almighty Allah that the Promised Messiah will marry and he will have children. This indicates that Almighty Allah will grant him a son who will be similar to his father in goodness, and will not differ from him. And he will be among the righteous servants of Allah." (Ayena Kamalati Islam, p. 578)

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THE AHMADIYYA GAZETTE AND AN-NOOR
AHMADIYYA MOVEMENT IN ISLAM, INC.
15000 GOOD HOPE ROAD,
SILVER SPRING MD 20905

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

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

The Ahmadiyya Gazette is published by the Ahmadiyya Movement in Islam, Inc., at the local address 31 Sycamore Street, P. O. Box 226, Chauncey, OH 45719. Periodicals Postage Paid at Chauncey, Ohio. Postmaster: Send address changes to the AHMADIYYA GAZETTE, P. O. Box 226, Chauncey, Ohio 45719-0226

THE DIVINE REVELATION CONCERNING THE MUSLEH MAUOOD

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

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

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

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

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

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

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

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

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

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

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

"Under the divine command, I swear by God and announce that He has nominated me as the Promised Son according to the prophecy, who

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

THE MUSLEH MAU'OOD PROPHECY, ITS BACKGROUND

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

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

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

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

It is interesting to note that when Lekh Ram, the Arya Samaj leader, received this prophecy, he ventured to publish a counter prophecy. The details of these developments are a topic in themselves and will not be dealt with here. It may be noted here that the contest of Arya Samaj with Hazrat Mirza Ghulam

Ahmad was at its height in those days and resulted in books written by him, addressing Arya Samaj, e.g., *Surma Chishm Arya* and *Shahna-i-Haq*.

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

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

Hazrat Mirza Bashirud Din Mahmood Ahmad was of frail health in his early age and had a severe problem with his eyes. Because of this problem, he did not make much progress in his schooling and was unable to complete his high school. He was asked by his father, the Promised Messiah (a.s.), to learn the Quran and Hadith from Hazrat Maulana Noorud Din, the devotee who was the first to take the oath of initiation on March 23, 1889.

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

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

The high school dropout who was elected as the

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

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

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

Cognizance Conference of Hazrat Musleh Mau'ood

(continued from page 40)

A person wrote to Huzoor describing one of his dreams. He is sacrificing his 5 year old child as a "Sadqa" to Allah. He has skinned his child and sewn it together and put it on the cot. He has cut the flesh into pieces and put it into utensils.

Huzoor interpreted: 'God may take mercy on you. To sacrifice the child means dedicating the child to the cause of Allah.'

A person saw in a dream, that his nine year old, besides whom his two and a half year old child is present. His daughter is pregnant, and is in a lot of pain and misery.

Huzoor interpreted: 'This is a good dream. Apparently an impossible task will be accomplished'

HE WILL GROW RAPIDLY IN STATURE

(Reproduced from *The Ahmadiyya Gazette, USA, January-February, 1990*)

In a speech given in 1944, Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II, and Musleh Mau'ood (may Allah be pleased with him), speaking of his father's prophecy concerning the promised son, said:

"Every member of the movement should realize that the revelation received by the Promised Messiah, peace be on him, concerning me that I would grow up rapidly did not mean that I would stand alone before the enemy hosts, but that, having regard to the importance of the work to be done, it would be my duty to advance rapidly. In the same way, when God manifested to me that the earth was being compressed under my feet and that I was running rapidly ahead, it meant that when I go forward rapidly, God Almighty will enable my sincere companions to traverse the earth quickly and to arrive speedily at the ends of the earth. So you must create an extraordinary change in yourselves and should prepare yourselves to make great sacrifices. Do not wait too long, for the prophecies indicate that the time has come that you will not have to wait for long. Great changes are about to manifest themselves in the world which are very important in God's estimate... The heart of him who does not keep company with me in these great events and does not advance rapidly, will be rusted and he will run the risk of losing his faith."

Thus, the meaning of his special title, *Musleh Mau'ood* (the promised Guide), and the meaning of the words of his father's prophecy are of paramount significance to all Ahmadi Muslims. The prophecy extends through the person of the Promised Son to include the whole of his community.

In the 1944 speech, Hazrat Musleh Mau'ood also showed the meaning of the other half of the prophecy which refers to releasing men from bondage. For the bondage to which the prophecy and the speech refers can be seen in the restrictions which men impose upon themselves or meekly accept as part of their human nature. Those restrictions keep men from fulfilling their role in creation. The guidance and example of Hazrat Musleh Mau'ood challenges men into action, asks them to shed their laziness, and defies our enate

resistance to change, demanding us not only to accept great changes but to become part of the cause of those changes.

It was this challenge and the community's response which combined, under active direction of God Almighty, to dramatically alter the course of human events. For this reason, the prophecy of February 20, 1886, named the Promised Son *Nafs-i-Masih* (Messianic soul).

Hazrat Musleh Mau'ood lived and was the fulfillment of his father's prophecy. Through him, the special meaning for the Community was also realized and the Ahmadiyya Muslim Community was also realized and the Ahmadiyya Muslim Community also increased in stature. The inspiration of the Promised Son translated into progress for the Community as a whole.

A critical test of his ability to motivate the infant Community to keep his rapid pace came with the death of Hazrat Khalifatul Masih I (may Allah be pleased with him). One section of the community broke away and formed a rival group, forming an organization headed by a committee rather than a Khalifa. However, within only a few weeks after his election as Khalifatul Masih II, over 95% of the Community had sworn allegiance to him (including all of the children of the Promised Messiah (a.s.)). This massive acceptance of the new Khalifa refuted the boasting of the opposing group that 95% of the Community had joined their movement. To this date, the efforts of that opposing group (popularly known as the Lahori Jama'at) to divide Ahmadiyyat have been insignificant. Their earliest annual conferences drew a crowd of a couple thousand people. But in 1976, their annual conference was by only 400 (half of whom were members of the main Ahmadiyya Community). On the other hand, the last Annual Convention held during the lifetime of Khalifatul Masih I (1913) was attended by several thousand Ahmadi Muslims. By the end of the second Khilafat (1964), the Annual Convention achieved an attendance of over 75,000 by the grace of God Almighty.

The progress of the Ahmadiyya Muslim Community prospered under the charismatic and dynamic leadership of Hazrat Musleh Mau'ood. His personal magnetism and noble character were prime ingredients of that success. On 7 December 1934, he instituted *Tahrik-i-Jadid* (the New Scheme) and appealed to the Community for 27,500 rupees to cover the first year's operating expenses. Instead, he received 107,000 rupees—nearly four times what he had asked for. Today's budget for *Tarikh-i-Jadid* is counted in terms of millions of rupees! Moreover, that scheme succeeded in establishing mosques and mission houses throughout the world. Thus, as intimated in his 1944 speech, the followers of Hazrat Musleh Mau'ood indeed arrived speedily at the ends of the earth. This was no small accomplishment for a small Community in a poor and obscure corner of the globe.

On another occasion, in the home of the Sohabi Mian Abdul Aziz Sahib Moghul, Hazrat Musleh Mau'ood made an appeal for contributions to build a mosque in London. Then and there, all the women present took off the jewelry they were wearing as the first contribution to the London Mosque. This was typical of the love and admiration inspired by the Promised Son of the Promised Messiah (a.s.).

In his opening speech for the first annual convention in Rabwah (April, 1948), Hazrat Musleh Mau'ood requested the people to pray that a water supply might be found for the Community's new headquarters. The area was arid and the government geologists had already declared it to be devoid of water. In heat, greater than one hundred degrees, thousands of Ahmadi Muslims immediately bowed their heads in prayer. The result was immediate. The Khalifa placed a tap in the ground near his feet and it gushed forth water! All praise belongs to Allah! The scene was so charged with power that many spectators came forward and pledged their allegiance to Khalifatul Masih II.

All of the stamina which Hazrat Musleh Mau'ood displayed throughout his life is even more remarkable when one remembers his long history of poor health and the young age at which he was compelled to accept such awesome duties. He had been ill

throughout most of his childhood; so ill in fact that he was not able to keep up with school work and could not graduate from High School. Yet under the personal tutelage of the first Khalifa, he learned the Holy Qur'an and the Hadith (Traditions), and God Almighty instilled him with an unsurpassed intellect encompassing a vast range of subjects. He developed and employed management techniques for the administration of the Community which modern management scientists are only now "discovering". He was a gifted writer, speaker, and poet. His speeches have been likened to intellectual banquets. He was also a noted commentator of the Holy Qur'an.

In short, Hazrat Musleh Mau'ood graphically proved that a community which actively supports the rightly guided Khalifa and which diligently strives to uphold even the strictest of his instructions, has unlimited growth potential. Thus, if there is a lesson to be learned from the life of Hazrat Musleh Mau'ood, it is that the Community cannot afford to bask in past accomplishments. Ahmadi Muslims must look to Hazrat Musleh Mau'ood for inspiration and an example. Only then will his challenge have been truly met. Those who do not maintain the discipline and forward momentum will surely rust and stand in dire jeopardy for their souls. The prophecy of 20 February 1886 and its fulfillment in the person of Hazrat Mirza Bashir-ud-Din Mahmood Ahmad should ring in the hearts of all Ahmadis.

The late Hazrat Ch. Muhammad Zafrulla Khan Sahib (may Allah be pleased with him) summed it all up most eloquently:

"Among this positive assets was not only that he was one of the sons of the Promised Messiah (a.s.), but that he was the Promised Son concerning whom the grand prophesies, set out in the announcement of 20 February 1886, were revealed to the Promised Messiah (a.s.) The fulfillment of these prophesies were gradually unfolded over half a century of the period of his Khilafat. His whole life...and all the series of his great achievements in almost every walk of life, constituted a fulfillment of those prophesies, which furnished irrefutable proof of the truth of the Promised Messiah (a.s.) and the fact that the Khalifatul Masih II was the Promised Son."

**GOOD WORKS SHOULD CONTINUE THROUGHOUT THE YEAR
AFTER THE LAST FRIDAY OF RAMADHAN
THE PAST YEAR WAS FULL OF MANY SPECIAL FAVORS FROM ALLAH
THE NEW YEAR WILL HAVE GREATER BLESSINGS FOR US, INSHA ALLAH
WAQF-I-JADEED NEW YEAR ANNOUNCED
MEMBERS ADVISED TO BE REGULAR IN SALAT AND TAHAJJUD**

(Summary of Friday Sermon of Hazrat Khalifatul Masih IV, delivered at the Fazl Mosque, London, on January 7, 2000. Translated by Rasheed Syed Azam, N.C. This summary is being presented at the responsibility of the Editor.)

Hazrat Khalifatul Masih IV (aba) delivered the last Friday Sermon of the blessed month of *Ramadhan* on January 7, 2000 from Fazl Mosque London which was also telecast throughout the world on MTA.

After *Tashahhud*, *Ta'awwuz* and *Surah Fatihah*, the Khalifatul Masih (a.b.a.) recited the following verse:

"Say to my servants who believe to observe Prayer and to spend secretly and openly out of that We have provided for them, before there comes the day of (reckoning) when no bargaining or mutual friendship shall help them (to get salvation)" (14:32)

"I have selected this verse for two reasons." Huzoor (a.b.a.) said: "First, I have to announce the beginning of the New Year for *Waqfe Jadeed* and in this the believers are admonished to spend in the way of Allah. Secondly, people are directed in this verse to continue to observe Prayer regularly, the best lesson which the blessed *Ramadhan*, now coming to a close, teaches us."

Huzoor (a.b.a.) said: "Today is the last day and last Friday of *Ramadhan*. Mosques are full of worshippers today as people think that if they can come to Mosque on this last Friday it would be sufficient to earn their forgiveness from Allah. No doubt Allah forgives whomever He pleases but they are mistaken. I have studied all the relevant Ahadith and have not found any mention of any special blessings of the last Friday of *Ramadhan*. *Lailatul Qadr* (the night of destiny) is mentioned very often in Ahadith. It appears that the idea of 'Last Friday' was introduced among the Muslims at a much later time.

"It must be remember," Huzoor (a.b.a.) said, 'the

Last Friday' is not to say goodbye to but to resolve to continue good things one has learnt during this blessed month. One should continue practicing of righteousness and to be prepared to welcome the next *Ramadhan*. I pray that our Jama'at will remember to observe the daily Prayers and *Tahajjad* consistently with punctuality, the best lesson to be learnt and remembered from this sacred month."

**SOME IMPORTANT HIGHLIGHTS OF
THE YEAR 1999**

Huzoor (a.b.a.) said: "Imam Sahib has prepared a list of highly significant events, with some deep wisdom behind them, which happened during the past year. Muhammad Sadiq Sahib has also added some points to the list:

1. The first and the last and the middle day of the year in 1999 was a Friday.
2. The blessed month of *Ramadhan* had Friday in the beginning and middle and at the end, there were five Fridays in this *Ramadhan*, with two Fridays during the last '*ashra*' (ten days).
3. "Friday the tenth" occurred twice during the year, September the 10th and December the 10th. My health was pleasantly effected by God Almighty towards full recovery.
4. The greatest sign in favor of Islam was shown (first time in the history of religions) with special blessings and mercy of Allah, 10,820,226 joined Ahmadiyyat this year. *Alhamdulillah*.
5. 21,000 people attended Jalsa Salana Qadian (the permanent Center of Ahmadiyya Movement in Islam) including 16,000 new converts.
6. Muslim Television Ahmadiyya International

adopted the digital system for transmission of its programs throughout the world.

7. Huzoor (a.b.a.) lead the *Kasoof* Prayer on August 11 (Solar Eclipse), the full moon of 14th *Ramadhan* was specially large and bright, a phenomenon repeated every 133 years.

CONGREGATIONAL PRAYER AND FINANCIAL SACRIFICE

Huzoor (a.b.a.) presented some Ahadith of the Holy Prophet (s.a.w.) directing all believers to offer prayers in congregation and participate in financial sacrifice for Islam for the sake of Allah's pleasure.

"Abu Amama Ba'aly narrated that he heard the Holy Prophet (s.a.w.) at his last pilgrimage say, 'Fear Allah, observe five Prayers, observe the month of fasting, pay Zakat and obey what you are commanded, you will enter paradise if you do all that.' (*Tirmizi*)"

Huzoor (a.b.a.) said: "I am fulfilling my responsibility to convey to you the direction of the Holy Prophet (s.a.w.) regarding five obligatory Prayers. One should also know that the Holy Prophet (s.a.w.) was very regular in offering *Tahajjad* Prayer. Also, spending in the way of Allah never decreases your wealth, you are rather saved from many unnecessary expenses by His mercy. The habit of begging from others diminishes your respect.

Huzoor (a.b.a.) said: "Hazrat Sa'ad bin Abee Waqas narrated that the Holy Prophet (s.a.w.) said, 'You shall be rewarded for spending in order to earn the pleasure of Allah'. (*Bukhari*)"

"A person is rewarded 700 or more times for spending in the cause of Allah", Huzoor (a.b.a.) said. After Ahadith, Huzoor (a.b.a.) also referred to the writings of the Promised Messiah *alaihisalam*. "Financial sacrifice (*sadqa't*) for the sake of Allah facilitates the passage of life with ease, improves good conduct and morals and enables one to partake in noble causes of goodness." (*Al-Hakam*, Feb. 24, 1901)

NEW YEAR OF WAQFE JADEED

After brief introductory comments, Huzoor (a.b.a.) announced the beginning of the 43rd Year of Waqfe Jadeed. "Hazrat Musleh Mau'ood (r.a.) told me that he had entered my name at the top of the list when he

initiated this scheme in 1957. Now I understand the deep wisdom behind that because of my role in Waqfe Jadeed. I traveled far and wide, more than any inspector, and corrected many shortcomings of people after learning about them. It is Allah's blessing that I have been associated with this scheme from early childhood. Hazrat Khalifatul Masih III, mercy of Allah is upon him, included children in this scheme in 1966 to motivate them to offer financial sacrifice from childhood. I announced on December 25th 1985 that this scheme be extended to the entire world. *Alhamdulillah* it is now established in one hundred countries. This too is one of the special blessings of Allah bestowed upon us this past year."

WAQFE JADEED 1999: A BRIEF REVIEW

Huzoor (a.b.a.) said: "According to up to date reports, Waqfe Jadeed's contributions amount to 1,074,500 British Pounds, which is 41,500 Pounds more than the previous year's collection. 24,538 new members, (most of them were new converts) joined the scheme during the year. With Allah's grace, America has kept its first position in financial sacrifice, followed by Pakistan and Germany with 2nd and 3rd position. The following are the top ten rankings in the world: United States of America, Pakistan, Germany, United Kingdom, Canada, India, Switzerland, Indonesia, Japan and Belgium."

"The following countries have also made special efforts in financial sacrifice for this scheme: Norway, Burma, Holland, France, Mauritius and Bosnia."

"The following 17 countries joined the scheme for the first time: Madagascar, Bulgaria, Check Republic, Sylvankia, Guinea Karakari, Mali, Malawi, Brundi, Morocco, Tunisia, Austria, Greece, Bhutan, Albania, Macedonia, Ethiopia."

PAKISTAN

At the end, Huzoor (a.b.a.) said: "For highest collection in Pakistan, Rabwah gained the first position. Rabwah had also the top ranking in Waqfe Jadeed Daftare Atfal (Children's Chapter). Other Jama'ats with outstanding performance were as follows: Karachi, Lahore, Islamabad, Rawalpindi, Sialkot, Faisalabad, Shiekhupura, Gujranwala, Omer Kot, Bahawal Nagar, Gujrat, Sargodha and Narowal."

*Pearls of Memory:***REMEMBRANCE OF HAZRAT MUSLEH MAU'OOD**

(by Sahibzada Mirza Muzaffar Ahmad, Amir USA)

This brief article is based largely on personal experiences which I had the privilege to witness and experience. I had the good fortune to see and watch Hazrat Musleh Mau'ood as a school kid, as a college student and as a grown-up man.

My earliest vivid memories go back to the time when he would go through the house of Hazrat Amman Jan (wife of the Promised Messiah (a.s.)) on to Masjid Mubarak to lead prayers. On his return from the Mosque he would spend some time with Hazrat Amman Jan, particularly after *Maghrib* Prayers, for a while and chat with her and others who were present. At other times, particularly in the winter months, he would first go to *Bait-ud-Dua* (Prayer room) to offer *Sunnats*.

On these short stops he would pace up and down in the courtyard or the room depending on the weather and sometime engage in serious discussion on current Jama'at matters with my father (Hazrat Mirza Bashir Ahmad) and sometime with Hazrat Mir Mohammad Ismail who may be visiting his sister, Hazrat Amman Jan.

At other times he would chat with Hazrat Amman Jan or talk to the children who may be present. I remember once he addressed us saying, "The Holy Quran is like an ocean of wisdom. You should inculcate the habit to read it seriously, ponder over its meanings and come out with gems of wisdom. If you have not reached maturity to come out with gems, at least you can bring out a shell as a result of your serious study of the Quran."

His Love for the Holy Quran

His love and attachment for the Holy Quran was deep and abiding. On Saturdays, he would give *Dars* among women. The scene is still fresh and vivid in my mind. He would stand on the verandah of Hazrat Amman Jan's house and the ladies would sit in the courtyard, on the verandah or in close by rooms. It was, in those days, a very small crowd.

He would give *Dars* among men which was

attended by school children and give a special *Dars* during summer vacations in Masjid Aqsa which was also attended by a large number of Ahmadies from outside of Qadian. This *Dars* was given every day for hours and lasted many weeks.

During the last *Ramadhan*, Hazrat Khalifatul Masih IV read out a visionary prediction of Hazrat Musleh Ma'ood that a time will come when *Darsul-Quran* by the Khalifatul Masih of the time will be (televised and) listened to all over the world. Lo and behold! It has happened at the initiative, and during the Khilafat of Hazrat Khalifatul-Masih IV, and the whole world is witness to the fulfillment of this divine blessing.

When I was married to his daughter, we spent some days of summer leave in Dharamsala. On his own initiative he suggested to me that he would like to give me lessons in the meanings of the Holy Quran. He did it every day and I used to take notes of this private *Dars*.

Again, his *Tafseer-e-Sagheer* and masterly *Tafseer-e-Kabir* in several volumes, are precious monuments to his love and labor to explain the unmatched beauties of the Holy Quran and its abiding message. A great part of this work was done when he was not well at all. I recollect long hours of his work in these precious weeks at Jabba where he spent some time to escape the unbearable heat of the plains in the scorching summer months.

Reliance on the Power of Prayer

The other dominating facet of his life was a deep trust and reliance on the power of prayer. At every crisis in Jama'at's life he would retire to *Bait-ud-Dua* and literally spend hours in praying to Allah. I witnessed this during the partition days. He would come out of the *Bait-ud-Dua* with his eyes red and swollen.

I was posted in Amritsar as Additional Deputy Commissioner designated by Pakistan, with a Sikh gentleman as Additional Deputy Commissioner by

India, and the Deputy Commissioner, who was a British, was to hand over to one of us depending on the award in the disputed Districts. One day the British Deputy Commissioner on return from Lahore, told me casually that Gurdaspur District is likely to go to India. I expressed my horror and surprise that under the principle of division for the award it is a Muslim majority District contiguous to other Muslim majority Districts and should under every criteria be part of Pakistan.

At my argument, he felt a little embarrassed and said, "Lahore is full of rumors and you can never place any reliance on what you hear." The Deputy Commissioner also advised me to go back to Qadian as the C.I.D. reports indicated that a bomb was to be thrown at the house where I was living. He told me that if Amritsar was awarded to Pakistan, he would call me to return and take charge. So I went to Qadian and reported this to Huzoor in his office, Qasre Khilafat. He told me that a short while earlier he had received a revelation that: *Wherever you be, Allah will bring you all together.* (Al-Quran, 2:149).

Another incident of his solicitation to Allah is enshrined in my memory and I feel the presence and freshness of that awe even today some sixty-seven years later. I was asleep at the outer courtyard of our home in Qadian on the *mardana* (men's) side on a summer night when I heard heart-rending cries of prayers. The initial impact on sudden awakening was scary and when I regain my composure, I found it was Hazrat Musleh Mau'ood engaged in *Tahajjud* prayers in the upper courtyard of Hazrat Umme Nasir's home whose wall adjoined our home. As I tried to listen closely, Huzoor was repeating the prayers in the words of Sura Al-Fatiha: "*Guide us unto the right path*" with such pathos that it looked as if a kettle was boiling on a stove. And the repetition of this part of the verse and prayer went on for what looked like eternity. The memory of that night and experience has never left me any time ever.

His Infinite Love for the Jama'at

He had infinite love for the Jama'at. I clearly remember how he paced up and down the verandah in Rattan Bagh, Lahore with a small size Quran in his hand as soon as a caravan of Ahmadies left Qadian

and moved towards Pakistan border. Almost throughout this period he prayed quietly and constantly and would not rest until the caravan had crossed the border safely.

It is also in my knowledge that at times of crises for the Jama'at, he stopped sleeping in the comfort of his bed and would sleep on the floor praying all the time until God assured him of success and resolution of the crisis. At times on such occasions he would feel a soft touch of a twig and a charming voice urging him to get up and sleep on the bed.

Another occasion which left a deep and abiding impression on my mind was when shortly after our marriage (when I was posed as Assistant Commissioner, Multan, and was temporarily living with my wife's maternal uncle, Colonel Habibullah Shah Sahib, who was Superintendent Central Jail), Huzoor stopped for the night on his way to Sind. One evening he took me to the Drawing Room and asked me to sit next to him on the sofa. He told me that as a member of ICS, I would have opportunities to move around in higher circles but this should never stop me from caring for the poor and the under-privileged.

Referring to the furniture he said that the furniture which prevents or discourages a poor man to reach you is not fit to have. He mentioned how every poor person had equal access to the Holy Prophet (s.a.w.) and that is the true example to follow. He had tears in his eyes and spoke in a choked voice as he said all that. Of course my own state of mind and condition can be imagined rather than described as I had hardly ever seen him so moved and sentimental.

The other strong impression which I carry is his hard work and untiring efforts in the service of Islam and Ahmadiyyat. I can still remember seeing him sitting on the floor in a room covering himself with a chocolate color *Dhussa* (a soft Kashmiri blanket), with about a dozen or so long stem candles lit on an overturned box, reading or writing often late at night. He had a sensitive throat which was the effect of kerosene oil, and therefore he used candles as there was no electricity in those days in Qadian. It came probably in early 1930s and in the period before that the working conditions placed an extra severe strain.

In periods of crisis I have seen Huzoor work

throughout the night without a wink of sleep and going from work straight to mosque for *Fajr* prayers. He would write a memorandum and sometime he would send it in bits and pieces to my father for translation or sometime for his views on the matter. We, as young boys, shuttled back and forth carrying those notes.

Respect for Hazrat Amman Jan

He always showed utmost respect and affection for Hazrat Amman Jan. He would, in most of his travels, take her with him. Hazrat Amman Jan would affectionately call him Mian. She would be worried to death if he was late in coming home from a journey at the given time. Once, my wife tells me, that Hazrat Amman Jan was waiting impatiently for Huzoor's return as he was late. Hazrat Amman Jan took up a soft twig and as Huzoor entered she softly touched the young Khalifa with the twig saying, "Don't be late again. It worries me to death." This was a natural outburst of a worried mother but otherwise she showed him all the respect like any other Ahmadi.

When Hazrat Amman Jan died in Rabwah, Huzoor's desire was to bury her in Qadian next to her husband, Hazrat Promised Messiah, peace be upon him. I was posted then in Lahore. Huzoor asked me to take up the matter with the Indian High Commissioner. On my request, the high commissioner told me that he would get in touch with Delhi and on the following day informed me that the Government of India has agreed as a special case. However, it would not issue visas for more than 20 relatives/others to accompany the body for burial in Qadian. Huzoor did not accept this offer and without hesitation told me that in view of Hazrat Amman Jan's status and position some 10,000 Ahmadi were needed to accompany her for burial in Qadian.

A Great Orator

Huzoor was a great orator. I have traveled a lot and have heard some of the top most leaders of the world. None came close to Huzoor's oratory. He literally would move mountains and thousands and thousands of Jama'at members can bear witness to this truth. He kept large gatherings spell bound. I recalled that soon after partition he gave a series of lectures in different cities elaborating what Pakistan needed to do in Defense and other fields. A non-

Ahmadi professor of Islamia College was sitting close to an Ahmadi friend of mine. The Professor on hearing his speech spontaneously stated that Huzoor should have been the Prime Minister of Pakistan.

Earlier, at a lecture, '*Islam main Ikhtilifat ka Aghaz*,' in Islamia College, the presiding officer who was a professor of history paid warm tribute to Huzoor's masterly thesis. The Professor's opening words were: "*Fazil Baap ka Fazil Beta*" (learned son of the learned father), adding that he had assumed himself to be very knowledgeable in Islamic history but after listening to Huzoor's lecture, the Professor found how deficient was his knowledge and insight about Islamic history.

To Ahmadies familiar with the Musleh Mau'ood prophecy of the Promised Messiah (a.s.), this was no surprise. What God had revealed long before Hazrat Musleh Mau'ood's birth, the divine revelation, read as a piece of history, which had happened so clearly and unambiguously for every one to see and judge.

His Gracious Kindness

I was throughout a recipient of Huzoor's gracious kindness in many ways and recall a long letter of advice from him before I left for England for higher studies. One advice which made a deep and abiding impact was his quotation of the Quranic verse, *i.e.*, the source of all real honor is Allah. I never forgot it. How true it is, indeed!

When on my return from England I joined the service and was married, Huzoor's advice to his daughter who became my wife, was: "Muzaffar is now in service of Government but you are not. Meet freely the humblest but do not ever call or visit people merely on account of their rank and position." A test came early in service. The Financial Commissioner visited Sargodha along with his wife. The ladies of the senior officials called on her. My wife did not, despite the urgings of the ladies.

Later on, ignoring all the ladies including the wife of Deputy Commissioner, the Financial Commissioner's wife invited my wife alone to tea and made elaborate purdah arrangements for her. Everyone in the official circles in Sargodha was surprised and repeatedly inquired how it had happened and whether

my wife had any previous acquaintance with the Financial Commissioner's wife. My wife's response was, "No, I had never met or known her."

Despite his extraordinarily busy life, Huzoor would find time to spend with his own children and the children of his close family. I remember that during winter months, after the *Isha* prayers, he would collect children in a room and narrate stories to them. The stories were not from any book. Actually he made them up as he spoke. These stories had some lessons which were woven in. The session would end with mothers or servants carrying some children who had dozed off and were fast asleep.

His Lighter Moments

In his lighter moments, Huzoor would sometime go hunting and compete against his colleagues and family members in cooking food and once I remember he competed against a large number of Jama'at members in swimming in a canal (which was at a distant of three miles from Qadian), from one bridge to another. The test was not to let your feet touch the ground and anyone who touched the ground deliberately or accidentally had to raise his hand and go out of the race. When he reached the other bridge he was left with only a handful of men with him. We followed this race along the canal bank. Huzoor at that time wore a home-spun long shirt which was long enough to cover his knees.

A Great Administrator

Hazrat Musleh Mau'ood was a great Administrator with tremendous organizational vision and capabilities. The present Jama'at organization and structure owes a great deal to his many activities. The *Nizam-e-Shoora*, Financial Structure, the establishment of the three Auxiliaries, acquisition of large chunks of land for the Jama'at in Sind, on the basis of a vision he saw, the establishment of *Tehrike Jadid* for the spread of Islam and Ahmadiyyat in foreign lands in addition to its other elements in response to the onslaught of the *Ahrar* agitation and many other schemes, are standing monuments to his foresight and organizational capabilities.

To inculcate volunteerism and develop concept of Dignity of Labor, Huzoor started organizing *Waqar-e-*

Amal Days on which the whole community, young and old, regardless of rank or status in life, would all get together and with manual labor undertake community work like filling ditches, cleaning the neighborhood or build small patches of dirt road for the benefit of the community. I can still see Huzoor join in one *Waqar-e-Amal* carrying a basket full of dirt and throwing it at the designated spot. This motivated and inspired the whole community and they all joined in the venture with zeal and enthusiasm.

A Man of Great Courage

He was a man of great courage and iron determination. I remember that when there was an attempt on his life while leading prayers in Rabwah, I was told about it by DIG Police before the news leaked out. He told me that Hazrat Mirza Sahib was out of danger and all communications with Rabwah had been cut off. The police and District Authorities throughout the Province had been alerted.

Nevertheless, I immediately made contact with Dr. Amir-ud-Din, a Surgeon, but he was involved in University Examinations and then contacted Dr. Riaz Qadeer, another Surgeon, and took him in my car to Rabwah, arriving there late at night. Dr. Mirza Munawar Ahmad, Huzoor's son, had attended to the wound on Huzoor's neck. When Dr. Riaz Qadeer saw it he found it bulging and wanted to open it as there was a leak in one of the veins. He advised that this be done under anesthesia but Huzoor said, "No, I would not like to be under anesthesia but would prefer to be done without it." When he stitched the small vein Huzoor stood up to it with remarkable composure and courage.

This wound affected his general health and when he passed away after a long illness, we were all in Rabwah. His long illness appeared to be Allah's design to allow the Jama'at to prepare itself for the succession and absorb the tremendous shock of his departure in view of Jama'at's unique and intense attachment to him.

He fought for Muslim causes with great zeal and devotion. The evidence is overwhelming. This happened in the epic struggle against *Shudhi*
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(continued on page 36)

THE PROMISED SON

(Mansoor Shah)

(Reprinted from *Review of Religion*, February 1990)

In 1886, the Founder of the Ahmadiyya Movement in Islam, the Promised Messiah (a.s.), was given the glad tidings of a Promised Son (the words of the prophecy in its historical context are reproduced elsewhere in this edition). According to the promise made by Almighty God, that Son would be filled with secular and spiritual knowledge. That Son happened to be Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II.

It is not within the powers of man, no matter however intelligent, to predict several years in advance that a son would be born to him because such matters are decreed by forces beyond human control. To add further that he would live and be filled with secular and spiritual knowledge places such prediction beyond the realm of any human control because no matter how intelligent the parents, the intelligence of a child is not entirely hereditary. But such was the promise made by God and so was it fulfilled. The Promised Messiah (a.s.) was then 54 years old. The son was born on 12th January 1889. Because of illness, he did not complete formal education at a school and by educational standards did not even possess a matriculation certificate.

Yet, in spite of ill-health and the onerous duties of Khilafat, he compiled his magnum opus in the form of a detailed commentary on the Holy Quran called *Tafseer Kabir* (the Great Commentary). It is available in English in an abridged version composed of five volumes, though the original Urdu version is more than thrice that size. It is a most valuable exposition of the numberless verities comprised in the Holy Quran and is a great milestone in the history of the exegesis of the Holy Quran. It justly deserves the superlative encomium from research scholars of the Holy Quran. The work extended over a number of years and the result was several volumes of monumental proportions, about two-thirds the size of the Encyclopedia Britannica, setting forth the wisdom and the philosophy underlying every verse of the Holy Quran, which will remain unparalleled for a long time to come. This unique compilation illuminates new

facets to the Holy Quran and encourages the reader to fresh thoughts on the depth of the meanings hidden in the Holy Quran.

When the writer was only 13 years of age, he started making speeches on the beauties of the Holy Quran. That first speech was greatly appreciated by his tutor, Hazrat Maulvi Nur-ud-Din, Khalifatul Masih I. He continued this work and his more than 200 books are filled with new facets of the Holy Quran. He challenged his opponents on numerous occasions to write a commentary but no one dared to accept.

As an example of his knowledge, his commentary on *Surah Kauthar*, which is the shortest chapter of the Holy Quran comprising only three verses apart from *Bismillah*, is published on 157 pages. It presents a fresh interpretation of these verses. By repeating the word definitions of eminent lexicographers, he proves the superiority of the Holy Prophet, on whom be peace, over previous prophets supporting his arguments with 20 characteristics, 35 proofs of his pure nature, and by recalling various incidents of his life, proves that he was Khatamun Nabiyeen. The entire commentary, based on accepted interpretations of lexicographers, proves that the true history of events lies in the Holy Quran and dismisses the objections of various orientalists as being contrary to logic and established facts.

He was a great promoter of translating the Holy Quran into various languages. During his Khilafat, it had been translated into 12 languages, a vast majority of them based exclusively on his masterpiece *Tafseer Saghir* and *Tafseer Kabir*.

No one with an elementary school education could dismiss secular and non-secular subjects with the deep understanding that Hazrat Khalifatul Masih II possessed. This gift was acquired by him through God Almighty who opened the treasurers of knowledge to him and how well he present these treasures to the rest of mankind!

A FAITH INSPIRING PROPHECY

(by Lutfur Rahman Mahmood)

The Holy Quran claims that Allah reveals prophecies to His Messengers which serve as a proof of their nearness to Allah and genuineness of the origin of their revelations. The Holy Quran itself contains many prophecies whose fulfillment has enhanced the faith of millions of believers. Allah, the Almighty, granted hundreds of prophecies to Hazrat Mirza Ghulam Ahmad (a.s.) through Divine revelations. These prophecies cover a wide range of situations and personalities:

- Prophecies about his friends, followers and family members.
- Prophecies about his critics, opponents and enemies,
- Prophecies about natural calamities, disasters, epidemics, and earthquakes, etc.
- Prophecies about political upheavals, wars, downfall of kings and potentates,
- Prophecies about the glorious future of his Jama'at and the global triumph of Islam.

An unbigoted and honest analysis of the Promised Messiah's (a.s.) prophecies can easily convince any seeker after truth, however harsh and critical he may be in his approach and research.

One of such predictions is the prophecy which is popularly known as the prophecy of "*Musleh-e-Mau'ood*". It deals with the birth of an illustrious son, who would be blessed with a Christlike soul. It was revealed to the Promised Messiah (a.s.) in 1886 after forty days of prayers and supplications in seclusion. The text of the prophecy was made public on February 20, 1886, in the form of widely circulated leaflets. Later on, he frequently dwelt upon this prophecy in his publications and works. The said prophecy had become well-known prior to the birth of the Promised Son. The awesome aspect is that over fifty characteristics of the illustrious son have been mentioned in the prophecy which was announced in a country plagued with high infant mortality rate and poor health amenities as compared with our times. No

one can claim with certainty, except the recipient of Divine revelation, that all characteristics and attributes, including longevity bedecked with a highly successful career, would essentially be materialized. One is amazed to ponder over the contents of the prophecy. It can be compared with a spectrum composed of a great variety of rare colors. We cannot dismiss it as a biological calculation or a manipulation of genetic engineering. The prophecy was announced in 1886, toward the end of the Nineteenth century.

The Prophecy At A Glance

Some characteristics stated in the prophecy are being catalogued to give the reader an idea about the great variety of attributes of the Promised Son, a son who was not in existence at that time. Later on, I would refer briefly to the fulfillment of this great prophecy.

A. Physical characteristics:

(1) Handsomeness, (2) remarkable rapid growth, (3) sheltered under shadow of Allah, (4) would be the likeness of the Promised Messiah (a.s.) in charm and grace, (5) long and prosperous life, (6) son - delight of the heart.

B. Intellectual Characteristics:

(1) Highly talented and gifted, (2) extremely intelligent, (3) exceptionally brilliant, (4) saturated with secular and spiritual knowledge, (5) sharp in understanding.

C. Spiritual Characteristics:

This was his real domain. He was destined to excel in the realm of spiritual enlightenment. Note the attributes given in the revelation:

(1) Invested with the Holy Spirit, (2) free from all impurity, (3) Word of Allah, (4) Light of Allah, (5) anointed by Allah with the perfume of His pleasure (6) of clement heart, (7) he would extol the Holy Quran and spread its message, (8) he would cure many a people of spiritual ailments with Messianic breath and the blessings of the Holy Spirit, (9) sign of

mercy (10) sign of nearness, (11) key of conquest and victory (12) his advent will be greatly blessed, (13) source of manifestation of Divine Majesty, (14) Helper of Allah's religion, (15) with his coming will come the grace of Allah.

D. Temporal Characteristics:

(1) Sign of power (2) man of nobility, grandeur and wealth, (3) sign of grace and beneficence, (4) high ranking.

E. International Characteristics

(1) Means of procuring release of those in bondage, (2) nations will be blessed through him, (3) his fame will spread to the ends of the earth.

Fulfillment of The Prophecy

The illustrious son of the Promised Messiah (a.s.) was born on January 12, 1889. Huzoor (a.s.) named him "Mahmood Ahmad". His other revealed names were Fazal, Bashir, Fazal-e-Umar, and Emmanuel. On the same day (January 12, 1889) the Promised Messiah (a.s.) stipulated the ten conditions of *Bai'at*, and ten weeks later, on the Behest of Allah, accepted the first *Bai'at* on March 23, 1889. Chronologically, the birth of the Promised Son and the launching of Ahmadiyya Muslim Jama'at are closely connected. The Promised Messiah (a.s.) in a vision, saw the name "Mahmood" engraved on the wall of a Mosque. A "Mosque", in the silence of dream interpretation always means "Jama'at". The very son became the leader of the Jama'at on March 14, 1914 at the age of 25, and led the Jama'at for 52 years, until his demise on November 8, 1965. In 1924, he laid the foundation stone of the Fazal Mosque in London, on whose wall his blessed name shines since then. How beautifully interwoven are the threads of Divine prophecy! Moreover there are several Ahmadiyya Mosques in Asia, Europe and Africa, which are named in his blessed memory and are known as "Mahmood" Mosques". This is just one aspect. All Characteristics foretold in the prophecy have been fulfilled in a similarly remarkable manner. A voluminous book is needed to do justice with all characteristics. However, for the sake of example, I would deal briefly with the following two characteristics:

i. "He would be saturated with secular and spiritual

knowledge"

ii. "He would be the means of procuring the release of those in bondage."

Saturation with Secular and Spiritual Knowledge:

The illustrious son was promised to be saturated with worldly and religious knowledge by Allah Himself. His formal education was up to "Matriculation" level. By this I mean that he attempted the school leaving examination and passed only in his favorite subjects, Urdu and Arabic. He learned the Holy Quran and Hadith from Hazrat Maulana Hakim Nor-Ud-Din Sahib. Now take note of the Divine miracle. The man with sum-total of above mentioned acquired knowledge was empowered by Allah to write and compile two hundred and fifty publications, books, collections of sermons and speeches, and a large number of unpublished manuscripts. His commentary of the Holy Quran is spread over thousands of pages. One is amazed to note that he wrote with the same authority and command on topics belonging to different branches of knowledge.

Biography (life of the Holy Prophet Muhammad (s.a.w.), The Achievements of The Promised Messiah (a.s.), The origin of Schism in Islam), *Commentary of the Holy Quran (Tafseer-E-Kabir, Tafseer-E-Saghir)*, *Hadith, Metaphysical Aspects of Religion* (Nature of Angels, Existence of God, Predestination), *Comparative Study of Religions* (Preface to the Commentary of the Holy Quran, Excellencies of the Holy Quran), topics related to Worship, Devotion, Ritual, Dogma, Doctrinal Differences, Politics, Economics and many other fields. At the age of 17, he started editing a magazine known as "*Tash-Heez-Ul-Azhan*". He performed pilgrimage and visited the Holy Land, and Egypt when he was 23. The next year he started a weekly newspaper "*The Alfazl*", at the age of 25, He was elected to the highest spiritual office of the Jama'at - "*Khalifa-Tul-Masih*". He dominated the Jama'at stage as a spellbinding orator for half a century. He was a writer, commentator of the Holy Quran, nation builder, thinker, educator, journalist, poet, administrator, planner, and a brave defender of Islam—all combined in one personage. A spiritual wonder! A great leader who commanded the

love, fealty and esteem of millions!

Freedom of the Captives

The Prophecy points out that the Promised Son would be an instrument for the freedom of those in bondage. Primarily this applies to those who were in the bondage of ignorance and sin. He was endowed with the power to cut asunder the chains of disbelief and atheism. Such people who belonged to different nations, races and cultures, were spiritually liberated through the global network of preaching which he established in different continents. Today his followers, in 158 countries, are living witnesses of this life-giving freedom.

It was also manifested in the form of his sincere and over-whelming interest in the welfare of the Kashmiri people who were maltreated and brutalized by the then regime of Maharaja of Kashmir. All-India Kashmir Committee, under his presidentship, in the 1930s, mounted a peaceful and successful struggle for the fundamental rights of the Kashmiri people. Its solid impact was acknowledged by the prominent Kashmiri leaders including the late Sheikh Muhammad Abdullah "The Lion of Kashmir".

On an international level too, the prophecy has been fulfilled in another manner. It appears that the prophecy generated a powerful symbolic inter-play of the unseen forces in post World War II Era. In 1944, Hazrat Khalifa-Tul-Masih, II (r.a.) announced that Allah had revealed to him that he was the "Promised Son" foretold in the prophecy of February 20, 1886. Thereafter he lived for twenty one years. Ninety percent of the nations, mainly in Asia and Africa, who were under colonial subjugation, succeeded in winning their independence, in these two decades (1944-1965). This great political change, which affect a third of the world population, cannot be brushed aside as a mere coincidence. World War II and the defeat of the axis Powers are the two factors which accelerated the independence movements in the colonies. Hazrat Musleh Mau'ood (r.a.) predicted Hitler's defeat at a time when the dictator was a serious threat to the Allies. With Hitler's downfall a new era ensued. The list of such countries (year of independence in brackets) is given below:

Pakistan (1947), India (1947), Sri Lanka (1948),

Burma-Myanmar (1948), Indonesia (1948), Malasia (1963), Singapore (1965), Philippines (1946) Laos (1949), Kampuchea (1953), Vietnam (1954), South Korea (1948), North Korea (1948), Kuwait (1961), Syria (1946), Jordan (1946), Algeria (1962), Benin (1960), Burkina Faso (1960), Burundi (1962), Cameroon (1960), Central African Republic (1960), Chad (1960), Congo (1960), Gabon (1960), Gambia (1965), Ghana (1957), Guinea (1958), Ivory Coast (1960), Libya (1951), Madagascar (1960), Malawi(1964), Mali (1960), Mauritania (1960), Niger (1960), Nigeria (1960), Ruwanda (1962), Senegal (1960), Sierra Leone (1961), Somalia (1960), Sudan (1956), Tanzania (1964), Togo (1960), Tunisia (1956), Uganda (1962), Zaire (1960), Zambia (1964).

If it is a coincidence then it is a miraculous coincidence which has been orchestrated by the Ruler of the heavens and the earth. These new nations nearly constituted fifty percent of the membership of the United Nations in 1965.

Conclusion

Same is the position of other characteristics. Is there any other person amidst us in modern times, about whom such a detailed prediction was publicized before his birth—and all that was said, saw the light of the day? As far as I know he is the only one who stands un-matched and unparalleled in the twentieth century. Allah has shown similar signs in the remote past. Four thousand years ago, Syedna Ibrahim (a.s.) (Abraham) was told about Ismail and Ishaque (Ishmael and Isaac). Two thousand years later Hazrat Zakariya (a.s.) (Zechariah) was given the prophecy about Yayah (a.s.) (John the Baptist). Around the same time Hazrat Maryam (Mary) was given the glad tidings about the birth of Jesus (a.s.). We are grateful to Allah, the Almighty, for repeating history in our time, which has become notorious for the evils of materialism, faithlessness and atheism. Blessed are those whose eyes and hearts would be revived as a result of the miraculous fulfillment of this prophecy. This is the real purpose of the prophecy.

"Thus God spake that those buried in tombs may come out so that the superiority of Islam and dignity of God's Word may become manifest unto the people."

ANSWERS TO FIVE COMMONLY ASKED QUESTIONS

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

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

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

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

These are my beliefs. Kindly, in the light of

Quran and Hadith, correct me if I am wrong.

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

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

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

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

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

people will call one Kafir cannot be beneficial. If a man is a Muslim and is declared infidel by the whole world, he does not become an infidel and if an infidel is labeled as a Muslim by the whole world he does not become a Muslim.

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

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

“...And whoso disbelieves in Allah and His

angels, and His Books, and His messengers, and the Last Day, has surely strayed far away.” (4:137)

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

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

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

Why Ahmadies do not pray behind the non-Ahmadies

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

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

is forbidden to men in Islam. But to emphasize a good cause and wearing for a few minutes of gold and silk is no absurdity. The real object is righteousness. All guidelines are to attain righteousness and the pleasure of Allah. Conversely, in proper context, a good thing forsaken many become a source of worshipping Allah.

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

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

such an Imam? certainly not. You will question how prayer behind such a person can be accepted. The Holy Prophet (peace be upon him) has said: “He who dies and has not recognized the Imam of the time, dies ignorant.”

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

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

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

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

preference or choice that the Ahmadies should pray behind an Imam from among themselves.

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

Not dividing Muslims into Sects

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

Allah has given you the name: Muslims.

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

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

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

Obligation of Accepting the Promised Messiah

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

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

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

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

"And if there comes to you guidance from Me, then whoso shall follow My guidance, on them shall come no fear, nor shall they grieve. But

they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire, therein shall they abide” (2:39-40)

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

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

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

“And it is they who shall prosper.” (3:105)

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

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

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

Secret Belief

Your fifth question is in the light of the above facts if one believes secretly is it wrong? The answer is, as already mentioned, that the acceptance of the reformer after knowing his truth is mandatory. Allah had promised great rewards and success for the

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

“Do people think that they will be left alone because they say, ‘We believe,’ and they will not be tested.” (29:3)

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

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

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

I AM READING THE WRITING ON THE WALL

by Hazrat Musleh Mau'ood, Khalifatul Masih II

(On January 6, 1951, Hazrat Musleh Mau'ood addressed a farewell party in Rabwah, Pakistan, given on the occasion of the departure of Mr. Hassan Atta, the President of the Jama'at Ahmadiyya, Gold Coast (now Ghana, W. Africa), who was returning home after paying a visit to Rabwah.

Mr. Hasan Muhammad Khan transcribed this farewell speech, typed it up and presented to Hazrat Khalifatul Masih II to review it and make the necessary corrections. Huzoor very kindly reviewed it and made corrections in the margins. Mr. Hasan Muhammad Khan had preserved this document with Hazrat Musleh Mau'ood's own handwriting on it. It was published in the October, 1999 issue of the Ahmadiyya gazette, Canada. We are reproducing the same document here, courtesy of the Ahmadiyya Gazette, Canada.

This address of Hazrat Musleh Mau'ood was given when no African nation had yet gained independence. But He could see a great future for the African nations and said so in his address. His words were a great prophecy which began its fulfillment within a few years when Ghana and then many other African nations gained independence. This was a first step towards greatness and we believe there is much more in store for the African nations. We believe that the acceptance of Ahmadiyyat by the masses of Africa will be rewarded by Allah in the form of a great future for Africa.

We are reproducing the original document as printed in the Ahmadiyya gazette, Canada, so readers can witness the handwriting of Hazrat Musleh Mau'ood. — Ed)

I am sick for the last many days, so it is difficult for me to participate in parties like this. But as our brother Hasan is leaving very soon, I thought I should not miss this opportunity to speak something and ask him to convey my salam to all my brothers in Gold Coast and West Africa. It is a pity that at this time we are outside Qadian our beloved centre, the centre which our God appointed. But I think centres are no centres. ^{we should not} If we ignore our duties.

The first thing for a man is to fulfil his duties. We are not idol worshippers. Neither we ~~believe~~ believe in man made idols nor those made by religion. ^{Traditions} Therefore centres as ~~centres~~ have little value for us if we do not fulfil our duties. If we are ful-

filling our duties; centres will have great importance for us and we will feel proud of having a centre appointed by God. ^{But as God has decided that} Although we are outside that place still we must perform our duty most faithfully and do the service most honestly that is demanded of us.

I will request Mr. Hasan to understand that Ahmadiyyat is a mission and not only a society. He should know that it is not a simple belief. It is quite a different thing. It is a religion but not a new one. It is Islam the old religion ~~xxx~~ of God.

God always sends His messenger when people go astray from His Path. ^{orders those} Then he requests that chosen servant to go all over the world and bring His People back to Him. In this task, only a few people gather round that messenger here and there. Majority of people absolutely ignore God's ~~the~~ messenger. Those who accept him are the blessed and the chosen ones and it is a blessing for all those who accept the message.

Mr. Hasan should realise that fact himself and tell his people that the question is not that of Africa or that they belong to Gold Coast but the question is that who has accepted the message? Every community considers the prophets the best people. Those who are chosen to accept them are second to them. God chooses some people out of ^{all the world} many who accept them. ~~Therefore~~ ^{and} therefore those who accept them are second best people on earth. Then the great messenger asks them to go

*we should remain
outside our
permanent
centre for a
while*

*Then He chooses
some of the people
to follow him*

into the world and deliver the message. This is a great honour which falls only to those people with whom God is pleased. They should not consider themselves ordinary men. Men they are. Holy Prophet was also a man. But they are men who rise high amongst their people. They are not ordinary people. In history you will find countless men who have risen higher than ordinary men. Still they were men. Every German is a man, but every German is not a Hitler. Every French man is a man but every French man is not a Napoleon. Every Englishman is a man but every Englishman is not Richard the Lion Heart. So of course you are ^{not every woman} ~~a~~ man but you have accepted the message of God. Others are wandering away from the path of the Lord. Therefore you have definitely risen higher than others. We are just like Christ who was anointed by God. So we are also anointed by God and every one of us is anointed according to his capacity. There are some who are less anointed and some who are more, but every one is blessed and chosen one. So do not be content in believing Ahmadiyyat only. God did not ask you only to believe in Ahmadiyyat but to deliver and spread ^{His} this message *also*.

I am very pleased to see Mr. Hasan here amongst us in Rabwah and I like more people coming here from your country. I always wished to go to different places myself but could not go due to my being so busy and my health. Now I am feeling weaker and weaker every day. But if I cannot visit other places, and people of other lands cannot see me, there is another way to achieve this purpose.

x an intelligent

People from various countries can come here and see me and achieve this purpose.

God had prophesied about me to many prophets and my name is mentioned in many prophecies ^{along} ~~just as~~ that of Promised Messiah. People seeing the Promised Messiah are called companions and those who have seen me will also be called companions. When I go away people will feel sorry and they will desire that why were they not in this age and did not see my time. But they will not find my time. This is the time that Ahmadis should derive as much benefit as they can of my presence.

God wishes to spread Ahmadiyyat to the far flung corners of earth through me. So He is making such arrangements also that people from all over the world may come and see me and get blessings from me. Here you see Germans, Indonesians, Chinese, Egyptians, Sudanese, Ethiopians and Americans. They were believing in Ahmadiyyat since a long time but they did not come to Qadian ^{but} and they are coming now. This shows that God is producing desire to come to the centre and learn the faith here for themselves from me and from other scholars at the centre.

To you Mr. Hasan my special message is that in future - I cannot say near future or distant future. I am reading ^{the writing on the wall} lines written on heaven that there is a great future for your race. God does not forsake a race for ^{the} all times to come. He does it for some time

but not forever. Once He gives opportunity to one nation and one continent and then He gives the same opportunity to another nation and continent. Now is your time. You have been oppressed and ruled for a very long time. Rest assured, your ^{glorious} ~~time~~ time is fast approaching. People were made to think that yours is an inferior race. I can say about myself that in my younger age, when I used to read English books, I used to think your race as inferior one. But when I grew up and read the traditions ^{and} of the Holy Quran, I came to know that it was all humbug. God has not made an exception of your people. God mentions all races and nations as equals. When He sends Prophets in the world, He gives sufficient intelligence also to the men who are addressed to accept that prophet. If you ^{are} have not sufficient intelligence, or in other words an inferior race, then God forbid it is the fault of God who sent a prophet to a people who have no intelligence to accept him. But this is not the case. Islam says Europeans, Americans, Asiatics, Africans, and people in far off islands are all equal. All of them have the same power of understanding, learning, memorising and inventing. Americans consider themselves as super men. They even hate Europeans. The Europeans hate Asiatics. As far as Ahmadiyyat goes, I assure you that we - and when I say we, I mean myself and all the Ahmadis who follow me - consider all the ~~world~~ ~~world~~

people on earth as equals. All of us are equals and ~~Gods~~
~~creatures~~ have the same powers. I assure you that during
 my life time I am not going to allow any Ahmadi to adopt
 this mistaken idea. Just as the Holy Prophet said
 that he would crush such ideas under his heels, I also
 assure you that I will also crush such ideas under my
 heels.

So go and prove yourself a true Ahmadi. Tell your
 brothers that you went to Pakistan and Rabwah and found
 that in Pakistan also there are brothers and you did
 not see Pakistanis but Africans in different colours and
 they are looking towards their African brothers as
 their own kith and kin. I am expecting the same
 sacrifice from Africans as from any other nations and
 ask you to preach and convey the message of Islam to eve
 corner of your country.

Rabwah will always look upon you to bring ^{the time}
 everybody in Gold Coast in the fold of Ahmadiyyat, ~~in~~ the
 religion of God.

Islam



GRANTING OF SUPPLICATIONS ITS WAYS AND MEANS

This very important sermon of Hazrat Khalifatul Masih II (peace be upon him) was delivered at Masjid Aqsa, Qadian on July 21, 1916. It discusses some very important points regarding prayers, supplications and how we can make them worth acceptance to God Almighty. We hope brothers and sisters will pay special attention to the important advice (direly needed today) given in this Khutba. This sermon was published in *Weekly Al-Fazl International*, 15th to 20th January 1999, in Urdu. The English translation is reprinted from the *Ahmadiyya Gazette, Canada*, February, 1999

After reciting *Tashahhud*, *Ta'awwuz* and *Surah Fatihah* Huzoor recited verse No. 187 of Surah Al-Baqarah whose translation is as follows:

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.

Lofty Status of God and Humble Position of Man

I had mentioned in my last week's sermon, that God willing, I shall talk about the ways of supplicating and the right method of praying as a result of which a believer may expect better acceptance of his prayers. He should know the conditions with which, a candidate may expect that Allah will grant more of his prayers.

As a matter of fact, Allah is the monarch and we all are His subjects. To grant someone's application or supplication is up to God alone. Subjects have no right to claim that the Lord must grant all their supplications. If He does, then He will be the servant and His subjects, the monarch. It is because if one is obligated to grant other person's every wish he is not the master, rather is the servant. A master is not bound to grant every request of his servant, as He is independent. He has the authority to grant or not to grant because He is not obliged to accept all the supplications. He may turn down any of the prayers and by doing so, He can not be blamed. God is the Master and we are all His slaves. He is the Creator and we are His creation.

Now when we understand that this relation is so delicate, then the servant should not expect that all his desires will be fulfilled by the Master. Thus how can man think that Allah must surely grant all his supplications. If at all a servant claims that God

accepts all his prayers, he is making a false claim. He must realize his humble position and maintain his attitude and thoughts according to his status and must not try to become the master.

God Not Bound to Accept All Prayers

If someone believes that Allah is God only when He grants all his prayers and should not turn down any one of them, is like saying that God forbid, man is God and God is his slave or man is master and God is his servant. When someone is bound to obey other's every command, then that person will be considered his slave or his servant. Therefore, it is false to expect that all his prayers will surely be granted. This may be the belief of an ignorant person and not of the wise and enlightened. But among Muslims, there are people, who harbor such thoughts.

Some brothers write to me for prayers and I reply that *Insha Allah*, I shall pray for them. After some time, they again write that their project has not been accomplished and they think that I did not pray for them and now, I must pray for them. But I tell them that my job is only to pray and I do so and the rest is with God whether He grants our prayers or not.

In reply they write to me, questioning what I was telling them? They say that I can force God to grant whatever I like and thus I must get their job done. Such are the thoughts of Muslims of today which is nothing but ignorance. They consider that a *Buzurg* (saint), God forbid, is greater than God and can force Him to do whatever he chooses. This is not correct and is not the real meaning of *Buzurg*.

As in Urdu, we say that he is the *Buzurg* son of his father, which means he is the eldest son of his father. It never means that he is bigger *Buzurg* than his father is. This merely means that he is eldest among his

brothers. The same meaning applies to a human *Buzurg i.e.*, he is better among Allah's creation and Allah grants comparatively more of his prayers as compared to other people. It is like higher officials in a government. Lots of their recommendations are accepted by the government. But it is never the case that Government accepts all their proposals. Therefore this is a false notion that God must grant all the supplications.

Last Friday I said that I shall tell methods by adopting them, prayers are granted and by hearing this someone might have thought that next Friday they will learn the trick by which they will be able to get all their prayers granted. Now they are hearing that God is not bound to grant every prayer and no sane person should ever think so. By hearing this, someone might think that it was much ado about nothing. This phrase is said when something big is expected but very small comes to hand.

Therefore, if someone thought that some such method will be told which he may get everything granted from God, should forget about it. It is *kufir*. This neither passed my mind nor can ever come into the head of a person who knows about the grandeur, glory, and power of God Almighty. What I mean was that I shall mention the way by which Allah may accept comparatively more prayers. I never meant that I know some trick or can disclose it or it is my belief that man can get all his prayers granted from God Almighty.

Thus, in the very beginning, I want to make clear that I do not know any such trick which can make the master a servant and the servant a master, or creator may become the creation and creation becomes the creator. It is because Master is Master and slave a slave. God is the Master and Creator since genesis and will always remain as such. A human being has always been a servant and a creation and will always remain so. Even when he is on a lofty status in paradise, he will be the same.

Therefore, such ideas are *kufir* and I strictly disbelieve in it. Yes; there are ways and means by which man can please Allah and get his prayers granted like a child who may do with his father or a pupil of his teacher. But there is no child who can get his every wish fulfilled from his father or a pupil from his teacher. He will be a stupid and ignorant father or

a teacher who may grant all the requests of the son or the pupil. A story goes that a Pathan employed a teacher as tutor for his son. One day the pupil did not prepare his lesson and the teacher spanked him. But the pupil brought his sword and tried to kill the teacher. The poor teacher ran for his life but in the way he met the pupil's father. The teacher thought that he will save him and said, "See Sir! Your son wants to kill me; please stop him and save me." But the father instead of stopping his son, asked the teacher, "O teacher, stop and do not let my son's maiden strike go to waste."

Therefore, only stupid and unwise will do so. The way to get the prayers granted which I will tell is the method with which Allah will accept comparatively more prayers. It is not to be that every supplication will surely be accepted.

The first method by which prayers are granted in abundance is the method, which everyone can not adopt. Only a very special person can adopt this way and is not concerned with one's diligence and hard work but with his rank and status. Regarding the person of this standing, I can say that all his prayers are granted. But just now, I said that all prayers of a man are not granted, and now I am saying that all prayers of a man of this standing are accepted. These statements seem self-contradictory. When I shall explain about the status of that person whose all prayers are granted, you will understand that there is no contradiction in what I have said.

I call this status, "The Weapon". When the master of the *weapon* wields it, the tool works. But if the weapon does not cut, it is not the fault of the weapon but of the wielder. No wielder likes that his weapon should not work. Likewise, a time comes when a man becomes a *weapon* in the hand of God. He does not eat and drink till God wants him to eat and drink. Such is the case when he speaks, hears, wakes, sleeps, etc. As a matter of fact all his activity and inactivity goes in the hands of God. All the prayers of this person are granted. It is because it is not his supplication, but he is doing it with the command of God. Therefore, acceptance of his prayer is not against the dignity of God.

As a matter of fact that prayer is done with the bidding of God. Thus in this case, it is God Who wants

him to pray and it is God Who grants that prayer, therefore, such prayer is surely granted. Let me give you an example.

When an official goes for inspection of one of his subordinate officers, the members of the office staff, present their requirements to the inspecting officer. Suppose a Deputy Commissioner comes to a *Tehid* and the *Tehsildar* presents him his demands like he wanted to purchase sundry articles or wanted some projects to be completed, etc. The officer will approve some and reject some. Sometimes, it so happens that the Deputy Commissioner himself feels the need of something and instructs the *Tehsildar* to put up the demand note for that article for approval. It is never the case that the Deputy commissioner will reject or disapprove that particular report. It is only because, the Deputy Commissioner himself suggested it.

Similarly, God Himself puts a prayer on the lips of His devotee. As it is done by God Himself, He does not reject it. This is the expression of the closeness and the status of that devotee. But if the devotee wants to pray for something else, God manipulates his mind and heart in a way that he does not utter the words, which he intended to speak. Rather, he speaks the words, which are to be granted.

Therefore, there are two ways with which such people pray. Firstly, they are told by means of revelation, *kashf* or vision to pray for a particular thing. Secondly, if he intends to pray which is not be granted, then God diverts his mind from that prayer. His desire for that object is completely averted. He forgets the words of that desire and the way of its prayer. Instead, his tongue utters only the words which Allah wants him to say, and he is astonished to hear those phrases as to what he wanted to say and what he is saying.

Such prayer has great magnitude so much so that one spends more than two hours in this sort of prayer. But the man is under the impression that he had spent merely five or ten minutes. He does not feel the lapse of time. He is so absorbed in prayer that his head and heart are disengaged from the world and He finds God everywhere and nothing else.

But it is not the way that every one may be advised to act in this way. It is because it is related with the status and rank and which is not within the means and

scope of any person. Therefore, when it is beyond human power, then it is futile to work on it. Therefore, I shall not discuss this method. I shall speak about the ways, which are within the scope and means of a human being. But this must be kept in mind that by acting on these methods, every prayer is not granted. I mean to say that comparatively more prayers are accepted.

Please Your God

The first method I want to explain is mentioned in the verse I recited in the beginning. Allah says:

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.

Whenever my devotees ask, how God accepts the prayers, tell them that I (God) can fulfill one's desire in the best manner. One of My attributes is that I am near everything. I am near the supplicant as well as the thing desired.

Here a question arises that everyone who is near can not get the desired advantage. A servant goes to the Court of a King, but he can not occupy the chair. Similarly, a man carrying a royal umbrella stands nearer to the King than vizier. But he can not even dare to sit on the chair of the minister. Therefore, for a man who is near, it is not mandatory for Allah that He will surely grant his prayer also and he will take advantage of his status. Here Allah has told a rule of the thumb, which includes the answer to this question also. This seems working throughout in nature of man. Allah says, "*So, they should hearken to Me.*" You should obey Me in everything. Act upon all the commandments We have given. All your actions and motions should be under the sway of *Shariah*. Then the granting of your supplications will also increase. Why? Because, a servant always gets reward, when his master is pleased with him.

If someone annoys his master, and seeks reward, he remains deprived. This is not the way to get prizes. You don't get a reward when your master is unhappy with you. Just see the small children who are not so wise. If they come to ask something of their parents and find them in an angry mood, they keep quiet. But

when they find them in a cheerful mood, they ask them for this thing and that. So the children also understand that when their parents are angry, their wish will not be granted.

This should be borne in mind, that God's anger is not without a cause. It is always when His commands are disobeyed. Therefore, one way to get one's supplications granted is to ponder upon his deeds. He should think if he did something against the *Shariah*. Whatever one may do, should be in obedience to *Shariah*. When such is the state of affairs, your prayers will be granted.

A teacher will comparatively listen more to the request of a diligent student who comes with his homework fully done, than the one who neglects his homework. If the students want a day off, they will send that diligent boy to the teacher with the request. The boys understand that if they sent the student who lags behind and is not hard working, the teacher will understand that he is asking for the day off to shirk work. But if, a hard working and diligent student makes such a request, the teacher will not think on these lines. He is already happy with him and will grant them the desired leave.

God also accepts the prayers of him who keeps Him happy. Therefore, it is said, that if My devotees want that their prayers be granted, they should hearken to Me. If they will obey My orders and act accordingly, the result will be that their supplications will be granted. Allah has called Himself as *Wali* (friend) of the *Mu'min*. The Promised Messiah (a.s.) used to say that a friend is not he who agrees to every demand of his friend, but he who grants some and gets some granted from the other. When Allah says that He is the *Wali* of the *Mu'min*, it means, that He will grant many of his prayers and wants His devotee also to obey a number of His injunctions.

Allah says: *I answer the prayer of the supplicant when he prays to Me.*

But the method of this acceptance is that the devotee should obey My commands too. If some hurdles and obstacles come in its way, He will remove them and it is as if Allah makes a promise with you that if you will obey Me, I shall accept your prayers. This is the first method for the acceptance of prayers, which Allah has

mentioned in this verse.

The Faith Of A Devotee

The second method is also mentioned in this very verse and that is *believe in Me*. If My devotees what that I should accept their prayers, they should believe in Me. Apparently these words seem superfluous because he who will accept everything desired by Allah, will believe in Him also. He who will not believe, will not accept Him as well.

For instance, he who will say *Namaz*, observe fasts, pay *zakat* and perform *Hajj*, will not do it formally because Allah has already negated formal performance. He did not say that if they will act according to the commandments of *Shariah*, He will accept their prayers. The word that has been employed here shows acting upon the commandments of *Shariah* as well as rejecting mere formal performance. That word is *Istijabat*. It means that when a devotee hears the voice he should accept it and act upon it.

It does not mean that if one is by nature merciful or benevolent will deserves it. It also means that if some ones does it formally or as a matter of habit will not deserve it. Here Allah says that when a devotee hears My voice, he should act upon it and then his prayers will be granted. In this way, a man of weak faith, acting formally upon the commandments of *Shariah* or an atheist observing *Namaz* just for show off cannot be deserving of acceptance of prayers. Then what is the meaning of *believe in Me*? When the condition is already mentioned that prayer is granted when *Istijabat* is there and *Istijabat* is there when there is belief in Allah, then what does believing in mean? When *Istijabat* cannot be without believing, then firstly, one must believe and then *Istijabat* will come and *Istijabat* will not be first and believing later. In this way, a casual observer feels it is a paradox but it is not.

Here believing in Allah does not mean believing in *Shariah* alone. Here another method of acceptance of prayers is mentioned. As a result of not understanding this, many have stumbled and their prayers are not accepted. The method is that one should act on all the commandments of *Shariah* and supplicate also. But simultaneously he must believe that Allah does grant prayers. There are many who act on the commandments of *Shariah* and have fear of God, and

engage in prayers in a humble way, but think that their project is so big how will their prayer be accepted? Or they say that how will God hear the prayers of sinners like them.

The devil puts these thoughts in their minds due to which their prayers remain unanswered. To be immune from this deficiency, Allah says that they should have firm faith that if they will obey His commandments in a befitting manner, He will grant their prayers. When such is the belief, prayers are granted. If one prays with his tongue and in his heart does not believe that God will grant his prayers, they will never be granted. It is because Allah accepts the prayers of a devotee according to the faith he has. When someone lacks trust, his prayers will not be accepted even if he tries as hard as possible.

Allah says: *Despair not of the mercy of Allah.*

It is only the ungrateful who are despaired of His mercy. Otherwise he who has witnessed so many Signs of Allah on him which are really countless, can not think for a minute that Allah will not help him in his project or his prayers will not be granted even if he is in a critical condition or surrounded by so many dangers and misfortunes. He knows and believes that with the slightest nod of the Almighty, every difficulty can be removed and Allah will surely do it for him. He has so firm a belief in the acceptance of his prayers that even after twenty years elapse he still believes that his prayers will not go to waste. He does not stop praying till God only stops him from praying on the project. Even if his prayer was not accepted, yet he received the honor of being the recipient of His Word that he should not pray for the success of that particular project. Therefore one should not stop praying until and unless God orders him not to pray.

Do Not Be Disappointed of Praying

One should not abandon praying even if the prayer is not being accepted. If it was not accepted this time, it will be accepted the next time or next time. When a child asks his mother for a quarter, it is possible that mother does not give him. But when the child persistently demands, he does get it. Man should also do likewise. If his prayer is not granted for the first time, he should try for the second, the third and the fourth till it is accepted. Therefore, one should not stop

praying. The Promised Messiah (a.s.) used to say that beggars are of two kinds. One is he who comes to the door and will not leave till he gets something. He named them *Nargada*, i.e. macho beggars. The other kind is called *Khargada* (stupid beggars) i.e., if someone refuses to give, they will move to the next door. Huzoor said that one should not be like *Khargada* but should be *Nargada*. He should not move from God's doorstep till he gets something. In this way, even if the very prayer is not granted, God give the supplicant in some other way.

So the second way of getting prayers accepted is that one should become *Nargada* and not *Khargada*. He should resolve that he will not move till he gets something even if he has to pray for fifty years. He must believe that God will surely listen to his prayers. He should not think that his prayers will not be granted. He should keep on praying even if he feels that his project is dwindling or crumbling.

The story goes that a saint used to pray for something everyday. One day, while he was praying, one of his pupils came and sat beside him. At that very time, he received revelation from God, which even the pupil heard. But out of respect, he kept quiet and said nothing. The next day, he started supplicating and he received the same revelation and again the pupil also heard the voice. But again he remained quiet. The third day the saint received the same revelation. But now the pupil could not keep quiet and said to the saint, "Today is the third day that I have been hearing the same voice that God says that He will not accept your prayers. Why you are doing the same thing again and again.

The saint said, "You simpleton! You are upset on hearing this revelation only for three days and want me to stop supplicating. But I am hearing this voice for the last thirty years, and I am neither frustrated nor disappointed. It is God who has to accept but my job is to keep on praying. Why are you interfering in my affairs. God is doing His job and I am doing mine.

It is written that the very next day he received the revelation. "We have accepted all your prayers of the past thirty years."

Therefore, never be disappointed of the mercy of Allah. Allah is not happy with such people. A disappointed man should think how many blessings he

received from God and is still enjoying. Then why frustration for the future.

Thus one way to pray is that his actions should be appropriate according to *Shariah*. Why? You must have seen that even the parents also favor the child who submits to them and fully obeys them. He who cares little for them, they also care less for him. Again the teacher also favors the student who is hard working and diligent. So is God Almighty Who favors more of His obedient servants than His disobedient ones.

Therefore, firstly you make your deeds and actions according to *Shariah* and secondly do not be disappointed of the grace and mercy of God Almighty. While praying, be fully confident that Allah will listen to your prayers and grant your supplications. Keep on praying and do not stop till you hear the command, "I do not grant your prayers". But Allah's saying, "I do not grant your prayer" means that Allah in a way says, "O My devotee, I do not grant your prayer at this time, but you continue praying, I will surely grant it at some other time". Had it not been so, and God wanted him to completely stop praying, He would have said, "Do not pray for this thing, because, I will not grant you this prayer".

So, do not stop praying till you hear the voice, "Do not pray for this purpose, as I do not permit you for this prayer". This is the mode with people who are blessed with revelation or *kashf*. And those who do not enjoy this blessing, they start loathing the thing prayed for and they stop praying for it. This is not despondency, rather they have confidence that Allah can fulfill their desire and can grant them the thing asked for, but they themselves do not want it. therefore, if someone feels loathing while praying for something, he should stop praying for it. Otherwise, one should continue praying, whatever time it takes.

Sometime while praying it so happens that if the prayer is granted, some law of *Shariah* is defied. By this also, one should understand that time has come that he should desist from that prayer. This is also one way of God's telling that instead of words, God's action is manifested. Therefore, one should leave praying for that purpose. So, there are three aspects of desisting from a prayer.

Firstly, if revelation comes or a *kashf* is shown not

to pray for some thing or you do not have Allah's permission to do that particular prayer. Secondly, one starts loathing the purpose prayed for. Thirdly, when it becomes linked with forbidden thing of *Shariah*. If none of these conditions is present, one should never desist from praying and be disappointed. One should understand that Allah has granted him a chance to pray, therefore, he should go on praying so that it may not be wasted. If someone will do in this manner, either Allah will grant his prayer or stop him through one of the above mentioned three ways. (So far, I have not been able to figure out any other hurdle except the above mentioned three ways). Even if He stops one from praying, it is not a big blessing that he got the honor to have communion with God Almighty?

Today, I would explain only these two methods for acceptance of prayer. There are other ways also, but the time has run out and God willing, I shall discuss them in my next Friday sermon.

Remembrance of Hazrat Musleh Mau'ood

(Continued from page 14)

movement, in the struggle for the rights and freedom of Kashmiris, in his detailed commentary on Hindu designs against the legitimate rights of the Muslims of undivided India in the 1940s, at the time of partition, and many such historical occasions. When a bigoted Hindu wrote an offensive article against the Holy Prophet (s.a.w.), he raised his voice and organized an effective campaign against it, forcing the Government to take due notice. On a positive side, he organized *Seerut-un-Nabi Day* and *Yaume-Peshwayane-Mazahib* (Religious Founders Day) to prevent such painful incidents when they raise on account of ignorance of the lofty and noble character of the Holy Prophet (s.a.w.) and his unmatched benevolence to humanity.

In short, he was a unique leader of great and superior qualities rarely combined in any one individual. He was a living personification of all the rare qualities which the divine revelation the Promised Messiah (a.s.) had received in answer to his solicitations to Allah for forty days in total seclusion in Hoshiarpur. The majesty and sweep of the prophecy is awe-inspiring and this one prophecy alone is enough to guide a lost soul to Divine truth and message.

COGNIZANCE CONFERENCE OF HAZRAT MUSLEH MAU'OOD

(raziullahtalaanhu)

(by A. Shamin Ahmad)

This had been published in the monthly magazine "Khalid" by the name of *Irshadate Aalya* (Supreme Sayings) compiled by Mr. Abdur Rahman Anwar, who had been the private secretary to Hazrat Musleh Maood. Some of these selections are presented below.

This had come by correspondence to Huzoor: 'A woman from East Africa wrote Huzoor that her husband's legs had been rendered dysfunctional in an automobile accident. May Huzoor kindly advise her some prayers from the Holy Qur'an to overcome this calamity.

Huzoor replied that the whole of the Qur'an is full of blessings. You can recite whatever part you want. Allah says: '*Ala Be Zikrellahe Tutmain Quloob*'; that by the remembrance of Allah, hearts are consoled.

A person wrote that I intended to take M.B.B.S. degree, and took a course at the university. Unfortunately I was not successful, but my parents insist that I must at least complete a BA. Please guide me.

Huzoor advised: The exam he failed, he should try again. A new beginning will be difficult.

A friend saw a scary dream, in which his right arm is amputated and one of his friends is trying to reattach it. But it does not function properly as before.

On that Huzoor said: "This is a scary dream. The arm in this dream means 'Son'. He should seek forgiveness from Allah, and give alms in this regard so that Allah should remove the scary element associated with the dream.

A person saw in a dream that he meets Huzoor and he is happy and well. Huzoor asks him how he is doing, and then says: "Tell these boys not to spread dirt."

Interpreting this dream, Huzoor said: 'About these boys, a special attention should be paid towards their moral training.'

A person said that he saw in a dream that his father had expired, and that he had left a will to bury him in the grave of Quade-Azam. But when he went to obtain permission for it, and was there at the graveyard of Quada-Azam, he saw that Quada-Azam left his grave and went in a mosque, said his prayers, returned and lay back down in his grave. Then he saw that his father was still alive. Upon this we said, how can we bury him alive? Our father then himself said: 'Hurry up, bury me in this grave.'

Huzoor's interpretation of this dream was: 'That *Inshallah* your father will have a long life and will be given an opportunity to serve his nation.'

A person from Ghana in Africa wrote that sometimes my right eye quivers slowly. That is supposed to be a good sign, but sometimes my left eye had quivers and that is supposed to be a bad sign. Please pray that this ailment be removed.

Huzoor replied: 'This is only superstition. The quivering is due to nervous weaknesses.'

From Bharat someone wrote that he suddenly was overtaken by debts. I am very much worried. Please tell me some narration for it, I have a big family to support.

Huzoor said: 'God will get rid of your debts. In order to be saved from debt, recite

A person from Chicago, USA, wrote: I used to recite _____, and I used to find a lot of pleasure in supplication. Recently, I do not find the same. May it not be a test for me, due to nervous weakness. I know no details about Allah ta'alah. Please guide me.

Huzoor replied: 'Allah reveals His beauty to the person Himself by one way or another. You should pray every night before bed and pray that Allah may grant you peace of mind.'

A young person wrote to Huzoor: 'I am in love with a married woman, in my mind there is no bad intention, neither do I want to grab someone's right. Only the desire of looking has overtaken me, so that I keep on looking at her not from the evil desire. Please guide me in getting rid of this bad thought.'

Huzoor replied: 'You should recite *'Lahole wala quwata illah billah'* and ask forgiveness from Allah.'

An Ahmadi young man writes that my family profession is agriculture. At this time I am doing a job. I do not have a leaning towards it. However there is no other source of income. Please guide me.

Huzoor replied that if you find another job, then take it. But otherwise, leaving this job would not be wise.

A person wrote that he has passed the exam for patwari, but he cannot find a job. I want to borrow money to start a shop, please guide me.

Huzoor replied: 'If you have natural interest towards business, then you should do it.'

A young student wrote that I could not be accepted for medical college studies, I want to do law also. Please guide me so that I can serve Ahmadiyyat as well.

Huzoor replied: 'Do law or any other thing you really like'.

A sister from Hyderabad Deccan wrote that she had read in a book that Ahmadis are forbidden to go to the cinema even after three years. What is your advise on this matter?

Huzoor replied: 'That is correct. I have forbidden cinema any way'.

A non-Ahmadi woman, who had great love towards Ahmadiyyat wrote to Huzoor for guidance, that she was very much worried for over a year, she may be guided about some narration ("*taweez*"). Moreover, what is the reality of *taweez*, so that her lost job may be returned to her.

At this Huzoor replied: "*Taweez*" is associating someone with God. the real thing is supplication and prayers'.

A person wrote to Hazrat Khalifatul Masih II on the 24th of September 1914, that I sometime get strong spells of worries. I am afraid that someone may have caused a spell on me. Huzoor may kindly guide me to some prayers, so I can get rid of this calamity.

Huzoor wrote on the same letter that at the time of bed he should recite *Ayat-ul-Kursi*. *Kulho-wallaho-Ahad*, *Kul-Auzuberabbil-Falaq*, *Kul-Auzuberabbinnas*. He should recite these three times, then blow them on his hands and rub it on his body, first on the front and then on his back, as far as his hands can reach. After this, he should recite

A non-Ahmadi friend wrote in 1952, that I consider Ahmadiyyat to be true, but I am afraid that at becoming Ahmadi, all my relatives will desert me. So kindly arrange some job for me, so I can freely declare my being an Ahmadi.

Huzoor replied: 'Ahmadiyyat does not distribute money. It desires sacrifice'.

One Ahmadi friend in 1950 complained to Huzoor, that he had sent a person's initiation and allegiance to Ahmadiyyat to the office in the headquarters, with his personal recommendation. But the offices at the headquarters had delayed in accepting it. this attitude may be very discouraging, and creates some doubts for new converts. A means should be provided that so that this procedure can be expedited.

Huzoor replied: 'He should be told that when someone initiates his allegiance to Ahmadiyyat, in the

eyes of God, he is an Ahmadi then and there. If he is true, why should he worry? This is our duty, because we don't have any knowledge of unseen to investigate'.

A friend inquired from Kashmir that this is a custom in that area, that the bride's family usually takes some articles and things for the bridegroom, so that they can cook and distribute at the occasion. Is such a custom really allowed? Or the bride should spend from his side for the guests.

Huzoor replied: 'This is a wrong custom'. Moreover, the person inquired that in Kashmir, at the time of engagement, the bride's family usually receives cash from the bridegroom, even if the bridegroom has to borrow money for that. Also, it is to be clarified that should the parents of the bride or does she receive such money? Huzoor replied: 'If the girl desires, she can take this money'.

A friend saw in a dream that water was flowing very rapidly, and that all the garbage is being carried away with it.

Huzoor interpreted: 'Water is the Qur'an, which has the ability to remove all the evils.'

A woman wrote to Huzoor, that she is studying Ahmadiyyat seriously. All doubts have been removed, except one. I have seen in a dream, that from my chest, there is a very sharp bright light, in which the *Kalma-e-Tawheed* (oneness of God) is written. At that time, I have covered my chest.

Huzoor interpreted: 'God has revealed the truth upon you'.

A respected Ahmadi was retiring from a senior position. He wrote to Huzoor that he was about to retire. Though he will get pension, but he has no desire to be completely out of work. He has some plan to do some service in another place, or do some business. Please guide me in this regard. He also wrote, that the reason to take guidance from Huzoor is one of his dreams, in which he saw that somebody is telling him, that though the head of Ahmadiyyat is not very well

nowadays, even then, the true Ahmadis do their work with his suggestions.

At this Huzoor replied: 'If he has experience of business, then do it. Otherwise, stick with some other job'.

An Ahmadi friend wrote that I and one of my friends work together in an office. At one occasion, when we were joking with each other, he got angry with me. I begged him many times to pardon me, but he declined. Huzoor may kindly get me a pardon from this friend.

Huzoor replied: 'You should tell him that the Holy Prophet (s.a.w.) has forbidden to be angry with some Muslim more than three days'. Consequently, at Huzoor's saying of this Hadith, the other friend reconciled with him.

A friend saw in a dream that his deceased father has sent him a chest of grapes, and there is a mouse making a hole into it. This friend wrote Huzoor for interpretation of this dream.

At this Huzoor replied: 'The rat means hypocrite. You should pray and seek forgiveness from Allah, and give alms. May Allah take mercy on you.'

A young Ahmadi friend wrote that sometime ago, he saw a dream, which came absolutely true, while he does not think himself worthy of that.

At this Huzoor replied: 'Tell him, this is a blessing of Allah, to whom he grants, telling him the future. There is no questioning of age in this regard. He should be grateful to Allah.'

A person wrote, that I am very much worried. Please tell me some prayers, so that my mind can be consoled.

At this Huzoor replied: 'You should recite the Qur'an regularly, and seek forgiveness from Allah'.

A friend wrote to Huzoor that someone had scared his young child from 'Hawa', so much so that he gets

up in the middle of the night from this 'Hawa'. Please tell us some 'Taweez', so he should not be afraid of it.

At this Huzoor replied: 'I will pray for him. 'Taweez' is absurd'.

A respected person saw in a dream a long time ago that his upper tooth is loose. When he put his finger onto it, it becomes detached altogether. He was very much worried about it.

At this Huzoor replied: 'If the tooth did not fall to the ground, was clean and not rotten, then the dream is not bad'.

A respected companion of Hazrat Masih Mau'ood saw in a dream that in Qadian at the residence of Nawab Muhammad Ali Khan Sahib, on the floor there is a white drape, at which Dr. Hashmatullah Khan Sahib and Abdul Haq Sahib are eating. My sons, Nasrullah or Zafrullah, have been invited to join them. In the meal, there is delicious mango jam and 'parathe'. Huzoor, please interpret the dream.

At this Huzoor replied: 'Nasrullah and Zafrullah both are good names. God willing, the help should be in favor of Pakistan'.

A person saw in a dream that he had gone to see a sick son of his friend, and has written a prescription, in which some prayers are written. And also, in which he wrote, that if the boy cannot read these prayers, the parents should read them and blow them on the child. God willing, he will be cured. In the prescription, he wrote *Ayat-ul-Kursi*, all three *Kuls*, *Surah Fateha*, should be recited and be blown over the child's body.

At this, Huzoor interpreted: 'These prayers are right. They should be recited repeatedly'.

A child wrote to Huzoor that please pray that my height may increase. People mock at me and make fun of me. They ask why your height doesn't grow, in spite of Huzoor's prayers.

Huzoor replied: 'Your height will grow during all of your life. Don't despair'.

A friend saw in his dream that Huzoor is in a polo field. The horse that is given to Huzoor for the game is very fast. I am afraid that it may drop Huzoor, but he is riding on this horse very calmly and confidently. A white rope which looks like a candle is hanging, Huzoor has pierced with the tip of the spear. I think in a dream, the possibility of a white rope is Christianity. Huzoor has pierced it thrice.

Huzoor looked at the dream and interpreted that this is correct.

A true companion of Hazrat Masih Mau'ood saw in a dream that a person is reciting this verse:

Then I saw a towel that I have torn into two halves, at which I am remorseful.

Huzoor interpreted: 'This is an indication towards opposition'.

A young man wrote to Huzoor that I was raised as an orphan at my uncle's house. Now I am grown up. One of my uncles has promised me one of his daughters. Another Ahmadi friend is also prepared to offer his daughter. Please guide me, to whom I should give preference.

Huzoor replied: 'To whomever you fancy'.

A person saw in a dream that he is married into a poor family. He received three boxes in the dowry. One of his brother-in-laws' name is Noorudin, and the other's name is Yousuf.

In the interpretation, Huzoor said: 'The names of the brothers are good. It is a blessed dream'.

A person saw in a dream that he has laid down a white chicken to sacrifice on the ground. As he took the knife to sacrifice it, what he saw was that his youngest child was standing in front of him. Anyhow, even considering it is his son he sacrificed it. When he sacrificed it, a fountain of blood flew out.

Huzoor interpreted: 'The indication is to dedicate the child in the service of Allah'.

(Continued on page 6)

CALL PEOPLE TO THE TRUTH WITH THE TRUTH

(Friday Sermon delivered by Hazrat Khalifa Tul Masih IV on April 8, 1983 at Rabwah. Translated by Chaudhry Muhammad Zafrulla Khan, Reprinted from the *Muslim Herald*, January, 1994)

A person who admonishes must be charged with extraordinary power of attraction which should affect everyone.

According to the Holy Quran, we are such admonishers and we have been created for such attractive admonitions.

We shall necessarily have to follow in the footsteps of Muhammad, the Chosen One, and we will have to advance kissing his footprints.

If we step aside even a hair's breath from that way, we will not be counted among those who are destined to change the destiny of the world.

Continue to call to the truth with trust in Allah and go forward with steadfastness in your conduct and your words.

After *Shahadat* and seeing protection and recitation of *Fatehah*, he recited:

We call to witness the passing time that surely man suffers continuous loss, except those who believe and work righteousness, and exhort one another to hold fast to the truth, and exhort one another to be steadfast. (103:2-4)

In this brief *Sura* of the Holy Quran, time has been cited as a witness that on the whole man suffers loss and makes losing bargains. The opening verse of the *Sura* also specifies the period of time which is so characterized. The Promised Messiah, peace be on him, has opined that the first three centuries of Islam were according to the Holy Prophet, peace be on him, as epoch of light and therefore cannot be characterized as a period of loss. It was an epoch in which on the whole mankind was making such profitable bargains through the Holy Prophet, peace be on him, his Companions, and those who followed them, as had never been made during any other period.

The Promised Messiah, peace be on him, said that the epoch of suffering loss commenced after these three centuries of light and was to continue for a thousand years. That millennium which would follow after the period of light will be a period of great loss for mankind, till a second dawn arrives and light spreads once more. After this millennium, that is to say, at the beginning of the fourteenth century of the Hegira, a light will spread, a morning would rise and such people would appear who will have faith and will

work righteousness. At that time a door of spreading the light will open and will continue to become wider and the light will continue to spread, converting those suffering loss into those making a profit, but their supremacy would not be a sudden event. It appears that the morning of the believers and the workers of righteousness would convert the losing bargain of man into a profitable bargain gradually. This struggle will last through a long and trying period and will demand hard work and great devotion. It will be a morn which will be pulled forward with tears. It will be brought forward gradually through continuous supplication, struggle and sacrifices and full conviction.

The expression "those who believe and work righteousness" indicates that a few who believe and work righteousness will convert the mass of the people. How will that be done? It is said that they will call to the truth with great steadfastness. The two expressions employed in this context, truth and steadfastness, have each a double connotation. They will call to the truth in a righteous way and they will call to steadfastness with the utmost steadfastness; those whom they will call to the truth will be instructed by them also to be steadfast. Thus, this admonition assumes vast connotations. The Holy Quran sets forth all aspects of calling to the truth. The history of the Prophets, peace be on them, illustrates this in detail from the time of Adam till the time of the Holy Prophet, peace be on them. This topic continues to evolve and expand constantly and becomes deeper, but all the time, it conforms to the essential of adhering to

the truth. This is a special and definite way which has been described as the way of truth, which was adopted to perfection by the Prophets. There are many lessons to be learnt from the history of the Prophets, but this topic is well illustrated in the life of the Holy Prophet, peace be on him. The way in which he called, and the God to Whom he called, is the real calling to the truth. A definite Divine instruction in this context, is that the caller is not to exceed the limits laid down for him, as the Holy Prophet, peace be on him, was instructed: *"Continue to admonish, for thou art but an admonisher; thou has no authority to compel them (88:22,23). Those who did not respond to the Holy Prophet, peace be on him, would be dealt with by Allah and not by the Holy Prophet."* (88:24,25). The Holy Prophet, peace be on him, has not been described in the Holy Quran anywhere as one who punishes. He has been described as a mercy for the universe.

Thus one connotation of admonishing with truth is that, if a person hears but turns away or refuses even to hear, he is not to be compelled in any way. The message has to be conveyed to him according to the demands of truth. Thus, all those who listen to the message of Ahmadiyyat and resent it and turn away from it, have not to be pursued in a manner which should transgress the limit laid down. The Holy Prophet, peace be on him, conveyed His message and in doing so even endured suffering but when those addressed by him rejected his message, he left them alone. The Holy Quran mentions that the conveying of the message is sometimes not only resented, but is persecuted, and yet, the conveyor of the message is instructed: *"When they are accosted by the ignorant ones, their response is: Peace"* (25:64). Here there are two directions given. One is, that in such cases, the conveyor of the message should depart as the peace mentions here is the peace of departure. What is meant, is that when the believers in their effort to convey the message are treated with discourtesy, they need not continue where they happen to be and should depart with calling peace on their opponents. This means that their attitude should be, that they have no wish to create disorder. Their purpose is only to convert disorder into peace. But, if the opposite party does not appreciate this attitude and persists in spreading disorder, then the believer should, in such a case, depart with the greeting: Peace be on you.

The second instruction to the believers in such a situation, is that, even if their opponents should embark upon evil, they should not be met with evil. The response of the believer should be; Peace. Thus, by reflection on the Holy Quran the limits of conveying the message of truth are made manifest. It is the believers' duty to admonish within the limits laid down by the Holy Quran. This is a difficult task and calls for great steadfastness. That is why, the direction of calling to the truth is followed immediately by the direction to adhere to steadfastness.

The desired revolution will not be achieved at once. The process will be gradual. A generation may pass without apparent success. It may be that a succeeding generation may also pass without apparent success. But, defeat will not be their portion. A steadfastness generation would produce another steadfast generation. They will not be tired, nor will they desist till the desired revolution is brought about. It would change the destiny of man, who, from being a loser would become one who makes a profitable bargain.

Secondly, steadfastness implies suffering as the believers are instructed to convey the message with truth and they are not to have recourse to force or compulsion. Then, it may be that, they would meet with discourtesy, suffer wrong and persecution, but this, should not bring about any change in the attitude of the believers. They should continue working righteousness with steadfastness as they had been doing. In this context, steadfastness in working righteousness means that despite great trials and tribulations, the believers should not let any change occur in their own righteous conduct. They should adhere to their own standards without the slightest difference. This is steadfastness in working righteousness. It can be tested in diverse ways. For instance, a small community may be situated in the midst of a society which is bereft of all moral standards and is committed to all manner of vice and poisonous behavior and which, has no concept of religion or knowledge of religious values. In that situation, surrounding social behavior would eat into righteous conduct as rust eats into iron. In that situation, the meaning of exhorting to steadfastness would be not only to continue admonition with steadfastness, but also to exhibit steadfastness in their own righteous

conduct. They may be persecuted, punished, meet with storms of opposition, but they would adhere to steadfastness; they would uphold their message under all circumstances. A people that develops these qualities is never defeated. They are bound to become supreme; they have not only the right to survive themselves, but they also have the capacity to revive others.

They make it clear to those whom they call to the truth that those who are being so called would also have to be steadfast in case they respond to their call. They should tell them that they are being invited to difficulties and sufferings and not towards easy ways. They should warn them that the ways to which they are being called would subject them to being stoned, to suffering all sorts of tribulations in which their blood might be spilled, their heads might be cut off, their belongings may be plundered and they would have no refuge left. They make it quite clear to them that if they respond to their call they would have to be steadfast. It is concerning such people, that it is said that when everyone will be suffering loss, they would not suffer loss. When the age will be advancing towards ruined, but would call others towards prosperity. They would convey a message of success and they would gradually changing the times.

This is a topic which cannot be forgotten or overlooked by a people who desire to bring about a revolution which religion seeks to bring about. That is not the revolution which is initiated with fire and is nourished by fire which teaches hatred and flourishes on hatred. I am speaking of the revolution which is mentioned in the Holy Quran which says, that whenever any revolution has been brought about by religion, it was brought about through people who possess the characteristics set out in these verses. These characteristics are exhibited by those people not only to be practiced in conveying the message, but they are also to form the basis of internal training. In other words, we are instructed that believers and workers of righteousness would not be able to maintain their faith and adhere to righteousness unless they develop the characteristics that they should constantly admonish each other and call each other to the truth and not get tired, they should call in the way of truth and not get tired, they should call with steadfastness and not get tired. This would secure the safeguarding of their

internal life.

Reflection shows that many members of the Movement fail in their effort of training others because of their disregard of what is here demanded from them. They admonish with severity. Their admonition is affected by a type of hidden arrogance. Their admonition is born of dislike and creates dislike. Such people are bound to suffer loss. They will not be able to gather any benefit for themselves, nor will they be able to carry out a holy change in the social conditions around them.

My vast correspondence reveals different aspects of the mentality of Ahmadi in different parts of the world. It is my correspondents in Pakistan who cause me anxiety in this context. Some people disclose a degree of small-mindedness and instead of proper admonition, they incline towards harshness, both in their conversation with me and in their letters that they write to me. Their words spell anger and hatred instead of sympathy and steadfastness. They "pick holes" in others, dwell upon what they consider the defaults of others, and urge that such people should be punished and dealt with severely. Their concept of admonition and reform is an astonishing one, of which there is no trace in the Holy Quran. When I suggest to such people that they should approach their weaker brethren with sympathy and try to bring about the desired change in them through prayer, I am told that these self-constituted guardians of virtue do not believe in the effectiveness of prayers. To such people, I can only say that if they do not believe in prayers through which a holy change can be brought about, they have no connection with the Messenger, peace be on him, who brought about holy changes through prayers, that they have no connection with the perfect Servant of that Messenger, Hazrat Mirza Ghulam Ahmad, of Qadian, peace be on both of them, whose greatest emphasis in the matter of training was on prayers. I tell them that they have little concern with this Community. This Community comprises people who are steadfast who, when they admonish, do so out of a sorrowful heart, and their admonition is not by way of taunt. They do not hurt anyone's feelings, but are themselves hurt and are sorrowful. It is these whose admonition is not by way of taunt. They do not hurt anyone's feelings, but are themselves hurt and are sorrowful. It is these whose admonition produces results. Thus, there are

two types of admonishers; there are those who conceive that admonition can produce no result unless it is administered with a sharp knife. In contrast, there are those who also use the knife, but they use it upon themselves. In the words of this *Sura* we are told that believers prick their own hearts with sorrow for other people which invest their admonitions with a sorrowful quality and makes it powerful and effective. The most outstanding instance of that type of sorrow was that of the Holy Prophet, peace be on him, concerning whom it is said: "*Haply, thou wilt risk death grieving that they do not believe*" (26:4). The grief of the Holy Prophet, peace be on him, was so intense that Allah, out of His great love for him, told him to desist lest his grief for those who do not believe should kill him. The admonition of the Holy Prophet, peace be on him, was not like the admonition of an average person. His words were charged with so much truth, so much deep feeling, such burning sympathy, that they continuously went on changing the hearts.

The keys of change are in steadfastness. They are in burning supplications. They are not in hurting and in causing pain to others. If your admonition is charged with criticism, people would be repelled. Such admonishers sometimes, through their harshness, cause people to give up their *Salat*. Criticism and harshness in admonition are occasioned by arrogance of some type or the other. Such a one, seeks to assume the function of God, but he succeeds only in lighting the fire of arrogance in his own heart which repels people and produces no healthy result.

Arrogance sometimes results from what has the guise of a virtue. For instance, one who wears a beard looks down upon those who do not wear beards, one who is regular in *Salat*, humiliates those who are irregular in that respect. One who is strict in telling the truth humiliates those who are not as strict in this respect as he is. Such people do not reflect that perchance they suffer from many defects and shortcomings from which others do not suffer and which, though they may not be known to others, are within the knowledge of God. A reflection of that kind should induce humility and not arrogance.

An admonisher should possess an extraordinary power of attraction, such as should not leave anyone unaffected and should attract everyone compulsively.

Such power of attraction can be generated only by sympathy and is nourished by suffering pain.

The truth is, that according to the Holy Quran, we should be such admonishers and we have been brought into being for making such admonitions. We must necessarily follow in the footsteps of the Holy Prophet, peace be on him. We shall have to advance through kissing his footprints. If we step aside from his way, even by an inch, we shall not be counted among people who are destined to change the destiny of the world. The whole life of the Holy Prophet, peace be on him, bears witness that on no occasion whatever there was any suspicion of the least arrogance or dislike in his admonition. He suffered grief himself, he sorrowed for others, he spent nights in prayers for others out of his deep sympathy for them. There is the testimony of his wives that he would sometimes slip away at night and would occupy himself in secret in tearful supplications for others. Such conduct can only be inspired by steadfastness. He had endured endless sufferings at the hands of others, no one suffered anything at his hands.

Thus, if you have to be successful admonishers for whom God Almighty has decreed victory, you will have to follow the excellent example of the Holy Prophet, peace be on him, for he was the world's great admonisher. We shall have to take each step deliberately. If we do not depart an inch from the way of admonition of the Holy Prophet, peace be on him, we shall observe how by Allah's grace those hopes are fulfilled which have been expressed concerning us and those expectations are realized which God Almighty has set out in the Holy Quran in these verses. On the other hand, if the Ahmadiyyat Community abandons these aspects of admonition and sympathy which I have mentioned no one else will arise to save this world. You are the last people who have been brought into being to rescue the world from spiritual death and to revive it. No other people has been mentioned in this context, either in the Holy Quran or in Hadith. Therefore, safeguard your virtues, appreciate your status, recognize your rank, and be sure that, if you abandon your responsibility, the world shall never witness the advent of any other admonisher. The world in such case would have no future, except ruin. Admonition whether its purpose is propagation, or its object is internal training, is a call to the truth and is a call with the truth. We have to make this call within its

proper limits and we have not to exceed them and we have to call all the time towards steadfastness.

So continue with this work and do not at all mind that the world is supreme at this moment. The history of religion shows that often great peoples have clashed with small communities who were equipped with the good qualities mentioned in the Holy Quran and in each case these small communities have won through and the great ones who were bereft of these qualities

have always been defeated.

Advance, therefore, with full trust in God Almighty, call to the truth with the truth, call to steadfastness and practice steadfastness in your conduct and your works. May Allah be with you. May Allah soon bring forth the time when we may succeed in converting losing mankind into a profitable mankind which advances constantly towards prosperity.

REQUEST FOR PRAYERS

Maulana Sheikh Mubarak Ahmad, our former Amir and Missionary In-charge, has not been feeling well since his travel to Pakistan last April. He still feels weakness and is not able to move around easily.

Brothers and sisters are requested to pray fervently for his speedy and complete recovery. May Allah grant him a long and healthy life and may He make his continued presence a source of blessing for the Ahmadiyya Community in USA.

IF YOU CHANGE YOUR ADDRESS, PLEASE USE THIS FORM TO INFORM THE CENTER

AHMADIYYA MOVEMENT IN ISLAM USA

15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110

Fax: 301-879-0115

Change Of Address Form

Member Code :

Effective Date:
Month Day Year

Member Name:
Last First Middle

New Address:

City: State: Zip:

Home Phone:

Home Fax:

Busi. Phone: Ext.

Busi. Fax:

Other Phone:

Other Fax:

New Branch (Jamaat):

New Halqa:

Do the above change apply to the entire family? Yes No

Any Remarks / Instructions: _____

Old Address: _____ _____
Old Phone: _____ Old Branch (Jamaat): _____

Signature _____

Today's Date _____

From the Desk of Sahibzada M. M. Ahmad, the Ameer, USA.

January 7, 2000

All Presidents
All Missionaries

Assalamo Alaikum wa Rahmatullahe wa Barakatohu:

I have receive a letter from Committee entitles "Committee Kafalat Yaksad Yatama" from Darul Ziafat Rabwah. It provides that any individual who wishes to participate in this program may contribute in any of the following amounts in order to support all the expenditure of a child:

Rupees 500, 700 or 1,000 per month

Any contributor who wishes to participate in this scheme should also indicate the number of years for which he will be willing to support the child.

This may kindly be brought to the attention of the Jama'at members and response received may kindly be intimated to us at the National H.Q. for onward transmission to Rabwah.

Yours Sincerely,

M. M. Ahmad

December 31, 1999

All Presidents
All Missionaries

Assalamo Alaikum wa Rahmatullahe wa Barakatohu

A case has recently been brought to my attention that on the occasion of a valima where reception for both men and ladies was arranged in one hall without any curtain or partition with participants from both sexes moving across freely. This is not appropriate and is not in keeping with tradition of our Jama'at

I am to urge that where separate rooms cannot be arranged there should at least be a partition or curtain between the two sides without people having free movement of the gathering across the partition or curtain.

Yours Sincerely,

M.M. Ahmad

SHEIKH MUNAWAR AHMAD PASSES AWAY

It is with great sadness that we report the passing away of Sheikh Munawar Ahmad in Lahore, Pakistan. He was the only son of Sheikh Mubarak Ahmad Sahib. He had been ill for many years with diabetes. Sheik Munawar Ahmad leaves behind his wife and son. Pray that Allah helps the family with patience and forbearance.

Finally, Sheikh Mubarak Ahmad Sahib thanks those who shared their condolences and to all those who helped him in this desperate hour. He kindly requests that you remember him in your prayers.

CONTRIBUTING TO THE MUSLIM SUNRISE

Literary Contributions

We prefer to receive articles, comments, etc., on a computer disk or via e-mail (sahmad@micron.net). Typed manuscripts are also welcome. The Mailing address is:

The Editor, The Muslim Sunrise
150000 Good Hope Road
Silver Spring, MD 20905

AHMADIYYA MOVEMENT IN ISLAM
15000 Good Hope Road, Silver Spring, MD 20905

SCHOLARSHIP FUNDS

A) TALENT AND NEED BASED SCHOLARSHIPS

The current budget of the Ahmadiyya Muslim Community, USA includes an amount of **\$20,000** for the award of scholarships to the youth of the community for College education. From these funds, the following scholarships will be awarded:

1. The talent scholarships which are called:
 - i. Fazl-e-Omar Scholarship
 - ii. Professor Dr. Abdus Salam Scholarship
2. Need based scholarships

Interested Ahmadi students are requested to submit the attached application by **April 1, 2000** to:

Dr. Karimullah Zirvi
National Secretary Ta'leem

14-21 Saddle River Road
Fair Lawn, NJ 07410

Tel. & Fax: (201) 794-8122

B) FUNDS FOR DEVELOPMENT OF AFRICAN AMERICAN YOUTH

African American youth may use the same application form for loans/grants from the fund for the development of Ahmadi African American youth. Such applications should be submitted to *Dr. Zaheer Bajwa, Secretary of the Board* at the following address:

Baitur Rahman Mosque
15000 Good Hope Road
Silver Spring, MD 20905

APPLICATION FOR SCHOLARSHIP
AHMADIYYA MOVEMENT IN ISLAM, USA

Please fill out the application form for scholarship to the best of your abilities. You may attach any additional information that may be relevant to consideration of the application.

Applicant Information *Please provide the following personal information:*

Name of Applicant: _____ Age: _____

Name of Father/Guardian/Spouse (Please circle one): _____

Address: _____

Phone Number: _____

Jama'at: _____ Jama'at Membership Code: _____

Educational History *Please provide the following information on your educational background:*

Last Educational Level Completed: _____

Educational Institution: _____

Date of Completion: _____

Cumulative Grade Point Average (CGPA) _____

Please attach a current official transcript for the last two years of your education showing CGPA (cumulative grade point average) and GPA in the major (i.e. major GPA).

Proposed Course of Education *Please provide the following information:*

Degree/Educational Program to be Pursued: _____

Educational Institution to be Attended: _____

Length of Course: _____

Please, describe briefly your objective for pursuing this degree: _____

Financial Information

Tuition Cost: _____ Books Cost: _____

Room & Board (If Institution is in a town other than hometown, give full details): _____

Other Costs (Please list by Item): _____

Total Annual Cost: _____

Annual Household and Personal income (including parents/guardians, etc.) _____

Other Financing Sources (resulting from family contribution and from efforts to seek Federal/State Grants/Loan: _____

How much money will you be able to earn during the course of your education: _____

How much of your educational expenses will be financed by your own work: _____

Total Shortfall in Educational Expenses: _____

Additional Information Please write a brief statement explaining how your educational plans, and the courses you are taking will help you to achieve your educational goals. Furthermore, how the financial assistance will help you to achieve your future goals. Please, also mention extracurricular activities, honors, and awards, etc.

I would like to be considered for: Talent Scholarships, Need Based Scholarships, Both Scholarships - **Please circle one of the choices.**

Signature of Applicant _____ Date _____

Certification by the President

This is to certify that _____ s/o, d/o _____

Is a born Ahmadi/converted to Ahmadiyyat since: _____

Any Jamaat/Auxiliary office Held: _____

He/She is very regular / somewhat regular / Irregular in attending Juma and meetings of the Jamaat.

He/She is the category A/B/C/D in paying Chanda subscriptions: _____

President's Name: _____

President's Signatures: _____

Date: _____

*Excerpts from the Book***WISDOM OF THE HOLY PROPHET****(peace be on him)**

(by Muhammad Zafrullah Khan)

FAMILY RELATIONSHIPS

which Allah has guarded (4:35).

Marriage

Marry such women as seem good to you. (4:4)

* * * *

The Holy Prophet (peace be on him) said:

1. Wedlock is my way. He who turns away from my way is not of me.

2. When a man whose faith and morals you find pleasing makes a proposal of marriage, accept it. If you do not act thus there would be widespread mischief and disorder.

3. Give women in marriage to men they approve of.

4. The most blessed woman is one whose wedding does not involve too much expense.

5. Do not fix women's doweries too high.

6. Three things should not be deferred: Prayer service when its prescribed hour arrives, funeral when it is ready, re-marriage of a widow when a suitable match is available.

7. A marriage should be widely proclaimed.

8. A wedding feast on the day after the marriage is most fitting, on the second day it is good, on the third day it is pretentiousness and display.

9. The Holy Prophet (peace be on him) said to Abu Hurairah: Men seek a woman's hand for four things—her wealth, her family, her beauty, her piety. But you should put her piety first.

10. Mughirah son of Sha'bah sought a woman's hand in marriage. The Holy Prophet (peace be on him) said to him: Arrange to see her first, this will help to establish accord between you.

WOMEN

Good women are humble, guarding in secret that

* * * *

The Holy Prophet (peace be on him) said:

1. A woman needs to be sheltered. When she issues forth unguarded, Satan pounces upon her.

2. Allah will be merciful to women who are modestly clad.

3. Beware of being alone with strange women. A man alone with a woman outside the prohibited degrees may be tempted.

4. No woman should travel for three consecutive days except in the company of a near relation.

5. If a woman perfumes herself to go around and attract men thereby, it is as if she was guilty of adultery.

6. Seek help in respect of your women through keeping their wardrobe limited; excess of clothes and ornaments tempts a woman to flaunt herself aboard.

7. When you meet two women coming from the opposite direction, do not pass between them; pass on their right or left.

8. The Holy Prophet (peace be on him) forbade a man walking between two women.

9. The middle of the road is not the proper place for women to walk along.

10. I do not shake hands with women.

11. He who condoles with a woman bereaved of her son will be bestowed a cloak to wear in heaven.

12. The greatest trial for men after I am gone will be women.

13. Addressing women the Holy Prophet (peace be on him) said: Stick to your homes, in your case it will count as striving in the cause of Allah.

14. Umme Saleem was one of the Prophet's party

on a journey, and his servant Anjasha was driving the camels. Said the Prophet (peace be on him): Drive gently Anjasha. Mind the crystal!

15. The Holy Prophet (peace be on him) said: There will be a time when women will go abroad dressed as if they are naked. They will strut about shaking their shoulders, their heads wobbling like camel's humps. Such women will never enter Paradise nor smell its perfume, although this perfume will be perceptible from a long distance.

16. When the Holy Prophet (peace be on him) went forth to battle he was accompanied by his wife Umme Saleem and a company of women from among the Ansar who provided water for and tended the wounded.

HUSBAND AND WIFE

They are raiment for you and you are raiment for them. (2:188)

* * * *

The Holy Prophet (peace be on him) said:

1. The most stringent of covenants to be performed by you is the one whereby you make your wives lawful for yourselves.

2. Shall I tell you which is the best of treasures? A good wife. She pleases her husband when he looks at her, obeys him when he directs her and watches over his possessions in his absence.

3. The best of you are those who treat their wives best.

4. Do not strike the handmaidens of Allah.

5. A woman is like a rib, if you try to straighten it you will break it. But if you let it be, it will be of benefit to you despite its bend.

6. Women are in need of shelter, so provide them with homes; some of them are afflicted with contrariness, so restrain it with forbearance and silence.

7. The service of your spouses is charity.

8. A woman's primary duty is to her husband and

a man's primary duty is to his mother.

9. A woman who leaves her home without the permission of her husband is under the displeasure of Allah until she returns to her home or her husband approves of her absence.

10. The Holy Prophet (peace be on him) forbade converse with women without the permission of their husbands.

11. For a woman there are only two safe shelters—her grave and her husband.

12. He who has two wives and is inclined wholly towards one of them will have half his body paralyzed on the Day of Judgment.

13. The Holy Prophet (peace be on him) was asked: What is due from us to our wives? He answered: Provide for their needs as you provide for your own. Do not strike them nor speak to them uncivilly, nor withdraw yourselves from their company except inside the house.

14. The Holy Prophet (peace be on him) was asked: Which woman is best? He answered: One who pleases her husband when he looks at her, obeys him when he directs her, and does not oppose him with that which he dislikes concerning her person and concerning his belongings.

15. Abdullah, son of Amar son of Aa's, quoted the Holy Prophet (peace be on him): The world is but provision, all of it. And the best provision of the world is a virtuous woman.

CHILDREN

Wealth and children are an ornament of the hither life; then of these that which is transmitted into a source of permanent beneficence is the better in the sight of thy Lord in respect of immediate return as well as in respect of expected benefits (18:47).

* * * *

The Holy Prophet (peace be on him) said:

1. A house without children is a house unblest.

2. Honor your young and train them in good manners.

3. No father can bestow on his child a gift more precious than good upbringing.

4. It is better for a man to attend to the good upbringing of his child than to bestow a measure of corn in charity.

5. It is a child's right that his father should teach him to read, write, swim and the art of archery and should provide him pure and lawful sustenance.

6. Teach your boys swimming and archery and teach your girls spinning.

7. He who has a daughter and does not bury her alive, nor humiliate her, nor give a son preference over her will be admitted to Paradise by Allah.

8. Be mindful of your duty to Allah and act equitably between your children.

9. Treat your children equitably in the matter of gifts, as you would wish them to deal equitably with you in beneficence and affection.

10. The worst of men is he who is stingy towards his dependents.

11. It is sin enough for a person to withdraw support from those dependent upon him.

12. Your children are the best of your earnings, so you may benefit from their earnings.

13. When children reach the age of ten, provide them with separate beds.

PARENTS

Thy Lord has decreed that you worship none save Him alone, and behave beneficently towards parents. If either or both of them should attain old age while you are alive, say not "Ugh" to them, nor chide them, and speak kindly to them. Lower to them the wing of humility out of tenderness and pray: Lord have mercy upon them, as they brought me up when I was little. (17:25)

* * * *

The Holy Prophet (peace be on him) said:

1. Be beneficent towards your parents and your children will be beneficent towards you; be chaste

yourself and your women will be chaste.

2. He who casts an angry look at his father has failed in beneficence towards him.

3. The two greatest liars are: a poet who defames a whole people, and a man who disowns his father.

4. Paradise lies under the feet of the mother.

5. It is part of virtue to befriend your father's friends.

6. A man asked the Holy Prophet (peace be on him): Who has the prior claim on my duty? He answered: Thy mother. And after her? Thy mother. And thereafter? Thy mother. And then? Thy father and after him other kindred according to their degree of kinship.

7. A man came to the Holy Prophet (peace be on him) and asked for permission to join an expedition. Are your parents alive? enquired the Holy Prophet (peace be on him). Yes, replied the man. Then look after them; that is striving enough for you.

8. A man of the Ansar asked the Holy Prophet (peace be on him): Do I owe a duty to my parents after their death? The Holy Prophet (peace be on him) made answer: Indeed yes, in four respects; that you should pray for Allah's forgiveness for them and call down His blessings upon them, that you should carry out whatever they undertook to do, that you should honor their friends, and that you should strengthen the ties of kinship with those who are related to you through them. This is what you owe them after their death.

9. The Holy Prophet (peace be on him) said: It is a grievous sin for a person to abuse his parents. Someone asked: Would a person ever abuse his parents? Yes, said the Holy Prophet (peace be on him). If a person abuses another's father, his own father will be abused in return, and if he abuses the other's mother the same abuse will be returned.

TIES OF KINSHIP

The truly wise are those . . . who bind up the ties of kinship that Allah has commanded to be bound together. (13:20,22).

Render to the kinsman his due (17:27).

* * * *

The Holy Prophet (peace be on him) said:

1. Be mindful of your duty to Allah and strengthen the ties of kinship.
2. He who desires to enlarge his means or to lengthen his days should strengthen his ties of kinship.
3. Seek to strengthen the ties of kinship, even though only with a salutation of peace.
4. A person is not mindful of his ties of kinship if he merely reciprocates kind treatment; he must seek to bind together those ties when they are broken.
5. Make up with him who has cut you off, be gracious towards him who treats you ill, and affirm the truth, even if it be against yourself.
6. The mother's sister ranks the same as the mother.
7. An elder brother has the same claim over the younger as a father over a son.
8. Charity towards the poor is but charity; charity towards one's kin has a dual quality, it is both charity and good kinsmanship.

9. When Allah wills good for the members of a family He grants them understanding of the Faith and the younger ones hold the older ones in respect. He bestows upon them kindness in mutual dealings and moderation in spending and makes them aware of their shortcomings so that they may turn away from them. But if He wills something else for them He leaves them to their own devices.

FRIENDSHIP AND BROTHERHOOD

Call to mind the favor of Allah that He bestowed upon you when you were at enmity with each other and He united your hearts in love, so that by His grace you became as brethren (3:104).

* * * *

The Holy Prophet (peace be on him) said:

1. It is characteristic of the believers that they should share each others tribulations, the same as an

aching head makes the whole body ache.

2. In their sympathy and love and kindliness the believers are like the limbs of a single body; if one of them ails the whole body is feverish and troubled.

3. When you feel friendliness towards another enquire from him his name, the name of his father and who his people are, for all these exchanges promote friendliness.

4. When you have made friends with a person, do not doubt him, nor consult others about him, nor go along making enquiries concerning him, for you may encounter someone who is hostile towards him and he may tell you something about him which is not true and then break up your friendship.

5. The best friend in the sight of Allah is he who behaves best toward his friends.

THE AGED AND THE INFIRM

Allah is He who created you in a state of weakness then after weakness bestowed strength, then, after strength, causes weakness and old age. He creates what He wills; He is the All-knowing, the Determiner of the measure (30:55).

* * * *

The Holy Prophet (peace be on him) said:

1. You are granted help and sustenance because of the needy and the helpless among you.

2. Look for me among the weak and infirm, for you are succored and provisioned because of those among you who are week and helpless.

3. Some desert-dwellers asked the Holy Prophet (peace be on him): Messenger of Allah, shall we seek healing for our ills? He answered: Indeed, seek a remedy for all your ills for Allah has provided a remedy for all ills except one. And, which is that, Messenger of Allah? Decrepitude, he made answer.

4. No youth honor an older person on account of his age but that Allah appoints someone to honor him in his old age.

**EIGHTEENTH ANNUAL IJTEMA AND SEVENTH
MAJLIS-E-SHURA OF MAJLIS ANSARULLAH, USA
HELD ON SEPTEMBER 10-12, 1999 AT BAITUR RAHMAN MOSQUE**

(by Rafi Ahmad, Qa'id Umumi)

The Eighteenth Annual Ijtema of the Majlis Ansarullah was held on September 11-12, 1999 at Baitur Rahman Mosque in Silver Springs, Maryland. By Allah's grace it was a great success. *Alhamdulillah*. Over 325 Ansar from all over the United States participated in this blessed event and benefitted greatly from the various spiritual and physical activities. The proceedings of the Ijtema began on Saturday, September 11, 1999 under the chairmanship of Munir Hamid Sahib, Na'ib Amir. The program started with the recitation of the Holy Quran by Hafiz Samiullah Sahib and a poem by Rashid Bhatti Sahib. In his opening address, respected Na'ib Amir Sahib reminded the Ansar about the importance of preaching as follows:

“Amir Sahib feels that one of the weaknesses we have shown in America concerns the question of preaching. To preach or not to preach, this question should not be in anyone's mind. We all should be preaching. Fourteen hundred years ago the Holy Prophet of Islam, peace be on him, in a cave in Mecca received a spiritual revelation. Hazrat Abu Bakr (a.s.) was the first elder to accept the message of Islam. After accepting Islam, he went out and preached to his closest friends and seven of them accepted Islam. The next day, he preached to others and more people accepted Islam. There was no hesitation on Hazrat Abu Bakr's (a.s.) part to go out and preach the message of Islam. Preaching became a form of habit for him. I would like to give another example and that is of a blacksmith by the name of Kabob. When Kabob accepted Islam, when the people who used to come to his shop heard of this they beat him up and left him unconscious on the floor of his shop. When he woke up he said: 'O this is really beautiful, I have to go out and preach more.' So he went to Darul Akram which was the house where the Holy Prophet (s.a.w.) and his followers were meeting, to get some further instructions on how to bring people into the fold of Islam. Kabob and several other brothers who had accepted Islam and were involved in preaching were

severely persecuted by the enemies of Islam. They went to the Holy Prophet (s.a.w.) and said: 'Ya Rasoolallah, the persecution is so heavy, please pray to Allah for mercy for us.' The Holy Prophet (s.a.w.) said: 'Oh y dear brothers. Don't you realize that the people before you had their skins torn from their body and they were dragged over hot coals. They were tortured and put to death. That is what it is supposed to be.' The Holy Prophet (s.a.w.) gave them spiritual encouragement. They felt ashamed that they were asking for some mercy from their Creator. This is the kind of persecution that was meted out to those people, those early companions of the Holy Prophet (s.a.w.) who were preaching.

The Promised Messiah (a.s.) was faced with so much opposition in India and throughout the Muslim world because he made a bold claim. He had no choice because the Creator told him to make the claim that he is the Promised Messiah, the Mahdi (a.s.), and the one the world has been waiting for. The opposition was similar to the opposition in the early days of Islam. Some of you who are from the Indian subcontinent have grandparents who were the early companions of the Promised Messiah (a.s.). Those who accepted Ahmadiyyat and were persecuted. Ahmadis are still being persecuted in Pakistan and throughout some Muslim countries because of their beliefs. However, they have not stopped preaching. Preaching is part of your faith. If you are not preaching, then you must be asleep. How can you be in a religion like Islam that is so vibrant that is filled with so much passion and still not preach. If you read the life history of the early companions of the Promised Messiah (a.s.) you will see just how passionate they were about their belief and how they sacrificed everything for preaching. Here in America, no one is coming to us and saying that we are going to stop you from preaching. We are going to stop you from calling *Azan* or we are going to stop you from using your house of worship. But still we are not preaching. Who is holding us back? It must be

ourselves. We have to examine ourselves. Our *Khalifa*, our spiritual leader, is encouraging us, motivating us through his *Khutbas*, and telling us to preach. What happens if we don't preach? We don't grow. We are increasing here in America by immigration and by birth. We are preaching to people who are from Gambia, Nigeria, etc. But who is going after those people who live in America. No one is going after them. By failing to preach to them you are doing a disservice to yourself, to the Jama'at, and above all to your spiritual leader.

I see a whole lot of faces but I imagine the faces of those who are not here. Brother Mohammad Sadiq, Bashir Afzal, Brother Haneef, Brother Ali. They were spiritual bricks, who sacrificed everything they had for Islam and Ahmadiyyat. So many brothers have passed away and are no longer with us but they have laid down a foundation. You as members of this spiritual auxiliary, are entrusted with this job of continuing preaching. I am urging you and hopefully I have motivated you to go out and to preach. Someone told me a story about Mufti Saifur Rahman. The Mufti was against the Ahmadiyya Jama'at when he came to Qadian. He came to Qadian to smash the bricks of Ahmadiyyat. He went around in Qadian and met Ahmadis and he saw that these are spiritual people. So, he accepted Ahmadiyyat and became an outstanding member of our Jama'at. This is one of many examples.

Missionaries are like farmers. They plant seeds. So many seeds were planted here in America by those early missionaries and are being planted even now by the missionaries who are serving in America. The seeds planted by the early missionaries began growing in America. However, we did not harvest those seeds. We should not let it happen again. We have been in this country for 78 years. It is about time that we woke up. Harvest those seeds, and plant more seeds. We have retired Missionaries who still love to preach. You have the same ability. Hazrat Khalifatul Masih IV, peace be on him, has mentioned that each and every person is a missionary so each of you is a missionary. I hope and pray that Allah will give us the ability to bring about a spiritual revolution here in America."

Na'ib Amir Sahib's address was followed by a

speech by Maulana Daud A. Hanif Sahib who spoke about the "*Prophecies of the Holy Quran*". After Daud Hanif Sahib's speech, Maulana Shamshad A. Nasir Sahib spoke on the topic of "*Prophecies of the Promised Messiah (a.s.)*." The speeches were followed by a prepared speech contest in which several Ansar took part. The topic of the speech competition was, "*The means of self purification*".

The second session of the Ijtema (Saturday afternoon), was presided over by Dr. Karimullah Zirvi Sahib, Sadr Ansarullah. Maulana Mukhtar A. Cheema Sahib addressed the participants of the Ijtema on the topic, "Jesus (a.s.) in the Bible and the Holy Quran.

Dr. Waseem A. Syed Sahib, National Secretary, Waqfe Jadid and Dr. Syed Abdul Majid Shah Sahib, National Secretary Tehrike Jadid addressed the participants about the importance of paying *Chanda Waqfe Jadid* and *Tehrike Jadid*, respectively. After that, an interesting Question and Answer session was held. The panelists were Maulana Daud A. Hanif Sahib, Maulana Shamshad A. Nasir Sahib, Maulana Mukhtar A. Cheema Sahib and Dr. Shahed Ahmed Sahib and the program was moderated by Maulana Mukhtar A. Cheema Sahib. After the Q and A session there were some keenly contested sports completions in Volleyball, Tug of War and Arm Wrestling. In addition, there were field events in 80 meter race and 1 mile walk.

On Sunday, September 12th, in the third session of the Ijtema started with the recitation of the Holy Quran by Naeem Ahmad Sahib which was followed by a poem by Mir Mubarak A. Talpur Sahib. Sadr Majlis Ansarullah, USA, Dr. Karimullah Zirvi Sahib, gave the progress report of the Majlis Ansarullah, USA for the previous year and brought to the knowledge of the Ansar, the various tasks accomplished during the previous year. He also announced names of the Majalis who had excelled in *Chanda* collection during the year and the top three Majalis in overall activities. Sadr Sahib's address was followed by the various religious competitions (Recitation of the Holy Quran, Hadith, Poem, and impromptu speech competitions).

The last session was chaired by Respected M. M. Ahmad Sahib, Amir Jama'at USA, who gave away Alam-e-Inaami to the best Majlis in overall

performance during the last year and also gave away prizes to the winners of the various religious and sports competitions held during the Ijtema. Sadr Ansarullah announced names of the top 3 Majalis in overall performance:

1. Houston.
2. Research Triangle Park
1. North Jersey

Sadr Ansarullah then requested Respected Amir Sahib to give the Alam-e-Inaami to Zaeem Houston Majlis for best overall performance. Mirza Irshad Ali Sahib, Zaeem Majlis Ansarullah Houston along with other participants of the Houston Majlis received the Alam-e-Inaami from Respected Amir Sahib. Amir Sahib then gave prizes to the winners of the various religious and sports competitions.

In his concluding address Respected Amir Sahib congratulated Majlis Ansarullah for the successful Ijtema and Shura and further stated the following:

“First of all and above all let us remember Huzoor in our prayers. More so now when a long uninterrupted spell of many years of hard work has resulted in fatigue, exhaustion and indisposition.... I recall when Hazrat Musleh Maud (r.a.) fell ill for a long time. Hazrat Nawab Mubarak Begum (r.a.) wrote a poem. In the last verse addressing the Ahmadiyya Jama’at she urged that they should wake up and look at their responsibilities and pray for the health of Musleh Maud who has spent endless nights in their grief and in their service. When we come to present Huzoor, I also recall his poem that was read at one of the Jalsa Salana in the UK. I was present at the Jalsa and it made a very deep impression on those who listened to the poem. I will read only two verses from the poem and then translate it very broadly. It showed how deep was his love. The first verse was: ‘All the time as close to me as I breathe, as my heart beats, and I remember you. This is a sacred bond between you and me and this will remain forever as sacred and as strong.’ The other verse was: ‘All my pleasures, my songs are for you and my prayers are also for you. When I stand up for prayers or whenever I am busy for anything else my eyes are filled with tears in remembering you and in recalling some of the pain which you may be suffering.’ This mutuality of

love and affection in Jama’at demands that we should always remember Huzoor in our prayers. ...

I have one or two sort of requests that I wish to make to you. One is that we need to give great attention and attach great importance to *Tabligh* and *Tarbiyyat*. We live in a very hostile environment and sometimes we face incidents that are painful when you recall, even if they are few. ...

The Promised Messiah (a.s.) emphasizes that if you really want to do *Tabligh* and attract Allah’s favor you should live a life of *Taqwa* and purity. And the *Taqwa* is in fact the very essence of the *Sharriat*. The other message I want to convey is that we should all develop what Hazrat Masih Maud (s.a.w.) called ‘*Ikhlāq-e-Fazila*’, that is good morals. ... The Holy Quran says: “Those who make an effort or movement in our direction, We guide them to the right path.” Again the Quran says: “Those of you who are *mohsin*, and do good deeds, Allah never lets you down or never fails to reward you. Again, Allah says in the Quran: Even a small thing which you do Allah never forgets to reward you.” ...

I would also like to congratulate you for participation and to those who participated in various competitions and won trophies. But let us remember that your real trophy comes from service of Islam and humanity, with *Taqwa* and with good *Tarbiyyat* and from excellent moral conduct and manners, what distinguishes you from all others. So I would strongly emphasize the messages which I give you. One is *Tarbiyyat* and *Tabligh*, and the other is good morals and the third is the life to be lead with *Taqwa*. ...

Lastly, I would say that the outgoing Sadr Ansarullah, Mr. Zirvi has done exceptionally good work. He has changed Ansarullah from a sleepy dormant organization into a live one. This good work needs to be extended and our best wishes and prayers are with the new team. ...

Looking at the information about the Ijtema I have made a comparison of the *Chanda* contribution by the Majalis. The document suggests that the highest per capita *Chanda* contribution is by Los Angeles/East (\$241/Ansar) which is followed by Detroit (\$234/Ansar), Chicago (\$219/Ansar), Houston (\$185/Ansar), and Philadelphia (\$181/Ansar).

Unfortunately, Maryland and Virginia have shown very poor performance. I am surprised at these figures. In Maryland we have 77 Ansar and their total *Chanda* is just over \$5000 and per capita is only 94 dollars. In the case of Virginia, the members are 78 and their total *Chanda* is \$5000 which comes to \$66.55/Ansar. I thought, I would mention these figures because those who are lagging behind should review their performance and try to meet the obligation which the rules and regulations require. With these few words I would like you to join me in silent prayers to conclude this Ijtema.

The Ijtema concluded with silent prayers followed by a delicious lunch, prepared by the Ziafat Team from Philadelphia which was headed by Mr. Saada Abdullah Sahib. The Ziafat team had provided excellent food throughout the Shura and Ijtema proceedings. *Jazakomullah Ahsanal Jazza!*

Majlis-e-Shura

The seventh Majlis Shura of Ansarullah was held under purely spiritually atmosphere on Friday, September 10, 1999 at Baitur Rahman Mosque. After recitation of the Holy Quran by Aziz A. Vance Sahib, Sadr Ansarullah, Dr. Karimullah Zirvi led the Ansarullah pledge and gave a brief opening address.

In his opening address, the Sadr Sahib talked about the institution of the Malis-e-Shura in Ahmadiyyat and then read the English translation of the instructions given by Hazrat Khalifatul Masih II (r.a.) at various occasions to the participants of Majlise Shura.

Qaid Umumi presented implementation status of the 1998 Shura decisions, proposals not accepted for consideration and the proposals accepted for consideration during the Shura. Mr. Naeem Chaudari presented the income and expenses budget for 2000. Four subcommittees were formed. After formation of the subcommittees, the meeting was adjourned for listening to Huzoor's taped Friday Sermon and for *Juma Prayer*.

Discussions of the subcommittees and the General body were conducted in a highly charged, spiritual atmosphere. All proposals were thoroughly discussed. Recommendations were arrived at by consensus. Elections for Sadr, Na'ib Sadr Safe Dom, Majlis Ansarullah were conducted by Dr. Ahsan Zafar Sahib, Na'ib Amir. The Majlis-e-Shura was concluded with silent prayer led by Dr. Karimullah Zirvi Sahib, Sadr Ansarullah. *Alhamdulillah*, 85 delegates from all over the USA participated in Majlis-e-Shura and there was representation from 33 out of 39 Majalis.



ANSAR TEAMS AT TUG-OF-WAR DURING THE ANSAR IJTEMA, 1999

IMPRESSIONS OF THE 1999 NASIRAT SUMMER CAMP

(by Shamaz R. Butt, a Camp Helper)

A Mid-Northeast Regional Nasirat Summer Camp was held at Al-Nasar Mosque, Willingboro, from July 9-16, 1999. Approximately 45 Nasirat, ages 7-15 participated in this week long camp. A number of Lajna members (from North Jersey, Willingboro and Philadelphia) volunteered their time and services as teachers, cooks and helpers at this camp. The Nasirat were asked to write about their impressions of the camp—some representative impressions are given below:

Nadia Elmore, Willingboro (age group 7-9)

When my mother told me about the camp, I had a fit because I thought it was a regular camp and I did not want to go. Once I was at the camp, I did not want to come home. I met Aunt Salma. She was the best history teacher ever and I liked the way Aunt Qaneta reacted to the game “*Kotla Chapati*” and the way she would jump up and down, saying “Beat her, beat her!”

The things I liked about the camp were Quran, Salat, Hadith, History and Urdu classes. I liked the foods the mothers cooked. I like how Aunt Raqaiya and Aunt Shanaz helped me with my diabetes and Aunt Basit too. I loved how I made new friends. The things I did not like about the camp were no TV and the 7 minute showers. But the rest was fine.

Sadaf Padder, North Jersey (age group 10-13)

I looked out the window to a world of stillness. It was time for *Fajr* prayer and I was one of the first people to wake up. I glanced around the room, adjusting to the dim light and then went to perform *Wuzu* and *Namaaz*. Soon I was just a bundle in my sleeping bag. After a few hours of sleep, I woke up, brushed my teeth and changed. It was hard to believe that camp would end in 2 days. I had made so many friends—most in my age group. After breakfast I skipped off to class.

The things I liked most about the camp were the foods because I am always hungry, sports because I think sports are fun, *Namaaz* and Quran so that I can feel closer to Allah, bedtime because I can talk to my friends.

Mariam Khokar, North Jersey (age group 14-15)

To be very honest, the day when my mother told me that I was going to attend a camp in Willingboro, I was a little angry. Summer vacation had just started and I was planning to go out with my friends. I have to admit that I tried my best to rebel, but my parents stood firm. I finally began packing. I promised my parents that I would not have a good time.

When I first got to the camp, I was still mad at my mother for making me go. For the first day or so, I stuck with familiar faces and you could even say I was “anti-social”. But after spending a couple of days, I began to adjust and started to know the teachers and helpers who were all so kind. I began to let myself open up to new people and started to make new friends. By the third or fourth day I was a lot more comfortable; and dare I say it—I was having fun! Each day was packed with activities from morning to night. The day began with *Tahajjud* prayers. After that we attended 5 classes: *Salat*, Islamic/Ahmadi history, Quran, Hadith and Urdu. Interspersed with classes, we had come fun activities such as handicrafts, cooking, sports and social hour. The handicraft segment confirmed that I should stay away from sewing and stick to buying clothes! Anyway, I think there was a great balance between classes and activities.

I think my favorite part about camp was making new friends. It felt great being around girls that shared your religion and understood where you were coming from. I am very grateful to the women who spend their time helping us learn. Their hours and hours of careful planning showed through because the camp was conducted in a very orderly manner.

There were a few things that I did not like at the camp. There was a problem with the bugs inside the Mosque but this was somewhat corrected by putting screens on the windows. The thing that bothered me was the 7 minute baths. That was absolutely unheard of to me! The one thing I hated about the camp was—I did not live up to my promise that I would not have a good time. Thanks to Auntie Qaneta and several other ladies, the Nasirat summer camp will be a memory that I will cherish forever.

Hibba-tul-Wadood Malik, Philadelphia (age group 14-15)

When I was coming to the camp, I was not happy and was getting negative thoughts. Little did I know that what I thought was all wrong. All my negative thoughts changed after a couple of days because a lot of good things happened at the camp. The things that

I like so far are that the classes are neither easy nor too hard. I know some things and some I have to learn at the camp. I liked the Salat class because we learned word by word translation and also the meanings. In history, I learned about Islam and Ahmadiyyat in a fun way like playing a game. In Holy Quran, I liked reading aloud and learning my mistakes. In Hadith class, I learned 3 new ahadiths. I liked Urdu class because it was easy. I liked Urdu class because it was easy. I liked eating pizza and playing sports too.

There were a few things that I did not like at the camp. I did not like missing TV for a week, especially with a Women's World Cup and new episodes of my favorite shows. I did not like to study for my quizzes and did not like to sleep early because I wanted to talk to my friends. Since I am not used to bugs, I hated them. But overall, I had fun and would definitely put my daughter through the experience.

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**AHMADIYYA MOVEMENT IN ISLAM - USA
NATIONAL TARBIIYAT DEPARTMENT**

5100 Briar Ridge Ct., Grand Blanc, MI 48439 Tel: 810-695-4133 Fax 810-953-1966

SECOND ANNUAL NATIONAL TARBIIY'YAT (TRAIN THE TRAINER) CLASS

- Purpose:** Train the participants to become Trainers
- Days/Dates:** Wednesday, April 19,2000 - Sunday, April 23, 2000
- Location:** The Baitur Rahman Mosque, Silver Spring, Maryland
- Curriculum:** Recitation and Commentary of the Holy Qur'an and Hadith
Etiquette and Rules of Prayers (*Salaat*) and Supplications (*Dua*)
Existence of God (*Hasti-e-Bari Ta'ala*) in Islam (comparison with other religions)
Miscellaneous *Tarbiy'yat* topic, like Humility, Obedience, Cleanliness, Leadership, etc.
- Pre-Reqs:** Adult Male, Regular in *Saum-o-Salaat*, Namaaz with translation, Recitation of the Holy Quran, At least 5 Books of the Promised Messiah *alaihis salaam* (incl: The Philosophy, Blessings of Prayer), High School Education, Chaudah Paying, Good standing in Jama'at.
- General:** There is no enrollment fee for this class. However, the participants (and/or their respective Jama'ats) will be responsible for their own transportation to and from the class site. The attendees will be expected to stay at the class site for the class duration. The National Tarbiy'yat Department will provide necessary Boarding and Lodging at the class site. The participants will be sharing the daily cooking/serving/cleaning responsibilities.
(Additional details will be supplied to the enrollees before the class)

ENROLLMENT INFORMATION

(PLEASE RETURN THIS FORM TO THE ABOVE ADDRESS BY 03/15/00)

NAME:..... AGE:..... JAMA'AT:.....

ADDRESS

City STATE..... ZIP..... TEL: - -

EDUCATION:..... OCCUPATION.....

JAMA'AT/AUXILIARY OFFICE HELD:.....

Please list below the BOOKS of the PROMISED MESSIAH (*alaihis salaam*) you have studied:

.....

TRAVELING TO THE CLASS BY (please circle one): CAR AIR BUS TRAIN
SPECIAL NEEDS

YOUR SIGNATURE: DATE:.....

JAMA'AT PRESIDENT'S SIGNATUREDATE:.....

NIKAH CEREMONIES IN PAKISTAN

AN IMPORTANT ANNOUNCEMENT

We have received a directive from the respected Additional Wakilut Tabshir conveying the directives from the respected Wakilut Tabshir, Rabwah, that those brothers and sisters who are going to Pakistan for having their *Nikah* performed must obtain the certification from the Amir Jama'at USA on their *Nikah* Forms. The certification by the local President will not be considered acceptable.

Apart from this we produce below the directions for the benefit of our members, how the *Nikah* form is to be completed and some of the non-Islamic practices to be avoided in this regard. All this is from the Nazir Islaho Irshad, Rabwah, Pakistan.

DIRECTIONS FOR NIKAH (MARRIAGE) FORM

2. The *Waliyy* (guardian) of the bride is her real father.
3. For the deceased father of the bride, the following relatives can, in descending order, be the *Waliyy* of a sane, adult woman: grandfather, real brother, step-brother, paternal uncle or such other close relative on the father's side. In case of any problem pertaining to *Wilayat* (guardianship) written permission for the *Waliyy* should be obtained from Nazarat Amoor-e-Aamma, Rabwah before the announcement for *Nikah*.
4. If the *Waliyy* cannot attend the *Nikah* ceremony, he should appoint someone else to officiate as his *Wakeel* (representative). But it is the father himself who will sign as the *Waliyy* of the bride. A place has been assigned on the form for this purpose. The bridegroom can also appoint someone to officiate as his *Wakeel*, if he cannot attend the *Nikah* ceremony. A place has been assigned on the form for this purpose also.
5. The two witnesses of the bride should be other than the *Waliyy/Wakeel*.
6. Hazrat Musleh Mau'ood (May Allah be pleased with him) advised the amount of *Mahr* (dower money) from six months to one year's income of the bridegroom. This directive should be followed.
7. Verification should be made by the Ameer/President of the Jama'at where the bride and bridegroom reside. Apart from the signature, the Ameer/President should use his seal, if he has one. In case of the bride/bridegroom residing abroad the verification of the Ameer of that country is necessary and not of the Ameer/President of place of origin, even if at the time of *Nikah* the bride/bridegroom be present. Outside Pakistan the verification of the Ameer of the concerned country (with the seal) is required and not of the local President.
8. In case this is not the first *Nikah* of the bride or bridegroom the verified documents pertaining to *talaq* (separation by husband)/*Khula* (separation by wife) must be attached with the *Nikah* form. It should be noted that the case of *Khula* is decided by the *Qazi* (Judge), appointed by the Center.
9. In case *Nikah* is to be conducted in Rabwah, before the announcement for *Nikah* permission must be taken from the Marriage Office, Islah-o-Irshad, Rabwah and the *Waliyy* of the bride and the witnesses of her consent should present themselves in the office.
10. The *Nikah* form should be completed quite sometime before the date of the announcement for *Nikah* so that if the form is not complete or if it contains any mistake, enough time is available for correction.
11. On the *Nikah* form the particulars of the

- bride/bridegroom (name, date of birth, etc.) should be the same as those on the Identity Card and Passport.
12. A set of three original *Nikah* forms should be completed.
 13. The *Nikah* form should be completed in a clear and legible handwriting. Preferably only one ink should be used. The *Mahr* should be written in figures as well as words. In case of cutting/overwriting the concerned persons should sign at the cutting/overwriting.
 14. The *Nikah* should be registered at the Marriage Office, Islah-o-Irshad, Rabwah within one month of its announcement. For the registration of *Nikah* all three original *Nikah* forms should be submitted in the office. After the registration one form will remain with the office, the other two will be returned to the concerned spouses. To avoid waste of time *Nikah* forms should be scrutinized properly before they are brought for registration.
 15. Beside Urdu-*Nikah*-Form the Marriage Office, Islah-o-Irshad, Rabwah has introduced original *Nikah* (Marriage) Form in English as well. So original *Nikah* forms may be had in Urdu or in English.

MEMBERS OF THE AHMADIYYA JAMA'AT ARE REQUIRED TO AVOID AND HELP AVOID THE CUSTOMARY AND INNOVATIVE PRACTICES:

- The believers, shun all that which is vain. When they spend, they are not extravagant. (The Holy Quran)
- He (the Holy Prophet, on him be peace) removes from them their burden and the shackles that were upon them. (The Holy Quran)
- He will stop being a slave to mere custom, greed and ostentation. (Extract from the Covenant of Bait)
- The purpose of *Tahrik-e-Jadid* and its requirements was nothing more than that the Jama'at should learn to spend according to its means and thus save itself from disaster with a view to gradually eliminating the disparity that exists between the rich and the poor. (*Requirements of 'Tahrik-e-Jadid'*, p. 174)
- It is obligatory on the part of Ahmadi families to eradicate evil customs and throw them out root and branch. (3rd Successor of the Promised Messiah (a.s.))
- According to the law of Islam, it is prohibited to distribute, give or take '*Bhaji*' or ritual food among relations. Spending on fireworks, street dancers and singers is an absolute prohibition. (The Promised Messiah (a.s.))
- Any demand by the bride's relations, for ornaments and apparel is shamelessness. (Hazrat Musleh Mau'ood (s.a.w.))
- '*Mehndi*' and other related rites as practiced today are, to my mind, un-Islamic. (Hazrat Musleh Mau'ood (s.a.w.))
- The practice of '*Sehra*' is '*Bidaat*' or deviation from the norm. - It amounts to turning a human into a horse. (Hazrat Musleh Mau'ood (s.a.w.))
- To wear garlands of currency notes or to have a '*Sarbala*' or the bridegroom's best man is a vain and pointless act and amounts to '*Bidaat*' or innovative deviation.
- Ostentation and display should be avoided. Whatever gifts are given, should be placed in boxes that are shut...to exhibit '*Jahez*' (dowry) and even '*Bari*' (bridal dresses), is bad. (Hazrat Musleh Mau'ood (s.a.w.))
- Any desire or demand for dowry on the part of the bride's in-laws is un-Islamic.
- Casting and scattering of coins, the ritual of making the bridegroom wear a gold ring, to demand money for offering milk to the bridegroom or to hide shoes are bad customs.

- Dowry should not be displayed nor should the bridegroom's people be given gifts of suits, etc. (President Lajna Amaillah Pakistan)
 - On the occasion of 'Rukhstana' or marriage ceremony to serve food to local guests is prohibited except for a simple hot or cold drink consistent with the weather conditions. The outstation guests/members of the procession can be offered food. (4th Successor of the Promised Messiah (a.s.))
 - To invite people to 'Walima' is in keeping with the Holy Prophet's practice but there should be no wastage or overspending. The bridegroom should invite and feed some friends. (The Promised Messiah (a.s.)) It is enough to limit the number of invitees from 10 to 15. (Hazrat Musleh Mau'ood (s.a.w.))
 - The 'Walima' party should be given after the consumption of marriage.
 - 'Non-Mahram' ladies should observe purdah in the presence of the bridegroom and should not indulge in badinage. (Hazrat Musleh Mau'ood (s.a.w.))
 - Photographs of the couple *i.e.*, the bride and the bridegroom, should not be taken in company with the 'non-Mahram' ladies. On the occasion of such parties, it should be so arranged that ladies serve ladies to avoid violation of purdah.
 - It is a sin to attend parties uninvited, similarly to take uninvited children to parties is also a sin. To the Holy Prophet, on him be peace, such guests are thieves and robbers. (A tradition of the Holy Prophet (s.a.w.))
- In short, as far as possible let all men and women try to avoid unnecessary expenditure and pointless customs and rites.
- May Allah be with you. Amen!
- Marriage Department
Nazarat Islah-o-irshad, Rabwah, Pakistan

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A number of copies of the following recent issues of the Muslim Sunrise are available at cost. A limited number of copies are also available free of charge.

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IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL

**AHMADIYYA MOVEMENT IN ISLAM
TA'LIM DEPARTMENT**

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهُ

*The best among you is the one
who learns the Qur'an and teaches it.
(The Holy Prophet, peace and blessings of Allah be upon him - Bukhari)*

**THE SECOND TA'LIMUL QUR'AN CLASS
WILL BE HELD**

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ON
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AT BAITUL HADI MOSQUE, OLD BRIDGE, NJ

**IN THE WEST COAST
ON
SEPTEMBER 2-3, 2000**

AT BAITUL BASEER MOSQUE, MILPITAS, CA

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1. *Learn to recite the Holy Qur'an correctly*
2. *Learn split-word translation of the Holy Qur'an*
3. *Guidelines for the study of commentary of the Holy Qur'an*
4. *Develop trainers for training others*
5. *Develop love of the study of the Holy Qur'an*

*Karimullah Zirvi
National Secretary Ta'lim*