

THE *Ahmadiyya* **Gazette** **USA**

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

FEBRUARY, 2001

TABLIGH, 1380

The Musleh Mau'ood Prophecy

So did God reveal to the Promised Messiah, peace be on him:

"...A handsome and pure boy will be bestowed on thee...He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah... He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor have equipped him with the Word of Majesty.

"He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge... His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His pleasure... He will grow rapidly in stature... His fame will spread to the ends of the earth and peoples will be blessed through him..."



Ansar members enjoying lunch prepared by Sa'adat Abdullah Sahib and his team



Ansar members taking part in the 100 meter race

FROM THE HOLY QURAN

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

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

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

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

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

HADITH

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

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

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

Ayena Kamalati Islam, p. 578)

IN THIS ISSUE

- 3 From the Holy Quran
- 3 So Said the Holy Prophet Muhammad
- 4 Divine Revelation Concerning the Musleh Mau'ood
- 5 Claim of Hazrat Musleh Mau'ood in His Own Words
- 5 The Musleh Mau'ood Prophecy, its Background
- 7 Hadhrat Khalifatul Masih III on the prophecy of Musleh Mau'ood
- 9 The Glad Tidings of a Blessed Son
- 11 Summary, Khutba Juma, March 17, 2000
- 12 Summary of Khutba Eidul Adha
- 13 Salat
- 15 Safeguarding the Tongue
- 16 For Parents of Waqfeen-e-Nau
- 19 Resolution on the Demise of Maulana Ataullah Kaleem
- 20 Remembering Maulana Ataullah Kaleem
- 23 Majlis Ansarullah USA Holds its 8th Shura and 19th Annual Ijtema
- 26 Second Talimul Quran Class (west Coast Region)
- 27 Third National Tarbi'yat Class Application, Educational Scholarship Fund

The Ahmadiyya Gazette and An-Noor
Ahmadiyya Movement in Islam, Inc.

15000 Good Hope Road,
Silver Spring MD 20905

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

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

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

THE DIVINE REVELATION CONCERNING THE MUSLEH MAUOOD

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

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

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

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

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

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

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



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

Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (a.s.) was demanded a special sign of the truth of the religion of Islam by the Hindus of Qadian. Under divine guidance, he went to Hoshiarpur (a town a few miles east of Qadian) for this purpose and prayed to God for forty days. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years. (A part of this magnificent prophecy is being reproduced on page 4.)

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

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

"Under the divine command, I swear by God and announce that He has nominated me as

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

(*Al-Fazl*, 19th February 1960)

THE MUSLEH MAU'OOD PROPHECY, ITS BACKGROUND

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

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

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

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

It is interesting to note that when Lekh Ram, the Arya Samaj leader, received this prophecy, he ventured to publish a counter prophecy. The details of these developments are a topic in themselves and will not be dealt with here. It may be noted here that the contest of Arya Samaj with Hazrat Mirza Ghulam Ahmad was at its height in those days and resulted in books written by him, addressing Arya Samaj, e.g., *Surma Chishm Arya* and *Shahna-i-Haq*.

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

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

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

March 23, 1889.

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

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

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

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

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

HAZRAT KHALIFA-TUL-MASIH, III, ON THE PROPHECY OF MUSLEH-E-MAUOOD

(Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih, III (r.a.), in December 1965, dwelt upon the fulfillment of the prophecy concerning the Illustrious Son, in his speech at the eve of the Annual Jalsa, held in Rabwah, Pakistan. We are pleased to present the English translation of the excerpts of the Huzoor's speech from the February 1995 issue of the monthly *Ansar-Ullah, Rabwah*. The speech was originally published in *The Daily Alfazl Rabwah*, dated February 24, 1966. The English rendering is by Mr. Luftur Rahman Mahmood. – Ed.)

“After the birth of Hazrat Musleh-e-Mauood (r.a.) in January 1889, the Promised Messiah (a.s.), in the announcement concerning the Illustrious Son, promised that further details would be released after the Divine Disclosure whether the Promised Son was Mirza Mahmood Ahmad or another son. When the Divine revealing identified the Illustrious Son, the Promised Messiah (a.s.) confirmed in his book “*Siraje-Munir*” (published in May, 1897) that Mahmood Ahmad was the Musleh-e-Mauood.”

“The basic characteristic given in the prophecy is “*Noor*” (light) and all other characteristics revolve around it. We have witnessed, in fifty two years of his caliphate, that Allah's light has been flashing repeatedly through him. His life has been an embodiment of heavenly light. Many divine secrets were revealed to him. He expounded a great variety of spiritual cognition and knowledge. His moral qualities and infinite love enveloped us with numerous spiritual blessings. Our beloved leader was indeed one of the manifestations of Divine Light, which dawned on us on March 14, 1914 and continued to illumine our spiritual lives until his blessed soul returned to heaven on November 8, 1965.”

The prophecy pointed out another important distinctive feature:

“He will be saturated with secular and spiritual knowledge.”

So that the excellence of Islam as religion, and the exalted status of the Holy Quran as a revealed book

could be made known to mankind.

There are thousands upon thousands of Ahmadies, still alive, who witnessed that as a result of complete and sincere submission to the Holy Quran, Allah bestowed upon him knowledge of subtle and abstruse matters pertaining to spiritual realm.

Hazrat Musleh-e-Mauood's (r.a.) “*Tafseer-e-Kabir*” and other works which contain the commentary of the Holy Quran, are full of instances of rare spiritual knowledge. The qualitative and quantitative significance of that material is certainly miraculous and without parallel in our times. By dint of God-given potential to prove the superiority of Islam and the Holy Quran, he challenged leading experts in their respective fields to come forward with their criticism of the Quran, but none could summon the courage to enter the arena. His commentary of the Holy Quran is spread over ten thousand pages. In addition to that spiritual treasure, he wrote profusely on Spirituality, Metaphysics, Morality, Biography, History, Economics, Politics and specific issues of Ahmadiyya doctrine. The total number of his books and treatises exceeds 225. Another method of extolling the excellence of the Holy Quran was presenting the translation of its text in famous and popular languages. He showed a keen interest in that segment. In addition to translation and commentary of the Holy Quran in English, German, Dutch and Danish translations have been made available. The Holy Quran with translation and

abridged notes in Swahili, (which is widely spoken in East Africa) has been published. Moreover, the first five parts of the Holy Quran have been translated in a major language used in Uganda. The translation of the first part has been released in West Africa. The work on the Quranic translation in French, Spanish, Latin, Russian and Portuguese has been accomplished. These manuscripts are being revised. The first ten parts of the Holy Quran have been translated into Indonesian". [This was the position in 1965. By the Grace of Allah the Jama'at has made great strides in this field since then. - Ed.]

"Hazrat Musleh-E-Mauood (r.a.) also concentrated on construction of Mosques in different countries of Europe, America, Africa and Asia. Two hundred and eighty-nine mosques have been built so far (*i.e.* 1965 - Ed) and work is in progress at some other locations."

"Currently, Ahmadi missionaries are actively engaged in preaching in forty-one countries, along with sincere Ahmadiyya Communities, whose members are enriched with spiritual blessings and are intoxicated with the love of the Holy Prophet Muhammad (s.a.w.) and the Promised Messiah (a.s.). Some of them have been blessed with the gift of revelation, genuine dreams, and pure visions."

"Allah revealed to the Promised Messiah (a.s.) about the Illustrious Son:

"We will instill in him our spirit"

According to the terminology of the Holy Quran the "Spirit of God" means His blessed words and other forms of Divine disclosure, which facilitate the process of eternal salvation. We bear witness that Allah indeed fulfilled His promise and the Promised Son attained Allah's nearness. A superficial perusal of facts and records reveals that his spiritual dreams and visions are approximately five hundred while preserved verbal revelations are at least eighty-eight."

"Allah also conveyed to the Promised Messiah (a.s.) that the Musleh-e-Mauood would pursue his

undertakings with firm resolve, and determination. The resolution of a true believer rests on his trust in Allah. God is our witness and all of us bear testimony that the secret of the Musleh-e-Mauood's success was his unwavering trust in Allah. He passed his days of adversity with the satisfaction as if he owned limitless treasures. In the face of turbulent trials, his trust in Allah remained like and immovable rock.

"Sacrifice was his nature and way of life and service to mankind was an impulse. Thousands of needy individuals and orphans benefitted from his generosity. Countless poor students were assisted in pursuit of education. It appears that his nerves were capable of accepting the responsibility of caring for the poor of the whole world. Allah Himself was his Supporter, Sustainer and Helper. We witnessed the mighty hand of Divine protection in 1953 at the peak of Anti-Ahmadiyya riots in Pakistan.

"In 1914, when he was elected as Khalifatul-Masih II, many influential leaders, the top brass of the Jama'at, left Qadian after the split. The Jama'at's coffers were virtually empty. Even in that crucial situation, he remained confident and well-composed. When he departed this transitory world, in 1965, millions of hearts rolled restlessly in his fond remembrance. Hundreds of thousands of sincere followers supplicate daily for the elevation of his high rank in Paradise. He is survived by a Jama'at which is rich in faith, resources and spirit of sacrifice. The blessed land of Rabwah, which absorbed his sacred tears and pure blood, is an epitome of his iron will and determination."

"Allah revealed to the Promised Messiah (a.s.) that the Musleh-e-Mauood would be of clement heart. It means that he would imbibe the Divine attribute of mercy, at human scale, in order to manifest goodness and goodwill. There are thousands upon thousands amid us, who can bear testimony that indeed he was amongst the chosen ones."

“THE GLAD TIDINGS OF A BLESSED SON”

The Divine Revelation Concerning the Musleh Mau'ood
And The Testimony Regarding its Fulfillment

(Translation of an article by Farrukh Sumani: Daily Alfazal, Rabwah, 15 February 1999)

The Promised Messiah, peace be on him, the founder of the Ahmadiyya Community, was over fifty years of age. He had convincingly proven the truthfulness of Islam by his extensive writings, and Allah Almighty was bestowing innumerable signs in his favor. But his heart was longing for a sign, a sign that would fulfill the ancient prophecies and it would be so universal and luminous, like the sun, and would be direct aid in his mission.

Allah, the *Aalim-ul-Ghaib* (the Knower of the Unseen), was well aware of the passionate condition of his heart. So, to grant peace to this fervent soul, Allah Almighty ordered him to pray in solitude in Hoshiarpur, in January of 1886. Therefore, Huzoor, peace be on him, resided in Sheikh Mehar Ali Sahib's home and spent forty days in a solitary retreat, spending all his time in worship and supplication. At the end of this solitary retreat, Allah Almighty blessed him with an enormous glad tidings, and told him about an illustrious son and a "Promised Reformer" from his very own progeny. Huzoor (a.s.) published the details of this prophecy in a leaflet on February 20, 1886. He writes, Allah Almighty has vouchsafed to me the following revelation:

"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one." Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become

manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

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

"He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light

cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

Allah Almighty also told the Promised Messiah, peace be on him, in a revelation:

“This son, as promised by God, will surely be born within nine years. It may be sooner or later but definitely would be born within this duration.” (Leaflet: March 22, 1886)

Hazrat Mirza Bashir-ud-Din Mahmood Ahmad was born on January 12, 1889. The same day, the Promised Messiah (a.s.) published a leaflet stating:

“God, the Noble, the High, with his endearing mercy, had promised me that after the demise of Bashir, the first, you will be granted another Bashir, whose name will be Mahmood as well. Therefore, today, on 12 January 1889/9 *Jamadi-ul-Awal* 1306 (after *Hijrah*), Sunday. Allah Almighty has blessed me with a son, who has been named Bashir and Mahmood. (*Tabligh-e-Risalat* Vol.1, page 147)

In several of his subsequent books, the Promised Messiah, peace be on him, emphatically told the world, that the fulfillment of the prophecy of 20th February, 1886 is, indeed this blessed son, named Mahmood. In his book, titled *Haqeeqatul-Wahee*, he writes:

“On the seventh page of the green leaflet, there is a prophecy about a second Bashir, also named Mahmood. Though it is 1st September 1888, and he is not born yet. But, as promised by Allah Almighty, he will be born within specified time. Heavens and earth can alter, but His promises do not. In accordance to the prophecy of the green leaflet, a son was born in January 1889. He was named Mahmood and

with Allah’s blessings he is alive and seventeen years old.” (*Haqeeqatul Wahee*, page 360)

The birth of this Promised Son was, indeed, the fulfillment of this grand prophecy. But it was only the beginning of the grandeur that the whole world would witness with the passage of time. Over fifty characteristics mentioned in the prophecy, were pointing toward this one blessed person, who would be the leader of a majestic revolution. As this child grew, his hidden talents became evident rapidly. As he marched on the path of spiritual elevation, Allah Almighty, with His divine decree, appointed him as Imam of Ahmadiyya Jama’at. This started an era of victorious leadership for the whole Jama’at. Each hurdle and hardship further revealed his genius. To establish the Unity of God and for the sanctity of faith, he demonstrated unparalleled steadfastness and patience. His extreme diligence and most fervent supplications led him to victory after victory. People were observing the fulfillment of sign after sign, as mentioned in the prophecy, in the person of Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, may Allah be pleased with him. But, he himself did not claim to be the Musleh Mau’ood, yet.

Hazrat Mirza Bashir-uddin Mahmood Ahmad, may Allah be pleased with him, was chosen to be Khalifatul Masih II at the age of 25 years. Thirty years later, though the evidence was overwhelming, the opponents demanded an announcement proclaiming that he indeed was the Musleh Mau’ood. Allah Almighty did bestow Huzoor with a clear heavenly sign on the night between January 5 and 6, 1944. Huzoor was residing at 13 Temple Road, Lahore, home of Sheikh Bashir Ahmad Sahib (advocate) when in a magnificent vision, Allah Almighty informed him that he indeed was the Promised Son and the Musleh Mau’ood, foretold in the prophecy of February 20, 1886. Three weeks later, on January 28th at Bait-ul-Aqsa Qadain, Huzoor, in a historical Friday Sermon, announced, “Allah Almighty has decreed to fulfill the prophecy regarding Musleh Mau’ood in my person.”

In the world of religions, this was a revolutionary incident. To convey to the world this momentous and blessed sign, special public meetings were held in Hoshiarpur, Lahore, Ludhiana, and Dehli. In each meeting, Hazrat Musleh Mau'ood in his forceful and imposing words, convincingly proved that how completely, he was the personification of all the characteristics mentioned in the prophecy.

In the Dehli Meeting, he stated that he was the Reformer whose advent had been promised in the announcement of the Promised Messiah (a.s.) of 20 February 1886, and concluded with the declaration:

“If I am true in making this announcement, and the God of heaven and earth is indeed witness to my truth, then remember that one day, through me and my disciples, the whole world will repeat the credo of the Holy Prophet, peace be on him, and a day will come when the

rule of Islam will be established over the whole world in the same way, and even more gloriously, as it was established in early centuries of Islam.” (*Furqan*, April 1944)

The life of Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, may Allah be pleased with him, had always been an embodiment of Islam and love of Islam. But the above heavenly revelation, only further glorified this magnificent life. His goals became higher and his pace faster. He lived about 22 years after this claim. Subsequently, each day of his life was a witness to grand victories and each night a prophecy for glorious triumphs.

He indeed grew up rapidly in stature and became the means of procuring the release of those held in bondage. His fame did spread to the ends of the earth and peoples were blessed through him. And then he was raised to his spiritual station in heaven.

SUMMARY KHUTBA JUMA'A

(Delivered on March 17, 2000 at Islamabad, Tilford, Surrey, UK)

Islamabad, Tilford; March 17, 2000: After the *Eid* prayers and the *Khutba Eidul Adha*, Huzoor (a.b.a.) delivered a brief *Khutba Juma'a* today following a short pause.

The sun had gone down the meridian and it was about 12:30 PM (local time). Huzoor (a.b.a.) said, “the usual practice forbids the offering of prayers when the sun is at its zenith. Nonetheless it is from the traditions (Hadith) that on Friday the prayers may be offered even at mid-day. In this regard

Huzoor (a.b.a.) read out two narrations from *Sunan Ibn Abi Daud Kitabu Salaat*.

Hazrat Abu Qatadah (r.a.) relates from the Holy Prophet (s.a.w.) that the latter disliked offering of prayers at mid-day on all days but Friday. Similarly Ayas Bin Salma Bin Al Ruku relates from his father, “we used to go back after saying *Juma'a* prayers together with the Holy Prophet (s.a.w.) while the walls had still not cast any shadows”.



SUMMARY KHUTBA EIDUL ADHA

(The House of Allah is the first house made for all humankind. This is the only house where people from all over the world gather. As in the beginning this House was made to gather humankind, likewise it is intended to gather humankind spiritually as well on one hand, the hand of Hazrat Mohammad (s.a.w.)).

Islamabad, Tillford, 17 March, 2000: Syedna Hazrat Amirul Momineen Khalifatul Masih IV (a.b.a.) delivered the *Khutba Eidul Adha* in Islamabad today where a large number of members had come for *Eid* prayers. First of all Huzoor (a.b.a.), in accordance with the tradition of the Prophet (s.a.w.), led the two *raka'ats* of *Eid* prayers and later delivered the sermons. After *Tashah'had*, *Ta'awwuz* and recitation of the *Sura Al-Fateha*, Huzoor (a.b.a.) recited verses 96 thru 98 of the *Sura Aal-e-Imran* and rendered their translation.

Huzoor (a.b.a.) said that the matter of special significance in these holy verses is to follow the religion of Ibrahim (a.s.) who was ever inclined to God, and was not of those who associate gods with God. Huzoor (a.b.a.) said that idolatry is such a matter that nobody is permitted to attach it with this House; otherwise all humankind has an equal right to come here, and Allah has a right over them that they go circuit round this House and practice the Ibrahim (a.s.) ways of worship.

Huzoor (a.b.a.) said, it has been mentioned here, "the first House built for mankind". He said, "this is the excellence of the Holy Qur'an's eloquence that the word "*Bacca*" has been employed. When was Mecca called "*Bacca*", has a very long history. It is mentioned in these verses that it (Mecca) contains many manifest signs and has the *Maqaam* (place) of Ibrahim (a.s.). Huzoor said that there is a difference between "*Muqaam*" and "*Maqaam*". *Maqaam* is not spoken for an apparent place, it rather describes rank of honor. So the signs of Hazrat Ibrahim (a.s.) found scattered there are meant to reveal his rank of honor; and there is no fixed place where Hazrat Ibrahim (a.s.) had made a "*Musallaa*" (place of prayer) which stands out there. Huzoor said that

the Holy Qur'an describes it as *Maqaam-e-Ibrahim* (a.s.) whereas people mistakenly interpret it for *Muqaam*.

Huzoor (a.b.a.) said that in order to highlight different aspects of the subject he had picked up some verses from the Holy Qur'an. Huzoor (a.b.a.) thus, first reciting verses 128 thru 130 of the *Sura Al-Baqara*, gave a necessary detailed account of matters requiring clarification. In these verses is a mention of Hazrat Ibrahim's (a.s.) prayers which he was invoking at the time of construction of the House of God. Contained in them is the prayer relating to the birth and apostleship of the Holy Prophet (s.a.w.). Huzoor (a.b.a.) said that this prayer contains immense wisdom. The verse, mentioned on three occasions in the Holy Qur'an as the prayer of Hazrat Ibrahim (a.s.), has the same configuration. Nevertheless in the *Sura Al-Jum'a* of the Holy Qur'an, where a mention of acceptance of this prayer is made, its configuration has been altered. Having recited verses 2 to 5 of the *Sura Al-Jum'a*, Huzoor (a.b.a.) explained in depth the wisdom in the change of this configuration and said that only he who is purified learns of knowledge and wisdom. That is why a mention of purification, resulting from recitation of the verses, has preceded the matter of the Book and Wisdom. Following this Huzoor (a.b.a.), in the words of "*Wa Aakhareena Minhum*", spoke about the second advent of the Holy Prophet (s.a.w.).

Huzoor (a.b.a.) then recited and rendered translation of verses 36 and 37 of the *Sura Ibrahim*. In these verses it is mentioned that Hazrat Ibrahim (a.s.) has prayed for this city to be a place of security. Another verse contains the prayer, "may this place be a city of security". That is a prayer when the place was still barren and the city had not yet been made; and on this (later) occasion

a prayer is mentioned when the city had already come to exist.

Later, Huzoor (a.b.a.) commented upon verses 101 thru 112 of the *Sura Al-Saaffaat* that relate to the readiness of Hazrat Ibrahim (a.s.) to slay Hazrat Ishmael (a.s.). Huzoor (a.b.a.) said that none of the Holy Prophet's (s.a.w.) authentic traditions (*Hadith*) narrates that Hazrat Ibrahim (a.s.) had slaughtered a goat. However, this is to be found in other descriptions. This means that from "*Zibhe-Azeem*" the Holy Prophet (s.a.w.) had clearly understood the Great Slaughter of Muslims in multitude during this time. The progeny of Hazrat Ibrahim (a.s.), the followers of Prophet Mohammad (s.a.w.) will embrace the Great Slaughter. This is the Great Slaughter in exchange for which Hazrat Ishmael (a.s.) was revived.

Huzoor (a.b.a.), while referring to a narrative in the *Sunan Ibn-e-Maaja*, said that once the Holy Prophet (s.a.w.) performed the pilgrimage of *Haj* taking a frail ride and wearing a sheet of cloth whose value was equivalent to four Dirhams or even less, and prayed, "O' my Lord, pretense or seeking of fame is not the purpose of this *Haj*".

Following this Huzoor (a.b.a.) read out some excerpts from the Promised Messiah's (a.s.) writings wherein a mention of Hazrat Ibrahim's (a.s.) rank and status, as well as of his great sacrifice has been made. The Promised Messiah (a.s.) has said that through a revelation he too has

also been called as "Ibrahim". Huzoor (a.b.a.) said that when Allah Almighty addressed the Promised Messiah (a.s.) as "Ibrahim", He then made sure to reflect the Ibrahim's grace in his (Promised Messiah's (a.s.)) person.

At the end Huzoor (a.b.a.) mentioned a *Kashf* (vision) of Hazrat Mohyudin Ibn Arabi that argues favorably for the antiquity of *Khaana-e-Ka'aba* (House of God). Huzoor (a.b.a.) said that *Khaana-e-Ka'aba* is called *Al-Baitul-Ateeq* inasmuch as it is a very ancient house. This House, as it was made in the beginning to assemble humankind on one hand, likewise it is intended to gather all humankind spiritually also on one hand which will be the hand of Hazrat Mohammad (s.a.w.).

Later, Huzoor (a.b.a.) gave his message of *Eid Mubarak* to all Jama'ats, and said, "a large number of *Eid Mubarak* messages are being received, and despite the wish I can not send individual replies to all of you". Huzoor greeted the worldwide Jama'at Ahmadiyya with *Eid Mubarak* through the MTA, and urged for special prayers for the survivors of the martyrs of Ahmadiyyat, and for the prisoners in the cause of Allah. After the *Khutba Thaniya i.e.* second sermon, Huzoor (a.b.a.) raised his hands and led the silent prayers.

Following *Azaan* for the *Juma'a* prayers, Huzoor (a.b.a.) delivered a brief sermon and later led the joined *Juma'a* and *Asr* prayers.

SALAT

(by Dr. A. Shamim Ahmad)

ATTITUDES

Proper external attitude reflects the real internal feelings; both are important but the latter obviously exceeds the former.

WHAT IS SALAT?

It is submission to God Almighty, recognizing one's shortcomings and weaknesses and paying homage to His exalted position of perfection and

His attributes of Grace and Mercy. At some point here, in total humbleness to stand before Him and in another to bow before Him in humility and in yet another to prostrate before Him in praise and ask for the fulfillment of one's needs.

To reach God Almighty requires effort, as in any worthy endeavor. This nearness and achievement comes steadily; there is no magic that a sudden direction of effort and action can get one

to perfection and Providence. *Salat* is the stairway to spiritual exaltation; it tames the rebellious, irrational side of man.

When we get up in the morning and offer *Fajar* prayer, it directs our attention towards God, proclaiming Him as Master and the only source of sustenance and strength. Then throughout the course of the day one is reminded several times of this, until finally at *Isha* the obligatory prayers conclude.

In every true religion, there have been various ways of worship; the prayer of *Salat* is nothing new. However other ways of worship may not be as logical. But while *Salat*, which is an Islamic way of worship, is full of reason, wisdom and purpose in all of its acts and attitudes, it should be very clearly understood that *Salat* is a spiritual exercise and the bodily movements are only the shell of the kernel.

As Islam is a perfect culmination of other true religions prior to it, so are the different attitudes expressed in *Salat*; which encompass all the noble gestures exercised in earlier prayers and worships. For example as a means of paying respect it was a custom in the peoples of Persia (Iran) that they used to stand straight with their arms by their sides whenever they wanted to show respect to a dignitary. Also in the Jewish and other nations bowing was a gesture of respect and appreciation. In India and Africa to prostrate to the ground was considered an act of obedience. Among the Europeans, to kneel down was regarded as the same. In short in all nations some form of overt appearance was symbolic of regard. Hence all of these have been combined and practiced in different portions of the *Salat*'s completion. Psychologically these are very satisfying for a person joining the fold of Islam.

DRESS AND DIRECTION

Full orientation and alertness is a must. Simple and clean dress makes an overall atmosphere of piety. Dress generally should be loose, more so for women. Men are recommended to cover their heads and are required to cover their bodies appropriately.

Covering of waist to below the knees however, is obligatory. For women rules are more specific: that is to cover the head; the face may be exposed (except in the presence of non-*mehram*). The whole of the body must be covered; shirt sleeves should cover up to the wrists and legging down to the ankles.

Facing in the direction of Mecca inculcates a uniformity of action and psychologically unites the Muslims. **Stance:** One generally should be looking at the place where the forehead touches the ground in *sajda*; eyes are kept open though halfway so (*ghazse-basar*).

ABLUTION

Before starting *Salat*, ablution (washing of hands, face and feet, etc.) is necessary and is referred to as the key to prayer. After this, when one stands for prayer, it is imperative that he should consider facing God Almighty and it is directed that he should imagine that he is seeing God Himself and if his imagination is not that strong then at least he should consider as if God is looking at him. Then he makes *Niyat* (which in Arabic means intention) standing straight, arms to the side unflexed. In intention he says that very humbly he is facing that Being (God Almighty) Who is the Creator of the worlds and proclaims that he is not of those who associate partners with Allah.

TAKBIR AND TAHRIM

Then he says '*Allaho Akbar*' and raises hands so that they touch the ears and then brings them down and folds them on the front of lower chest in a manner that the palms are open, the right wrist overlaps the left one. Then remaining in this position quietly he recites in Arabic:

SANAAH

That God is Holy and is full of various virtuous attributes. Remaining in the same physical condition one recites what is called *Ta'awuz*, seeking refuge with Allah from Satan the accursed; one then begins *Sura Fateha* which is the heart of the prayer. In which one proclaims that all praises belong to Allah

and mentions His great attributes and that He is the only One to turn to for help and guidance. After *Surah Fateha*, one recites a short chapter or some verses of the Holy Quran. Then he says '*Allah ho Akbar*' (Allah is the Greatest) and bows down in *Rukuh*.

RUKUH

Preferably keeping the knees straight and bowing forwards at the waist little short of a right angle, supporting his body by clasping the knees with hands in a way the thumb is on the inner side and all four fingers together on the outer side, he recites: *Subhana rabbi al-Azeem*, i.e., recognizing the greatness of God. Then one rises straight again, arms by the sides, and acknowledges that God Almighty listens to one who praises Him and then goes in:

SAJDAH

One prostrates on the ground in a way that his forehead and nose touch the ground and both hands open, palms towards the ground, as support on both sides of the face. The front of the abdomen should not touch the thighs and the elbows are kept off the ground surface. In *Sajda* one praises the greatness of Allah again and can spread his needs before Him, in his own language if he so wishes. Then one rises again in what is called *Quaida*: sitting with the knees flexed, practically supporting the weight of the body on the lower leg. Hands should clasp the folded knee in such a way that the

fingers fan out around it. Here one asks forgiveness from Allah and seeks guidance. Then one goes in *Sajda* again from which he rises back again and repeats all the steps of the *Rakaat* as done before after *Tahrima*. In short one completes the second *Rakaat* and completes the second *Sajda* whereupon one remains sitting and declares that all worship is due to Allah and also seeks blessings for the righteous people. The one recites *Attashahud* called *Kalima Shahadat*, in the first portion of which he raises the index finger of the right hand. Finally before requesting prayers in Arabic for oneself, one sends *Durood* on the Holy Prophet (peace be upon him) and completes his *Salat* by turning the head, first to the right seeking peace and then to the left seeking peace again.

CONGREGATIONAL PRAYERS

In congregation the obedience and following of the leader is an absolute necessity. Without exception, the lines should be straight behind the leader and even if the Imam makes a mistake, he can be politely reminded by saying '*Subhan Allah*', but should he persist in the mistake the congregation must follow.

God has created man in the best form of His creations and undoubtedly prayers (*Salat*) appropriately offered are the best means of reaching Him, which is the epitome of worship, and that is what God created us for.

SAFEGUARDING THE TONGUE

(The third Caliph of the Promised Messiah, Hazrat Hafiz Mirza Nasir Ahmed, wrote an article prior to his Khilafat, when he was the President of Majlis Ansarullah. It was printed in the Monthly Ansarullah magazine in 1960 and was reprinted in the Daily Al Fazl on January 9, 1976. An English rendering is presented below.)

Adorn all of your time with the remembrance of Allah. Sing the hymns of His Glory at every moment. Do not associate anyone with Him, with His praise and glorification. The greatest virtue is that while you are engaged in other pursuits of life, your faculty of speech and all the impulses felt by

your heart constantly remain under the influence of His remembrance. The words uttered in the remembrance of Allah are very light upon the tongue, but they will carry tremendous weight in the scale on the Day of Judgement.

Avoid unnecessary talk; speak what is proper

for the occasion. If one sentence would suffice, do not speak two. The Holy Prophet (peace and blessings of Allah be upon him) has said: "*Blessed is he who saves his faculty of speech for the remembrance of Allah, but is ever eager to spread his money in the way of God.*"

Recite the Holy Qur'an. Recitation of the Holy Qur'an is full of blessings because the Holy Qur'an:

is filled with the remembrance of Allah

is a complete guidance for all our needs

is a means of attaining the blessings of God

removes all evil from our tongues and our hearts.

When the Holy Qur'an is uttered from our lips and descends upon our hearts, all conflicts of our life are resolved. The Holy Qur'an purifies the heart and makes it righteous.

The Holy Qur'an itself is the key to the understanding of the Holy Quran. So, read the Qur'an, read the Qur'an.

Always remain busy in sending blessings (*Durood*) upon our beloved master, the Holy Prophet (peace and blessings of Allah be upon

him). Almighty Allah and all His angles send their blessings upon him all the time. Be you the manifestation of divine attributes like the angels and remain ever occupied in invoking Allah's blessings upon him. With the blessings of *Durood*, rivers of wisdom and eloquence will gush forth from your tongues. The Promised Messiah (a.s.) says:

"He who desires to receive the grace and blessings of God, must recite *Durood* in abundance. The blessings of *Durood* will move him ever forward."

Always seek forgiveness of Allah by reciting *Istighfar*. Seek forgiveness for yourself, for your near ones, and for all your brethren. Our Allah is Ever Forgiving and Merciful. *Istighfar* is the key to spiritual development.

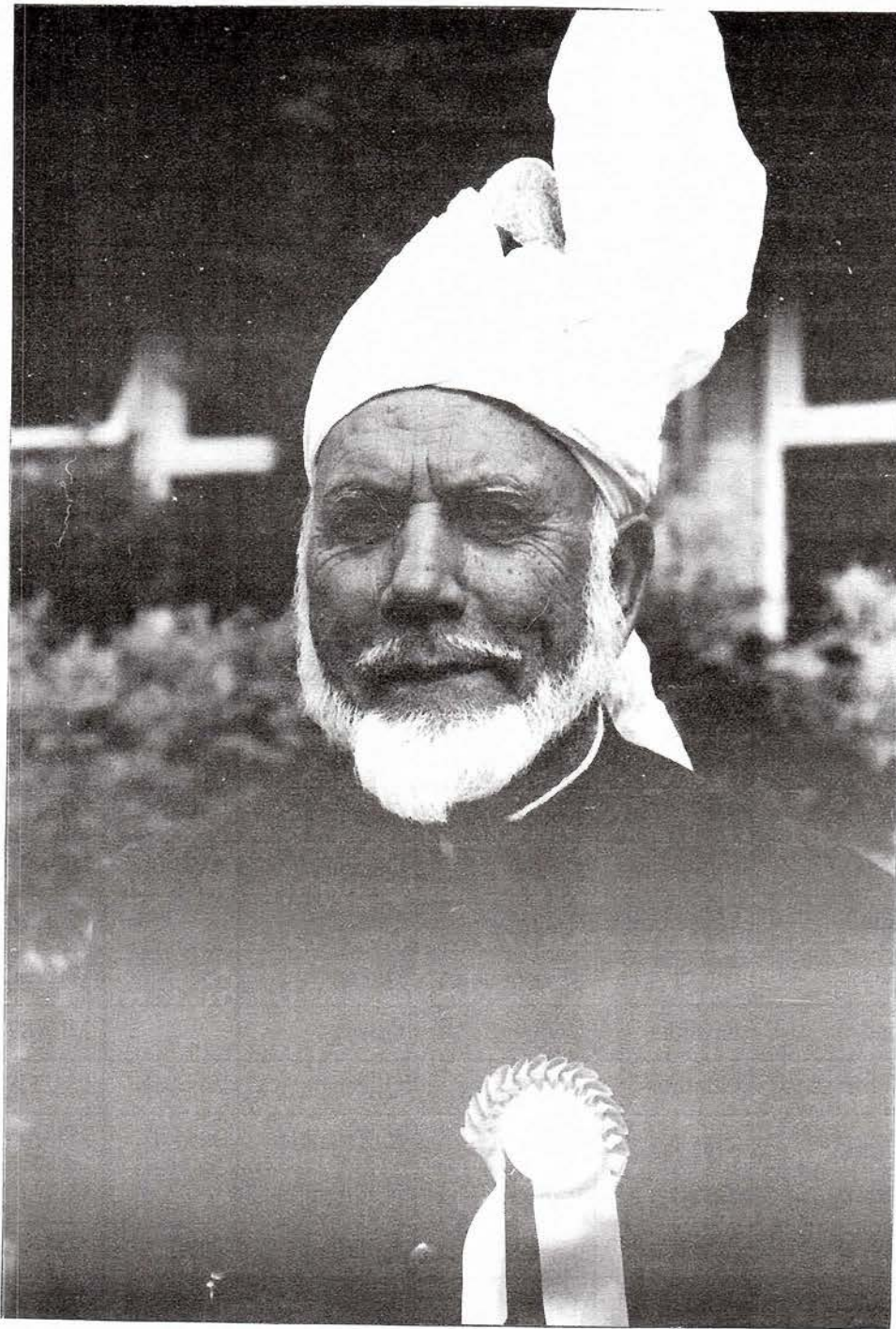
Pray to Allah. Pray abundantly, with heart-felt anguish and concern. Eliminating every particle of pride, and filling your heart to the brim with meekness and humbleness, bow down before your Lord. We do not amount to anything; He is everything. Prayers will bring you face to face with God. Prayers will grant you every success in life.

FOR PARENTS OF WAQFEEN-E-NAU:

- DO YOU KEEP YOUR WAQF-E-NAU CHILD'S INFORMATION IN A FILE?
- DO YOU READ ALL WAQF-E-NAU COMMUNICATION CAREFULLY?
- DO YOU DISCUSS YOUR CHILD'S FUTURE CAREER IN YOUR FAMILY?
- DO YOU KEEP THE WAQF-E-NAU SYLLABUS IN VIEW?
- DO YOU HELP YOUR CHILD PAY CHANDA REGULARLY?
- DO YOU ASK YOUR CHILD TO JOIN YOU IN PRAYERS AT HOME?
- DO YOU PARTICIPATE IN JAMA'AT ACTIVITIES REGULARLY?
- DO YOU LISTEN TO HUZOOR (ATBA) REGULARLY?
- DO YOU HELP YOUR CHILD IN WRITING LETTERS TO HUZOOR (ATBA)?
- DO YOU PRAY FOR YOUR CHILD'S WAQF-E-NAU REGULARLY?
- HAVE YOU MADE ANY CHANGES AS A PARENT OF WAQF-E-NAU?
- ARE YOU PAYING DUE ATTENTION TO YOUR CHILD'S UPBRINGING?

**LIST OF WAQF-E-NAU CHILDREN WHO PASSED
THE WN TESTS 7 & 8 IN FALL OF 2000 EXAM**

Last Name	First Name	F. L.	F. F. Name	Jama'at	WN NO.	D.O.B.	Test
Khan	Adeel	Khan	Abdul Basit	Baltimore	15-C	9/4/91	8
Muksit	Jameel	Jamil	Nasir	Baltimore		11/5/87	8
Chaudhry	Sadia	Chaudhry	Munawar	Miami	843-B1	7/13/89	7
Chaudhry	Sadia	Chaudhry	Munawar	Miami	843-B1	7/13/89	8PT1
Chaudhry	Sarmad	Chaudhry	Munawar	Miami	843-B2	1/14/92	7
Chaudhry	Shakila	Chaudhry	Muzaffar	Miami		8/22/89	7
Chaudhry	Shakila	Chaudhry	Muzaffar	Miami		8/22/89	8PT1
Shaikh	Hina	Shaikh	Bashir	Miami		12/3/90	7
Malik	Mohammad	Malik	Khalil	Philadelphia	54B-1	5/17/88	8
Malik	Shoab	Malik	Khalil	Philadelphia	54B-2	2/24/91	8
Ahmad	Bariah	Ahmad	Naeem	Queens	794-C	3/17/93	8
Ahmad	Mussawar	Ahmad	Mansoor	Queens	1856-B	2/17/91	8
Ahmad	Qadir	Ahmad	Tahir	Queens	1243-A	8/31/87	8
Amjad	Fareeha	Ali	Amjad	Queens	7896-A	3/1/93	8
Bajwa	Asad	Bajwa	Nasim	Queens	4491-A	1/3/89	8
Mahmood	Sadaf	Mahmood	Khalid	Queens		12/18/88	8
Noreen	Saba	Bhatti	Saleem	Queens		4/30/90	8
Rushdi	Saad	Rushdi	Waheed	Queens		2/17/87	8
Saqib	Mohammad	Ghafoor	Abdul	Queens	2444-A	10/25/88	8
Bajwa	Momin	Bajwa	Wajeeh	R. Triangle	2651-B	8/23/92	8
Sayed	Imtiaz	Sayed	Rafiq	R. Triangle		11/2/90	8
Sayed	Raveel	Sayed	Naeem	R. Triangle	8090-A	1/21/93	8
Ahmed	Faraz	Ahmed	Tahir	Rochester	10035-A	9/21/89	8
Ahmed	Shakila	Ahmed	Zareef	Rochester		6/13/90	8
Munawwar	Salman	Ahmad	Munawwar	Rochester		5/7/89	8
Rehman	Taymoor	Rehman	Afzal	Rochester		9/14/92	7
Shah	Tayyab	Shah	Zia	Rochester	2799-B	9/15/93	7
Sirajee	Shafat	Sirajee	Moyenuddin	San Diego	10664-A	5/22/89	7



Maulana Ataullah Kaleem

**RESOLUTION BY THE US JAMA'AT
ON THE SAD DEMISE OF
MAULANA ATA ULLAH KALEEM**

Our hearts grieve on the sad news of our revered Maulana Ata Ullah Kaleem's sudden demise *Inna Lillah wa Inna Alaihe Rajعون*. He passed away on January 7 of the year 2001 while on a visit to Pakistan. He had served the USA Jama'at as its Missionary-in-Charge and the Amir with great zeal and devotion for seven years (1976-83). Maulana Kaleem was an outstanding scholar, eloquent speaker and an excellent writer. He was an enthusiastic missionary and a most able teacher. He was a kind, compassionate and prayerful man with a sincere heart and most righteous soul.

He was born on October 1, 1922 in Amritsar, the Punjab, India. After finishing his formal education, he devoted his life for the cause of Ahmadiyyat and Islam. He had earned a B.A. degree in Arabic with Honors and passed the "*Moulvi Faazal*" Examination. He served the Jama'at as a devotee over a period of 52 years in various capacities in different countries including Ghana, Nigeria, Pakistan, Germany, USA and Israel/Palestine. He had thus the honor to serve Islam in four continents – Asia, Africa, America and Europe. He also served as Ameer of West Africa consisting of many countries in the region. He also served in Rabwah, the International Headquarters, as the first Secretary of the Institution for Missionaries - Hadiqatul Mubashereen, Secretary Majlis Nusrat Jahan and the Principal Jamiyya Ahmadiyya.

The entire US Jama'at acknowledges with deep appreciation and gratitude his outstanding services that he rendered to the American people in general and our Jama'at in particular. We remember his special appeal for prayers when in the Southern area a serial killer was on the rampage, killing innocent children and the police were unable to apprehend the criminal. Maulana Kaleem appealed to the US Jama'at to keep fast for one day and to earnestly pray for the apprehension of the killer, indeed the criminal was caught in a matter of days. His sympathy and prayers had touched thousands of hearts in America. We express our heartfelt condolences and pray for his family. He is survived by two sons and four daughters, who live in America. May Allah the Exalted grant them patience, and raise Maulana Kaleem's station in *Janatul Firdaus*. *Ameen*.

REMEMBERING MAULANA ATAULLAH KALEEM

(by Syed Sajid Ahmad, Boise, Idaho, USA)

On January 7, 2001, I was in *Baitur Rahman* Mosque in Washington, DC. Unexpectedly, the voice of Dr. Masoud Ahmad Malik, National General Secretary, US Jamaat, rose over the loudspeaker of the mosque to announce the sad news of the demise of Al-Haj Maulana Ataullah Kaleem in Pakistan.

Inna Lillahi wa Inna Ilaihi Raji'oon

He was a renowned Muballigh of the Ahmadiyya Muslim Community. He was given the opportunity of serving the Community and spreading the message of Islam in at least four large continents of the world. May his soul rest in peace near the Almighty God, *Ameen!*

I had the opportunity to work with him as a volunteer teacher. On my arrival there, he provided valuable advice. He assisted us in every possible way to make our stay there comfortable and useful for the Community, and us, and provided for our needs diligently. Later, I was blessed with the opportunity to work with him while he was the muballigh for the West Coast region of the United States, stationed in the San Francisco Bay area.

Hearing of his demise, many of his pleasant memories flashed through my mind like a flash of lightning. It will be appropriate to mention some of them here, highlighting the rigors of the service a muballigh renders in his attempt to discharge his duties as a servant and benefactor of the Community. The memories also bring into light a glimpse of the blessings of the system of the delivery of the message of Islam supported by the Almighty through the Ahmadiyya Community in this age and time.

He was a God loving person, beneficial to humanity. People of various statuses come and attend our meetings. He was friendly and beneficial to all, poor or rich, child or adult. He would give them all equal attention. He received them all with the same open hands. He would go to the homes of the Ahmadies without any distinction regarding

their affluence. He sat with them and, with equal attention, listened to and became a part of both their troubles and excitements. He did not impose himself as a muballigh and had suitable relationship with all without any differentiation.

He was homely with children and paid deserving attention to them. He did not worry about the creases of his dress being affected when children jumped into his inviting lap. He did not show aversion when children occupied his small table during his address and played on it.

He lived a simple life and was always adored with simple but elegant and gentlemanly garb. He kept a beard, and in important meetings and large gatherings donned a *Pagri* and so was easily recognizable in crowds.

While making a speech, he was loud enough so as not to need a loudspeaker in a small gathering. He was clear, uttering every word separately. He spoke in a way to make himself understood adequately. He made sure that his message made sense to the audience. He was not so slow as to make the audience lose interest and was not so fast so the audience may lose a part of his message.

He led the prayers in a moderate style, keeping in mind the instruction of the Holy Prophet Muhammad (s.a.w.), not so slow that it became a burden on some and not so fast that followers would not even be able to concentrate.

I stopped by some European countries on my way from Africa to settle in the United States. I had the opportunity to observe first hand the nature and extent of the efforts the Community was making for the spread of Islam in Europe in the form of Ahmadiyya Muslim mosques, Muballighs and the new converts. I observed how affectionately, diligently and efficiently this service was being performed against all odds with meager funds and scant resources.

While in Frankfurt, Germany, I noted that as

soon as the recent *Khutba* (Friday sermon) by Hadhrat Khailfatul Masih was received in Al-Fazl from Rabwah, Maulana Jalal Shams made copies of the *Khutba* and other critical contents and sent the copies to members immediately for their reading pleasure and spiritual uplift. His practice attracted my attention and settled in my heart. Hadhrat Khalifatul Masih's Friday Sermon is a weekly spiritual helping for every Ahmadi Muslim; as these *Khutbas* keep in view the current spiritual and moral needs of the Jamaat, they are a guidepost for the present and a beacon for a lifetime. It is important that they be communicated to all immediately. This need was later fulfilled through Audio tapes and is being met worldwide through the MTA now.

After Maulana Kaleem was appointed to the West Coast, according to the Quranic instruction: *Wa Amruhum Shura Bainahum*, he asked me how he could serve the local Community. I remembered the practice in Germany and mentioned it to him. He appreciated it. The local Community was also in need of such arrangement for their education and training. He immediately put this into action. From *Al-Fazl* in the beginning and from other periodicals and publications too later, he started sending important portions to the members. Starting with a sheet of paper, the pages continued increasing. At first these communications did not bear a title. The title of *Al-Noor* started appearing subsequently. This title reflected the nature of the publication perfectly. Soon *Al-Noor* was being published twice a month. At first it was sent only to the members of the west coast of the United States. Soon it was realized that its usefulness be shared all over the United States and under direction from Center, he started sending it all over the country.

With the popularity of *Al-Noor*, it was realized strongly that this blessing be extended to English speaking audience too. As a result, the *Ahmadiyya Gazette* was restarted again which eventually was sent all over the states from California.

At that time, not enough resources were available to acquire an efficient typewriter. Home

computers were not in vogue those days yet. Maulana Kaleem got an ordinary typewriter and typed one letter at a time as he did not have the practice to use fingers of both hands in typing. Typesetting was expensive. After much searching, a frugal outfit was located in Berkeley for typesetting the *Gazette*. The Maulana used public transportation (rail or bus) to take the manuscript to the typesetters. He would go again the same way to bring the typeset material back. Then he would bring the typed material to our home in San Jose. We would toil late into the night to arrange and layout column by column, page by page to make a camera ready copy. He would then take this camera ready copy to the printers. A large number of copies were printed to send all over the United States. He would then carry the several boxes of printed magazine by bus and rail back to his house. The bus terminal was a bit far from his house. He would not have told me that he carried those boxes with his bare hands if I had not inquired.

Members usually came to the local center on Friday or on weekends. If a publication was ready by Thursday or so, he would wait for members to show up to have an address label affixing session with them to get the publication ready for mailing. If a publication was ready on another day, he would not wait for assistance and affix the address labels himself so the publication could reach the members as soon as possible. Again, he would carry the bulky boxes with his own two hands to the post office. He disclosed to me on my probing, otherwise he did not mention all the trouble he had to go through to carry out this service. He carried on publishing two issues of *An-Noor* and one issue of the *Gazette*, a total of three issues a month, while he was in the San Francisco area.

Once he related to me how he learned the syntax, idiom and many useful expressions in English. While reading or listening, he would take note of any fine intricacies of expression in the English language and would try to understand and remember them. Then he would use them in his speeches and writings as appropriate and befitting to improve the level of his communication in the

MAJLIS ANSARULLAH, USA HOLDS ITS 8th SHURA AND 19th ANNUAL IJTEMA

(by Nasir M. Malik, Sadr and Dr. Wajeeh Bajwa, Qa'id Umumi)

By the Grace of Almighty Allah, Majlis Ansarullah, USA successfully held both its 8th Annual *Shura* and 19th National Annual *Ijtema* on November 17, 18 and 19, 2000 in the Baitur Rehman Mosque, Silver Spring, Maryland.

Respected Sahibzada M. M. Ahmad Sahib, Amir Jama'at USA, inaugurated the Shura at 2:30 PM, on Friday, November 17, after *Salatul Juma/Asr*. In his opening address, Respected Amir Sahib emphasized Ansar's roles and responsibilities and wished that this *Shura* and *Ijtema* became a turning point for Majlis Ansarullah, USA. Eighty-four delegates from 24 Majalis participated in this *Shura*. The *Shura* deliberations ended at 10:30 PM.

The *Ijtema* was inaugurated by Respected Munir Hamid Sahib, Na'ib Amir Jama'at USA, at 6:45 PM, on Friday, November 17, after *Salatul Maghrib/Isha* and Dinner. In his opening address, Respected Na'ib Amir Sahib emphasized the need for self-examination rather than criticizing others, changing oneself and others, praying for oneself and others, and investing (personal time, brotherhood, training, etc.) in new converts.

This *Ijtema* included the following new features:

1. *Ijtema* dates later in the year and beginning on Friday instead of Saturday.
2. Color visual projection of various presentations on a wide screen.
3. Individual 'Observation and Recall' and 'Musical Chairs' competitions.
4. Team 'General/Religious Knowledge' and 'Message Relay' competitions.

5. PC/Internet Tips and Q&A session (with Dr. Wajeeh Bajwa – RTP Majlis)
6. Health Tips and one hour Q&A session with 8 physicians (Dr. Mirza Amin Baig - Baltimore, Drs. Anwar Ahmad and Abdus Salam Malik - Columbus, Dr. A. M. Shamim Ahmad - Maryland, Drs. Khalil Malik and Mubarik Shah - Philadelphia, Dr. M. Zafar Iqbal- Rochester, Dr. Shahid Ahmad - Brooklyn)

This *Ijtema* also included a special Informational/Inspirational session on *Tarbiy'iyat* and *Tabligh* on Saturday. This session included three formal presentations – 'Islamic Marriage System' by Dr. Khalil M. Malik (Qa'id Tarbiy'iyat), 'Matrimonial Harmony' by Imam Mubasher Ahmad (Missionary, Chicago Region) and 'Da'wat Ilallah and Ansar' by Imam Syed Shamshad A. Nasir (Missionary, Washington Region) – followed by a lively Q&A period.

The educational competitions and prizes were organized by Dr. Khalil Malik (*Qa'id Tarbiy'iyat*) and his team, consisting of Salim Nasir Malik (*Qa'id Ta'leem*), Rafi Ahmad (Brooklyn) and Naeem Ahmad (NJ-North). These competitions were judged by Munir Haid (Na'ib Amir), Imam Shamshad Nasir (Washington), Imam Mubasher Ahmad (Chicago), Nasirullah Ahmad (Na'ib Sadr I), Hafiz Samiullah Chaudhry (Na'ib Sadr II), M. Bashir Shad (Maryland), Dr. Waseem A. Sayed (LA-East), Rashid Bhatti (Philadelphia), Aftab Bismil (Detroit), Dr. Yusef Lateef (Boston), and Mir Ghulam Naseem. *fajaza homullaho ahsanal jaza*

The sports competitions and prizes were organized by Dr. Safeeullah Chaudhry (*Qa'id Zahanat wa Sehat-e-Jismani*) and his team

consisting of Safeer Khan (Na'ib Qa'id Z&SJ), Abdur Rahim Kolade (DC), and Saeed Malik (Maryland). *fajaza homullaho ahsanal jaza.*

The *Ijtema Gah* arrangements were made under the leadership of Pervaiz A. Chaudhry (Na'ib Qa'id Umumi), Shahid Malik (Na'ib Qa'id Ithar) and Habeebullah Bajwa (Regional Nazim) and their teams. The Registration team was lead by Mansoor Khan (Maryland) and the Langar Khana team was lead by Saadat Abdullah (Philadelphia). *fajaza homullaho ahsanal jaza.*

On Sunday, November 19, 2000 the *Ijtema* concluded with presentation of the Annual Progress Report by Nasir M. Malik, *Sadr Majlis Ansarullah - USA*, and prize distribution, concluding address and *Dua* by Respected Amir Sahib. *Majlis Ansarullah*, USA humbly presented \$5,000.00 to Hazrat Khalifatul Masih IV (*ay'yada hullaho ta'ala benarehil azeez*) towards the *Shohada* (Martyrs) Fund for the families of those recently martyred in Pakistan. In his concluding address, Respected Amir Sahib shared the good news of Huzoor's recovering health and reminded one and all to continue to pray for Huzoor's health and long life. Respected Amir Sahib also mentioned that he hopes that the work in the area of *Tarbiyyat* will be carried out with more vigor and enthusiasm, especially *Tarbiyyat* of our youth. He mentioned that the *Tarbiyyat* program should be monitored very closely. He also advised that Ansar should promote their religious success stories and publish them in various Jama'at publications. He reiterated that we should evaluate our daily activities and at the end of each day and ask ourselves, "What have I done for Islam today?" Respected Amir Sahib concluded the session with silent *Dua* (prayer).

Then Respected Amir Sahib graciously consented to a group photograph with all the participants, followed by *Salaatul Zuhur/Asr* and lunch. The program ended with great memories,

feeling of enhanced spiritual zeal, and an emotional *Khuda Hafiz* at 2:30 PM.

Altogether more than 200 Ansar attended this *Ijtema* from 30 Majalis and 3 non-Ahmadi guests (from Maryland). Following is a list of the prizes awarded during this *Ijtema*.

EDUCATIONAL COMPETITIONS:

Qur;at-e-Qur'an: 1st: Abdus Salam Malik (Columbus); 2nd: Mohammad Naeem (Washington); 3rd: Mirza Irshad Ali (Houston)

Dars-e-Hadith: 1st: Mujeebullah Chaudhry (Philadelphia); 2nd: Mubarik Shah (Philadelphia); 3rd: Abdus Salam Malik (Columbus)

Poem (Urdu): 1st: Laeeq A. Butt (Detroit); 2nd: Jameel Chaudhry (NJ - Central); 3rd: Naveed Bhatti (York)

Poem (English): 1st: Umar Bilal Ebrahim (Queens); 2nd: Salim Mohaimin (York); 3rd: Rafi Ahmed (Brooklyn)

Prepared Speech: 1st: Abu Bakr Ladd (St Louis); 2nd: Kalimullah Khan (Maryland); 3rd: Majeed Malik (Brooklyn); ** Ali Shakir (GA/SC)

Impromptu Speech: 1st: Abu Bakr Ladd (St. Louis); 2nd: Yahya Mohammad (Philadelphia); 3rd: Mubarik Shah (Philadelphia)

Observation & Recall: 1st: Abdus Salam Malik (Columbus); 2nd: Mohammad Suleman (Queens); 3rd: Naseer Siddique (San Jose); 3rd: Naveed Bhatti (York)

Religious/General Knowledge (Team): Mubarik Piracha (Dallas) Mirza Irshad Ali (Houston) Kalim Rana (Houston) Majeed Malik (Brooklyn)

Message Relay (Team): 1st: Mubarak Ahmad, Mazhar Malik, Syed Waseem Ahmed, Niaz Malik; 2nd: Gulzar Ahmad, Jameel Chaudhry, Kalimullah Khan, Jalal Abdul Latif; 3rd: Rafi

Ahmed, Sadaaqat Ali, Rashid Alladin,
Mohammad Suleman

SPORTS COMPETITIONS:

100M Sprint (under 55): 1st: Safeer Khan (Detroit); 2nd: Imtiaz Rajayki (Philadelphia); 3rd: Akram Khalid (NJ-Central)

100M Sprint (over 55): 1st: Kalimullah Khan (Maryland); 2nd: Rashid Alladin (Queens); 3rd: Mohammad Suleman (Queens)

Long Walk (under 55): 1st: Imtiaz Rajaki (Philadelphia); 2nd: Nazamuddin Malik (Detroit); 3rd: Riaz Ahmad Kamboh (Brooklyn)

Long Walk (over 55): 1st: Kalimullah Khan (Maryland); 2nd: Jamil Chaudhry (NJ-Central); 3rd: Nazir Ahmad Cheema (Queens)

Musical Chairs: 1st: Riaz Ahmad Kamboh (Brooklyn); 2nd: Pervaiz A. Chaudhry (Maryland)

Volleyball (Team): 1st: Philadelphia (Mujeebullah Chaudhry); 2nd: NY/NJ/RT (Akram Khalid)

Tug-of-War (Team): 1st: Detroit/Milwaukee Area; 2nd: Maryland/Washington/Virginia Area

PERFORMANCE AWARDS:

Best Nasir in the Ijtema: Abu Bakr Ladd (St. Louis)

Best Majlis – 2000: 1st: Research Triangle (Dr. Rasheed S. Azam); 2nd: Dallas (Mubark a. Piracha); 3rd: Columbus (Kaleemul Haq Khan)

MERITORIOUS SERVICE AWARDS:

Ex-Sadr, USA: Dr. Karimullah Zirvi (1993-

1999)

National Officers: Dr. Wajeeh Bajwa (Qa'id Umumi); Sheikh Abdul Wahid (Qa'id Maal); Syed Sajid Ahmad (Qa'id Isha'at); Salim Nasir Malik (Qa'id Ta'leem); Khalid Walid (Qa'id Ithar); Pervaiz A. Chaudhry (N/Qa'id Umumi); Hasan Hakeem (Editor, ANSAR); Ch. Mushtaq Ahmad (Bookstore Manager)

Regional Nazimeen: Naseem Ahmed (Great Lakes); Habibullah Bajwa (Central East - S); Dr. M. Zafar Iqbal (North East)

Zo'ama: Habibullah Aziz (St. Louis); Masood Khurshid (GA/SC); Bashir Rohela (Detroit)

Special Recognitions: Pervaiz A. Chaudhry (Ijtema Officer); Shahid S. Malik (Ijtema Gah Officer); Amjad Chaudhry (Ziafat Officer); Sa'adat Abdullah (Langar Khana Officer); Mansoor Khan (Registration Officer); Habibullah Bajwa (Transportation Officer); Peer Habibur Rehman (Audio/Video Officer)

Ijtema Volunteers: Farhan Ahmad (VA), Gulzar Ahmad (MD), Naeem Ahmad (Phila), Nasrullah Ahmad (MD), Mian Waseem Ahmad (DC), Syed Fazal Ahmad (Phila), Anis Aqeel (NJ-N), Sher Ali Basharat (VA), Mahmood Bhatti (MD), Naveed Bhatti (York), Abdul Hakeem (Baltimore), Ahmad Haleem (DC), Iqbal Khan (MD), Mukarram Khan (MD), Hanan Malik (Phila), Jamil Muhammad (LA-E), Mansoor Pal (VA), Nadeem Pal (MD), Imtaiz Rajaki (Phila), Khawaja Rasheed (MD), Yayah Rasheed (Phila), Bashir Roheela (Detroit).

**SECOND TALIMUL QURAN CLASS (WEST COAST REGION)
HELD AT BAITUL BASEER, MILPITAS, CA AND BAITUL HAMEED, CHINO, CA**

By the grace of God, the second West Coast regional Talimul Quran class, which was held at Baitul Baseer, Milpitas, Ca, on October 21, 2000 and at Baitul Hameed, Chino, CA on October 22, 2000 was quite successful. The syllabus outlined in the program was fully covered during the class by Maulana Inamul Haq Kauser Sahib, Maulana Irshad A. Malhi Sahib and Hafiz Samiullah Chaudhary Sahib. The participants learned proper recitation of the Holy Quran, translation and commentary of *Sura Al-Fatehah* and the second *Ruku* of the next four *Suras* of the Holy Quran. The participants showed great enthusiasm towards all of the program, especially towards learning correct recitation of the Holy Quran. Attendance in the class was as follows:

At Baitul Baseer, San Jose, 114 members (Ansar: 25; Khuddam: 32; Atfal: 10; Lajna & Nasirat: 47)
At Baitul Hameed, Los Angeles, 168 members (Ansar: 41; Khuddam: 44; Atfal: 16; Lajna & Nasirat: 67)
from various Jamaats participated

JAMA'AT-WISE ATTENDANCE

I. AT BAITUL BASEER, MILPITAS, CA

JAMA'AT	Number in Attendance	Ansar	Khuddam	Atfal	Lajna/ Nasirat
<i>San Jose</i>	100	20	28	9	43
<i>San Francisco</i>	9	3	2	0	4
<i>Portland</i>	3	0	2	1	0
<i>Other</i>	2	2	0	0	0
TOTAL	114	25	32	10	47

II. AT BAITUL HAMEED, CHINO, CA

JAMA'AT	Number in Attendance	Ansar	Khuddam	Atfal	Lajna/ Nasirat
<i>Los Angeles/East</i>	136	25	37	16	58
<i>Los Angeles/West</i>	21	8	7	0	6
<i>San Jose</i>	1	1	0	0	0
<i>Phoenix</i>	2	1	0	0	1
<i>Tucson</i>	5	3	0	0	2
<i>San Diego</i>	1	1	0	0	0
<i>Other</i>	2	2	0	0	0
TOTAL	168	41	44	16	67

*Karimullah Zirvi
National Secretary Ta'lim*

THIRD ANNUAL NATIONAL TARBII'YAT (TRAIN-THE-TRAINER) CLASS
NATIONAL TARBII'YAT DEPARTMENT
 5100 Briar Ridge Ct., Grand Blanc MI 48439

Purpose: Personal Development and/or Train the participants to become Trainers

Days/dates: Wednesday, April 11, 2001 – Sunday, April 15, 2001

Location: The Baitul Hadi Mosque, Old Bridge, New Jersey

- Curriculum:**
- ▶ Recitation and Commentary of the Holy Quran and Hadeeth
 - ▶ Etiquette and Rules of Prayers (*Salaat*) and Supplications (*Dua*)
 - ▶ Existence of God (*Hasti-e-Bari Ta'ala*) in Islam (comparison with other religions)
 - ▶ Miscellaneous Tarbiy'at Topics, like Humility, Obedience, Cleanliness, Leadership, etc.

General: There is no enrollment fee for this class. However, the participants (and/or their respective Jamaats) will be responsible for their own transportation to and from the class site. The attendees will be expected to stay at the class site for the class duration. The National Tarbiy'at Department will provide necessary Boarding and Lodging (the attendees need to bring their sleeping bags/blankets, etc.) at the class site. The participants will be sharing the daily cooking/serving/cleaning responsibilities.

(Additional details will be supplied to the enrollees upon receipt of this form)

ENROLLMENT INFORMATION

(Please return this form to the above address by 03/17/01)

Name Age Jamaat

Address

..... e-mail: Ph: _ _ - _ _ - _ _

Education

Occupation

Jama'at/Auxiliary Office Held

Travelling to the class by (please circle one) CAR AIR BUS TRAIN

Special needs

.....

Signature Date