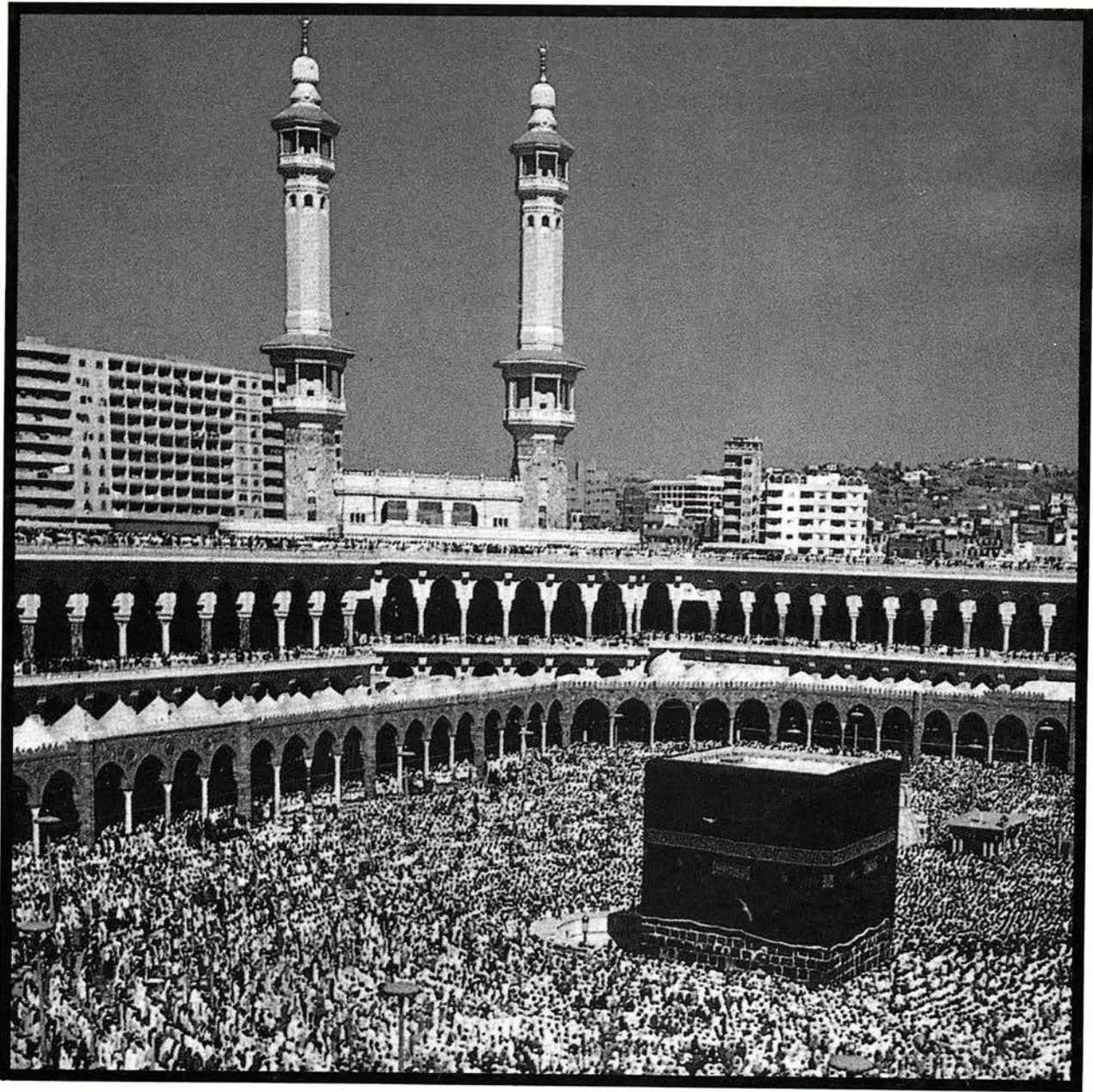




THE *Ahmadiyya* **Gazette**

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

**USA**



Surely, the first House founded for all mankind is that at Becca



## FROM THE HOLY QURAN

(1) "He it is Who has sent His Messenger with the guidance and the Religion of truth, that He May cause it to prevail over all religions, even if those who associate partners with God hate it." (61:10)

(2) "And among others from among them who have not yet joined them. He is the Mighty, the Wise." (62:4)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ  
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٦١﴾

وَأَخْرَجَ مِنْهُمْ لِيَاعَىٰ لِحَقِّوَابِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

### Commentary

(61:10) In the Qartabi Commentary it is stated: The predominance of the True Religion will be in the time of the Messiah. The time will come that there will be no religion left in the world except Islam..

In the Qami Commentary, the explanation of this verse is thus: The True Religion will prevail over all other religions in the time of the Imam of the Last Days. He will fill the earth with justice while the earth would have been full of injustice and violence before his advent. The True Law (Islamic Law) will be enforced only after his advent.

(62:4) In the Qartabi Commentary, the explanation of this verse is in the form of a Hadith quoted there. This Hadith is as follows:

"Abu Huraira relates that people were sitting around the Holy Prophet, peace and blessings of God be on him, when *Surah Jumuah* was revealed. When Huzoor recited the verse quoted above, a person enquired of the Holy Prophet who those people would be? He repeated this question two or three times. Hazrat Salman the Persian was also sitting in the audience. The Holy Prophet put his hand on the shoulder of Salman the Persian and said: "If faith would go up to the Plaides even then people from among the Persians will certainly bring it back to earth. In some versions of the above Hadith, the words "a man from the Persians" is related, instead of "people from among the Persians"

## THE HADITH

Allama Abdul Ghafoor quotes the following Hadith in his book, *Al-Najmul Thaqib*: "Huzaiifa bin Yaman relates that the Holy Prophet, peace and blessings of God be on him, said that after the passage of 1240 years (of Hijri era), God will send the Imam Mahdi.

In *Dar Qutni*, the sign of the appearance of the Imam Mahdi is given in the following Hadith: "For our Mahdi, there are two signs which have never happened since the earth and the heavens were created, *i.e.*, the moon will be eclipsed on the first of the possible nights in the month of *Ramadhan* and the sun will be eclipsed in the middle of the possible days of the month of *Ramadhan*.

This prophecy was fulfilled in the Eastern hemisphere with the lunar eclipse on the 13<sup>th</sup> of *Ramadhan*, 1311 Hijri and the solar eclipse on the 28<sup>th</sup> of *Ramadhan*, 1311.

Hazrat Ghulam Farid of Chacharan was a holy man whose followers are found in plenty in the Bahalpur area. He affirmed the truth of the Promised Messiah (a.s.) when he said:

Because the lunar and solar eclipses have happened in the month of April, 1894, corresponding to the 13<sup>th</sup> of *Ramadhan*, which is the first of the possible nights for a lunar eclipse, and the solar eclipse occurred on the middle of the possible days of the eclipse.

## A PASSIONATE PRAYER OF THE PROMISED MESSIAH

(Peace be on him)

O my Lord God and Lord of Power, Who is All Powerful, Holy, Ever Living, Ever Sustaining and Who always helps the truthful, may Your name be blessed till the end of times. Your works of power never terminate. Your strong hand displays feats of wonder.

It was You who raised me at the head of the fourteenth century (Hijri) and commanded me saying, "Rise, as I have chosen you to warn about the truth of Islam, and to spread it in the world, and to quicken and reinforce *Eiman* (belief) in this age.

It was You Who told me, "You are favored in My eyes and I laud you on My Throne."

Again You said to me, "You are *Masih-I-Mau'ood* (the Promised Messiah), whose time will not be wasted."

Again You addressed me saying "You are to Me like My Unity and Oneness."

It was You, who told me, "I chose you to deliver

the message. Tell them, 'I have been sent to you all and am the first *mo'min* (believer).'"

Again, You told me, "I sent you to emblazon Islam before the nations of the world and none of all the faiths on earth may rival it in blessings, *ma'aarif* (erudition), beauty of its teachings, favors of God and signs of wonder and marvel."

It was You Who addressed me saying, "You are comely in My sight and I have adopted you."

But O my Lord, You know that many people have not accepted me. They took me as prevaricator and called me *kafir*, *kazzab* and *dajjal* (unbeliever, liar and anti-Christ). I was called names, and was tormented in a number of ways; I was called *haramkhore*, (who eats forbidden food), swindler, breaker of promises, violator of rights, caller of names to the people, transgressor of pledges, gatherer of wealth for himself, mischievous and murderer."

(Continued on the next page)

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(Continued from page 3)

These allegations are made against me by those who call themselves Muslims and think themselves shrewd, wise and pious. They consider it true what they say about me. They saw hundreds of heavenly signs from You but did not accept me. They look down upon my Jama'at. Everyone from among them who calls names considers doing something virtuous.

Therefore, O my Lord, and God of power, show me the way and show a sign of on seeing which, people of pious nature may strongly recognize that I am Your chosen one, and their faith strengthens and they recognize You and fear You and a pious change comes over them according to the teachings of this

servant of Yours. They may be a wonderful model of godliness on this earth and piety and draw every seeker after truth towards virtue so that all the nations of earth may view Your majesty and power and understand that You are with Your servant. Your majesty may manifest in the world and the light of Your name may shine like the lightning that goes from north to south.

But, O my Dear Lord, if my ways are not good in Your eyes, wipe me from the face of this earth so that I may not be the source of innovations and waywardness.

(*Tiryaaq al-Quloob*, Appendix No. 5, p. 379-380; *Roohani Khazain* No. 15, p. 507-509)

## RIGHTEOUSNESS

Allah, the Lord of all the worlds, the Creator and Sustainer, has revealed seven hundred commandments in the Holy Quran for our guidance and to act upon them for achieving His Will and attain righteousness. As such, Allah says:

*"Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him." (22:38)*

Commentary:

The verse throws a flood of light on the essence, inwardness and real object and purpose of Sacrifice. It teaches the supreme lesson that it is not the outward act of sacrifice which pleases God but the spirit underlying it and the motive behind it. The flesh or blood of the slaughtered animal does not reach God. It is the Righteousness of the heart which is acceptable to Him. God demands and accepts total sacrifice of all that is near and dear to us — our material possessions, the ideals that are dear to us, our honor and life itself. In reality, God wants and demands no offering from us in the form of flesh and blood of animals., but demands the offering of our hearts.

\*\*\*\*\*

We all must earnestly pray to God Almighty that He may grant us power and strength to act according to His Will and obey all commandments.



## SOME SPECIAL PRAYERS

As in the past, this year Huzoor (a.b.a.) led the collective prayer at the closing of the blessed month of *Ramadhan* which was shown live through satellite transmission throughout the world. Huzoor read several prayers on this blessed occasion. For the benefit of the members, we are printing some prayers of the Holy Prophet, peace and blessings of Allah be upon him, and of the Promised Messiah (peace be upon him) so that the members may commit them to memory and recite them on different occasions. May Allah accept all these prayers. Ameen! (M. M. Ahmad, Ameer, Jama'at Ahmadiyya USA)

### PRAYERS OF THE HOLY PROPHET MUHAMMAD (s.a.w.)

O Allah I beg Thee for Thy love and for the love of those who love Thee and for the love of the tasks that take us towards Thy love. O Allah make Thy love dearer to me than my love, my family and the cool, sweet water.

\*\*\*\*\*

O Thou who transforms the hearts, make my heart firmly established on Thy faith.

\*\*\*\*\*

O Allah I beg Thee for guidance, righteousness, chastity, and freedom from want.

\*\*\*\*\*

O Allah put light in my heart, and light in my eyes and the light in my ears. Make light on my right, left, above, below, in front and behind me and make me an embodiment of light.

\*\*\*\*\*

O Allah fulfill the promise Thou has made to me. O Allah grant me what Thou has promised me. O Allah if Thou destroys this Community of Muslims, there will be none to worship for all times to come.

\*\*\*\*\*

O Allah, You are my Lord! None has the right to be worshiped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have

bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

\*\*\*\*\*

O Allah make the end of all of our affairs beautiful and safeguard us from disgrace in this world and the punishment of the Hereafter.

\*\*\*\*\*

O Allah I submit to Thee and believe in Thee. I place my trust in Thee and I turn to Thee. With Thy help I fight the enemy. O Allah I take refuge in Thy Honor. There is none worthy of worship except Thee. Safeguard me from being misled. You are the Living. No one else is everlasting. All the Jins and men are mortal.

\*\*\*\*\*

O Allah I seek Thy refuge against helplessness, apathy, cowardliness, and the disabling old age. And I seek Thy refuge against the punishment of the grave. And O Allah I seek Thy refuge against the trials during life and at the time of death.

\*\*\*\*\*

There is none worthy of worship except Allah. His is the Kingdom and He is worthy of all praise. We will return to our Lord and beg Him for forgiveness. We worship Him and sing His praise. Allah fulfilled His promise and helped His servant and He alone put the enemy to flight.

\*\*\*\*\*



O Allah I place myself in Thy protection. I trust Thee and have faith in Thee. I incline to Thee and argue with my opponent with Thy help. I place my case in Thy presence. Forgive all my sins—those of past and of future, those manifest and those hidden. Thou are the First and the Last. There is none worthy of worship except Thee.

\*\*\*\*\*

O Allah I seek Thy refuge from a heart that has no humbleness and humility and from a prayer that is not accepted and from a self which is never satisfied and for knowledge which is not beneficial.

I seek Thy refuge from all four of these.

\*\*\*\*\*

O Allah forgive my sins and make my house abundant and bless in my wealth.

\*\*\*\*\*

O Allah I seek Thy refuge from misleading others or being misled by them; from faltering or causing others to falter. Or from being cruel to others or being a target of the cruelty of others. Or from doing any act of stupidity or that others subject me to their stupidity.

### PRAYERS OF THE PROMISED MESSIAH (a.s.)

O Allah discriminate between the truthful and the liar.

\*\*\*\*\*

O Allah show me all Your Lights.

\*\*\*\*\*

O Allah safeguard me, because my nation has made me a target of their jests.

\*\*\*\*\*

O Allah forgive and send mercy from heaven. O Allah do not leave me alone and You alone are the last to inherit. O Allah reform the Ummah of Muhammad. O Allah judge between us and our nation with truth and You are the best of the Judges.

\*\*\*\*\*

O Allah I am vanquished; so take my revenge.

O Allah I have been tyrannized; so take my revenge.

\*\*\*\*\*

O Allah may my Community make progress and may Your support and succor be with them. O Allah make me victorious over others.

\*\*\*\*\*

O Allah take away the impurity from me and

make me completely pure.

\*\*\*\*\*

O Allah make me enter with truthfulness.

\*\*\*\*\*

O Allah make me blessed wherever I may be.

\*\*\*\*\*

O my All Powerful Allah. O my dear Guide! Show me the way by which the truthful and the pure find thee. Save us from the way of licentiousness, malice, jealousy and love of the world.

\*\*\*\*\*

### PRAYERS TO BE SAVED FROM SIN

1. The best prayers are to seek the pleasure of Allah and forgiveness for sins because the sins harden the heart and the man becomes a worm of the world. Our prayers shall be: O Allah remove from us the sins which harden the hearts and show us the path of Thy blessing.
2. O Allah I am a sinful servant of Thee. I am miserable. Please guide me.
3. We are Thy sinful servants and the sepf is overpowering us. Forgive us and safeguard us from the torment of the hereafter.



4. I am sinful and weak. Nothing can happen except with guidance and grace from Thee. Have mercy on all and safeguard me from sins because there is none who can cleanse me from sin except Thee.

\*\*\*\*\*

O Allah! everything is in thy service. O Allah! safeguard me and help me and have mercy on me.

\*\*\*\*\*

O Lord of all the worlds! I cannot adequately thank you for Thy favors. You are the most Merciful and Noble. Countless favors has been granted to me by You. Forgive my sins, so that I may not be ruined. Put Thy own special love in my heart so that I may receive life. Shield my weakness

and make me perform deeds that please Thee. I seek the refuge of Thy Noble Countenance that I may incur Thy wrath. Have mercy and safeguard me from the calamities of this world and the hereafter. All grace and kindness is in Thy heart. Amin.

\*\*\*\*\*

O my Beneficent! O my Allah! I am an unworthy servant full of sin and weakness. You saw injustice upon injustice from me but You showered favor upon favor on me. You always shielded me and granted me countless favors. So now also have mercy on unworthy me and forgive my worthlessness. Secure me from this anxiety for there is no one else who can relieve the distress except Thee. Amin.

### *Excerpts from the book*

## INVITATION TO AHMADIYYAT

(by Hazrat Mirza Bashir-Ud-Din Mahmud Ahmad, Khalifatul Masih II)

### *The Messiah and the Mahdi, one and the same person.*

From the Traditions of the Holy Prophet, peace be on him, it is evident also that the Promised Messiah (a.s.) was to be a follower of the Holy Prophet (peace be on him). One Tradition tells us that 'the Mahdi is none other than the Messiah'.

Another Tradition says:

'How would it be with you when the son of Mary will descend among you and you will have a leader raised from among you?' (*Bukhari, Kitabul-Anbiya*, chap. Nazul Isa bin Maryam)

These two Traditions leave no doubt that the Messiah himself would be the Mahdi. He would lead the followers of the Holy Prophet (s.a.w.) and would be one of them, not an outsider. To think that the Messiah and the Mahdi are two different persons is wrong. It is against the clear indication in the Tradition. 'The Mahdi is none other than the Messiah.' It behoves good believers to ponder carefully over the utterances of the Holy Prophet (s.a.w.). If the utterances seem contradictory, it is for

us to try and resolve the contradictions. If the Holy Prophet (s.a.w.) said, on the one hand, that the Mahdi would appear before the Messiah and the Messiah would then join the Mahdi and his followers in worship, and, on the other, that the Messiah himself was the Mahdi, what are we to do – accept one utterance and reject the other? Is it not rather our duty to consider the two utterances carefully and try to reconcile one with the other? The two utterances can be reconciled at once if we use one of them to interpret the other. It seems that the promise of the advent of the Messiah was couched in words which suggested that the Messiah and the Mahdi were two different persons. The suggestion is corrected by the Tradition which says, 'No Mahdi but the Messiah.' This Tradition makes it plain that the other Tradition is metaphorical. It means that a follower of the Holy Prophet (s.a.w.) will arise for the purpose of reviving the world, but will not have the rank of a prophet. *Then* the promise relating to the second coming of Jesus will be fulfilled in his person and he will announce himself as the Promised Messiah (a.s.). The Tradition, therefore, tells us that the Promised One



will start his career as a Muslim reformer who will become invested with the office of Messiah. Divine prophecies have to employ metaphors. They would convey very little otherwise.

If our interpretation of these Traditions is not correct, then there are only two alternatives left for a seeker after truth, both of them absurd and dangerous. Either we admit that the Tradition which describes the Messiah and the Mahdi as one and the same person is not a true Tradition, or we admit that the Messiah and the Mahdi are two different persons and that the intentions of the Tradition is to point to a difference of spiritual significance in the two. It may mean that the true Mahdi would be the Messiah. The other Mahdi would be insignificant compared with the Messiah. It would be like saying, 'Nobody knows but so and so.' When we say such a thing we do not mean literally that nobody else knows. What we mean is that the given person knows very much more. However, both interpretations are dangerous. One requires us, without good reasons, to treat as spurious a Tradition which is a well authenticated one, true according to all sound criteria. The other implies that the Mahdi, in comparison with the Messiah, will be as nothing. Such a thought would be contrary to the Traditions which teach that the Mahdi will be the Imam, and the Messiah a follower who stands behind the Imam in a congregation. Both alternatives, therefore, are absurd. The only worthwhile interpretation we can put upon the Traditions is that they foretell the coming of a Messenger from among the followers of the Holy Prophet. *This* Messenger will first present himself as a reformer and later announce himself as the Messiah of the prophecy. The same person will be the Mahdi as well as the Messiah. Except for this interpretation, there can be no plausible interpretation of the Traditions on the subject.

#### ***Why the Promised Messiah is called Isa Ibn Maryam (Jesus, son of Mary)***

A third difficulty is raised about the prophecy with regard to the second coming of the Messiah. In the Traditions the Promised One is called Isa Ibn Maryam (Jesus, son of Mary). The prophecy,

therefore, relates literally to the first Messiah, the Jesus of history. If it is to be fulfilled, it must be through the advent of Jesus in the flesh. The fact that the metaphors abound in all languages is forgotten. The name Jesus is freely applied to persons other than Jesus. No difficulty is raised then. But if in the speech of God a person is given the name of Jesus, they begin to wonder about its meaning. Do they forget that a person who excels in the virtue of charity is metaphorically called Hatam of Tai, a person with a philosophical bent of mind is called Tusi, a person who displays a capacity for dialectical reasoning is called Razi? Why then make any difficulty about the name Ibn Maryam? If the name Ibn Maryam is the name of a known individual, are not Hatam, Tusi, and Razi names of known individuals? If by giving these names to other persons nobody is misled into thinking that these persons are the original Hatam, Tusi, or Razi, need anybody think that, when the Promised One is named Isa Ibn Maryam, or Jesus, son of Mary, it must mean the self-same Jesus, son of Mary, who appeared in the world nineteen hundred years ago? And yet there is a difference between the names Hatam, Tusi, and Razi and the name 'Son of Mary'. The former have each come to have one definite meaning, but the name Maryam has been used to describe a spiritual condition by the Holy Quran itself:

*'And Allah sets forth for those who believe the example of the wife of Pharaoh when she said, "My Lord! build for me a house with thee in the Garden and deliver me from Pharaoh and his work and deliver me from the wrong-doing people."*

*'And the example of Mary, the daughter of Imran, who guarded her chastity; so We breathed into her of Our Spirit and she fulfilled in her person the Words of her Lord and His Books, for she was one of the obedient. (Al-Tahrim, 12-13)*

In this passage believers are *likened* to the wife of the Egyptian Pharaoh who persecuted Moses. She sought her end in Heaven, in the nearness of God, and she asked for release from Pharaoh and his



machinations and from participating in his cruel deeds. Believers are also *likened* to Mary, the daughter of Imram. She guarded her chastity and she received the revelation of God and affirmed the truth of God's teaching and His Books. She proved to be one of the most loyal servants of God. Here, believers are described as being of two types: the type which is like the wife of Pharaoh, and the type which is like Mary. It is obvious that at least one type of believer is Mary-like. If, therefore, the Promised One is called son of Mary, it might mean that the Promised One will have his origin in a Mary-like condition, and that growing out of this, he will attain a Jesus-like condition. It might mean that the earlier life of the Promised One will be holy and spotless even as Mary was holy and spotless, his later life being akin to that of Jesus, Jesus received sustenance and support from the Holy Spirit; so will the Promised One. Jesus devoted his life to the service of truth and goodness; so will the Promised One.

It is a pity that the *Ulema* of our time do not ponder over the words of the Holy Quran. They have forbidden themselves to go deeply into its meaning. Small wonder that they miss the beauty and the significance which lie beneath the surface of the Holy Text. But if our *Ulema* had read the writings of the early doctors of Islam (writings based on the Holy Quran and on the lives and experiences of early prophets), they would have found the truth. Shaikh Shahab al-Din Suhrawardy, to cite one example of a Muslim saint who has written relevantly on the subject, says in his book *Awarifa 'l-Maarif* that birth is of two kinds; ordinary physical birth and metaphorical birth. In support of this statement, the great saint goes on to quote no other person than Jesus himself. The Shaikh writes:

'The *Murid* (disciple) is part of the *Shaikh* (preceptor), even as in physical birth the son is part of the father. The *Murid* comes to birth in a metaphorical manner in the sense which Jesus described when he said that no man will enter the Kingdom of Heaven unless he is born twice over.'

The first birth, according to the saint, links the

person with the physical world, the second links him with the spiritual world. This theme is also in the Quran:

*'And thus did We show Abraham the Kingdom of the Heavens and the earth that he might be rightly guided, that he might be of those who have certainty of faith.'* (Al-Au'am, 76)

According to Shaikh Shahab al-Din Suhrawardy, therefore, every human being experiences a spiritual birth. In support of this view he cites a verse of the Holy Quran and a saying of Jesus according to whom the experience of spiritual birth is necessary for the spiritual development of an individual. Why should such a spiritual birth be impossible or difficult in the case of the Promised Messiah (a.s.)?

Briefly, then, the thought that the first Messiah should come to life again and appear today for the guidance of mankind impugns the Greatness of God and His teaching, and the high spiritual status of our Holy Prophet (s.a.w.). It also contradicts the recorded Saying of the Holy Prophet (s.a.w.). The thought is ill-conceived, a result of parochial thinking. The truth is that the second coming of the Messiah was to take place in and through a follower of the Holy Prophet (s.a.w.). This follower was to rise in the spirit and character of the first Messiah. According to us the second Messiah has already come. His teaching has provided guidance for many. Many who had strayed away from God have found Him again.

### *The claim of Hazrat Mirza Ghulam Ahmad*

The claim of Hazrat Mirza Ghulam Ahmad (upon whom be peace) is that God has raised him for the guidance and direction of mankind; that he is the Messiah foretold in the Traditions of our Holy Prophet (s.a.w.) and the Mahdi promised in his Sayings; that the prophecies contained in the different religious books about the advent of a Divine Messenger in the latter days have also been fulfilled in his person; that God has raised him for the advocacy and promulgation of Islam in our time, that God has granted him insight into the Holy Quran, and revealed to him its innermost meaning and truth; that He has revealed to him the secrets of



a virtuous life. By his work, his message, and his example, he has glorified the Holy Prophet (s.a.w.) and demonstrated the superiority of Islam over other religions. The purpose of his advent was that God's love and concern for Islam should become manifest, that it should become clear how improper it is to neglect God and to keep at a distance from Him. He claimed also that his coming had been foretold by almost all the prophets and founders of religions in the past. This, because the Holy Prophet of Islam (s.a.w.) had been sent by God as a teacher of all mankind. He was to collect mankind in one fold, to unite them in one faith. If this design was to be fulfilled, it was necessary that national and traditional divisions and hatreds should be swept out of the way, so that the Holy Prophet (s.a.w.) could be accepted as the Seal of Prophets by all the peoples of the world. Therefore, under God's design, the prophets and religious teachers of the past had each foretold his own second coming in the latter days. These prophecies pertained to a follower of the Holy Prophet (s.a.w.), who was to be commanded by God to affirm and propagate the truth of the Holy Prophet (s.a.w.), and was to unite the followers of different religions into an acceptance of Islam. He was to do so by declaring himself to be the Promised One of each religion. The prophecies in the books of other religions which foretold the coming of a teacher all met their fulfilment in him. He was the Messiah for Christians and Jews, the Masiodarbahmi for the Zoroastrians, and Krishna for the Hindus. His coming in fulfilment of prophecies contained in the ancient books is evidence of his truth. As he himself is a witness of the religion of Islam, his coming is an invitation to the followers of other religions to come and enter the universal brotherhood of Islam.

Having briefly described the claim of the Promised Messiah (a.s.), the Founder of the Ahmadiyya Movement, I wish, in Part II, to enumerate the major criteria by which the truth of such a claimant can be judged. When it is proved that a certain person is divinely commissioned as a Messenger of God, it becomes incumbent upon everyone to accept his claim. If a person is a

divinely appointed leader, it is inconceivable that he should try to mislead or misguide. If a divine leader could mislead, it would be to the discredit of Divine Knowledge. It would mean that, God forbid, God has made an error in selecting a Messenger or leader, that He has appointed as His vicegerent a person who is impure of heart, who seeks honor and fame for himself and not the propagation of truth, who holds himself above God.

Not only does such a thought contradict common sense and reason; the Holy Quran explicitly denies it. The Holy Quran says:

*'It is not possible for a man that Allah should give him the Book and dominion and prophethood, and then he should say to mankind. "Be ye my servants and not servants of Allah"; but he would say, "Be solely devoted to the Lord because you teach the Book and because you study it." Not is it possible for him that he should bid you take the angels and the Prophets for Lords. Would he enjoin you to disbelieve after you have submitted to God?' (Al-Imran, 80)*

It is impossible that God should grant a man a Book, give him wisdom and the rank of a prophet, and yet that such a person should teach men to abandon God and to obey him instead. Such a Messenger cannot but teach people to obey God. Nor can such a person teach people to take the angels and prophets as Gods. It is impossible for anyone to persuade people to believe and yet make them disbelieve.

The central question, therefore, when we are confronted with the fact of a claimant to divine leadership, is whether the leader's claim is true. If his claim is found to be true, then all his teaching is true. If his claim is not found to be true, it is futile to examine his teaching in detail. Following this golden principle. I wish to examine the claim of the Founder of the Ahmadiyya Movement, so that my claim stands, and because of which hundreds of thousands of persons have already accepted him.



**GIVE YOUR CHILDREN GOOD UPBRINGING AND RESPECT  
GOOD BREEDING IS THE BEST GIFT FROM A FATHER TO HIS CHILDREN  
INSTRUCT YOUR CHILDREN TO SAY PRAYERS AT THE AGE OF SEVEN  
BY THE AGE OF TEN STRICTLY ENFORCE THIS HABIT IN THEM**

(Summary of Friday Sermon delivered by Hadhrat Khalifatul Masih IV on February 11, 2000 at the Fazl Mosque, London. Translated from the *Al-Fazl International* of February 25, 2000 by Basharat M. Mirza, Athens, Ohio. This summary is being presented at the responsibility of the Editor)

Hadhrat Khalifatul Masih IV (aba) delivered his Friday Sermon on February 11, at the Fazl Mosque London. As usual, this Khutba was telecast by MTA all over the world.

After the customary *Tasha'hud*, *Ta'awuz* and *Sura Fatiha*, Huzoor recited verse 38 of Chapter 34 (*Al-Saba*) and gave its translation. Then he said that the present Sermon is a part of the series of Sermons on duties and obligations. He cited a number of sayings of the Holy Prophet (s.a.w.) and pronouncements of the Promised Messiah (a.s.) to elaborate on the subject and gave important admonitions.

Hadhrat Khalifatul Masih IV (aba) said that the Holy Prophet (s.a.w.) has instructed that children should be treated with respect and be given a good upbringing. Huzoor said those who treat their children with respect, the children also, when they grow up, respect their parents and respect others also. The Holy Prophet (s.a.w.) has said that there is no gift better than a good bringing up from a father to his children.

The Holy Prophet (s.a.w.) has also said that you should instruct your children to say their prayers from the age of seven. Strictly enforce this habit in them at the age of ten, and at that age, they should sleep in separate beds.

Huzoor said that Prayers are the essence of human life. This is the biggest gift from Islam for mankind. To inculcate a habit for Prayers it is important to begin at a young age. The method taught by the Holy Prophet (s.a.w.) is that you should get the children to say their prayers at the

age of seven. Teach them with love and tenderness. The fact is that those who are used to saying their prayers, their children begin to join them in prayers at an age much younger than seven years. Initially, it is only an imitation but a good imitation. By the age of seven, teach them prayers. Between the ages of ten and twelve, be strict with them about saying their prayers. After the age of twelve, strict treatment is no more permitted.

Citing another Hadith of the Holy Prophet (s.a.w.) Huzoor said that it is also the duty of the parents to teach their children the proper eating habits. They should be taught to begin their eating with *Bismillah* (In the name of Allah) and they should take the food from the front of them.

When you give your own children love, you should give love to other children also. The Holy Prophet (s.a.w.) used to love his own children and showed love to other children also. Once a person came to the Holy Prophet (s.a.w.) and he had a small child with him and he hugged his child. The Holy prophet (s.a.w.) asked him whether he treats the child with mercy. He said yes. The Holy Prophet (s.a.w.) said Allah will also treat you with great mercy as you show mercy and Allah is the greatest of mercifuls.

Whenever Hadhrat Fatima, the daughter of the Holy Prophet (s.a.w.) came to him, he would stand up, kiss her hand and give her his own seat..

It is in the Hadith that a good upbringing of children is better than giving alms (*sadqua*). children with good breeding begin a chain of *Sadaquat* for generations to come. The act of just



giving alms to the poor stops with the giving of the alms, but a proper breeding of the children is a continuing *Sadqua*. Bring up the children badly or being oblivious to how they are brought up is tantamount to burying the children alive in the spiritual sense.

The Holy Prophet (s.a.w.) has instructed that we should look after our widowed or divorced daughters. This is the best *Sadqua*. Some people live off the earnings of their daughters and they do not realize that they are hurting their lives.

Hadhrat Khalifatul Masih IV also read some of

the pronouncements of the Promised Messiah (a.s.) he has said that you should become righteous and be a model of righteousness and *Taqwa* (Love and fear of God) for your children. Then make an effort to make them righteous and pray for them for this also. Huzoor said that he always remembers his friends, children and his wife in his prayers. To lead on a right path and proper breeding is an act of God. It is not good to admonish the children excessively and criticizing all their actions shows that we think we are the only masters of their destiny. This is a form of *Shirk* (associating others with God) and our Jama'at should avoid this habit.

## A HEART WARMING A'MEEN CEREMONY IN RIZWAN MOSQUE, PORTLAND, OR

(by Anwer Khan, Secretary Tabligh, USA)

One of the predictions of the Imam of the age was the establishment of the "New Heaven and the New Earth". The A'meen Celebration of a New Ahmadi convert Mrs. Kimberly Geck could be presented as a small glimpse of this spiritual revolution. This celebration took place at Rizwan Mosque at the close of the Regional Tabligh Class on Saturday, January 29, 2000.

Three ladies of Jama'at Portland took keen interest in teaching Ms. Kimberly the recitation of the Holy Quran—the Arabic text from the basic Yassarnal Quran all the way to the completion of the entire Quranic Text. This process took two years. We not only congratulate our Sister Kimberly for her astounding success but recognize the persistent efforts of Sisters Nabeela Kamil and Sister Aminah Luqman who taught and guided her in this noble endeavor.

A week ago, another new convert of Jama'at Portland, Mr. Evans had his A'meen. He learned the recitation from another new Convert, Mr. Richard Reno, who is actively involved in Tabligh as the Secretary Tabligh for Jama'at Portland. Commendable job indeed! May Allah bless them all and other who are making A'meen efforts and let Dr. Mirza Mohammad Luqman, President of our Jama'at to continue these noble efforts. This is a small sample of the Spiritual revolution currently in progress. May all of us emulate their example.



## ZIKR-I-HABEEB

(by M. M. Ahmad, Amir, Jamaat-i-Ahmadiyya, USA)

(delivered at the Annual Convention, West Coast, USA, 1999)

My dear Brothers and Sisters

*Assalamo Alaikum wa Rahmatullah wa Barakatohu*

Dr. Hameed-ur-Rehman, Officer Jalsa Salana, West Coast, has asked me on behalf of the West Coast Jamaat to address live on MTA the Jalsa gathering on the subject of “*Zikre Habib*”—the fond remembrance of the loved one—the Promised Messiah (a.s.) even if, on account of illness, I am unable to attend the West Coast Jalsa.

Any address on the *Seerat* of the Promised Messiah (a.s.) is as vast as it is so dear and important to all Ahmadis—indeed to the whole world in view of the global nature of his divine mission. No address can cover even the fringes of this vast topic. I, therefore, propose to confine this address to the Promised Messiah’s (a.s.) love, and complete and utter devotion, to his lord and Master, the Holy Prophet (s.a.w.), of whom the Promised Messiah (a.s.) was his humblest servant. Apart from inherent importance, its need is also apparent because of the false notions and beliefs, so unjustly and so cruelly attributed to the Promised Messiah (a.s.), by our bitter opponents.

The Promised Messiah (a.s.) has written some 80 books and practically in every one, his unbounded love and unparalleled devotion to the Holy Prophet (s.a.w.), is amply reflected in them as this was an uncontrollable torrent of his limitless devotion and affection for the Holy Founder of Islam—the greatest prophet of all times, past, present and future, with a divine message and teachings for the whole of mankind.

Let us, first, briefly examine his numerous books where he describes in clearest possible terms his limitless love and unambiguous devotion and servitude to the Holy Prophet of Islam (s.a.w.). Thus in his book *Tajalliat-i-Ilahia* the Promised

Messiah (a.s.) says:

“This status and title (of prophethood) has been bestowed on me only because I am a true follower and servant of the Holy Prophet, peace and blessings of Allah be on him. If I had not been from his Ummah and if I had not been his follower, then even if my services and talents had been as massive and tall as all the mountains of this world, I would not have acquired, or been bestowed, the title and honor of direct communication with God. This is true because now all doors to prophethood are closed except the portal and prophethood of the Holy Prophet, peace and blessings of Allah be on him. After him there can be no independent prophet with a new law or code.”

Again in 1905 in the newspaper “*Al Hakam*” Hazrat Mirza Sahib, Founder of Ahmadiyya Jama’at, vigorously asserts:

“The accusations, leveled against me and my community, that we do not believe the Holy Prophet, peace and blessings of Allah be upon him, to be *Khatamun Nabiyyeen* is a colossal lie. The force, the certainty, the passion and the solid conviction with which we believe him to be *Khatamul Anbiya* is so strong and overwhelming and of such excellence that it is a million times stronger than the belief of our accusers.”

Again in his “*Azala Auham*” the Promised Messiah (a.s.) asserts his belief and stand on “*Khatme Nabuwat*” in the following words:

“The sum total and the essence of our belief is enshrined in

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

(There is none worthy of worship except Allah, Muhammad is His Messenger)



The strong faith which we uphold in this life and with which, by God's Grace, we shall leave this worldly abode, is that our lord and Master, Mohammad Mustafa, peace and blessings of Allah be on him, is *Khatumun Nabiyyeen* and *Khairul Mursaleen*. He is the best of all prophets."

Again he reasserts:

"Through God's grace and bounty alone, and not because of any merit of my own, I have been bestowed in full measure the status and glory bestowed on God's prophets, messengers and His loved ones. It would have been utterly impossible for me to attain it if I had not walked in humility and servitude in the footsteps of my lord and master, the crown and pride of all prophets and the best among them, namely, Hazrat Mohammad Mustafa, peace and blessings of God be on him. Whatever I am is because of him and out of total submission to him."

The Promised Messiah (a.s.) pays rich tribute to the Holy Prophet of Islam (s.a.w.) in many of his verses in three languages—Urdu, Arabic and Persian. A few examples are:

"That one leader of mine who is the source of all light; his name is Hazrat Mohammad (may peace and blessings of Allah be upon him) and he alone is my beloved. I am beholden to that light and my soul and my everything belongs to him and are in his service. In brief he is everything and I am nothing. This indeed is the real position."

In one of his Persian poems, in response to accusations that he was a *KAFIR* a non-believer in Islam, he told his accuser:

"You call me non-believer but I am consumed and wholly absorbed first in the love of God and next to it in the love of the Holy Prophet (may peace and blessings of God be upon him). If these two all consuming loves make one a non-believer then by God I am the greatest of all non-believers."

Again an Arabic poem he addresses the Holy Prophet in the following terms:

"O my Master, turn to me with thy affection and blessings. I am the humblest of your servants."

Let us see for a moment whether Hazrat Mirza Sahib's belief on the exalted status of the Holy Prophet (s.a.w.) was confined to his writing only or was it acted upon with a full vigor throughout his personal life as well.

In this connection I narrate the story of Padit Lekh Ram who was an acknowledged leader of the Arya Samaj of the Hindu community. He had repeatedly written abusively against the Holy Prophet of Islam (s.a.w.). Pandit Lekh Ram once saw Hazrat Mirza Sahib on the platform of Lahore Railway Station when he was performing ablution prior to offering prayer. Pandit Lekh Ram came towards Hazrat Mirza Sahib and respectfully greeted him with *Salaam*. Hazrat Mirza Sahib paid no attention to him or to his greeting. Lekh Ram thought that perhaps he was unable to catch the eye of Hazrat Mirza Sahib, turned around and came face to face with him and repeated his *Salaam*. Again there was no response. At that point Pandit Lekh Ram left his greeting unacknowledged and unanswered. When the Pandit was gone one of the companions with Hazrat Mirza Sahib said to him "Huzoor Pandit Lekh Ram was here offering salutations to you". Hazrat Mirza Sahib replied: "He abuses my master and offers greetings to me—his humble servant."

This story speaks volumes of Hazrat Mirza Sahib's love, respect and unparalleled devotion to the Holy Prophet (peace and blessing of Allah be upon him).

Let us take another case in another part of the world where Dr. Alexander Dowie indulged in a vicious and abusive campaign against the Holy Prophet of Islam (s.a.w.). Hazrat Mirza Sahib told him to desist from such vilification. He did not stop. So the Promised Messiah (a.s.) turned to His



Creator in Prayers and solicitations and prophesied that he would die in ignominy within a stipulated period. Dr. Dowie in consequence died in total ignominy as prophesied by the Promised Messiah (a.s.) and the news of the result of this religious duel was carried in some 32 newspapers of America.

Thus both in his voluminous writings in some 80 of his books the Promised Messiah (a.s.) repeatedly glorified the Holy Prophet (s.a.w.) in terms unheard, any time, any where, in the past, describing himself as the Holy Prophet's (s.a.w.) humblest servant.

Let me quote another passage from the Promised Messiah's (a.s.) book "*A'ina Kamalat Islam*" wherein he says with great pathos:

"If these people (who abuse the Holy Prophet (s.a.w.)) had killed our children before our very eyes and cut to pieces our relatives and dear ones and had killed us all in ignominy and had taken possession of all that we owned, then I swear by God—and I repeat this oath—that all this would not have hurt and caused us more agony than the abuses which they hurl at our Holy Prophet, peace and blessings of Allah be on him."

Again in the last book which he finished writing 24 hours before his demise, *Paigham-i-Sulh*, he says:

"I say it with truth and the whole truth that we can live in peace with venomous snakes and the wolves of the jungle but cannot extend a hand of harmony and peace to those who make filthy attacks on our beloved Prophet Mohammad, peace and blessings of Allah be on him, who is dearer to us than our lives and the lives of our parents.

Let me conclude this address with three more quotations from the writings of the Promised Messiah (a.s.) in glorification of the Holy Prophet (s.a.w.) and his unparalleled and unmatched status:

"O all ye who dwell upon the earth, and O all human souls that are in the east or in the west, I announce to you emphatically that the true reality in the earth is Islam alone, and the true God is the God Who is described in the Quran, and the Prophet who has everlasting spiritual life and who is seated on the throne of glory and holiness, is Mohammad, the chosen one, peace be on him. The proof of his spiritual life and holy majesty is that by following him and loving him we become recipients of the holy spirit and are favored with the bounty of converse with God and witness heavenly signs. (*Tiryaaqul Quloob*)

"When we estimate justly, then out of the whole series of Prophets, we find one of high courage and alive and greatly dear to God, the Chief of the Prophets, the pride and the crown of the Messengers, whose name is Muhammad Mustafa and Ahmad Mujtaba. By walking under his shadow for ten days one can obtain that light which before him could not be obtained in a thousand years..."

"The man who was most perfect as man and as Prophet, and came with full blessings, and who through a spiritual revival and resurrection manifested the first judgment in the world and revived the dead world, that blessed Prophet, the *Khatamul Anbiya*, the Seal of the Prophets, the leader of the righteous ones, the pride of the Prophets, was Muhammad, the chosen one, peace be on him. Oh Our Lord, send down on that beloved Prophet that mercy and blessing that Thou hast not sent down on anyone since the beginning of the World."

Indeed the exalted and supreme status of the Holy Prophet (s.a.w.) is condensed and summarized in the following verse of the Holy Quran:

*Say, 'If you love Allah, follow me: the Holy Prophet then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful. (3:32)*



## REVOLUTIONARY CONTRIBUTION OF THE PROMISED MESSIAH (a.s.)

(by Lutfur Rahman Mahmood)

The main purpose of the advent of divine messengers and reformers is to revive the faith in a Living God. They purify the hearts of the people and instill in them divine love. These God-fearing and God-loving righteous people submit completely to the will of God and lead pure and chaste lives. In a symbolic way, their hearts become the throne of God and their bodies, in a spiritual sense, assume the status of temples and mosques. This spiritual revolution is brought about by every prophet, and reformer. The divine messenger sows the seed of spiritual revolution by rectifying erratic beliefs and harmful practices.

All great things have a humble start. The same applies to divine dispensations. Prophets and reformers appear to be weak and helpless but are always successful and the impact of their revolution grows from strength to strength.

A brief survey of the revolutionary contribution of Hazrat Mirza Ghulam Ahmad (a.s.) is given below:

### 1. Faith in a Living God:

He revived our faith in a living God. He taught that God is close at hand. His existence, powers and attributes can be tested and experimented. He accepts repentance and hastens to forgive. He hears and speaks. He has the power to show miracles and work wonders for his devoted servants. Hazrat Ahmad's greatest contribution is that he charged his followers with love of God and a spirit of God-realization. This he did in the pitch darkness of growing atheism and disbelief.

### 2. Revival of Islam and Respect for the *Sharia*:

Revival of Islam and enforcement of the law of the Holy Quran and the Holy Prophet's (s.a.w.) *Sunnah* (practice) are two major functions which are specifically mentioned as the job of the Promised Messiah (a.s.). Hazrat Ahmad (a.s.) was raised to present Islam as a living, practicable and understandable religion at a time when religion was considered as an outdated thing. He explained the philosophy of the teachings and practices presented by Islam. He produced a Jama'at which practiced Islam

in letter and spirit. His followers molded their lives according to the requirements of the Quran and *Sunnah*. That is how the law of *Sharia* is enforced from grass-root level. Everyone grows within the environment of *Sharia*. It is not something which is to be enforced at gun point. That is what the Promised Messiah (a.s.) has referred to as "creation of new heaven and earth"—i.e. a generation of sincere, righteous and humble Muslims who obey God's law to win heavenly grace, mercy and blessings. This they would do even in the absence of heaven and hell.

### 3. Correction of Erratic Beliefs:

With the passage of time many errors crept into Muslims and affected their beliefs and practices. That resulted in an emergence of over seventy sects, which not only differed bitterly and pungently but also dubbed others as "*Kafirs*" (non-believers). The Holy Prophet's (s.a.w.) Hadith describes the Promised Messiah (a.s.) as "Hakam"—the judge who would deliver judgement in the doctrinal disputes of Muslims. It simply means that God would guide the Promised Messiah (a.s.) to rectify the errors in beliefs and practices. Hazrat Ahmad (a.s.) found Islamic beliefs plagued with wrong assertions and interpretations. His pronouncements based on God-given knowledge of the Quran and *Sunnah*, are in the best interest of Islamic Ummah.

A few examples of such existing devastating errors are enlisted below:

- i. Doctrine of abrogation of some Quranic verses,
- ii. Misunderstanding regarding the status of Hadith with respect to the Holy Quran,
- iii. Meaning of the Quranic term "*Jihad*",
- iv. Crucifixion of Jesus Christ and bodily ascension to heaven,
- v. Interpretation of term "*Khatam-un-Nabiyyeen*"
- vi. Position of Hazrat Ali (r.a.) and the institution of caliphate.

These are a few examples of wrong beliefs. He



rectified scores of errors. That is how the people belonging to different Muslim sects and even from different religions—converged to the platform of his Jamaat! That is a distinctive feature of Ahmadiyya Muslim Jamaat.

#### **4. Zeal for Preaching:**

Another great achievement of the Promised Messiah (a.s.) is that he instilled in his followers zeal to convey to non-Muslims the message of Islam with peace and love. The Holy Quran charges every Muslim with the duty of preaching the message of Islam but Muslims in his age, neglected this all-important religious obligation. In fact, in the face of aggressive preaching of European Missionaries, they found it difficult to defend Islam. In that gloomy and discouraging atmosphere, he succeeded in instilling enthusiasm and vigor in his Jama'at to preach Islam with conviction, courage and confidence.

The publication of Islamic literature in foreign languages, including the translation of the Holy Quran, construction of mosques, posting of missionaries and religious teachers, by different Muslim organizations, which we see today, were non-existent a century ago. Muslim Ulema of the 19<sup>th</sup> and 20<sup>th</sup> century were so narrow minded and short sighted that learning of European languages and translation of the Quran into foreign languages were considered un-Islamic and sinful. At that difficult time bold steps were taken by Hazrat Ahmad (a.s.) in the right direction. He broke the ice and lit the sacred flame. It is a fact, which is now part of history, that hundreds of candles owe their light to the first flame.

#### **5. Preaching of Islam In Europe and America:**

Europe and America, during the days of the Promised Messiah (a.s.) were the traditional strongholds of Christianity. Missionaries emanating from Europe and America were engaged in preaching all over the world. They were actively busy in countries with predominant Muslim population, which were at the time, politically under colonial yoke. Muslims of those countries helplessly saw the forced baptism of their children in the name of education. Some Muslims tried to put up some sort of defense. Others took refuge in writing apologetic commentaries of the Holy Quran.

Hazrat Ahmad (a.s.) took a different stance. He turned the tables. He took the preaching of Islam to Europe and America, through books, literature, leaflets, and advertisement in the press. He invited the most powerful monarch of that time, Queen Victoria, to accept Islam. His message reached to the new world. He chased Alexander Dowie, who perished in a widely advertised prayer duel. Many good-natured Americans and Europeans were guided by God to recognize the truth of Islam. Initiation of preaching of Islam in traditional strongholds of Christianity was another achievement of the Promised Messiah (a.s.)

#### **6. Literature In Defense of Islam:**

Another contribution of paramount importance and lasting effect, is the literature which Hazrat Ahmad (a.s.) has produced in support and defense of Islam. The Holy Quran and the Holy Prophet Mohammad (s.a.w.). He was aware of numerous anti-Islamic books circulated by enemies and critics of Islam. He gathered nearly three thousand objections raised against Islam. God enabled him to write eighty books, twenty in Arabic, in which he defended and preached Islam in an undaunted manner. He silenced the critics and equipped his followers with the knowledge and arguments, which are capable of silencing any critic of the Holy Prophet (s.a.w.), and the Holy Quran. Hundreds of new books have been added to this literature by his followers, dilating the principles laid down in his books.

#### **7. Restoration of the Original Simplicity and Purity of Islam:**

Islam is a very simple religion. Priesthood, ambiguous ceremonies and enigmatic rituals do not exist. Likewise Islam is totally free from elements of superstition. In Islam, marriage, death, birth and other social aspects are very simple. Unfortunately, as a result of local and regional influence, cultural traditions got mixed with Islamic practices. Such innovations are known as "*Bidaat*" in Islamic terminology. These innovations which cause unnecessary burden and tarnish the simplicity of Islam, deserve to be discarded disdainfully. The Promised Messiah (a.s.) campaigned to restore Islam to its original simplicity and purity. Members of his Jama'at do not observe 3<sup>rd</sup> day, 7<sup>th</sup> day and 40<sup>th</sup> day



ceremonies after the death of a relative. Likewise *Nikah*, *Walima*, *Aqeeqa* and all other activities are carried out in accordance with the *Sunnah* of the Holy Prophet (s.a.w.), and his Rightly-Guided Caliphs (r.a.). Under the influence of Ahmadiyya Muslim Jama'at, enlightened Muslims, belonging to other sects, are gradually revising their position with respect to "*Bidaat*".

### 8. Stand On Secular Education:

The younger generation of Muslims is not aware of the plight of their grandparents. More than a century ago, colonial powers from Europe were fully entrenched in the countries which are known as "Islamic countries" today. Muslim clergy declared learning of English or other European languages or modern sciences as unlawful and anti-Islamic. Hazrat Ahmad (a.s.) differed with these Muslim clerics. He emphasized the significance of learning of the Quran, Hadith and Fiqh, but advised the Muslims to acquire all types of knowledge, in addition to proficiency in modern languages of Europe, in order to utilize this information for the service of preaching of Islam. His God-given far-sightedness saved Muslims from intellectual tragedy which myopic mullahs were determined to precipitate. Our non-Ahmadi brothers hardly refer to what the celebrated Ulema have been saying about secular education a century ago!

### 9. Belief in the Acceptance of "*Dua*"

In addition to daily *Salat* (prayers), Muslims are used to praying to Allah for help in difficult situations *i.e.* sickness, involvement in litigation, dull business examination, etc. Around the time of the Promised Messiah's (a.s.) advent, many people had become too materialistic in their approach to personal problems, and disbelief had already taken the form of a fashion and a sign of civilization. Many Muslims practically believed that supplication ("*Dua*") was a sort of "formality" or at the most an "act of worship", which played no role in bringing about a desired effect according to the wishes of the supplicant. Sir Syed Ahmad Khan, an enlightened Muslim leader, was one of such learned men, who did not believe in the acceptance of "*Dua*". Hazrat Ahmad (a.s.), who had great regard for Sir Syed for his balanced approach to national issues, was hurt by his under-estimating the

power of supplications. Addressing Sir Syed, the Promised Messiah (a.s.) wrote a special book on the subject of acceptance of supplications, titled "*Barkat-ud-Dua*" and in the light of the Holy Quran, *Sunnah*, Hadith and his personal experience, proved to the hilt that "*Dua*" indeed works, brings about desired changes and leads to miracles. No wonder that every member of his Jama'at firmly believes in the power of this wonderful weapon.

### 10. Faith in the Bright Future of Islam:

Followers of almost all religions are pessimistic about the future of religion and the relevance of moral and social values preached by it. Many sociologists fear that the institution of marriage is likely to collapse in the near future. Many youths have rebelled against God and their religions but that is not the case with Ahmadi Muslims. They strongly believe in the brilliant future of Islam. God repeatedly revealed to Hazrat Ahmad (a.s.) that once again Islam would dominate the world scene, but not with military might but by spiritual conquest. The prophecies about global supremacy of Islam were announced by him in the most powerful words—at a time when Islam had become the target of foul attacks and Muslims were being ridiculed for their ignorance, vulgarity and backwardness. In the light of these prophecies, every Ahmadi Muslim firmly believes that within three centuries, from the inception of Ahmadiyya Jama'at in March 1889, Islam would dominate the whole world as a universal religion of mankind. We treat this prophecy as a hope, belief, certainty and of course, as our destiny.

The print media in India, paid glowing tributes to Hazrat Ahmad (a.s.) on his demise in May, 1908. Maulana Abul-Kalam Azad, (himself a author of several books and a compiler of commentary of the Holy Quran and Minister of Education in the Indian Union Cabinet since 1947) wrote in the *Vakil, Amritsar*: "The death of Mirza Ghulam Ahmad of Qadian is not an event which may be passed over without drawing any lessons from it. Men like him who revolutionized our religious and intellectual world are not born every day. It is very rare that they appear but when they appear they change the world and leave an indelible mark on history.

(Continued on page 22)



**WE ARE FOLLOWING ALL THE PATHS OF TABLIGH SHOWN BY THE  
PROMISED MESSIAH AND WILL REAP THEIR EXCELLENT FRUITS**

**WE ARE PUSHING FORWARD WITH THE SAME LIGHT IN HAND GIVEN TO US  
BY THE PROMISED MESSIAH**

**GOD ALMIGHTY GAVE US 10 MILLION NEW AHMADIES LAST YEAR**

**MAY HE GRACE US WITH 20 MILLION NEW AHMADIES THIS YEAR**

(Friday Sermon delivered by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV on January 14, 2000 at the Fazl Mosque, London. The sermon was published in the weekly *Alfazl International* of February 25, 2000. This is an English translation of this published sermon. Translated by Basharat M. Mirza, Athens, Ohio)

After the customary *Tasha'hud*, *Ta'awuz* and *Sura Fatiha*, Hazrat Khalifatul Masih IV (aba) recited the following verse of the Holy Quran:

*"And who is better in speech than he who invites men to Allah and does good works and says, 'I am surely of those who submit.' And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend. And none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good." (41:34-36)*

Then Huzoor (aba) said: A recitation of these verses should make it obvious that I want to talk about *Tabligh*. The days of Ramadhan are gone and this *Ramadhan* left behind many good things but it has reminded us that we should go out and take part in the spiritual *Jihad*.

The program this year is a big one for the Jama'at and I trust that Allah will give twice as many new Ahmadies as last year. With this hope I have chosen this topic for my sermon today so I can remind you to accelerate your pace and win every field which Allah has destined for you.

These are extraordinary events having no parallel in the whole history of mankind. Never, in any religion, as many as ten million new members have joined in one year. And here we are, expecting twice as many in the following year. This cannot happen without a special bounty from God. It is not in the power of humans.

So, I have chosen this topic today. March forward and win all the battles which have really been destined for you.

I put in front of you some *Ahadith*. In *Bukhari*, Ibn Abbas gives the commentary of the words: *repel evil with that which is best* in the following way. It means to have patience at a time of anger and to forgive when injury is inflicted. When people behave this way, Allah will safeguard them and make their enemies bow down to them. This commentary is from the Holy Prophet (s.a.w.) and has deep meaning.

When a person marches forward, many things appear to him which generate anger. People call you names and are extremely rude. It is incumbent upon a *Dae' Ilallah* (caller to God) to persevere. Return abuses with smiles. When they call you names, pray for them. These are the things which bring about deep changes. So I admonish you to be patient when you go out in the field.

Forgive when someone transgresses. If someone beats you, slaps you in the path of God, tolerate it and do not let anger get the better of you. Your enemy will ultimately turn into a friend. This was the practice of the Holy Prophet (s.a.w.) Ans Allah treated him accordingly.

Another Hadith from *Bukhari*, attributed to Abu Huraira. When the verse: *And warn your near relatives* was revealed, The Holy Prophet stood up and addressing his relatives, said that he cannot be of any help to them against Allah.



This Hadith has been chosen because there are many Ahmadies whose relatives are non-Ahmadies. For fear of upsetting them, people do not preach to their relatives. This was not the practice of the Holy Prophet (s.a.w.) he was never deterred from the anger of his relatives. If he had not done that, he would not have fulfilled his obligation of *Tabligh*.

So, come forward and preach to your relatives. Allah will someday change their hearts. Pakistan has some unusual circumstances, but this aspect has been very fruitful in Africa. They preach to their relatives and year after year, this doubling of new Ahmadies is occurring.

Another Hadith is related by Hazrat Anas bin Malik. The Holy Prophet (s.a.w.) said: An informer of good things is like the person who practices those good things. The verse I recited from the Holy Quran says that there is no one better than a person who practices good things and then calls others to them. You should, therefore, not forget that you have to practice first before you preach to others of good things.

There is a Hadith from *Muslim* related by Abu Huraira, God be pleased with him, that the Holy Prophet (s.a.w.) said: When a person calls others to a good thing, he gets the same amount of reward as the reward given to the person doing the good thing, without any reduction of the reward for the performer of the good thing.

I have chosen this Hadith to remind you that after performing the righteous deeds yourselves, when you call others to do the same, then you will get an equal measure of reward from God to the reward given to each one of those who did good deeds as a result of your preaching. This is an on-going source of rewards for you as a result of your preaching. You should not take the task lightly. Engage in the task with full force and God will safeguard you.

Warn your relatives and warn others also so they may receive the glad tidings. You will be warning them against the evils and exhorting them to do good. As they improve, you will get an equal measure of reward for each one of them.

There is a Hadith related by Hazrat Anas, may

God be pleased with him, that the Holy Prophet (s.a.w.) said: Give people glad tidings, not disappointments. Make things easy for them and avoid difficulties. One should not call others to Ahmadiyyat, as if it is a difficult path. With love try to make the way easy for them. Give them your example that you are following this path and are receiving Grace from God. I trust that the Jama'at will remember this excellent advice of the Holy Prophet (s.a.w.) Give them glad tidings. Tell them about the graces of God in store for them. Do not disappoint them.

Another Hadith in *Tirmidhi* is related by Hazrat Hazifa, may God be pleased with him, that the Holy Prophet said: I swear by the one who controls my soul that you must preach goodness and stop people from bad things, otherwise it is likely that Allah may make you suffer severe chastisement. Then your prayers will not be heard.

It is, therefore, incumbent upon the Muslims to call mankind to goodness and prohibit from bad actions. If they fail in this, all may be lost and subsequent righteousness or feeling sorry will be of no avail.

The ignorant, but the so called Ulama, think that preaching goodness means using force in this respect. This is against the teachings of the Quran. You cannot force righteousness in anyone's heart. The goodness that the Holy Prophet (s.a.w.) wants is by repeatedly advising others with love. If you do not act in this way, you cannot change humanity and you may become victims of chastisement. Then your prayers will be of no avail.

There is a Hadith in *Muslim* related by Hazrat Abu Wa'il that Hazrat Ibn Mas'ood used to preach every Thursday. A person asked him why does he not preach every day. Ibn Mas'ood replied he did not want to bore people. I preach like the Holy Prophet (s.a.w.) used to do: preach with intervals in between.

This is a very important principle in preaching. Do not run after a person or he may become bored and run away from you. It is very important for a *Da'ee Ilallah* to seek appropriate situations for his *Tabligh*. That is why the Holy Quran ties *Tabligh* with wisdom. When you preach with wisdom, it can reach the heart of the person you are preaching to.



Now I present to you something from the Promised Messiah's (a.s.) writings. Once, the Promised Messiah (a.s.) addressed Hazrat Nawab Sahib, saying: "I keep hearing that you keep on admonishing your relatives at intervals. It is a very good thing. One should always ponder how he can convey the message to men and women. According to a Hadith, the chief of a tribe will be judged as responsible (for his tribe) as a Prophet for his nation. Following the Holy Prophet (s.a.w.) I have also admonished men and women at different occasions. I wanted to write down, in a story form, questions and answers for women, but I have not had the time to do that. If anyone else would write like that, many women will benefit by that."

I have followed the Promised Messiah (a.s.) in this respect and I have often given women to ask without hesitation what is in their mind. The Holy Prophet (s.a.w.) used to do that. He did not condone undue hesitation. Women in our age are also not hesitant in matter of Shariah and do ask questions. In this way I have tried to fulfill the wish of the promised Messiah that women should ask questions and get the answers.

The Promised Messiah (a.s.) says regarding preaching: "If it were in my power, I would go house to house, preaching God's message and try to save mankind from ignoring Unity of God and infidelity. I wish to spend all my life in this preaching until death."

This was the passion of the Promised Messiah (a.s.). Develop the same passion for *Tabligh* and fulfill the desire of the Promised Messiah. Give this message to the world that God's design for the Prophet for the Latter Days has been fulfilled. Now, obey him and follow him.

The Promised Messiah (a.s.) said: "The four attributes of God given in *Surah Fateha*, the Holy Prophet (s.a.w.) used them in *Tabligh*. For instance: the verse "*We have not sent you but as a mercy for the whole of mankind*" refers to the first attribute of *Rabbul Aalameen....*"

This needs elaboration. How did the Holy Prophet (s.a.w.) make use of the four attributes. Following the first (Lord of the Worlds) he uplifted his followers to high stature. It also means to serve, bring up the poor and provide for them. All these things are found in the

actions of the Holy Prophet (s.a.w.)

Read the books of the Promised Messiah (a.s.) and learn how to employ the four attributes. The second attribute (*Rahman*) is to provide without asking. Thus our missionaries should try to gauge the needs of people and try to fulfil them without their asking. This attracts the hearts and *Tabligh* is greatly strengthened.

The Promised Messiah (a.s.) also said: "A believer should use proper etiquette in *Tabligh*. Being harsh when leniency is called for is unwise. Similarly sometimes only harshness can prevail, being lenient at that time is wrong... The Pharaoh was a severe infidel person but Moses was commanded to deal with him leniently. The Holy Prophet (s.a.w.) also received a similar command. There should be leniency and affection among the believers."

Here the subject is *Tabligh* to others, what is the meaning of using affection for the believers? It means that the Holy Prophet (s.a.w.) was extremely lenient and affectionate towards the Muslims, but he was also affectionate to others. Thus you are to be affectionate not only to the believers but you must bend this way for others also...

The Promised Messiah (a.s.) was also sometimes harsh on his opponents. When some Christians went beyond limits in attacking the Holy Prophet (s.a.w.), he pointed out to them the way weaknesses of Jesus were mentioned in the Bible. In spite of being very kind hearted, the Promised Messiah (a.s.) had to use harshness to bring home a point to his opponents. He pointed out that it was only because of the teachings of the Holy Prophet (s.a.w.) that we respect all prophets. This is a favor and kindness of the same Holy Prophet (s.a.w.) the opponents are busy to revile.

The Promised Messiah (a.s.) relates an event where a person in Aligarh ridiculed him in the beginning. On further conversation, he saw the light and began to cry. It is possible that a person may appear to be hard to convince, but with patience and love, he will finally listen.

The Promised Messiah (a.s.) says that every lock has a key. The key in conversation is a proper way (it is warmth of your heart and congenial way of conversation). A thing said in a proper and fitting way



can be useful for someone. There is no universal method... There are three kinds of persons; the ordinary folks; the middle class people and the wealthy. Ordinary people may be of shallow understanding. It is difficult to convince them (they tend to follow their Maulvis) spend time with them and with love and understanding, they will become yours and leave their misguided leaders.

The wealthy are difficult to convince also as they have pride and get easily upset. Try to be concise and to the point with them. For ordinary folks, your conversation should be easy to understand. The middle class people are usually better educated. They can listen to you. They will usually not have the pride found in the wealthy.

Shahzada Muhammad Ibrahim asked the promised Messiah why he did not travel to different regions of India rather than stay in Qadian? The essence of his reply was that he has done that also but it was not always quite as effective. Verbal lectures are not as effective as written material and he had made more use of writings. He had accumulated a vast treasure of knowledge in his writings and publicised them as well.

Verbal speech is limited in time and scope. There is not much time to think. Some hot tempered persons may get furious and disrupt with shouts. Written material, on the other hand, can be taken by a person in seclusion and can have time to reflect on it. Nevertheless, we have not abandoned the other method (or oral propagation) and have gone to many towns.

For *Da'een Ilallah*, we have produced a lot of literature giving answers to all kinds of criticism. Then there are cassettes which the preachers can play for the

audience. Thus, using books, literature and cassettes, we are following all the methods shown to us by the Promised Messiah (a.s.).

The Promised Messiah (a.s.) says that God has provided to us all the means, printed mater, unlimited paper, postal system, telegraph, trains, ships, *etc.* The whole world has become like one city.

In the lifetime of the Promised Messiah (a.s.), the airplane had been invented. The phonograph was there which is a forerunner of cassettes. All these modern inventions and means are at our disposal for *Tabligh*.

Then the Promised Messiah (a.s.) says: we seek such learned people who would devote their lives in this way. Even at the time of the Holy Prophet (s.a.w.) there were those who traveled far for *Tabligh*. There are millions of Muslims in China which shows that some of the companions of the Holy Prophet (s.a.w.) must have traveled there.

The Promised Messiah (a.s.) had said: If there are twenty or thirty such people who would go to different places, *Tabligh* can accelerate. But these people must be very frugal before we can entrust them with the task.

This wish of the Promised Messiah (a.s.) has resulted in a large number of *Waqifeen* (devotees), literally in the thousands.

By the Grace of God, this task of *Tabligh* will expand and cannot be stopped. Let our opponents place any hurdles in the way, Ahmadiyyat will overcome them and march on. May Allah give us double the number of Ahmadies of last year. Allah gave us ten million Ahmadies last year. May we see, by the Grace of God, two million new Ahmadies this year.

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## ***Revolutionary Contribution of the Promised Messiah (a.s.)***

(Continued from page 18)

Despite the fact that we differed from him in the interpretation of certain doctrines and in the claims which he made, we cannot but own that the loss of Mirza Sahib is deeply felt by all enlightened Muslims,

as a loss of a great leader of theirs. They admit that in Him they lost a stalwart of the cause of Islam, one who defended it successfully against its opponents. Considering the great role he played as a victorious advocate of Islam we must acknowledge his services freely and without reserve.”



## LIQA' MA'AL ARAB

(by Safdar Hussain Abbasi, as published in the *Al-Fazl International*. Translation by Dr. Rasheed Sayyed Azam, North Carolina)

*Liqa' Ma'al Arab is one of the most interesting, useful and popular programs of Muslim Television Ahmadiyya (MTA). Syedna Hazrat Ameerul Momineen Khalifatul Massih IV (a.b.a.) answers questions asked by Arabs in English, which are then translated in Arabic language. Urdu version is prepared by the Editorial Board and published in the International Al-Fazl. Audio and videocassettes of these programs are also available through the Central Mission in each country.*

**August 13, 1994 Session, Published in Al Fazl International, December 17, 1998**

### Question About Khatm-E-Nabuwwat

A questioner referred to two Ahadith usually quoted by non-Ahmadi Muslims to prove their assumption that no Prophet can come after the Holy Prophet (s.a.w.)

*"If there were to be a Prophet after me, it would have been Umer bin Khattab" (Tirmizi) and "If Ibraheem had lived, he would have been a Prophet" (Ibne Maja)*

Huzoor (a.b.a.) was requested to throw some light on the question of Khatme Nabuwat with reference to these Ahadith of the Holy Prophet (s.a.w.).

**Answer:** Huzoor (a.b.a.) said that there are many other similar Ahadith and their subject can not be understood if each Hadith is interpreted separately. All Ahadith on this subject must be taken into account collectively for a clear understanding. What is happening today is this that non-Ahmadi scholars choose one Hadith they think supports their view and ignore all others, which are against their stand. The Holy Quran forbids this kind of behavior. Jews used to refer to verses from the Old Testament which were in their favor and hide the rest. The irreligious 'mullas' of today with unholy intention are behaving like the Jews; they are misleading the innocent masses and are under the wrath of God.

This question has three aspects, Huzoor (a.b.a.) said, and I shall answer each in detail. To begin with, one needs to know the different meanings of the word 'Ba'ad' and how each meaning is used in different contexts in the Arabic Language:

1. First of all 'ba'ad' means 'except' or 'a different

or another' (person) as we read in the Holy Quran: "And in what word, then, **after** (rejecting the Word of) Allah and His Signs, will they believe? (Al-Jathiyah, Ch. 45, Verse 7). Again, in the same Chapter, Verse 24, we read: 'Who, then, will guide him **after** Allah (has so decreed concerning him?) Will you not then take heed?'

Now, what is meant by after Allah in these verses? Is there no God now? Or will there be something else after God? No, absolutely not, God has no after. It is obvious that 'ba'ad' here means 'except' Allah. The message here is that 'you should believe what Allah is commanding you to do and give up whatever is against His teaching'. Similarly, in the second verse, the word 'ba'ad' is used in the sense of "except" and "another or in addition to", 'there is none else except Allah who can give guidance'.

2. The second meaning of word 'ba'ad' is conveyed in terms of 'time' (*zamani*), like 'after' the death of someone. This is the meaning our opponents have adopted that is, 'that something is to happen after somebody's death'.
2. Thirdly, the term 'ba'ad' is also used to denote the meanings of temporary absence. When a person leaves a place temporarily and during his absence something happens after he leaves.

To sum up there are three meanings of 'ba'ad':

- a) except or in addition to or an other,
- b) **after** someone's death, and
- c) **after** a temporary absence during life.

Let us look at some Ahadith of the Holy Prophet (s.a.w.) in order to understand the appropriate usage of this term conveying different meanings. When we



talk about 'after' someone's death, it may mean for a limited time after death or an unlimited time up to the day of resurrection.

Non-Ahmadi scholars usually quote one Hadith of the Holy Prophet (s.a.w.):

**"La Nabbiyya Ba'adee"**

*there is no Prophet after me (Abu Daood)*

They also say that the use of 'la' here is a negation of 'kind' (specie, a similar thing or person), therefore, no 'nabee' (Prophet) of any kind can appear after the Holy Prophet (s.a.w.). Now, if this is the real meaning, as is presented by the opponents, then it must imply that no Prophet of God of any kind and of any status can ever appear. This meaning creates a dilemma when one finds many Ahadith of the Holy Prophet (s.a.w.) the foretell the appearance of a Prophet. Their meaning of the word 'ba'ad' goes against this prophecy. The Holy Prophet (s.a.w.) gave the glad tidings of the re-appearance (descent) of Messiah, Eesa ibne Maryam in these words.

**"Laisa Baine Wa Bainahoo Nabee"**

*There is no Prophet between me and him (Abu Daood, Chapter on Appearance of Dajjal)*

The Holy Prophet (s.a.w.) in these two Ahadith did not specify whether he will be or will not be a Prophet. However, he has clearly determined the meaning of word 'ba'ad' denoting the time period between him and the appearance of Ibne Maryam during which there will be no Prophet.

Hazrat Ai'sha, may Allah be pleased with her, had the same understanding of the prophecy of the Holy Prophet (s.a.w.) about the coming of the Promised Messiah alaihislam. It is narrated that once a person was proclaiming in a loud voice in a street "La Nabbiyya ba'adee, there is no Prophet after the Holy Prophet (s.a.w.)" She stopped him from making that announcement as she feared that people might misunderstand and misinterpret the meaning of the Hadith that 'there is no Prophet now till the end of time after the Holy Prophet (s.a.w.)'. The noble and learned wife of the Holy Prophet (s.a.w.). Hazrat Ai'sha, (r.a.), addressing that person told him:

**"Qooloo Innahoo Khatamul Anbbiyya Wa La**

**Taqooloo La Nabbiyya Ba'adee:**

*say, he, the Holy Prophet (s.a.w.), is khatamannabbiyyeen but do not say that there is no Prophet after him." (Durre Mansoor of Allama Sayyotee, vol. 5, page 204, Beirut)*

Hazrat Ai'sha Siddiqa (r.a.) was very bright and had deep understanding of religion. She had learnt it from the Holy Prophet (s.a.w.) and was brought up in the house of the first Caliph in Islam, Hazrat Abu Bakr (r.a.). She had rightly visualized that the person making announcement in the street had misunderstood the true meaning of the Hadith and the people would be misled to believe that no Prophet of any kind could come after the Holy Prophet (s.a.w.). She also clarified the true meaning of Khatamannabbiyyeen by stating that coming of a Prophet after the Holy Prophet (s.a.w.) does not affect his high status as the best and the greatest of all Prophets.

Many of the divines in the past have accepted this tradition as reliable and have not rejected it as being weak. Hazrat Ai'sha (r.a.) is considered to be a great teacher of Islam and most non-Shia scholars of Ahadith believe that they have learnt half of Islam from her. All the wives of the Holy Prophet (s.a.w.) receive the highest respect as the mothers of the faithful. However, Hazrat Ai'sha (r.a.) was unique among them in understanding the Holy Quran and Ahadith. That is why she is given a special place by great scholars of Islam for her insight and they think as she had thought that the wrong meaning and interpretation of the Hadith (la Nabbiyya ba'adee) will create problems in the acceptance of the Promised Messiah (a.s.), who was to appear as a Prophet of God.

Many great scholars in the early period of Islam have very wisely taken the term 'ba'ad' to mean as "against or contrary to". (These meanings are also supported by Professor Lane's Lexicon Translator). Then, the correct translation of this Hadith would be: "No Prophet will appear after the Holy Prophet (s.a.w.) who will be against him or be contrary to the Sharia of the Holy Quran; the new Prophet will not be an outsider but he will be a follower and one of his umma." This also signifies the true meaning of the verse Khatamannabbiyyeen. Thus Hazrat Ai'sha (r.a.)



*saved the umma from making a fatal error like previous ummas.* (Refer to the Holy Quran, 40:35; 72:8)

Hazrat Ai'sha (r.a.) was certain on this point that the people will not deny the claim of the Promised Messiah (a.s.) simply on the basis of the verse *Khataman Nabbiyyeen* (33:41). The verse does not close the door to all kinds of Prophethood in Islam after the Holy Prophet (s.a.w.). Hazrat Ai'sha (r.a.) had realized that the concept of the verse *Khataman Nabbiyyeen* will not prevent people in accepting Ibne Maryam as an ummati Prophet but the announcement 'la Nabbiyya ba'adee' (that there is no Prophet after) the Holy Prophet (s.a.w.) shall create hurdles for the umma in accepting an Ummati Prophet. Hazrat Ai'sha (r.a.) did a great favor to all believers by her timely and wise intervention to clarify the meanings of the Hadith with reference to a very important verse of the Holy Quran which is being misunderstood or deliberately misinterpreted by ignorant mullas..

Now, if Hazrat Ai'sha (r.a.) was to understand the term '*ba'ad*' as 'there is no Prophet after', then she would have recognized the implication that the Promised Messiah will never be accepted. Some highly respected early scholars of Islam have also been saying that Hazrat Ai'sha (r.a.) had correctly understood the term '*ba'ad*' to imply that no Prophet can come now outside the umma. The Holy Prophet (s.a.w.) is *Khataman Nabbiyyeen*. He is the last Prophet with a Shariah. He is the best and the greatest of all Prophets and was given the Perfect Law for all times to come. No Prophet can come after him who will not be obedient and subservient to the Shariah of Islam in accordance with the Holy Quran and the Sunnah. The Holy Prophet (s.a.w.) is the Seal of Prophets, past and future. God has never closed the door to Prophethood. Now the only condition for receiving the gift of Prophethood from God is to be completely obedient to Allah and the Holy Prophet (s.a.w.) (4:70) Hazrat Ai'sha (r.a.) knew that the Promised Messiah (a.s.) will appear under those conditions and will be the perfect slave of the Perfect Master (s.a.w.). He will be the Promised Messiah and Al-Mahdi (a.s.), a Prophet of God within the umma, and the reformer of his age as prophesied by the Holy Prophet (s.a.w.).

It is interesting to note that the mullas in Pakistan and India (who are opposed to Ahmadiyya Movement in Islam) find no way to escape when they are caught in a debate over the term '*ba'ad*'. They try to manufacture excuses and are lost in their own contradictions. They assert that no Prophet of any kind can come but at the same time open the door for Ibne Maryam to appear. They can not deny, according to *Sahih Muslim*, that he will be a Prophet when he comes, as Allah bestows the title of Prophethood forever.

When these mullas are caught in this dilemma, then they try another phony trick. They say that an old Prophet can come but not a new one. They want to create a backdoor for ibne Maryam's entry to bypass the term '*khatam*'.

They have to admit that he will be a Prophet. No matter what, Hazrat Ai'sha (r.a.) has blocked their bypass escape route. She did not say that '*ba'ad*' only applies to a new Prophet and the old one is exempted from it. She emphatically rejected the notion that there can be no Prophet after the Holy Prophet (s.a.w.). Mullas have no legs to stand on and how can they run!

Let us suppose for a moment that what the mullas say comes to pass. (God forbid!) Hazrat Eisa alaihislam enters through the back door as an old Prophet. He will then be the last Prophet on earth and not the Holy Prophet (s.a.w.). They further argue, that he will accept Islam and enter the umma of the Holy Prophet (s.a.w.) to propagate Islam. This means that he will accept the two fundamental conditions: he will obey the Holy Quran and follow the Sunnah of the Holy Prophet (s.a.w.). Non-Ahmadi scholars have no objection if Eisa *alaihislam* reappears fulfilling those conditions and he will not in anyway affect '*Khatme Nabuwwat*'. **This is our belief too that no prophet can appear now outside Islam and he must follow the Holy Quran and Sunnah of the Holy Prophet (s.a.w.).**

These scholars force the ancient ibne Maryam to fulfil those conditions and try to import him from the dead of an old umma to the umma of the Holy Prophet (s.a.w.). They reject the one who has already fulfilled those conditions and is born in the umma of the Holy Prophet (s.a.w.). He has been blessed with the status



of Prophethood by Allah for his complete obedience to the Holy Prophet (s.a.w.). But, they say, he has committed the greatest sin for claiming to be a Prophet after the Holy Prophet (s.a.w.), he is a '*kafir*' (non-believer) for breaking the (seal of) *Khatme Nabuwwat*. They can borrow one from outside and force him in the Umma as a Prophet and this does not break the *Khatme Nabuwwat*! They cannot accept one of the Umma on the same terms. What a logic!

However, the Holy Quran would never allow them to import a Prophet who was sent only to the children of Israel (3:50, Al-Imran) to teach them Torah, the Law given to Moses. If the Messiah, borrowed from another Umma, begins teaching the Holy Quran against his own assignment, then, the Holy Quran will forbid him. The Holy Quran will direct him to go and teach Torah to Bani Israel and never enter Mecca or Medina. Mullas are in a quandary because Muslim Umma must follow the Holy Quran.

There is no solution to the dilemma created by the mullas. They must realize that the old Eisa, sent to Bani Israel in the Umma of Moses to teach them Torah, will remain the Prophet of Bani Israel. He cannot be borrowed against the verdict of the Holy Quran for the Umma of the Holy Prophet (s.a.w.). He can not be taught Islam by the mullas, only God can do that by revealing to him the Holy Quran again, and thus, make him the last Prophet breaking the seal of *Khatme Nabuwwat*! How can the Muslim Umma resolve this conflict?

The only solution is: forget ibne Maryam of Bani Israel and follow the Holy Quran and accept the one born in the Umma. He is taught by God and the Holy Prophet (s.a.w.) and follows the Holy Quran and Sunnah. He is the Promised Messiah and Al-Mahdi (a.s.), an ummati Prophet, obedient to God Almighty and the Holy Prophet (s.a.w.). **By the grace of Allah, this is our belief.**

Let us turn to another meaning of the term '*ba'ad*'. The Holy Prophet (s.a.w.) appointed once Hazrat Ali (r.a.) the local Imam of Medina (when he was leading an army for an expedition) and said:

“Unta minny bamanzalate Harroon man Moosa illa innahoo la Nabbiyya ba'ady”. (Bukhari, Kitabul Fazail).

My relation with you at this time is similar to the relation between Hazrat Moosa and Harroon, to be my deputy in Medina in my absence except that you will not be a Prophet after me (in my temporary absence). One meaning of '*Ba'ad*' is “after death”. The other meaning, as signified by this Hadith, is “after someone's temporary absence”. (All believers are agreed that there was no other Prophet during the life of the Holy Prophet, (s.a.w.)).

Now, we return to those Ahadith, (from Tirmizi and Ibne Maja), presented in the beginning by the questioner. The Holy Prophet (s.a.w.), addressing Hazrat Umar (r.a.), said:

*“You would have been a Prophet if I had not come as a Prophet “ (Mirqat, V5, P 539)*

This Hadith explains the meaning of firth Hadith (Hazrat Umar (r.a.) would have been a Prophet *in place of me*, if I were not made a Prophet of God).

No one understood the Holy Quran and the Verse Khataman Nabbiyyeen better than the Holy Prophet (s.a.w.) did as he was taught by God Almighty Himself “La Nabbiyya ba'ady” is his Hadith and he himself has given the correct meanings of the term '*ba'ad*'. Wherever this term is used by the Holy Prophet (s.a.w.), it conveys the message that God will appoint a Prophet whenever needed in the Muslim Umma, obedient to God and the Holy Prophet (s.a.w.). No Prophet can come now with any new Law, the Holy Quran is the Perfect Law and shall remain so till the end of the time. Nothing can be changed, added or subtracted from the Holy Quran.

It is our firm faith (as the early divines and scholars have believed) that there is absolutely no contradiction in the Holy Quran. there can also be no contradiction at all in the word and conduct of the Holy Prophet (s.a.w.). It is impossible for him to say one thing at one Hadith and then say something opposite at another Hadith. That is why, it is essential to look at all the Ahadith and not one Hadith in isolation to draw a sound conclusion on an important matter like *Khatme Nabuwwat*. Ignorant mullas are dishonest, lost in their own contradictions and cheap tricks. They have been misleading the Umma for their selfish motives, they all have to die one day, they should know, and shall be held accountable before



God.

The shameless mullas can not understand the deep wisdom underlying the sublime eloquence of the Holy Prophet (s.a.w.). (Their filthy brains can conjecture only unholy interpretation). Take for example the Hadith about the demise of Hazrat Ibraheem, son of the Holy Prophet (s.a.w.). At the time of his death, the Holy Prophet said that if he had lived he would have been a true Prophet.

Our opponents argue that Ibraheem died because God did not want to send any Prophet after the Holy Prophet (s.a.w.) in view of the verse Khataman Nabbiyyeen. What a twisted logic of these mullas! First, the verse referred to, was revealed before the death of Hazrat Ibraheem. Only the irrational mulla can think that God did not have full knowledge of everything. He decided later to kill Ibraheem to save Khatma Nabbuwwat! The Hadith in question, as a matter of fact, supports the argument that a Prophet can come after the Holy Prophet (s.a.w.) under the conditions elaborated above. Secondly, if the Holy Prophet (s.a.w.) had meant (what the mulla says: there is no Prophet after him), then he would have said: 'God has told me that He will not send any Prophet after me and my son Ibraheem, even if he had lived a long life, would not have become a Prophet'. Under the Laws of God, all who born on this earth will die on this earth. Only God knows when one has to die. Hazrat Ibraheem was no danger to Khatma Nabbuwwat. He would have been an ummati Prophet, obedient to God and the Holy Prophet (s.a.w.), if he had lived.

The Holy Prophet (s.a.w.) is the best of all human beings in terms of knowledge, wisdom and insight. He would never say anything contrary to the Holy Quran because he received his wisdom from Allah. As the Holy Quran says, whatever he spoke:

*"It is nothing but pure revelation, revealed by God". (53:5)*

For understanding the Word of God and that deep wisdom given by Him to the Prophets, one needs wisdom and guidance from God, these mullas have neither. God fearing early divines have drawn the same conclusions from this Hadith as we do, they have rejected the notion that no Prophet can come now.

Hazrat Ibraheem would have been a Prophet in the Umma, obeying the Laws of Islam, as given in the Holy Quran and Sunnah of the Holy Prophet (s.a.w.). These mullas have been hurting the name of Islam by their foolish interpretation. However, ultimate justice is in the hands of God Almighty and He can deal with them swiftly when He wants.

To sum up: it is our belief (like the belief held by the companions of the Holy Prophet (s.a.w.) and early divines in Islam) that Hazrat Eisa *alaihislam* was sent as a Prophet only to Bani Israel in the umma of Moses. He died a natural death, he did not die on the cross, and he will never return. A Prophet of Allah, with two titles (the Promised Messiah and al-Mahdi *alaihislam*) has appeared in accordance with the Prophecy of the Holy Quran and the Holy Prophet (s.a.w.). he was an Ummati Prophet, a non-Law-bearing Prophet in likeness of ibne Maryam *alaihislam*, obedient to God and the Holy Prophet (s.a.w.). Who is Khataman Nabbiyyeen, the best and the greatest of all Prophets, who was given the Perfect Law the Holy Quran for all times to come. The Holy Quran will always remain the judge over Ahadith and all other matters in Islam and there is no contradiction in the Holy Quran, the Word of God, or the Sunnah of the Holy Prophet (s.a.w.). No Hadith should be looked at in isolation and should not be given any meanings which are against the Holy Quran and other reliable Ahadith of the Holy Prophet (s.a.w.). An appropriate meaning should be selected when a word has several meanings (like the term '*ba'ad*' which means: after, in spite of, in addition to, contrary to or against, except, *etc.*).

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**Jama'ate Ahmadiyya: An Historical Reference**

Huzoor (a.b.a.) continued the subject started in the previous Liqa' session. There is an amazing similarity between the Promised Messiah (a.s.) and the Holy Prophet's (s.a.w.) first contact with Christians. The Holy Prophet (s.a.w.) on his first journey at age 13, had a chance to meet Buhaira, a Christian monk in Syria. Some enemies of Islam later alleged that his claim to Prophethood was based upon the religious education he received from Buhaira. About Hazrat



Masih Mau'ood *alaihislam* also, it is alleged that his claim of being the Promised Messiah (a.s.) is due to his contacts with Christians at an early age at Sialkot and that the British planted him.

### A Revelation

By 1869, the Promised Messiah (a.s.) was renowned as a great scholar of Islam. His family followed the Hanafee Sect of Islam. Maulvi Muhammad Hussain Batalvi (who became one of the bitterest opponents of Huzoor (a.s.) later) was a well known Ahle Hadith. A debate was arranged in a mosque at Batala between the Promised Messiah (a.s.), representing the Hanafee Sect in Islam and Maulvi Batalvi Sahib representing Ahle Hadith Sect in Islam (Ahle Hadith give preference to Ahadith over the Holy Quran. Their explanation and commentary of the Holy Quran is based upon their understanding of Ahadith). Huzoor (a.s.) entered the mosque with a large group of people while Batalvi Sahib was sitting with his supporters in the mosque.

Before the debate, Huzoor (a.s.) asked Batalvi Sahib the following clarifications.

“Do you consider the Holy Quran the final Judge or Hadith? He answered ‘the Holy Quran’. When there is a conflict between the Holy Quran and Hadith, what would you follow?. He said, ‘I will follow the Holy Quran in that situation.’”

Huzoor (a.s.) said: “That is exactly my belief too so there is no need for any debate.” Huzoor (a.s.) was aware of the fact that the people who had accompanied him would be upset if there was no debate but Huzoor (a.s.) abandoned the idea of contest just for the sake of Allah. The following revelation (at the end of 1868 or beginning of 1869) was given as a prophecy and indicated Allah's pleasure.

“God is pleased with thee for this act and He will bestow great blessings upon thee so much so that the kings will seek blessings from thy garments.”

**Question:** Hazrat Massih Mau'ood *alaihislam* used to have debates and discussions with Christians and other religious leaders during his stay in Sialkot before his claim to be the Promised Reformer. Could Huzoor (a.b.a.) kindly provide some details about this?

**Answer:** Huzoor (a.b.a.) said that the Promised Messiah *alaihislam*, after completing his duty in the court office, used to spend all his time in discussions with people of other religions to prove the truth and superiority of Islam. Sometimes these meetings used to extend to midnight and a large group of learned people in Sialkot used to gather around Huzoor (a.b.a.). Most of these discussions, in or outside the court office, were with Christians for highlighting the noble teachings of the Holy Quran as compared with those in the Old and New Testament. He was also engaged in debates with Hindus and leaders of other religions and had become quite popular as a great fighter and champion in defense of Islam. Huzoor (a.b.a.) was engaged during the day in learning and teaching others the excellence of Islam and noble life of the Holy Prophet (s.a.w.) and the nights were spent in remembrance of Allah.

A famous resident of Sialkot, Maulana Syed Mir Hassan, a noble and well known scholar of that area in the Punjab, came to know of the Promised Messiah (a.s.) during his stay there. When other religious leaders in Islam started opposing Huzoor (a.s.), he stood up to testify the truth about him as he knew it: ‘I found him to be a true Muslim in his character and behavior. I first came to know him when I was following a case in District Court, Sialkot. He performed an excellent job as an interpreter in arabic. I was highly amazed to see him speak beautiful and fluent Arabic. I have always known Mirza Sahib to be an honest and true Muslim.’

This is one of many testimonies of people about the pious nature and character of the Promised Messiah (a.s.). A large group of people in Sialkot had come to know him and when he later proclaimed to be Al-Mahdi and the Promised Messiah (a.s.), none among them questioned his honesty and character. Qadian was a small community where a person could hide his bad habits or character but this was not possible in Sialkot where Huzoor remained under critical scrutiny of a large population in a big city. People there could best judge his motives and character when Huzoor started his Jihad for Islam and engaged all kinds of scholars in discussions and debates. There was not a single voice raised against his claim from people who knew him in Sialkot and



judged him to be absolutely honest and trustworthy. This is a sufficient proof of his noble and pious character before his claim. His life was a perfect example of righteous character and a spotless mirror of Islam.

An important and curious witness in this respect is Maulvi Muhammad Hussain Batalvi, who as I have already mentioned, became his bitterest enemy, after his claim to be the Promised Messiah (a.s.) in Islam. Batalvi Sahib was a popular leader of Ahle Hadith in India. He also had some admirers among Arabs in Mecca and Medina.

Hazrat Aqdas (a.s.) published the First and Second parts of *Braheene Ahmadiyya* in 1880, the Third part was completed in 1882 and Fourth in 1884. Huzoor had not yet claimed to be the Promised Messiah (a.s.) but had declared to be Al-Mahdi by the command of Allah. Batalvi Sahib could tolerate this much! He wrote the following review about *Braheene Ahmadiyya* in his famous Journal "*Isha'etul Sunnah*".

"In my opinion, considering the circumstances prevalent in this age, this great book has no parallel in the history of Islam; only God knows what will come after this. The author of this book continues to serve Islam successfully during these times. His financial sacrifices and personal efforts, with his pen and speech, he has also proved to be steadfast and of firm faith. Such an example is very rare among early Muslims."

"If any Asian thinks that it is an exaggeration, then he should identify the book written in defense of Islam and to combat all opposing groups including and in particular Arya and Brahma Samaj. He should also point out (to me) any such helpers of Islam who might have assisted in all these ways and might have accepted such continuous onerous responsibility? He is the only one who has challenged all the enemies of Islam for a debate. He has made his claim with great manly courage to prove to anyone who denies it that revelation from God is a fact. He has invited people to come and experience such phenomena in his company. He has already fulfilled this promise with many." (*Isha'ete Sunnah*, Vol. 7, #6, pp. 169-70)

Batalvi Sahib for his love of Hazrat Eisa turned

out to be the greatest enemy of Huzoor. He could accept everything except his claim of 'Messiah'. This was the only 'unforgivable crime', he thought, the Promised Messiah (a.s.) had committed.

However, Batalvi Sahib's review, written before he turned into an enemy, is reliable and valid. It is said: 'favorable and happy eye ignores every defect while an eye full of anger turns everything good into bad'. His review came out of his heart without any prejudice and was not an exaggeration. When Batalvi Sahib and others accused the Promised Messiah (a.s.) of fabrication, Huzoor gave the same answer that was given by God in the Holy Quran to the enemies of the Holy Prophet (s.a.w.) at Mecca.

*"I have indeed lived among you with a whole lifetime before this. Why don't you understand?"*  
(Surah Yunus, Chapter 10, verse 17)

Huzoor (a.b.a.) said that all of you know very well that I have always stood in defense and protection of Islam and have never spoken anything but the truth. How can you now say that I am a liar or not a good man? No one can accept your accusation now.

**Question:** How did Huzoor deal with the enemies of Islam after he was appointed as Imam Al-Mahdi? What services did he render in defense of Islam against other religions?

**Huzoor (a.b.a.) gave the following answer:**

1. "The Promised Messiah *alaihislam* proclaimed that Islam was the only Perfect Religion as compared to any other religion of the world. The Holy Quran is the Perfect Law from God Almighty and nothing has been added to or deleted from it by any human hand. It is not only the Perfect Book, it is the Perfect Book with Perfect Guidance. Huzoor presented this argument in his debates with Christians, Hindus and followers of other religions and challenged them: 'if you disagree, then present any book that can be equal to the Holy Quran?' Huzoor had extensive debates with the leaders of other religions and proved his claim that the Holy Quran remains the Perfect Book. It remains free from any human tampering or interpolation under the promise of Allah:



- "Verily, it is We Who have sent down this Exhortation, and most surely We are its guardian."* (Al-Hijr, Ch. 15, Verse 10)
2. Huzoor (a.b.a.) raised another important point. The Holy Quran has suffered no change or interpolation by human hands, it has also been preserved intact by God since its revelation. God has canceled nothing from the Holy Quran. (Many other Muslim scholars and divines have held the belief of '*Nasikh and Mansukh*' i.e. some verses are canceled by other verses; 500 verses were considered canceled before the time of Ibne Arabee, who thought there were only 21 verses canceled. However, Syed Wali Ullah Shah Sahib Mohaddis Dhelvi reduced the number to 5 only declaring that Ibne Arabee was mistaken.)
  3. The Promised Messiah (a.s.) claimed 'no verse of the Holy Quran was ever canceled'. He challenged the whole world of Islam to show him even a single canceled verse of the Holy Quran. Huzoor presented convincing proofs that there was no contradiction in the Holy Quran and no verse was ever canceled since its revelation to the Holy Prophet (s.a.w.). Huzoor (a.b.a.) also challenged all other opponents to prove that their 'revealed books' have been altered and interpolated: humans have made changes in their books according to their wishes throughout the ages. However, God canceled all the earlier books after the revelation of the Holy Quran, the Perfect Guidance for mankind for all times to come.
  4. Huzoor (a.b.a.) said that the Promised Messiah *alaihisalam* formulated clear and logical principles for debates to be adhered to by all parties. One of the cardinal principles that Huzoor formulated was that their 'revealed book' must support any claim made by them. He challenged the opponents of Islam to show that their books have not been interpolated and that their book has claimed to be universal. No one should attribute anything to their book, which it does not claim to contain. Huzoor (a.b.a.) presented proofs from the Holy Quran of its being a Universal Law and the Holy Prophet (s.a.w.) being a Universal Prophet for all mankind for all times to come.
  5. Huzoor challenged all religious leaders to present similar claims from their books. Did Moses or Jesus (or any other Prophet) ever claim to be a Universal Prophet according to the Old or New Testament (or any other book)? Does any book claim to contain Universal teachings for all mankind for all times to come except the Holy Quran? Thus Huzoor successfully defended Islam with convincing arguments from the Holy Quran and defeated all the enemies he encountered who made unfounded attacks on the Holy Prophet (s.a.w.).

## PROPHECIES OF THE HOLY QURAN

(A speech given by Missionary Daud A. Hanif, on Ijtema Ansarullah, September 11, 1999)

The Holy Quran is a unique book. It was vouchsafed to the Holy Prophet (s.a.w.) over a period of 23 years. Among all the revealed books, the Holy Quran is the only one that claims to be and in reality is the very word of God. It is wonderful and unique in all respects. It is a veritable mine and can never be exhausted even though the whole world may keep delivering its treasures up to the end of times.

It seems necessary to explain the word prophecy before proceeding farther. The word prophecy

according to Webster lexicon has many meanings. Among others it means: 1. The function or vocation of a prophet, 2. The declaration of divine will and purpose, 3. Declaration of something to come.

According to the general view, prophecy means foretelling the future and according to our topic, prophecy means the true knowledge hither to unknown to the world vouchsafed to the Holy Prophet (s.a.w.) by God through verbal revelation. It comprises knowledge of the past as well as of the future.



In one way the entire Quran is full of prophecies for mankind. Due to time constraints, I will confine myself to only a few specific prophecies of the Holy Quran.

1. **The revelation of the Holy Quran** commenced with a great prophecy. The very first revelation,

*Proclaim thou in the name of thy Lord Who created; Created man from a clot of blood. Proclaim! And thy Lord is the Most Bounteous; Who taught by the pen, (96:2-5)*

Contains a mighty prophecy about the role of the pen in the future. When we read this revelation in conjunction with another revelation *i.e.*, 75:18-19

*Surely upon us rests its collection and its recital. So when We recite it, then follow thou its recital.*

The prophecy becomes manifold. It is said the revelation that has commenced is not an ordinary or sporadic one. It will gain volume and will become a book and will be preserved and protected by the author of the revelation *i.e.* God, Himself. What a disclosure of the scheme of things of the future at a time of utter darkness to a people who trusted their memory and had no relish for the pen or writings!

The new revelation informed them of future changes and the role the pen was to play towards the progress and prosperity of mankind. In later revelations also the pen has been mentioned frequently. Those who visualize the age and circumstance in which the Prophecy about the use of the pen was made are wonder struck. And praise God for granting the Holy Prophet (s.a.w.) the knowledge of the future. This prophesy alone establishes the truth of the Holy Prophet (s.a.w.) and the divine origin of his revelation.

2. **The protection of the Holy Quran** has been further mentioned in another prophecy, which states:

*Verily, it is We Who have sent down this Exhortation, and most surely We are its Guardian. (15:10)*

This was revealed at Mecca when the life of the Holy Prophet (s.a.w.) and his followers was in extreme danger and the enemy was sparing no efforts for the

annihilation of the new faith. At that critical hour it was declared that do whatever you may to destroy it, your efforts will be frustrated because God has taken upon Himself the responsibility of protecting and safeguarding the Holy Quran. Although the Holy Prophet (s.a.w.) himself did not know how to read or write but after receiving the revelation and understanding the will of God for the safety of the revelation, showed great concern about it and appointed scribes for reducing the verbal revelation into writings and got the whole Quran written during his life time.

The wonderful way in which God has protected the Holy Quran has been recognized even by its worst enemies.

Sir William Muir, the notoriously hostile critic of Islam, says: "We may, upon the strongest presumption, affirm that every verse in the Quran is the genuine and unaltered composition of Mohammad himself. There is otherwise every security, internal and external that we possess the text which Mohammad himself gave forth and used ... To compare their pure text with the various readings of our Scriptures, is to compare things between which there is no analogy" (Introduction to "*The Life of Mohammad*"). Prof. Noldeke, the great German Orientalist writes as follows: "Efforts of European scholars to prove the existence of later interpolations in the Quran have failed" (*Enc. Brit.*). The utter failure of Dr. Mingana, a few years ago, to find fault with the purity of the Quranic text, on the contrary has set the seal on the truth of its claim that among all the revealed Scriptures the Holy Quran alone has remained completely immune from all interpolation or tampering with it.

3. **Prophecy about the safety of the life of the Holy Prophet (s.a.w.).**

The delivery of the revelation was a duty on the Holy Prophet (s.a.w.). He carried it out through every thick and thin. He had to flee from his dear home. The enemies were infuriated on his escape to Medina and were determined to put an end to his life. He was a refugee surrounded from all sides in a foreign land and being pursued by sworn enemies when God told him:

*O Messenger! "convey to the people what has*



*been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message. And Allah will protect thee from men. Surely Allah guides not the disbelieving people. (5:68)*

Difficult times came on the Holy Prophet (s.a.w.) when death seemed certain. Recall the time of Battle of Huinan when believers due to the fierceness of the battle were far behind him. He was all alone advancing. similar was the case in the Battle of Uhad.

#### **4. Prophecy of migration from Mecca to Medina and his safe reentry into Mecca.**

The Holy Prophet (s.a.w.) was fleeing from Mecca to Medina and during this migration, God revealed to him:

*"He Who has made the teaching of the Qur'an binding on thee will most surely bring thee back to thy ordained place of return. Say, 'My Lord knows best him who has brought the guidance and him who is in manifest error.' (22:86)*

This revelation contained a great prophecy. It told the Holy Prophet (s.a.w.) that although your present circumstances are life threatening and you will have to migrate be glad that you will return home in due course victorious over thy enemy.

#### **5. Prophecy about the Romans victory over their enemy.**

A very mighty prophecy was revealed to the Holy Prophet (s.a.w.) at Mecca. It reads,

*The Romans have been defeated In the land nearby, and they, after their defeat, will be victorious In a few years—Allah's is the dominion before and after **that**—and on that day the believers will rejoice. (30:3-5)*

These verses mention about the defeat of the Romans that had taken place in the neighborhood of Arabia and makes a dual prophecy. It says that the Romans will gain ground in few coming years and will become victorious. It will happen at a time when true believers *i.e.* Muslims will also be rejoicing for their victory over disbelievers.

Let us now examine the events. Before the

appearance of Islam two great empires—the Persian and the Romans—were at war with each other. The conquest of Persians over Romans had begun in 602 AD. The Persians plundered from the Roman domain one by one Syria, Asia Minor, Damascus and Jerusalem by 614 AD. They kept advancing and humiliating Christendom everywhere. Chosroes wanted to see Heraclius, the head of the Roman Empire, humbled and brought to him in chains. (*History of the Historians of the World* Vol. 7 p. 159; Vol. 8 pp 94-95 and *Enc. Brit.* under Chosroes and Heraclius)

The Persians resembled with the idolater Meccans while Romans being believers in God resembled Muslims. Due to these resemblance's the Meccans were happy with the victory of Persians over Romans. This state of affairs grieved the Muslims. At that time in 616 AD, God the Omniscient who had sent Hazrat Mohammad (s.a.w.) revealed to him this two fold prophecies which under the circumstances was inconceivable. It didn't only tell the timing of the victory of the Romans over the Persians within nine years but it also prophesied the victory of Islam and the believer over the idolatrous Meccans at the same time.

The fulfillment of this prophecy took place very remarkably in the following manner. Several years after the crushing defeat Heraclius was able to take the field against the Persians in 622 AD, the very year in which the Holy Prophet (s.a.w.) migrated to Medina. By 624 AD, he trampled upon Media and was able to destroy the great fire temple of Garzac and thus avenged the destruction of Jerusalem. It happened exactly within nine years as it was foretold and it happened when according to biblical prophecy also the glory of Kedar had faded (Isa 21:16-17). This is the very year, in which Muslims having defeated the Meccans at Badr were rejoicing and singing the Praises of God on their first victory. This great prophecy was thus remarkably fulfilled.

#### **6. Prophecy about Pharaoh.**

I would now like to mention a prophecy that describes events of the time of Hazrat Musa (a.s.) *i.e.* some two thousand years before the advent of the Holy Prophet (s.a.w.). The Holy Quran says:



*And "We brought the Children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively, till when the calamity of drowning overtook him, he cried, 'I believe that there is no god but He in Whom the Children of Israel believe, and I am of those who believe in Him'*

*So this day We will save thee in thy body alone that thou mayest be a Sign to those who come after thee. And surely many of mankind are heedless of Our Signs. (10:91-93)*

The historical record of that time is the Bible alone and it says Pharaoh was drowned. It does not say anything about his last moments nor what happened to his body after his death. The Holy Quran tells us very clearly that during the last moments of his life Pharaoh did believe in the Lord of Moses who promised him to save his body for the generations to come. After the laps of 3000 years the body of the Pharaoh Mernepta (Menepha) was discovered and found in exact position as prophesied by the Holy Quran. And it now lies in a preserved condition in Cairo museum.

The fulfillment of this prophecy constitutes a mighty proof of the truth of the Holy Prophet (s.a.w.) and the divine origin of his revelation.

#### 7. Prophecy about Suez and Panama Canals:

A remarkable change was predicted in 55:20-21 it reads:

*He has made the two bodies of water flow. They will one day meet;*

*Between them there is at present a 'barrier' they cannot encroach one upon the other. (55:20-21)*

The two bodies of water, which were to be joined together on some future date, has been mentioned in these verses very clearly. This mighty prophecy was fulfilled remarkably. After nearly 1200 years through the construction of the Suez and Panama canals between the Mediterranean and Red Sea on the one hand and between the Pacific and Atlantic Oceans on the other. The fulfillment of the prophecy has reduced the sea voyage to unimaginable limits. Both these canals produce enough pearls and coral. The material and utility provided to humans is marvelous.

#### 8. Inventions and new means of transportation predicted:

*And He has created horses and mules and assess that you may ride them, and as a source of beauty. And He will create what you do not yet know. (16:9)*

*And We have created for them the like thereof whereon they ride. (36:43)*

*And His are the lofty ships reared aloft on the sea like mountains. (55:25)*

In these verses God has mentioned new means of transportation which were unknown to man at the time of the Holy Prophet (s.a.w.). This prophecy has been wonderfully fulfilled in our time through the invention of new means of transportation *i.e.*, in the form of, motor cars, trains, ships, Steamers, aero planes, big liners, super Sonics *etc.* And what is yet to be invented no one knows. All those who travel on these are witnesses of the fulfillment of Quranic prophecies. Great and glorified is the God who foretold about these wonderful changes to the Holy Prophet (s.a.w.) some 1400 years ago.

9. **Emergence of two great powers** or the world getting into two great blocks *i.e.*, Eastern block lead by USSR and Western block lead by USA has been mentioned as Gog and Magog in 21:97.

*It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height. (21:97)*

Their progress, great works, and wars for gaining supremacy over each other as well as their ultimate destruction were both prophesied by the Holy Quran. In 55:32, a warning is given to these powers in the following words:

*Soon shall We attend to you, O ye two big groups! (55:32)*

While 55:34 says:

*O company of jinn and men! If you have power to break through the confines of the heavens and the earth, then break through them. But you cannot break through save with authority. (55:34)*



Here they are told that despite your material and scientific advancement you can never succeed in unfolding the secrets of heavens and the earth. Your rockets and sputniks and other inventions can not scale the heights of the heavens nor fathom the earth.

The present day research in the field of genetic engineering has been also foretold in the Holy Quran, Allah said:

*They will alter Allah's creation (4:120)*

The scientists are busy in the manipulation of DNA so that the hereditary features are modified. They seem to be bent upon creating humans like themselves. In their own imagination they are trying to prove that their own knowledge can create what ever they like even wiser human beings than the creation of God. It is a mere folly and it will lodge them in an utter destruction.

**10. The prophecy about the future of opposing blocks** i.e. U.S.A. and Russia and their philosophy and systems operating in the whole world is mentioned in 55:36:

*There shall be sent against you a flame of fire, and molten copper; and you shall not be able to help yourselves. (55:36)*

The fear of a third world war and total destruction is now looming large in the whole world. Dreadful punishment will over take both hostile camps that are defying Divine Laws. The world has already tasted the punishment through the two world wars, but has not heeded to divine warnings. The present day world seems to be at the brink of terrible conflagration, which will consume the entire human civilization and may extinct life. One can easily understand the effects of biological and nuclear war. Who could be saved from such destruction save the true servants of God.

### **11. Prophecy about NUCLEAR HOLOCAUST:**

Hazrat Khalifatul Masiah IV (a.b.a.) very elaborately says about it in his book of Revelation, Rationality, Knowledge and Truth: "Among the Quranic prophecies relating to events and inventions of our age, there are some which are of outstanding importance and great global significance. One such prophecy relates to the impending **danger of a nuclear holocaust**.

This prophecy was made at a time when man could not entertain the idea of an atomic explosion by any stretch of his imagination. But as will presently illustrate, there are certain verses of the Holy Quran which clearly speak of tiny insignificant particles which are described as storehouses of immense energy, as though the fire of hell was locked within them. Amazing as it may seem, this is exactly what is literally described in the following verses.

*Woe to every backbiter, slanderer,*

*Who amasses wealth and counts it over and over. He imagines that is wealth will make him immortal. Nay! he shall surely be cast into the "hotamah". And what should make thee know what the "hotamah" is?*

*Allah's fire as preserved fuel,*

*Which will leap suddenly on to the hearts.*

*It is locked up in outstretched pillars to be used against them. (104:2-10)*

Explaining the word *hotamah*, the Holy Quran speaks of a blazing fire built within it and confined in extended columns. It goes on to declare that when man will be cast into it, this fire will directly leap upon his heart as though no intervening rib cage existed. This can only mean that this fire would be of a completely different nature which could directly kill the heart before it could scorch the body. Certainly no fire known to man of that age could be described as such.

These however are not the only elements of surprise about this description; what follows is even more astonishing. This fire is mentioned as having been locked up in outstretched columns waiting to leap upon man till such time as it is destined to be unleashed.

Wonder upon wonder is heaped in such a short space of a few simple statements. First the declaration that the time would come when man would be cast into the smallest particle, then the description of that smallest particle and what it contains. It contains a type of fire which is kept confined in some tiny vessels which could appear like extended columns. This is the age when the fire contained in the smallest particles leaps out and engulfs large areas extending to



thousands of square miles. Everything that lies within its range is engulfed, man and all. Hence, what seemed so realistic fourteen hundred years ago, has become a common place reality which even young children can understand.

The most hyperbolic expression of wonder fails to do justice to the greatness of this prophecy. The fire which is packed into tiny extended columns, a scenario altogether impossible to conceive until the dawn of the atomic era. Now the jigsaw puzzle appears to be finally resolved, with every piece settling into its right place.

Unless one is familiar with the scientific description of how an atomic explosion takes place and what changes are brought about within the nuclear mass, one cannot fully comprehend the meaning of the Quranic expression of 'extended columns'. Nuclear experts describe the state of a critical mass which is about to explode, as something elongating and pulsating with the immense pressure built within it. This pressure is caused by the elongation of the nuclei before they burst and in that process an element of high atomic weight is split into two elements of lesser atomic weight. The sum total of the atomic weight of the newly formed elements is less than the atomic weight of the original parent element. Normally referred to as a heavy metal. The small portion of the atomic weight which is lost in this process is turned into energy. This is not the only model of a nuclear bomb but we have chosen this simple one to describe the process of the extended columns.

Turning to the issue of how this fire could leap directly upon the hearts, the scientific description is given below:

At the instant of explosion, large quantities of gamma rays, neutrons and x-rays are immediately released. The x-rays raise the temperature immediately to meteoric heights creating a great ball of fire rising rapidly, riding the extremely hot atomic blast. This is the canopy of fire like a huge mushroom which is seen from far and wide.

The x-rays also travel sideways in all directions along with the neutrons, causing immense heat which burns everything on its way. The speed at which this

heat front moves is many times the speed of sound which also creates shockwaves. But much faster and more penetrating than this are the **gamma rays** which outpace the heat front by leaping forward at the speed of light. They are so immensely vibrant that by the sheer force of their vibration they strike the hearts dead. **So death is not caused** by the intense heat generated by x-rays, it is the tremendous energy of the gamma rays which inflicts instantaneous death. This is exactly how the Holy Quran describes it.

## 12. Prophecy about existence of life on other planets:

*And among His Signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together whenever He pleases.* (42:30)

The verse embodies a unique testimony to the Divine origin of the Qur'an. It was not possible for any human being, much less for an unlettered son of the desert, to say, as far back as 1400 years, when the science of astronomy was yet in its infancy, that apart from our planet, life in some form or other existed in heavenly bodies. It was reserved for the Qur'an to disclose this great and marvelous scientific truth as the words of this verse, *of whatever living creatures He has spread forth in both*, show. The reference to the words, *He has the power to gather them together* may be to the possibility of the creatures living on earth and in the heavenly bodies becoming united in some future time. Recent archaeological investigations have revealed that "Dropas" or visitors from the heaven came down upon this earth 12,000 years ago.' (*The Pakistan Times*, dated 13-8-67)

He will plan *His* ordinance from heaven unto the earth, then will it go up to Him in a day the duration of which is a thousand years according to your reckoning.

*He will plan the Divine Ordinance from the heaven unto the earth, then shall it go up to Him in a day the duration of which is a thousand years according to what you reckon.* (32:6)

In this verse the serious crisis which were destined to come over Islam in its checkered career is mentioned. Islam was to pass through a sustained



progress and prosperity during the first three centuries of its life. Thereafter its decline was to start and continue up to a thousand years.

### 13. I would now like to mention prophecies of the Holy Quran about final phase of present humanity.

Chapter 81 (*Sura Al-Takver*) of the Holy Quran tells us many prophecies about the future events. It says time is coming when the sun will be wrapped up and the stars will be obscured. This is a pointed reference to the famous eclipse of the sun and the moon in the month of *Ramadhan* predicted by the Holy Prophet (s.a.w.) (*Dar Qutni*). Then it says the mountains will be made to move. It will be a time when she-camels ten months with young be abandoned *i.e.* will no more be used for transportation. Beasts will be gathered together in zoos or the primitive people will be settled in organized and civil communities. The rivers will be drained through irrigation systems. The means of transportation and communication will become so developed that the people of different countries will feel so close to each other as if they were one people living in the same place.

It will be a time when burying alive of female-infants will be made a capital crime. It is stated that the knowledge will be spread through books, journals, periodicals and libraries *etc.* Astronomy and similar other sciences are said to make a great progress at that time.

At the same time peoples sinful conduct and iniquities will draw the wrath of Allah and the hell fire will be a blaze in the form of destructive wars *etc.*

In these predictions the condition of the later days is aptly described.

### 14. Prophecy about the Promised Messiah (a.s.) and the victory of Islam.

However, God has made a special arrangement to remedy the situation. The scheme of things for the progress and victory of Islam in the later days has been destined by God through the second manifestation of the Holy Prophet (s.a.w.) in the person of the Promised Messiah (a.s.) from among his followers in

the later days. This grand Prophecy is stated in the Holy Quran as follows:

*He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error; And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise. (62:3-4)*

This has been explained in a Hadith: Hazrat Abu Hurairah says: "One day we were sitting with the Holy Prophet (s.a.w.) to whom the words, 'And among others of them who have not yet joined them,' refer". Salman, The Persian, was sitting among us. Upon my repeatedly asking him the same question, the Holy Prophet (s.a.w.) put his hand on Salman and said, 'If faith were to go up to the Pleiades, a man from these would, surely, find it' (*Bukhari*). This saying of the Holy Prophet (s.a.w.) shows that the verse applies to a man of Persian descent. Another saying of the Holy Prophet (s.a.w.) about the appearance of the Messiah states that it will take place at a time when there would remain nothing of the Quran but its words and of Islam but its name *i.e.*, the true spirit of Islamic teaching will have been lost (*Baihaqui*).

Besides this the Holy Quran makes some other prophecies about the Promised Messiah (a.s.). We read in *Surah Hud* verse 18:

*"Can he, then, who stands upon a clear proof from his Lord, and to testify to whose truth a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, be an imposter?"*

Here the Promised Messiah (a.s.) has been mentioned as the witness par excellence destined to come after him to establish the truth of the Holy Prophet (s.a.w.). He is also mentioned in 85:4 as a witness. In *Surah Kauthar* *i.e.* 108:2. He is mentioned as a spiritual son granted to the Holy Prophet (s.a.w.). And in 61:7 he has been prophecies to appear as a manifestation of the Holy Prophet's (s.a.w.) name Ahmad. It is very significant that the following three verses of this chapter also describe the later days and the conditions that were to be obtained therein. For



example the Holy Quran says:

*He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, however much those who associate partners with Allah may dislike it.* (61:10)

Most of the non-Ahmadi commentators of the Holy Quran say that this verse applies to the Promised Messiah (a.s.), because in his lifetime all religions will have made their appearances and the superiority of Islam over all of them will become established.

In accordance with these prophecies Hazrat Promised Messiah (a.s.) was raised by God from Qadian. Through him the faith that has withered previously, got new life and started gaining ground and from its apologetic state went to offensive state

calling all its opponents to a dual contest to prove sterility of the teachings of their faith. Right from the day he was commissioned everyday that has dawned upon Ahmadiyya bears testimony to the fact that the tree of Ahmadiyyat has been planted by God Himself and it is fulfillment of Prophecies of the Holy Quran. During the span of mere one year joining of over ten million people in the fold of the Promised Messiah (a.s.), the true Islam, administered by our beloved Imam-Hazrat Mirza Tahir Ahmad Khalifatul Masih IV on the occasion of the UK Jalsa Salana is an ample testimony that the Quranic prophecy of the supremacy of Islam through the Promised Messiah (a.s.) is being fulfilled remarkably and will keep being fulfilled until the whole world drinks from this fountain of life.

May God bring about the final victory of Islam soonest in fulfillment of his Prophecies. (Amen)

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### *Excerpts from the book*

## **WISDOM OF THE HOLY PROPHET**

(Peace and Blessings of Allah Be on Him)

(By Muhammad Zafrullah Khan)

### **COURTESY AND GOOD BEHAVIOR**

*Allah enjoins equity and benevolence and graciousness as between kindred; and forbids evil designs, ill-behavior and transgression* (16:91). *Thou dost most surely possess high moral excellence* (68:5).

\* \* \*

The Holy Prophet (peace be on him) said:

1. Good behavior is half of faith.
2. The most likeable of you are those who are best behaved.
3. One of his companions asked the Holy Prophet (peace be on him): Messenger of Allah, what is the best that has been bestowed upon man? He answered: Good behavior.
4. There is no greater wisdom than foresight, no greater piety than abstention from evil and no greater goodness than good behavior.

5. One who has been given a portion of kindness has been given a portion of that which is best in this world and in the Hereafter. Strengthening the ties of kinship, good behavior and good neighborliness make towns flourish and lengthen the days of the people.

6. Allah has revealed to me that you should comport yourselves with humility towards one another so that no one transgresses against another, nor boasts of any superiority over another.

7. Virtue is good behavior and sin is that which troubles your mind and you would not like it to be generally known.

8. Seek exaltation in the sight of Allah through courtesy towards one who behaves churlishly towards you and through bestowing favors upon him who deprives you of that which is due to you.

9. Be courteous and consort with the poor and humble. This will exalt you in the sight of Allah and will guard you against pride and arrogance.

10. A gentle word is charity.



11. Bad behavior is an evil quality.
12. Two qualities never combine in a true believer; niggardliness and ill-behavior.
13. That one of you should accompany a brother to help him in some affair of his is better for him than spending two months in retreat in my mosque.
14. Be mindful of your duty to Allah and do not neglect the smallest good you can do, even if it should be no more than pouring water from your bucket into that of one who is thirsty, or meeting your brother with a smiling face. Do not let your robe trail below the ankles for this is a sign of vanity which is displeasing to Allah. Should a person abuse you or taunt you with a failing from which you do not suffer do not taunt him with a failing from which he does suffer. Forbear, and he will carry the burden of his guilt and you will be rewarded for your forbearance; and speak not ill of anyone.
15. When a person who is honored among his people visits you, do you also receive him with honor.
16. The Holy Prophet (peace be on him) forbade a person making his brother vacate his seat to occupy it himself.
17. Let not anyone occupy another person's normal seat in his own house without his permission.
18. Let not any of you appropriate to his own use in fun or in earnest an article belonging to his brother, and should he borrow even his brother's stick let him hasten to restore it.
19. When any of you yawns he should try to keep his mouth closed as much as possible.
20. If a person sneezes, let him cover his mouth with his hand, or his handkerchief and suppress or subdue the sound.
21. Should any of you belch or sneeze, he should try to suppress the sound.
22. If any of you draws his sword and then wishes to pass it on to his brother let him first replace it in its scabbard.
23. He who raises a weapon against us is not one of us.

24. Do not strike a brother on the face even if you should be fighting him.
25. When discord spreads among Muslims fashion your swords out of wood.
26. He who desires that people should stand up as a token of respect for him, let him prepare himself for a seat in the Fire.
27. Two things savor of disbelief; ridiculing a person's descent and bewailing the dead.
28. To sit down to eat with your servant is a courtesy.
29. A slip of the tongue is far worse than slipping of the foot.
30. When a person confesses his fault and asks forgiveness of his brother and the latter does not respond, he is as guilty as an extortionist.
31. Strive for good and shun evil, and say of others that which you would like to hear said of you when you leave a gathering and do not say of others that which would displease you if it were said of you.
32. If anyone ever asked the Holy Prophet (peace be on him) for anything, he never refused.

## HOSPITALITY AND ENTERTAINMENT

*There is no harm for the blind, the lame, the sick or yourselves that you eat from your own houses, or from the houses of your fathers, or mothers, or brothers or sisters, or uncles, or aunts, or from those that you are in charge of or from the house of a friend. Nor is there any harm whether you eat together or separately. But when you enter houses, salute your people with the greetings of peace, a greeting from your Lord full of blessings and purity (24:62).*

*They feed the poor, the orphan and the captive for the love of Allah, assuring them: We feed you only for Allah's pleasure. We desire from you neither reward nor thanks. (76:9-10)*

\* \* \*

The Holy Prophet (peace be on him) said:

1. The worst wedding feast is that from which



those are excluded who would come willingly and to which those are invited who would rather stay away. He who does not accept an invitation disobeys Allah and His Messenger.

2. Accept an invitation, do not reject a gift and do not strike your fellows.

3. He who does not accept an invitation disobeys Allah and His Messenger, and he who enters a house uninvited enters a thief and emerges a robber.

4. When the food is laid out, let the principal person or the host, or the best of those present begin first.

5. A guest is entitled to be entertained for three days; beyond that it is charity on the part of the host. A guest should depart within this period and spare his host embarrassment.

6. When someone visits you do honor to him.

7. Do not entertain a guest ostentatiously.

8. The Holy Prophet (peace be on him) forbade being too formal with a guest.

9. It is part of good behavior to accompany the departing guest to the door.

10. The worst of people are those who do not entertain a guest.

11. There is no good in one who does not exercise hospitality.

12. The Holy Prophet (peace be on him) has said: Entertain people according to their standing.

### **DIGNITY AND SELF RESPECT**

*The true servants of the Gracious One are those who walk upon the earth with humility and when they are accosted by the ignorant ones, their response is: Peace, ... and when they come upon anything vain, they pass on with dignity (25:64 and 73).*

\* \* \*

The Holy Prophet (peace be on him) said:

1. Try to meet your needs with dignity, for everything proceeds according to measure.

2. Conformity to Islam requires that a person

should forsake that which is purposeless and futile.

3. Keep away from the hurly burly of the streets.

4. If you break a shoe-lace do not go about wearing only one shoe. Repair the lace and wear the pair or else go bare-footed.

5. Eating in the streets is ill-mannered.

6. He upon whom Allah bestows affluence should exhibit some sign thereof.

7. Allah has said: It jars upon Me to hear people abuse Time. I am Time. I change night into day and day into night.

8. On the Day of Judgment you will be called by our names and the names of your fathers, so choose goodly names.

9. When you depute a person to carry your message to me choose one comely of countenance with an agreeable name.

10. It behoves not a believer to demean himself. Someone asked: How would a person demean himself? He answered: By assuming obligations he is unable to discharge.

\* \* \*

### **KINDNESS**

*Do not neglect any chance of behaving benevolently towards each other. (2:238).*

\* \* \*

The Holy Prophet (peace be on him) said:

1. Next to faith in Allah, the best quality is kindness towards people.

2. He who has it within his power to confer a benefit upon his brother should proceed to do so.

3. When you have behaved ill towards someone, hasten to act beneficently towards him.

4. The highest excellence is to do honor to one's companions.

5. If someone has good in his mind for his brother, he should mention it to him.

6. To complete a good design is more meritorious



than to begin it.

7. The worst of people is he who is asked a favor in the name of Allah and rejects the request.

8. If you are given something unasked, eat of it and give away part of it in charity.

9. He who covers up the nakedness of another is like one who has resuscitated a dead person.

10. If a person's honor is attacked in company, defend him, and rebuke those who attack him and leave the company.

11. The best of you are those from whom good is expected and the worst of you are those from whom no good is expected and against whose mischief people do not feel secure.

12. As you give so shall you receive.

13. Associate with the poor and show them affection.

14. Son of man, it were better for thee to bestow upon a needy person that which is in excess of thy need, and it is harmful for thee to withhold it, but no blame attaches to keeping that which suffices for thy needs. Begin by spending on those who are around thee and remember the hand that bestows is better than the one that receives.

15. The Holy Prophet (peace be on him) said to Ans son of Malik: Son, if you can so manage that your heart holds no grudge against anyone morn or eve then make it so.

16. It is Allah's forbearance towards His servants that makes Him cover up their misdoings on earth.

17. The Holy Prophet (peace be on him) never struck anyone with his hand, neither woman, nor servant. He went forth in the cause of Allah, but never sought to avenge a personal injury. If, however, any commandment of Allah was contravened he would impose a penalty in the name of Allah, the Mighty, the Glorious.

\* \* \*

## CHARITY

*Whatever of your pure wealth you spend in*

*charity, Allah has full knowledge thereof. Those who spend their wealth in charity by night and day, secretly and openly have their reward with their Lord; on them shall come no fear, nor shall they grieve. (2:274-275)*

\* \* \*

The Holy Prophet (peace be on him) said:

1. Every good act is charity.
2. The best charity is to promote goodwill between people.
3. The best charity is to fill a hungry stomach.
4. There is no charity deserving of greater reward than giving a drink of water to a thirsty one.
5. When one of you gives away a garment to another the benefactor remains under the protection of Allah as long as the other's person is covered by the garment.
6. Do not feed the poor on something you would not eat yourselves.
7. Begin by spending upon those who are dependent upon you.
8. Spend first upon yourself, next upon those dependent on you. If something is left over it is for your kin and if there is still something left over it is for others.
9. That which you consume yourself counts as charity; that which you provide for your wife counts as charity; that which you spend on your children counts as charity and that which you provide for your servant also counts as charity.
10. Whatever you give your wife is charity.
11. When a beggar comes to your door put something in his hand, even though it may be only a portion of burnt sheep's trotters.
12. What Allah likes best is feeding a hungry person in want, or relieving a person of his debt or fine or affliction.
13. A person of means or one healthy and strong of limb is not an object of charity.



14. If a man has a claim against another and gives him respite, every day of it counts as charity.

15. Intercede with me for people, for though Allah will cause His Prophet to determine as He pleases, you

will have earned your reward.

16. The greatest charity is that which you do for a daughter when she reverts to your home and has no other support left but you.

## WHY I JOINED THE AHMADIYYA MUSLIM MISSION

(by I. Tee Kamara and Family, Maryland, USA)

This has reference to a personal account of how I came to be an Ahmadi. It is a metamorphosis, I am proud to recount because these changes had saved me from the grips of self-destruction, to a remission of my sins and to a salvation of my children. I believe that I made the right choice.

To start off, I was not born a heathen. I hail from a strong Muslim family and grew up within that cocoon. Like any other growing teenagers, the many denominations all around me affected my total commitment is a search for a clear and focused identity. It was a rough path that was bedeviled by tremendous constraints. It never occurred to me that I was getting drowned and needed salvation and direction. Allah came to my rescue. Some of my teenage friends ended their career as drug addicts, gamblers, or alcoholics. Quite naturally, they were classed as social misfits, yet they had strong overpowering influence. Afraid that I was approaching self-destruction, my parents passed me over to a renowned Muslim cleric for a dose of Quranic education. It was like pushing a huge boulder uphill. I felt wedged between my teenage friends on one hand and reality, and restitution on the other hand.

Gradually, I finally came to accept Islam and the Holy Prophet Mohammad (s.a.w.) as my own personal savior. My next challenge was to find out the right set among the over seventy Muslim groups and sub groups. It took me a protracted period of prayer for Allah's guidance and direction. Finally, Allah did. I developed some personal admiration for the Ahmadiyya Muslim Mission. During my quiet times, I scrutinized man's real purpose on this planet. I asked myself soul-searching questions. Are we after self-secular enrichment at the expense of our eternal salvation? What do we enjoy: giving or receiving? Are we commissioned to help eradicate injustice and

poverty? Are we commissioned to be witnesses in taking the word of God to all ends of the earth? As Muslims, what is our role in saving the lost sheep of God? After scrutinizing these and many more, God guided me to believe that the Ahmadiyya Muslim Mission was the real Islamic body more than any other sect that responded earnestly to these roles.

The Ahmadiyya Movement has spread far, fast and wide. It condemns all forms of discrimination and injustice. In every corner of the globe and in the most remote areas around the globe, there is an Ahmadiyya Mosque or the presence of an Ahmadiyya Missionary. They preach love and integration. It is a movement of action rather than mere lip service. In my own thinking, this is the fundamental difference between them and the other Muslim groups. We see them visibly involved in construction of mosques, clinical health centers, schools, other rural development projects and infrastructures, and a lot more.

In brief, the organization is practically mindful of man's behavior to his/her fellow being, eradication of poverty, promotion of social justice and human rights, the physical as well as the spiritual needs of man and the salvation of the human soul. In effect, they do just what is required as dictated by the Holy Prophet (s.a.w). This is the foundation of my conviction alongside with my wife (Haja Omolade Ayinke), and my five children

(Fatima, Ola, Modupe, Yemi and Musu).



## WHY ISLAM

(Why she joined Ahmadiyyat, by Sister Ameena Shakir- Marietta, Georgia)

I was born into a Christian household. My mother's father founded a Baptist church in Cleveland, Ohio and all of her brothers and sisters were and remain very active in Christian churches. My mother is a church musician of some national standing, and my father was a Sunday School teacher and deacon. I sang in the church choirs and attended Sunday School.

It was during my 10<sup>th</sup> year that I began to question my faith. I rejected the trinity, as I couldn't understand it, and no place I read, no one I knew could explain it to me. This was one of those Christian things that must be accepted on faith, without question. Then, later I read the Bible from Genesis to Revelation, and read all commentaries and references in it. In fact, I have read three versions cover to cover. Many contradictions were readily apparent. This made me wonder about the truth of the basic underlying doctrine of Christianity.

A Sunday School teacher once gave me a lesson on the meaning of the word Christianity. She said that a Christian is simply a follower of Christ. In my ongoing reading, I became convinced that to be a follower of Christ (a.s.), a Christian should observe Passover, not observe Christmas, Easter or Halloween, and not eat pork. After all, this is what Christ (a.s.) did. So all of this, as a Christian, I began to do. I tried to keep a home that was pork free, and to shun these, to my way of thinking at that time, un-Christian festivals. This was not an easy thing to do, as those with whom I lived were not convinced that this was correct. Nonetheless, this was the path I chose for myself.

When I married my husband, we each agreed that we would not try to influence the belief of the other. He had much Islamic literature, and I began to read. In these writings, I found my questions about Christianity answered. So, in November of 1991, I made Shahada.

This was an action I took without prior discussion with my family. I didn't even discuss it with my husband. I told him that I wanted to do this thing. I simply did what I thought was right. As it happened,

my family found out about this gradually, and they took it with amazing calm. In fact, in times of great stress in my Muslim life, my mother has asked me if I have gone into the room and prayed, understanding that my prayer would be directed to Allah, and not to Jesus (a.s.)! Also, one of my brothers, the most CHRISTIAN of the Christians, bought a French translation of the Quran and gave it to me. And he was the first to call me Ameenah, without hesitation.

My father died in 1997. During the days prior to his funeral, I was in my mother's house when a Christian minister came to pay his respect to my mother. There were many people in the house, and I was dressed as a Muslim woman should be. They were praying in the living room, so I went to another room to wait until they had finished their prayer. Then I rejoined the group. The minister walked right over to me and asked, in a rather aggressive tone, how my father felt about my deserting Christianity. I told him that my father, while he did not join me in my belief, respected anyone that was in search of righteousness, and he never expressed disapproval or concern. I said that I felt I had his support in the decision I had made. I also told him that my father, in his rearing of his children, tried very hard to teach us tolerance and to mind our own business. One of my father's favorite sayings was, "Reputation is what people think you are; character is what you really are." I told this man that many a day my father would mention that the Bible instructed us when we pray, we should pray in our closet, and not outside as a show for other people. I looked him in his eye as I made my reply in a firm voice, and he asked me no more questions.

Once, I worked at a bank where there was a break room with a coffee pot, refrigerator and microwave available for the use of the employees. It was *Ramadhan*, so I would take a seat in the corner there and read the Quran during my lunch hour. There was a lady who worked there, and eventually she noticed that I was not eating lunch, but I would sit and read. She asked me if that was a Quran, and if I was observing *Ramadhan*? I said yes. She looked at me very sorrowfully and said, "How very sad. You can't



eat. You must be suffering.” I told her that my not eating was my wish, and that I felt blessed that I could make a choice about it. There were people in this world, in this city, who had no choice in the matter of eating. Further, I told her that as this was in observance of my faith, again I felt it to be no hardship. There was a gentleman in earshot who, as it happens, was also a Christian minister. He suggested that we go to lunch together the next day. So we went to the building cafeteria and sat at a table. He had brought his Bible to convince me of my error. So we began speaking, and the first topic was Jesus (a.s.). He was surprised to discover that I definitely believed in Jesus (a.s.), without hesitation, and in his miraculous birth of a virgin, righteous woman. Our difference was not whether or not he was extremely holy, it was about divinity. I asked him about some things that Jesus (a.s.) supposedly claimed in the Bible in different places, which did not agree with other statements attributed to him. He was unable to rectify the differences. I also asked him to explain to me the concept of holy trinity. This he could not do and be clear. The hour passed most enjoyably, for me. I do believe that he was uncomfortable, and it is my hope to this day that he began to question his beliefs.

In the summer of 1998, my husband, my daughter and I traveled to Los Angeles to visit with my brother, his wife and their children. My husband asked my sister-in-law to help us find a Masjid for Friday prayer. She directed us to a place near her home, and the telephone number of the Masjid was the area code-WHYISLAM. We went on that Thursday for Asr prayer, and stayed after for tea and conversation with two brothers. They began to speak to us about the Ahmadiyya Movement. This was all new to me, but my husband had heard about it previously. They gave us some literature, and we went back to my brother's house.

I read what we had been given, but I remained largely unconvinced and I was not ready or willing to believe him at that point. If not for one booklet we received, I would have dismissed the entire matter completely, not giving it another thought. That one thing contained the details of the Mubahla that this

man, Mirza Ghulam Ahmad (a.s.) issued, the challenge that he and his opponent should each pray for the destruction of the one who was in error. This was a most powerful presentation. To me, it pointed out only two possibilities: 1. that this man was insane to call for his own destruction, or 2. that he was exactly who he claimed to be the Messiah with which I was familiar. In every case, I could not recall anyone willing to back up their assertion with such strong language, with such a dreadful challenge. As I read more about this man, I had to come to the conclusion that he was what he said he was. This then indicated that there was only one course open to me; I needed to become a part of this Movement. And that is what I did.

Opposition to me personally, because of my decision, has come in small part only, from acquaintances and strangers, not from my family or any Christian or Jewish friends. This, frankly, was the complete opposite of what I expected.

As time passes in my life, I've grown more and more certain that I am on the right path, *Insha 'Allah*. I pray that Allah will protect me, my fellow Muslims and my family. I pray specifically for the strength and best reward for my husband, that I be corrected by Allah to be a better wife and mother and example of a Muslim woman in my home for my children, that my children be led by Allah alone to that which is best for them, that my mother, my brothers, my sister, my children and my grandchildren be led to that which is best for them, and that Allah protect all of my Ahmadi brothers and sisters. I pray that Allah saves me from the hellfire, and that He removes all stubbornness from my heart. I pray that He changes me, that He takes time correcting me now, that He makes of me, the biggest of sinners, His obedient slave. I pray that He forgives me for all of my sins, for they are so many. I know that I have offended my Creator with every breath that I take.

May Allah reward us all beyond our merit, and may He be merciful to us all beyond what we deserve. *Ameen. Ameen.*



## MY HAJJ

(by Abdul Karim)

I'd like to share this information with the Jamaat about my recent performance of the Hajj. We left Chicago on Wednesday, April 17, 1999. The weather was nice, the temperature was about 60 degrees, and I was wondering if I should wear my shoes or open toe sandals that I had bought for the Hajj. Since the weather was nice, I decided not to wear any civilian shoes, but wore y sandals instead.

At about 10 o'clock, Abdul Jamil, one of my young companions, arrived at our home. He was going to leave his car at my home and drive me to the airport, along with my wife, for our trip. We had lunch at noon and said our two *nafls* (extra prayers) that are prescribed to perform before leaving for the Hajj. Before walking out the door, I prayed to Allah to make my journey easy and safe, and to please accept my Hajj.

On the way to the airport, we picked up another young companion, Saheed Salam, who also accompanied us on the Hajj. We proceeded to O'Hare airport. There were hundreds of people lined up for our flight. Most of them were Muslims going to the Hajj. Everyone seemed to be in good spirits and looking forward to the journey.

At the airport we met Mustafa Abdullah from Milwaukee, who was already a Hajj. Last year he had been the guide and leader of a group of eight Muslim Ahmadis, pilgrims from Milwaukee, who made Hajj. The Missionary Azhar Haneef was there to see us off. He appointed me Imam for Salat during the trip. Brother Kurshid Khan and his wife, Dr. Amtullah Khan, joined us too. Everyone seemed anxious to take the journey.

We had to wait in line for over an hour to check in. This wait was the first hint of the trials facing us ahead on this trip. On the plane, we were able to interact with other Muslims and discuss the experience of the Hajj. We had a three-hour lay over in Istanbul. Most Muslims put on their *Ihram* in Turkey and boarded the flight for Jeddah. Since we were going to Medina first,

there was no need for us to put on our *Ihram* at that point. (The *Ihram* is the required garment for men to wear during the Hajj, consisting of two simple white sheets, one worn on the top half and the other on the bottom half. Women are required only to wear a simple, loose fitting dress, which covers everything except her hands, face, and feet.)

The customs and immigration process in Jeddah took about an hour and a half. Finally we arrived at the Hajj section of the airport, where we had the choice to go to Mecca or Medina. We had planned to go to Medina. In Jeddah, we were strongly advised to go to Mecca first, but by having such an experienced and skilled guide as Mustafa Abdullah, we were able to cut through a lot of red tape and wrong advice. We were able to buy tickets for the 3 A.M. flight to Medina.

The advantage of this was that going to Medina this early before the Hajj is like going onto the expressway before the rush hour. The crowds are not that overwhelming as they are after the Hajj and have a few days to get some rest and be able to visit the city and pray in the Mosque of Haram.

### I.

In Medina we prayed at the Masjid Nabawi, which means mosque of the Prophet (may peace and blessings of Allah be upon him). He is buried there along with his first two khalifas, Abu Bakr and Umar. Unfortunately, we were not able to go near the tomb. The times to visit the tomb are divided between men and women, and part of the time it is shut off to the public for cleaning.

We took a cab to some historical places. First, we went to the site of the Battle of the Ditch. Then we went to the site of the Battle of Uhad and visited the pass where a group of the companions of the Prophet (may peace and blessings of Allah be upon him) were assigned to guard the path, but they abandoned their post prematurely. This caused the Muslims to suffer



some severe losses, and turned a sure victory into a defeat. We also visited the *Janat-ul-Baqih*. This is the grave yard where the Prophet's uncle Hazrat Hamza and some other prominent companions of the Prophet are buried. We visited three other historical mosques and offered two *nafls* at each of them.

We stayed in Medina for three days. On our last morning in Medina, we put on our *ihrams* at the hotel and proceeded to the bus staging area to get a bus for the long trip to Mecca. Most of the people on the bus were not in *ihram*. After traveling for about five miles, the bus stopped at a mosque. All passengers got off and offered two *nafls* there and the rest of the people changed into their *ihrams*. It took our bus eight hours to get to Mecca. It was very hot and luckily the bus was air conditioned. That made the trip pleasant.

Most of the area was hilly, with little or no vegetation. We had a forty five minute stop over for food and gas, and to stretch our limbs. There was a checkpoint about 10 miles out of Mecca, where we stopped to check everyone's papers. This place was the suburb to Mecca.

I had always imagined Mecca to be located in the midst of a wide spread desert, but it was a totally different experience. Mecca is completely surrounded by hills. I was wondering why this area was important to people in history and why anybody ever chose to live here. Then it dawned on me: It was the water, the water of Zamzam, it was Allah's blessing that attracted people there in the time of Abraham. Later on this area was going to be the stage of the greatest spiritual revolution the world had ever seen. Spiritually the world was barren and Muhammad (may peace and blessings of Allah be upon him) sowed the seed of faith in that barren land. As the water of Zamzam had started a city in the middle of nowhere, similarly, the message of the Prophet had started a new religion that gave a new life to the faith in one God.

We arrived in Mecca at *Maghrib* time. We went to our station to meet the person who was going to be responsible for us during our stay in the country. He is called the *Mu'alam*. His name was Dola. Our bus driver had our passports, which were then given to our *Mu'alam*. Our guide, brother Mustafa, helped us get through this process very quickly. The bus driver

wanted to take us to the hotel along with the other passengers, but we assured him that we were okay. We thanked him, and parted from him.

Now, for the first time in the land of our Prophet (may peace and blessings of Allah be upon him), we were on our own. Before they left Chicago, Khurshid Khan and his wife had already arranged their living arrangements with someone. We all got in a cab and took them to their destination. We were going to leave our luggage with them, but their host was able to introduce us to one of his friends, who provided us room and board for the duration of our stay.

After dropping off Khurshid and Amtullah we took a cab to Saleem's home. By now, we were very tired. The deciding factor for choosing this place was that it was very close to Haram, and it had an air conditioner. The water and toilet situation was not up to our standard, but it was manageable.

## II.

We shared our quarters with a family of four from Morocco. Between us we had two rooms, a kitchen, and a "bath". The price for this arrangement was 2,000 *riyals* for our stay. We negotiated it down to 1,500 *riyals*. That was equal to \$50 per head.

I was told that when you first see the Haram, any prayer you make at that moment is accepted. I was not sure if that prayer was for seeing the Haram or for seeing the Ka'aba. I made my personal prayer when I first saw the Mosque of Haram. Later on, when I entered the Haram and laid my eyes on the Ka'aba for the first time in my life, I made my prayer again.

Our place was located straight up a hill, about seven stories high. But it was a blessing, because as soon as you came down the hill, the Haram was only about forty yards away. After settling in and resting for two hours, it was time for us to perform our *Umra*. (That is...) It was about 10 P.M. when we entered the Haram. We had to take our shoes off before entering the Haram. We offered two *nafls* and moved toward Hajr-e-aswad.

I have been a Muslim for thirty years and all those years I have heard about this place and yearned to be here. Now that I was here, I was numb. I kept



thinking, "O, Allah, I am here. O, Allah, I am here." When I started my *tawaf* (circulation of the Ka'aba), I began to recite *Darud* at Muqaam-e-Ibrahim. I just began to make my personal prayers. After completing the seven circuits of the *Ka'aba*, we went for *sa'ee* (running between the hills of Safa and Marwa).

This too was a surprise, because the idea of running from Safa to Marwa is associated with a frantic mother running from hill to hill in search of water for her thirsty child. But here we were in a big modern city, with a long, covered, well lighted corridor with a concrete floor and electric fans sprouting from the walls, spraying people with cool air. The *Sa'ee* area is marked in green paint, and on one end of the corridor is a small hill. The other side is just an incline. We entered the building directly from the Haram and did our *Sa'ee* with all the other pilgrims. It took us about two hours to complete *Tawaf* and *Sa'ee*.

After *Sa'ee*, we went back to our residence. Here we took off our *ihrams* and changed into our every day clothes. Now we had three whole days to do what we pleased. We used that time to rest, read, and explore the city of Mecca, and worship in the Haram as often as we could.

We contacted the local Ahmadiyya Jama'at. The Amir of the Saudi Jama'at had sent his representative to meet us. We met him outside a restaurant right outside of the Haram. There we meet Ahmadi brothers from Germany, England and Canada. Later that day, in the evening, Shaheed and I came down from our residence to get some food. On the way to the market, we passed a television crew. They asked us if we spoke English, and asked us if we minded giving an interview for the Channel Two Local News.

They asked me how was I enjoying myself in Mecca. I told them that I was very surprised to find Mecca such a modern city. I had thought it would be more primitive than what I found. Then they asked how did we prepare ourselves for the Hajj. My answer was that anything of great significance requires very methodical preparations, so that is how we prepared. Then we were asked what did we think about the Hajj. I told them that since the Hajj starts the next day, I could not comment on it beforehand.

Then the reporter turned to my young companion. Shaheed Salam, and asked him, since Hajjis were usually of mature age, what prompted him to perform the Hajj at such a young age? (Shaheed is 24 years old). He responded that he had accepted Islam recently, and because the opportunity was available to him, he decided to take advantage of it.

### III.

We returned to our residence after our shopping, showered and went to sleep. At 3:00 A.M., we walked to Minna where our local Ahmadiyya Jamaat had set up a camp. We arrived in time to say *Fajr Salat*. After sunrise we had breakfast. In the tradition of the Promised Messiah (peace be upon him), the Jamaat had made very good arrangements for food. It was Masih's *langar*, right in the heart of Mecca. Three meals a day were provided by the local Jamaat. *Alhamdulillah*.

After breakfast we left the camp and proceeded to Arafat. There we set up tents. These tents were to provide shelter from the extremely hot sun. Including men, women, and children, there were about 60 to 70 members in our camp. The Naib Amir led the Juma prayer and then we had our lunch. The rest of the afternoon was spent in prayers or talking about Islam. About 5:00 P.M. we broke camp. Four of us Americans proceeded to the starting area to leave for Muzdalefa. After the sunset, we walked along with hundreds of thousands of Muslims towards Muzdalefa.

We arrived at the farthest point at about 8:30 P.M. It took us two and a half hours to walk those four miles. We were hungry and exhausted. We had snacks with us to eat and after *Maghrib* and *Isha'* prayers, we spread our bedrolls and went to sleep out in the open under the stars. The other three brothers had problems sleeping, but I slept deeply till *Fajr*. The reason for my deep sleep was my warm shawl. Before I left for the Hajj my wife had insisted that I take her father's wool shawl to keep myself warm at nights. Also, she wanted me to have something of her father's on this trip. That shawl kept me warm.

Before I had left for the Hajj I was a little concerned about the congregation *Salat* arrangements



in a non-Ahmadi crowd. But it never was a problem for us. Every group had their own Imam and one had the choice of joining a group, making their own group, or saying *Salat* individually. As I was leading our group in prayers, some other Muslims joined us in prayers.

Being a diabetic, my other concern was about the morning meal in Muzdalefa. There were no arrangements for breakfast that day. I decided to press on, but was feeling a little weak. At that point, for a moment I had some doubt about whether I could make it to Mina. Then I saw a water station. The government provided water from the Zamzam well all over the place. I drank some water and prayed to Allah to help me through this trip. As I started walking, I gained strength with every step. The distance to Jamarat was about three miles. As we got closer, the crowd intensified. I was able to cast my seven pebbles from a distance of about ten feet, saying "*Allahu Akbar*" with each throw.

The crowd was in a frenzy to attack the Jamarat. They were throwing anything they could grab and throw at the pillar. It seemed as if it was a living and breathing entity that they were attacking. We discovered a lady who had fallen on the ground in front of us, and instead of helping her, people had begun to walk over her. She could have been trampled very easily under the feet of the crowd. Jamil, Mustafa, and I held our hands and made a barrier around her. Some Pakistani men walked in and carried her to safety. For me, this was the one most unsettling experience of the Hajj.

After this ritual we walked to our campsite in Mina. We were the first to arrive there. Young *Khudam* on duty served us breakfast. We rested a while then we shaved our heads and paid for our animals to be sacrificed on our behalf. Then we walked to Mecca. Now we could take our *ihram* off, so we went to our residence, showered, changed, and rested there for the rest of the day. All of us were suffering from heat exhaustion.

Around nine in the evening we went to Haram and offered two *nafls*. Then, at five minutes to ten, we started *Tuwaf*.

#### IV.

After seven circuits, we offered two more *nafls* and went to do *Sa'ee*. We timed ourselves; it took us two hours and thirty five minutes to finish these two sacred rituals. After *Sa'ee* we returned to our residence. We rested for about an hour and a half, then started for Mina.

Mustafa decided to walk to Mina, and I decided to take the bus. Our young companions came later. Mustafa arrived in Mina in forty five minutes, but I got lost. I could not recognize the place where I was supposed to get off the bus. Around me were a jungle of tents and a sea of human beings. I walked around, but could not find any familiar landmark. There were police to guide, but language was a problem. They did not speak English.

Now it was *Fajr* time. I had my *ihram* top with me to ward off the cold. I spread it on the ground and made my *Fajr* prayer. I prayed to Allah for directions. When I finished *Salat*, the first thing I saw was a yellow signboard which said, "**To Jamarat**". I went to a policeman and tried to find out how to get down to the lower level of Jamarat. I could not understand his directions. Allah's help came in the form of an Arab who could speak English fairly well. He was able to translate my need to the policeman, and he was able to get the right directions for me.

I was still confused, but following his directions, I crossed the street and turned right. About fifteen yards ahead of me, I saw the opening that leads down to the lower level of Jamarat. I had tried to save myself 45 minutes of walking, and instead I ended up walking for three hours to get to our camp.

Breakfast was served and as the morning wore on, people were sleeping, offering *nafls*, reading the Holy Qur'an, talking about Hajj, or going about their business. We were waiting for the *Zuhr* prayer. After lunch and *Zuhr* prayer, we went to stone the Jamarat.

Let me explain the ritual of stoning the Jamarat. The Jamarat are three stone pillars. On the second day of the Hajj, pilgrims are supposed to stone only the largest Jamarah and the next day all three Jamarat are stoned. These pillars represent the three stages of the



progress of the human soul. The first and largest pillar represents the world, where man is most influenced by Satan. The second pillar represents Alam - Barzakh, where the soul observes the results of that influence. The third pillar represents the hereafter, where the soul is judged and rewarded or punished accordingly.

After stoning the Jamarat, we came back to the camp. The rest of the afternoon and the night was spent in prayers and meditation. The sacrificed meat had arrived and was cooked and served for the next two days by the *Khudam* on duty.

The following day after *Zuhr* prayers, we bade farewell to our Ahmadi friends and local Jamaat members, who had served us tirelessly. Then we went to stone the Jamarat for the last time. Finally, we walked back to our residence in Mecca. We had completed all the requirements of Hajj rituals.

After we had a chance to relax and get some rest,

we began to reflect over our experience of Hajj. As I observed and began to reflect, there were many things that could have been done better. But when you go through an experience of such a magnitude for the first time, there are always some things that could have been done in a better manner.

After reflecting, I realized that even though I had been a Muslim for 33 years, I had not given the fifth pillar of Islam much importance. When I look back, I realize that I could have performed the Hajj long ago, but unfortunately there was never any motivation to perform it, either on a personal level or on the Jamaat level.

I want to emphasize to my brothers and sisters in Islam to make every effort possible to perform this sacred duty. When we make the intention for a good deed, and seek Allah's help through prayers, Allah provides the means to fulfill it.

## *Tabligh Workshop Report*

### **NATIONAL REGIONAL TABLIGH WORKSHOP**

**(Held at Bait-ul-Zafar 1/23/00)**

(by Ali Murtaza, North East Regional Tabligh Coordinator)

Total in attendance = 170

Total Ansar and Khuddam = 118

Total Lajna = 52

Total by Jama'at :

Queens, NY = 141; Brooklyn, NY = 14;  
Boston, MA = 11; Rochester, NY = 1;  
New Jersey = 2; Guest = 1

Under the direction of the National Tabligh Secretary, Anwar Khan Sahib, the Northeast Region held its first Tabligh workshop for the year. This very inspiring and motivational workshop was attended by 5 regional Jama'ats as outline above.

The workshop started with a recitation from the Holy Quran, chapter Ha Mim Sajda, ayats 31 to 35

by Nassem Bajwa Sahib.

Ali Murtaza Sahib, North East Regional Tabligh Coordinator moderated and gave the introduction and outline of the workshop program.

North East Regional Missionary Daud Hanif Sahib gave the first lecture which was a very inspiring and informative presentation about the, "**Second Coming of Jesus Christ or the Promised World Reformer**", from the Christian perspective as related from the Bible. Imam Daud Hanif Sahib outlined his presentation and explained the related prophecies in the following categories:

- 1. Prophecies of the Coming of the Promised One mentioned in the Vedas and the**



**Mahatma Surdas Ji** (from the Hindu and Sikh scriptures)

## 2. Prophecies mentioned in the New Testament pertaining to the Second Coming

- a. Condition of the world at the time of the 2<sup>nd</sup> coming of the Messiah
- b. Sign of the eclipse
- c. Sign of the Plague
- d. Prophecies regarding the time of his appearance
- e. Location of his appearance
- f. The truth prevails
- g. Help of God for the righteous

## 3. "A grand Prophecy" related from Hazrat Promised Messiah (a.s.)

Daud Sahib accepted questions, which all in attendance participated and listened to with rapt attention to clear and lucid answers.

New Converts to Ahmadiyyat, Rafiq Lake of Boston Jama'at, Khalil Haynes of Queens Jama'at, Ghulam Rabbi of Queens Jama'at, and Rashid Alim of Queens Jama'at gave very moving testimonies about their coming into Ahmadiyyat.

Imam Sayed Shamshad Ahmed Nasir Sahib from the National Headquarters in Silver Springs, MD, gave a very motivational and inspiring presentation on "**The Coming of Imam Mahdi**" from the Prophecies of the Holy Quran and Hadith.

Imam Shamshad Sahib started his presentation by explaining that the topics he was presenting were not new to most members of the Jama'at, but how to apply the teachings of Ahmadiyyat relative to these topics was his objective. The Quran exhorts us to "**Keep reminding the Muslims the**

## ways of Tabligh"

Shamshad Sahib started his presentation from **Chapter 62:1-4, followed by Chapters 7:158 and 61:7**. Of the Holy Quran. He gave very practical explanations on how to use the teachings of the related verses and the Hadith that he quoted and delineated the name of the book of Hadith and the section where it could be found. Imam Shamshad Sahib's practical method of explanation was very effective and everyone in attendance benefitted from his method of giving examples. He also accepted questions on his topic in which he explained **the 17 points of how to become a successful Daen'illah that were excerpts taken from Huzoor's Khutbah Juma of 1/14/00**.

All in attendance were very orderly and disciplined during this 4 1/2 hour workshop which was very successful by the Grace of Allah.

President Nazir Ayaz, who was very instrumental in coordinating this even announced that a video of this workshop would be available in the near future for anyone who would like to make use of it in the future.

Rashid Alladin, Secretary Tabligh Queens, coordinated the registration of members for this workshop and the making of copies of the prepared speeches for those who registered.

Special thanks to the Audio/Video department, Sister Khullat Alladin, for preparing a synopsis of Huzoor's 1/14/00 Juma Khutbah, Ghulam Rabbi for helping with photo copies, and the Ziafat team for the tasty breakfast and lunch.

Many members expressed a desire for such workshops to be given quarterly which has already been considered by the National Tabligh Secretary



## **SHE QUIETLY PERSEVERED**

### **HAMEEDA KHATOON CHAMBERS**

**(APRIL 10, 1910-JANUARY 26, 2000)**

During the last fifty-three years of her life she was known among her Muslim family as Sister Hameeda Khatoon, and, as she married twice she was variously Hameeda Khatoon Coleman and Hameeda Khatoon Chambers. For almost forty years she had been a widow. Her last husband, Sidney Chambers died in 1961.

Hameeda's nuclear family knew her as Irene Smith, the name bestowed upon her at birth on April 16, 1910. Irene was born into a large, land-owning family near Albany, Georgia. Her parents, Samuel and Minnie Smith would eventually have eleven children with Irene arriving somewhere in the middle of the group. Hameeda's father was a Baptist minister and raised his children in a strict household. Regular attendance at church was a must so the children were spiritually mentored from an early age. This firm foundation in God-consciousness enabled Irene to take the next step in her spiritual development by accepting Ahmadiyya Islam in 1946. Sister Hameeda's service and sacrifices within this vineyard would be steady and focused for more than fifty years until failing health bade her take a seat.

Sister Hameeda held numerous offices within Chicago's chapter of the Ahmadiyya Movement. She served as the Jama'at's (community's) financial secretary for years. She was also the Jama'at's social secretary. Through the years Sister Hameeda also served variously as Lajna Imailla's (women's auxiliary) president, financial secretary, education secretary and social secretary. From 1946 to 1993 Sister Hameeda met her monthly tithing obligations to the Movement, as well as contributed to some twenty-seven other fund raising drives.

But probably one of Sister Hameeda's greatest services to Ahmadiyya in Chicago was to single-handedly protect its property and keep its spirit alive, when, for one three-year period, she remained the only active member. When membership, once in the hundreds, dwindled to one, Sister Hameeda came regularly to the Sadiq mosque, kept utility bills and taxes current and kept the mosque door and her heart ajar for those who would come later.

Sister Hameeda, a dedicated pioneer in the cause of Ahmadiyya in the United States of America, has gone to join others of her kind. She will be sorely missed.

Sister Hameeda never had children of her own. But those nieces and nephews with whom she developed a special relationship know of her generosity and kindness.

Hameeda Khatoon Chambers is survived by three siblings—Hazel Brown, Leroy Smith and Ruth Owens, numerous nieces and nephews and their offspring, and her brothers and sister in Faith. May Hameeda enjoy Allah's choicest blessings in Paradise. Amen.







## MTA PROGRAM SCHEDULE : GENERAL GUIDE : PAGE - 2

Eastern Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
1:00 - 1:30 pm	Tilawat of Quran with Translation ◊ Dars of Hadith or Malfoozat of Promised Messiah ◊ MTA World News (English/Urdu/Bengali)							
1:30 - 2:00 pm	Urdu Class							
2:00 - 2:30 pm	Children and Elders in the Company of Hazrat Khalifatul Masih IV in MTA studios at London, England.							
2:30 - 3:00 pm	Urdu Class							
3:00 - 3:30 pm	Urdu Class							
3:30 - 4:00 pm	Meeting of Hazrat Khalifatul Masih IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)							
4:00 - 4:30 pm	MTA Turkey	MTA Norway	MTA Francee	Miscellaneous Programs	MTA Belgium	Arabic MTA	MTA Albania	8:30 - 9:00 pm
4:30 - 5:00 pm	Islamic Teachings	OUR UNIVERSE	Cooking & Sewing	Miscellaneous Programs	Medical Matters	Children's Class with Hazoor (Today's Session)	Dars of Quran by Hazoor (from Ramadan)	9:00 - 9:30 pm
5:00 - 5:30 pm	Homoeopathy Class	ترجمة القرآن كلاس	ترجمة القرآن كلاس	Homoeopathy Class	خطبہ جمعہ	Friday Sermon Today's Repeat	جلسہ عرفان	9:30 - 10:00 pm
5:30 - 6:00 pm	Learn Norwegian	Learn Swedish	Learn Spanish	Learn Arabic	Researcher's French Speaking (Today's Session)	Majlis-e-Irfan with Hazoor	مجلس عرفان مع Hazoor	10:30 - 11:00 pm
6:00 - 6:30 pm	Documentary	Miscellaneous Programs	Urdu Adab	Urdu Adab	Hazoor meets French Speaking (Today's Session)	Documentary	مجلس عرفان مع Hazoor	11:00 - 11:30 pm
6:30 - 7:00 pm	Documentary	Miscellaneous Programs	Urdu Adab	Urdu Adab	Hazoor meets French Speaking (Today's Session)	Documentary	مجلس عرفان مع Hazoor	11:30 - 12:00 am
<b>Eastern Time</b>	<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>	<b>London Time</b>
7:00 - 7:30 pm	Tilawat of Quran with Translation ◊ Dars of Hadith or Malfoozat of Promised Messiah ◊ MTA World News (English/Urdu/Bengali)							
7:30 - 8:00 pm	Children's Class w/hazoor	Tarteel ul Quran	Guldasta	Tarteel ul Quran	MTA Canada	Misc. Program	Children's Class w/hazoor	12:00 - 12:30 am
8:00 - 8:30 pm	Meeting of Hazrat Khalifatul Masih IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)							
8:30 - 9:00 pm	Urdu Class							
9:00 - 9:30 pm	Urdu Class							
9:30 - 10:00 pm	MTA Sports	Friday Sermon from Archives	Hazoor Meets Urdu Speaking	Historical Program from Archives	خطبہ جمعہ	Friday Sermon Today's Repeat	MTA Canda: Children's Class	2:00 - 2:30 am
10:00 - 10:30 pm	Meeting of Hazrat Khalifatul Masih IV in MTA studios at London, England.							
10:30 - 11:00 pm	Urdu Class							
11:00 - 11:30 pm	Urdu Class							
11:30 - 12:00 am	Learn Norwegian	Learn Swedish	Learn Spanish	Learn Arabic	Computers for everyone	Learn Danish	Learn Chinese	4:00 - 4:30 am
12:00 - 12:30 am	Homoeopathy Class	ترجمة القرآن كلاس	ترجمة القرآن كلاس	Homoeopathy Class	Researcher's French Speaking (Today's Session)	Children's Class with Hazoor (Today's Session)	مجلس عرفان مع Hazoor	4:30 - 5:00 am
12:30 - 1:00 am	Homoeopathy Class							
<b>Eastern Time</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>	<b>Monday</b>	<b>London Time</b>

### Evening / Night Session

### Afternoon / Evening Session



Early Morning Session

Central Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
12:00 - 12:30 am	Tilawat of Quran with Translation ◊ Dars of Hadith or Malfoozat of Promised Messiah ◊ MTA World News (English/Urdu/Bengali)							
12:30 - 1:00 am	Children's Class w/Hazoor - Repeats							
1:00 - 1:30 am	درس قرآن (رمضان)	Pushroo Service	Swabhalil Service	Guldasta	Tarteel ul Quran	MTA Canada	Misc. Programs	6:00 - 6:30 am
1:30 - 2:00 am	Dars of Quran by Hazoor (from Ramadan)	Islamic Teachings	OUR UNIVERSE	Shudhul Service	Miscellaneous Programs	MTA Mauritius	Majlis-e-Irfan (from Archives)	6:30 - 7:00 am
2:00 - 2:30 am				Cooking & Sewing	Sarhalil Service	Medical Matters		7:00 - 7:30 am
2:30 - 3:00 am								7:30 - 8:00 am
3:00 - 3:30 am								8:00 - 8:30 am
3:30 - 4:00 am								8:30 - 9:00 am
4:00 - 4:30 am								9:00 - 9:30 am
4:30 - 5:00 am								9:30 - 10:00 am
5:00 - 5:30 am								10:00 - 10:30 am
5:30 - 6:00 am								10:30 - 11:00 am
								11:00 - 11:30 am
								11:30 - 12:00 pm
								London Time

Meeting of Hazrat Khalifatul Masih IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)  
 Liqa Ma'al Arab لغات العرب  
 Urdu Class اردو کلاس  
 Children and Elders in the Company of Hazrat Khalifatul Masih IV in MTA studios at London, England.  
 MTA Indonesia (Service Primarily in Indonesian Language) اردو کلاس

Forenoon/Noon Session

Central Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
6:00 - 6:30 am	Tilawat of Quran with Translation ◊ Dars of Hadith or Malfoozat of Promised Messiah ◊ MTA World News (English/Urdu/Bengali)							
6:30 - 7:00 am	Learn Norwegian	Learn Swedish	Learn Spanish	Learn Arabic	Friday Sermon by Hazoor LIVE from London	Learn Danish	Learn Chinese	12:00 - 12:30 pm
7:00 - 7:30 am	MTA Sports	خطبہ جمعہ Friday Sermon from Archives	حالات Hazoor Meets Urdu Speaking	تاریخات Historical Program from Archives	خطبہ جمعہ Friday Sermon by Hazoor LIVE from London	Computers for everyone	خطبہ جمعہ Friday Sermon Recent Repeat	12:30 - 1:00 pm
7:30 - 8:00 am								1:00 - 1:30 pm
8:00 - 8:30 am								1:30 - 2:00 pm
8:30 - 9:00 am	MTA Bangladesh (Service Primarily in Bengali Language) MTA Bangladesh							
9:00 - 9:30 am	Homoeopathy Class	ترجمہ القرآن کلاس Translation of the Holy Quran Class by Hazrat Khalifatul Masih IV	Homoeopathy Class	Homoeopathy Class	Documentary	Children's Class with Hazoor (Today's Session)	حالات Hazoor Meets English Friends	2:00 - 2:30 pm
9:30 - 10:00 am	Misc. Programs	Tarteel ul Quran	Misc. Programs	Tarteel ul Quran	Friday Sermon Today's Repeat	Misc. Programs	Children's Class w/Hazoor - Repeat	2:30 - 3:00 pm
10:00 - 10:30 am	Children's Class w/Hazoor - Repeats							
10:30 - 11:00 am								3:00 - 3:30 pm
11:00 - 11:30 am	MTA Germany (Service Primarily in German Language) MTA Canada: Childer's Class at Bait ul Islam Mosque, Toronto							
11:30 - 12:00 pm								3:30 - 4:00 pm
								4:00 - 4:30 pm
								4:30 - 5:00 pm
								5:00 - 5:30 pm
								5:30 - 6:00 pm
								London Time

Accuracy: ±10 minutes  
 Adopted from MTA Schedule, Alfazal International.  
 Design & Layout: Nabeel Rana, Canada.  
 Compiled: October 1999.



## MTA PROGRAM SCHEDULE : GENERAL GUIDE : PAGE - 2

Central Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
Central Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
12:00 - 12:30 pm	Tilawat of Quran with Translation ◇ Dars of Hadith or Malfoozat of Promised Messiah ◇ MTA World News (English/Urdu/Bengali)							6:00 - 6:30 pm
12:30 - 1:00 pm	Urdu Class <span style="float: right;">اردو کلاس</span>							6:30 - 7:00 pm
1:00 - 1:30 pm	Children and Elders in the Company of Hazrat Khalifatul Masih IV in MTA studios at London, England.							7:00 - 7:30 pm
1:30 - 2:00 pm	Urdu Class <span style="float: right;">اردو کلاس</span>							7:30 - 8:00 pm
2:00 - 2:30 pm	Urdu Class <span style="float: right;">اردو کلاس</span>							8:00 - 8:30 pm
2:30 - 3:00 pm	Meeting of Hazrat Khalifatul Masih IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)							8:30 - 9:00 pm
3:00 - 3:30 pm	MTA Turkey	MTA Norway	MTA Francee	Miscellaneous Programs	MTA Belgium	Arabic MTA	MTA Albania	9:00 - 9:30 pm
3:30 - 4:00 pm	Islamic Teachings	OUR UNIVERSE	Cooking & Sewing		Medical Matters	Children's Class with Hazoor (Today's Session)	Dars of Quran by Hazoor (from Ramadan)	9:30 - 10:00 pm
4:00 - 4:30 pm	Homoeopathy Class	ترجمة القرآن کلاس		Homoeopathy Class	خطبہ جمعہ	Friday Sermon Today's Repeat		10:00 - 10:30 pm
4:30 - 5:00 pm	Learn Norwegian	Learn Swedish	Learn Spanish	Learn Arabic	Rencontre Avec Les Francophones	Hazoor meets French Speaking (Today's Session)	مجلس عربیان Majlis-e-Irfan with Hazoor	10:30 - 11:00 pm
5:00 - 5:30 pm	Documentary	Miscellaneous Programs	Urdu Adab	Urdu Adab	Hazoor meets French Speaking (Today's Session)	Documentary	ملاقات Hazoor Meets English Friends	11:00 - 11:30 pm
5:30 - 6:00 pm	Central Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
6:00 - 6:30 pm	Tilawat of Quran with Translation ◇ Dars of Hadith or Malfoozat of Promised Messiah ◇ MTA World News (English/Urdu/Bengali)							12:00 - 12:30 am
6:30 - 7:00 pm	Children's Class w/hazoor	Tarteel ul Quran	Guldsta	Tarteel ul Quran	MTA Canada	Misc. Program	Children's Class w/hazoor	12:30 - 1:00 am
7:00 - 7:30 pm	لغات العرب <i>Liga Ma'al Arab</i>							1:00 - 1:30 am
7:30 - 8:00 pm	Meeting of Hazrat Khalifatul Masih IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)							1:30 - 2:00 am
8:00 - 8:30 pm	MTA Sports	خطبہ جمعہ	Hazoor Meets Urdu Speaking	تبرکات	Friday Sermon Today's Repeat	MTA Canda: Children's Class	MTA U.S.A.	2:00 - 2:30 am
8:30 - 9:00 pm	Urdu Class <span style="float: right;">اردو کلاس</span>							2:30 - 3:00 am
9:00 - 9:30 pm	Urdu Class <span style="float: right;">اردو کلاس</span>							3:00 - 3:30 am
9:30 - 10:00 pm	Children and Elders in the Company of Hazrat Khalifatul Masih IV in MTA studios at London, England.							3:30 - 4:00 am
10:00 - 10:30 pm	Learn Norwegian	Learn Swedish	Learn Spanish	Learn Arabic	Computers for everyone	Learn Danish	Learn Chinese	4:00 - 4:30 am
10:30 - 11:00 pm	ترجمة القرآن کلاس							4:30 - 5:00 am
11:00 - 11:30 pm	Homoeopathy Class	ترجمة القرآن کلاس		Homoeopathy Class	Rencontre Avec Les Francophones	Children's Class with Hazoor (Today's Session)	ملاقات Hazoor Meets English Friends	5:00 - 5:30 am
11:30 - 12:00 am	Urdu Class <span style="float: right;">اردو کلاس</span>							5:30 - 6:00 am
Central Time	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	London Time

Evening / Night Session

Afternoon / Evening Session



MTA PROGRAM SCHEDULE : GENERAL GUIDE : PAGE - 1

Mountain Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
5:00 - 5:30 am	Tilawat of Quran with Translation ◊ Dars of Hadith or Malfoozat of Promised Messiah ◊ MTA World News (English/Urdu/Bengali)							12:00 - 12:30 pm
5:30 - 6:00 am	Learn Norwegian	Learn Swedish	Learn Spanish	Learn Arabic	خطبة جمعة Friday Sermon by Hazoor LIVE from London	Learn Danish	Learn Chinese	12:30 - 1:00 pm
6:00 - 6:30 am	MTA Sports	خطبة جمعة Friday Sermon from Archives	ملاقات Hazoor Meets Urdu Speaking	تبركات Historical Program from Archives	خطبة جمعة Friday Sermon Today's Session	Computers for everyone	خطبة جمعة Friday Sermon Recent Repeat	1:00 - 1:30 pm
6:30 - 7:00 am								1:30 - 2:00 pm
7:00 - 7:30 am	MTA Bangladesh (Service Primarily in Bengali Language)							2:00 - 2:30 pm
7:30 - 8:00 am								2:30 - 3:00 pm
8:00 - 8:30 am	Homoeopathy Class	ترجمة القرآن Translation of the Holy Quran Class by Hazrat Khalifatul Mash IV	Homoeopathy Class	Homoeopathy Class	خطبة جمعة Friday Sermon Today's Repeat	Children's Class with Hazoor (Today's Session)	ملاقات Hazoor Meets English Friends	3:00 - 3:30 pm
8:30 - 9:00 am	Misc. Programs	Tarteel ul Quran	Misc. Programs	Tarteel ul Quran	خطبة جمعة Friday Sermon Today's Repeat	Misc. Programs	Children's Class w/ Hazoor - Repeat	3:30 - 4:00 pm
9:00 - 9:30 am	Children's Class w/Hazoor - Repeats							4:00 - 4:30 pm
9:30 - 10:00 am	MTA Germany (Service Primarily in German Language)							4:30 - 5:00 pm
10:00 - 10:30 am								5:00 - 5:30 pm
10:30 - 11:00 am								5:30 - 6:00 pm
Mountain Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
11:00 - 11:30 am	Tilawat of Quran with Translation ◊ Dars of Hadith or Malfoozat of Promised Messiah ◊ MTA World News (English/Urdu/Bengali)							6:00 - 6:30 pm
11:30 - 12:00 pm	كلاس اردو	Urdu Class	كلاس اردو	كلاس اردو	Urdu Class	كلاس اردو	كلاس اردو	6:30 - 7:00 pm
12:00 - 12:30 pm	Children and Elders in the Company of Hazrat Khalifatul Mash IV in MTA studios at London, England.							7:00 - 7:30 pm
12:30 - 1:00 pm								7:30 - 8:00 pm
1:00 - 1:30 pm	لغات العرب Liga Ma' al Arab							8:00 - 8:30 pm
1:30 - 2:00 pm	Meeting of Hazrat Khalifatul Mash IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)							8:30 - 9:00 pm
2:00 - 2:30 pm	MTA Turkey	MTA Norway	MTA France	Miscellaneous Programs	MTA Belgium	Arabic MTA	MTA Albania	9:00 - 9:30 pm
2:30 - 3:00 pm	Islamic Teachings	OUR UNIVERSE	Cooking & Sewing		Medical Matters	Children's Class with Hazoor (Today's Session)	دروس قرآن (رمضان)	9:30 - 10:00 pm
3:00 - 3:30 pm	Homoeopathy Class	ترجمة القرآن Translation of the Holy Quran Class by Hazrat Khalifatul Mash IV	Homoeopathy Class	Homoeopathy Class	خطبة جمعة Friday Sermon Today's Repeat	مجلس عرفان Majlis-e-Irfan with Hazoor	دars of Quran by Hazoor (from Ramadan)	10:00 - 10:30 pm
3:30 - 4:00 pm								10:30 - 11:00 pm
4:00 - 4:30 pm	Learn Norwegian	Learn Swedish	Learn Spanish	Learn Arabic	خطبة جمعة Friday Sermon Today's Repeat	Documentary	ملاقات Hazoor Meets English Friends	11:00 - 11:30 pm
4:30 - 5:00 pm								11:30 - 12:00 am
Mountain Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time



## MTA PROGRAM SCHEDULE : GENERAL GUIDE : PAGE - 2

Mountain Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
5:00 - 5:30 pm	Tilawat of Quran with Translation ◇ Dars of Hadith or Malfoozat of Promised Messiah ◇ MTA World News (English/Urdu/Bengali)							6:00 - 6:30 pm
5:30 - 6:00 pm	Children's Class w/Hazoor	Tarteel ul Quran	Guldasta	Tarteel ul Quran	MTA Canada	Misc. Program	Children's Class w/Hazoor	6:30 - 7:00 pm
6:00 - 6:30 pm	Meeting of Hazrat Khalifatul Masih IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)							7:00 - 7:30 pm
6:30 - 7:00 pm	Meeting of Hazrat Khalifatul Masih IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)							7:30 - 8:00 pm
7:00 - 7:30 pm	MTA Sports	Friday Sermon from Archives	Hazoor Meets Urdu Speaking	Historical Program from Archives	Friday Sermon Today's Repeat	MTA Canda: Children's Class	MTA U.S.A.	8:00 - 8:30 pm
7:30 - 8:00 pm	Urdu Class							8:30 - 9:00 pm
8:00 - 8:30 pm	Urdu Class							9:00 - 9:30 pm
8:30 - 9:00 pm	Children and Elders in the Company of Hazrat Khalifatul Masih IV in MTA studios at London, England.							9:30 - 10:00 pm
9:00 - 9:30 pm	Children and Elders in the Company of Hazrat Khalifatul Masih IV in MTA studios at London, England.							10:00 - 10:30 pm
9:30 - 10:00 pm	Learn Norwegian	Learn Swedish	Learn Spanish	Learn Arabic	Computers for everyone	Learn Danish	Learn Chinese	10:30 - 11:00 pm
10:00 - 10:30 pm	Homoeopathy Class	ترجمة القرآن كلاس	Translation of the Holy Quran Class by Hazrat Khalifatul Masih IV	Homoeopathy Class	Hazoor meets French Speaking (Today's Session)	Children's Class with Hazoor (Today's Session)	Hazoor Meets English Friends	11:00 - 11:30 pm
10:30 - 11:00 pm	Evening / Night Session							11:30 - 12:00 am
Mountain Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
11:00 - 11:30 pm	Tilawat of Quran with Translation ◇ Dars of Hadith or Malfoozat of Promised Messiah ◇ MTA World News (English/Urdu/Bengali)							12:00 - 12:30 am
11:30 - 12:00 am	Children's Class w/Hazoor	Tarteel ul Quran	Guldasta	Tarteel ul Quran	WEEKLY PREVIEW	Children's Class w/Hazoor		12:30 - 1:00 am
12:00 - 12:30 am	Pushro Service	Sawalail Service	Shudhul Service	Miscellaneous Programs	MTA Canada	Misc. Programs	درس قرآن (ریضان)	1:00 - 1:30 am
12:30 - 1:00 am	Islamic Teachings	OUR UNIVERSE	Cooking & Sewing	Sarfaiki Service	Medical Matters	مجلس عربیان (from Archives)	Dars of Quran by Hazoor (from Ramazan)	1:30 - 2:00 am
1:00 - 1:30 am	Late-night/Early-Morning							2:00 - 2:30 am
1:30 - 2:00 am	Meeting of Hazrat Khalifatul Masih IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)							2:30 - 3:00 am
2:00 - 2:30 am	Meeting of Hazrat Khalifatul Masih IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)							3:00 - 3:30 am
2:30 - 3:00 am	Urdu Class							3:30 - 4:00 am
3:00 - 3:30 am	Children and Elders in the Company of Hazrat Khalifatul Masih IV in MTA studios at London, England.							4:00 - 4:30 am
3:30 - 4:00 am	Children and Elders in the Company of Hazrat Khalifatul Masih IV in MTA studios at London, England.							4:30 - 5:00 am
4:00 - 4:30 am	MTA Indonesia (Service Primarily in Indonesian Language)							5:00 - 5:30 am
4:30 - 5:00 am	MTA Indonesia (Service Primarily in Indonesian Language)							5:30 - 6:00 am
Mountain Time	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	London Time



MTA PROGRAM SCHEDULE : GENERAL GUIDE : PAGE - 1

Pacific Time		Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
4:00 - 4:30 am		Tilawat of Quran with Translation ◇ Dars of Hadith or Malfoozat of Promised Messiah ◇ MTA World News (English/Urdu/Bengali)							
4:30 - 5:00 am		Learn Norwegian	Learn Swedish	Learn Spanish	Learn Arabic	Documentary	Learn Danish	Learn Chinese	12:30 - 1:00 pm
5:00 - 5:30 am		MTA Sports	Friday Sermon from Archives	Hazoor Meets Urdu Speaking	Historical Program from Archives	Friday Sermon by Hazoor LIVE from London	Computers for everyone	Friday Sermon Recent Repeat	1:00 - 1:30 pm
5:30 - 6:00 am									
6:00 - 6:30 am									
6:30 - 7:00 am		MTA Bangladesh (Service Primarily in Bengali Language)							
7:00 - 7:30 am		Homeopathy Class	ترجمة القرآن كلاس Translation of the Holy Quran Class by Hazrat Khalifatul Masih IV	Misc. Programs	Homeopathy Class	French Speaking (Today's Session)	Children's Class with Hazoor (Today's Session)	Hazoor Meets English Friends	3:00 - 3:30 pm
7:30 - 8:00 am		Misc. Programs	Tarteel ul Quran	Misc. Programs	Tarteel ul Quran	Friday Sermon Today's Repeat	Misc. Programs	Children's Class	3:30 - 4:00 pm
8:00 - 8:30 am									
8:30 - 9:00 am		Children's Class w/Hazoor - Repeats							
9:00 - 9:30 am									
9:30 - 10:00 am		MTA Germany (Service Primarily in German Language)							
Pacific Time		Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time
10:00 - 10:30 am		Tilawat of Quran with Translation ◇ Dars of Hadith or Malfoozat of Promised Messiah ◇ MTA World News (English/Urdu/Bengali)							
10:30 - 11:00 pm		كلاس اردو	Urdu Class	Urdu Class	كلاس اردو	Urdu Class	Urdu Class	كلاس اردو	6:00 - 6:30 pm
11:00 - 11:30 pm		Children and Elders in the Company of Hazrat Khalifatul Masih IV in MTA studios at London, England.							
11:30 - 12:00 pm									
12:00 - 12:30 pm		Meeting of Hazrat Khalifatul Masih IV with Arab people (Hazoor's responses to Arab speaking peoples's questions)							
12:30 - 1:00 pm									
1:00 - 1:30 pm		MTA Turkey	MTA Norway	MTA Francee	Miscellaneous Programs	MTA Belgium	Arabic MTA	MTA Albania	8:30 - 9:00 pm
1:30 - 2:00 pm		Islamic Teachings	OUR UNIVERSE	Cooking & Sewing	Miscellaneous Programs	Medical Matters	Children's Class with Hazoor (Today's Session)	دروس قرآن (رمضان)	9:00 - 9:30 pm
2:00 - 2:30 pm									
2:30 - 3:00 pm		Homeopathy Class	ترجمة القرآن كلاس Translation of the Holy Quran Class by Hazrat Khalifatul Masih IV	Learn Spanish	Homeopathy Class	Friday Sermon Today's Repeat	جلسه عرضہ مانجلیس عارفان with Hazoor	Dars of Quran by Hazoor (from Ramadan)	9:30 - 10:00 pm
3:00 - 3:30 pm		Learn Norwegian	Learn Swedish	Learn Spanish	Learn Arabic	Rosemead Ave. Law Firm/Hazoor meets French Speaking (Today's Session)	Documentary	Hazoor Meets English Friends	10:00 - 10:30 pm
3:30 - 4:00 pm									
Pacific Time		Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	London Time







## PERSECUTION OF AHMADIS IN PAKISTAN

### NEWS REPORT – DECEMBER 1999

#### **Mob Attack on Ahmadiyya Property - The Victims Booked by the Police**

##### *Haveli Lakha, District Okara; 15 December 1999:*

An unruly mob attacked and destroyed the under construction extension of the house of Dr. Muhammad Nawaz, the Amir Jama'at Ahmadiyya, District Okara. The mob pulled down the under construction rooms brick by brick, razed them to the ground and took away all the building material from the site. They also attacked, ransacked and looted his main house and put some furniture on fire. Dr. Mohammad Nawaz and his family saved their lives by jumping from the roof of their house on to a neighbor's housetop.

The saddest and the most painful and inexplicable part of this cruel incident is that all this demolition, looting and violence took place right in the presence of and under the eyes of the local police and administration. All the while it was taking place the police and local administration did absolutely nothing whatsoever to protect Dr. Muhammad Nawaz, his family and his property. They made no attempt at all to stop the unruly mob. The only thing done by the police was that they arrested Dr. Muhammad Nawaz and his two sons from the neighbor's house where they had gone to save their lives and charged them under section 298-C of Pakistan Penal Code and sent them to jail at Sahiwal. In the jail these gentlemen were initially put in the death row and kept in solitary confinement and denied even customary facilities allowed to the under trial. So the culprits have been allowed to go scot-free and no case has been registered against anyone for this crime and no one has been arrested so far whereas the victims have been charged and incarcerated. Three other Ahmadis have also been charged under the same section.

The background of this cruel incident is that adjacent to Dr. Muhammad Nawaz's house there was an old and dilapidated house which Mr.

Muhammad Nawaz recently purchased from its owner and started construction of four new rooms. One, Munir Ahmad whose house is also adjacent to this house was also interested in buying it, and he was offended at this purchase by Dr. Muhammad Nawaz and raised objections about the common wall between this house and his. The matter was taken to the local civil court and litigation started. Munir Ahmad, feeling that he did not have a strong case, tried to give it a communal and sectarian slant by falsely propagating that Dr. Muhammad Nawaz was building an Ahmadiyya place of worship. In this, he sought and got the full help and cooperation of the local mullas.

As the matter was under litigation and local authorities had decided that they would make an on the spot examination of the site on December 15, 1999, at 11 a.m. to make their own assessment. Fearing that the on the spot examination of the site would vindicate Dr. Muhammad Nawaz, the mullas started exhorting the people from the loudspeakers of the mosque of the town to assemble at the doctor Muhammad Nawaz's house. They proclaimed that it was a matter of Jihad and Dr. Nawaz should not be allowed to build what they claimed to be an Ahmadiyya place of worship. As a result, a large mob gathered at the place and completely demolished the rooms under construction and looted and damaged his main house and clinic.

The police and local administration made no effort to stop the violence. The authorities have also offered no help, relief or shelter to the family of Dr. Muhammad Nawaz, consisting of women and minor school going children who are seeking shelter on their own as best as they can.

#### **Expulsion from District Mastung**

*Mastung: 23 September 1999:* In Baluchistan, mullas have discovered a convenient procedure to persecute Ahmadis. They prevail upon the district administrators to issue expulsion orders against the targeted Ahmadis. This way the persecutors escape the necessity of proving their accusations in a court



trial. This time, they struck in district Mastung where the Deputy Commissioner ordered Mr. Muhammad Akram, an Ahmadi, to leave district Mastung within three days until further orders. Among the official reasons given for the expulsion, following are particularly noteworthy:

1. You are creating aberrance by ruining creed of people.
2. You are working against the constitution of Pakistan and in the interest of non-Muslims

#### **Still another Criminal Case**

**Sabo Bhadiar, District Sialkot; 23 December 1999:** Mr. Qaim Ali, an Ahmadi was accused of stating that he is a Muslim. At this, the police registered a case against him under PPC 298C. If declared guilty, he could end up in prison for three years.

#### **Outrage on State-owned Television Network**

**30 December 1999:** At prime time, a mulla, Malik Ghulam Murtaza, while speaking on the theme of Finality of Prophethood on the State-owned PTV World, passed highly derogatory and abusive remarks obviously aimed at the holy founder of the Ahmadiyya Movement.

#### **Assault on a New Convert**

**Sohawa, District Chakwal:** Syed Arif Hussain Shah decided last year to join the Ahmadiyya Community. This was not liked by his family and village folk. Recently, his brother who is a mulla, accompanied by his type, attacked Arif Shah and beat him up with sticks etc. The victim reported to the police who warned the aggressors not to disturb the peace of the village.

#### **Excess against Ahmadiyya Mosque**

**Goth Chandio, district Badin:** Ahmadiyya mosque was badly damaged in this village at the time of the last hurricane, so Ahmadis undertook to rebuild the same. Someone informed the Assistant Commissioner who came over and ordered wrongfully that construction be stopped. So the work remained interrupted for a few months when it was

undertaken again and the reconstruction was nearly completed. At this juncture, the Assistant Commissioner, accompanied by a mulla came again, and they undertook some damage to the upper part of the Ahmadiyya mosque.

#### **Another Mosque Threatened**

**Chak 6/11-L, district Sahiwal; October/November 1999:** The opposition sent an application to the police objecting against the words Allah and Muhammad written on the Ahmadiyya mosque. They demanded that the minarets of the mosque be demolished. The police took notice and visited the site; however there was a dispute as to who would undertake the unholy act of desecration of the epithets etc. A few days afterwards, as follow-up of another application to the Deputy Commissioner, the SHO visited again and ordered Ahmadis to efface the Kalima (Islamic creed) from the mosque. Ahmadis refused to do that. The SHO gave notice that he would be back again.

#### **Grave Provocation in the Open**

**Khanewal: December 17, 1999:** Opponents of the Ahmadiyya Community conspired to undertake serious provocation of Ahmadi sentiments. Prior to the Friday prayers, they pasted a disfigured computer version of a photo of the holy founder of Ahmadiyya Community, on cardboard, and hung it at the Saglanwala Crossing. They also distributed it in the form of a pamphlet to which they added slanderous invective and insults. Ahmadi elders contacted the authorities who reacted fast to remove the outrage.

#### **Dismissal of an Ahmadiyya Case by the Supreme Court**

**November 1999:** Newspapers of 9 November reported that Ahmadiyya petition against earlier decisions concerning the Centenary Celebrations and the conviction of four Ahmadis at Quetta was dismissed by the Supreme Court due to lack of follow-up by the petitioners. Actually, there is more to it.

On 13 October, Ahmadi petitioner made a



written submission to the courts' office that his Advocate-on-record had already died, so time may be allowed to appoint another Advocate-on-record. This was accepted, and the Registrar issued the order accordingly. However, the court's office fixed up the cases for hearing by the Bench before an Advocate-on-record was appointed. The Bench dismissed the petition for lack of follow-up by the petitioner.

### **Bailed out after Nine Months in Prison**

**Sialkot:** Mr. Intizar Ahmad Bajwa was arrested in March on charge of preaching, and a case was registered against him under section 298C. When he applied for release on bail, the Judicial Magistrate refused the bail, and took the initiative of adding sections 295A and 295C to the charge sheet and sent the accused to an Anti-terrorist court. The court ruled that these serious clauses were not applicable in this case. So an appeal was made in the Court of Sessions for bail, but again it was not granted. The High Court was then approached. The High Court took a favorable view, and an application was made again to the Sessions Judge, but he sent the request to the Anti-terrorist court. Although this court is not supposed to take up cases under section 298C, the judge accepted the plea for release on bail.

The victim was released after nine months of judicial ping pong. Such is the plight of Ahmadis in the face of the country's religious laws.

### **Fundamentalists at the Heel of Ahmadi Public Servants**

In the anti-Ahmadiyya environments of the public service, very few Ahmadi employees are now left in the public sector. Those who are there, face hostile propaganda meant to unsettle them. The mulla and the vernacular press form a team to harass and hound Ahmadi civil servants. The case of Mrs. Bushra Zia, principal of a women's college at Islamabad was reported last month. The anti-Ahmadiyya lobby continues to maintain its pressure.

1. The *Daily Pakistan* of 3 December published as a news item, under a three-column headline, the

statement of Mulla Faqir Mohammad against an Ahmadi office superintendent. The headline carried the news as:

***A Qadiani Superintendent indulges in preaching Qadiyanism in Commissioner's Office...A Muslim Official be posted there instead...Maulvi Faqir Muhammad***

2. The same newspaper targeted an Ahmadi police official the same day in a news item under the following caption:

***Qadiani Police Inspector Compels People to Convert***

According to the details given, someone complained to the High Court that SHO Muhammad Aslam Qadiani was compelling them to become a Qadiani, and a correct FIR was not being registered against him. Justice Iftikhar Chaudhry of the Lahore High Court ordered the police to register a correct FIR under the appropriate section against the SHO.

It is difficult to buy this story, because even a half-wit knows that a forced conversion is worthless, leave alone to Ahmadi denomination, in Pakistan.

3. An anti-Ahmadiyya delegation called on Deputy Commissioner Bahawalnagar with the complaint that three Ahmadi women teachers of the Girls School at Chak 166 Murad were indulging in preaching their faith to the children and distributed their literature through them. It was a false allegation -- no punitive action was taken by the authorities.

These incidents show the vulnerability of the few Ahmadi civil servants that remain.

### **Threats to a Doctor**

**Lahore:** Dr. Abbas, Ahmadi, practices medicine at Sheikh Zaid Hospital at Lahore. His wife is also a doctor. Dr. Abbas received a threat on the telephone from someone who claimed to be a member of *Sipah Sahaba*. He threatened the doctor with assault and murder. The doctor informed the



Community official who made some arrangements for the security of his person during the following weeks.

### Anti-Ahmadiyya Conference

**Buchhal Kalan, district Chakwal:** The Wahabi Jama'at organized an anti-Ahmadiyya open-air conference in the village, and advertised its schedule extensively. It was stated that Maulvi Manzoor Chinioti, 'the conqueror of Rabwah, the conqueror of Mirzayyat' was expected to participate.

During the conference, mullas made provocative and abusive speeches. The authorities

did not apply PPC295A against anyone of them.

### The Burial Problem

**District Jhang:** Mr Haq Nawaz, an Ahmadi, died in Chak Ludiana. At this occasion, the president of the extremist Khatame Nabuwwat organization, Mehr Waqar, conveyed in writing to the president of the Ahmadiyya Community that he would not permit the burial of the infidel Haq Nawaz in the Muslims' graveyard. He threatened disinternment.

The graveyard, in fact, is a common graveyard for the local people. Ahmadi, to avoid unrest and mischief, buried the deceased elsewhere at Shah Jiwana.

## SISTER AYESHA AZIZ PASSES AWAY

*Inna Lillahe Wa Inna Ilaihi Raaji'oon*

This is to inform our readers that Sister Ayesha Aziz, wife of Brother Abdul Aziz (the late) of Eastern has passed away on March 3, 2000. *Inna lilahe wa inna alaihi rajioon*. She died at the age of 97.

She accepted Islam and Ahmadiyyat along with her husband in the 1940's. Brother Aziz passed away in September 1999. She was the only Ahmadi Muslim in her family. Every since she remained steadfast in this faith and along with her husband used to attend all Jama'at functions in Baltimore as long as their health permitted. Both of them were very regular in paying their monthly contribution. It was their wish that both of them should be buried by Ahmadies. In 1998 a delegation from Baltimore visited them in their Esten residence. Brother Hamza and his wife Sister Jamila, of Baltimore Jama'at, were taking care of both of them. May Allah grant them the best reward.

Jama'at members are requested to pray for both of them. May Allah elevate their status in paradise. Amin.

Abdul Rashid Fauzi, President, Baltimore Jama'at



## INVITATION TO JOIN THE AHMADIYYA MOVEMENT

(Taken from the book *The Promised Messiah and Mahdi*, by Dr. Aziz Ahmad Chaudhry, pp.190-193)

We invite attention of our Muslim brothers to the following words of the Holy Prophet Muhammad, peace be on him, as related in Hadith.

1. *"What will be your condition when the Son of Mary, will descend among you and he will be your Imam from among you?"* (Bukhari, Bab Nuzul Isa Ibn Maryam)

2. *"Even if only one day would have been left for the world to come to an end, Allah would lengthen that day and would not let that day end until He causes the Promised Messiah and Mahdi to appear. He will fill the world with justice and virtue in place of injustice and iniquity that would have engulfed the world."* (Abn Daud, Vol. 2, Kitabul Mahdi)

3. *"The Mahdi will appear in a town the name of which will be Kadaa."* (Jawahirul Asraar, p. 55)

4. *"When you hear the advent of Mahdi, it is enjoined on you to enter his 'bait' (to enter his fold) even if you have to walk on snow by crawling to reach him."* (Kanzul Ummal).

After the advent of the Holy Prophet, peace be on him, there was a period of glorious success. Then followed the unfortunate decline. It all came about as he had predicted. In the latter days Muslims became engulfed with ignorance, utter faithlessness, terrible corruption, iniquity, transgression, disunity and internal bickering and in fighting. The resultant social, moral and spiritual decadence of Muslims reached its apex at the end of the 19<sup>th</sup> century. It was at such a critical time that Allah, the Gracious and Merciful, took pity on Muslims and sent his Promised Messiah and Mahdi (a.s.) to revive Islam and unify Muslims.

Some people say the Holy Quran is enough and there is no need for a Mahdi or Messiah. They forget that at a time of decadence, they need a spiritual teacher to learn proper interpretation of Quranic verses which are susceptible of interpretation. There are those who say that

Traditions which deal with the advent of the Promised Messiah and Mahdi (a.s.) are weak and unreliable. This is a later development. The fact is that appearance of the Mahdi and the Promised Messiah (a.s.) was greatly stressed by the Holy Prophet, peace be on him, so much so that it became a cardinal part of faith of every Muslim. These glad tidings were transmitted from generation to generation. The appearance of the Mahdi was linked with ascendance and universal victory of Islam. The spiritual position of the Mahdi was described to be so lofty that great saints prayed fervently that the Mahdi be made to appear during their time so that they could derive blessings from him. The question of unreliability of the traditions pertaining to appearance of the Mahdi, does not arise any more because all the signs which were mentioned in the Traditions about the advent of Mahdi and the Promised Messiah (a.s.) has been fulfilled. The Mahdi and the Promised Messiah (a.s.) has already appeared in the person of Hazrat Mirza Ghulam Ahmad (s.a.w.). What greater proof of authenticity of the Traditions is there? The claimant is already present.

The prophecy has been fulfilled. Revival and propagation of Islam is underway. Unity of Muslims is being re-established. It is a time of rejoicing. It is time to come forward and join the fold of the Promised Messiah and Mahdi (a.s.). Come forward and share the burdens of the great Jihad of victory of Islam. Remember that joining the Movement when it is still the time of struggle and Jihad carries greater blessing and reward than joining after victory has been achieved. We invite both Muslims and non-Muslims to accept the Promised Messiah (a.s.) and join his Movement. In his capacity as a follower prophet and Messiah and a deputy of the Holy Prophet Muhammad (peace be on him), his mission is for the whole mankind.

The following are the ten conditions of joining the Ahmadiyya Movement, as given by the Promised Messiah (a.s.).



## CONDITIONS OF BAI'AT (INITIATION) IN AHMADIYYA MOVEMENT IN ISLAM LAID OUT BY THE PROMISED MESSIAH (a.s.)

The initiate shall solemnly promise:

- I. That he /she shall abstain from *Shirk* (association of any partner with God) right up to the day of his death.
- II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself /herself to be carried away by passions, however strong they may be.
- III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking *Darood* (blessings) on the Holy Prophet (peace and blessings of Allah be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
- V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.
- VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) the guiding principles in every walk of his/her life.
- VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in lowliness, humbleness, cheerfulness, forbearance, and meekness.
- VIII. That he/she shall hold Faith, the honor of Faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
- IX. That he/she shall keep himself/herself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
- X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationships and connections demanding devoted dutifulness.